FREED - HARDEMAN COLLEGE LIBRARY 67059

THE GOSPEL ADVOCATE.

VOLUME XXVII., NUMBER 1. | NASHVILLE, TENNESSEE, JANUARY 7, 1885. | TWO DOLLARS PER YEAR, IN ADVANCE.

EDITORS:

D. LIPSCOMB. | E. G. SEWELL.

J. A. HARDING, Associate Editor.

CHRISTMAS CAROL.

[This sweet and striking poetic effusion of the late Dr. J. G. Holland, handed us by a friend, is believed not before to have been printed.—*Baptist Watchman.*]

There's a song in the air!
There's a star in the sky!
There's a mother's deep prayer
And a baby's low cry!
And the star rains its fire while the beautiful sing,
For the manger of Bethlehem cradles a King!

There's a tumult of joy
O'er the wonderful birth,
For the Virgin's sweet boy
Is the Lord of the earth.
Ay! the star rains its fire and the beautiful sing,
For the manger of Bethlehem cradles a King!

In the light of that star
Lie the ages impearled;
And that song from afar
Has swept over the world.
Every hearth is aflame, and the beautiful sing
In the homes of the nations that Jesus is King.

We rejoice in the light,
And we echo the song
That comes down through the night
From the heavenly throng,
Ay! we shout to the lovely evangel they bring,
And we greet in His cradle our Savior and King.

PREACHING TO THE POOR.

I was at church yesterday, and our Bible Class lesson was the eleventh chapter of Matthew. And when we came to the fifth verse, where it says the poor have the gospel preached to them, the brother that asked the questions asked the class to tell him the name of a preacher that preached to the poor among the disciples or any of the denominations, and he would go and see that man. One sister told him that R. T. Davies, of Alleghany City, did. He told her if he did, he was that much better than the rest of the preachers. After church was out, I told him I could tell him a preacher's name that preached to the poor—the name was J. A. Harding, of Winchester, Kentucky. I think he did not believe me by what he said. I will not tell you what he said to me about it. Please answer and tell me if J. A. Harding does preach to the poor. I get the idea that he does from the ADVOCATE. The same brother is a preacher.—[Wm. A. Yeagley, Homeworth, Columbus county, Ohio.

There are numbers of preachers who preach to the poor, who prefer to do this. The strongest call that can be made to some preachers, is, "We are poor, and can get no one else." This brother preacher judges others too much by himself, and most probably judges himself harshly in these matters. All preachers in preaching to the ordinary congregations even, preach to the poor. The congregations make provisions for the poor, and the preacher preaches to them. It is true that a false pride, a desire of show and display on the part of some, drive off the poor. While this display is wrong, it is a sin in the poor to be driven off by a false and envious pride on their part. The poor are driven from the church and the preaching by an envious and jealous pride on their part, that is just as sinful and corrupting as the fondness for display on the part of others.

We once heard of a preacher arising to preach, and apologizing for his not being able to dress well, as a beginning to castigate his hearers for a love of dress and costly display.

When we see persons so jealous of the dress and wealth of others, that they cannot meet with those who dress better, who are always imagining that they are slighted by some that are wealthy, we know that if they were able they would dress as fine, make as much display, and be as disdainful of poverty, as those of whom they complain.

The failure of the poor to receive preaching is frequently greatly their own fault. They are no more free from sin than others. The refusal to attend worship because they cannot dress as others, and the constant looking for supercilious treatment because they are poor, is the sin of poverty that shows a jealous spirit, whence comes envy, malice, and a whole cloud of feelings that flow from the flesh, and that must be cast out before the Spirit of God can dwell with them and bear fruit.

This much as to the wrong on that side of the question. But while there are many preachers that spend much time in preaching to the poor, in trying to reach and help them, there are many that give too much room for the complaint above made. And one example of a preacher or church which shows a neglect of the poor is noticed more than a hundred examples of the opposite character. Preachers and congregations should be careful that they give no ground of complaint on this score. But many show they preach only where they are sure of money.

We heard of a comment on a popular preacher some years ago in our city. He had preached for a number of years, on a salary of three thousand dollars a year. He resigned, to the regret of hundreds of his hearers. Two of them in deprecating his resignation, one of them said, "But you will never hear [illegible]reaching another sermon until another three thousand dollar salary is secured, or in attempting to secure it." That man's course had made that impression on his own admirers.

We have noticed preachers, with good salaries regularly paid, excused by their own congregations for a time, their salaries going on at home, if they go out to hold meetings, seek "good places" to hold meetings. We are often inquired of for good places. We thought of places needing preaching, where good could be done. We have learned better. We understand now, that when a preacher inquires for a good place to hold a meeting he means a place where they pay well. This disposition to seek such places, when they are well supported, certainly leaves ground to create the impression that they never preach to the poor.

No matter how hard run a man is, no matter how much labor he has to do for a wealthy congregation, if his heart is in the true spirit of the gospel, he can find time frequently to put in a little work for the poor. Where there is a will, there is a way. Where no effort is ever made to do this, the people in and out of the church justly conclude there is no disposition to do it. When a man makes that impression, he may entertain a people, be popular as a preacher, but he can never really benefit them spiritually.

A church that makes no effort to reach the poor, it may feed them, but unless it manifests a true sympathy for them in teaching, helping, improving them, is powerless for spiritual good either to the poor or rich in their community. There is a temptation to preachers who are dependent on their churches for support, and to churches who are strained to raise large salaries for their preachers, to over-estimate wealth, and depreciate poor people as members of the church. I heard of a prominent member of a church, one of those on whom fell heavily the expenses of the church, after a revival in which eighty or a hundred were added, who, when congratulated on the additions to his church, answered contemptuously, "It is nothing; there is not fifty dollars in the whole crowd." A preacher being congratulated under similar circumstances, declared, "They add no strength to the church; they are all poor." The temptation is to measure church strength by the amount of money it can command. We recollect seeing from a prominent brother, the declaration that certain churches in certain communities could never become self-sustaining; the country was too poor.

We are well satisfied that the strength of a church does not consist in the amount of money it commands. If its members possess money and refuse to use it for the cause of God, they and that church are weak and will die. But no church ever died from pecuniary poverty, while thousands do from spiritual poverty. "Thus saith the Lord, let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches. But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment and righteousness in the earth, for in these things I delight saith the Lord." Wisdom, (worldly) learning, might, power, riches, give no strength, but bring weakness unless consecrated wholly to God. They are sources of weakness to their possessor and to the church oftener than of strength, because there is such temptation to trust them, to rely upon them, instead of upon God, to glory in them rather than in the knowledge and understanding of God, his loving kindness, judgment and righteousness, that few poor mortals possessing them can resist the temptation to rely upon these to the distrust of God. Hence it is hard for a rich man to be saved, and not many great, not many noble, not many such are called of God; only those who distrust all else and trust God, will be blessed and give strength to the church.

A church poor in this world's goods, few in numbers, ignorant of the world's learning, but strong in faith in God, understanding the conditions of his goodness, mercy, love and blessings, is strong and powerful for good. One with the learning and wisdom of the world, made of a hundred millionaires, with presidents, senators, governors, and their associates in worldly power, is weak, helpless, contemptible for good to themselves or the world, save as they learn to despise these earthly accidents and insignia of greatness, and in humble trust and faith to rely upon the help and blessing of God. Poverty in church or individual is no bar to spiritual strength and usefulness. It is a false idea of what the gospel of Christ is, to so regard it.

The word of God is the seed of the kingdom. Every good plant in that kingdom grows from this seed. Every plant in that kingdom should spring direct from the word of God. Any plant that does not spring from that seed must be rooted up. God is the husbandman. He trained the plants just as he would have them grow. So any plant in the vineyard of the Lord, not according to the original pattern, is trained by another husbandman than God. It becomes the degenerate plant of a strange vine to God, and must be destroyed. D. L.

EASTES AND ALSUP DEBATE.

EASTES' FIRST REPLY.

My friend objects to my translation of *mikroteros* in Matt 11: 2, and says it should be translated least or very small, and used as an adjective, but gave us no reason for it more than his bear assertion, which we cannot take as proof. Let him give some reason why he translates a comparative degree by the superlative. I suppose that the principle that an adjective denoting circumstance of time, place, or order, etc., is often translated adverbially is so well understood that those who have studied the language know it. The right to translate an adjective adverbially is beyond dispute. I cannot call to mind a single grammarian, except my opponent, who denies the right. The question of propriety is the one now before us. Is it proper? I think eminently so; because to translate it as an adjective makes somebody else besides Christ greater than John. My opponent's assumption, "greater in privilege," is perfectly gratuitous, for there is nothing whatever to indicate the idea; for the Savior tells us that "from the days of John the Baptist until now the kingdom of heaven suffereth violence," and that "the law and the prophets were until John; from that time the kingdom of heaven is preached." The comparison is between John and Christ. Otherwise, we can't understand Christ's language, and this agrees with John's testimony. "He that cometh after me is mightier than I." He that cometh after me is preferred to me. He that cometh from above is above all. These words refer to Christ as being greater than John.

Preceding John there was not a greater than he; nevertheless he was younger, later in being manifested to Israel. John was a commissioned officer in the kingdom, and Christ King over all. There was a sense in which the kingdom was present when John announced it in the wilderness. There were two laws of the kingdom in operation—preaching and baptism—and a commissioned officer, the herald of the great King, making ready people for the King. Christ, the King, was manifested later, and the kingdom receives organic form. Hence, John and Christ were both in the kingdom. But to the translation of *mikroteros*. Liddell and Scott's lexicon, translates it in point of time, "little," "shorter," hence a free translation would be later in the kingdom. Greenfield's Greek Testament gives it as to age, "younger"—hence younger in the kingdom. With this rendering, the statements of John and Christ harmonize, while that of my opponent makes them clash. My friend thinks that if Jesus was later in the kingdom than John "it destroys my affirmation." Let him show it. John and Christ were both in the kingdom, as I have shown beyond question, by the plain word of God. Christ was later manifested than John.

My opponent affirms "that the Holy Spirit did on the day of Pentecost, out of material prepared by John and Jesus, organize the kingdom or Church of Christ, without hands or human instrumentality." I deny that the Holy Spirit organized any church or kingdom on the day of Pentecost, and challenge my friend for the proof. He refers to Acts 2, but is there an intimation here that the Holy Spirit organized a church? We will see. In the 38th verse Peter tells those inquiring Jews what to do. In the 39th verse is a reason for their action. The 40th verse tells that with many other words did he exhort them. The 41st tells who were baptized and added unto the disciples, of whom one hundred and twenty were present; if no more. We find in the 42nd verse how they conducted themselves. The 43rd tells the effect on outsiders, and the 44th to the 47th, inclusive, speaks of the conduct of the disciples, and what the Lord did; but nowhere is it intimated that a church was organized. Now, if it is here, let my opponent name the verse. I can't find it. Everything that the Holy Spirit did is mentioned. His work on that day was to endow the disciples with the gift of tongues. This is the only thing he did which he had not done before.

My opponent has turned away from his unsupported affirmation, and is now trying to prise my proof-texts out of his way. He says: "The Jewish nation was the bride and God the husband." Jer. 3: 14. Romans 7: 4, says the law was the husband, and the Romans were dead to that law by the body of Christ. So they could be married to him whom God raised from the dead—*i. e.*, Christ. Reference to the passage is sufficient refutation of the point he strives to make here.

"The entire ministry of John was under the law of Moses." How can he make such a statement as this with an open Bible before him, which says, "The law and the prophets were until John; since that time the kingdom of heaven is preached and every man presseth into it." Luke 16: 16.

I now turn to notice his argument on Christ as being crowned King. Hear his statement: "Christ was not crowned king and had no kingdom until after his death."

We read in Hebrews 2: 9, that God anointed him with the oil of gladness above his fellows. Daniel vii: 4, refers to the time when the kingdom of Christ shall triumph over the kingdoms of this world. Hence, it is still in the future. In Acts 2: 34–36, David says the Lord said unto my Lord, Sit thou on my right hand until I make thy foes thy footstool. Peter said that God made Jesus both Lord and Christ. 1 Cor. 15: 25. When the Son surrendered the kingdom to the Father, evidently has reference to the mediatorial reign of Christ. He is to be seated on the throne of his Father David, and reign over the house of Israel forever. This has not yet taken place, but will surely come to pass. "To him that overcometh will I grant to sit with me on my throne, as I overcame and am set down with my Father on his throne. Rev. 3: 21. This shows where Jesus is seated, and also shows that his coronation is yet in the future.

He says again, that "Jesus could not possess the kingdom while on earth, from the fact that he was in the flesh," and quotes Heb. 2: 14; 1 Peter 3: 18; Heb. 5: 7, to show that Jesus was flesh—a fact we have not denied. He further quotes 1 Cor. 15: 50, to prove that flesh and blood cannot inherit the kingdom of God, or that Jesus could not possess the kingdom. This simply means that because they were the children of Abraham they could not inherit, but the born-again were heirs. John the Baptist taught this when he rejected the Pharisees and Sadducees that came to his baptism. Matt. 3: 7–10. The passage has no reference to the point intended to be made by it. As to his quotations from history, they are in opposition to the statements of the Scriptures, and prove nothing. I think I am succeeding finely. I have run my opponent out of the Bible into uninspired history. "If the Church was set up before Christ ascended into heaven, it was a body without a head." To prove this he refers to Eph. 1: 19–22; Col. 1: 16–18.

This is like the argument of those who deny that the divinity of Christ suffered. If, they say, divinity suffered, then the world was three days without a God, as if death was annihilation. Christ offered himself as a sacrifice to purchase his Church.

My opponent's argument in regard to chronology, that John's ministry had ceased long before Christ's began, needs but little attention. It is well known that the chronologers differ so greatly that they cannot be relied on with any degree of safety. The chronology laid down in my Bible says that John was cast into prison in the end of the year 30. Henry, in his commentary on the Bible, puts it in twenty-nine, and others at different times; hence, the chronologers differ so widely that we cannot depend on them to settle an important point. We will therefore turn to the New Testament and settle the case there.

In John's gospel, 3: 22–27, we read: "After these things came Jesus and his disciples into Judea; and there he tarried with them, and baptized. And John also was baptizing in Enon near Salim, because there was much water there. For John was not yet cast into prison. Then there arose a question between some of John's disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee bevond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all men come to him. John answered and said, A man can receive nothing, except it be given him from above." Also, read John 1: 29, to close of chapter in connection with John 1: 18.

That Jesus had been into Galilee, and had returned to Jerusalem to the passover, then into Judea and baptized while John was baptizing in Enon, is to be seen from this Scripture. When, therefore, the Lord knew how the Pharisees had heard that Jesus had made and baptized more disciples than John, he left Judea and came into Galilee again. John 4: 3. We see now that Jesus had been into Galilee, and had called Simon and Andrew and Philip. He had gone to Cana and wrought a miracle there—had driven the traders and money-changers out, and brought to the memory of his disciples, Psalms 62: 29, "The zeal of thine house hath eaten me up," had answered concerning the signs, wrought miracles in Jerusalem on the feast day, and many believed on him. He also had that memorable conversation with Nicodemus, and went out into the country with his disciples and was baptizing the same time that John was baptizing in Enon, for John was not yet cast into prison, and when the Pharisees heard that he made and baptized more disciples than John, he left Judea and departed into Galilee again.

These plain statements from the inspired word establish beyond contradiction, that the ministry of Christ began before John was cast into prison.

ALSUP'S SECOND REPLY.

My friend refers again to Matt. 11: 11: "He that is least in the kingdom is greater than he;" and calls upon me for my reasons for objecting to his rendering *mikroteros* as an adverb of time. My first reason is that no scholar, so far as known to me, has ever so rendered it in this or any other place in the New Testament. And as my friend is in the affirmative, the burden of the proof devolves upon him, and I call upon him to support his translation by examples, not by mere assertions. Let us hear him further: "I suppose that the principle that an adjective denoting circumstance of time, place, or order, etc., is often translated adverbially, is so well understood that all those who have studied language know it."

All this I freely admit, but most emphatically deny that *mikroteros* is here an adjective of time, and call on him for the proof. I would like for my friend to give me his authority for rendering an adjective in the masculine gender as an adverb.

But if he proves his right to so render it, he thereby destroys his affirmation, for there can be no kingdom set up without the king. Hence if John was in any kingdom before Christ, it is self-evident that it was not Christ's kingdom; for when his kingdom was set up he was in it or over it as its king. This needs no proof.

But my friend says to render this as an adjective makes somebody else besides Christ greater than John. This is exactly what I affirm, and have affirmed all the time. When my friend says that John was a commissioned officer in the kingdom of Christ, he is assuming exactly what he ought to prove, but has not done.

He says that Liddell and Scott define *mikroteros*, "little," "shorter." That is true, but I have never seen it defined "later."

He says he cannot find any organizing in Jerusalem on Pentecost. If he will examine closely, he will find early in the morning a body of one hundred and twenty disciples, with the apostles at their head, and they filled with the Holy Spirit; and later in the day he will find three thousand more added to them; and in the last verse of this chapter (Acts 2) he will find this body called the Church. And he says the Church and kingdom are co-extensive.

My friend's criticism on Rom. 7: 4, is a little amusing.

He says "the law was the husband." I want to know by what law they were bound to that husband. My argument was that God was the husband, and that the Jews were the wife, and that they were bound to him by the law of Moses. That I am right, see Jer. 3: 14, 31, 32; Hos. 2: 19. In these passages God declares himself to be the husband and Israel to be the bride which he had espoused to himself. And before a woman, which has a husband, can marry another, she must be released from the law which binds her, either by the death of the husband, or by the abrogation of the law. In this case God, the husband, did not die, but the law was abrogated through the body of Christ. "He took it out of the way, nailing it to the cross." Col. 2: 14. Hence, they could not have become Christ's bride before his crucifixion; and Paul says they were released from the law that they might be married to him

who *is* (not will be) raised from the dead. Thus the argument stands unanswered and unanswerable.

My friend asks how I can, with the Bible open before me, make the statement that John's entire ministry was under the law of Moses.

What astonishes me, is, how he can, with the Bible open before him, deny it. He refers to Luke 16: 16, which says: "The law and the prophets were until John; since that time the kingdom of heaven is preached and every man presseth into it." I believe this as strongly as he does. The law and the prophets were in force without addition until John; from that time until the death of Christ we have the preaching of the kingdom of heaven, in addition to the law and the prophets; and at the death of Christ we have the removal of the law. See Eph. 2: 14–15: "For he is our peace who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances.' Also Col. 2: 14: "Blotting out the handwriting of ordinances that was contrary to us, and took it out of the way, nailing it to his cross."

I showed from 1 Cor. 15: 50 that Christ could not come into possession of his kingdom while on earth, from the fact that "flesh and blood cannot inherit the kingdom of God." In reference to this he says: "The flesh and blood here refers to the flesh and blood of Abraham, that men could not inherit the kingdom of God because of the flesh of Abraham; but those born again were to inherit it." Is this what the apostle was talking about in 1 Cor. 15: 50? Let us see. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit in corruption. Behold, I show you a mystery; we shall not all sleep, but we shall be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15: 53. This shows that he is not speaking of the flesh of Abraham, but this mortal flesh of ours. So the argument stands.

He now tries to overturn my argument based on chronology by reference to John 3: 22–25, which says: "After these things came Jesus and his disciples into Judea, and there he tarried with them and baptized."

"And when John also was baptizing in Enon, near Salim, because there was much water there." (I ask the especial attention of the reader to the punctuation of this passage as given in these articles.)

His purpose in introducing this Scripture is to try to prove by it that John and Jesus were both baptizing at the same time, and that therefore Jesus began his ministry before John was put into prison. Does he prove it? Let us see.

John is here giving a history of events without reference to their chronological order. Hence these two verses are distinct paragraphs. But let us look at it from another standpoint.

We learn from Matt. 4: 12 that Jesus went into Galilee after John was cast into prison. Now, was this visit to Galilee before or after the visit into Judea, as recorded in John 3? If it was after it, then it was after John was imprisoned, and they were not both baptizing at the same time. That it was after his visit to Galilee, as recorded in Matt. 4: 12, is evident from the fact that his disciples were with him in Judea. "He came into Judea *with* his disciples, tarried with them and baptized." By reference to Matt. 4: 12–23 we learn that Jesus had chosen none of his disciples at the time of his first visit to Galillee, which was after John was cast ino prison. Hence if chronology will not do to rely on, facts will, and he will have to try again before he shakes our argument.

These plain statements from the inspired word establish beyond all possibility of contradiction the truth of the statement that Jesus did not begin his public ministry until after John was cast into prison.

His long argument in reference to the second coming of Christ has nothing to do with the question, and therefore I will not notice it.

NEW OFFICE EDITOR.

We take pleasure in announcing that we have completed an arrangement with Bro. J. C. McQuiddy, of Columbia, Tenn., to take position with us in the ADVOCATE, as office and managing editor. He will enter upon his duties at once, and from his well-known character as an active, working young man, we can give assurance that his work will be well done. He will be found regularly in the office, giving his attention to any and all matters pertaining to the running of the office. His acquaintances, we know, will be glad to learn this, and will be glad to find him here, at the post of duty. By this arrangement, the office will have a man in it ready to attend to business regularly, and one who will make the business visits of the ADVOCATE's friends pleasant. His introductory will be in next number, and his name in proper place as office editor.

EDITORS.

Married in the Christian church, Salem, Franklin County, Tenn., on Lord's day, December 28, by Elder J. D. Floyd, Bro. Eddie E. Dean, of Bedford, to sister Sallie Eslich, of Franklin County, Tenn.

On the 25th of December, Mr. A. J. and Miss M. A. Hardison were united in the holy bonds of matrimony, at the home of the bride's mother, Mrs. Mary G. Frank, and I officiating.—[F. C. Sowell, Columbia, Tenn.

Married, on December 23rd, 1884, at the residence of the bride's father, near Owen's Station, Tenn., by W. Lipscomb, sr., Miss Lula Allen to Richard M. Wilson, all of Williamson county. Many good wishes attend the united lives of our young brother an sister.

Married, at the home of the bride's father, M. L. Bond, near Leiper's Fork, Williamson county, Tenn., by E. B. Cayce, Mr. Johnson V. Scott to Miss Mollie Bond, one of old Williamson's fairest and most beautiful belles. Thus Leiper's Fork and Owen's Chapel are united in stronger bonds than ever before, as the bride and groom belonged to the congregations named.

Married, at the residence of the bride's parents, Johnson county, Ga., on December 18, by A. B. Herring, Mr. William A. Haines and Miss Harriet Meeks. We congratulate Bro. Haines on the selection of a young lady of such Christian graces, and the bride on accepting as the man of her choice one who will be so true to his vows to be unto her a kind, loving and affectionate husband.

At the residence of Mr. B. M. Hopper, brother-in-law to the bride, on the 24th day of December, 1884, I solemnized the rites of matrimony between Mr. J. H. Hopper and Miss Annie Ennis. The groom is an industrious young man of this county (Lincoln). The bride is a worthy young lady from Madison county, Ala., and belongs to the little band of disciples at Oakland. They begin life anew with the best wishes of many friends.—[T. C. Little, Fayetteville, Tenn.

QUERY.

Please explain 1 Peter 1: 2. Who are the elect? I would say to Bro. E. L. L., that if it is necessary for a deacon to be the husband of one wife, it also follows that he should be the father of children. See 1 Tim. 3: 12.—[W. J. Rorex, Scottsboro, Ala.

The word elect means chosen. God chooses by law. Those who obey God are his elect, his chosen ones. Abraham was one of God's elect, because he obeyed him. He always did what God commanded. Those under Christianity are God's elect who obey the gospel, and then live the Christian. Those people that Peter calls elect, obeyed the gospel in Jerusalem, and continued in the apostles teaching, as we read in second and third of Acts. And when persecution arose they were scattered abroad, and Peter writes to them in their dispersed condition, and calls them elect. It is about the same as if he had called them servants of God. All who serve God are his elect. None are his elect that do not obey him. There is nothing in the word elect that signifies anything more than this. The election was according to the foreknowledge of God. God foreknew, and foretold the plan of salvation, and when that plan was established through Jesus Christ, all who obeyed the requirements thereof were God's elect. Those to whom Peter wrote were of this number. All obedient Christians to-day are God's elect just as those were. E. G. S.

Some one from Alabama, we think it was, sent recently for Cruden's Concordance, and Brown's pocket Concordance. Somehow the name and post office address have been mislaid. If the one who sent it will send his name and post office, we will send books at once.

PRONUNCIATION OF SOME ENGLISH NAMES.

Cholmondeley is pronounced Chumley; Marjoribanks, Marshbanks; Cockburn, Coburn; Cowper, Cooper; Mainwaring, Mannering. In Elgin and Gillott the "g" is hard; in Gifford and Nigel it is soft; in Johnston the "t" should not be sounded. In Molyneux the "x" is sounded, and the name is pronounced Molinoox, with a very slight accent on the last syllable. In Vaux the "x" is sounded, but is mute in Des Vaux, and likewise in Devereux. In Ker, Berkeley, and Derby the "e" has the sound of "a" in "far." In Waldegrave the second syllable "de" should be dropped, and so should the "th" in Blyth. Dillwyn is pronounced Dillun. In Conyngham, Monson, Monkton, and Ponsonby the "o" takes the sound of "u;" and Blount should be pronounced as Blunt, the "o" being mute. Buchan should be pronounced Buckan; and Beauclerk, or Beauclerc, is Boclare, the accent being on the first syllable. Wemyss should be pronounced Weems. In Hertford the "t" is elided, and the "e" has the sound of "a" in "far." Strachan should be pronounced Strawn; Colquehoun is Koohoon, the accent being on the last syllable; Beauchamp is Beacham, and Coutts is Koots. Another formidable name to the uninitiated is Duchesnes, which should be pronounced Dukarn. Bethune should be Beeton; and in Abergavenny the "av" is not sounded. Menzies is pronounced Mynges, Knollys as Knowles. Sandys as Sands, Gower as Gorr, Milnes as Mills. Finally, Dalziel should be pronounced Dael, Chartres as Charters, Glamis as Glarms, Geoghegan as Gaygan, and Ruthven as Riven.

Vick's Floral Guide, for 1885, is an elegant book of 150 pages, and colored plates of flowers, and more than 1000 illustrations of the choicest flowers, plants and vegetables, and directions for growing. It is handsome enough for the centre table or a holiday present. Send on your name and post office address, with ten cents, and He will send you a copy, postage paid. This is not a quarter of its cost. It is printed in both English and German. If you afterwards order seeds deduct the 10 cents. Vick's seed are very reliable. The *Floral Guide* will tell you how to get and grow them.

Courage is always greatest when blended with meekness. Intellectual ability is most admired when it sparkles in the setting of modest self-distrust; and never does the human soul appear so strong as when it foregoes revenge and dares to forgive an injury.

The principles of politeness are always the same; sound sense, and a kindly heart is the subtle charm by which you may distinguish the gentle bred from the boor.

TEXAS WORK AND WORKERS.

This Department is conducted by JOHN T. POE, Longview, Texas, to whom all correspondence intended for these columns should be addressed.

ORDINATION OF ELDERS, OR OFFICERS, WHICH?

It is a fact, that all well organized congregations must have elders. Elders whose duty it is to oversee and rule well the flock or church. We sometimes differ about what these shall be called. Some of our good brethren object to their being called officers, and say that the idea of office is not in the original word from which we get the word elder. Now, whether the idea can be gathered there or not, the work itself suggests it to my mind. He is a ruler. If set to rule, he must rule by some law. That law is the word of God. In doing this, he is executing the law. An executor of law, in our understanding of it, is an officer. Now whether we call him elder, bishop, or officer, the duties of his *office* or eldership are the same. I say office and officer, because I can use no other term which seems to me to express it so well. He is simply an execution officer, however, with no power at all to legislate. He can only see that the law of God is executed in the church. But how shall we know this elder, or officer? we must ordain him. What is ordination? We read in the Scripture, that Titus was to set in order the things wanting, and ordain elders in every church. But what did he do when he ordained an elder? Some suppose that elders make themselves, or, in other words, that they simply gravitate up to the duties, and obligations of the office, (there, you see, I had to say duties of the office,) and that the congregation ought to recognize these as elders, and submit to their rule. But unless there be something which marks their entrance upon these duties, how shall we know when they become such rulers, or officers? We are never at a loss to know just when and where a man becomes amenable to the Christian law, found in the epistles.

He is subject to this law from the time he becomes a Christian. When does he become a Christian? When born of water and of the Holy Spirit. The act—the specific act, which translates him from one state to another—out of the world, and into Christ, or his church, is immersion. Thus we have a line of demarkation, which plainly and clearly designates the Christian from the mere worldling. This must be so, else we could never know who, or whether any were in the church, and Christians. Now just so, there must be something done—some act, or acts, by Titus or some one else, which is termed ordination, and which marks the period when the officer or elder is first an officer, the period when he begins to discharge the duties of the office of elder. Now what is it? Is it by fasting and praying, and the laying on of hands? or is it by fasting, prayer, and extension (right hand of fellowship) of hands? Or does the church assemble, consult together, with the evangelist if they have one, and simply agree among themselves, that they will recognize such an one as their elder? If the Scriptures are not definite and clear on this subject of ordination, would not any form, or ceremony, at least either of the above do, so long as it marked the man as elder, and invested him with the duties and responsibilities of the office? We believe it would. The purpose of ordination is to invest with duties on the one hand, and to mark obligation and responsibility on the other.

It designates to the church, the ruler, or executive officer. Now, if God has not plainly told us *how* to ordain them, (and so many of our learned men differ on this subject, that we are constrained to believe it is *not* plain,) then may we not be left to do this in our own way? Only provided, *that we do it*, that we appoint them, and then recognize them as overseers under God, to rule and govern the flock, according to God's own directions. This seems to us just now, to be the true way of looking at this matter. This may be one place, where we may choose our own way of doing the Lord's will. Only so, that we do it. Now an elder is no better, morally nor intellectually, for being appointed by the laying on of hands, than by appointment by consultation merely. Everything depends upon the fact of his own realization of the duties and responsibilities assumed—or entered into—on his part, and a hearty recognition of the same, on the part of the church. Now we believe that any ceremony which would bring about this result, would be good. But there must be *something* done. Elders must be *ordained* in some way, and their ordination consists, perhaps, more in accepting the duties and responsibilities on the one hand, and a full and hearty recognition of allegiance on the other hand, than it does in ceremony or form of any kind. Ordination is to set apart, to invest with duties and obligations; so this is done, and the elder and flock recognize and accept it as such, we believe it is rightly done, whether by one mode or the other. We present these thoughts as a probable solution of a much vexed and difficult question.

"Bro. Jno. T. Poe charged that the brethren who secured the visit of Bros. McGarvey and Cline to Texas were disappointed in their close adherence to the Bible. Bro. J. A. Clark demanded of Bro. Poe the names of those brethren, but no name has yet been given. Please give just one name. You certainly can name *one* where so many were disappointed. Now Bro. Poe says: "As soon as brethren become initiated fully in State meetings they want an organ. Why is this thus?" This is *not* "thus," and no man had a better opportunity for knowing it than Bro. Poe. When have Bros. McGarvey, Allen, Graham, Clark, Wilmeth, Faris, or even the writer, expressed themselves as wanting an organ? Bro. Poe should learn not to bring charges so recklessly regardless of facts."

These brethren manifest much zeal in trying to get me to name the parties, etc. Never mind, brethren, just bide your time in patience, the cloven foot will soon be so prominent that even *you* can see it. It is not always best to call names, but to treat things sometimes on general principles. Paul accused the *brethren* at Corinth of many wicked things, but he did not name any of them. If, however, the brethren who assembled at Bryan were all pleased with it—their work—and I have been mistaken, I am glad of it, and hope that all may continue in the same love. You know Bro. McGarvey developed the fact, that he was not a *member* of any of these societies, or am I mistaken again? If so, did it please you to know it, or had you rather he had endorsed your society by telling that he was a member of some such? If these brethren will look back East where these missionary societies have been in existence longest, they will find the "pastor" and the organ very plentiful. Or am I mistaken again? Bro. McPherson says, "When have Bros. McGarvey, Allen, Graham, Clark, Wilmeth, Faris, or even the writer, expressed themselves as wanting an organ?" This is simply a dodge, Bro. Mac. McGarvey is not a society man, nor are the others, in the true sense, save yourself perhaps. I do not believe one of them fully committed to your State meeting plans. If Bro. Mac. don't keep still, we'll tell about *that organ* at Hallville.

NEW HEAVENS AND NEW EARTH.

It is a fact clearly taught in Scripture, that this earth must finally be destroyed. Not only so, but that it shall be destroyed with fire. The apostle Peter in speaking of this great destruction, says, "But we, according to his promise, look for new heavens, and a new earth." According to his promise he says. When was this promise made? It must have been made to the apostles, and not recorded until in the manner above, in the epistles of Paul and Peter. We remember no such promise in the gospel, by either Matthew, Mark, Luke or John. In John 14, he says, "If I go away I will come again, and receive you unto myself," but nothing is said of the new heavens and new earth. In Matt. 25, we have some reference which might be applied here perhaps, but not definite, so as to constitute a promise of new heavens and new earth. Again he says, "Heaven and earth shall pass away, but my words shall never pass away." Here the destruction of the old may be meant, but no promise of the new. This must, at that time then, have been a promise dwelling yet with the apostles only.

It was developed more fully by John in Rev., where Jesus says, "Behold, I make all things new." And again, "I, John, saw a new heaven and a new earth, for the first heaven and the first earth were passed away." Enough is left us to show that there will be a new heaven and new earth, and according to the language of our Savior in Matthew 5th, this is to be the inheritance of the saints. "Blessed are the meek, for they shall inherit the earth." *Shall* inherit the earth. When? Not now, for they die as well as the wicked. If they shall inherit the earth, there will have to be a resurrection to *this* inheritance. This will be done. The earth will be burned up, then, in a longer or shorter period, it will be changed, renewed and fitted up as the inheritance—the abode of saints. When fitted up again, it will not be as before. In the new, there will be no more sin, no more trouble, nor tears, nor death. The union of friends there will be an eternal union—new earth, new heavens, new employment. What it shall be, we know not; but we shall enjoy it. Jesus shall dwell with us, and be our elder brother. We shall be like him, and shall partake with him in all that he possesses. All things were made by him, and for him, and he will give us an inheritance with himself. Let us labor to enter into this inheritance.

THE REASON WHY.

When an editor dives down into the slush of personal abuse, and devotes one half his paper to that (to him) delightful business, he must excuse us if we decline to follow him. Our paper is paid for, by its patrons, and they did not subscribe for it in order to see how much evil "Christian" brethren could say of each other. We have better use for our columns. We are trying to make our paper of service in teaching men the way into the kingdom, and in edditying young Christians. During the year 1885, if we live, we expect to do more of this than ever before. We ask the prayers and co-operative help of all good brethren.

These remarks will account for our not answering some, who, instead of coming up to the issue in hand, and arguing the case like men, and in the Spirit of Christ, have dealt in personal abuse only, to cover retreat from a weak cause. We have no time nor inclination for this kind of work, and hope we never will have.

No man was ever so much deceived by another, as by himself.—*Lord Greville.*

Rates of Advertising in Gospel Advocate.

One inch, one insertion	$ 6
One inch, one month	2 00
One inch, three months	5 00
One inch, six months	7 50
One inch, twelve months	12 50

A discount of 10 per cent. on these rates for order of $25.00; 20 per cent. for order of $50.00; 30 per cent. for order of $100 00.

Note these Rules Carefully.

(1) Write only on one side of your paper.

(2) Write your name, post-office, county, and State, plainly.

(3) When changing your paper, give the office from which you change, and the one you wish it changed to.

(4) When ordering a book, give the name, edition, style of binding, and price, as near as possible, and state plainly HOW and WHERE you wish it sent.

(5) Gospel Advocate is $2.00 per year; $1.00 per six months; Clubs of $10, one copy free.

(6) Write very plainly, and make the clerks and printers happy.

Hopkinsville, Ky.

BROS. LIPSCOMB & SEWELL: It has been sometime since I have appeared in the columns of the ADVOCATE. But I have not ceased to read with interest, weekly, what has been written. Although I have ceased to reside in in the good old State of my nativity, still there are many memmories clustering around the places where the fervor of youth, and the strength of my manhood have been mainly passed. I shall never loose my love for Tennessee, where I was born, reared, educated, and labored.

Whatever may be my successes or reverses, my fortune or misfortune, here or elsewhere, Wilson County, my old home, Franklin College, my *alma mater*, (that was, but is not.) Murfreesboro and the "Institute," will continue to be objects of pleasurable emotions, coupled with tinges of sadness, which always accompany the thought of a separation from things dear.

I have always felt sad that Franklin College was burned, and sadder that we did not successfully replace it. Say what you will, but schools have the controlling influence in molding the character of men and women. The Catholics understand this and act upon it. Our brethren, if understanding, do not. Nothing can induce a Catholic to place his children under the roof of a protestant school, and yet we often find protestants who act as if they thought a nunnery were the place to train their children. Some Christian men pass by good schools of their own brethren, and place their children, both boys and girls, under the tutelage of Rome; or in the schools of other denominations, where the advantages are no better, and expenses no less.

The influence which went forth from Franklin College can be seen and felt in the character of the men who were educated there. These men, and women, too, are found in all parts of the south, and, generally, when called to public station, have shown the strong conservatism impressed upon them by the prince of educators, the lamented T. Fanning. I have wondered why some of our scribes have not, before this, undertaken the task of giving the world a history of this great man. The lives of many men have been written, and read, too, less worthy than his. He took a prominent part in the early struggles of the church in Tennessee. Was, perhaps, the ablest man in the scriptures the south has furnished. He had many discussions, and in all of them he had no reason, nor did his friends have any reason, to be ashamed of his efforts. Well versed in the Scriptures, a strong and vigerous intellect, he was an adversary worthy of any man. He was familiar with, and had decided views on many of the questions which continue to agitate Christian people. A history of his early life, his struggles and successes would be inspiring to the young. His early preaching experience would help the young preacher of to-day; his educational enterprise and success might inspire those who enter into the school-room with greater zeal; and last, but not least, he was a writer, and his matter and well-settled thoughts should be in such a form as that they shall not be lost to posterity.

I thought when I began to write this that I would say something about South Kentucky College, the school with which I am now connected, but my mind carried me back to Tennessee, and I have written so much that I scarcely have space for one word for Kentucky. But I want to say that I am here, have one of the best school buildings in the South, with full charge of the boarding department, and am fully prepared to do as much for my friends who place their daughters under my charge, as I have ever been. Candidly, if any one is seeking a school, where the very best advantages can be secured at the most reasonable cost, let them come to Hopkinsville, Ky.

JAMES E. SCOBEY.

Nothing teaches patience like a garden. All have to wait for the fruits of the earth. You may go round and watch the opening bud from day to day; but it takes its own time and you cannot urge it on faster. If forced, it is only torn to piecs. All the best results of a garden, like those of life, are slowly, but regularly, progressive. Each year does a work that nothing but a year does, a work that nothing but a year can do. "Learn to labor and to wait" is one of the best lessons of a garden. All that is good takes time, and comes only by growth.

Let every dawn of morning be to you as the beginning of life, and every setting sun be to you as its close. Then let every one of these short lives leave its sure record of some kindly thing done for others, some goodly strength or knowledge gained for yourselves. So from day to day, from strength to strength, you shall build up indeed, by art, by thought, end by just will, an ecclesia of England, of which it shall not be said, "See what manner of stones are here," but "See what manner of men."—*Ruskin.*

There is sufficient reason why so many members of our Churches are so pitiably weak, either to work or resist temptation. Starvation has reduced them to living skeletons. A Christian soul cannot keep fat and strong on daily newspapers, or on the best of secular literature. How can a soul be fed and warmed that seldom touches the bread or life? All the most growing Christians are large feeders on the Word of God.—*T. L. Cuyler, D. D.*

Nothing is surer than that the soul will win what it wants. If it desires God it will win him. The principle of constancy in heavenly as in earthly affairs is greater than the greatest mood.—*E. S. Phelps.*

AMERICAN NATIONAL BANK.

CASH CAPITAL, - - - - $1,000,000.

Board of Directors.

E. W. Cole, John G. Houston, J. F. Demoville, John Orr, Byrd Douglass, Jr., John M. Lea, J. Kirkman, Rev. Dr. R. A. Young, V. L. Kirkman, R. L. Weakley, A. W. Harris, M. Burns, T. A. Atchison, W. G. Bush, W. H. Jackson, John Woodard, J. A. Pigue, C. E. Hillman, W. W. Berry, Wm. Porter, Edgar Jones.

This Bank has united with it the **THIRD NATIONAL BANK** of this city, and has increased its Capital Stock to **$1,000,000**. With increased facilities in every particular, it can confidendently assert that it will offer superior advantages in all departments of Banking to its patrons and friends.

JOHN KIRKMAN, President, A. W. HARRIS, Cashier, E. W. COLE, Chairman Executive Committee

EDGAR JONES, Vice-President, JOHN M. LEA, Vice-President.

P. A. SHELTON,

DEALER IN

STAPLE AND FANCY GROCERIES,

Flour, Bacon, Lard, Tobacco and Cigars, Country Produce, Queensware, Glassware, Tinware, Lamps and Trimmings.

No. 96 BROAD STREET, - (Second door from College,) - **NASHVILLE, TENN.**

Special Attention Given to Filling Orders.

SOLE AGENT FOR "RINGLEADER" FLOUR.

S. B HOGAN. J. S. HOPKINS.

HOGAN & HOPKINS,

Dealers in Custom-Made

BOOTS & SHOES,

We sell the very best makes of Boots and Shoes, and endeavor to make the prices so that no one can possibly sell cheaper than we do.

20 Public Square, - - Nashville, Tennessee.

SALESMEN.—Sam. R. Hopkins. L. D. Simmons, William Mayes,

ATTENTION, HOLIDAY BUYERS!

DUDLEY BROS. & LIPSCOMB,

In their complete assortment of HARDWARE, have many things suitable for nice

CHRISTMAS PRESENTS!

E MENTION A FEW:

Rogers' Fine Plated Knives, Forks, and Spoons, and beautiful Carving Sets, for the housekeepers.

Jos. Rogers & Son's Fine Morocco Ladies' Cases, containing Pearl Pen-knife, Scissors Crochet Needle, Nail Cleaner, Shoe Buttoner, etc., for sisters and sweethearts.

Fine Breech-loading Double Guns, Hunting Coats, Game Bags, Pocket Cutlery, and Razors, for the gentlemen.

Fine assortment of Breech and Muzzle-loading Single Guns, Target Rifles, Jack Knives, and Boys' Axes, for the boys.

Nice Pen-knives and Scissors for the girls, Express Wagons for the little folks, and a Moiet Set, consisting of Knife and Fork on card, for the baby. MERCHANTS SHOULD TAKE HEED.

DUDLEY BROS. & LIPSCOMB,

84 and 86 Broad Street, - - Nashville, Tenn.

PASCHALL, FALL & CO.,

WHOLESALE

HARDWARE, CUTLERY, IRON, WAGON MATERIAL, ETC.

Fishing Tackle.

Nos. 57, 59 and 61 South Market St., NASHVILLE, TENNESSEE.

Our Prices are Very Low.

Agents for Chicago Scale Co.'s Platform and Wagon Scales.

THE GOSPEL ADVOCATE.

NASHVILLE, TENN., JANUARY 7, 1885.

CONTENTS:

Christmas Carol 1
Preaching to the Poor 1
Eastes and Alsup Debate 2, 3
New Office Editor 3
Query 3
Marriages 3
Mars Hill College 3
Hopkinsville, Ky 5
Contents 6
The Spirit of Christ 6
To the Readers of the Advocate 7
Items and Personals 7
Officers, or no Officers 8
A Letter to the Lovers of Sectarian Division—No 8 10
Notes from Our Correspondents 10
News of the Week 11

TEXAS WORK AND WORKERS.

Ordination of Elders, or Officers, Which? 4
New Heavens and New Earth 4
The Reason Why 4

HOME READING.

Christmas Eve 12
Kind Words 12
Letters to Uncle Minor 12
Notes for the Children 12

THE SPIRIT OF CHRIST.

The following extract is from a private letter written to me by one of my best friends. I publish it because I am sure many others feel as he does. He says:

"Your positions on many questions naturally bring you into conflict with a large body of brethren; but it appears to me that you can do more good to write upon these subjects plainly, as you do, at the same time avoiding personal controversy and personal allusion as much as possible. I know the difficulty is this, for in many instances the party needs 'skinning' and to be shown up in his true light, but I doubt the wisdom of always doing it. I am satisfied Bro. Lipscomb has largely injured his influence for good by this course."

This brother would like to see me prosper, would rejoice to know the subscription list of the ADVOCATE is increasing largely week by week, (for he is a great friend to the paper,) but he dreads the conflict. He is distressed every time another organ is introduced into the worship, and fairly grows heart-sick when he considers the tide of innovations that is flooding the churches; but he would have us fight these things in a smooth, pleasant fraternal, amiable way so as not to stir up too much wrath and contention. These innovators are amiable fellows if you keep out of their way and don't interfere with their plans; but if you do they strike you with all the power and venom that is in them. They propose to have their way and they don't care what others think and say about it, provided no opposition is made to them. Now the brother from whose letter I quote knows the power of this kingdom of the clergy, and he dreads to see his friends enter into a conflict with it. I too did dread it, when I first began to write for the press. I felt that I was entering upon a life conflict that would probably wax hoter and hoter till the end. It would have been much pleasanter (I thought) to have sought a "Pastorate" and to have settled down to a quiet, inoffensive, humdrum life, *with a good salary*. But, if I must confess it, I do not actually enjoy the fight. It is glorious to conquer. And he who fights for the truth, trusting with all his heart in the living God is sure to conquer. But does God appove of such a fierce war? Let us see. Jesus says, Matt. 10:34–36, "Think not that I am come to send piece on earth: I came not to send diece, but a sword, For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against the mother-in-law. And a man's foes shall be they of his own household."

Jesus acted just as he should have done, and spake just the right words. Yet never was a man so hated by religious people as he was. They despised him worse than they did murderers and robbers. They loved God, they believed Moses, they said; but they were liars; they neither loved God nor believed in Moses. Jesus himself said, "For had ye believed Moses, ye would have believed me: for he wrote of me."

The teaching of Jesus aroused the most bitter strife, and in this respect his immediate followers were like him. In the first place Peter and John were imprisoned, and, upon being released, were warned not to preach any more in this name, Acts 4;) then all the apostles were imprisoned, but were released by an angel of God; upon being found in the temple they were beaten (Acts 5;) then Stephen was killed, (Acts 7); then a great persection arose, men and women were imprisoned, and the great Jerusalem church was dispersed, (Acts 8;) doubtless many thought at this time that the apostles were unnecessarily aggressive and severe, and doubtless many wisely shook their heads and said, "I told you so; now you see what things have come to; why don't the apostles use a little more wisdom and discreation? don't they see their course is ruining the church and scattering the brethren? if they would be a little conciliatory towards the Scribes and Pharisees things would work much more smoothly."

No doubt the apostles heard such talk as this, but they pressed right on. It was their business to tell the truth regardless of the consequences, and they did it, although it almost broke up their church and seemed to be ruining everything. They were personal, too, shouting in the very faces of the people that they had murdered the son of God. Herod killed James with the sword; and when he saw that it pleased the Jews, he tried to kill Peter also, but was prevented, (Acts 12); Paul and Barnabas were driven from Antioch in Pisidia, (Acts 13); in Iconium they were assaulted and an effort was made to stone them, but they escaped and fled, (Acts 14); doubtless such comments as these were made: "Now see what this hated fellow has brought upon himself! Why could he not go on in a quiet way without raising such a row? Did he not know he would get his head smashed sooner or later? Oh, if he would be more politic, more gentle, and more charitable what a vast amonnt of good he could do! But he greatly injures his influence by his severe manner."

I might go on and give an account of the persecutions and afflictions which befell the apostles and first Christians, but it is not necessary. It was no new thing. Thus had the prophets been persecuted in the former times. Nor were the persecutions to end with the apostolic age, for Jesus says, "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?" Jeremiah said, "I am in derision daily, every one mocketh me. For since I spake, I cried out, I cried violence and spoil; because the word of the Lord was made a reproach unto me and a derision, daily. Then I said, I will not make mention of him, nor speaks any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." So he told them the truth plainly, aye fiercely. They put him into prison for it, casting him into a dark, miserable, muddy dungeon. John the Baptist had his head cut off for making an offensive "personal allusion."

Dear brother, no man ever did a grand work for God, as Luther, Campbell, Stone, Franklin and others did, without stirring up fierce and bitter hatred. The great body of religious people who profess to serve God, despise his authority now just as such people have always done, and they have no kindly feelings for the man who wants to walk strictly according to what is written. There are false teachers among the people now, just as there were false prophets among the Jews in the olden time. By their fruits we are to know them." When I find a man who despises any commandment of the Lord, and who tries with all his heart to keep people from obeying it, I am sure he is an enemy of the Lord. The people used to come to Jeremiah inquiring "What is the burden of the Lord? Whereupon the Lord was angry, and said, "Thus shall ye say every one to his neigbor, and every one to his brother, What hath the Lord spoken? and the burden of the Lord shall ye mention no more."

Just so now; men talk wisely about advancing in the Christian life according to the dictates of "sanctified common sense." They tell us the Bible is not adapted to this age, or, at least, that the Bible does not propose to give rules for our guidance now, but rather to furnish principles from which we may deduce regulations to guide us in our work as Christians. When a great and important matter of church worship or church work is being agitated, if one inquires, what hath the Lord answered? What hath the Lord spaken? these false teachers do not hesitate to sneer at him and call him an old fogy. They don't propose to be regulated by what the Lord has spoken. He has not spoken enough for them. They want the organ in the worship. It is admitted that at the beginning of the Christian dispensation it was left out, when the Holy Spirit instituted the church of Christ; they want to put it back, and will do it, it in so doing they divide the churches of the Lord. When they do this they become schismatics, are no longer under the favor of God, and will certainly be damned except they repent. Those who encourage and defend them in their wickedness are just as guilty as the perpetrators of the schism. We are told to avoid such men. I for one don't want their friendship, and I don't fear their anger. Such men are evidently enemies to the cause of Christ, or they would not thus divide his people to gratify their own whims. If a square manly fight had been made by the lovers of the Lord, who are working in this restoration movement in America, thirty years ago against all these wicked innovations, it would have been much better for the cause. But men were so anxious for peace, so disinclined to make war on "our brethren," and so hopeful that things would right themselves, that they waited to see how matters would turn out. Now the progressionists are so numerous it is hardly worth while to try to withstand them, it is thought. "Your paper would circulate far more extensively if you would cease to war on these innovations," we are told. Quite likely this is true; but I would rather write for one hundred readers and be right, than to address one hundred millions and be wrong. It is not our duty to please our readers; that is quite a secondary consideration with me; we are to please the Lord; if he is pleased all is well with us whether any one else is pleased or not. We don't want the friendship of the world, for we are expressly told, James 4: 4, "The friendship of the world is enmity with God; whosoever therefore will be a friend of the world is the enemy of God." Paul says, "Them that sin rebuke before all, that others also may fear." He tells Titus to rebuke the Cretans sharply that they may be sound in the faith.

Dear brother, remember it is not my chief object to please men, nor to increase the circulation of the ADVOCATE, nor to receive many additions, nor to obtain much money, but so to speak and act as to please the Lord. If I please him, I know I will displease the great majority of men; that is nothing to me; woe to me if I do not please him!

J. A. HARDING.

TO THE READERS OF THE ADVOCATE.

It sometimes happens that I meet with brethren who would like to send the ADVOCATE to some poor Christians who would like to take it, but do not feel able to do it. These brethren ask me for the names of such people, and I would like to be able to supply them always. I will be obliged to the readers of this if they will send me lists of names of such people. I think it probable that I can send one or two hundred copies in this way this year. Any brother who has money that he would like to spend in this way may get names from me, and the paper will be sent to such people at less than the cost of getting it out. Remember, this is my individual offer. I trust those who read will hasten to send names and addresses. I know of no better way of spending money for the advancement of the cause than this. A paper goes every week preaching its sermons; and I have good reason to know that they are often most effectual for good.

J. A. HARDING.

The following extract is from J. W. McGarvey, in the *Old Path Guide:*

"In conclusion I will add, that I have but little sympathy with those brethren who seem to dread disunion among ourselves as the direst of all evils. If we would inspire sensible men around us with a desire for union with us, we must be careful to show them that we do not and will not maintain unity with anything unscriptural, whether it shows itself within our ranks or outside of them. Truth first, union afterward, and union only in the truth. This is our motto."

These are true words, and they need to be repeated many times in these days. If we walk in through the strait gate, and travel in the narrow way, we are united with all who do the same thing. We should not desire to be united with any who walk otherwise. Jesus says, "Follow me." All who follow him are in the same company. They teach the same things, they act in the same way. What did Jesus say? How did the apostles teach and act? These should be the questions.

The divisions that spring up grow out of some departure from the narrow way, some effort to improve upon the things revealed. Then some brother who dreads discord, shouts, "Divisions are dreadful things; let us also adopt this innovation lest there be divisions among us." God forbid! Better be divided from every man in the world, and be right, than to be united to every man in the world at the sacrifice of one single conviction. Jesus expressly says that he came to send divisions; he came to send a sword, not peace, to kindle a fire, and he said he cared not if it were already lighted. We are expressly told to "mark them which cause divisions and offences contrary to the doctrine," and to avoid them. No doubt much of the trouble that now exists among Christians grows out of neglecting this duty. If men who ruthlessly divide churches by forcing their "expedients" and innovations upon them had been avoided from the beginning, we would now be much freer from the leprosy of schism than we are. But we have petted and honored these curses to the church. They are complimented and favored by those who know them to be disturbers of the peace of God's Israel, and who do not hesitate to say they are *in private.* I know a man who forced a creed upon a church of God, and thus tore it to pieces, and though that was many years ago, the church in that city (Detroit) has not recovered from the cruel, sacriligious blow, to this day. This man has never repented of his deed, has never confessed that he did wrong; he is just as guilty of the crime of schism now as he was the day the deed was done. Time does not blot out sin; repentance and confession are required. This man is now one of the most highly honored of the disciples. Many who know of his deed, and who regard it as a great crime against God, nevertheless fraternize with him in conventions and treat him for all the world as though he were one of the saints of the Lord. This is as unwise as it is wrong; for such favor gives power to these schismatics to do a thousand fold more evil than they could otherwise accomplish. The only proper way to treat evil is to fight it. And while we should ever be ready to forgive the penitent, and to encourage and help him who is sorry for his sin, and who is striving to turn away from it, we should have no fellowship with him who is bent upon evil; who stubbornly refuses to acknowledge his sin, but who proudly and defiantly persists in his evil course. J. A. HARDING.

ITEMS AND PERSONALS.

Bro. J. R. Bradley's address is changed from Lynnville, Giles County, Tenn., to Cornersville, Marshall County, Tenn.

The senior editor of THE GOSPEL ADVOCATE has been absent for two weeks, on a trip to Texas, and will perhaps be gone some two weeks yet before he returns.

If this number goes to any who do not want the ADVOCATE this year, or should fail to reach any who have subscribed, they will please let us know at once, and the matter will be attended to. In transferring names to the new book, mistakes may sometimes be made.

Send on your lists. Names are coming in well, and we are hoping for a large increaase in our list of subscribers this year again, and prospects are very good for it to be so. Please send in your lists early, and send large ones; and let all old subscribers who cannot send larger lists, get at least one more, and take advantage of our very liberal proposition to send to one old and one new subscriber for three dollars.

WHO ELSE WILL TRY IT?—A good sister, writing for the ADVOCATE for this year, says: "Last year I sent the ADVOCATE six months each to two that were Methodists, and now both of them are zealous members of the church of Christ." This shows what a little effort may do. Who else will do likewise? This is a cheap method of doing missionary work, and great good has been done in this way, and doubtless much more will be done.

NEW PUBLICATIONS.

"Explanatory Notes on the International Sunday-School Lessons for 1885," by E. W. Herndon, editor *Christian Quarterly Review.* The above is a volume of about 250 pages, recently published for the author at St. Louis, Mo., by the Christian Publishing Co. These notes, so far as we have had opportunity to examine, are plain and scriptural in their character, and will be of great service to Sunday-school teachers that use the international series. Price of the book, postage prepaid, 75 cts. Send to Christian Publishing Co., St. Louis.

"The Scholar's Sunday-School Lesson Book for 1885." This is a small book of 235 pages, neatly bound in cloth, by J. H. Hardin, who has been a noted Sunday-school worker for a number of years. This book is intended for Sunday-school pupils, and is something after the order of the Lesson leaves, only more varied and extended, with two outline maps of Bible lands. The book is convenient size to handle, containing all the international lessons for 1885, with explanations. For sale by John Burns Publishing Company, St. Louis, Mo., at 50cts. per copy. Send to them for it.

Perhaps the most remarkable feature of the brilliant announcement just issued by *The Youth's Companion* is a series of articles written expressly for that periodical by Prof. Tyndall, Prof. Max Muller, Prof. Freeman, Mr. James Anthony Froude and Canon Farrar. Tyndall will write on "Popular Science for Young People," Max Muller on the "Cultivation of Memory," Freeman on "Child-Life a Thousand Years Ago," Froude on the "Study of History," and Farrar on the "Study of English Literature." Surely any magazine might well be proud of such a group of writers as this.

We have received the *Christian Quarterly Review* for January, 1885. We give the contents as follows: "Christ's Ordinances and Their Design," by W. O. Moore; "Spiritual Condition as a Factor in the Exegesis," by D. R. Dungan; "The Church," a study by the Editor; "Our Relation to Other Religious Bodies," by A. B. Chamberlain; "What is Our Plea? What are its Prospects and the Reason for Maintaining it?" by J. T. Toof; "A Second Chapter in Theodicy, Origin of Evil," by B. U. Watkins; "God's Building—1 Cor. 3: 9," by G. R. Hand; "Christ the Infallible Teacher," by M. L. Streator.

"History of Reformatory Movements, Resulting in a Restoration of the Apostolic Church, With a History of the Nineteen General Councils," by John F. Rowe. Bro. Rowe, so far as we have had opportunity to examine, has done some of the best work of his life in the above named volume. It is interesting in style, and contains a vast amount of interesting history connected with the church of God. It shows how all reformatory movements succeeded, so long as they made the word of God their guide, and how reformation weakened and ceased when the reformers ~~began to formulate their doctrines into creeds.~~ Luther overcame and bore down all opposition so long as he stood upon the word of God, and defended that against the perversions of men. But so soon as he and his comrades established a creed, their reformatory work ceased. And such is the history of every reformatory movement that formulated its doctrines into a creed. Men grow in their knowledge of the truth so long as they cling to the word of God, and are thus invincible. But the very moment a creed is made, they thus place upon themselves a yoke of bondage they never can break till they lay aside their creeds. These principles, with many other things of decided interest and importance, are shown up by brother Rowe, making his book of interest and importance. He also shows how men destroy unity of faith when they attempt to enact laws for the government of the church, instead of being governed in all things by the word of God. The price in cloth is $1,50. Send to G. W. Rice, Cincinnati, and get one, and you will be pleased and profited by a perusal of it.

Died, December 25, 1884, Alice G. Chisholm, late Alice Buck, of this city. Some time in November she was married to Dr. Samuel Chisholm of this, Davidson Co., Tenn. They had been married hardly one month when she died. She was about twenty-five years of age, and had been for many years a member of the Methodist church, and was highly esteemed by those who knew her. Thus, in the very midst of life, was she taken from the side of her husband, and from her friends and relatives, leaving them to mourn their loss of her. We extend to the husband and the friends our heart-felt sympathies in this sad bereavement. None but those who pass through these sad experiences are able to realize the sadness and loneliness of such a loss. Let all prepare for a home where these sore trials will not come, but where peace and joy shall forever reign.

OFFICERS, OR NO OFFICERS?

DEAR BRO. SEWELL: In consequence of pressing profesional claims upon my time, I have not been able to acknowledge your kindly notice of my paper, in reference to bishops and deacons. Whilst I thank you for your effort to remove my trouble, I must confess that I still fail to see clearly from your standpoint. You say in my flight from Babylon, I go beyond Jerusalem. I assure you, that I don't so intend; my desire is to stop at Jerusalem.

I trust you will bear with me patiently in attempting to show why I can't agree to your exegesis.

You say that if we can't get a man who fills exactly the measure given by Paul, under instruction of the Holy Spirit, to accept the nearest to it that can be had. Paul says a bishop "must be blameless, the husband of one wife, vigilant, sober, of a good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his chilpren in subjection with all gravity, (for if a man know not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being lifted up with pride *he* fall into the condemnation of the Devil. Moreover (or more then the foregoing(he "must" have ga ood report of them which are without, lest he fall into reproach and the snare of the Devil. 1 Tim. 3: 2-5.

My trouble in the premises, is by what authority we can accept less than Paul says "must" be possesed by a bishop. See how particular Paul is in describing; then he tells us why he should be one that ruleth well his own house with gravity. Fifth verse. When we see this from a proper standpoint, we can fully appreciate a man possessing this qualification. For instance, a man whose self-training has brought him in sympathy with his own children that he can rule them with gravity, is one that can also sympathize with the children in the church of God, and can successfuly give them the sincere milk of the word and grow them up to men and women in Christ. Should he not possess this one qualification, he certainly would be a complete failure; so with any of the qualifications given by Paul. After all that he says they must be in second, third, fourth and sixth verses, then he says in seventeenth verse they must have a good report of them without, and gives a good reason why they should. Suppose we take a man who had all the qualifications but this; should we take him as a bishop? Paul says not, for he says he must, with all the rest, possess this also. At the eighth verse he describes the deacon, and starts out by saying they must be grave, not doubled tongued, not given to much wine, and not greedy of filthy lucre. Holding the mystery of the faith in a pure conscience, eighth and ninth verses. Now at tenth verse he says, let these also first be proved, then let them use the office of a deacon, being found blameless. In eleventh verse he describes the wife of the deacon, and says she must be grave, not slanderous; sober, faithful in all things. Then at the twelfth verse he says he should rule his children and house well. Now, he concludes by telling Timothy that he writes this unto him (hoping to come unto him shortly). But should he not come, or tarry, this was written that Timotby might know how to behave himself (or work) in the house of God, which is the church of the living God, the pillar and ground of the truth.

Now if this was written to teach Timothy how to behave in the church, will it not apply to us? If not, why not? You say that God has given a perfect law for the government of the church. To this we readily agree; yet we can't see how you can make the law relating to bishops and deacons applicable to all Christians. It is nowhere said that all Christians must have all the named qualifications, whilst all Christians should be as pure as possible. Still a man may be a good Christian, and not have the wife required of the bishop or deacon, or not have his house under control, not possess the mystery of the faith; still his conscience may be pure. A man may not be apt to teach, and at the same time be a devout Christian. Hence I conclude that your exegesis fails you here, and we are forced to the conclusion that these qualifications are peculiar to the bishop and deacon, and must, as Paul says be possessed by them.

I fail to see, Brc. Sewell, how we can make the general law to Christians as binding in particulars, as the law given by the Spirit to apply only to bishops and deacons; as a man may be a consistent Christian, and at the same time not possess several of the qualifications demanded of a bishop and deacon. Hence I still differ with you in thinking—that we can say a man is a bishop or deacon who lacks even one of the qualifications that the Spirit says he must have. I think this is a subject that demands a thorough investigation. How can we say a man is suited for bishop or deacon who has raised or governed no children, and one, too, who has never had any to govern, or lacks one or more of the qualifications that the Spirit says he must have? Is this not going beyond Jerusalem? I think so. The Holy Spirit certainly directs in the appointing of bishops and deacons. Acts 20: 17-28; Acts 6. And that men qualified as Paul directs were chosen to this peculiar work there seems to me to be no doubt. Titus 1: 5-10.

I am still persuaded that bishops and deacons were adjuncts (helps) in the absence of a codified or written law, and passed out with tongues, prophecy, healing knowledge, etc. Why we thus reason is that Paul says there was a diversity of gifts. 1 Cor. 12: 4-10. In the ninth verse that healing was one of these gifts, and we find James saying the elders (bishops are they not) possessed this gift. James 5: 14-15. Do they possess this power now? If not, why not? We notice (1Cor. 12: 28,) that Paul mentions helps. Who are they? Were they not bishops and deacons? Acts 6; Titus 1: 5-9; Eph. 4: 11-16; 1 Cor. 12: 7-11. If they were, have we such now? Did the Holy Spirit direct the apostles in selecting the deacons mentioned? Acts 6. Did he set the elders over the church? Acts 19: 17-28. And did not the same Spirit direct Paul when he writes to Timothy that bishops and deacons must possess these qualifications enumerated? 1 Tim. 3. If so, then give us the authority predicated upon the word for accepting less; and if men can't now be found that possesses all these peculiar gifts, is it not because the necessity for them has cased? 1 Cor. 13: 8, 10, 13. We now have the perfect law of liberty, and can learn our duty, and teach and admonish one another. There is no shifting responsibility; each one must account personally for his talent and its use.

The object of this paper is to reach the truth, as I desire only truth. I hope its length will not consign it to the waste basket, and will await your reply anxiously. S. I. S. CAWTHON.

Bro. Cawthon bases all his arguments in the above upon principles we never thought of; and that is, that we advocate the appointment of men to be overseers and deacons in whom some of the qualifications mentioned by the apostles are wholly wanting. We said nothing of the kind, and thought nothing of the sort. But men may possess these qualifications in degrees, some possessing them to a greater degree than others. One man may be a moderately good teacher, while another may be a very good one. This difference doubtless obtained in the days of the apostles as is indicated by the following: "Let the elders that rule well, be counted worthy of double honor, especially those who labor in the word and doctrine." 1 Tim. 5: 7.

This shows that some of the elders were better teachers than the others, and gave more time to that work than others, and deserved more honor, support. The passage also shows that some of them ruled better than others, or he would not have said "let the elders that ruleth well," etc. This indicates that among those that ruled some did not rule so well as others. This same principle is true now. And as these qualifications were possessed in different degrees then, so are they now. This may be true regarding the report of those without. Some may be entirely above reproach, while others may be mainly so, but not entirely. Again, elders then were men that an accusation might be brought against, if sustained by two or three witnesses. This shows plainly enough that elders, like other men were frail, and liable to do wrong, and doubtless they did do wrong. And so far as the direct inspiration of those early elders and deacons was concerned, that inspiration did not make them any better men. Inspired men were just as weak and imperfect as other Christians, when it came to their own responsibility. Peter did wrong, Paul and Barnabas disputed sharply, and separated. Very many inspired men of olden times did wrong, such as Moses, Saul, the prophet of Bethel, Solomon and such like. The idea that inspiration made men better is a mistake. It only qualified men to teach the word of God where that word was not written, and to confirm its truth.

And we say again, Bro. Cawthon had just as well do away with preachers, as to do away with elders and deacons, because some of them were inspired then, and are not now. And also he may as well dismiss the idea of being a Christian now, upon the same principle. The Savior said, "Be perfect, as your Father in heaven is perfect." This means in purpose, desire, and effort, but not sinless, as God is. Christians are directed to be blameless and harmless. They are required to be holy, without which no man can see the Lord. So far as personal purity of life is concerned, this is just as broad and positive to all Christians as anything is to elders. But some men are competent to do certain work in the church that others as good or better in character cannot do, while at the same time it is in the power of some to do this same work in a much higher degree than others. Some congregations, especially old ones, may have men in them that have this ability to a very high degree, while others, and especially young ones, may have men that can do the work of an overseer in a measure, but not in as high a degree as others who are older and have studied and worked more in this line of things. And in such cases, we can see no reason why churches possessing men who have these qualifications in some measure, though not as fully as other men in older churches, should not appoint them, and let them do the best they can, and thus grow in the work, like preachers grow in the work.

Preachers who read the word of God, and learn how to preach it, teach it to others, by degrees, as they do the work; improve by study and practice. So it is with elders, overseers. They have to learn how to rule, how to teach and take care of the church of God by studying the word of God, and in this work they grow, by doing the work. No man has autharity to rule in the church except by enforcing as best he can, the word of God as given in the New Testament, as the only rule of action for Christians. And even in the days of the apostles, no elder, overseer, had any power, authority to rule the church only as the Holy Spirit given him, directed. The only difference is, the Spirit by direct inspiration taught the first elders how to rule, while it teaches them now, through the word as given in the New Testament. So it is with preachers. The Spirit guided preachers in what to teach by direct inspiraton at first, but now they must be guided by the word. Preachers now may be just as good men as the apostles were, but they have to learn what to preach from the word of the Lord, whereas it was given to the apostles direct. So it is with elders. Men who are otherwise competent, can go to the word of the Lord, learn from it how to teach and rule, like others can go there and learn how to preach the gospel. But we think this enough. E. G. S.

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.*

ROYAL BAKING POWDER COMPANY, 106 Wall Street, New York.

A Safeguard.

The fatal rapidity with which slight **Colds** and **Coughs** frequently develop into the gravest maladies of the throat and lungs, is a consideration which should impel every prudent person to keep at hand, as a household remedy, a bottle of AYER'S CHERRY PECTORAL.

Nothing else gives such immediate relief and works so sure a cure in all affections of this class. That eminent physician, Prof. F. Sweetzer, of the Maine Medical School, Brunswick, Me., says:—

"Medical science has produced no other anodyne expectorant so good as AYER'S CHERRY PECTORAL. It is invaluable for diseases of the throat and lungs."

The same opinion is expressed by the well-known Dr. L. J. Addison, of Chicago, Ill., who says:—

"I have never found, in thirty-five years of continuous study and practice of medicine, any preparation of so great value as AYER'S CHERRY PECTORAL, for treatment of diseases of the throat and lungs. It not only breaks up colds and cures severe coughs, but is more effective than anything else in relieving even the most serious **bronchial** and **pulmonary** affections."

AYER'S
Cherry Pectoral

Is not a new claimant for popular confidence, but a medicine which is to-day saving the lives of the third generation who have come into being since it was first offered to the public.

There is not a household in which this invaluable remedy has once been introduced where its use has ever been abandoned, and there is not a person who has ever given it a proper trial for any throat or lung disease susceptible of cure, who has not been made well by it.

AYER'S CHERRY PECTORAL has, in numberless instances, cured obstinate cases of chronic **Bronchitis, Larnygitis,** and even acute **Pneumonia,** and has saved many patients in the earlier stages of **Pulmonary Consumption.** It is a medicine that only requires to be taken in small doses, is pleasant to the taste, and is needed in every house where there are children, as there is nothing so good as AYER'S CHERRY PECTORAL for treatment of **Croup** and **Whooping Cough.**

These are all plain facts, which can be verified by anybody, and should be remembered by everybody.

Ayer's Cherry Pectoral

PREPARED BY

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

Sold by all druggists.

AGENTS make over 100 per cent. selling new **CORRUGATED**

Reflecting Safety Lamp

which can be sold in every family. Gives more light than three ordinary lamps. **Complete lamp sent for 50 cts. in stamps.** Our *Perfect Coffee Pot* beats all others. Circulars sent free.

FORSEE & McMAKIN, Cincinnati, O.

NATHANIEL BAXTER, JR., President. THOS. PLATER, Vice President, J. P. WILLIAMS, Cashier. W. F. BANG. JR., Ass't Cashier.

THE FIRST NATIONAL BANK,

OF NASHVILLE, TENN. (Reorganized.)

Designated Depository and Financial Agent of the United States.

CAPITAL STOCK, - - - - -	$500,000 00
UNDIVIDED PROFITS, - - -	190,000 00

Receives Deposits, Deals in United States Bonds and Local Securities, and Foreign and Domestic Exchange. Drafts drawn on all European points. Our facilities for making collections at all accessible points are unsurpassed.

CALVERT BROTHERS. **PORTRAITS!** In Crayon, in Oil and Water Colors. Ivory Miniatures, etc. Cole Building, Cor. Union and Cherry Sts. Nashville, Tenn.

THUSS, KOELLEIN & GIERS.

Successors to old Giers' Gallery,

PHOTOGRAPHERS!

139 Union Street, Nashville, Tenn.

GOOD CLOTHING!

Gentlemen and boys who desire GOOD CLOTHING at medium prices, equal in style and make to any custom work, should not fail to examine our stock before purchasing their Outfits.

HUNTINGTON, Clothier,

160 Church Street, - - - NASHVILLE.

SOUTH KENTUCKY COLLEGE,

HOPKINSVILLE, KY.

Midway between Nashville, Tenn., and Evansville, Ind., on the St. Louis and Southeastern Railway, connecting at Guthrie with Louisville and Memphis branch of the L. & N. R. R., and at Nortonville with the Chesapeake and Ohio R. R.

Spring Term Opens January 1st, 1885.

BUILDINGS NEW, HANDSOME AND COMMODIOUS;

103 feet long front; three stories high; with two wings, respectively 90 and 116 feet long. Fine study halls, provided with the best single seats; also splendidly appointed recitation, music, and art rooms.

THIS SCHOOL IS INTENDED FOR BOTH SEXES.

Prof. and Mrs. James E. Scobey, so long connected with the Female Institute at Murfreesboro, Tenn., will have exclusive charge of the boarding department, in the College building, where only girls will be permitted to board. Young men and boys can find approved boarding houses near the College building, as well as in the family of Prof. M. L. Lipscomb. Pupils entering after the 1st of January, charged for only five months.

THE FACULTY

Is composed of five gentlemen and two ladies in the Literary department, two Music teachers, and a teacher of Art, and two lecturers, all of whom are experienced, successful teachers.

Mrs. L. F. Gates, who has been Matron at the Institute, Murfreesboro, will occupy same position in South Kentucky College.

In all the appointments necessary to a superior school, South Kentucky College stands in the front rank. For Catalogues, Announcements, etc., Address

S. R. CRUMBAUGH, Prest.

JAMES E. SCOBEY, Vice Prest.

BURRITT COLLEGE,

Spencer, Tennessee.

This institution, chartered in 1848, has now been favorably known for more than thirty years, for its discipline, both as regards education and government. Located on the Cumberland Plateau, it is free from epidemics. The water is pure freestone and chalybeate. The breezes of Summer are delightful and invigorating, and the gales of winter not too severe. The College buildings, recently enlarged by the Christian Brotherhood of Tennessee, are sufficiently commodious to accommodate a large class of young Ladies and Gentlemen. Spencer is ten miles South-east of Manchester & McMinnville Railroad.

TERMS:

Primary Department, per session.....	$ 7 50	Commercial Department, per session.....	$20 00
Preparatory Department, per session.....	15 00	Lessons, Instrumental Music...	$15 00 to 20 00
Collegiate Department, per session.....	20 00	Lessons in Art Department.....	2 50 to 20 00

Board and washing for males, per week, from $2.00 to $2.50; Fuel, light, and incidental expenses, per session, $10.00; Board (including washing, fuel, and light,) females, per week, $3.00

THE FALL SESSION OF 1884, BEGINS ON THE LAST MONDAY IN JULY.

For further particulars, address— Prof. A. T. SEITZ, President,

W. H. SUTTON, Secretary Board of Trustees.

THE TALK

OF

THE TOWN!

IS THE COLOSSAL

CLOAK SALE!

Now in progress at our establishmen . Our Cloak Room is crowded with over fifteen hundred garments. There are quiet styles for old ladies, jaunty confections for young ones, elegant designs for middle age, and pretty Havelocks and Newmarkets for the little girls. There are Cloaks and Wraps to suit all tastes and purses, from a $4 Newmarket to a $60 Sealskin Plush, and that lady must be hard to please who fails to find in all this vast assortment just the winter wrap she wants at just the price that suits her purse.

We have just received 82 Children's Astrican Cloaks, ages 2 to 10 years, all at one price (without regard to size) at $3 each; original price, $8 50 each.

233 sample Havelocks, Ulsterettes, Russians and plain Cloaks, for misses of all ages, from $1.50 to $10. Every garment cost nearly double to manufacture. No two garments alike. Those who come first will get the best bargains.

92 All-wool fine Diagonal Russian Circulars, fur trimmed, at $6.50, worth $9 elsewhere.

1,500

Fine Imported Wraps, made of best materials, handsomely trimmed, perfectly finished, absolute fit, at prices that cannot be matched in this market.

LEBECK BROS.,

17 Public Square.

A LETTER TO THE LOVERS OF SECTARIAN DIVISION—No. 3.

People of modern times who believe in sectarian division, and a plurality of branch churches, would do well to read Matt. 16: 18, which reads thus: "Thou art Peter, and upon this rock, I will build my church, and the gates of hell shall not prevail against it." It is not intimated in this passage of Scripture that Christ intended to establish a plurality of churches for the accommodation of the sects, so that if the Methodist church did not suit men they could j-i-n-e the Presbyterians. The Scriptures plainly teach that there is but one church or one body, one faith, one Lord and one baptism. Therefore it is the height of folly to advocate a plurality of churches, simply from the reason Christ and his apostles are opposed to division in every sense of the word.

The church of God was constituted one and indivisible, and God does not tolerate division. The Scriptures everywhere condemn division. Where there is sectarian division, there is envy, strife and confusion, and God is not the author of confusion, which is Babylon. Our Savior established one church, and only one. Built upon the foundation of the apostles and prophets, Jesus Christ the *chief* corner stone. Our Savior gave his life a ransom for the church. We now ask our religious neighbors, or those who love sectarian division, did Christ give his life a ransom for seven or eight branches of the Baptist church, two branches of the Methodist church; Methodist church North, and Methodist church South? Is it intimated in the Scriptures that Jesus gave his life a ransom for the Cumberland Presbyterian church, Episcopal church, and many other branch churches, or sectarian institutions, too numerous to mention in this article? To mention all of the modern branch churches that have sprouted into existence since the days of the apostles, it would almost fill every column of the GOSPEL ADVOCATE with party names, and there would be no room in the ADVOCATE to hear from Bro. William Harrison Carter, of Lafayette, Tenn. We hope the editors of the GOSPEL ADVOCATE will publish Bro. Carter's articles, and not throw them in the waste basket, as we are very anxious to hear from our poor deluded Bro. in reply to Bro. E. G. Sewell to *prove* by *divine authority* that officers in the primitive church were ordained by fasting, prayer and the imposition of hands. Now, come, Bro. Carter, show us your authority, but be very careful and don't make as many blunders as you did at Tiel's Chapel when you preached on church organization, if you do Bro. E. G. Sewell will give you a genuine, good shaking up.

Again Paul in his letter to the Colossians, 1st chapter 17th and 18th verses, says, "And he is before all things, and by him all things consist: and he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence." This passage of Scripture plainly teaches that Christ stands head over but one church. Hence it follows that any church or denomination that does not take Christ for its head, can not be the church of Christ. Our Savior does not stand head over so many peculiar denominations, simply from the reason that all of the so-called branch churches are of a human origin, and were organized since the days of the apostles.

Those who belong to the church of Christ are governed by his laws. He that believeth and is baptized shall be saved. Repent and be baptized for the remission of sins. Such people take the Bible as their only rule of faith and practice. Believing that all Scripture given by inspiration is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. Those who stand identified with the sects, are not governed by the Bible, the word of God, the only creed of the primitive church. But they are governed by their own opinions and notions. Instead of being governed by the holy Scriptures as the infallible word of God which is able to save their souls, they are governed by human wisdom as set forth in the modern creeds formulated by uninspired sectarian doctors of divinity, who set aside the plain teachings of God's word. In direct opposition to the Bible, they have exalted their own sectarian opinions, creeds and human systems of theology paramount to that of the sacred writings. The masses of the people are not allowed the privilege of interpreting the Scriptures otherwise than in accordance with the systems and dogmas as set forth in the confessions of faith. A human standard is substituted for God's word as it is now revealed in the Scriptures. Therefore we may justly conclude that Christ does not stand head over these branch churches that repudiate his law. O may the time come when the sects will sacrifice their pet theories, dogmas and favorite opinions. O may the time quickly come, when all sticklers for creeds and branch churches will realize that Christ our Savior established but one church, which is the support and pillar of the truth. The sooner people will come to this point, the sooner we will see eye to eye, and all speak the same thing. Brethren, let us labor to hasten the time when all the people shall be one, worshiping the one God in spirit and in truth in the one church. So that the world may say of us, see how these Christians love one another. But as long as the sects remain divided into factions and parties, the devil will be made to rejoice, and the world will say, See how they fight and devour each other.

HENRY REHORN, JR.

NOTES FROM OUR CORRESPONDENTS.

V. W. Dorris, Hadensville, Ky., December 16, writes: "Bros. Butler and Lowber, as perhaps you have noticed, have accepted a proposition from the *Guide* company. So the *Apostolic Church* will no longer exist as an independent paper, and I am no longer directly connected with it. Think I may get a subscriber to the ADVOCATE occasionally." [We hope you will get many subscribers.—EDITORS.]

J. R. Bradley, Cornersville, Tenn., December 29, writes: "'The Minister's and Teacher's Bible," advertised for two dollars in the ADVOCATE, *is a fraud*. Bro. N. J. Walker, of the Robertson Fork congregation, ordered a book, sent the two dollars, but they would not send the book until three more dollars were sent. Mayo & Co., 160 LaSalle St., Chicago, Ill., is the company that *did not do* as they say in the advertisement."

Geo. W. Campbell, Colton, Cal., December 19, writes: "Arrived here safe. Find no church of Christ—but a few scattered disciples as "sheep having no shepherd." Church members are derisively called "psalm-singers" out here. A Presbyterian reads a dry homily every Sunday to a few of the town people. An Episcopal church, in which there is no regular service, is the only other house of worship in the town. If I get able I shall try to do something in gathering together the disciples and instructing them."

G., Pinewood, Tenn., writes: "We read with much pleasure the article of Jas. W. Brents, on "St. John and Christian Voters." It is a genuine pleasure to know that men of Mr. Brents' ability, although not professing Christians, have the moral force to rebuke those who pray one way and vote another. The party lash and party prejudices are stronger than Christian, so-called, prayers and Christian faith. Two years ago when we had a known temperance man, and church member, as a candidate for Governor, he was vociferously *prayed* for, and as heartily *voted against* because it was feared he would not *succeed*. As one who voted for St. John and Daniel, I congratulate Mr. Brents upon his article."

W. H. Carter, Tompkinsville, Ky., December 10, writes: "As I have got a little behind in reporting my meetings, will try and give a report up to date. Began a meeting at Rocky Hill, Monroe County, Ky., third Lord's day in October; continued several days; two additions. Berea, Wilson County, Tenn., October 28, continued eight days, had one addition. Brocket's Chapel, Macon County, Tenn., fourth Lord's day in November, continued eight days, had six additions; four by confession and baptism, and two immersed Methodists took membership with us. Sulphur Ridge, Monroe County, Ky., fifth Lord's day in November, continued nine days, had forty-seven additions; forty-five by confession and baptism, one from the Baptists and one restored. Bro. E. H. Rogers labored with me in the above meetings. We are now in Tompkinsville, and will try the sword of the Spirit on the hearts of this good people for a few days."

J. D. Floyd, Flat Creek, Tenn., December 30, writes: "I was at Salem, Franklin county, last Lord's day. I have been preaching for the church there regularly for three years. The work has been very pleasant, and I trust, in some measure, profitable. It was pleasant to see so many faithful young disciples who have come into the church during this time, yet sad to see the seats of so many old and faithful ones made vacant by death."

J. R. Bradley, Cornersville, Tenn., writes: "The field of my labor for another year (1885) is Wilson Hill, Smyrna, Campbell's Station and Robertson's Fork. We, at Robertson's Fork, have *entirely done away* with the old subscription paper *doings*, and are going, from now on, to keep up our weekly contributions. And I hope that all the brethren in my entire field will "follow suit." The sooner we go to work according to the Lord's rule, the better for us."

J. A. Bowman, Riverside, St. Clair County, Ala., December, 1884, writes: "Thinking that a few lines relative to the cause in this section of country might not be uninteresting to the readers of the ADVOCATE, I will state that Bro. Tipton has been preaching in the vicinity of Cook's Springs, near Landrum's Mill, where, up to this time, four have been baptized, two received from the Baptists and one reclaimed, or restored rather. One of the number baptized is sixty-five years old, a brother who could not accept the teaching of the sects, and who therefore remained out of the church. Bro. Tipton has had no help at this point, and has had to contend with two Methodist and three Baptist preachers, who grossly misrepresent his teaching, and use every possible means to keep the people from hearing the gospel. Bro. Tipton presents the facts of the gospel in a plain matter-of-fact way, and challenges the closest investigation. We think others are convinced, and will soon confess the Lord. We confidently expect much good to result from Bro. Tipton's labors at above point. Our brother has also been preaching at Sissan's school-house, where we have a congregation of seventeen members. Two have been added to the congregation; the result of Bro. Tipton's labors in connection with Bro. Landrum. Bros. Tipton, Ferguson and Bryant commenced a meeting at Acker's Station, on the E. & W. R. R., on Saturday before the third Lord's day in August. Bro. Ferguson had preached there one month before, and the opposition was so strong that they tore down the house in which he intended to speak before he arrived. Our brethren held their meeting in a grove. The Baptists got up a meeting near by and the Methodists were also carrying on a meeting at the time. Our brethren continued theirs until Thursday. Seven were baptized. It is, perhaps, well to state that our brethren go mainly at their own charges, and neither receive nor want any aid from missionary societies or others "committed to plans." Bro. Tipton is permanently located at Easonville, and would gladly welcome any preaching brother who could give him a call in passing through our country. Preachers who can go mainly at their own charges, and churches have a good opportunity of doing good here. We need preachers—earnest men who are willing to brave hardships to plant the cause permanently in our midst. We have a large and prosperous country in here, and our brethren, though few in number, will give all possible aid in building up the cause. Who will help us?"

THE CHRISTIAN CHURCH, IRVINE, KY.

DEAR BRETHREN AND FRIENDS: There is a faithful band of workers at Irvine, Estell county, Ky., consisting of twenty-five members. For several years these zealous brethren have been trying to build a house in which to worship. They can raise six hundred dollars, but that is not enough to build the house they need. If any brother, friend, or congregation, desires to help the Irvine brethren build a house, send the money to the "Building Committee of the Christian Church," Irvine, Estell county, Ky. We have just closed a meeting at Irvine, which resulted in seven additions; four by confession and baptism, and three by commendation. The brethren meet every Lord's day night, in some private house, to break bread.

R. W. STANCILL.

NEWS OF THE WEEK.

DOMESTIC.

H. W. Oliver, one of the heavy iron manufacturers of Pittsburg, believes the industrial depression has reached its lowest point. He says: "Within a short time all our works will be running full, as will nearly all the other manufacturing establishments here."

Dr. James H. Harris, a physician of Indianapolis, who died recently left a will directing that no funeral be held over his remains, and that his body be taken directly from his late residence to the dissecting table. The provisions of the will will be complied with.

Mr. Cleveland has caused a ripple in the waters by a letter on Civil Service. The Democrats think it all bosh that the offices shall be given to any Republicans. The Republicans are suspicious that there is a "cat in the meal bag," and can hardly believe that a chance will be allowed them of holding a single office.

A war of tariff rates between the Western Union and the Baltimore and Ohio telegraph companies will be a blessing to the commercial world. The Western Union has long enjoyed a monopoly of high rates, and it is high time that business should receive benefits. It is a question among thoughtful men whether the government should not own all telegraph lines in the Union.

The naval authorities at the academy are investigating a case of supposed stealing at that institution. The suspected party is understood to be a navel cadet of the fourth-class, who is accused of entering the room of a fellow-student and robbing him. About eighteen months ago a cadet, who stood hight in his class, was dismissed for a similar offense. In his case, the robbery was attributed to kleptomania.

Hon. Samuel J. Randall spent two days in the city, last week, the guest of our city. All, irrespective of party, vied with each other in doing the great man honor. He was accompanied on his tour by his wife, and Congressman Wm. McAdoo, of New Jersey, who is probably the youngest man in the national Congress. It speaks well for a public man's honesty and aims, when his political enemies delight to do him respect. Mr. Randall continues his march of triumph through the South.

John McCullough, the actor, narrowly escaped being run over by a railway train at Broad street station in Philadelphia. He bought a ticket for Chicago and reached the car shed just as the train moved out of the station. He dashed through the open gate, followed by the colored attendant who had been sent with him to the station, and who rushed past him, jumped on the train, and then attempted to assist the actor to get aboard. As McCullough grasped the servants hand and attempted to lift himself to the car, his foot slipped and he fell from the platform. The colored man exerted his strength and lifted him on the car just in time to save him from being crushed as the swinging motion of the train brought the cars together.

Director General Burke, of the Exposition, states that inside of ten days all goods in the city intended for exhibition will be in place. All the space in the vast buildings will then be filled, and all now asked is one week of sunshine, which will remove the petty vexations of the past few days. The United States commissioners called on Director general Burke and, in response to their greeting, he said that inside of ten days the instalation would be completed. Within twenty-four hours every loaded car from the railroad would be at the exposition ground and inside of a week every foreign exhibit now in the city would be at the building; that every nook and corner of the vast structures had been taken up and that every assurance given the public would be fulfilled.

St. Louis *Republican:* "Gen. W. S. Hancock, accompanied by Lieut. Barber and Mr. Nicholas Gwynne, father of Mrs. Russell Hancock, arrived here this morning. The body of Russell Hancock had already arrived, and was at the Southern Hotel. At 1:30 p. m. the body was taken to the Church of the Messiah, (Unitarian,) where the ceremonies were conducted by Rev. Dr. Elliott, Chancellor of the Washington University, after which the funeral cortege proceeded to Bellefontaine Cemetery, where the remains were placed in the family vault. Gen. Hancock showed very plainly the suffering he has undergone since the news of his son's death reached him. Mrs. Hancock was too sick to make the journey from New York. The other members of the family taking part in the solemn services were Mrs. Russell Hancock, the widow, and her three children, Ada, Gwynne and Myra, Mrs. Laura Foster and Miss Ada Gwynne, sister of the bereaved lady. There were eight pall-bearers, personal friends of the deceased in this city. Gen. Hancock will probably return to New York to-night."

FOREIGN.

The youngest daughter of Queen Victoria will marry a gentleman a year and a half younger than herself.

London continues to be alarmed over repeated dynamite explosions. It is a singular fact (if true) that all money for the dynamiters is furnished by Americans, and the money for the Nihilists is furnished in London.

The Mormons are making raids in Switzerland. Elderly maiden ladies seem to be the favorite converts; next come ignorant young girls. It is to be hoped that the sturdy mountaineers will treat these missionaries to some Alpine views.

Two thousand lives have been lost by earthquakes recently in Spain. The distress is heart-rending. Consternation is awful; all business is suspended, and the people quake with dread of an imminent and terrible death.

Mr. Gladstone quietly celebrated his 75th birthday last week, and was the recipient of gifts and letters and congratulations from all classes. He is the great Democrat of the old world, and it is to be hoped he may live to a ripe old age. M. Guizot, of France, to whom Mr. Gladstone has been compared, left public life at 72, and lived to be 96. We Americans live too just.

SOLEMN QUESTIONS.

The following questions I present in no bad feeling. But as a felt duty, I present them in love for the reflection of professors of religion, of all sects and names.

1. Christ says in John 3: 18: "He who believes not is condemned already." Then verse 26, "And he who believes not the Son, shall not see life; but the wrath of God abideth on him." And in Mark 16: 16, But he that believeth not shall be damned." These words pass condemnation positive, and all who do not believe in Christ believe on him just as God presents him at Jordan. "Thou art my beloved son in whom I am well pleased." Christ says to the apostles, "They who receive you, receive me. For it is not you who speak, but the Holy Spirit that speaks in you." Now can we believe in Christ as the true Messiah, and in the inspiration of the apostles, and at the same time deny any of Christ's or his apostle's words? If we deny, either any of the facts stated by them, or any of the commands just as written, are we not thus unbelievers because we fail to believe some of the words of Christ and the Holy Spirit? Therefore shall be eternally damned. I shudder when I hear a professor say he does not believe any of God's commands.

2. In Luke 16: 10, Christ says, "He that is faithful in that which is least, is faithful in much; and he that is unjust in the least, is unjust also in much." Now if we wilfully neglect to obey one positive command, even baptism, some call non-essential, are we not condemned?

3. In John 17: 20–22, Christ prays that all who believe in him through his apostle's words, "Be one as he and his Father are one." Now, is it not reproaching Christ to say we cannot do what he prayed we might do?

4. In Rom. 16: 17–18, Paul says, "Mark those who cause divisions and offences contrary to the teaching ye have heard; and avoid them. For they who are such, serve not our Lord Jesus Christ, but their own stomachs; and by good words and fair speaches deceive them who believe."

Now, I speak to those especially who are called by some "the disciples." How about you causing division by the organ and trying to establish a financial system not in the Bible, and voting in many things not taught in God's word? O, my brethren, I fear for you. I fear also for you who did not cause the division, but will not put down division, and will not try to end them. And O, if you or I am preaching for money, honor, or any earthly gain, let us tremble and put away all but pure motives.

Paul, in 1 Cor. 1: 10, says: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you; but that ye be perfectly joined together in the same mind and the same judgment." Now, if any say division is right, and we cannot obey the words of the Spirit here spoken by Paul, is such a one not an unbeliever, and therefore must be damned if he continue in this unbelief? In 1 Cor. 3: 3, Paul says because some were for Paul and some for Apollos: "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" In Rom. 8: 7, Paul says: "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Then in the divided state of what are called Christians, and as Paul says, all who cause division and who are for it, sanctioning it, are carnal, and not subject to the law of God. In sixth verse Paul says, "To be carnally minded is death." Then I fear for such. Are not such condemned of God to everlasting woe? Christ, in John 17, in his prayer prays that we all be one "that the world may believe." The world does not believe, because professors are divided. Then how can a just God save divided and dividers, and damn those whom our division sends to hell?

I thank God I am for union, and my stand cannot be wrong. I stand in the historic statements in God's word, believe them literally; and take the commands literally, and so obey them, then we are one in faith, in word and deed. But, says one, we cannot see alike. But I repeat, if we believe God's facts literally, and believe and do his commands the same way, we are one. The devil is the first preacher who said God did not mean what he said. He told Eve die only meant get wise. Now, Mr. Preachers all, when you say and preach that God does not mean what he says, are you not preaching under the devil's commissions?

These questions cut close; but if not answered now, they will be in the day of judgment. Bible men can receive them.

5. In 2 Tim. 3: 16–17, Paul says the inspired Scriptures furnish sufficient instruction. "That the man of God may be perfect, thoroughly furnished unto all good works." James 1: 25, calls the New Testament "the perfect law of liberty." Paul (Eph. 1: 3) says in the New Testament, "God hath given us all things pertaining to life and godliness." Now, all who deny these statements, either by word or by doing things not commanded of you, must be classed as unbelievers in God's perfect law. O, my brethren, I fear Christ will say to all of us who are so doing, "You must be damned as unbelievers."

6. Are not such union meetings as held in Grant county, Ky., last summer, giving Dr. Talmage and others big pay, a shameful sham union? And are not Sunday-school unions and all such only a sham for a short time to cover up the disgrace of divisions? JAMES L. THORNBERRY.

MARS HILL COLLEGE.

Since important changes are to be made at Mars Hill after the close of the term beginning January 5, and ending in June, 1885, we are exceedingly anxious to redeem, during that term, all claims against "our school." If, at any time, during our fifteen years work here, things have occurred causing persons to consider themselves, their children or their friends entitled to an allowance on next term, it will afford us pleasure to allow them the full value of all such claims, even though *we* may not claim them just. In other words, we most earnestly desire to redeem, in schooling, betwen January 1st and July 1st, 1885, every claim against Mars Hill College. This does not mean our work here is about to fail. The very reverse is true. Our very best fall term has just closed, and those who enjoy the most favorable opportunities for knowing, believe our next is to be, in every respect, the very best of all. T. B. LARIMORE.

Home Reading.

CHRISTMAS EVE.

Christmas eve! How many stockings
Hang in countless homes to-night,
While the merry little owners,
Sleeping, dream of morning light.

Happy mothers' eyes grow tender,
Resting on the little row
Hung by eager, childish fingers,
Wand'ring back to long ago.

Sad-eyed mothers' dim with tear-drops,
Gazing on the vacant space
Where a pair of little stockings
Used to find a resting-place.

God looks down on all, from heaven,
With a fond and pitying eye;
Sees the smiles of happy mothers,
Hears the lonely mother's sigh.

He, too, has rewards in keeping
For the good of every clime:
May we all, like eager children,
Seek *that* happy Christmas-time. L. B. H.

KIND WORDS.

"Speak gently; 'tis a little thing
Dropped in the heart's deep well;
But oh! the good that it may do,
Eternity will tell!"

What heart is too cold to glow beneath the warning influence of kind words? They are the precious "balm of Gilead"—the refreshing "dews of Hermon;" more precious than gold, sweeter than honey. We have never learned to love our neighbor as ourself, until we give him the tone of kindness; for not one of us but greatly prefers gentleness to unkindness.

Kind words are the very essence of love; without which we may *profess* but never *practice* this beautiful principle. What though a man *says* he loves us, and gives us the gall of bitter words, ins ead of the sweet accents of loving kindness, will his protestations convince or satisfy us? What though the father provides bountiful stores of provisions for the farder, and his purse procures the garments so essential to the comfort of wife and little ones, if they are denied loving, tender words of affection and guardianship, is his responsibility to them discharged?

Almost the only memory I have of my father, is the one when he used to assemble his little ones around him on Lord's day mornings to sing with them simple songs of the loving Jesus. "Happy Day" and "I Have Loved Ones Over Yonder," are the only two I remember, and now it makes my heart glad to think that when the happiest day of all comes—that in which all the ransomed and redeemed shall meet—if I am faithful, I may meet with him "Over Yonder," of whom my only remembrances are those of love and tenderness, the sweetest one closely connected with that home, to which he looked with longing eye and inspired in his children, during his short stay with them, the same blessed hope.

Some think it impossible to correct without being angry. He who truly loves his child, and considers only its good in correction, may use the rod in the spirit and with the voice of love; though I regret to say this is more *theory* than *practice*. "He that loveth his son chasteneth him betimes;" but always as "*my son*" and not with angry epithets heaped faster and higher than the chastisement.

What, though a mother labors from dawn till dark, and even burns the midnight lamp, that her loved ones may be clothed and fed, is that the dearest memory of her in after years? I trow not—every child will crown the love which bestowed gentle words, loving counsel and fervent prayers with the brightest wreath in childhood's memory. The memory I cherish most of my mother is her gentleness, forbearance and cheerfulness. Only *one* cross word do I *remember*, and gold could not buy from me the blessedness of such a memory. Mothers, in connection with gentleness combine cheerfulness, withal *firmness*. My mother's cheerfulness sings its cheering notes over my heart, though years and miles separate me from my childhood and her. A fretful, complaining wife and mother—I know no greater curse to an earthly home, for so many that are considered greater follow in its wake. "Better is a dinner of herbs where love is, than a stalled ox with hatred therewith." What a terrible legacy to bequeath to a child—is a cross, irritable temperament. Children generally reflect the atmosphere of their home surroundings. Shall we fathers and mothers send out children into the world to increase its wretchedness and woe, or will we send forth lives whose very presence will prove a blessing? Remember, parents, this momentous question rests largely on our shoulders. Will we realize and perform our task nobly, or shrink and let its weight crush us into the grave, mayhap, before our time? Pride may instigate us to provide our families with things needful to the body, and to trust them with "company politeness," but only kind words, habitually spoken, grow on the beautiful tree of love.

It is sad to see the furrowed brow clear, and the bitter tone soften at the approach of strangers, when the eye of God is continually watching us, his loving entreaties urging us to be "kindly affectioned one to another" ever with us. If there is one text which we need continually before our eyes more than others, it is, "Thou God seest me." We act oftentimes as if we had entirely forgotten, or ignored, its existence. There is an old and faithful saying: "A man to have friends, must show himself friendly." It is impossible to *force* affection. She is a goddess which must be wooed if won, and more would be her possessions it they believed firmly: "A good name is rather to be chosen than great riches, and loving favor than silver and gold." Young girls, remember kind words are jewels which *never* grow old, never go "out of style," but brighten "as the years go by"—making the fairest ornament of youth and beauty, which will "shine as the stars forever and ever." L. B. H.

LETTERS TO UNCLE MINOR.

DEAR UNCLE MINOR: It has been about a year since I wrote to you. As I have seen a letter from Kitty Edwards, I thought I would answer her question. It was this: "Who stood in the sycamore tree, and what for?" It was Zaccheus that stood in the sycamore tree, to see Jesus as he passed, for he was small of stature. I love Kitty because she is related to Bro. Elam. He was at Smithville this fall, and preached a week for us. We all like him very much. Our school closed on Friday, December 12. The teacher of my room left for her home in Georgia. I love her dearly. Grandma is still living, and as well as usual. I still read the ADVOCATE and Testament for her.—[Lizzie Potter, Smithville, Tenn.

DEAR UNCLE MINOR: We will try to write you one letter; our names are Sallie Eula and Bettie Lula. We are both the same age, and so much alike that people cannot tell us apart, and everybody calls us both Salliebet. Cousin Kittie S. Edwards wants to know who stood up in a sycamore tree, and what for? Our papa's name is Zack; he says that if Miss Kittie thinks that it was him she is mistaken, for a sycamore tree is so slick that he would slip down if he did not have kitten or cat claws. Besides, our papa is a tall man, and that Zack was a little short fellow. We can sing a heap of songs; we have sung for Bro. Officer when we was called kittens. We have two cousins that were Baptist preachers; they quit coming to see us; they said that papa was a Campbell, and talked so much that they could not sleep. They have both quit preaching now, and papa says he thinks that the hump is growing on their backs.—[Sallie E. and Bettie L. Romine, Rodgersville, Ala.

NOTES FOR THE CHILDREN.

No doubt you are anxious to know what has become of Uncle Minor. Well, it would be hard for me to tell you of all the places I have been to since I last wrote you; but I am now at New Orleans. By looking on your maps you will see that it is on the great Mississippi River, and near the Gulf of Mexico. So you see I am very far south, and the cold weather that many of you are having at home, I know nothing about; that is, I don't feel it. I have been here more than a week now, and have not had a fire in my room, and it has been so warm part of the time that I had my windows opened. This is a beautiful city in many respects, but not very lovely in others. They claim about three hundred thousand inhabitants; a large portion are French, or Spanards. You will remember, if you are studying the history of the United States, that Lousiana was originally settled and owned by the French, and instead of the United States fighting with them in order to gain it, they bought it, paying a large sum of money, which was much cheaper and better than fighting for it.

This place has been selected for the World's Fair, which is now opened, and visitors from all parts of the world are coming to see it. There are some three hundred acres in one enclosure. This is laid out into beautiful wolks, lawns, flower gardens, fountains and pools, all of which are attractive to those who are fond of the beautiful. The buildings are wonderful in proportion and construction. The buildings cover over thirty-three acres of ground. The goverment building is the one erected by the United States government, covering about ten acres, and the other buildings, such as the art galery, floral hall, Mexican pavilion, stables, and many other houses, cover more than fifty acres of ground. So you see it must be a big enterprise.

But unless you were to go through the various buildings, you could have no idea of what was inside. I cannot enter into details and tell you what is here on exhibition, for this could scarcely be done, if I had the time. Every thing, from almost every part of the globe, is here; that is, machinery of all kinds, from the first reaper, plow, or wagon, that was ever made, to the last and most improved; all kinds of utensils used in cultivating the soil, or manufacturing every and anything from a cambric needle to a steam engine. In addition to the machinery are the manufactured goods of all countries; and as for the fruits and grains, the display is immense. The display for Texas alone covers more than one acre of ground. There is California, Oregon, New Mexico, with her rich ores of Gold, silver, copper, and lead, and grain, fruits and vegetables; many of the vegetables so large, that if it were not old Uncle Minor telling you, I know you would not believ it.

But I must not excite you by telling you big stories for fear you will want to leave your quiet home and come to see for yourself. In many instances I believe these great expositions do good; but sometimes they do harm; for they often make us discontented with our lot at home, and create a desire among the young for a roaming life, and often a very wicked one. But if you are near enough to come here without much cost, and will come with some one who will take care of you, and especially if you will come with a desire to learn, and not just see the sights, then I say come. But where there are twenty to fifty thousand people surging about, cramming in street cars, at hotels and rail roads, it is a poor place for children. You read what other people say about these great things and learn all you can, and when you get old enough to understand you will have plenty opportunities to visit them; for you need not be uneasy about this being the last one, although it is the largest.

I have written enough at present and hope you will excuse me now—wishing you all a merry Christmas I bid you good night.

UNCLE MINOR.

M. Lahure, the manager of a well-known printing house in Paris, complains to the Alliance Francaise that a critical period has arrived in the French book trade, in consequence of there being no increase in the number of persons speaking French. When Germany captured Alsace, it proved a severe blow to certain departments of the French book trade; but in addition to this, English is gaining ground in the French West Indies, while in New Caledonia and Tahiti English is spoken as much as French, and in French India the natives prefer English newspapers to French ones. M. Lahure suggests as a remedy a system of compulsory colonial education. He says that in Algeria and Tunis alone, there are three million children that might thus be compelled to go to school to learn French, and as a result buy French books. This expedient it may be said is easier of suggestion than of enforcement.—*New York Observer.*

The orange tree sometimes lives to be three hundred years old. It is the longest-lived fruit-tree known. It will flourish and bear fruit for more than a hundred years. The young tree, by the fifth year after budding, yields an abundant crop. For the next years its fruit-stems increase and multiply greatly, making the tree tall, broad and thick. An old tree is capable of producing several thousand oranges in a season.

LEMONS AS MEDICINE.

They regulate the Liver, Stomach, Bowels, Kidneys and Blood, and cure all Throat and Lung diseases, as prepared by Dr. H. Mozley, in his Lemon Elixir and Lemon Hot Drops.

Lemon Elixir

Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility and nervous prostration, by regulating the Liver, Stomach, Bowels, Kidneys and Blood.

Lemon Elixir is prepared from the fresh juice of Lemons, combined with other vegetable liver tonics, cathartics, aromatic stimulants and blood purifiers.

Fifty cents for one half-pint bottle; one dollar for pint and half bottle. Sold by druggists generally, and by all wholesale druggists.

Lemon Hot Drops

Cure all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Pneumonia, and all Throat and Lung diseases, except Consumption, which disease it palliates and greatly relieves. Price 25 cents. For sale by all Druggists. Prepared by Dr. H. MOZLEY, office 114 Whitehall street, Atlanta, Ga.

A Prominent Minister Writes:

Dr. Mozley—Dear Sir: After ten years of great suffering from indigestion or dyspepsia, with great nervous prostration and biliousness, disordered kidneys and constipation, I have been cured by four bottles of your Lemon Elixir, and am now a well man.

REV. C. C. DAVIS, Elder M. E. Church, South, No. 28 Tatnall Street, Atlanta, Ga.

From a Prominent Lady.

I have not been able in two years to walk or stand without suffering great pain. Since taking Dr. Mozley's Lemon Elixir, I can walk half mile without suffering the least inconvenience.

MRS. R. H. BLOODWORTH, Griffin, Ga.

How to Cure Catarrh.

CATARRH is very frequently mistaken for CONSUMPTION, the symptoms in each being much alike, especially in the earlier stages. No one who recognizes in his own system, or who has friends or relatives with any of the symptoms so accurately described, should fail to send a statement of the case to Mr. Childs. There may be hope even in very desperate cases.

The discovery of his cure for Catarrh and diseases of the Throat and Lungs, has attracted great attention. Leading men everywhere, publicly state that Child's treatment has cured them or their families of Catarrh or Throat or Lung difficulties—among them clergymen, physicians, lawyers, merchants, bankers and business men. All who have personally investigated the facts, are satisfied that Mr. Childs has discovered a certain, positive and permanent cure for these diseases, that when properly used never fails even in the most desperate cases. Catarrh is generally many years in gaining a foothold in the system, and attacks so many parts of the body that it cannot be cured by one remedy or by a single application. It requires remedies that will meet the disease wherever it is located, and fight it inch by inch until a complete victory has been obtained. Rev. T. P. Childs has treated and cured thousands at their own homes never having seen them. In a thoroughly and honorable characteristic manner he publishes the names and addresses of some he has cured, that any one who desires may inquire of the patients themselves what Childs' treatment has done for them.

None need feel any hesitancy in placing their case in Mr. Child's hands for treatment. We would call especial attention to the advertisement, and request a careful persual of the facts as set forth.

Many who do not receive our papers would doubtless be very thankful, should our readers call the attention of such to the advertisement of Mr. Childs. Catarrh and Consumption are the twin enemies of the race, any means of relief is a heaven sent blessing. Child's treatment may be relied on as an effective and certain cure for Nasal Catarrh, Bronchitis and all diseases of the Throat and Lungs, and you may recommend it to your friends with every confidence.

A Fortune

may be made by hard work, but can neither be made nor enjoyed without health. To those leading sedentary lives Dr. R. V. Pierce's "Golden Medical Discovery" is a real friend. It stimulates the liver, purifies the blood, and is the best remedy for consumption, which is scrofulous disease of the lungs.

In the new Mason & Hamlin Upright Pianos the strings are held by screws and secured directly to the iron plate, each string being held by a separate screw. In pianos generally the strings are held by the friction of wrest-pins set in wood. The results of the Mason & Hamlin improvement are remarkable purity of tone (resulting in part from the easy method of tuning the three strings belonging to each tone, exactly together,) with much less liability of getting out of tune or of being affected by climatic changes. This improvement has been pronouncedthe greatest made in Upright Pianos for half a century.—*Boston Journal.*

An Only Daughter Cured of Consumption.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only daughter of **Consumption.** His child is now in this country, and enjoying the best of health. He has proved to the world that **Consumption** can be positively and permanently cured. The Doctor now gives this receipe free, only asking 2-cent stamp to pay expenses. The Herb also cures Night Sweats, Nausea at the Stomach, will break up a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race St., Philadelphia, naming this paper.

Opinion of Eminent Dr. R. S. Steuart.

President Maryland Hospital, Baltimore.

"* * * I have used Colden's Liquid Beef Tonic for more than a year. It combines the virtues of *food* and *tonic* in a *remarkable* way, and I am satisfied has *saved life* when *no other* medicine could do so." (Remember the name, COLDEN'S—*take no other.*)

Dr. Pierce's "Favorite Prescription"

always becomes the favorite remedy of those who try it. It is is a specific for all female "weaknesses" and derangements, bringing strength to the limbs and the back, and color to the face. Of all druggists.

For sufferers of Chronic Diseases, 36 pp, symptoms, remedies, helps, advice. Send stamp—Dr. Whittier, St. Louis, Mo., (oldest office.) State case your way.

LADY, render your skin white Glenn's Sulphur Soap.

Pike's Toothache Drops cure in one minute.

DR. KLINE'S Great Nerve Restorer is the marvel of the age for all Nerve Diseases. All fits stopped free. Send to 931 Arch Street, Philadelphia, Pa.

SANITARIUM, Riverside, Cal. The dry climate cures. Nose, Throat, Lungs, full idea, 36p, route, cost free.

Baltimore Church Bells

Since 1844 celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin.) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY, J. REGESTER & SONS, Baltimore, Md.

McSHANE BELL FOUNDRY

Manufacture those celebrated BELLS and CHIMES for CHURCHES, TOWER CLOCKS, &c. Prices and catalogues sent free. Address,

H. McSHANE, Baltimore, Md.

THE GREAT BLOOD PURIFIER!

Dr. Samuel Hodges' Alterative Compound Sarsaparilla with Iodide Potash. This compound is purely vegetable, each article of ingredient is perfectly harmless in itself, having been selected from roots and herbs possessing great medicinal properties, when combined forms a most powerful, efficient, and pleasant medicine for the removal and permanent cure of ALL diseases, arising from an impure state of system, viz.:

Chills, Rheumatism, Scrofula or King's Evil, Scald-head or Tetter, Chronic Sore Eyes, Old or Chronic Sores of all kinds, Boils, Pimples, Syphilitic Rheumatism, Primary and Secondary Syphilis, Nervous Debility, Liver Complaints, Inflamation of the Kidneys and Bladder,

renovates and invigorates the system; acts gently on the bowels. As an apetizer and for general debility, it is a most excellent remedy.

CAMPBELL BROS., Druggists, Sole Manufacturers.

For Sale by all druggist. Price $1.00 per bottle, or 6 for $5.00, Liberal discount to the trade.

Also Sole Proprietors and Manufacturers of

ETHIOPIAN

PILE OINTMENT,

A never failing remedy for Blind Bleeding, Itching Internal or Protruding Piles. Gives almost instantaneous relief, and will effect a permanent cure. Price $1.00 per bottle, or 6 for $5.00.

Testimonial.

CAMPBELL BROS:—It affords me peculiar pleasure to testify to the great efficacy of your Ethiopian Pile Ointment. I was an intense sufferer from protruding Piles and a few applications of this wonderful remedy speedily effected a permanent cure.

Truly, J. M. HAWKINS.

Testimonial No. 2.

This is to certify that I was affected with Piles for twenty years. I tried every remedy offered me. Finally used the Ethiopian Pile Ointment and found it the very best preparation I ever used. It gave me almost instant relief and has effected a permanen cure.

ED. A. IRELAND.

Formerly of Gallatin, now of Breen Phillips & Co., Nashville, Tenn.

CAMPBELL BROS., Druggists,

NASHVILLE, - - TENNESSEE.

KEEP COOL!

SUMMER GOODS!

Refrigerators, Ice Chests, Water Coolers Filters.

Fruit Jars, Fruit Cans, Stoneware, Woodenware, and all kinds of Kitchen Goods.

Cooking Stoves to suit the requirements of every Family.

PRICES TO SUIT THE TIMES.

PHILLIPS-BUTTORFF MANUFACTURING CO.,

24 & 26 College Street, - - - Nashville, Tenn.

FREEMAN & KEESEE,

INTERIOR DECORATORS,

No. 38 North College Street, Nashville, Tennessee.

Wall Paper and decorations, Window Shades, Cornice, Curtain Poles, Gold and Walnut Pier and Mantel Mirrors, Engravings, Chromos, and Oil Paintings. Frames of all kinds in stock, and made to order. Re-gilding old Frames a specialty. Manufacturers of fine Frames and Wood Mantels. CORRESPONDENCE SOLICITED

PIGUE, MANIER & CO.,

WHOLESALE DEALERS IN

BOOTS AND SHOES,

NO. 40 SOUTH MARKET STREET, NASHVILLE, TENN.

We are receiving a very large stock of Spring and Summer goods that we have had manufactured expressly for us, which we think, with our long experience and facilities, we can offer inducements equal to any market, to prompt and cash dealers. All goods warranted to be as represented.

CATARRH

Catarrh is a Dangerous Disease, yet it can be cured by the use of our Catarrh Specific. Thousands suffer without knowing the nature of this almost universal complaint. It is an inflammation or ulceration of the lining membrane of the nasal passages. There are several varieties of Catarrh, with widely different symptoms. The most common kind is characterized by an excessive secretion of mucus or matter in the nasal passages which must either be blown from the nose, or drop back behind the palate, or is hawked or snuffled backward to the throat.

Other indications are hawking, spitting, weak and inflamed eyes, frequent soreness of the throat, often ringing or roaring or other noises in the ears, more or less impairment of the hearing, loss of smell, memory impaired, dullness and dizziness of the head, and dryness and heat of the nose.

All persons thus affected take cold easily. The breath sometimes reveals to all around the corruption within, while the patient often loses all sense of smell. The disease advances covertly, until pain in the chest, lungs or bowels, startles him; he hacks and coughs, has dyspepsia, liver complaint, and is urged by his doctor to take this or that; perhaps, cod liver oil is prescribed. Perfectly ridiculous! The foul ulcers in the head can not be reached by pouring such stuff into the poor, jaded stomach. The patient becomes nervous; the voice harsh and unnatural; he feels disheartened; memory loses its power; judgment her zeal; gloomy forebodings hang overhead; hundreds, yes thousands, in such circumstances, feel that to die would be a relief, and many even do cut the thread of life to end their sorrows.

Thousands are Dying

In early life with consumption, who can look back a few years—perhaps only months when it was Catarrh. Neglected when a cure is possible, very soon it will transform the features of health and youth into the dark, pallid appearance; while the hacking cough, the excess of blood gushing from the lungs, or night sweats, all significantly proclaim it is too late; and thus a neglected Catarrh ends in the consumptive's grave.

Nasal Catarrh.

Sometimes the disease only affects the membranes lining the nasal passages, and they may be easily reached and cured by simple means. But when it is located in the "frontal sinus," or in the "posterior snares," or if it has entered the "Eustachian tubes," and is injuring the ears, nothing but finely medicated vapor can effectually reach it and destroy it. And certainly after it has affected the throat and bronchial tubes, as all well read physicians will readily attest, nothing can be relied on to effect a permanent cure bnt the inhalation of properly medicated vapor. In the same manner that we breathe a common air we can inhale and breathe a medicated air; and it is perfectly simple, any one can see, thus to treat a disease of the throat, bronchial tubes and lnngs. How much better this method by which remedies are conveyed directly to the seat of the disease, than to resort to the uncertain and too frequently mischievous action of medicines taken into the stomach.

The Cold Air Inhaling Balm.

This part of my treatment I regard as very important, especially in warding off colds (which is half the battle), and in relieving the head and lungs while under their effects. The balm is composed of several kinds of gums, balsams, firs and essential oils which are especially [illegible] bronchial and lung diseases. These I have combined and concentrated their virtues, which, by the inhaling process, are drawn through the various passages of the head and respiratory organs, reaching and healing every irritated spot. If used when cold first makes its appearance—which usually begins by irritation of the mucus lining of the nose, and a sneeze, which is nature's emphatic warning—it will invariably check it; and by producing a quicker circulation, and by throwing the blood to the surface, the bad effects of a cold are warded off. It is pleasant to use and almost instant in its effects.

Some Bad Symptoms.

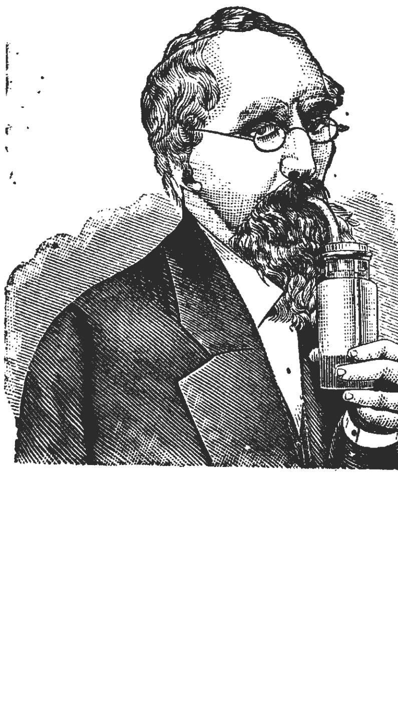
The long continued corruption of the air that is breathed passing over the foul matter in the nasal passages poisons the lungs and from thence the blood. The morbid matter that is swallowed during sleep passes into the stomach, enfeebles the digestion, vitiates the secretions and pollutes the very fountains of life. The patient becomes feverish occasionally, there is less buoyancy of spirits, the appetite is often fickle, the head less clear, it is difficult to keep the energies up to the old standard, and often, without knowing why, he is conscious that he is not as well all the time as he used to be. These symptoms indicate that the vital organs are becoming impaired so that they can not perform their natural healthy functions. Our constitutional treatment is devised to assist nature in removing all poisonous material from the system and to neutralize and counteract its baneful effects on the vital organs and on the blood.

AMONG WOMEN Catarrh is very common. The decree of fashion compel women to go from the dry atmosphere of furnace-heated houses into the open air, with the head poorly protected. Many suffer keenly from bronchitis and difficulties of the throat and lungs.

TEACHERS IN OUR SCHOOLS are greatly subject to this fearful malady. Confinement in close, ill-ventilated school-rooms; the over-heated atmosphere, charged with the steaming poison exuding from the bodies of the not always over-clean children, breed this disease with fearful rapidity.

LAWYERS IN THE COURT ROOM and Judges on the bench, from the same general cause, are too often afflicted in the same way.

MINISTERS OF THE GOSPEL, after leaving the pulpit over-heated with the strain of their mental and physical effort, neglect sufficient precaution and cold is the result. This neglect opens the way to Catarrh, and to a possible loss of voice. I have suffered so keenly myself that I can not urge upon public speakers too strongly the necessity of removing this disease while a cure is possible.



My Experience.

Eighteen Years of terrible headache, disgusting nasal discharges, dryness of the throat, acute bronchitis, coughing, soreness of the lungs, rising bloody mucus, and even night sweats, incapacitating me from my professional duties, and bringing me to the verge of the grave—all were caused by, and the results of, nasal catarrh. After spending hundreds of dollars and obtaining no relief, I compounded my Catarrh Specific and Cold Air Inhaling Balm, and wrought upon myself a wonderful cure. Now I can speak for hours with no difficulty, and can breathe freely in any atmosphere. At the calls of numerous friends, I have given my cure to the public, and have now thousands of patients in all parts of the country, and thousands of happy fellow-beings whose sufferings I have relieved. My cure is certain, thorough and perfect, and is endorsed by every physician who has examined it. If I can relieve my fellow-beings as I have been relieved of this loathsome disease, which makes the possessor at once disgusting to himself and others, I shall be satisfied and feel that I have done my little toward removing the ills of mankind. T. P. CHILDS.

The following from other Publishers has given us every Confidence in Recommending Mr. Childs to our Subscribers:

"The publishers and editors of the Journal and Messenger, Cincinnati, have known Rev. T. P. Childs for many years, and feel every confidence in any statements he may make. Our subscribers can feel every confidence in giving their cases into his hands for treatment." "While not supposing that all cases of Catarrh will be cured by the prescription advertised, the publishers of the Illustrated Christian Weekly, of New York, after diligent inquiry, have reason to believe that it has, in many cases, proved effectual." "The publishers of the Congregationalist, of Boston, with multitudes of other people, are somewhat suspicious of patent medicines as a rule, and when we received the advertisement of Mr. Childs, we at first declined its insertion; but on making inquiry, we received such satisfactory replies, and one especially from a well known Congregational pastor not far from Rev. Mr. Childs, the proprietor of the medicine, that we withdrew our objections." "The publishers of the St. Louis Christian Advocate, after careful investigation, are satisfied that Rev. T. P. Childs' treatment for the head, throat and lungs is all that it is represented to be."

The Experience of Others.

The record is a guarantee that Childs' Treatment for Catarrh and all diseases of the Head, Throat and Lungs is not new and untried, but a positive and certain remedy. We, above all things, desire to establish confidence in our treatment, so that every sufferer from Catarrh, Bronchitis and their effects on the Lungs and other Vital Organs may feel certain of success in its use.

Only Fair We deem it only fair that every one who wishes should have the opportunity to ascertain whether we are able to accomplish all that we claim; and for this purpose we add a few of the many thousands of unsolicited certificates which have been sent to us by grateful patients—almost any of whom will doubtless respond to any inquiry by letter, if accompanied by a stamp to pay postage. Having been cured themselves, they will be willing to let the afflicted know where they can find certain relief. We have thousands of these certificates from all classes—physicians, clergymen, lawyers, judges, merchants, bankers, business men, farmers, young men and old, children and adults.

Mr. Z. Z. LEE, of Grangeville, St. Helena Par., La., writes: I cannot speak too highly in praise of your valuable remedies which act like a charm in relieving the loathsome disease for which they are recommended.

I have been permanently cured of catarrh in the head by the use of your Catarrh Specific. I will answer all letters addressed to me, in regard to this subject. E. POWELL, Heath, Burk Co., N. C.

You may use my name as a reference, as I have been cured by your treatment. I shall be pleased to answer any inquiries in regard to your remedies. HARRY TRUESDELL, Rockdale Mills, Mass.

August 18, 1882.
You are at liberty to use my name as a reference in favor of the healing qualities of your remedy. It has not only cured my wife of catarrh in the head and throat, but has cured her of dyspepsia.
B. S. DUNKIN, Carrol, Ind.

August 8, 1882.
You may use my name, also that of my wife; we have both been cured by your treatment. We recommend your remedies to all we hear saying they have catarrh. We can do it with pleasure and conscientiously, for we know of what we speak.
L. W. SPAYD, Allegan, Mich.

I was thought to have had consumption, and had suffered many years with what was really catarrh, before I procured your treatment. I have had no return of the disease
MISS LOUISE JAMES, Crab Orchard, Ky.

When I received your treatment I could hardly move about, but before I had used it six weeks I could work all the time, and have been attending to my business ever since. I shall always recommend your treatment in the highest terms. Respectfully,
IRVING C. GLISSON, Mobley's Pond, Ga.

I received your medicine and used as directed, and I now rejoice in saying that I am well.
JOS. A. MARTIN,
Galley Bridge, Fayette Co., W. Va.

Your medicines were duly received, and effected a perfect cure. Thanks for your prompt attention, and for the thorough cure of my husband.
Respectfully,
Mrs. A. L. FORELAND, Centreville, Texas.

I was terribly afflicted with nasal and bronchial Catarrh, and concluded to give your treatment a test. In a short time it cured me. I induced my brother to try it, and he, too, was cured.
R. C. JONES, Rock River Falls, Wis.

Being one of your cured patients, I recommend your treatment to all I find troubled with Catarrh.
Respectfully, Mrs. JOHN SULLIVAN,
153 Dorman Street, Indianapolis, Ind.

I would not take a farm for your Specific if it could not be replaced. J. P. ROBERTS, Chicago, Ill.

Your treatment has cured my daughter of Catarrh induced by a severe attack of measles
JOHN W. RILEY, U. S Express Agent, Troy, O.

My health is fully restored. The horrid and loathsome disease is all gone. My lungs feel all right. Mrs. W. D. LINCOLN, York, Neb.

Your treatment did me great good. I have not lost a day by sickness this year.
ABNER GRAHAM,
Biddle University, Charlotte, N. C.

I am glad to say that I found your medicine all that can be claimed for it. I am fully restored.
J. H. SIGFRIED, Pottsville, Pa.

I do not regret the money it cost in using your medicine. I can heartily recommend your treatment. E. J. LIPPINCOTT,
Clarksboro, Gloucester Co., N. J.

I have used your Catarrh treatment and am cured. A thousand thanks to you for so sure a remedy.
FANNIE DEMENT, Dyer Station, Tenn.

I am much pleased to say that I have used the treatment faithfully, with the happiest and best results. JOHN A. PRATT, Goffs Falls, N. H.

Your treatment cured me, your inhalers are excellent. This is the only radical cure I have ever found. E. S. MARTIN,
Pastor M. E. Church, Port Carbon, Pa.

No amount of money could induce me to be placed in the misery I was in when I commenced using your medicine. J. C. McINTIRE, Fulton, Mo.

I am so far recovered that I am able to attend church, can walk half a mile. Have a good appetite, and am gaining all the time.
Mrs. A. N MUNGER, Detroit, Mich.

Now I am cured; head free; air passages all open, and breathing natural. A thousand thanks to you for so sure a remedy.
JUDGE J. COLLETT, Lima, Ohio.

Your Cold Air Inhaling Balm has proved a great benefit to Mrs. Marble as well as myself. I can heartily recommend it to others.
E. MARBLE, Concord, Mich.

It affords me great pleasure to notify you that I have, as I sincerely believe, entirely recovered from that loathsome disease, Catarrh, through your very beneficial treatment.
B. BENEDICT, Baltimore, Md.

I received your Catarrh Specific some time ago, and used as directed. It acted like a charm. It cured my cough and stopped that wheezing I had in my throat. JAMES W. SANDERS,
Five Mile, Mason County, W. Va.

I am cured, another formidable case at last yielded to your treatment. W. B. MORSE, Bryan, Texas.

I am now entirely cured. When I had used it three months, I felt like a different woman. Too much cannot be said in favor of your Catarrh treatment. It has saved my life.
Mrs. E. G. MITCHELL, Fairbury, Ill.

Mrs. Mitchell lives near me and has used your treatment with perfect success, and is now well and hearty. This I am witness to.
JOHN G. STEERS, Fairbury, Ill.

Mr. J. C. WILMOTH, of Oxford, Ind., writes: You can say to whoever you like, that your Catarrh medicine has done me wonders; it has driven the disease out of my system.

My wife continues in the best of health, and has no cough. It is with great pleasure we are able to recommend so wonderful a medicine as yours has proved to be to us.
J. H. BULLARD, Springfield, Mass.

About one year ago, I ordered your Bronchial treatment for my father. The benefits to him have been magical, and far beyond our most sanguine expectations, as this has been the only winter for several years that he has not passed most of his time in bed, all the time in the house. Very truly,
C. S. SHERWOOD, Portsmouth, Va.

Between nine and ten years ago, being afflicted with Catarrh, I obtained your course of treatment, and after persisting in its use some months, was completely cured, and have had no return of the disease. A. J. STILL, Plattenburg, N. J.

More than a year ago I used your Catarrh remedies, with almost untold benefit to myself. I prize your remedies more than I can tell you.
Mrs. E. P. HOOKER, Defiance, Ohio.

One of the most terrible cases of Catarrh we have had in our practice, was that of W. S. Sandel, of Willis, Montgomery county, Texas. He says: "In the spring of 1877 the disease assumed a new form, my mouth and throat were attacked, ulcers were formed, and soon the ulva was all eaten away, and large sores through the posterior snares. My condition was not only deplorable, but apparently hopeless." After three months use of our treatment, he says: "I am entirely cured, all the horrible disease entirely removed."

This is to certify that I was a sufferer from nasal Catarrh; I tried remedies of several physicians, but instead of getting better I gradually grew worse. I saw your advertisement. I applied to you at once and received your remedies and commenced their use. At first I thought it was a humbug, but I followed your directions, and now I can rejoice in saying I am well.
ROB'T Y. DANIEL, Geneva, Ala.

Your wonderful remedy has by close application cured a most stubborn case. You are at liberty to use my name as a reference. Yours truly,
F. B MILLER, Smyrna, Tenn.

I write to tell you that I am perfectly cured of Catarrh. O. P. WISE, Magnolia, Ark.

Home Treatment Childs' Treatment for Catarrh, and all diseases of the Head, Throat and Lungs, can be taken at home with perfect ease and safety, by the patient. We especially desire to treat those who have tried other remedies without success. A full statement of method of home treatment and cost will be sent on application.

Address, REV. T. P. CHILDS, Troy, Ohio.

CHRISTMAS AND NEW YEARS
MUSIC BOOKS.

Four-Hand Treasure. Just out. Collection of the best Piano Duets, by famous composers; generally quite easy, and a good and entertaining book for all homes where there are two Piano players.

Minstrel Songs, Old and New. Immensely popular. All the best Minstrel, Plantation and Jubilee Songs.

Musical Favorite.
Gems of Strauss.
Gems of the Dance. } Piano Music.
Gems of English Song.
Beauties of Sacred Song.
Franz's Album of Songs. } Vocal Music.

The above eight books are uniform in binding; each contains 200 to 250 sheet music size pages, and each costs, in Boards **$2**, Cloth **$2.50**, Gilt **$3**.

Student's Life in Song. $1.50.
Rhymes and Tunes. Bds. $1.25, Cloth, $1.50, Gilt $2.
Norway Music Album. Boards $2.50, Cloth $3.00, Gilt $4.

Also 20 Vols. of Musical Literature, attractive, well bound, and interesting, among which are Ritter's **Student's History of Music.** $2.50, and the Lives of the various Great Masters of Music.

Also, many Christmas Carols.

Send for lists. Any book mailed for the retail price.

OLIVER DITSON & CO., Boston,

C. H. DITSON & CO., J. E. DITSON & CO.,
867 Broadway, New York. 1228 Chestnut St., Phil.

Christmas Music.

Santa Claus and Family, a Cantata, by J. H. Rosecrans. Fine music, beautiful scenes, and tableaux. Price, 30c. Per dozen by express, $3. Per dozen by mail, $3.25.

Jesus of Nazareth in Prophecy and Fulfillment—Responsive Scripture readings, with original music set to Scripture texts. A small oratorio. Price, 5c. Per dozen by mail, 60c.

Christmas Selections for 1884, by J. H. Fillmore. Price, 4c. Per dozen by mail, 40c.

Christmas Songs from "Grateful Praise." Price, 2c. Per dozen by mail, 20c.

Christmas Songs from "Joy and Gladness." Price, 4c. Per dozen by mail, 40c.

A sample of all in the above list, sent for 30c. A sample of each, without the Cantata, sent for 10c. Address

FILLMORE BROS.,
185 Race Street, Cincinnati, Ohio.

"THE PIANO TEACHER'S IDEAL."
The New Musical
CURRICULUM
By DR. GEO. F. ROOT.
"A Perfect Instruction Book."

This work is the culmination of long years of labor and observation devoted to its ultimate perfection by one of America's greatest musicians, and in its present form it is beyond all doubt the

BEST WORK OF ITS KIND

ever issued for the purpose intended. Teachers and Students of Music are especially recommended to examine the Curriculum, as it cannot fail to be of invaluable service to them. Price $3 by mail post-paid. Specimen Pages free.

Published by
JOHN CHURCH & CO.,
CINCINNATI, OHIO.
For Sale by all Book and Music Dealers.

MASON & HAMLIN

Exhibited at ALL the important WORLD'S INDUSTRIAL COMPETITIVE EXHIBITIONS FOR SEVENTEEN YEARS, Mason & Hamlin Organs have, after most rigid examinations and comparisons, been ALWAYS FOUND BEST, and AWARDED HIGHEST HONORS; *not even in one such important comparison American* **ORGANS** *has any other Organ been found equal to them.* ONE HUNDRED STYLES, adapted to all uses, from the smallest size, yet having the characteristic Mason & Hamlin excellence, at $22, to the best instrument which it is possible to construct from reeds, at $900 or more. Illustrated catalogues, 46 pp. 4to, and price lists, free.

The Mason & Hamlin Company manufacture UPRIGHT PIANO-FORTES, adding to all the improvements which have been found valuable in such instruments, **PIANOS** one of peculiar practical value, tending to greatest purity and refinement in quality of tone and durability, especially diminished liability to get out of tune. Pronounced the greatest improvement made in upright pianos for half a century. The MASON & HAMLIN CO., pledge themselves that every piano of their make shall illustrate that VERY HIGHEST EXCELLENCE which has always characterized their organs. Send for circular with illustrations, full description and explanation.

MASON & HAMLIN ORGAN AND PIANO CO.,
BOSTON, 154 Tremont St. CHICAGO, 149 Wabash Ave.
NEW YORK, 46 East 14th St. (Union Square.)

How to rear and manage poultry. Send a ten-cent piece to H. H. Stoddard,

Hartford, Ct., for a copy of THE **Poultry World,** and it will tell you.

The Ministers' and Teachers' Bible.

This magnificent Parlor Bible is imported from London and is indorsed as "The Best" by the leading Bishops of England. In addition to the Old and New Testaments it contains **a Concordance of Bible Words!** 40,000 References with Context! An Encyclopædia. A Dictionary of Proper Names, with Pronunciation, 12 full page colored Maps. Poetry, Music, Ethnology, Plants, Animals, and Jewish sects of the Bible, etc. "Superior to all others."—*N. Y. Times.* "A complete Biblical Encyclopædia."—*London Times.* This Bible is bound in French morocco, gilt edge, with silk book-mark and has copious references. Rev. Eli Milton, Norwalk, O., writes "The Bibles received to-day. I am more than pleased." **A Special Offer!** To rapidly introduce this Bible in America we will, for a *limited time only*, send one copy, *post-paid*, to any address on receipt of only **$2.00!** 2 copies and one copy of Revised New Testament for **$3.00!** Other Bibles, with less matter, sell for $15. Order at once. AGENTS WANTED! Circulars FREE.
S. S. MAYO & CO., 160 LaSalle St. Chicago, Ill.

STEAM COOKED CEREALS.
Choicest Foods in the World, for Old and Young.

A. B. C. WHITE OATS. A. B. C. WHITE WHEAT.
A. B. C. Barley Food. A. B. C. Maize.

American Breakfast Cereals.

Selected grain, all hulls, cockle, and impurities removed. CRUSHED, STEAM COOKED AND DESICCATED. *Patented.* Prepared, as wanted, for the table, in ten minutes. Saving money. Saving fuel. Saving time. Saving waste. Saving health. Easy to digest, *being already thoroughly cooked and dried (desiccated.)*

Ask for A. B. C. only. (Registered Trade-Mark.)
For sale by all Grocers. THE CEREALS M'F'G CO.
Send for circulars. 83 MURRAY ST., NEW YORK.

SATAN IS COMING.

FOR SALE—THE BOOK OF KNOWLEDGE—Contents: Millenium, 1890; arrival of the long anticipated Jewish Messiah; great financial crisis, 1886; great war throughout the entire world, 1886; Satan the chief Anti-Christ, time of his birth, incidents connected with Satan's birth, powers and advance skirmishes, Satan's Temple, Ten Commandments, Satans Ensign and inscriptions, what Satan says regarding his ensign to all mations, etc. Price 25cts; stamps. **Address, AUGUST ROHE, St. Paul, Minn.**

AGENTS WANTED to whom **100 per cent** profit is allowed to introduce the
CHEAPEST ALBUM
ever sold. Contains places for **100 Photographs,** is handsomely bound with gilt side and edges, 9x11 inches in size. Retail price **$2.50,** worth **$5.00.** Complete Album sent for examination for **$1.25.** Can be returned if not satisfactory. Sells at sight. **Illustrated circulars FREE.** Address **FOSHEE & McMAKIN, Cincinnati, Ohio.**

1,391½ BUSHELS OF
PER ACRE raised of our new **GREEN MOUNTAIN POTATO.** Send for history, description and full particulars. A Wonderful Variety Enormously Productive, Perfect in Form, Color and Table Qualities. IT WILL PAY YOU!
OUR SUPERB SEED CATALOGUE
Embraces all kinds of seeds. Each variety honestly reported. Reduced prices. Inducements to gardeners. Mailed **Free.**
J. A. EVERITT & CO. Seedsmen, Box 42, Watsontown, Pa.

GOSSAMER CARMENTS FREE!
To any reader of this paper who will agree to show our goods and try to influence sales among friends we will send post-paid two full size Ladies' Gossamer Rubber Waterproof Wearing Apparel as samples, provided you cut this out and return with 25 cents to pay postage, etc. WARREN MANUFACTURING CO., 9 Warren Street, New York.

25 YEARS IN THE POULTRY YARD.
16th Edition. 198 Pages, explaining the entire business. Gives symptoms and best remedies for all diseases. A 50-page Illustrated Catalogue. All for 25c. in stamps.
A. M. LANG,
Cove Dale, Lewis Co. Ky.

TRADE-MARKS, PRINTS, LABELS. **PATENTS.** **COPY-RIGHTS, DESIGNS, RE-ISSUES.**
Send description of your Invention. L. BINGHAM, Patent Lawyer and Solicitor, Washington D. C.

Asthma **Smithnight's Asthma and Hay Fever Remedy.** Sold under **positive guaranty.** Sample **FREE.** **L. SMITHNIGHT** Cleveland, O.

PENSIONS for any disability; also to Heirs. Send stamps for *New Laws.* COL. L. BINGHAM, Attorney, Washington, D. C.

Good Pay for Agents. $100 to $200 per month, made selling our fine Books and Bibles. Write to **J. C. McCurdy & Co., Cincinnati, Ohio.**

IT PAYS to sell our Rubber Stamps. *Free* catalogue to agents. FOLJAMBE & CO., Cleveland, Ohio.

THE SOUTHERN WORLD A 16 page illustrated Journal. Sample copy sent free. Agents Wanted. **ATLANTA,** *Georgia.*

DR. DUNCAN'S
BLACKBERRY ELIXIR!
Natures Great Remedy for Diseases and Affections of the Bowels.

This splendid and unfailing medicine is compounded from Blackberry and other Medical Roots and Herbs, is therefore perfectly harmless. It is pleasant and safe to the most delicate stomach. It is the most speedy and effectual medicine for the cures of all forms of Diarrhœa, in children or adults, Cholera Morbus, Flux, Dysentery, and the various Summer Complaints of the Bowels, so prevalent among all classes during the Summer season. Only one bottle (Price, 50 cents,) is sufficient to effect a cure.

DR. DUNCAN'S CHILL TONIC.
You need not Shake or Chill if you will use the Tonic. It never fails to stop the most aggravated forms of Chills and Fever if taken as directed, in from three to seven days, when Quinine and all other medicines fail. It will also, if taken regularly build and tone up the weak and debiliated system, and above all leaves no bad effects behind, as do so many other preparations.

DR. DUNCAN'S
Liver and Kidney Medicine.
The great preventive and cure of all malarial diseases and a sure cure of all forms of Dyspepsia and Indigestion. It acts directly upon the liver and all the secretory glands of the stomach and bowels, it cures the disease by removing the cause from the system that produces or brings on the disease, hence it is unsurpassed for the cure of Consumption, Sour Stomach, Heartburn, Headache, and also those symptomes indicating the want of proper action of those glands situated in the stomach and bowels. Two tablespoonfuls bottles of DR. DUNCAN'S LIVER AND KIDNEY MEDICINE is positively recommended to relieve and cure any of the above diseases if taken as directed. Price, 75 cents.

DUNCAN'S WORM SYRUP.
One bottle of this Syrup will completely expel all species of Worms and without injury to the child, as it contains no Calomel or other injurious substances. Again, it is pleasant to the taste and acceptable to the stomach, and therefore administered without trouble. Price, 25 cents.

SPURLOCK, PAGE & CO., Prop's,
NASHVILLE, TENN.

1 85.
Harper's Young People.
AN ILLUSTRATED WEEKLY.

The serial find short stories in HARPER'S YOUNG PEOPLE have all the dramatic interest that juvenile fiction can possess, while they are wholly free from what is pernicious or vulgarly sensational. The humorous stories and pictures are full of innocent fun, and the papers on natural history and science, travel, and the facts of life, are by writers whose names give the best assurance of accuracy and value. Illustrated papers on athletic sports, games, and pastimes give full information on these subjects. There is nothing cheap about it but its price.

An epitome of everything that is attractive and desirable in juvenile literature.—[Boston Courier.

A weekly feast of good things to the boys and girls in every family which it visits.—[Brooklyn Union

It is wonderful in its wealth of pictures, information, and interest.—[Christian Advocate, N. Y.

Terms: Postage Prepaid, $2 Per Year.
Vol. VI. commences November 4, 1884.

SINGLE NUMBERS, Five Cents each.
Remittances should be made by Post-Office Money Order or Draft, to avoid chance of loss.
Newspapers are not to copy this advertisement without the express order of HARPER & BROTHERS.
Address, HARPER & BROTHERS, New York.

WILLIAMSON NURSERY,
Near Franklin, Tennessee,

Offers for sale a very superior lot of apple, peach, pear and cherry trees; raspberry, strawberry and grape vines, and nursery stock generally. All of the best varieties, and true to name.

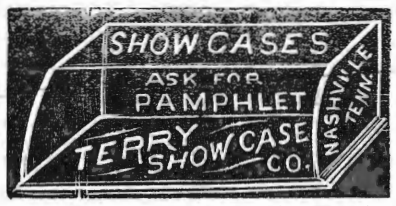
Local agents wanted, to whom a commission will be given. Special inducements to those wanting large bills. Catalogues free. Correspondence solicited. For particulars, address **WM. HY. SMITH, Proprietor,** Leiper's Fork, Williamson County, Tennessee

Geo. E. Cooper & Co.,
Manufacturers and Dealers in
Tinware, STOVES, Furnaces,
House-Furnishing Goods.

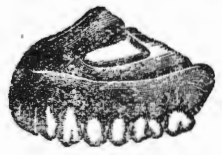
Tin and Slate Roofing and Galvanized Iron Cornice Work a Specialty.

Also our **Patent Chimney Top** for smoky chimneys has no equal. Write for prices.

GEO. E. COOPER & CO.,
22 North Market Street,
NASHVILLE, - - TENN.



F. A. BADGER,
DENTIST.



OFFICE:
Odd-Fellows' Temple,
Cor. Church and High Street,
Nashville, - - **Tennessee.**

CLOSING BUSINESS!

DODD BROS.,
103 Union Street, Nashville, Tenn.,

Will offer their entire stock of **Dry Goods and Notions** at much less than value, to close business at once. We would be glad to have all our customers call at once. We will offer them goods at a price to save money, so as to close out in a few weeks.

CHEAP BOOTS AND SHOES!

We are now receiving our Spring Stock of Fine Custom-made Boots, Shoes, and Hats. Our prices will be found reasonable. Give us a call. Trunks at cost.

ALDRICH & HARRIS,
106 UNION ST., (bet. College and Market,)
NASHVILLE, - - TENN.

Grand Christmas Offer!
You can have a Family Bible, an Elegant Album, or a Choice Book absolutely **free of charge,** by addressing UNION PUBLISHING HOUSE, 126 Chambers St., New York; or Constitution Building, Atlanta, Ga.

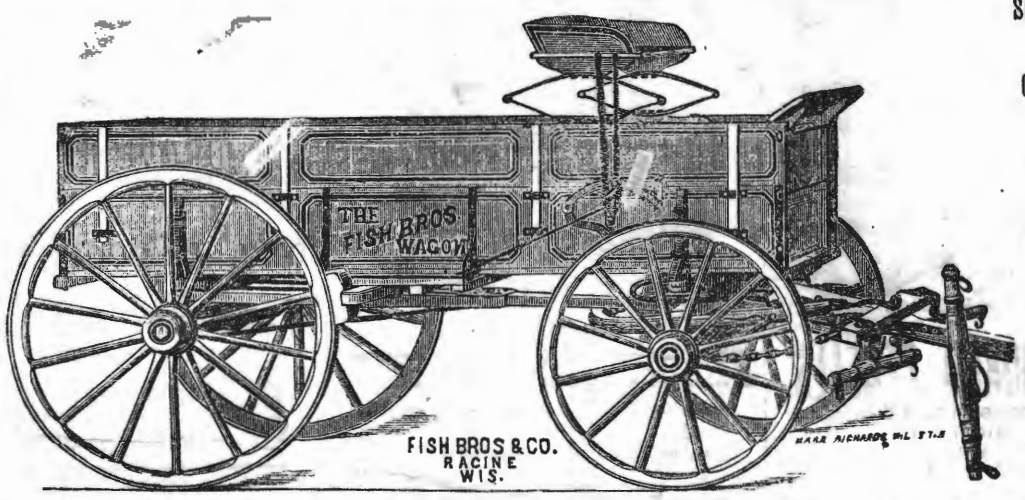
HILLMAN, BUFORD & JUSTI,

NASHVILLE, TENNESSEE,

SOLE AGENTS FOR

Fish Brothers Celebrated Farm Wagons.

Genuine BROWN PLOWS and WALKING CULTIVATORS, ROAD SCRAPERS,



Sorghum Mills, Corn Shellers, Cider Mills, Feed Cutters, Farm Bells, Fence Wire, Steel.

Crow Bars, Hammers, Wheel Barrows, Wood Work, Etc.

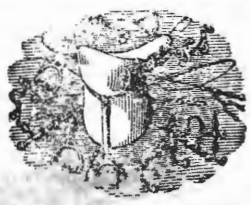
IRON, STEEL, BLACKSMITH'S TOOLS, HARDWARE,

Call on or address

HILLMAN, BUFORD & JUSTI, 18 and 20 South Market Street, Nashville, Tenn.

A. C. & J. C. MARCH,

(Successors to J. D. March & Sons.)



Manufacturers of and Dealers in

Saddles, Harness, Bridles, Collars, Trunks, Bags, Valises, Hames, Whips, Chains.

REPAIRING DONE ON SHORT NOTICE.

50 NORTH MARKET STREET,

NASHVILLE, - - TENN.

NASHVILLE, CHATTANOOGA & ST. LOUIS RAILWAY.

BUSINESS MEN, TOURISTS, EMIGRANTS, FAMILIES, REMEMBER

The Best Route to St. Louis and the West **via McKenzie.**

The Best Route to West Tennessee and Kentucky, Mississippi, Arkansas, and Texas points is **via McKenzie.**

The Best Route to the Summer Resorts and Mountain Retreats of Tennessee, Virginia and the Carolinas, **via McKenzie and Nashville.**

The Best Route to the celebrated Colleges, Universities, Seminaries and other Educational Institutions in the Southeast, **via McKenzie and Nashville.**

The Best Route to points in East Tennessee, Virginia, the Carolinas, Georgia and Florida is **via Chattanooga.**

DON'T FORGET IT!

—By this Line you secure the—

MAXIMUM OF SPEED, SAFETY, COMFORT, SATISFACTION,

—AT THE—

MINIMUM OF EXPENSE, ANXIETY, BOTHER, FATIGUE.

Be sure to Buy your Tickets over the

N., C & ST. L. RAILWAY!

If you are going to Washington City, Baltimore, Philadelphia, or New York.

The Inexperienced Traveler need not go amiss; few changes are necessary, and such as are unavoidable are made in union Depots.

THROUGH SLEEPERS!

—BETWEEN—

Nashville and Atlanta, and Atlanta and Jacksonville, Fla., Nashville and Martin (to connect with Sleeper service via Cairo to St. Louis and Chicago,) Nashville and Columbus, Nashville and Memphis (Sleeper Humboldt to Mobile, and Milan to New Orleans.) McKenzie and Little Rock, and Little Rock and Texas points.

Call on or address

J H PEEBLES, T. A., Chattanooga, Tenn.
W W KNOX, T. A., Nashville, Tenn.
S S FINLEY, Ticket Agent, Memphis, Tenn.
A B WRENN, Trav. A., Atlanta, Ga.
W L DANLEY, G P & T A, Nashville, Tenn

Mars Hill College.

With pleasure we lay before our readers the following extracts rom the Fifteenth Annual Announcement of Mars Hill College, an institution perpetually wielding a wonderful and wide-spread influence for truth, refinement and righteousness.—EDITORS.

POSITIONS PROCURED FOR OUR PUPILS.

We make a specialty of preparing pupils for

(1.) PREACHING; (2.) TEACHING; (3.) PREACHING and TEACHING.

Many educated here—among whom are successful lawyers, physicians, merchants, salesmen, mechanics, farmers, editors, authors, teachers and preachers—have so demeaned themselves, that the humility, fidelity, integrity, accuracy and ability of "Mars Hill students" have become proverbial. There is, consequently, such a demand for the services of our pupils, that we deem it perfectly safe to promise to procure pleasant, profitable and honorable positions for all who qualify themselves here for usefulness. Indeed, for several years we have been able to fill comparatively few of the positions tendered.

HEALTHFULNESS!

Mars Hill as a Health Resort.

Our school was founded in 1870. All the "doctor bills," for services rendered our pupils, from then till now, do not, we think, amount to twenty-five dollars—probably not to one dollar a year. Those who have come here pale and puny, from malarial districts, have, without an exception, we believe, returned to their homes enjoying health.

What "Watering Place," or "Health Resort," then, can justly claim more, as a health-preserver and health-restorer, than Mars Hill? Address,

T. B. LARIMORE, President.

FLORENCE, ALABAMA

Clothing for Fall and Winter.

The largest stock, and most elegant line of CLOTHING ever offered in this city. Double and single breasted Dress suits, Business suits in one and four button cutaways, and all the new styles in sacks. Our stock is made up of all new fabrics, and of the most popular and desirable shades.

The largest stock of Overcoats, every style, from the strong coat for the workingman to the finest made. Boys' and children's suits in great abundance and in endless variety. Furnishing Goods and Hats a specialty.

A fine line of imported piece goods to make to order on short notice. "Write for Catalogue."

W. A. LANNOM, Cash Clothier,

18 Public Square, - - - Nashville, Tenn.

CHILDS' CATARRH

Treatment For

And Diseases of the HEAD, THROAT & LUNGS!

Can be taken at home. No case incurable when our questions are properly answered. Write for circulars, testimonials, etc.

REV. T. P. CHILDS, Troy, Ohio

WHEN YOU WANT

WRITING DESKS.

Photograph Albums,

AUTOGRAPH ALBUMS,

GOLD PENS, PENCILS,

Portmonnies, Card Cases, Etc.

Or anything in the way of

Staple and Fancy Stationery,

Call upon us,—we can suit you in

VARIETY, QUALITY, AND PRICE.

A. B. Payne & Co.,

61 UNION STREET.

Orders by Mail Receive Prompt Attention.

NEW HOUSE! NEW GOODS!

J. W. ORCHARD,

Manufacturer and Dealer in PLAIN and DECORATIVE

WALL PAPER,

Window Shades,

Looking-Glasses, Picture Frames and Cornices, Chair Cane, Picture Cord and Nails, Wall Brackets and Parlor Easels.

Looking-Glasses put in old frames. Old pictures and frames repaired.

134 Union Street,

Between College and Cherry

NASHVILLE, - - TENN.

SOME OF THE

THINGS WE BUY TO SELL.

CHINA IN ALL OF ITS GRADES,

GLASSWARE OF EVERY DESCRIPTION

QUEENSWARE OF ALL KINDS,

Bracket Lamps, Hall Lamps Study Lamps, Chandeliers,

Knives and Forks, Spoons, Waiters Tea Trays

Looking-Glasses, Ice Cutting Machines,

Eureka Coffee and Teapots, Castors,

And a great variety of housekeeping goods too numerous to mention, all of which we offer at reasonable rates. Call and see us, or send your orders to

HICKS, HOUSTON & CO.,

51 N. College & 54 N. Market Sts.,

NASHVILLE. - - - TENN.

Christian Quarterly Review,

VOL. IV., 1885.

A magazine of one hundred and sixty (160) large pages, (640 pages in the volume,) of original articles on living religious questions, by the best writers. The only *Quarterly* published advocating Primitive Christianity. A number of our best writers engaged for 1885. Price only $2.00 a year Specimen copies 50 cts. If you wish to continue, or to become a subscriber, please notify the Editor as soon as convenient. Your co-operation is earnestly requested. Address the Editor, Dr. E. W. Herndon, Columbia, Boone County, Mo.

THE GOSPEL ADVOCATE.

VOLUME XXVII., NUMBER 2. | NASHVILLE, TENNESSEE, JANUARY 14, 1885. | TWO DOLLARS PER YEAR, IN ADVANCE.

EDITORS:

D. LIPSCOMB. | E. G. SEWELL.

J. A. HARDING, Associate Editor.

ALAS! HOW LIGHT A CAUSE MAY MOVE.

Alas! how light a cause may move
Dissension between hearts that love!—
Hearts that the world in vain has tried,
And sorrow but more closely tied;
That stood the storm when waves were rough,
Yet in a sunny hour fall off,
Like ships that have gone down at sea,
When heaven was all tranquility!

A something light as air—a look,
A word unkind or wrongly taken!—
O! love that tempests never shook,
A breath, a touch like this has shaken!

And ruder words will soon rush in
To spread the breach that words begin,
And eyes forget the gentle ray
They were in courtship's smiling day;
And voices lose the tone that shed
A tenderness round all they said;
Till fast declining, one by one,
The sweetnesses of love are gone,
And hearts, so lately mingled, seem
Like broken clouds,—or like the stream,
That smiling left the mountains brow;
As though its waters ne'er could sever,
Yet, ere it reach the plain below,
Breaks into floods that part forever.

O you, that have the charge of love,
Keep him in rosy bondage bounds,
As in the fields of bliss above
He sits, with flowerets fettered round,—
Loose not a tie that round him clings,
Nor ever let him use his wings;
For even an hour, a minute's flight
Will rob the plumes of half their light.
Like that celestial bird,—whose nest
Is found beneath far Eastern skies,—
Whose wings, though radiant when at rest,
Lose all their brightness when he flies!

—*Thomas Moore.*

STRANGE STATEMENTS FOR A MAN THAT BELIEVES THE BIBLE.

Our friend G. W. Griffin, editor of the *Missionary Baptist*, has published a tract in dialogue style, between a Baptist and a disciple, on remission of sins. We have not yet read the tract but it has been commended highly by the Baptists. The *Baptist Reflector*, of Chattanooga, while commending the tract as a whole, excepts strongly to some positions taken. There it is plainly said by the editor of the *Reflector*, that obedience to God, even the spirit of obedience, is not a condition of remission of sins, not a condition of either begun, progressed or completed salvation. We hardly believed there was an intelligent believer in the Scriptures in the land that would now affirm such a position. How can a man set at defiance such declarations as God made to Abraham, "In blessing, I will bless thee, and in multiplying, will multiply thy seed as the stars of heaven and as the sand which is upon the seashore, and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice." Gen. 22: 17. He even shows that he chose this family of Abraham. "For I know him, that he will command his children and his household after him, and they will keep the way of the Lord to do justice and judgment, that the Lord may bring upon Abraham all that which he hath spoken of him." Thus showing not only that he chose Abraham on account of his obedience, but that the fulfillment of the very promises God made to Abraham and his family, were dependent upon that family continuing in obedience to the Lord. The fulfillment of many of them were, for a time, deferred, and some were never fulfilled, because the children of Abraham did not remain in obedience to his law.

The Old Testament is full of the promises and the bestowal of blessing on account of obedience, and of threats and inflictions of curses on account of disobedience. Jesus Christ opened his ministry by declaring, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven." Here they did the will of God, not because they were already in the kingdom of heaven, but they must do it as a condition—as a means to the entrance into the kingdom of heaven. He told Nicodemus, Except a man be born of water and of the Spirit he cannot enter into the kingdom of heaven. To be born of water and the Spirit is to believe, is to repent, and to be baptized in the name of Jesus Christ. Every step of which is to do something or to secure something done to him, in obedience to the command of God. The Savior promised to be found only of those who seek. "Seek and ye shall find." He promised, "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments and abide in his love." Showing plainly that we not only enter his love and obtain his favor by obedience to his will, but we remain in that love after entering it through continuing to do God's will. He declares that he remained in his Father's love through doing his Father's will. We might follow this up through the Scriptures, and find that when rightly interpreted, every sentence in the Bible teaches precisely the same thing. That God conditions all blessings upon obedience, suspends all curses upon disobedience.

The Holy Spirit closes his testimony to the world by the declaration, "Blessed are they that do his commandments," or as the revision has it, "Blessed are those who wash their robes, (something they do) that they may have right to come to the tree of life, and may enter in by the gates into the city." Now, in the face of all this uniform teaching of the word of God, (rightly construed there is not a sentence in the Bible that in the least controvenes it,) we do not see how a man can claim to believe the Bible and say God does not condition salvation, remission, justification, sanctification, on man's obedience to God. Certainly Baptists do not endorse the position of the *Reflector* as to the positions reviewed. We do not wish to say much until we read their article. We may then notice it. Elder Griffin's mind runs in speculative or philosophical channels, rather than practical. He has long known too much Scripture to be much trusted by his brethren. He knows too little, or is too much under the influence of merely impractical speculations to place himself squarely upon the ground that God accepts all who come unto him and rewards all that diligently seek him, or as expressed by the prophet to Asa, "The Lord is with you while you be with him, if ye seek him he will be found of you, but if you forsake him, he will forsake you." 2 Chron. 15: 2.

The position in reference to the spirit of obedience, without obedience, is purely speculative. When a man has the spirit of obedience, why should he not obey? What hinders? The *Reflector* well shows that with this idea, the disobedience of the pædobaptists, the Romanist, the heathen is as acceptable to God as the obedience of the true follower of Christ. That position necessarily leads to Transcendentalism. Theodore Parker affirmed, on this theory, that the Indian as acceptably worships God in the person of the great Spirit, through his incantations and the ascending smoke, as do Christians through Christ in his appointed ordinances. Did Christ's blood sanctify or render acceptable that which he did not approve or seal with his blood? If not, those who are saved without the knowledge of Christ, or without a walk in his blood-sealed appointments, are saved without his blood. If so, his blood was shed in vain. It was a needless sacrifice.

Then the *Reflector* exposes the fallacy of Elder Griffin's scriptural illustration. David ate the shew bred, which was not lawful for him to eat. He did not do it in a spirit of obedience. He did it under the pressing demands and strong temptations of hunger. He ate it, and God on account of the pressing necessity overlooked the transgression. There was no spirit of obedience, there was no ignorance of the law in it.

The spirit of obedience is the sincere desire to obey God. Now why is it that a spirit which sincerely desires to obey God, does not obey him? Where is the hindrance? God desires man to obey him, man desires to obey God. What hinders the obedience? Did God give his well beloved Son to die for man, and then leave one willing to obey him, without the knowledge of that love and of that way consecrated by the blood of Christ? Our Baptist friends talk much of God's saving, God's power, God's grace, God's providence in saving man. But I am sure that much of their trouble arises from a lack of confidence in the power, goodness, providing care of God. A common objection with them to baptism as a condition of remission or salvation is, it requires the intervention of a third person. When this is established they regard the question as settled. It is in their esteem an absurdity so glaring that it settles the question. But wherein is the absurdity? Is it absurd that God is able to provide a third person, where and when his services are needed? Why doubt God's ability for this? Did he ever convert a person and bring him into his service without the presence of a third person? Did any one ever know a person converted to Christ without the agency of another person? If a case of conversion never did occur, even when the Spirit was present in his miraculous manifestations, without the agency of another person, why should we expect such now? If in all the history of the world God has never lacked a person when needed, why should it be thought a thing incredible that God should always have one where needed?

That argument is based upon a distrust in God's power and providence. This one, in regard to the spirit of obedience without the practice, has the same foundation. It is based upon the supposition that one really desires to obey God and God gives him no opportunity to know what to do or no opportunity to do what he knows is his duty. That is, they fix up an objection based on the assumption of God's inability to provide for carrying out his own plan of saving men. We submit, an argument based on such assumption is unworthy of professed believers in the goodness and power of God. It stamps the man using it as half infidel. The distinction between remission, salvation, sanctification, justification is speculation. They all refer to the same state or condition viewed in its different relations, and from different standpoints. It seems to me the time is past when men, from old antiquated sectarian dogmas, formulated in an age of scriptural darkness, under stress of sectarian strife should so set at defiance the plain teachings of divine truth.

D. L.

OLD BOOKS AGAIN.

Jove has been spoken of as monarch of heaven. One remarks of him, that, "Urged by fury, he tames the sons of heaven, and will tame them until the sceptre is wrested from him." Advice is given to him of whom I have spoken as the friend of man, to submit to his rule instead of defying his power. It is useless "to kick against the pricks" of the rough, uncontrolled God of heaven. He answers, "How easy, when the foot is entangled in Misery's stormy maze, to give monitions and precepts to the afflicted." This sounds so natural, and the previous quotation is so familiar to Bible readers, that I have transcribed them—not that they have close connection with the subject. The different rites employed in the worship of the deities of old, have merely been mentioned. Although not a real friend to man, the worship of Jupiter was not attended with human sacrifices. Goats, sheep, and *white bulls*, were the offerings most pleasing to him. An earnest worshipper would not have dared to present a black bull, or any other animal not sacred to him. If not perfectly familiar with the ceremonies necessary to be observed, he would inquire, with all sincerity, of those who knew the law, and would obey it at all risks.

The worship of Juno, queen of heaven, was more widely spread than that of her husband. Her votaries, on the first day of every month, offered a young sow and a ewe lamb. Her flowers were the poppy and lilly; her birds, the hawk, goose, and peacock. One who wished to please her would not have presented a dove or a nightingale, a calf or a young colt. Her will was studied and performed most carefully. There was nothing added or subtracted. An idea was prevalent that she sometimes wielded the thunderbolts of Jupiter. There were serious objections to her use of them, when provoked. It was not known who might feel their force, and her worshippers kept in her good graces as much as possible, by presenting the sacrifices she approved, the offerings she loved. The votaries of the different deities studied and learned their will—did not, for instance, present to Neptune what was sacred to Minerva or Juno. It would have been an offence to the majesty of Jupiter to offer to [illegible] human flesh, but it was used in the worship of Minerva.

There seems to have been unity of action and speech, among the votaries of gods, so ignorantly worshiped. Each learned what his God or goddess approved, and took pleasure in exact obedience to his or her will. Do not these people of old, groping in the dark, seeking after God, if hapily they might feel after him; and find him although not far from them—not too far off for them to live, move and have their being in him—do they not, by their earnestness, arouse our deepest sympathies? Do we, upon whom the end of the world has come, follow their example in seeking to know the will of the one pure and holy God? Do we search for it as for hidden treasures that we may reverently obey and teach it to those who know it not? Instead of this, do we say to those who wish all to hear and do what is commanded, "You are a real old fogy; you make no progress in these progressive times." Some weeks since, I had a letter from a preacher who says, "It is the case, that churches cause young preachers to depart from the plain facts, commands, threats and promises of the gospel. They complain of hearing *too much* of the apostolic way of conversion and primitive practice in church life. They want something to draw out the people, and hence they turn aside from the ancient way, to please and attract by fine-spun theories and pretty little speeches. We need, as it were, to partake of the Spirit—to take the mantles of the pioneer fathers as they pass home to their reward." The time has been when preachers, old or young, could not thus be turned. They had, through difficulties hard to be overcome, learned the value of the "plain facts, commands, threats and promises of the gospel," and they prized this knowledge more than life. They preached it to others, who felt the same anxiety to have "thus saith the Lord for every religious act." It was like giving fresh springing waters to those perishing of thirst. They had no fear of being called old fashioned, old fogies for teaching in God's word how sinners might flee from the wrath to come. Those who present to the last, "fine-spun theories and pretty little speeches," can scarcely form an idea of the deep interest with which men in other times listened to God's truth,—how gladly they received it into honest and understanding hearts.

Many had sought, at the mourning bench, for an acquaintance with the religion of the Savior, and were in darkness, like that of Egypt, that "could be felt." When they found it was contained in the words of the apostles and prophets, they studied them with earnest, grateful hearts, and submitted to the authority of him who calls the weary and heavy laden, that he may give them rest. Some, for years, studied only the Bible. I am glad that all do not approve these fine-spun theories, but that many depend alone on the word of God, and make no progress beyond it. They know it is only obedience to his word that makes men grand—that all the power is in it, and a wonderful power it is. One who believes this, says, "All the evangelist has to do is to preach the truth plainly and simply, and he will interest his hearers. Yes, the interest is far deeper and more abiding than that produced by a world full of theories. It is wonderful there is one in the world who is willing to give it up for anything else in existence. May those who do so learn that he "that pondereth the heart, considers;" "he that keepeth the soul" weighs the motives, and will recompense accordingly.

C. F.

HARDING-WILKINSON DEBATE.

During the last three or four weeks much has been said and written prospectively with reference to the above debate. Considerable speculation was indulged in as to the probability of the above debate coming off. Our pædobaptist friends indulged the hope and very freely expressed the opinion that Mr. Harding would not turn up when the time came for commencing the debate, in this however, they were disappointed (whether agreeable or disagreeable I will not say). As the time for the discusion drew near, people began to pour into the hall, and by 2 o'clock, the hour for commencing, it was full, many having come from a distance of ten or twelve miles to be present. Promptly at 2 o'clock the chairman, Mr. A. G. Gifford, of St. Vincent, arose and made a few very appropriate remarks and called upon Bro. Harding to open the debate.

Bro. Harding often pointing out the necessity for debates and the spirit in which they should be conducted to be beneficial, stated the proposition which he was expected to prove, viz, baptism is immersion, in it there must be a burial in water. Said we realize the authority to baptize in the commission which our Savior gave his apostles. Now what did he mean when he said, "baptize all nations." If we can ascertain the meaning of the word *baptizo*, from which the word baptize is derived then we can tell what act the Savior intended to be preformed when he used the Greek verb *baptizo*. Said he intended to settle the question as to the meaning of the word by appealing to three classes of authority. (1) The Greek Lexicons; (2) the church historians, and (3) the Encyclopædias. Showed that in defining the word *baptizo*, the Greek Lexicographers always defined it to dip, immerse, or by words having similar signification, that the church historians such as Neander, Mosheim, Philip Schaff, and Dean Stanley, all testified that the apostles and early Christians practiced immersion exclusively, and that the very first case of affusion occurred A. D. 251, in the case of Novatian.

After reading from the leading encyclopædias to prove that the word meant to dip or immerse, and that immersion was the almost universal practice for thirteen hundred years, he turned to the New Testament and showed that in the days of our Savior and his apostles, baptisms were affected where there was much water, that the Baptist and the candidate for baptism went down into the water, and came up out of the water, that those who were baptized were buried in baptism, their bodies were washed in pure water, that in baptism something analgous to a resurrection was required. Quoted from many learned pædobaptist scholars and commentators to show that Rom. 6-4 was almost universally admitted to have reference to baptism by immersion. We have briefly outlined Bro. Harding's first address which was delivered in a bold and emphatic manner, and which was listened to with marked attention and appreciation. We cannot in this issue of the *Worker* undertake to give the arguments used by Mr. Wilkinson in reply, but perhaps a brief description of his sytle will not be out of order. As a speaker he is good and were he on the right side of a question, would be a strong opponent, but in discussing the proposition stated, he evidently felt that he had a very difficult task to perform, and consequently resorted to witicism and ridicule, very much to the disgust of right thinking people, although some who prefix to their names Rev. seemed to appreciate that sort of thing more than they did the arguments made by Bro. Harding. At the close of the first session Mr. Wilkinson's friends appeared in good spirits, and as usual, some foolish boasting was indulged in, but after the evening session, this was not noticeable to any great extent, and some of our pædobaptist friends were heard to express their disapproval of discussions altogether. On Wednesday evening at the close of the discussion on the first proposition, as far as we could learn the matter stood thus:

Immersionists have been strengthened in their conviction that immersion is baptism, and that sprinkling or pouring for Christian baptism is not taugnt in the Scriptures, and consequently should be treated as an innovation, while many of our pedobaptist friends do not hesitate in saying that Mr. Harding had the best of the argument throughout. And if we are not very much mistaken, the seed which has been sowed during this debate will eventually bring forth fruit in abundance. Bro. Harding is a very strong debater, and knows how to wield the sword of the Spirit to advantage. He is not faultless in his manner before an opponent, but for powerful argument and ability to present the same in a forcible and interesting manner, he has few superiors.—*H. T. L., in Christian Worker, Meaford, Ontario.*

CHURCH NEWS.

On Saturday evening before the second Lord's day in November, 1884, Bro. E. H. Rogers, of Lafayette, Tenn., began a meeting at North Springs, Jackson county, Tenn. Our brother preached three gospel sermons, persuading sinners to obey the gospel. But many sinners present on that occasion stubbornly refused to obey by rejecting God's power to save. We feel confident that the brethren at North Springs have been much strengthened by Bro. Rogers' visit, edified and enabled to press forward toward the prize of the mark of the high calling which is in Christ Jesus. Bro. Rogers is an able workman that needeth not to be ashamed. May the Lord spare him for many years to come. to proclaim the unsearchable riches of Christ. The brethren at North Springs complain of having no preacher to teach them every Lord's day, and they sometimes fail to meet on Lord's day to commemorate the death and sufferings of Jesus, all for the want of a preacher. Yet there are several in the congregation who are able to pray, exhort and edify the people. Then go to work at once, and meet every Lord's day, and worship God in spirit and in truth. Bear in mind that we are commanded not to forsake the assembling of ourselves together. If you cannot preach big eloquent sermons, you can read a chapter from God's word, sing, pray, and administer the Lord's supper. We nowhere read in the Scriptures where primitive Christians assembled on Lord's day expressly to hear preaching. The prime object of their meeting together on the first day of the week, was to break bread. We should not depend upon the preacher to do all the work. We should all have a work to do, and labor diligently in the Master's cause. Each and every member of the household of faith should have a work to perform in the church of God, for the prosperity of the church depends upon making members. God forbid that we should spend our valuable time in idleness, when there is so much we can do for the cause of Christ our Savior.—[Henry Rehorn, Jr., Whitleyville, Tenn.

The church at Fayetteville, Tenn., have secured the services of Bro. J. D. Floyd for second and fourth Sundays in each month this year; his first appointment will be fourth Lord's day in this month. It is hoped that this church will soon become the live, earnest, and influential band it ought to be; but few congregations of the same size have as much talent and as fine opportunity for doing good.—[T. C. Little, January 9, 1885.

Obituaries.

Samuel T. Moss died at the residence of his father, A. W. Moss, one mile east of Franklin, at 7 o'clock, p. m., Monday January 5, 1885, in the twenty-second year of his age. For several years past he had been a member of the Christian church in that place. He was a growing Christian, exemplifying by his daily walk the increasing strength of a living faith; he was intelligent in the Scriptures, honest in his convictions, upright in his life, pure in heart, and gentle in manners; consequently he had the highest esteem of all who knew him, and possessed the love of a large circle of friends, and being the youngest of the family, and ever a dutiful, obedient child, and an affectionate, loving brother to his brothers and sisters, he had made himself doubly dear to them. So with intense interest and care they watched and cared for him with loving hands and tender hearts, doing everything that love and science could suggest as likely to relieve and restore him to health, but to no avail; and when the last farewell had to be spoken, it was heart rending to see the loved ones as they turned away from that little mound of earth. But father, mother, brothers and sisters, "sorrow not as those who have no hope," he was prepared for the summons. E. B. Cayce.

"Suffer little children to come unto me," said our blessed Savior. If we ask why, he responds, "For of such is the kingdom of heaven." Some little children seem much better adapted to celestial society and enjoyments, than to the cold selfishness and corrupting association of this sin-cursed earth. The humble, loving, warm-hearted Johnnie Tull (son of Dr. D. G. Tull, of Yorkville, Tenn.,) was of this number, and is gone to him who gave the invitation. God called his pure spirit home on Lord's day morning, September 14, 1884. He was born August 20, 1875. The few brief years of his life gave much happiness to the family, and were full of the buddings of promise. One year only he gladdened his mother's heart, then motherless, he is the object around which gather the tenderest affection of all the family. To his father he was ever obedient and loving; to his brother and sister, affectionate and kind; to all, friendly and respectful. All who knew him loved him, for he seemed to love all. Humble and unobtrusive, kind and affable, few boys of his age excelled him in those qualities that make friends and arouse in parents anticipations of usefulness and goodness. Just before his death he called his father and told him he saw his mother, of whom he could not possibly have any recollection. But Johnnie is gone. His father, who loved him so tenderly, can never again, when leaving and returning home, receive the wanted kiss from his little pet. David said of his child, that although it could not come to him he could go to it. That same blessed Savior, who invited children to him, said, "Come unto me all ye that labor and are heavy laden, and I will give you rest. May his father heed. T. E. Scott.

It is with feelings of pain and sadness that I announce the death of my father, Dr. John McCall. As he was a public servant of the people for more than a quarter of a century, it is but due that a mention of his name should be made. He was the son of Alex. and Mary A. E. McCall, and was born in Stokes County, N. C., November 6, 1803, and died near Rome, Tenn., December 21st, 1884, and was consequently eighty-one years, one month and fifteen days old. He was educated in the best school the country in his day afforded, having received a classic education. He was decidedly of a literary cast of mind, giving an intelligent and scientific reason for almost any question which might be sprung within the range of common thought. Having decided to make a physician of himself, he entered Transylvania University, at Lexington, Ky., and in the winter of 1828-9, graduated with the first honors of his class. He located in Rome shortly after his return from Lexington, where he soon engaged in an extensive practice, and for thirty long years rode day and night, healing the sick and the afflicted, and giving comfort to the distressed. It would be almost useless to speak of the merit and success as a physician to which he attained, as the community within a radius of ten miles of Rome could fully testify. He was married to Mary T. Allen, the daughter of Thomas Allen, January 3rd, 1839, and had two children,—Fannie T. Caruthers and the writer of this. During his career as a physician, he took the best medical journals of the day, and kept pace with the changes and progress of disease, always advocating that the physician, above every other professional men, should best understand his business. His name for honesty and correct dealing with mankind had become proverbial, and his morals were as good as the very best. He became a member of the Christian church as far back as 1843, having been baptized by James J. Trott. He was well versed in the Scriptures, and loved to hold sweet converse concerning the Savior of the world, the hope of immortality, and all kindred subjects. Had he possessed great wealth and superior talent, and fame, I should feel it egotism in me and a delicacy in extolling such qualities; but honesty, morality and religion are above price, and cannot be put in too strong language. He continued in the faith of Jesus steadfast unto the end, and I believe that there is a bright crown awaiting him more precious than all the wealth and fame of this world—for what more could any one ask? May his wife, daughter, son and all relatives and friends meet him again at the great and grand re-union of all Christians beyond the Jordan of death, is my prayer.

Thos. A. McCall.

Died at the residence of Mrs. Rhoda Baugh, in Franklin, Williamson County, Tenn., November 7, 1884, Mrs. Amelia Shy, aged eighty-five years, six months and twenty-seven days. She united with the church in ——— County, Ky., forty-five or fifty years ago, under the preaching of some one of the old pioneer preachers of the "reformation." About forty years ago her husband moved with her and their children to Williamson County, he having purchased a fine body of land three and one-half miles northwest of Franklin, and upon which he resided until his death, which occurred a few years ago at the venerable age of eighty-seven years. Sister Shy was a noble, good woman—a woman of noble birth. As a neighbor, she was kind, generous and courteous, visiting the sick and afflicted whenever opportunity offered. Her kind, tender heart was ever warm in sympathy for the poor and destitute. As a wife, she was a helpmeet in the truest sense of the word. She was a kind, affectionate mother, gentle and indulgent to her children; being of a vigorous constitution, she retained her mental faculties to a remarkable degree to the close of her long and useful life, at last passing away (as she had expressed a hope a short time before, that she would) almost without a moment's warning or a struggle. . . Cayce.

It is with a sad heart that I announce through the Advocate, the death of my sister Amanda M. In the year 1846 she was married to Dr. George Ellis in Franklin, Tenn. Early in 1847 Dr. Ellis was shot and instantly killed, in Franklin, by Dr. Isaac Towel. After his death she removed to my father's in West Tennessee. Soon after her arrival there, Maggie A. Ellis was born. In my father's house, sometime in the year 1848, I think it was, she was united in marriage to Richard C. Ellis, and went with him to Brownsville to live. During her residence there two sons were born to them—Robert and George. In 1871 Richard C. Ellis died, leaving her a widow the second time. On the 1st day of March, 1878, she was again married, by me, in my house, near Mayfield, Ky., to Bro. Wm. Foy, of Graves County, Ky., with whom she lived happily till the day of her death, which occurred December 8th, 1884. She with her husband, R. C. Ellis, united with the church of Christ soon after their marriage. She maintained an unblemished Christian reputation till she was summoned to go up higher. My Elder brother, James D., and myself are the only survivors of my father's family. My dear sister, though I write it, was in her life and deportment all that makes up and endows a noble, Christian womanhood. I pray to God that I may so live to the end of life here, that I may meet her in heaven. R. B. Trimble.

New Burnside, Ill., January 3, 1885.

"CHURCH OFFICIALS" ONCE MORE.

This brief notice of Bro. Bostick's last article, (Advocate, Vol. XXVI, No. 46,) we write more as a protest against misrepresentation, than for any other purpose. I am perfectly willing to risk the judgment of all unbiased readers who may read the entire discussion; but should one read only Bro. Bostick's last piece, the idea he would obtain of my position would be peculiar, to say the least.

Bro. Bostick starts out by saying that I "admit that in the primitive days of the church, God himself, through the instrumentality of inspired men, did ordain elders to the oversight of the congregations." True, I quoted some passages which, according to the common version, so declare. But I indicated the sense in which I accepted the term "ordain," by the parenthetical words "set or placed." I also stated that, according to scholars, the idea of "office" in its modern sense, is not in the original; and I know that Bro. Bostick, as well as myself, is dependent upon scholars, such as Bro. Sewell and others, for the meaning of the ancient languages. So when he undertakes to state the issue between us by saying, "Shall we let the congregation remain under the oversight of such elders as Paul to Timothy and Titus describes? or shall we, with uninspired hands, wipe them out and say to each member, use and improve your talent to the best of your ability?" he misses the true issue just about as far as possible. It is precisely the men that Paul describes that I have all the time contended are under unavoidable obligations to do the work of overseeing, teaching and governing in the church, and that it is the duty of the members to recognize and submit to them in this work. These are the men whom God places over us, and if any one proposes with "uninspired hands to wipe them out," it is Bro. Bostick himself.

It is the idea of "office," of "ceremonial ordination," of "official authority," that has been the issue between us; and if Bro. Bostick has been driven, or has drifted away from this, I presume there is no issue. This explains why I used the word "officer," instead of *elder*, or *bishop*. I said plainly that I was not tenacious as to the title "elder," so long as it was not abused.

That each should use and improve his talent to the best of his ability, and that "talents differ," are statements that Bro. Bostick would not deny; neither do they imply that every one should do the work of an overseer. But if one develops a talent for any feature of the work, let him improve himself and grow into the good work as soon as possible. And if it be possible (as Bro. Bostick intimates) that a congregation may have a surplus in the number of those fully qualified as overseers, I think it would be better that they should work by turns, than that a few should be selected to do all the work, and the rest compelled to rust out. For be it remembered that there is no official authority connected with it. Whatever is right, that is done through the instrumentality of one member, is done no more by his authority than by that of any other; for all authority is of God, and is couched in his Word.

Bro. Bostick's family illustration is entirely inapplicable, since we are all children. God himself is our Parent, and is with us to teach us to-day just as much as he was with the primitive Christians. Bro. Bostick says: "The more grown-up and exemplary sons and daughters a father has, the less will be his work of training the younger children." Even so, and those grown-up children ("strong in the Lord") are the very ones whom I recognize as elders or bishops. Where Bro. Bostick's elders are to come from, I cannot see, since they are not to be of the sons and daughters of God.

Bro. Bostick makes quite an indefinite and extravagant use of the term sub-apostle. Twice he uses the phrase, "inspired men or sub-apostles," in quotation marks, as though I had used such an expression. I never called any one sub-apostle. When speaking of the inspired evangelists, I said, "Who, it seems, were qualified to do whatever work of the apostles was necessary to be done in setting things in order. They seem to have been a kind of sub-apostles, in places where the apostles could not be."

As it seems Bro. Bostick cannot *see* a point, we will, if possible, make him *feel* it, which will do quite as well. God's ordinances are all fixed and positive. To illustrate: If God has ordained that baptism must be administered by an "officially ordained minister of the gospel," then it cannot be administered by any one else. And no odds how well qualified a man might be in every other respect, if unordained, he could not administer the ordinance. Certainly then his ordination enters into and is a part of his qualification. So, if the elder is to be ceremonially ordained into an office, this ordination is a divine ordinance, and the individual dare not engage in the work till scripturally ordained. The very fact that Paul directed that such as had been proved should be ordained (set or placed) over this work, is strong proof that even the primitive elder was not considered an official. As Bro. Bostick admits the elder is fully qualified before being ordained, he yields the full issue.

We do not desire nor expect the last word with Bro. Bostick. In looking over this article we see nothing it seems possible to misconstrue. But doubtless Bro. Bostick will write again, and torture some of it into meanings we did not intend. But we ask brethren to read in full, and give this subject a candid investigation. We feel that the grounds so far entered upon have been sufficiently canvassed. With a prayer for all lovers of truth, we subscribe— L. C. Wells.

TEXAS WORK AND WORKERS.

This Department is conducted by JOHN T. POE, Longview, Texas, to whom all correspondence intended for these columns should be addressed.

"That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, you shall in no case enter into the kingdom of heaven." Jesus. Let us first find out what is the righteousness of the Scribes and Pharisees; righteousness is to do right or right doing. What is it that they did? They ask the Savior why he and his disciples did not keep the traditions of the elders, and wash their hands before eating, and Mark tells that they kept all such. Mark 7: 1–10. Now Jesus gave these people to understand their worship was a vain one, and above he says to his disciples, unless their right doing is better they cannot enter into heaven. Now, reader, look at it, are not all the creeds, disciplines, catechisms, and all rules, made by men to govern and regulate the various churches, the same or on the same footing as the traditions of the elders? Yes, every one must say. Then if you are keeping them in lieu of the word of God, your righteousness is no better than the Scribes and Pharisees, and you can not hope to enter heaven. Is it not the part of wisdom to turn away from all these things to the word, which can make alive, and by which we are to be judged at the last day; what need we of God's word, if we will not walk by it? Can God be pleased with us if we call his word a dead letter? I am sure not; so let us be wise.—[W. S. D.

The Lord said to the Jews, his elect, (1) Ye shall walk after the Lord your God; (2) and fear him, (worship him); (3) and keep his commandments; (4) and obey his voice; (5) and you shall serve him; (6) and cleave unto him; * * (7) when thou shalt hearken to the voice of the Lord thy God; (8) to keep all his commandments which I command thee this day, to do that which is right in the eyes of the Lord thy God.

I have made eight points in my quotation above, now I wish the reader to pause, read it over again slowly, do you not see to do? the reverse is prohibited. When God commands a certain thing to be done, every thing else is prohibited as a substitute. We will read again, "What things soever I command you, observe to do it: thou shalt not add thereto nor diminish (take away) from it." Again we read, "Ye shall observe to do therefore as the Lord your God hath commanded you; you shall not turn aside to the right hand or to the left." Again we read, "And it shall be, if thou do at all forget the Lord thy God, and walk after other God's, and serve them, and worship them, I testify against you this day that you shall surely perish." Now, reader, turn to the new covenant, as the old is done away. The teaching of Jesus and his apostles, are they for our guidance? If so, will God allow us to add to or take away, to his prescribed worship or to any thing as worship to him? Is he not the same to-day as of yesterday, and forever? Are not all innovations dangerous expedients? Matters not by whom introduced, is it not wise and safe to have a thus saith the Lord for all things we do and say religiously? Let us not deceive ourselves. God is not deceived. How do we know that he will take the will for the deed, can we tell? The value of a soul is too precious to be lost, don't say we wish to be like those around us; no, but we will be as our Lord would have us be.—[W. S. D.

I have some unimproved land in White Co., Ark., on White river, about sixteen miles below Searcy. We have no brethren in that country. Any of our preaching brethren who have no home, can have it for ten years, and all they can make, if they will keep the tax paid up. Both summer and winter range. Good grass in summer, and cane for winter. There is 160 acres, about thirty cleared, the rest well timbered. A working man can make a good living and sow much good seed where we have never been represented. I will not get off in the work for our Indian mission before 10th of January, 1885. All money for that work will be sent to Elder W. H. Sluder, Paris, Texas.—[R. W. Officer, December 10, 1884.

The State meeting is no more unscriptural than the county meeting or neighborhood meeting, and Bro. Burnett has not adopted Graves' theory that it is wrong to meet and worship with brethren out of his own neighborhood.—*Texas Christian.*

Bro. Burnett will worship with a church of Christ, in a neighborhood, county or State, and he has scriptural authority for this. But he does not recognize a "county meeting" as a lawful body. We did not know that you went to Bryan to worship. Thought you went there to concoct missionary plans. It seems rather expensive to go three hundred miles to sing and pray and break bread!—*Christian Messenger.*

But you must remember the big of *State worship* is something. Also some good square meals.

COPYING THE MOTHER.

The Episcopal church gave a supper last night to raise money to pay their preacher, after supper a dance. First entrance free; you can have a nice talk to the fair young ladies. The second, into the supper with a bewitching little Miss to serve you, admission fifty cents, and here spend five to ten dollars for nice little things to please the girls. And what next? Well, go into the next room and have a dance; only one dollar, and here you can reel and waltz with our girls to your hearts delight. What a slam on Christianity; what a shame to those who profess to be Christians! The devil taught old Balaam, and he put Balak up to just such a trick, and beguiled the young men of Israel into it; and while they were eating and dancing with the girls, were put to the sword. Will men never learn a lesson?—W. S. D.

And it came to pass as the feet of the priest that bear the ark touched the water of the Jordan, the water stood back and that below passed on down, and the host of Israel passed over on dry land. How came this? It came to pass by the power of God. God did it that his people might pass over. Joshua and his host passed around Jericho once each day for six days, and on the seventh they encompassed it seven times and gave a great shout, and the walls of the city fell down flat to the ground and the city was taken. Did their shouting throw down the walls? Why no. Well what did it? God did it. Did God alone do it, did not the people have something to do? Yes; and hence the result. So now, in obedience to God's word, we do. The promise comes, but man need not expect any promised blessing of God, if he does not the things he commands, one and all according to his word.—[W. S. D.

Says one of our dear old brethren, one of the pioneer stock: "I am old, and nearly worn out, waiting for my change, unconcerned as to when, where, or how it comes." Glorious setting of life's sun. May his long and useful career end in that sublime peace which the gospel of Christ alone gives. We are losing these old brethren now rapidly; only a few remain. The church should try to gather up their best thoughts, with a record of their work, and preserve it. Above all, the church should make the last days of these old veterans comfortable. Who will start a veteran fund?

Books tell nothing until you open them. The microscope or the telescope is a visionless brass tube, until you apply your eye to it. No information ever enters the mind unless the mind, in a sense, consents to receive it. This it is which makes it possible for us to be responsible for what we learn from others. Evil men may be all around us, and may exert their utmost to make their evil ours; but unless we ourselves open our minds to them, as we open our minds to a book, their evil never can find entrance within us. All that we learn is our own, no matter from whom it comes; and if it is evil, we must bear the guilt of it ourselves, whoever else may bear the evil and the guilt. There is no way of shirking the responsibility, and the only way of avoiding the guilt, is by refusing to learn the evil; shutting our minds to it as we shut the pages of a book.—*S. S. Times.*

WE MUST LOVE GOD ABOVE ALL ELSE.

Eli, the seer of Israel and prophet of God, was not in all things what a true prophet of God and leader of Israel's hosts should be. He had raised his children that were evil and shame to him, and who were corruptors of Israel. He lacked that moral force and dignity of character, that height of moral feelings, that mark the character of Samuel, Isaiah, Jeremiah, and other prophets and teachers of Israel; yet he exhibited a true and earnest love for Israel, and for the honor of God. A respect for God and his law, and the ark of the covenant, that the fierce wrath of God that destroyed his family could not extinguish. Eli was of the priestly family of Aaron, chosen by God to stand before him. "Did I choose him out of all the tribes of Israel to be my priest, to offer upon my altar, to burn incense, to wear an ephod before me?" God charged him with honoring his own sons above God, and with appropriating the offerings at his altar for their own enrichment. "Wherefore the Lord God of Israel saith, I said indeed that thy house and the house of thy father should stand before me forever. But now the Lord saith, Be it far from me; for them that honor me, I will honor, and they that despise me shall be lightly esteemed." Then the youthful Samuel is commissioned to warn him of the speedy destruction of the family. Eli was ninety-eight years old, pressed down by the apprehension of threatened evil in his old age—Israel engages in battle with the Philistines—he awaits with anxious foreboding the tidings from the battle. A runner comes, tells of the defeat and fearful slaughter of Israel, of the death of his two sons. He bears it all with fortitude. "It came to pass when he made mention that the ark of God was taken, that he fell from off the seat backward by the side of the gate, and his neck broke, and he died." 1 Sam. 4: 16. Thus showing, notwithstanding his faults, notwithstanding the hand of divine displeasure rested heavily upon him and his family, still his love for God, his law, for the sanctity of the sacred ark of God, was stronger than love for his people, his sons, his own life. Who of us can give as solid proof of respect for God and his sacred institutions? D. L.

QUERY.

BROS. LIPSCOMB & SEWELL: Please explain 1 John 5: 1, 18. The first verse reads as follows: "Whosoever believeth that Jesus is the Christ, is born of God," etc. The eighteenth verse says: "We know that whosoever is born of God sinneth not," etc. Can we fall from grace? We think we can.—[T. W. Phillips, Island Home, Ala.

The first verse alluded to, means not only one that believes the gospel, but one who obeys it. None are born of God who do not obey. The second one named signifies one who has not only obeyed the gospel and become a Christian, but one also who still loves and serves the Lord. Such a one as this will never sin purposely, or willingly. None are sinless, for the flesh is weak, however willing the spirit may be. But whoever is faithful will not, cannot sin in purpose, nor willingly. This is evidently what John means. But when men cease to love God, cease to love his cause, cease to serve him with the whole heart, then they are liable to sin, and to fall. Yes, fall from grace. The gospel plan of salvation is God's plan of grace to save men. When they turn aside from this, and fall into sin till they become hardened in it, they fall from grace. E. G. S.

Censure and criticism never hurt anybody. If false, they cannot harm you, unless you are wanting in character; and if true, they show a man his weak points, and forewarn him against failure and trouble.—*Gladstone.*

Rates of Advertising in Gospel Advocate.

One inch, one insertion,	$ 60
One inch, one month	2 00
One inch, three months	5 00
One inch, six months	7 50
One inch, twelve months	12 5

A discount of 10 per cent. on these rates for order of $25.00; 20 per cent. for order of $50.00; 30 per cent. for order of $100.00.

Note these Rules Carefully.

(1) Write only on one side of your paper.

(2) Write your name, post-office, county, and State, plainly.

(3) When changing your paper, give the office from which you change, and the one you wish it changed to.

(4) When ordering a book, give the name, edition, style of binding, and price, as near as possible, and state plainly HOW and WHERE you wish it sent.

(5) Gospel Advocate is $2.00 per year; $1.00 per six months; Clubs of $10, one copy free.

(6) Write very plainly, and make the clerks and printers happy.

Westport, Ky.

Dear readers of the GOSPEL ADVOCATE; as I am pressed for time and can't answer all the letters and inquiries at present, will write these lines that you may know my affairs since I left Sherman, Texas. I closed a four weeks meeting there this day week. The meeting was a grand one; and not only was it a big meeting as respects the number of additions, but because of the opportunity to stir up the church. We gained one man there by the name of Russel R. Weit; he is a good man, and one that bids fair to make a useful preacher. Now this is where Bro. Dimmitt, of Kentucky, a man of marked ability, and one of the finest speakers I ever heard, lives. He has been preaching in Texas several years. Has done a great deal to establish the cause in Texas, and the church at Sherman has grown wonderfully under his preaching, and, if I remember rightly, between two and three hundred have been added since his labors began there. There were seventy-five added to the congregation during the meeting I held for them. A great number of them were from the world and about thirty-five otherwise added. We had fine crowds, both in the church and at the water, and I spoke to large crowds on the public square daily, and at the courthouse, and in the opera house, and in fact the crowd was good all the time. Now I find that there is great lack of zeal among the brethren, and I find in Texas a great disposition to want to add societies to the church. But I battle for the truth and tell them the church is the only society that a Christian can afford to belong to, and the church is enough, and I get some to believe it. Wherever I find a disposition upon the part of brethren to want some other society, they wont take the ADVOCATE nor *Messenger* because they contend for the primitive land marks.

I love the ADVOCATE, and will always work for it as long as it contends for the ancient order of things. Some may want to know what I am going to go to Dallas for; I will say, to preach and evangelize the city of Dallas. Will begin there the second Lord's day in January, the Lord willing. Will work in Dallas next year under the auspices of the Bryan and Pearl street churches, and what time I am not in a meeting in the city of Dallas, will hold meetings in other parts. But expect to put in the greater part of my time in Dallas. Will not move to Dallas at present. My address will be Dallas after the 10th of January, 1885. I hope to do good in that city and accomplish something for the Master.

I will preach at West Port till Sunday night, and will then preach a few days next week at 25 Portland Avenue church, at Louisville, and will stop at Paris and preach a few days, and then to Dallas. The 25 Portland Avenue church has Bro. Oliver P. Jenings preaching for them, a young man twenty-two years old, and a sprightly young man. A man that promises to make a man of marked ability; all he needs is a chance, and I think our brethren are disposed to encourage him. He has had several additions since he began, and he draws a fine crowd, and the masses like him very much. He is a fine scholar and a good speaker, and I think with practice and experience he will make a success.

Brethren, let's all work while it is called to-day, and by-and-by we will pass over the river, and, if we have improved the talent God has given us, all will be well. The brethren everywhere in Texas were very kind to me, and I pray God to keep them safe to the end. J. HARDING.

How common is the error of thinking that one's truest success is his doing the most good that is possible. Doing one's *duty* is always better than doing any amount of *good;* better than accomplishing the largest beneficial results by one's action—apart from the question of strict duty. Saul made the mistake of thinking that worship and sacrifice were better than simple duty-doing. The Lord sent Samuel to rebuke and to condemn Saul's folly. David did better. When his men were in two divisions, one part fighting unto death, and the other part doing nothing but stand and watch the camp equipage, David insisted that the measure of reward should be according to the men's duty-doing, and not according to their active service and its results. He said: "As his part is that goeth down to battle (to do great things), so shall his part be that tarrieth by the stuff (to attend to his simple duty there); they shall part alike. And it was so from that forward, that he made it a statute and an ordinance for Israel unto this day." And that seems to be God's standard of approval in every sphere. The invalid, patiently enduring in weakness and suffering, a helpless charge in the care of others, is as sure of recognition, and of a glorious reward, as is the wise ruler of a great people, or the winner of souls by the thousand as a brilliant and successful preacher of Christ. One's only anxiety need be to know what is duty, and to do *that*. Duty-doing, not doing good, should be the highest aim of service on the part of every child of God.—*S. S. Times.*

When the richest American of his day was in his last fatal sickness a Christian friend proposed to sing for him; and the hymn he named was "Come, ye sinners, poor and needy." "Yes, yes" replied the dying millionaire, "sing that for me, I feel poor and needy." Yet at that moment the stock-markets of the globe were watching and waiting for the demise of the man who could shake them with a nod of his head." "Poor and needy!" How the sand sweeps from under a man's soul in such an hour as that!—*Dr. T. L. Cuyler.*

A holy act strengthens the inward holiness. It is a seed of life gowing into more life.—*Robertson.*

AMERICAN NATIONAL BANK.

CASH CAPITAL, - - - - ***$1,000,000.***

Board of Directors.

E. W. Cole,	John M. Lea,	A. W. Harris,	John Woodard
John G. Houston,	J. Kirkman,	M. Burns,	J. A. Pigue,
J. F. Demoville,	Rev. Dr. R. A. Young,	T. A. Atchison,	C. E. Hillman.
John Orr,	V. L. Kirkman,	W. G. Bush,	W. W. Berry,
Byrd Douglass, Jr.,	R. L. Weakley,	W. H. Jackson,	Wm. Porter,
			Edgar Jones.

This Bank has united with it the **THIRD NATIONAL BANK** of this city, and has increased its Capital Stock to **$1,000,000.** With increased facilities in every particular, it can confidendently assert that it will offer superior advantages in all departments of Banking to its patrons and friends.

JOHN KIRKMAN, President, EDGAR JONES, Vice-President,
A. W. HARRIS, Cashier. JOHN M. LEA, Vice-President.
E. W. COLE, Chairman Executive Committee

P. A. SHELTON,

DEALER IN

STAPLE AND FANCY GROCERIES,

Flour, Bacon, Lard, Tobacco and Cigars, Country Produce, Queensware, Glassware, Tinware, Lamps and Trimmings.

No. 96 BROAD STREET, - (Second door from College,) - **NASHVILLE, TENN.**

Special Attention Given to Filling Orders.

SOLE AGENT FOR "RINGLEADER" FLOUR.

S. B HOGAN. J. S. HOPKINS.

HOGAN & HOPKINS,

Dealers in Custom-Made

BOOTS & SHOES,

We sell the very best makes of Boots and Shoes, and endeavor to make the prices so that no one can possibly sell cheaper than we do.

20 Public Square, - - *Nashville, Tennessee.*

SALESMEN.—Sam. R. Hopkins. L. D. Simmons, William Mayes.

ATTENTION, HOLIDAY BUYERS!

DUDLEY BROS. & LIPSCOMB,

In their complete assortment of HARDWARE, have many things suitable for nice

CHRISTMAS PRESENTS!

E MENTION A FEW:

Rogers' Fine Plated Knives, Forks, and Spoons, and beautiful Carving Sets, for the housekeepers.

Jos. Rogers & Son's Fine Morocco Ladies' Cases, containing Pearl Pen-knife, Scissors Crochet Needle, Nail Cleaner, Shoe Buttoner, etc., for sisters and sweethearts.

Fine Breech-loading Double Guns, Hunting Coats, Game Bags, Pocket Cutlery, and Razors, for the gentlemen.

Fine assortment of Breech and Muzzle-loading Single Guns, Target Rifles, Jack Knives, and Boys' Axes, for the boys.

Nice Pen-knives and Scissors for the girls, Express Wagons for the little folks, and a Moiet Set, consisting of Knife and Fork on card, for the baby. MERCHANTS SHOULD TAKE HEED.

DUDLEY BROS. & LIPSCOMB,

84 and 86 Broad Street, - - Nashville, Tenn.

PASCHALL, FALL & CO.,

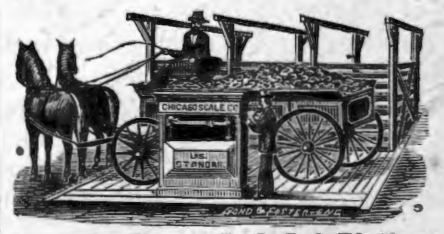
WHOLESALE

HARDWARE, CUTLERY, IRON, WAGON MATERIAL, ETC.

Fishing Tackle.

Nos. 57, 59 and 61 South Market St.,
NASHVILLE, TENNESSEE.

Our Prices are Very Low.



Agents for Chicago Scale Co.'s Platform and Wagon Scales.

THE GOSPEL ADVOCATE.

NASHVILLE, TENN., JANUARY 14, 1885.

CONTENTS:

Alas! How Light a Cause May Move..... 17
Strange statements for a Man that Believes the Bible..... 17
Old Books Again..... 18
"Church Officials" Once More..... 19
Obituaries..... 19
We Must Love God Above All Else..... 20
Query..... 20
Westport, Ky..... 21
Contents..... 22
Has Circumcision Been Abolished..... 22
Introductory..... 23
Baptism..... 23
The Design of Christian Baptism..... 24
Funny and Serious..... 24
Bethany College, West Virginia..... 24
Items and Personals..... 24
The Christian Quarterly..... 26
News of the Week..... 27

TEXAS WORK AND WORKERS.

Sharp Cuts..... 20
Copying the Mother..... 20

HOME READING.

Fidelity..... 28
The New Sideboard..... 28
Talks With the Children..... 28
Letters to Uncle Minor..... 28

HAS CIRCUMCISION BEEN ABOLISHED?

BRO. HARDING: Suppose a Jew were to be converted to Christ under your ministry, and were then to inquire of you what he should do about circumcising his children, what yould you reply?

*

I would tell him that circumcision had never been abolished, and that if I were in his place I would circumcise my male children. As this answer is exactly the opposite of what almost all religious teachers give, it seems expedient to me to give reasons for it, reasons that appear to me to be perfectly satisfactory. I am the more inclined to do this as in settling this question we dispose of the argument most commonly used, and most confidently relied upon, to sustain the practice of infant baptism.

Would one be justified in telling a Christian Jew to circumcise his children? If the *teaching* and *practice* of the apostles throughout the entire apostolic age can justify, he would be; for nothing is more certain than that the Jews who embraced Christianity during the personal ministry of the apostles did it with the example and approval of their elders.

Consider the following: The great question that agitated the church during the times of the apostles, (or at least till A. D. 60 or 70,) was this, Shall the Gentiles be circumcised "after the manner of Moses?" It was decided by apostles and elders at Jerusalem that they should not be. See Acts 15: 19–21.

This question could never have arisen had the Jews given up circumcision at the resurrection of Jesus and the establishment of the church. Eighteen years had passed away since Peter's pentecostal sermon, when Paul and Barnabas submitted this question to the apostles and elders at Jerusalem. Now it is perfectly evident that if the Jews had ceased for eighteen years to observe this rite there would not have been such a great number among them demanding that the Gentiles should submit to it, or *they could not be saved.* Of course they would not thus talk if they themselves had ceased to observe it for nearly twenty years. About a year after the settlement of this question by the council at Jerusalem, Paul came to Derbe and Lystra, and found a young disciple named Timothy, whose father was a Greek but his mother was a Jewess. He circumcised him, "because of the Jews which were in those quarters," and took him with him. One of his parents being of Jewish blood, he could in righteousness receive the rite. See Acts 16: 1–3.

He would not agree that Titus should be circumcised, and gives us a reason for it that he was a Greek. See Gal. 2: 1–5.

Why did not Paul tell those Jews who wanted Timothy circumcised that circumcision was abolished twenty years ago? Why did he not say, "When I took Titus up to Jerusalem with me he was not circumcised because circumcision belonged to the Jewish dispensation and hence ceased at the begining of the Christian era?" Paul does not give such explanations because they would not have been true. He circumcised Timothy because he was a Jew on his mother's side; he would not circumcise Titus because he was a Greek.

The twenty-first chapter of Acts gives us an account of a conversation that took place between Paul and the apostles and elders at Jerusalem; this was A. D. 60, about eight years after he circumcised Timothy, and nine or ten years after he refused to circumcise Titus. The following facts appear from his conversation, (see Acts 21: 17–26,) there were many thousands of Jews that believed; they were all zealous of the law; they had heard that Paul had been teaching the Jews that were among the Gentiles that they should forsake Moses, telling them not to circumcise their children, nor to walk after the customs; this that they had heard was false, Paul had not so taught the dispersed Jews; James and the elders advised Paul to take certain steps that would satisfy the many thousands of Jewish believers that these rumors they had heard were not true, but that Paul himself walked orderly and kept the law; Paul followed their advice. Thus we see toward the end of Paul's career, about six years before his death, he and the apostles were teaching and practicing circumcision among the Jews, though they were very pronounced in saying that the Gentiles must not be circumcised.

God gave circumcision to Abraham, if I understand the matter, for two purposes, viz., to separate this people through which Christ was to come from all other peoples, and in the second place to keep them thus separated till Christ should come again. He gave it to them for an "everlasting covenant." See Gen. 17: 7–10.

When therefore a Christian Jew circumcises himself (if the matter has been neglected) and his children, he is simply walking in the footsteps of Christ and his apostles. He who thus walks is certain not to be wrong.

It is objected to this doctrine that Paul wrote in the letter to the Galatians "If ye be circumcised Christ shall profit you nothing." Yes, but he was writing to Gentiles. In the same letter he wrote, "There is neither Jew nor Greek, there is neither bond or free, there is neither male nor female: for ye are all one in Christ Jesus." The apostle does not in this passage mean to say that all distinctions between Jews and Greeks are broken down, any more than he would intimate that no difference any longer existed between male and female. There are things that a man may do in the church, aye *must do*, that his wife is not allowed to do; just so of Jew and Greek. The passage simply means that in Christ God looks with equal favor on white and black, male and female.

It is a fact that almost all writers and speakers who contend for infant baptism do so upon the ground that baptism comes in the room of circumcision. We have now seen how baseless this assumption is. Christ, the apostles, the three thousand, the Jews generally who embraced Christianity in the first century, were first circumcised, and afterwards baptized. Timothy was first baptized, and afterwards circumcised. Evidently the one did not come in the room of the other, otherwise both would not have been practiced together. When that question of circumcision as pertaining to the Gentles was agitating the church so violently, and for so long a time, thirty or forty years at least. how easy it would have been for James and Paul and the others to have said, "Why, brethren, baptism has taken the place of cirumcision; of course the Gentiles are not to be circumcised; nor are the Jews." But they did not say any such thing; only one consideration could have kept them from saying it, viz., it was not the truth.

Circumcision has its own place to this day.

J. A. HARDING.

EPHESIANS 2: 19.

BROS. LIPSCOMB & SEWELL: I desire to offer through the ADVOCATE some thoughts regarding the teaching of the apostle in the Scripture cited above. The apostle writes thus: "Now therefore ye (referring to the Gentiles) are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together (composed of Jew and Gentile) groweth unto a holy temple in the Lord," etc. It is the order in which the apostle writes, that I desire to direct the special attention of the readers. Paul's language is, "And are built upon the foundation of apostles and prophets." I conclude from this order, apostles first, that he refers to Christian prophets—not the Jewish—as constituting the foundation upon which Jews and Gentiles are builded together. In proof of this, I refer to Eph. 4: 8–10: "Wherefore he saith, When he ascended up on high, he led captivity captive, (led a host of captives,) and gave gifts unto men." He gave, first apostles, second prophets, then evangelists, then pastors and teachers. What were these given for? For the perfecting of the saints; for the work of the ministry; for the edifying of the body of Christ. How long were these gifts to be continued in the body or church? Till all the saints came to the unity of the faith, and to the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. To the end, that henceforth, the body having grown to stature of manhood in Christ, "they should no longer be children, to be tossed to and fro, carried about with every wind of doctrine, by the slight and cunning craftiness of men who lie in wait to deceive." But, being thus able to speak the truth in love, grow up into him in all things, who is the head, even Christ.

Thus we see the church in all her beauty and completeness, as planted by the apostles and Christian prophets. The pædobaptists build their theory of infant baptism, and membership in the church, upon this passage, claiming the Jewish prophets to be conjoint with the apostles in the foundation upon which Jew and Gentiles are now built into the temple of God through the Spirit, Christ himself being the chief corner stone. Upon this hypothesis they get infants into the church. I was present not long since at a debate between a Baptist, W. P. Throgmorten, and the Rev. Pender, of the M. E. Church. Pender made a terrible ado over the idea of turning the old sheep into the fold, and leaving the helpless lambs outside to starve and perish. Said the thought was monstrous and cruel in the extreme. But not a passage of Scripture could he produce in support of his pathetic appeal made upon the sympathy of his hearers. Many of them thought his argument impregnable and unanswerable. Oh! the prevailing ignorance of the teaching of the word of God is fearful. The teachers of the people will surely have a fearful account to render at that great day.

If all the preachers and the people would read with care the 23rd chapter of Jeremiah, they would see themselves as in a mirror. The terrible sin of religious division among the people of that age, is laid at the door of the prophets and priests who taught the people, and a fearful woe pronounced against them. They are charged with driving the people away from the land of God, and causing them to err, and to forget God's name for Baal. "I will make them to drink the water of gall, saith God." The people would also learn that God forbids them to hearken to such teachers, forewarning them that they shall not be profited by walking in the teaching of those prophets. But "their ears they have stopped, their eyes they have closed, and their hearts they have hardened, lest they hear with their ears, see with their eyes, understand with their hearts, and turn that God may heal them." May God hasten the day when the knowledge of God shall fill the earth.

R. B. TRIMBLE.

Happiness depends not so much on the means and opportunities as on the capacity of using them. And this depends so much on experience and self-control that the probability of happiness in old age is as great, to say the least, as it is in youth.—*Edward Wigglesworth.*

INTRODUCTORY.

With this number I begin my work on the ADVOCATE. It has already been conjectured that it will be well done, but this remains to be demonstrated. It is quite natural for us all to make many noble resolutions in any new and arduous undertaking; so I have determined to exert my influence, however small that may be, for the promotion of the ADVOCATE'S interest But in doing this, I propose to stand firm and unwavering to all my sincere convictions of right; I intend to try to perform some humble part in sending the glad tidings of salvation to the perisbing souls of earth. I pray that I may do much good, but how much I dare not promise.

That I shall make many mistakes in the management of the ADVOCATE, I doubt not; but the ADVOCATE'S readers may be assured that the work has been prayerfully considered. And while our paper shall make its weekly visits to your homes, will you not often let a tear, in sympathy, fall for the weaknesses of the Office Editor, when you behold defects created through his mistakes? Will you not, when you are reminded of the immense amount of labor it takes to edit a paper, be appreciative and not abusive?

Brethren, we desire your hearty co-operation. *Shall we have it?* Methinks I hear many voices responding. "Yes, yes," and with this comforting assurance, and remembering that God is ever with his followers, I drop my pencil and go to work.

J. C. MCQUIDDY.

BAPTISM.

On another page the reader will see an article from another paper, Methodist I suppose, by J. Atkins, that surpasses anything for misrepresentation that we have seen in print for many a day. But there are a few things in it that are of common belief among the pædobaptists, that make some notice of it necessary. In the first place he claims that water baptism symbolizes the baptism of the Holy Spirit. For the truth of this assertion there is no higher authority than the statement of Atkins. There is not one sentance in the New Testament that intimates anything like it. If the word of God said so, we should believe it. But as only an uninspired man says so, we believe it not. Water baptism is not said to symbolize anything. We are told in the word of God that we are baptized into Christ, baptized into his death, and as the new revision has the last of Matthew, baptized "into the name of the Father, and of the Son, and of the Holy Ghost." All this is said of the ordinance itself, not of its symbolic representation of something else. Again we are said to be buried with him, (Christ,) in baptism, wherein also we are risen with him, etc. These passages all plainly represent what baptism accomplishes, and what baptism is. But not one of these, nor any other says water baptism symbolizes the baptism of the Holy Spirit. All that any one can know of the baptism of the Holy Spirit, is what the word of the Lord says about it. The New Testament makes known two instances of it, and only two. One of these was on the day of Pentecost, the other at the house of Cornelius. On the day of Pentecost, the Holy Spirit was poured out miraculously upon the apostles. Cloven tongues appeared and sat upon each of them, and they were filled with the Holy Ghost, and spake in other tongues, in other languages. This was referred to by the Savior when he said to the apostles a few days before, "ye shall be baptized with the Holy Ghost not many days hence."

It is plain that this baptism of the Spirit had nothing to do with conversion, because the apostles upon whom it came were already the disciples of Christ, and had been for three years and a half. It was to inspire them, and thus qualify them for the work of preaching the gospel to all nations, and in all languages. And this was fully accomplished. The apostles on that very same day preached the gospel in some seventeen different languages. This was the full design of this baptism of the Holy Spirit. Then at the house of Cornelius, the Holy Spirit was poured out upon the Gentiles in just the same miraculous manner that it was upon the apostles. Peter, in the eleventh of Acts, says: "And as I began to speak, the Holy Ghost fell on them as on us at the beginning." So this outpouring, the baptism at the house of Cornelius, was precisely like the one on Pentecost. And the design of it was to bear witness to the Gentiles of their calling by the gospel, and to show to the Jews that the Gentiles were called. All the circumstances on both occasions were miraculous, and nothing like them has ever occurred since. The miraculous power of the Holy Spirit were afterward conferred by the laying on of the apostles hands. But these are never called baptisms of the spirit. These facts being true, no man since the house of Cornelius, has been baptized in the Holy Spirit. Nor need any man claim anything of the sort unless he can do the same sort of miracles that were done on Pentecost and at the house of Cornelius. It was after these two occasions that Paul said, *one baptism*. Over twenty years had passed after the case at the house of Cornelius when Paul to the Ephesians said, "one Lord, one faith, one baptism." Since the last occurence of spiritual baptism had passed so long when Paul said *one baptism*, it is evident that this one is in water.

Water baptism will never cease till time shall end. This is the baptism Christ meant when he commanded the apostles to teach all nations, baptizing them etc. This baptism was to be performed by men, and men never did, and never can perform that of the Holy Spirit. The baptism therefore that Paul speaks of in sixth of Romans, and by which Paul and the Romans entered into Christ, and in which they were buried with him, is water baptism. Were we to admit that it was a baptism of the Holy Spirit it would only shew that people are buried in the Spirit, and then raised up out of it. For in this passage in Romans there is as certainly a resurrection as there is a burial. When applied to water it makes sense. Buried in water, raised up out of it, and have no more to do with it. And if we say it was Spirit, then they were buried in that, raised out of it, and thus separated from it just at the place where the word of the Lord promises that we shall receive it. This would make nonsense of the work of the Lord.

The whole idea therefore that water baptism symbolizes Spiritual baptism is a human invention for which there is not the shadow of support in the word of the Lord. The Holy Spirit as the result of the baptism in it, teaches us through the apostles' words, how to obtain the blessings of the gospel, by obedience to its divine commands, and how to live the Christian life, but none are baptized in it now. As to the false and slanderous statemtents regarding Elder Thomas Campbell, and the misrepresentations of both as to gnosticism and water regeneration, these men and their teaching are too well known to need that anything be said on these false statements. When men have to get so low down as to make it necessary to slander the dead, they are too low down to follow. These things are all false, and that is all we have to say on them. But he makes a quotation from the "Christian System," by A. Campbell that demands a little attention. He has so presented that, as to make an impression that Bro. Campbell never intended to make. In the same connection from which he quotes, Bro. Campbell says: "To wash away sins is a figurative expression. Like other metophoric expressions, it puts the resemblance in place of the proper word. It necessarily means something analogous to what is said. But we are said to be washed from our sin in or by the blood of Christ. But even *washed in blood* is a figurative expression, and means something analogous to washing in water." This just precedes what this writer quotes, and modifies and explains the part he quotes, so as to show, he gives a false coloring to the passage. Again, just after he quotes, he repeats, "This, as was said, is figurative."

This much is necessary to show that Bro. Campbell was trying to explain the figurative import of these expressions, and quotes from the plain expression of the Holy Spirit in Acts 2: 38, to show what is meant by washing away sin in Acts 22: 16 No one who is willing to understand Bro. Campbell in this passage, taking it all in its proper connection can ever suppose that he meant to teach that baptism literally washes away sins.

But again this writer claims that baptism for the remission of sins is not taught in the word of God. In this he contradicts the apostle Peter, who positively said he baptized "for the remission of sins." But no one supposes that baptism alone will bring remission of sins. Peter says *repent, and* be baptized. Baptism not preceded by repentance will do no sinner any good. And besides, faith must also precede repentance, or it would be of no avail. He says, "why did not Mr. Campbell teach repentance for remission of sins?" We answer he did, but not repentance alone. He taught plainly and strongly that baptism must be preceded by both faith and repentance, or it would do no one any good. He did not believe in any one thing alone. Neither do those vulgarly called Campbellites now believe in any one thing alone to save. Those who would be saved must believe the gospel with all the heart, must sincerely repent of their sins. Then, upon a confession with the mouth of the Lord Jesus, they must be baptized into the name of the Father, and of the Son, and of the Holy Spirit, and upon the doing of these things, they will as certainly be pardoned as the word of God is true. Finally; his intimation that Bro. Campbell, or any true disciple of Christ ever sneered at the work of the Spirit of God in the conversion of sinners, is as false as the charge of water regeneration. The Spirit of God through the apostles gives directions in full for every step the sinner takes both in becomining a Christian and in living the Christian life. The religion of Christ in all its parts, is revealed to man in the the very words of the Holy Spirit. And no man that believes these things can sneer at them. But the Bible knows nothing of an abstract or direct operation upon a sinners heart to convert him. It gives all its directions in words, addressed to our understanding, in the words addressed to us through the apostles, dictated by the Holy Spirit of God. And no man to-day has one single spiritual idea that came any other way.

E. G. S.

Married, December 25, 1884, at the residence of the bride's father, near Pleasant View, Tenn., by W. B. Wright, Mr. M. C. Moore to Miss Mary L. Lee. Also, at the residence of Dr. R. G. Glover, Coopertown, Tenn, by W. B. Wright, Mr. William S. Davis to Miss Mollie M. Williams. May their future be bright and happy.

THE DESIGN OF CHRISTIAN BAPTISM.

DEAR BRO. SEWELL: I want your help. The inclosed piece on "The Design of Christian Baptism," was sent me by my mother, who is a very old lady, and has been a Methodist for nearly fifty years. She is greatly distressed that I should have departed from the faith of my fathers, and joined what she considers the "Campbellite Church." Will you please review this piece in the GOSPEL ADVOCATE, and show the fallacy of the writer's arguments?—[Helen Crews, Hamilton, Texas.

THE DESIGN OF CHRISTIAN BAPTISM.

As far as water baptism is intended to represent anything, it is intended to symbolize the baptism of the Holy Ghost in its purifying influences upon the hearts of men. Did not John the Baptist connect the two together in that sense, when he said: "I indeed baptize you with water, but he that cometh after me shall baptize you with the Holy Ghost and with fire?" From the very nature of water, and its uses in the material world, it is a most fit emblem of the cleansing and life-giving power of the Holy Ghost. If water baptism does not represent the work of the Holy Ghost in our salvation, how can we render that passage where it is said there is "one Lord" "one faith," "one baptism?" If there is really but "*one baptism*," we must understand it either of water baptism, or the baptism of the Holy Ghost. Which will you take? If you say the "one baptism" is the baptism of water, then you have no baptism of the Holy Ghost. Unfortunately for true religion, that is the very point to which this much water doctrine is tending. Many who read that the passage, after having been badly taught, believe that the "one baptism referred to is water baptism, and especially *their* mode of it, *immersion* in water. If there is truly but "*one* baptism," in the highest and best sense of the term, and the Scriptures refer to two, we must of course decide which is that "*one*" true baptism. Which will our Baptist and Campbellite friends take? And which will Romanists and Protesant Episcopalians take? I am afraid too many take water; and put a stress and meaning upon their water baptism God never designed should be attached to it. Methodists have no difficulty in understanding that passage, for they believe that there is *one* true Holy Ghost baptism, and that "*one*" true spiritual baptism is represented by water baptism. Then the *design* of water baptism is to represent the "one" true spiritual baptism, administered alone by Christ, and always by "*pouring* out" his Spirit upon the people, by which man's moral nature is cleansed from sin, in the great work of regeneration and sanctification. The connection in which the passage stands proves that the above is its true meaning. "One body"—the Church; "one Spirit"—the Spirit of God; "one hope"—the Christian's hope; "one Lord"—our Lord Jesus Christ; "one faith"—true justifying faith; "one baptism"—that of the Holy Ghost; "one God and Father of us all." He who would pretend to say that water baptism is here meant, teaches an error and is leading the people astray. The "one baptism" is that of the Holy Spirit, and water baptism is its representative. While water baptism represents the work of the Holy Ghost in our *actual* redemption, or deliverance from sin, it also obligates all who receive it, to lead a new life. The fact that we are baptized in the name of the Holy Ghost, is proof of his agency in our salvation. The originating cause of our salvation was the love of God the Father; the procuring cause was the death of Christ; the efficient cause is the Holy Ghost. We are baptized in the *name* of the *Father*, who gave his Son; in the *name* of the *Son*, who took upon him our nature, and suffered and died to redeem us; in the *name* of the *Holy Ghost*, by whom we are *convicted*, *regenerated*, and *sanctified*. As the Holy Spirit is the immediate and efficient cause of our salvation, actually by his presence purifying our moral nature, it is certainly a great error to make both the sacraments represent one and the same thing, the *death* of Christ, as the Baptists do, and have nothing to represent the great work of the Holy Ghost, in our salvation. The Holy Ghost is also the resurrection power, the mighty influence under which the vast valley of dry bones will stir into life at the resurrection, and all forms take shape and beauty and live forever. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his *Spirit* that dwelleth in you." Rom. 8: 11.

The error committed by the Baptist Church in making water baptism represent the *death*, *burial* and *resurrection* of Christ, and having nothing in their teachings to represent the work of the Holy Spirit, has cropped out in harm; in weakening the idea upon the public mind, of the presence and power of God's Holy Spirit in the work of salvation. It is a result that they themselves did not wish, but it is the legitimate result of their great error as to the *design* of baptism. And their teaching on that subject prepared the public mind to receive, to some extent, a still greater error, that of baptismal regeneration, or "baptism *for* the remission of sins," as taught by Mr. A. Campbell, who was simply reviving one of the first and grossest errors that crept into the Christian Church, and is the offspring of Gnosticism, or Oriental philosophy.

The father of Mr. A. Campbell was arraigned and suspended by the Presbyterian Church for misconduct, which very deeply incensed him and his son, Alexander; and when looking around for some *novelty* in doctrine on which to found a sect and become leaders, they simply resuscitated some of the old, defunct, and exploded heresies of Gnosticism, or of that Oriental philosophy of which the common people knew nothing then, and know nothing now. "The transfer of the principles of the Oriental philosophy to Christian theology at an early day, was the prolific source of all those errors which arose out of the notion of the '*intrinsic*' efficacy of the sacraments. The central idea of Gnosticism was that evil is inherent in all matter; that an evil being beyond the control of the Deity, created all matter, human bodies included." Now, this philosophical speculation being grafted upon Christian theology, there arose from it all those austerities and *monkish fanaticisms* which filled up and greatly cursed the first centuries of the Christian Church. The great effort was to *punish* and *reduce* the body by *hunger*, *thirst*, *scourging*, exposure, etc., and thus subdue, if possible, the evil inherent in it—hence, perhaps, the *farce* of a pretended forty days' fast, by two of the churches, called Lent, generally preceded and followed by additional indulgences in folly and sin, such as the Mardi Gras blasphemy recently witnessed in a number of our Christian cities. But along with these errors from Gnosticism, there was brought in the heathen notion of the cleansing efficacy *inherent* in water, and this notion being transferred to the water of Christian baptism, the result was the introduction from these sources of the error of baptismal regeneration.

Water at once assumed a divine power, in the estimation of such fanatics as Hermas, Pastor, Tertullian, etc. According to their notion, the Holy Spirit had imparted a divine power to all water, when he "moved upon the face of the waters," in the beginning. Hence, in their opinion, the water of baptism purged away original as well as actual sin, and without it there could be no regeneration. The very doctrine now taught by those who say they have the only true gospel. Mr. Campbell talks about "the gospel in the water." He says if blood can *whiten* or cleanse garments, certainly water can *wash away sins*. This is the transferring of the efficacy of blood to water, and a transferring of the efficacy of water to blood. "This is a plain solution of the whole matter." "God has transferred in some way the whitening efficacy or cleansing power of water to blood, and the absolving or pardoning power of blood to water." * * * He adds, "What a gracious institution! God has opened a fountain for sin, for moral pollution; he has given it an extension far and wide as sin has spread, far and wide as water flows." (Christian System, p. 215.)

Baptism *for* the *remission* of sins, is not taught in the Scriptures, when they are rightly interpreted. Peter said unto them, "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." *Repentance* is first named by Peter, and is the leading idea in his direction. Why did not Mr. Campbell found a church on "*repentance*" for the remission of sins, instead of baptism for remission of sins? That would not have had the novelty about it that was desired—forgiveness of sins is everywhere taught as following repentance. Peter said to the Jews, at the gate of the temple, where he healed the lame man, "*Repent* and be converted, that your sins may be blotted out;" said nothing at all about baptism, which shows that it was *repentance* that was for the remission of sins—and not baptism, as taught by Mr. A. Campbell, the Roman church, and some others. Where is it that the work of the Holy Ghost in man's salvation is made light of? And where are sneers cast at those who hold and teach his presence and power in saving sinners? It is exactly among those who hold and teach the *dangerous* and *abominable* error of baptismal regeneration—or baptism for the remission of sins—giving to water the "absolving or pardoning power of the blood of Christ." From such errors the Lord deliver the Christian world! J. ATKINS.

FUNNY AND SERIOUS.

I am in a good meeting at Cordovia, Grant county, Ky. Many persons say to me, "You baptized me a long time ago." And they talk with delight of how myself and Bro. Wm. Jarratt rode on horseback and preached here in years gone by. The churches seem confused. They are confused by song books. There are too many books. They are confused by preaching and writing. How strange to hear a Christian preacher ridicule the idea of asking for Scripture precept or example for all we do in the service of God; to hear some men of talent say, "The Bible does not say build meeting houses, nor have hymn books, and they had no shoes in the apostles' days." Thus "State preachers" talk. Sooner than say, so it reads, and so is the command, and so I will believe, and do, and stop there, some will preach a meeting-house, hymn book, and shoe gospel. Oh! are such honest, Bible men, or has the devil blinded them? Rome does things not commanded, such as baby sprinkling, organ worship, etc. They thus say Christ did not perfect his gospel plan. So my brethren, or some of them, I fear, to get money, are doing some things not commanded. This gives license; so we have dancing, theatre going, circus going, race going, fair making professors. For men of sense will see that if it be right to do more than commanded, we may do on. And if we may do in God's service more than commanded, and be saved, we may do less; so regular ordination, as started at Jerusalem, which is as primitive as the deacon's and overseer's office, is left out; and brethren say of it, as some of baptism, "I see no good it can do." O, my brethren, if you would but be humble and let us show the wisdom and experience we have of God, confusion would cease. The course of some show the New Testament to be not so perfect as Mahomet's Koran. That little book was law and gospel to Mohammedans. They called it and believed it a perfect thing. What wonders it performed! James calls our divine Koran "the perfect law."

Georgetown, Ky. JAMES L. THONBERRY.

BETHANY COLLEGE, WEST VIRGINIA.

DEAR BRO. LIPSCOMB: It will doubtless be gratifying to many of your readers to have a word occasionally about this renowned institution, founded by the great A. Campbell, for the diffusion of the higher sciences, natural, mental, moral, and spiiritual; especially the latter as presented in God's own book—the Bible. She is now in the midst of her forty-fourth session, with a very respectable class of students, all intent on their work and preparation for the coming duties of life. Her six hundred graduates are well known to our people as noble sons of their nourishing mother.

Bethany, like other colleges, has had her trials and losses, through failures of promised stocks, and unredeemed and unredeemable pledges, but still she lives and works for God and humanity, and we hope by the next meeting of her board of managers to be able to have her entirely out of debt, so that the friends may at once give her an endowment that is worthy of her great work.

Bethany, West Virginia. A. E. M.

Miserable is the life of him who wishes rather to be feared than to be loved.

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.*

ROYAL BAKING POWDER COMPANY, 106 Wall Street, New York.

DYSPEPSIA.

Sedentary habits, mental worry, nervous excitement, excess or imprudence in eating or drinking, and various other causes, induce Constipation followed by general derangement of the liver, kidneys, and stomach, in which the disorder of each organ increases the infirmity of the others.

The immediate results are Loss of Appetite, Nausea, Foul Breath, Heartburn, Flatulence, Dizziness, Sick Headaches, failure of physical and mental vigor, distressing sense of weight and fullness in the stomach, and increased Costiveness, all of which are known under one head as **Dyspepsia.**

In every instance where this disease does not originate from scrofulous taint in the blood, AYER'S PILLS may be confidently relied upon to effect a cure. Those cases not amenable to the curative influence of AYER'S PILLS alone will certainly yield if the PILLS are aided by the powerful blood-purifying properties of AYER'S SARSAPARILLA.

Dyspeptics should know that the longer treatment of their malady is postponed, the more difficult of cure it becomes.

Ayer's Pills

Never fail to relieve the bowels and promote their healthful and regular action, and thus cure **Dyspepsia.** Temporary palliatives all do permanent harm. The fitful activity into which the enfeebled stomach is spurred by "bitters," and alcoholic stimulants, is inevitably followed by reaction that leaves the organ weaker than before.

"**Costiveness,** induced by my sedentary habits of life, became chronic; AYER'S PILLS afforded me speedy relief. Their occasional use has since kept me all right." HERMANN BRINGHOFF, *Newark, N. J.*

"I was induced to try AYER'S PILLS as a remedy for **Indigestion, Constipation,** and **Headache,** from which I had long been a sufferer. I found their action easy, and obtained prompt relief. They have benefited me more than all the medicines ever before tried." M.V. WATSON, *152 State St., Chicago, Ill.*

"They have entirely corrected the costive habit, and vastly improved my general health." REV. FRANCIS B. HARLOWE, *Atlanta, Ga.*

"The most effective and the easiest physic I have ever found. One dose will quickly move my bowels and free my head from pain." W. L. PAGE, *Richmond, Va.*

"A sufferer from **Liver Complaint, Dyspepsia,** and **Neuralgia** for the last twenty years, AYER'S PILLS have benefited me more than any medicine I have ever taken." P. R. ROGERS, *Needmore, Brown Co., Ind.*

"For **Dyspepsia** they are invaluable." J. T. HAYES, *Mexia, Texas.*

AYER'S PILLS,

PREPARED BY

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

Sold by all Druggists.

AGENTS make over 100 per cent. selling new **CORRUGATED Reflecting Safety Lamp** which can be sold in every family. Gives more light than three ordinary lamps. **Complete lamp sent for 50 cts. in stamps.** Our *Perfect Coffee Pot* beats all others. Circulars sent free. **FORSEE & McMAKIN, Cincinnati, O.**

NATHANIEL BAXTER, JR., President. THOS. PLATER, Vice President, J. P. WILLIAMS, Cashier. W. F. BANG, JR., Ass't Cashier.

THE FIRST NATIONAL BANK,

OF NASHVILLE, TENN. (Reorganized.)

Designated Depository and Financial Agent of the United States.

CAPITAL STOCK, - - - - - $500,000 00
UNDIVIDED PROFITS, - - - 190,000 00

Receives Deposits, Deals in United States Bonds and Local Securities, and Foreign and Domestic Exchange. Drafts drawn on all European points. Our facilities for making collections at all accessible points are unsurpassed.

CALVERT BROTHERS. **PORTRAITS!** In Crayon, in Oil and Water Colors. Ivory Miniatures, etc. Cole Building, Cor. Union and Cherry Sts, Nashville, Tenn.

THUSS, KOELLEIN & GIERS.

Successors to old Giers' Gallery,

PHOTOGRAPHERS!

139 Union Street, Nashville, Tenn.

GOOD CLOTHING!

Gentlemen and boys who desire GOOD CLOTHING at medium prices, equal in style and make to any custom work, should not fail to examine our stock before purchasing their Outfits.

HUNTINGTON, Clothier,

160 Church Street, - - - NASHVILLE.

SOUTH KENTUCKY COLLEGE,

HOPKINSVILLE, KY.

Midway between Nashville, Tenn., and Evansville, Ind., on the St. Louis and Southeastern Railway; connecting at Guthrie with Louisville and Memphis branch of the L. & N. R. R., and at Nortonville with the Chesapeake and Ohio R. R.

Spring Term Opens January 1st, 1885.

BUILDINGS NEW, HANDSOME AND COMMODIOUS;

108 feet long front; three stories high; with two wings, respectively 90 ond 116 feet long. Fine study halls, provided with the best single seats; also splendidly appointed recitation, music, and art rooms.

THIS SCHOOL IS INTENDED FOR BOTH SEXES.

Prof. and Mrs. James E. Scobey, a long connected with the Female Institute at Murfreesboro, Tenn., will have exclusive charge of the boarding department, in the College building, where only girls will be permitted to board. Young men and boys can find approved boarding houses near the College building, as well as in the family of Prof. M. L. Lipscomb. Pupils entering after the 1st of January, charged for only five months.

THE FACULTY

Is composed of five gentlemen and two ladies in the Literary department, two Music teachers, and a teacher of Art, and two lecturers, all of whom are experienced, successful teachers.

Mrs. L. F. Gates, who has been Matron at the Institute, Murfreesboro, will occupy same position in South Kentucky College.

In all the appointments necessary to a superior school, South Kentucky College stands in the front rank. For Catalogues, Announcements, etc., Address

S. R. CRUMBAUGH, Prest.

JAMES E. SCOBEY, Vice Prest.

BURRITT COLLEGE,

Spencer, Tennessee.

This institution, chartered in 1848, has now been favorably known for more than thirty years, for its discipline, both as regards education and government. Located on the Cumberland Plateau, it is free from epidemics. The water is pure freestone and chalybeate. The breezes of Summer are delightful and invigorating, and the gales of winter not too severe. The College buildings, recently enlarged by the Christian Brotherhood of Tennessee, are sufficiently commodious to accommodate a large class of young Ladies and Gentlemen. Spencer is ten miles South-east of Manchester & McMinnville Railroad.

TERMS:

Primary Department, per session.....	$ 7 50	Commercial Department, per session.....	$20 00
Preparatory Department, per session.....	15 00	Lessons, Instrumental Music...	$15 00 to 20 00
Collegiate Department, per session.....	20 00	Lessons in Art Department.....	2 50 to 20 00

Board and washing for males, per week, from $2.00 to $2.50; Fuel, light, and incidental expenses, per session, $10.00; Board (including washing, fuel, and light,) females, per week, $3.00

THE FALL SESSION OF 1884, BEGINS ON THE LAST MONDAY IN JULY.

For further particulars, address— Prof. A. T. SEITZ, President,

W. H. SUTTON, Secretary Board of Trustees.

THE TALK

OF

THE TOWN!

IS THE COLOSSAL

CLOAK SALE!

Now in progress at our establishment. Our Cloak Room is crowded with over fifteen hundred garments. There are quiet styles for old ladies, jaunty confections for young ones, elegant designs for middle age, and pretty Havelocks and Newmarkets for the little girls. There are Cloaks and Wraps to suit all tastes and purses, from a $4 Newmarket to a $60 Sealskin Plush, and that lady must be hard to please who fails to find in all this vast assortment just the winter wrap she wants at just the price that suits her purse.

We have just received 82 Children's Astrican Cloaks, ages 2 to 10 years, all at one price (without regard to size) at $3 each; original price, $8.50 each.

233 sample Havelocks, Ulsterettes, Russians and plain Cloaks, for misses of all ages, from $1.50 to $10. Every garment cost nearly double to manufacture. No two garments alike. Those who come first will get the best bargains.

92 All-wool fine Diagonal Russian Circulars, fur trimmed, at $6.50, worth $9 elsewhere.

1,500

Fine Imported Wraps, made of best materials, handsomely trimmed, perfectly finished, absolute fit, at prices that cannot be matched in this market.

LEBECK BROS.,

17 Public Square.

ITEMS AND PERSONALS.

Doubtless many noble resolutions were made in the beginning of the new year, but how many will show their manhood by keeping them?

Brethren, are you friends and admirers of the GOSPEL ADVOCATE? If so, prove your admiration by sending us a number of subscribers before the next issue.

Married at the residence of Alex. Cathey, near Thyatira, Tate Co., Miss., on 21st of December last, by B. W. Lauderdale, Mr. Stark J. Dupuy to Miss Mollie Cathey.

Bro. Smith J. Denton was in to see us one day last week, just returning from a trip to Florida. The editor regrets not being in when he came. He was on his way home.

Prof. A. J. Denton, of Burritt College, Spencer, Tenn., gave our office a call last week, appearing very cheerful and in good spirits. It is now the time of their vacation, and he expects to take in the Exposition at New Orleans while he is out.

MISTAKES!—Brethren, don't fail to notify us at once, and tell others to do so, if a single number of the ADVOCATE fails to come to hand. We do not want any of our subscribers to miss even one number.

Bro. H. F. Williams, of Cyruston, Tenn., writes: "I am now in condition to devote all my time to preaching, and will be truly glad to work for and with the brethren. Pulaski and Rural Hill, of Giles county, have each spoken for one fourth of my time. Hope to put in the other half well."

Quite a number have started out to economize this year. The first thing that economy strikes is religion. Stopping religious periodicals, curtailing religious expenses! What a pity their economy never begins at the right place—on tobacco, the lust of the flesh, the pride of life and the devil!

Bro. Garrison, one of the editors of the *Christian Evangelist*, is now doing mission work in the city of Boston, Mass. It seems there are several members there, but no house, and not enough of members to be self-sustaining. We hope Bro. Garrison may be successful in building in that large city.

Bro. T. H. Mills, of Maury county, graced the ADVOCATE office with his presence the other day. He is a good school teacher, and a faithful young preacher and worker in the Lord's vineyard. He promises to work for the GOSPEL ADVOCATE, and we hope the brethren will encourage him by giving him many names and the money for the paper.

We call attention to the advertisement of J. W. Lindsey & Co., in this number. We know them to be energetic and reliable. We are very intimately acquainted with Bro. H. C. Wilson, of the firm, and know him to be thoroughly upright. Our readers would do well to give him a call, if they want anything in the line of hats. He has Middle Tennessee principally as his territory. You will please state that you saw their advertisement in the ADVOCATE.

A very cheap method of doing missionary work, is to send to persons not members of the church a good religious paper. Many have been led into the truth, and into the church of God, in this way. Our proposition to send to one old and one new subscriber one year for three dollars, affords the brethren a good opportunity to do this. Brethren, will not those of you who have not already renewed, select some friend, and send his name with yours and three dollars. We hope many will do this.

HAVE PATIENCE!—We have more manuscript on hand than we can publish at once; but if the writers will have patience, we will get them all in after while. This time of year we are overrun with communications; but when the hot season comes, men are slow to write. Hope they will remember this, and when the hot weather sets in not stop to wait for cool weather.

Lists are still coming in well for this year, and if the brethren will continue to work for us, we are sure our list will be larger this year than ever before, and thus our field for usefulness will be enlarged, and those who thus aid us will themselves be partners in all the good thereby accomplished. Brethren, take part in this good work, and make others rejoice in the good they receive.

THE CHRISTIAN QUARTERLY

For January, 1885, comes to us improved and beautified in appearance. It is an exceptionally good number. Its table of contents is, "Christ's Ordinances and Their Design," by W. O. Moore; "Spiritual Condition as a Factor in Exegesis," by D. R. Dungan; "The Church, a Study," by the editor; "Our Relation to Other Religious Bodies," by A. B. Chamberlain; "What is Our Plea? What are its Prospects, and the Reason for Maintaining it?" by J. T. Toof; "Origin of Evil," by B. U. Watkins; "God's Building," by G. R. Hand; "Christ the Infallible Teacher," by M. L. Streator; "Book Notices," by the editor; "Among Our Exchanges," by the editor.

We read with especial interest the articles, "Spiritual Condition as a Factor in Exegesis," "The Church a Study," and "Our Plea." All of them are articles of genuine merit. Yet we think each one faulty in some of the reasoning and conclusion.

"The Church, a Study," by the editor, is an effort to divest self of all preconceived ideas, of all conceptions of church as gained from what we see in the world, and to take the truths and teachings of the Bible on the subject of the church, and from these learn what the church was in its organism, its object and its work as God ordained it, and as he intended it should be. The effort of the editor is a commendable one. One that Christians should often make to see that we are true to God, and that we add nothing to his appointments nor change his order. It is a difficult one. The editor has not fully, it seems to us, divested himself of prepossessions, but he has given us an interesting and instructive collection of the Scripture teachings in reference to the church. His conclusions are mainly, just and correct. We think in a few points he fails to consider all the facts and this leads in these points to faulty conclusions. But the study is one that should receive the earnest consideration of all who sincerely seek to know the church as God gave it, and are anxious to labor for its restoration to its original purity.

The point that he seems to me to fail in particularly, is as to the Scriptures that recognize the churches as each complete and perfect in itself, and as constituting the body of Christ. The church at Corinth, at Ephesus, at Colosse is addressed as the body of Christ in Corinth, Ehpesus, Colossee, and the individuals as members of that body, each in the body sustaining fixed and certain relationships to other members of the body, and to the body as a whole, and it is especially pressed in them that the failure of one member to perform its functions in that body mars the operation and weakens and destroys the body itself.

The local congregations or churches are the tangible and organic manifestations of the body of Christ on earth. Hence to destroy them is to destroy the body of Christ.

All the admonitions to unity and harmony, to oneness of mind and unity of action, to keeping the unity of the spirit in the bonds of peace, are addressed to the local congregations as bodies of Christ, each complete and perfect in itself, and the divisions and strifes so condemned by the Savior and the Spirit of God, are the divisions and strifes within the individual congregations.

While the members, as individuals, are admonished to each lay by him in store as he is prospered, the object was that it be all together in one treasury when he came, as the offering of the church, "that there be no gatherings when I come." That it was to be disposed of as the offering of the church is clear, for he says, they were to send such messengers with them as they (the church) might choose, to see it was honestly administered. This shows that while it was contributed, brought together by the individuals, it was then administered as a whole by the congregation.

We think a proper weight given to these truths clearly presented by the apostle, would materially modify the conclusions reached in two points at least. The admonition to lay by them in store, means lay by them in the treasury. But whose treasury, that of themselves or of the church? I am constrained to believe he did not tell them to lay by in their own strong boxes. It would naturally be in their treasuries. It would not be together when he comes. It would be liable to be appropriated to their individual uses. It certainly was not intended that each individual was to appoint his own messenger to go with Paul. But the admonition was, "Let each of you place in store or treasury, that the whole body, the church, might have something with which to act. Each member must discharge his specific duties that the whole body might have vigor and activity.

The meaning of the word church as given by our brother savors of protection. *Ekklesia* simply means "called out," "separated from." It does not carry within it the idea of assembly or coming together. The separated may be together, may be an assembly, indeed the assembling together may be the act in some cases that separates from others. Still the assembly constitutes no inherent part of the ekklesia. The separated are as much the *ekklesia*, the church, when separated as when together. We call attention to these things because the tendency now is to break down the churches, the congregations ordained by God, that when these are broken down and destroyed, there may be found ground for organizing a general government for all, or there being when these are destroyed, no organism for carrying forward the work of conversion, license is found for organizing societies apart from those churches to do this work.

We do not believe that this was any part of the purpose of the editor of the *Quarterly*, but that it has already been so used, by brethren seeking to introduce these societies, we do know.

D. L.

If a man steals before he is converted to Christianity, is he required by the law of God to restore what he has stolen? If so, please give us the Bible teaching on this subject.—[L. M.' Antioch, Texas.

The general principle of honesty, as taught in Christianity, would require restitution in all cases where a man is able to make it. No impossibilities are required of any one. But Christians ought to be strictly honest in every particular.

E. G. S.

NEWS OF THE WEEK.

DOMESTIC.

Secretary of the Treasury, McCulloch, says that in his opinion the present business depression will be short-lived, and that every indication points to better times.

So confirmed is Mr. Cleveland in the habit of not receiving presents, that when he becomes President and visits a military post, he will not permit the soldiers to present arms to him.

Gov. Cleveland sent in his farewell message to the Legislature of New York, all embraced in twelve words. Hon. George Z. Erwin, nominee of the Republican caucus, was elected president of the assembly.

General Brisbin, of Idaho, has written a letter in which, after reviewing General Grant's history, he makes an earnest appeal to the people and Congress to relieve the old hero's distress, and warns them that if Grant should die in his present condition the nation would be disgraced in the eyes of the whole world.

The Masonic Cemetery Association, of San Francisco, has sued ex-Senator Sharon and others for opening a grave during the Sharon divorce trial, into which it was testified that Miss Hill, the plaintiff, placed some of Sharon's under garments to act as a love charm. The plaintiff asks $5,000 damages. The main object of the suit is to test the authority of the health officers in such matters.

The Forty-third General Assembly of Tennessee met first Monday in January. The Democratic caucus nominated Hon. J. A. Manson, of Henry county, for speaker of the House, and Hon. C. R. Berry, of Williamson county, for Speaker of the Senate. Both were elected. Considerable feeling was developed on account of an effort to make the caucus permanent.

The Albany *Evening Journal* announces that Evarts has a clear majority in the New York legislature. It gives fifty-four for Evarts against Morton, and says unless the promises of man go for nothing, and written words fail to express their usual meaning, unless evil influences succeed in quarters where we have not believed it possible for them to find success. the next Senator from New York will be Wm. .M Evarts.

Secretary Chandler appears to be making the most of his final opportunies. He has displaced Capt. Reeder from the command of the President's yacht, the Dispatch. The order relieving him takes effect January 15. This order is considered a very ungracious thing, because there is so little time left to this Administration that changes of this character simply involve so much discomfort without doing any good. It is understood that Capt. Reeder became a marked man by declining to accept a detail to go to Mrs. Chandler's reception for the purpose of presenting to her her callers.

The Supreme Court of Tennessee recently decided that a bank is guilty of usury when it charges over 6 per cent. interest. The case in point was this: Barrett, Landis & Co., of Shelbyville, commission merchants, were using money of another Barrett, and frequently borrowed from the National Bank, which charged them above the legal rate. The firm failed. Barrett seeks to recover from the bank the excess interest charged to go as assets. The court grants the plaintiff's prayer, and so orders. Similar in force is a decision of Chancellor Merritt, of this city, in reference to Building Associations. These rulings will create consternation.

Edmund Orton has returned from Australia, where he went at the instigation of Miss Georgiana Baring, daughter of one of the Baring brothers, the celebrated London bankers, for the purpose of identifying Arthur Orton, confined in the Paramatta Lunatic Asylum at Sydney, New South Wales, as his brother. He states that he did identify him to be such, and is therefore thoroughly convinced that the claimant recently discharged from a prison in London is really Roger Tichborne, heir to the Tichborne estate. The real Arthur Orton, now in Australia, will be taken to London to further establish his identity.

The Davidson County Court have rescinded all resolutions concerning any contracts or papers that might have been drawn relative to the proposed bridge of the Chesapeake & Nashville Railroad. It will be remembered that the railroad company proposed to make not only a railroad but a wagon way, but the railroad management afterward changed their ideas about the matter and declined to do anything in that direction. The railroad management withdrew the original proposition. The railroad proposed to give a perpetual footway over the bridge on a subscription of $20,000, Nashville to keep up the repairs, but it was declined.

E. B. Lake, of Trenton, New Jersey, has invented a sea wagon for pleasure trips at sea, and to be used in life saving. A practical experiment has proved the wagon a success. It floats on the water, and is propelled backwards or forwards by wheels controlled by the occupant of the wagon. Its inventor claims that it can be run out to a wreck when a boat cannot be launched, and the higher the sea is running the better its progress. When a wreck is reached, ladders are run down instead of up to the vessel's deck, and the "sea wagon," it is alleged, will remain perfectly at rest, while the sea sweeps through its skeleton framework. The machine will hold fifteen or twenty persons.

Among the Christmas presents received by President Arthur was a handsome gun from Victor Bogy of Liege, Belgium. It is one of the most unique specimens of the work of the gunsmith that has ever been seen in Washington. On a carved section of the stock is an admirable design of inlaid work in gold, cut in a minute diamond pattern. The decorations on the opposite sides represent scenes of the chase, with stags and dogs. The double barrel is in Damascene work of the most curious pattern, repeating the name Chester A. Arthur innumerable times through the script-like design, but so indistinctly that it is only revealed by a very close inspection. The gun came inclosed in a handsome case, which contained also a full equipment for mounting, cleaning, and keeping the piece in order.

The injunction of secrecy having been removed from the Spanish treaty, Senators speak more openly about it than either of the other treaties, and the general drift of comments upon it indicates a good deal of opposition. The Democrats are taking the position that Cleveland's Administration ought not to be hampered by a line of policy contained in commercial treaties, mapped out by the retiring Administration. As the pending treaties are commercial, the point is made that they, if ratified, might to some extent embarrass the next Administration, as it might desire to seek similar ends in a somewhat different way. The flood of protests against the Spanish treaty, too, which have poured in upon the Senate of late, has no doubt had some influence in crystallizing opposition to it. The recent suggestion of the Spanish Minister that the hostility of the tobacco manufacturers to the instrument might be removed by admitting the Havana tobacco-leaf free of duty, would not materially help the treaty, as that would at once arouse the bitter opposition of tobacco producers.

The friends of the Bankruptcy bill will make another effort before the session ends to bring the bill to a vote, or at least to fix a time for its consideration. There was talk among them of making an attempt the third Monday in the month through the Judiciary Committee to have the rules suspended and a day set for the consideration of the bill. It is not probable that the Judiciary Committee will be called the third Monday in January, and the next attempt to bring the bill before the House cannot be made before the first or third Monday in February. Either date will be too late for any hope of action by this Congress. There were 112 absentees recorded. Half of them are men who oppose the bill, and had there been a full House the necessary two-thirds could not have been obtained to fix a day for its consideration. Meetings were held in New York in favor of the bill, and its friends throughout the country are pouring in telegrams urging the necessity of further efforts in its behalf. The prospect now is, however, that nothing will be done by this Congress.

It is a current belief among the Pennsylvania Republicans that Don Cameron will be returned to the Senate without much trouble. His father is managing his case for him, and has assured his boy that he has no doubt of his re-election. Cameron could be defeated if there were any strong, popular man among those opposed to him. The principal contestant for Cameron's seat is Tom Bayne of Pittsburg. Bayne is a very erratic individual. He was a howling Blaine man before the Chicago Convention, and worked hard in his way for him then. Bayne, however, had had a quarrel with the President, and his support of Blaine at Chicago was largely spurred on by his hatred of Arthur. His opposition to Arthur came from the ordinary and trivial cause of a disagreement as to the settlement of the patronage of the Pittsburg district. If it had not been for Bayne's erratic course there might have been some chance for his securing pretty general support from the Blaine Republicans throughout the State. But the Camerons had very cordially supported the Republican ticket in the last campaign, and there has been no excuse for making an attempt to rally the Blaine influence in the State against them.

FOREIGN.

Queen Victoria has announced to the British Privy Council the betrothal of Princess Beatrice to Prince Henry, of Battenburg.

The Pope has consulted the American bishops as to the advisability of appointing an American Rector, instead of an Italian, for the North American College, at Rome.

The *Jonrnal of Rome* announces the formation of a "temporal power league" to establish committees throughout the world with the object of advocating, in the press and from the pulpit, a platform for the restoration of the temporal power and domains of the Pope.

In Rome, papal journals state that the Patriarch of Constantinople repudiates the religious authority of the Czar of Russia, and prefers to abandon the Greek rite for the Latin rite. The Patriarch is coming to Rome, and the Vatican authorities are preparing to give him a reception.

A dispatch from Constantinople says: The fires of insurrection are smouldering among the populace of this city. The pasting of seditious placards is of nightly occurrence. A body of Turks has attacked a mill near Perlepe, a town in Macedonia, about twenty miles north of Monaster, and killed and wounded several persons.

According to a dispatch from Melbourne, January 1, the government of Victoria has instructed its London agent to protest against the annexation of New Guinea by Germany. It says that if the territory is not reclaimed, and the annexation of the New Hebrides by France be permitted, the estrangement of the colonies from the Mother Country will be increased.

Mr. Gladstone is a prowler. He loves back streets. It is no unusual thing to see him looking in the window of a bric-a brac store. Summer days he often strolls from Parliament to his house in Harley street, an interested spectator of all that goes on around him. He is not well-dressed. His trousers are generally baggy at the knee. His tall collars are always familiar in caricatures. He rarely buys a new hat. He has a strong, hard, bony face, a powerful forehead, a firm mouth (a little too hard in its lines). He would strike the most ordinary observer as a man of great intellectual physique.

Pere Hyacinth has fallen upon evil days since his return to France. He is, indeed, a voice crying in the wilderness, as religious bodies of all denominations refuse him their pulpits. The other day he proposed to deliver a discourse at Neuilly, near Paris, but could find admission nowhere. At last, in desperation, he besought the English rector of a little Anglican church, recently erected, to grant him admissiom, and at first the English minister was as obdurate as the rest. Finally Pere Hyacinth won him by promising to pronounce a panegyric on Luther, which he did, comparing him to himself. The congregation amounted to seven.

Home Reading.

FIDELITY.

So long ago! It seems but yesterday
We stood beneath the quivering stars to part;
He hopeful as a man, my woman-heart
Faint with forboding. "Love," I hear him say—
"Let your bright star be witness while away
That I am true, for doubting doth impart
A pain more grievious than the passing smart
Of separation." I am old and gray
But still I wait and watch the stars at night.
I scarce can hope, I have no voice for prayer.
I cease to dream his form doth glad my sight,
I only love and trust. The stars are there
And he is true. And love will reunite
Our sunder'd souls, or here or otherwhere.
—*E. G. Chiverton in The Current.*

THE NEW SIDEBOARD.

"It's all arranged, Tom; they will dine with us to-morrow evening."

"How many?"

"Only four; Judge Bailey, Mrs. Bailey, and Mr. and Mrs. Hopkins; uncle and aunt and you and I just make a nice table of eight."

"All right," said Tom; "got everything you want?"

"Ye-e-s," said Tom's wife, hesitatingly, "only we ought to have a new sideboard."

"That's true; we do need one, and we've talked about it long enough."

"It's the one defect in our dining-room. Thanks to our friends, we've plenty of loving silver and china, but mother's old sideboard just spoils everything."

"Well, go and order one this afternoon, I happen to have the money with me now," and Tom, with just a suspicion of a sigh, produced a roll of bills. "I intended to pay for coal and other things, but those can wait a few days, No, I can't go with you; get aunt Mary."

"No, she isn't well to-day."

"Well' then, get Uncle John; he's better than all of us,' and Tom hastened away.

Uncle John, a stranger in the city, willingly accompanied his niece. He knew nothing of sideboards, and seemed almost bewildered by the elegant combination of marble, mirror, and polished wood which bore that unpretending name. Jenny and Tom had examined this assortment only a short time before, so she, knowing her husband's taste, soon selected one as desirable and within her means, and consulted Uncle John.

"Sixty dollars, is it? My dear can you afford it?"

"Oh, yes," said Jenny. "See, I have seventy-five dollars."

Uncle John said no more, and the purchase was made.

"It just gives the finishing touch to our dining-room," Jenny said, as she gazed at it admiringly in its appropriate place.

Uncle John looked thoughtful, as he said; "Pardon an old man's question, but how much does Tom save from his salary?"

"Save! Why, uncle, how can he save on eighteen hundred? We just manage to live."

"I feared so; but the instinct of some of the smallest of God's creatures leads them to take thought for the morrow."

"Oh, Tom hopes to do better next year; his salary must be increased soon."

"Suppose his health fails?"

"Tom is very well; surely you don't think he looks ill?"

"Only thin and worn; he has aged considerably since I last saw him. Jenny, I am an old man and can speak from full experience. Mysterious leaks or too much sail have wrecked the staunchest boats. Not many of us find smooth sailing through all the voyage, and some, as the current grows stronger and daylight darkens, are obliged to strugle for life in the cold waters of adversity. I've seen many a tried husband toil in rowing a boat in which the wife reclines at ease."

"But what can I do uncle? We are more economical than most of our friends."

"Every captain should take his own bearings; the sea that your neighbor ships, or the wind that fills his sails, ought to be nothing to you. My rule has been to live on half my earnings. If I had but ten dollars a week, I lived on five; and if you'll try my plan, you'll soon find that the tide has turned and is heaping treasures at your feet."

"But, uncle, we can't live on half Tom's salary."

"Reef sail and bear a hand, Jenny, and stop all leaks. Put nine-hundred dollars in the bank next year, and I'll make you a present of the sideboard; ask Tom and let me know before I go home."

Not until the dinner party was over did Jenny find time to speak with Tom, and then his eagerness to accept Uncle John's offer surprised her.

"It's time we tried something," he said. "Rainy days are sure to come, and we ought to be ready for them."

Something in his tone impressed Jenny, and the words, "Toiling in rowing the boat in which the wife reclined at ease," passed through her mind. "I'll take an oar and bear a hand," she said.

As soon as she was alone, she seated herself with bills and accounts to find where retrenchment could begin. With pencil in hand she quickly checked off embroideries, laces, ribbons, hosiery, gloves, children's toys, confectionery and flowers. "Fewer and less costly," she said, as she passed to household expenditures. "Don't scrimp Tom at table." Uncle John had said, and Jenny determined to obey; but the quanity of butter, sugar, eggs, canned fruits and vegetables, lemons, not to mention ice cream and other dainties, that had been consumed seemed incredible. The bills for coal, kindling, gas, was she knew unnecessarily large. Tom cut off his "pet expenses and vices," as he termed them, and Jenny soon felt that the sails were well reefed. Temptation so frequently assailed her through beautiful but unnecessary articles that she was made to feel how extravagant she had been in the past. Knick-knacks, odd pieces of chain, exquisite bits of paintings, kitchen utensils, and other useful articles brought to the door, had helped swell the sum total that Tom's salary had barely sufficed to meet. "I'll stop all leaks before I loose my captain and wreck my ship," said Jenny, bravely, and few of her friends noticed the economy that made Tom's purse heavier and his heart lighter as the months passed. The check that Uncle John sent at the end of the year increased the sum which was already a "cool thousand," Tom said.

Jenny's letter of thanks did not relate so much to the gifts as to the advice that had opened her eyes, and taught her to "reef sail and bear hand."
—*Christian Evangelist.*

TALKS WITH THE CHILDREN.

There is little need that I tell you that God is everywhere; not that he speaks as I do, but is to be seen and heard in his wonderful works. The Psalmist David said, "The heavens declare the glory of God, and the firmament showeth his handiwork: day unto day uttereth speech, and night unto night showeth knowledge." We can learn lessons of wisdom by looking at the trees, the heavens above us, when the stars open their little windows to give us light. All tell of his power and goodness.

But this is so, only when we look at them through the blessed Bible that God has given us. This is the advantage we have over the heathen world who have not the Bible, and who know not the true God. They have beautiful flowers and fields around them, and the same heavens above them; yet they bow down to images which they call their gods, which cannot speak and tell them of the glory of the true God. So, dear childred, you are greatly blessed, so that each of you can have a Bible or a little Testament; and if you cannot read it yourself, you have some kind friend who can read it for you. This is a sure word that tells us plainly what we are to do in order to please God, and be happy in this world, in the great future.

But as I have said, the earth teaches us many beautiful lessons. The field is an open book. We can look out and see the goodness and wonderful power of God on every hand. We may not, and cannot, understand it all; yet we can love the hand that formed it and made it for his glory and our good. Every life has a different form. Some who profess to be wise, say that this happened so. No, no, my dear children this could never had been; for where there is a creature, there must have been a creator. Who covers the fields with blossoms, and clothes the earth with beauty, who makes the trees to spring up and grow among the high mountains? The hand of man did not plant them; yet every plant produceth its like.

Our little Amelia tells us of the beauties of the wild West in Texas, among the broad plains; and our little nieces in Tennessee tell us of high mountains, great rocks, beautiful valleys, wandering streams, and all this for the happiness of man.

The trees and flowers now, where most of you live are naked, withered and brown; the cold frost has driven back the sap, and it is now making hard wood; but by-and-by the spring-time will come, where the fresh green leaves and bright flowers will come forth to gladden our hearts again with new life.

We cannot see God, for he is invisible; yet we can see his works, and worship him with pure hearts. Surely you see that the earth is full of the goodness of the Lord. So let us love and honor Him by obeying Him, studying the great open book of nature, but, above all, the blessed Bible; and if we heed its lessons, after a while we will all live in a more beautiful world than this. May God bless you all, and help you to be wise.

UNCLE MINOR.

LETTERS TO UNCLE MINOR.

DEAR UNCLE MINOR: I am twelve years old, live in four miles of Lemalsomac church; attend Sunday-school there. It has not failed to meet but a few Sundays for three years. Our parents gave us a nice Christmas dinner at the church; we had several very appropriate speeches by the little boys and girls; wish you could have been there to have enjoyed the feast. According to your proposition, I am entitled to a Bible, which you will please send Miss Eulalia McCorkle, Yorkville, Tenn. I will try to get more subscribers.—[Eulalia McCorkle.

DEAR UNCLE MINOR: I now have the opportunity of writing to you for the first time. I have been reading your letters, and like them very much. I see so many little girls and boys have been writing to you, I thought I would attempt to write. My father is a preacher, and subscriber for the ADVOCATE, and writes pieces for it sometimes. I am a member of the church, and my father preaches every first Lord's day in the month at Indian Creek. I have three sisters and three brothers, and are all members of the Christian church except one. I live seven miles from Nashville. Well I will close for this time for fear my letter will be too long.—[Maggie Blackman, Davidson County, Tenn.

DEAR UNCLE MINOR: As I have read so many nice letters that were written to you, and you have written so many to the little girls and boys, I thought I would attempt to write a few lines, as I thought it was my duty to answer your nice letters. You gave us very good advice in your letter that you wrote last January. I think that your sweet-heart must have been very pretty, and I would like to have seen her. My mamma takes the ADVOCATE, and I love to read it, especially the "Home Reading." I am a member of the church, and go to Sunday-school every Sunday. Our lesson for next Sunday is the twenty-eighth chapter of Matthew. Bro. Craig preaches for us every second Lord's day in the month. Bro. Granville Lipscomb preaches for us some times; he is my Sunday-school teacher. I have two sisters and two brothers, all members of the church except one. Well as I am afraid they will think my letter too long to publish, and throw it in the scrap basket, I will close by wishing you good-bye.—[Daisy Compton, Davidson County, Tenn.

Wherever we are, God is; and wherever God is, his children are perfectly safe. His care for us in the past is but a type of his care for us in the future; he who has caused us to live, will not forget those whom he has brought into being; much less will he forget those who are his children by a better adoption, through the blood of Christ. All else may fail, but he who takes refuge in God rests in a habitation from which he can never be dislodged through any assault of the Enemy.

Let us begin our heaven on earth; and being ourselves tempted, let us be pitiful and considerate and generous in judging others.—*J. P. Hopps.*

LEMONS AS MEDICINE.

They regulate the Liver, Stomach, Bowels, Kidneys and Blood, and cure all Throat and Lung diseases, as prepared by Dr. H. Mozley, in his Lemon Elixir and Lemon Hot Drops.

Lemon Elixir

Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility and nervous prostration, by regulating the Liver, Stomach, Bowels, Kidneys and Blood.

Lemon Elixir is prepared from the fresh juice of Lemons, combined with other vegetable liver tonics, cathartics, aromatic stimulants and blood purifiers.

Fifty cents for one half-pint bottle; one dollar for pint and half bottle. Sold by druggists generally, and by all wholesale druggists.

Lemon Hot Drops

Cure all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Pneumonia, and all Throat and Lung diseases, except Consumption, which disease it palliates and greatly relieves. Price 25 cents. For sale by all Druggists. Prepared by DR. H. MOZLEY, office 114 Whitehall street, Atlanta, Ga.

A Prominent Minister Writes:

Dr. Mozley—Dear Sir: After ten years of great suffering from indigestion or dyspepsia, with great nervous prostration and biliousness, disordered kidneys and constipation, I have been cured by four bottles of your Lemon Elixir, and am now a well man.

REV. C. C. DAVIS, Elder M. E. Church, South, No. 28 Tatnall Street, Atlanta, Ga.

From a Prominent Lady.

I have not been able in two years to walk or stand without suffering great pain. Since taking Dr. Mozley's Lemon Elixir, I can walk half mile without suffering the least inconvenience.

MRS. R. H. BLOODWORTH, Griffin, Ga.

A Smart Man

is one who does his work quickly and well. This is what Dr. R. V. Pierce's "Golden Medical Discovery" does as a blood-purifier and strengthener. It arouses the torpid liver, purifies the blood, and is the best remedy for consumption, which is scrofulous disease of the lungs.

In thirty years' successful experience in the manufacture of 150,000 instruments, the Mason & Hamlin Company have accumulated facilties for manufacture without which they could neither produce as good organs as they mow make, nor with a great economy. Said an experienced manufacturer in witnessing the operation of a single machine in their factory recently: "One boy with that machine does as much work as ten skilled workmen could do without it, and does it better at that."

These accumulated facilities, including experienced and skilled workmen, are the secret of their producing organs which are unquestionably the best, yet can be sold at prices which are little more than those of the poorest.—*Boston Traveller.*

From One Cured of Consumption.

Thornton, Boone Co., Ind.

MESSRS. CRADDOCK & CO.:

Please find enclosed $16 for CANNABIS INDICA, Pills and Ointment.

Mr. Findley Barker, who was so low with **Consumption**, and only weighed one hundred and twenty-five pounds when he commenced to take your medicine, now weighs one hundred and eighty-four pounds, and says he feels as well as he ever did in his life.

Yours truly, ROBERT COX.

N. B.—This remedy speaks for itself. A single bottle will satisfy the most skeptical, and it will break up a fresh cold in twenty-four hours.

$2 50 per bottle, or 3 bottles for $6.50. Pills and Ointment, $1 25 each.

CRADDOCK & CO., 1032 Race Street, Sole Proprietors, Philadelphia, Pa.

For sufferers of Chronic Diseases, 36 pp, symptoms, remedies, helps, advice. Send stamp—Dr. Whittier, St. Louis, Mo., (oldest office.) State case your way.

LADY, render your skin white **Glenn's Sulphur Soap.**

Pike's Toothache Drops cure in one minute.

DR. KLINE'S Great Nerve Restorer is the marvel of the age for all Nerve Diseases. All fits stopped free. Send to 931 Arch Street, Philadelphia, Pa.

SANITARIUM, Riverside, Cal. The dry climate cures. Nose, Throat, Lungs, full idea, 36p, route, cost free.

BEST BAKING POWDER.

Interesting Tests Made by the Government Chemist.

Dr. Edward G. Love, the present Analytical Chemist for the Government, has recently made some interesting experiments as to the comparative value of baking powders. Dr. Love's tests were made to determine what brands are the most economical to use, and as their capacity lies in their leavening power, tests were directed solely to ascertain the available gas of each powder. Dr. Love's report gives the following,

NAME OF THE BAKING POWDERS.	STRENGTH CUBIC INCHES GAS PER EACH OUNCE POWDER.
"Royal" (cream tarter powder)	127.4
"Patapsco" (alum powder)	125.2 *
"Rumford's" (phosphate) fresh	122.5 *
"Rumford's" (phosphate) old	32.7 *
"Hanford's None Such," fresh	121 6
"Hanford's None Such," old	84.35
"Redhead's"	117.0
"Charm" (alum powder)	116.9 *
"Amazon" (alum powder)	111.9 *
"Clevelan'ds" (short weight ¾ oz.)	110.8
"Sea Foam"	107.9
"Czar"	106.8
"Dr. Price's"	102.6
"Snow Flake" (Groff's, St. Paul)	101 88
"Lewis's" condensed	98.2
"Congress" yeast	97.5
"C. E. Andrews & Co's" (contains alum)	78.17*
"Hecker's"	92 5
"Gillet's"	84.2
"Bulk"	80.5

*In his report, the Government Chemist says:

"I regard all alum powders as very unwholesome. Phosphate and Tartaric Acid powders liberate their gas too freely in process of baking, or under varying climatic changes suffer deterioration."

Dr. H. A. Mott, the former Government Chemist, after a careful and elaborate examination of the various baking powders of commerce, reported to the Government in favor of the Royal Brand.

Beautiful Women

are made pallid and unattractive by functional irregularities, which Dr. Pierce's "Favorite Prescription" will infallibly cure. Thousands of testimonials. By druggists.

Opinion of Eminent Dr. R. S. Steuart.

President Maryland Hospital, Baltimore.

"* * * I have used **Colden's Liquid Beef Tonic** for more than a year. It combines the virtues of *food* and *tonic* in a *remarkable* way, and I am satisfied has *saved life* when *no other* medicine could do so." (Remember the name, COLDEN'S—*take no other.*)

Will purify the **BLOOD**, regulate the **LIVER** and **KIDNEYS**, and RESTORE THE HEALTH and VIGOR of YOUTH. Dyspepsia, Want of Appetite, Indigestion, Lack of Strength, and Tired Feeling absolutely cured. Bones, muscles and nerves receive new force. Enlivens the mind and supplies Brain Power.

LADIES Suffering from complaints peculiar to their sex will find in DR. HARTER'S IRON TONIC a safe and speedy cure. Gives a clear, healthy complexion.

Frequent attempts at counterfeiting only add to the popularity of the original. Do not experiment—get the ORIGINAL AND BEST.

(Send your address to The Dr. Harter Med. Co., St. Louis, Mo., for our "DREAM BOOK." Full of strange and useful information, free.)

SWEET GUM & MULLEIN

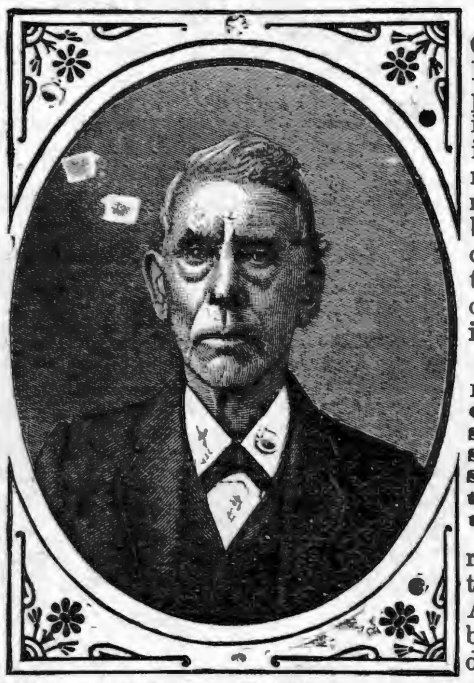
The sweet gum taken from the tree of the Southern swamps contains a stimulating expectorant principle which loosens the phlegm, and cuts the false membrane, relieving the early morning cough in Consumption, curing Coughs, Croup, and Whooping Cough. This, combined with the mucilaginous healing and flesh producing principle in the Mullein Plant of the old field, presents in **Taylor's Cherokee Remedy of Sweet Gum and Mullein**, the finest known remedy for **Coughs, Croup, Whooping Cough, Colds, and Consumption.** For full information send 2 ct. stamp for "Taylor's Riddle Book" for the wellfare of home and amusement of the little ones.

WALTER A. TAYLOR, Atlanta, Ga.

Send for E. B. TREAT'S **new books**, including MOTHER, HOME, and HEAVEN, 160,000 sold. $2.75 by mail. Agents that have sold it for bankrupt Gen. Agents—Send direct to the publisher. Also **5000 Curiosities of the Bible**, $1.75.

40,000 sold. **E. B. TREAT, Pub. 757 Broadway, N.Y.**

THE GREAT BLOOD PURIFIER!



Dr. Samuel Hodges' Alterative Compound Sarsaparilla with Iodide Potash. This compound is purely vegetable, each article of ingredient is perfectly harmless in itself, having been selected from roots and herbs possessing great medicinal properties, when combined forms a most powerful, efficient, and pleasant medicine for the removal and permanent cure of ALL diseases, arising from an impure state of system, viz.:

Chills, Rheumatism, Scrofula or King's Evil, Scald-head or Tetter, Chronic Sore Eyes, Old or Chronic Sores of all kinds, Boils, Pimples; Syphilitic Rheumatism, Primary and Secondary Syphilis, Nervous Debility, Liver Complaints, Inflamation of the Kidneys and Bladder,

renovates and invigorates the system; acts gently on the bowels. As an apetizer and for general debility, it is a most excellent remedy.

CAMPBELL BROS., Druggists, Sole Manufacturers.

For Sale by all druggist. Price $1.00 per bottle, or 6 for $5.00, Liberal discount to the trade.

Also Sole Proprietors and Manufacturers of

ETHIOPIAN PILE OINTMENT,

A never failing remedy for Blind Bleeding, Itching Internal or Protruding Piles. Gives almost instantaneous relief, and will effect a permanent cure. Price $1.00 per bottle, or 6 for $5.00.

Testimonial.

CAMPBELL BROS:—It affords me peculiar pleasure to testify to the great efficacy of your Ethiopian Pile Ointment. I was an intense sufferer from protruding Piles and a few applications of this wonderful remedy, speedily effected a permanent cure

Truly, J. M. HAWKINS, 70 S. High St.

Testimonial No. 2.

This is to certify that I was affected with Piles for twenty years. I tried every remedy offered me. Finally used the Ethiopian Pile Ointment and found it the very best preparation I ever used. It gave me almost instant relief and has effected a permanent cure.

ED. A. IRELAND.

Formerly of Gallatin, now of Breen Phillips & Co., Nashville, Tenn.

CAMPBELL BROS., Druggists,

NASHVILLE, - - TENNESSEE.

KEEP COOL!

SUMMER GOODS!

Refrigerators, Ice Chests, Water Coolers Filters.

Fruit Jars, Fruit Cans, Stoneware, Woodenware, and all kinds of Kitchen Goods.

Cooking Stoves to suit the requirements of every Family.

PRICES TO SUIT THE TIMES.

PHILLIPS-BUTTORFF MANUFACTURING CO.,

24 & 26 College Street, - - - Nashville, Tenn.

FREEMAN & KEESEE,

INTERIOR DECORATORS,

No. 38 North College Street, Nashville, Tennessee.

Wall Paper and decorations, Window Shades, Cornice, Curtain Poles, Gold and Walnut Pier and Mantel Mirrors, Engravings, Chromos, and Oil Paintings. Frames of all kinds in stock, and made to order. Re-gilding old Frames a specialty. Manufacturers of fine Frames and Wood Mantels. CORRESPONDENCE SOLICITED

PIGUE, MANIER & CO.,

WHOLESALE DEALERS IN

BOOTS AND SHOES,

NO. 40 SOUTH MARKET STREET, NASHVILLE, TENN.

We are receiving a very large stock of Spring and Summer goods that we have had manufactured expressly for us, which we think, with our long experience and faculties, we can offer inducements equal to any market, to prompt and cash dealers. All goods warranted to be as represented.

A MILLION READERS.

The Youth's Companion

Every Week in the Year.

ELEGANTLY ILLUSTRATED.

For Young People and the Family

Send $1.75 for a year's subscription and receive the numbers free to January 1st, 1885, and a full year's subscription from that date. Specimen copies and Announcement free. Address

PERRY MASON & CO.,
41 Temple Place, Boston, Mass.

WE WOULD LIKE TO PUT INTO THE HANDS of every Sunday-school worker in the land a copy of "Letters from Sunday-school Singers and Workers." These "Letters" are enthusiastic commendations of our new Sunday-school book,

Grateful Praise,

BY J. H. FILLMORE,

And represent the opinions of Ministers, Superintendents, Choristers, Teachers, and schools who are using the book. We send the "Letters" FREE to any address.

Sample copy of GRATEFUL PRAISE mailed for 25 cents. Price per dozen, by express, $3.60. Per dozen, by mail, $4. Address FILLMORE BROS., 178 Race St., Cincinnati, Ohio.

N. B.—This book is printed in patent figure notes for those who prefer that notation.

TEXAS AND PACIFIC RAILWAY.

THE GREAT AND POPULAR ROUTE

—BETWEEN—

The East and the West!

SHORT LINE TO NEW ORLEANS

and all points in

LOUISIANA, NEW MEXICO, ARIZONA and CALIFORNIA.

Favorite Line to the North, East and Southeast

PULLMAN PALACE SLEEPING CARS

DAILY BETWEEN

ST. LOUIS and DALLAS, FT. WORTH, EL PASO, and SAN FRANCISCO, CAL.

—ALSO—

MARSHALL AND NEW ORLEANS

Without Change!

SOLID TRAINS EL PASO TO ST. LOUIS

Fast Time, First-Class Equipment, Sure Connections.

See that your tickets read via Texas and Pacific Railway. For Maps, Time Tables, Tickets, Rates, and all required information, call on or address any of the Ticket Agents, or

H. P. HUGHES, Pass. Agent, Houston, Tex.
R. W. McCULLOUGH, Ass't Gen. Passenger Agent, Galveston, Texas.
W. H. NEWMAN, Traffic Manager, Galveston, Tex

Baltimore Church Bells

Since 1844 celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, Circulars &c., address BALTIMORE BELL FOUNDRY, J. REGESTER & SONS, Baltimore, Md

McSHANE BELL FOUNDRY

Manufacture those celebrated BELLS and CHIMES for CHURCHES, TOWER CLOCKS, &c. Prices and catalogues sent free. Address,
H. McSHANE, Baltimore, Md.

500,000 GRAPE VINES!

Over 100 kinds. Concord, Deleware, Lady, Martha, Catawba, Hartford, Ives, Iona, Agawam, Salem, Wilder, Jefferson, Vergeennes, Early Victor, Empire State, Niagra, Lady Washington, Peabody, F. B. Hayes, Duchess, Noah, etc. Lucretia, Dewberry, Fay's Prolific Currant, Rasberris, etc. Splendid Stock. Low Prices, Catalogues free.
GEO. W. CAMPBELL, Deleware, Ohio.

CATARRH

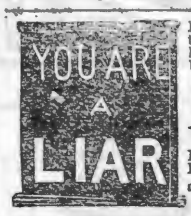
{Send 50 cts. and symptoms for Trial Treatment, to last 20 days, by mail post-paid.}

Which will convince the most incredulous that Dr. Brockington positively and permanently cures at small expense, by a pleasant treatment, the worst cases of Catarrh, though the bones of the nose have become affected, causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough, Bronchitis and Incipient Consumption. No Snuffs, washes, douches, inhalers or atomizers used. Over 7000 cases cured. The best internal treatment ever discovered for this dangerous disease. Address DR. C. N. BROCKINGTON,
[Mention this paper.] 309 FOURTH AVENUE, LOUISVILLE, Ky.

4% LONG LOANS.

PRINCIPAL need never be REPAID

so long as interest is kept up. *Personal security only for interest.* Honest poor or men of moderate means can send 6 cents for particulars loan forms, etc. Address T. GARDNER, Manager, Palace Building, CINCINNATI, OHIO.



Lying Agents can't SELL and tell the truth about JONES. Put your lies on paper and sign if you dare U. S. STANDARD

$60.5 TON WAGON SCALES.

Beam Box. Tare Beam. Freight Paid. Free Price List. Every Size address JONES OF BINGHAMTON, BINGHAMTON, N. Y.

BARNES'

Patent Foot and Steam Power Machinery. Complete outfits for Actual Workshop Business, Lathes for Wood or Metal, Circular Saws, Scroll Saws, Formers, Mortisers, Tenoners, etc., etc. Machines on trial if desired. Descriptive Catalogue and Price List Free.

No. 159 Ruby St. W. F. & JOHN BARNES, Rockford, Ill.

THIS NEW **ELASTIC TRUSS**

Has a Pad different from all others, is cup shape, with Self-Adjusting Ball in center, adapts itself to all positions of the body while the ball in the cup presses back the intestines just as a person does with the finger. With light pressure the rupture is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free. MIDDLETON TRUSS CO., Chicago, Ill.

S.S. CHRISTMAS ENTERTAINMENTS.

Suggestions for Decorations, Entertainments and Gifts. A collection of suggestions from leading Sunday-school workers in various parts of the country, containing something of interest to every Sunday-school Superintendent. Revised and enlarged for 1884. Price, 25c. Will send free to any one sending us a list of all the Sunday-school Superintendents in the place. DAVID C. COOK PUB. CO., 13 and 15 Washington street, Chicago, Ill.

What 26 Will Do!!

IN order to secure new customers, we will send 100 Choice Embossed Pictures, 4 German Dolls' Heads, 1 Elegant Birthday Card, 8 Imported Chromos, 25 Pretty Album and Reward Cards, 1 Album of 50 Colored Transfer Pictures, 100 Selections for Autograph Albums, 10 Odd Games, 6 new style Red Napkins, 1 Pack Puzzle Cards, 1 Pocket Book. All the above goods for 26 cts. Address, F. S. AVERY, 116 South 4th Street, Williamsburg, N. Y.

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease to any sufferer. Give express and P. O. address.
DR. T. A. SLOCUM, 181 Pearl St., New York.

PAYSONS INDELIBLE INK

IS THE BEST. No preparation. Used with any *clean* pen for marking any fabric. Popular for decorative work on linen. Received Centennial MEDAL & Diploma. Established 50 years. Sold by all Druggists, Stationers & News Agt's

PILES

"Anakesis" gives *instant relief*, and is an *infallible cure* for Piles. Price $1. at druggists, or sent prepaid by mail sample *free*. Ad. "ANAKESIS" Makers, Box 2416 New York

OPIUM

Habit easily cured with CHLORIDE OF GOLD
LESLIE E. KEELEY, M.D., SURGEON, C. & A. R. R.
DWIGHT, Illinois.

"THE BEST IS THE CHEAPEST."

SAW MILLS, ENGINES THRESHERS, HORSE POWERS,

for all sections and purposes. Write for Free Pamphlet & Prices to The Aultman & Taylor Co., Mansfield, Ohio.

OPIUM

and WHISKY HABITS cured at home without pain. Book of particulars sent Free.
B. M. WOOLLEY, M.D., Atlanta, Ga.

YOU CAN MAKE MONEY Fast in a pleasant business, address FINLEY, GRANT & CO., New Orleans, La.

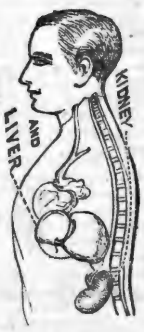
J. W. LINDSEY. B. FARQUHARSON. C. P. CRUTCHER. H. C. WILLS N.

J. W. LINDSEY & Co.,

Wholesale HATS,

75 Public Square,

NASHVILLE, - - - TENNESSEE.



DR. J. H. M'LEAN'S
Homœopathic
Liver & Kidney Balm,
The Most Wonderful
LIVER AND KIDNEY CURE
In the World.

Will relieve and cure all diseases of the Liver, Kidneys and Urinary Organs, such as *Inflammation, Feverish Irritation of the Bladder, Weakness & Pains in the Back, Catarrh of the Bladder, Stone in the Bladder, Female Troubles, Bright's Disease, Melancholia, Impotency, Debility, Jaundice,* or any derangement of the

KIDNEYS, LIVER OR BLADDER.

THERE IS NO MISTAKE ABOUT IT!

Dr. J. H. M'Lean's HOMŒOPATHIC LIVER AND KIDNEY BALM will cure you.

We have thousands of certificates, but add only two:

H. C. Harris, Lloyds, W. Va., says: "Dr. J. H. M'Lean's Homœopathic Liver and Kidney Balm cured me of Nervous Prostration of five years' standing."

Mrs. C. B. Wilson, Toronto, Canada, writes: "Dr. J. H. M'Lean's Strengthening Cordial and Blood Purifier, and Dr. J. H. M'Lean's Homœopathic Liver and Kidney Balm have completely cured me of derangement of the natural functions.

Price $1 per Bottle; Six Bottles for $5.

DR. J. H. M'LEAN,
Cor. Broadway and Biddle, St., St. Louis, Mo.

DR. J. H. M'LEAN'S
Homœopathic Liver and Kidney Pillets.

They are little white pillets, size of a pin head, but they perform wonders in cleansing the Bowels. When the stomach, bowels, liver and kidneys are in an unhealthy condition, there is generated Bacteria (Animalculæ), which if not destroyed, produce various forms of organic disease. Dr. J. H. M'Lean's Liver and Kidney Pillets will destroy and remove these terrible parasites and cure all troubles of the liver, kidneys and urinary organs by effectually removing the cause of all derangement of their natural functions, and taken with Dr. J. H. M'Lean's Liver and Kidney Balm, has cured thousands of cases of

Bright's Disease, Catarrh of the Bladder, Brick Dust Deposit, Irritation of the Bowels, Costiveness, Colic, Gravel, Renal Stones, Thick, Turbid, Frothy Urine, Pains in the Region of the Liver and Kidneys, Piles, also loss of nervous power. One of these little pillets taken every night before going to bed will produce an easy evacuation of the bowels and bring the natural functions into a healthy and regular condition.

Dr. J. H. M'Lean's Liver and Kidney Pillets cost 25 cents each vial, and can be sent by mail, One dozen for $2.00.

DR. J. H. M'LEAN,
Cor. Broadway and Biddle St., St. Louis, Mo.

Send For My Free Catalogue of
DR. J. H. M'LEAN'S OWN SELECTED
Field, Farm, Garden & Flower Seeds.

DR. J. H. M'LEAN'S
TAR WINE BALM,
A sure cure for all
THROAT AND LUNG DISEASES.

Colds, Coughs, Hoarseness, Sore Throat, Loss of Voice, Influenza, and all such Throat Troubles yield instantly to its magical and soothing influence.

For **Laryngitis, Bronchitis, Quinsy, Asthma** and **Consumption,** Dr. J. H. M'Lean's TAR WINE BALM is the only remedy that will give sure relief. It has cured Lung Diseases where all other remedies have failed. Why will you suffer from Throat and Lung Troubles when such a pleasant remedy is offered you? For Croup it is a positive specific. For Singers and Speakers the TAR WINE BALM is an absolute necessity. Nothing has ever been discovered which will give such immediate relief, and it will positively cure Throat Troubles. DON'T DELAY.

Cure That Bad Cold! Stop That Cough!

Those whose Lungs and Throats are sore, hard and dry, will realize the soothing effect of a single dose of **Dr. J. H. M'Lean's Tar Wine Balm,** and to give all doubting skeptics a chance to be assured of its wonderful soothing and miraculous virtues, I have put up Trial Bottles, costing only 25 cents per bottle. Every dealer in the United States should have them. If they have not, please ask them to send for a dozen as a test. Every one trying that 25-cent size will be convinced of the miraculous benefits they will receive from taking

Dr. J. H. M'Lean's Tar Wine Balm.

Cold in your Head, tickling in the nose, forehead and throat; you have **Catarrh;** get a box of DR. J. H. M'LEAN'S CATARRH SNUFF and use it once a day, besides taking DR. J. H. M'LEAN'S TAR WINE BALM to heal your Throat and Lungs.

Price of Trial Bottles 25 Cents Each.

I can send them only by Express. If you will send me $2.00 or that amount in postage-stamps, I will send you one dozen, freight paid.

Large Bottles, which contain six times as much as the 25-cent size Bottles - - - - - $1 00
Or six Bottles for - - - - - - - 5 00

After using DR. J. H. M'LEAN'S TAR WINE BALM, let me hear from you. Prepared by

DR. J. H. M'LEAN,
Cor. Broadway and Biddle St., ST. LOUIS, MO.,
Proprietor of DR. J. H. M'LEAN'S

WONDERFUL STRENGTHENING CORDIAL AND BLOOD PURIFIER.

which has rescued thousands upon thousands from the grave, giving them nerve, vital life, strength and pure blood.

"I would not take $100 for the benefit one bottle has given me. I. COREY, St. Louis, Mo.

T. W. Yowell, Dudley, Ill., writes: "Dr. J. H. M'Lean's TAR WINE BALM is the only medicine which gives me relief. I have had Bronchitis for many years."

T. J. Phillips, Reed, Miss., writes: "Dr. J. H. M'Lean's Tar Wine Balm gives the greatest satisfaction here. It has no equal for coughs, colds, etc., and in croup it is certainly a wonderful remedy."

Thousands of letters come to me, all proclaiming the miraculous merits of Dr. J. H. M'Lean's Tar Wine Balm.

ENTERPRISE MANUFACTURING CO.,

Third and Dauphin Sts., Philadelphia, Pa.

READ THIS

BEST IN THE WORLD!

NEW

MEAT-CHOPPER

GUARANTEED TO CHOP NOT GRIND THE MEAT.

CHOPS AS SHOWN.

No. 10,
FAMILY SIZE.
Price, $3.00.

RAPID CLEAN

NO STRINGS OR SINEWS CAN PASS THROUGH UNCUT.

FOR CHOPPING Sausage-Meat, Mince-Meat, Hash, Hamburg Steak, Suet, Scrapple, Tripe, Clams, Chicken-Salad, Croquettes, Codfish, Scrap-Meat for Poultry, Etc.

VALUABLE COOK-BOOK, FREE, WITH EVERY CHOPPER.

	CAPACITY.	
No. 10	chops 1 lb. per minute,	$3.00.
" 12	" 1 lb. "	2.50.
" 22	" 2 lbs. "	4.00.
" 82	" 3 " "	6.00.

Send for Catalogue.
MENTION THIS PAPER.

Sold by all Hardware Dealers.

Tested and Endorsed by 100 Agricultural Journals.

Farm and Fireside says:
"After testing, each editor immediately ordered an Enterprise Meat Chopper for his family use."

American Agriculturist says:
"These Choppers excel anything of the kind made in either Hemisphere."

We prefer you buy from your Dealer. If he is out of them, send money to us. We will ship by next fast train.

FOR

Choirs, Conventions, Singing Classes and the Higher Schools,

No better Books have appeared for years than the following:

Choral Worship. L. O. EMERSON. A grand, full size Church Music Book of 220 pages. 100 pages Elements, with a capital collection of Sacred and Secular music. 75 pages of the best Hymn Tunes. 110 pages of Anthems, and 30 pages of miscellaneous Concert Music. $1. Per dezen, $9.

The Model Singer. W. O. PERKINS and D. B. TOWNER. A book for SINGING CLASSES. 192 pages. 124 Graded Exercises, 57 Glees and Part Songs, 29 Hymn Tunes, 18 Anthems and 4 Chants. Abundant and useful material for the Singing-School Teacher. 60 cts. Per doz., $6.

Song Greeting. L. O. EMERSON. A new and extra fine song book for the "higher schools," meaning by that, Colleges, Technological and other special schools, Academies, Institutes, Seminaries, High and Normal Schools. 160 large octavo pages. 82 harmonized songs of the highest order, both in words and music, classical in beauty and interesting to every one. Also exercises and solfeggios for voice culture. 60 cts. Per dozen $6.

Any book mailed for the retail price.

OLIVER DITSON & CO., Boston,

C. H. DITSON & CO., 867 Broadway, New York. J. E. DITSON & CO., 1228 Chestnut St., Phil.

Christmas Music.

Santa Claus and Family, a Cantata, by J. H. Rosecrans. Fine music, beautiful scenes, and tableaux. Price, 30c. Per dozen by express, $3. Per dozen by mail, $3.25.

Jesus of Nazareth in Prophecy and Fulfillment—Responsive Scripture readings, with original music set to Scripture texts. A small oratorio. Price, 5c. Per dozen by mail, 60c.

Christmas Selections for 1884, by J. H. Fillmore. Price, 4c. Per dozen by mail, 40c.

Christmas Songs from "Grateful Praise." Price, 2c. Per dozen by mail, 20c.

Christmas Songs from "Joy and Gladness." Price, 4c. Per dozen by mail, 40c.

A sample of all in the above list sent for 30c. A sample of each, without the Cantata, sent for 10c. Address

FILLMORE BROS.,

185 Race Street, Cincinnati, Ohio.

"THE PIANO TEACHER'S IDEAL."

The New Musical

CURRICULUM

By DR. GEO. F. ROOT.

"A Perfect Instruction Book."

This work is the culmination of long years of labor and observation devoted to its ultimate perfection by one of America's greatest musicians, and in its present form it is beyond all doubt the

BEST WORK OF ITS KIND

ever issued for the purpose intended. Teachers and Students of Music are especially recommended to examine the Curriculum, as it cannot fail to be of invaluable service to them. Price $3 by mail post-paid. Specimen Pages free.

Published by

JOHN CHURCH & CO.,

CINCINNATI, OHIO.

For Sale by all Book and Music Dealers.

MASON & HAMLIN

Exhibited at ALL the important WORLD'S INDUSTRIAL COMPETITIVE EXHIBITIONS FOR SEVENTEEN YEARS, Mason & Hamlin Organs have, after most rigid examinations and comparisons, been ALWAYS FOUND BEST, and AWARDED HIGHEST HONORS; *not even in one such important comparison American found equal* **ORGANS** *has any other Organ been to them.* ONE HUNDRED STYLES, adapted to all uses, from the smallest size, yet having the characteristic Mason & Hamlin excellence, at $22, to the best instrument which it is possible to construct from reeds, at $900 or more. Illustrated catalogues, 46 pp. 4to, and price lists, free.

The Mason & Hamlin Company manufacture UPRIGHT PIANO-FORTES, adding to all the improvements which have been found valuable in such **PIANOS** instruments, one of peculiar practical value, tending to greatest purity and refinement in quality of tone and durability, especially diminished liability to get out of tune. Pronounced the greatest improvement made in upright pianos for half a century. The MASON & HAMLIN CO., pledge themselves that every piano of their make shall illustrate that VERY HIGHEST EXCELLENCE which has always characterized their organs. Send for circular with illustrations, full description and explanation.

MASON & HAMLIN ORGAN AND PIANO CO.,

BOSTON, 154 Tremont St. CHICAGO, 149 Wabash Ave.
NEW YORK, 46 East 14th St. (Union Square.)

How to rear and manage poultry. Send a ten-cent piece to H. H. Stoddard, Hartford, Ct., for a copy of THE **Poultry World,** and it will tell you.

The Ministers' and Teachers' Bible.

This magnificent Parlor Bible is imported from London and is indorsed as "The Best" by the leading Bishops of England. In addition to the Old and New Testaments it contains a **Concordance of Bible Words!** 40,000 References with Context! An Encyclopædia. A Dictionary of Proper Names, with Pronunciation. 12 full page colored Maps. Poetry, Music, Ethnology, Plants, Animals, and Jewish sects of the Bible, etc. "Superior to all others."—*N. Y. Times.* "A complete Biblical Encyclopædia."—*London Times.* This Bible is bound in French morocco, gilt edge, with silk book-mark, and has copious references. Rev. Eli Milton, Norwalk, O., writes: "The Bibles received to-day. I am more than pleased." **A Special Offer!** To rapidly introduce this Bible in America, we will, for a *limited time only*, send one copy, *post-paid*, to any address on receipt of only **$2.00!** 12 copies and one copy of Revised New Testament for **$4.00!** Other Bibles, with less matter, sell for $15. "Order at once. AGENTS WANTED! Circulars FREE.

S. S. MAYO & CO., 160 LaSalle St., Chicago, Ill.

STEAM COOKED CEREALS.

Choicest Foods in the World, for Old and Young.

A. B. C. WHITE OATS. A. B. C. WHITE WHEAT. A. B. C. Barley Food. A. B. C. Maize.

American Breakfast Cereals.

Selected grain, all hulls, cockle, and impurities removed. CRUSHED, STEAM COOKED AND DESICCATED. *Patented.* Prepared, as wanted, for the table, in ten minutes. Saving money. Saving fuel. Saving time. Saving waste. Saving health. Easy to digest, *being already thoroughly cooked and dried (desiccated.)*

Ask for A. B. C. only. (Registered Trade-Mark.) For sale by all Grocers. THE CEREALS M'F'G CO. Send for circulars. **83 MURRAY ST., NEW YORK.**

SATAN IS COMING.

FOR SALE—THE BOOK OF KNOWLEDGE—Contents: Millenium, 1890; arrival of the long anticipated Jewish Messiah; great financial crisis, 1886; great war throughout the entire world, 1881; Satan the chief Anti-Christ, time of his birth, incidents connected with Satan's birth, powers and advance skirmishes, Satan's Temple, Ten Commandments, Satans Ensign and inscriptions, what Satan says regarding his ensign to all nations, etc. Price 25cts; stamps. **Address, AUGUST ROHE, St. Paul, Minn.**

AGENTS WANTED to whom **100 per cent** profit is allowed to introduce the

CHEAPEST ALBUM

ever sold. Contains places for **100 Photographs,** is handsomely bound with gilt side and edges, 9x11 inches in size. Retail price **$2.50,** worth **$5 00.** Complete Album sent for examination for **$1.25.** Can be returned if not satisfactory. Sells at sight. **Illustrated circulars FREE.** Address **FOSUEE & McMAKIN, Cincinnati, Ohio.**

1,391½ BUSHELS OF PER ACRE, raised of our new **GREEN MOUNTAIN POTATO.** Send for history, description and full particulars. A Wonderful Variety Enormously Productive. Perfect in Form, Color and Table Qualities. IT WILL PAY YOU!

OUR SUPERB SEED CATALOGUE

Embraces all kinds of seeds. Each variety honestly reported. Reduced prices. Inducements to gardeners. Mailed Free. **J. A. EVERITT & CO. Seedsmen,** Box 42, Watsontown, Pa.

GOSSAMER GARMENTS FREE!

To any reader of this paper who will agree to show our goods and try to influence sales among friends we will send post-paid two full size Ladies' Gossamer Rubber Waterproof Wearing Apparel as samples, provided you cut this out and return with 25 cents to pay postage, etc. WARREN MANUFACTURING CO., 9 Warren Street, New York.

25 YEARS IN THE POULTRY YARD.

16th Edition, 176 Pages, explaining the entire business. Gives symptoms and best remedies for all diseases. A 50-page Illustrated Catalogue. All for 25c. in stamps.

A. M. LANG,
Cove Dale, Lewis Co. Ky.

TRADE-MARKS, PRINTS, LABELS. PATENTS. COPY-RIGHTS, DESIGNS, RE-ISSUES.

Send description of your Invention. L. BINGHAM, Patent Lawyer and Solicitor, Washington D. C.

Asthma **Smithnight's Asthma and Hay Fever Remedy.** Sold under **positive guaranty.** Sample **FREE.** **L. SMITHNIGHT** Cleveland, O.

PENSIONS for any disability; also to Heirs. Send stamps for *New Laws.* COL. L. BINGHAM, Attorney, Washington, D. C.

Good Pay for Agents. $100 to $200 per month, made selling our fine Books and Bibles. Write to **J. C. McCurdy & Co., Cincinnati, Ohio.**

IT PAYS to sell our Rubber Stamps. *Free* catalogue to agents. FOLJAMBE & CO., Cleveland, Ohio.

THE SOUTHERN WORLD A 16 page Illustrated Journal. Sample copy sent free. Agents Wanted. **ATLANTA, Georgia.**

DUNCAN'S COUGH BALSAM.

The Only Infallible! The Only Positive Cure!

This great remedy, now so widely known and extensively used, stands without an equal and its sterling merits so well established as to need no praise to those that have used it or know of its remarkable cures. Thousands of sufferers who found no relief from any other source are willing witnesses to the great Medicinal virtue and remarkable curative power of this Medicine. Many certificates of its fine effects and expressions of gratitude for benefit received reach us from all sections. It is not claimed that the Balsam will cure consumption in its last stages, but that it will effectually check this terrible disease in its incipiency and palliate sufferings all through its stages, there can be no doubt; and for all forms of Coughs arising from colds and bronchial affections throat trouble, it is without a parallel. A positive and rapid cure for Croup, which so often resists from medical treatment. The medicine is pleasant and does not sicken the patient. For sale by all druggists, 50 cents per box.

DR. C. P. DUNCAN'S

Liver and Kidney Medicine.

Of all the remedies now before the public for the treatment of the various forms of Liver and Kidney diseases, and the affections that arise from the unhealthy conditions of these organs, this medicine stands without an equal. It is the great preventive of Malarial troubles, the sure cure for all forms of Dyspepsia and Indigestion, the most reliable remedy for the regulation of the Bowels and Kidneys, never failing to cure constipation. An absolute remedy for Headache, Sore throat, Dullness of Feeling, Want of Appetite, Nervousness, and all such diseases of the Bowels, Stomach, Kidney and Liver. The best family medicine sold. It is harmless and safe, and not unpleasant to take. Price 75 cts.

Duncan's Carbolic Ointment.

Old Sores, Skin Diseases, Eruptions, Pimples, Frost bites, Chapped hands, Wounds, Hurts, etc. readily relieved by Duncan's Ointment. Price 25 cts.

1885.

Harper's Young People.

AN ILLUSTRATED WEEKLY.

The serial and short stories in HARPER'S YOUNG PEOPLE have all the dramatic interest that juvenile fiction can possess, while they are wholly free from what is pernicious or vulgarly sensational. The humorous stories and pictures are full of innocent fun, and the papers on natural history and science, travel, and the facts of life, are by writers whose names give the best assurance of accuracy and value. Illustrated papers on athletic sports, games, and pastimes give full information on these subjects. There is nothing cheap about it but its price.

An epitome of everything that is attractive and desirable in juvenile literature.—[Boston Courier.

A weekly feast of good things to the boys and girls in every family which it visits.—[Brooklyn Union

It is wonderful in its wealth of pictures, information, and interest.—[Christian Advocate, N. Y.

Terms: Postage Prepaid, $2 Per Year.

Vol. VI. commences November 4, 1884.

SINGLE NUMBERS, Five Cents each.

Remittances should be made by Post-Office Money Order or Draft, to avoid chance of loss.

Newspapers are not to copy this advertisement without the express order of HARPER & BROTHERS.

Address, HARPER & BROTHERS, New York.

WILLIAMSON NURSERY,

Near Franklin, Tennessee,

Offers for sale a very superior lot of apple, peach, pear and cherry trees; raspberry, strawberry and grape vines, and nursery stock generally. All of the best varieties, and true to name.

Local agents wanted, to whom a commission will be given. Special inducements to those wanting large bills. Catalogues free. Correspondence solicited. For particulars, address **WM. HY. SMITH, Proprietor,** Leiper's Fork, Williamson County, Tennessee

Geo. E. Cooper & Co.,

Manufacturers and Dealers in

Tinware, STOVES, Furnaces,

House-Furnishing Goods.

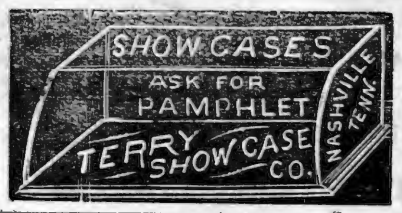
Tin and Slate Roofing and Galvanized Iron Cornice Work a Specialty.

Also our **Patent Chimney Top** for smoky chimneys has no equal. Write for prices.

GEO. E. COOPER & CO.,

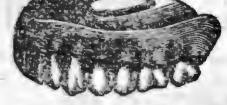
22 North Market Street,

NASHVILLE, - - TENN.



F. A. BADGER,

DENTIST.



OFFICE:

Odd-Fellows' Temple,

Cor. Church and High Street,

Nashville, - - Tennessee.

CLOSING BUSINESS!

DODD BROS.,

103 Union Street, Nashville, Tenn.,

Will offer their entire stock of **Dry Goods and Notions** at much less than value, to close business at once. We would be glad to have all our customers call at once. We will offer them goods at a price to save money, so as to close out in a few weeks.

CHEAP BOOTS AND SHOES!

We are now receiving our Spring Stock of Fine Custom-made Boots, Shoes, and Hats. Our prices will be found reasonable. Give us a call. Trunks at cost.

ALDRICH & HARRIS,

106 UNION ST., (bet. College and Market,)

NASHVILLE, - - TENN.

Grand Christmas Offer!

You can have a Family Bible, an Elegant Album, or a Choice Book absolutely **free of charge,** by addressing UNION PUBLISHING HOUSE, 126 Chambers St., New York; or Constitution Building, Atlanta, Ga.

HILLMAN, BUFORD & JUSTI,

NASHVILLE, TENNESSEE,

SOLE AGENTS FOR

Fish-Brothers Celebrated Farm Wagons.

Genuine BROWN PLOWS and WALKING CULTIVATORS, ROAD SCRAPERS,

Sorghum Mills, Corn Shellers, Cider Mills, Feed Cutters, Farm Bells, Fence Wire, Steel.

Crow Bars, Hammers, Wheel Barrows, Wood Work, Etc.

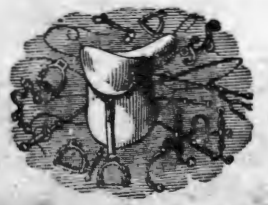
IRON, STEEL, BLACKSMITH'S TOOLS, HARDWARE,

Call on or address

HILLMAN, BUFORD & JUSTI, 18 and 20 South Market Street, Nashville, Tenn.

A. C. & J. C. MARCH,

(Sucdessors to J. D. March & Sons,)



Manufacturers of and Dealers in

Saddles, Harness, Bridles, Collars, Trunks, Bags, Valises, Hames, Whips, Chains.

REPAIRING DONE ON SHORT NOTICE.

50 NORTH MARKET STREET,

NASHVILLE, - - TENN.

NASHVILLE, CHATTANOOGA & ST. LOUIS RAILWAY.

BUSINESS MEN, TOURISTS, EMIGRANTS, FAMILIES, REMEMBER

The Best Route to St. Louis and the West **via McKenzie.**

The Best Route to West Tennessee and Kentucky, Mississippi, Arkansas, and Texas points is **via McKenzie.**

The Best Route to the Summer Resorts and Mountain Retreats of Tennessee, Virginia and the Carolinas, **via McKenzie and Nashville.**

The Best Route to the celebrated Colleges, Universities, Seminaries and other Educational Institutions in the Southeast, **via McKenzie and Nashville.**

The Best Route to points in East Tennessee, Virginia, the Carolinas, Georgia and Florida is **via Chattanooga.**

DON'T FORGET IT!

—By this Line you secure the—

MAXIMUM OF SPEED, SAFETY, COMFORT, SATISFACTION,

—AT THE—

MINIMUM OF EXPENSE, ANXIETY, BOTHER, FATIGUE.

Be sure to Buy your Tickets over the

N., C & ST. L. RAILWAY!

If you are going to Washington City, Baltimore, Philadelphia, or New York.

The Inexperienced Traveler need not go amiss; few changes are necessary, and such as are unavoidable are made in union Depots.

THROUGH SLEEPERS!

—BETWEEN—

Nashville and Atlanta, and Atlanta and Jacksonville, Fla., Nashville and Martin (to connect with Sleeper service via Cairo to St. Louis and Chicago.) Nashville and Columbus. Nashville and Memphis (Sleeper Humboldt to Mobile, and Milan to New Orleans.) McKenzie and Little Rock, and Little Rock and Texas points.

Call on or address

J H PEEBLES, T. A., Chattanooga, Tenn.
W W KNOX, T. A., Nashville, Tenn.
S S FINLEY, Ticket Agent, Memphis, Tenn.
A B WRENN, Trav. A., Atlanta, Ga.
W L DANLEY, G P & T A, Nashville, Tenn

Mars Hill College.

With pleasure we lay before our readers the following extracts rom the Fifteenth Annual Announcement of Mars Hill College, an institution perpetually wielding a wonderful and wide-spread influence for truth, refinement and righteousness.—EDITORS.

POSITIONS PROCURED FOR OUR PUPILS.

We make a specialty of preparing pupils for

(1.) PREACHING; (2.) TEACHING; (3.) PREACHING and TEACHING.

Many educated here—among whom are successful lawyers, physicians, merchants, salesmen, mechanics, farmers, editors, authors, teachers and preachers—have so demeaned themselves, that the humility, fidelity, integrity, accuracy and ability of "Mars Hill students" have become proverbial. There is, consequently, such a demand for the services of our pupils, that we deem it perfectly safe to promise to procure pleasant, profitable and honorable positions for all who qualify themselves here for usefulness. Indeed, for several years we have been able to fill comparatively few of the positions tendered.

HEALTHFULNESS!

Mars Hill as a Health Resort.

Our school was founded in 1870. All the "doctor bills," for services rendered our pupils, from then till now, do not, we think, amount to twenty-five dollars—probably not to one dollar a year. Those who have come here pale and puny, from malarial districts, have, without an exception, we believe, returned to their homes enjoying health.

What "Watering Place," or "Health Resort," then, can justly claim more, as a health-preserver and health-restorer, than Mars Hill? Address,

T. B. LARIMORE, President.

FLORENCE, ALABAMA

Clothing for Fall and Winter.

The largest stock, and most elegant line of CLOTHING ever offered in this city. Double and single breasted Dress suits, Business suits in one and four button cutaways, and all the new styles in sacks. Our stock is made up of all new fabrics, and of the most popular and desirable shades.

The largest stock of Overcoats, every style, from the strong coat for the workingman to the finest made. Boys' and children's suits in great abundance and in endless variety. Furnishing Goods and Hats a specialty.

A fine line of imported piece goods to make to order on short notice. "Write for Catalogue."

W. A. LANNOM, Cash Clothier,

18 Public Square, - - - Nashville, Tenn.

If you are sick or ailing no matter what your complaint, write to us and we will send you *On Trial* one of our large **Electric Medicated Appliances** to suit your case, provided you agree to pay for it, if it cures you in one month. If it does not cure you it costs you nothing to try it. Different Appliances to cure *Dyspepsia, Rheumatism, Liver and Kidney Diseases, Piles, Lung Diseases, Asthma, Catarrh, Lame Back, Ague, Debility*, and many other diseases. Remember we do not ask you to buy them blindly but merely to try them at our risk. 75,000 *Cures* made during 1883 in cases where all other treatments had failed. Price very low. Illustrated book giving full particulars and blank for statement of your case sent free. Address at once. ELECTRIC M'F'G CO., 564 STATE ST., BROOKLYN, N.Y.

CHILDS' Treatment For CATARRH

And Diseases of the HEAD, THROAT & LUNGS! Can be taken at home. No case incurable when our questions are properly answered. Write for circulars, testimonials, etc., REV. T. P. CHILDS, Troy, Ohio.

WHEN YOU WANT

WRITING DESKS.

Photograph Albums,

AUTOGRAPH ALBUMS,

GOLD PENS, PENCILS,

Portmonnies, Card Cases, Etc.

Or anything in the way of

Staple and Fancy Stationery,

Call upon us,—we can suit you in

VARIETY, QUALITY, AND PRICE.

A. B. Payne & Co.,

61 UNION STREET.

Orders by Mail Receive Prompt Attention.

NEW HOUSE! NEW GOODS!

J. W. ORCHARD,

Manufacturer and Dealer in PLAIN and DECORATIVE

WALL PAPER,

Window Shades,

Looking-Glasses, Picture Frames and Cornices, Chair Cane, Picture Cord and Nails, Wall Brackets and Parlor Easels.

Looking-Glasses put in old frames. Old pictures and frames repaired.

134 Union Street,

Between College and Cherry,)

NASHVILLE, - - TENN.

SOME OF THE

THINGS WE BUY TO SELL.

CHINA IN ALL OF ITS GRADES,

GLASSWARE OF EVERY DESCRIPTION

QUEENSWARE OF ALL KINDS,

Bracket Lamps, Hall Lamps Study Lamps, Chandeliers,

Knives and Forks, Spoons, Waiters Tea Trays

Looking-Glasses, Ice Cutting Machines,

Eureka Coffee and Teapots, Castors,

And a great variety of housekeeping goods too numerous to mention, all of which we offer at reasonable rates. Call and see us, or send your orders to

HICKS, HOUSTON & CO.,

51 N. College & 54 N. Market Sts.,

NASHVILLE. - - - TENN.

Christian Quarterly Review,

VOL. IV., 1885.

A magazine of one hundred and sixty (160) large pages, (640 pages in the volume,) of original articles on living religious questions, by the best writers. The only *Quarterly* published advocating Primitive Christianity. A number of our best writers engaged for 1885. Price only $2.00 a year. Specimen copies 50 cts If you wish to continue, or to become a subscriber, please notify the Editor as soon as convenient. Your co-operation is earnestly requested. Address the Editor, **Dr. E. W. Herndon**, Columbia, Boone County, Mo.

THE GOSPEL ADVOCATE.

VOLUME XXVII., NUMBER 3. | NASHVILLE, TENNESSEE, JANUARY 21, 1885. | TWO DOLLARS PER YEAR, IN ADVANCE.

EDITORS:

D. LIPSCOMB. | E. G. SEWELL.

J. A. HARDING, Associate Editor.

J. C. McQUIDDY, Office Editor.

The year is with thy goodness crowned;
Thy clouds drop wealth the world around;
Through thee, the deserts laugh and sing,
And Nature smiles and owns her king.

Lord, on our souls thy Spirit pour;
The moral waste within restore;
Oh, let thy love our spring-tide be,
And make us all bear fruit to Thee.

—*Henry Francis Lyte.*

WHY DO WE FAIL TO UNDERSTAND GOD'S WILL?

A brother from McMinnville asked us the question, "What is the reason the religious people do not understand baptism is for the remission of sins?" Some one called my attention away that I did not then answer the question, but will now.

First, why is it that we, he and I, do not understand a thousand things just as plainly taught by God as is this? He, nor I, nor any other living man, understands all the teachings of God. Yet who dare say that God made a single truth incomprehensible to the plainest mind? We dare affirm that every item of divine teaching is plain, and to be comprehended by unlearned, single-minded, true-hearted men and women, when they view it from the standpoint from which it should be viewed. But there are thousands of points we do not understand, some of them because we will not, do not wish to; they interfere with our appetites, interests, ambitions; others because of infirmities, frailties, weaknesses, blindnesses growing out of human infirmities, and the surroundings in which human weakness and sinfulness have placed us.

The child, the man is not responsible for his surroundings, for the warp that is given to his judgment. He is responsible for an honest desire and faithful effort to know and do the truth as God has given it. When a man honestly makes this the chief end of life, to know and do the will of God, not to be moral, or religious, or kind, that is a wholly different thing; but to know and do God's will, that God may rule, and do all and in all, I have no more doubt that God will open the way for him to see that truth, than I have that he enabled the prejudiced and blinded, though honest Paul, to see and do the truth. Paul not only was what we call honest, but honestly, though blindly, desired to do the will of his Father in heaven.

More than that, I am constrained to believe that God gives opportunities and privileges of knowing the truth just to the extent that we desire to know and do the whole truth. A man who had rather retaliate on his enemies than obey God, can never see that God requires us to do good to those who despitefully use us. They know all that stuff refers to the age of miracles. To my mind, the Bible as plainly teaches that Christians should not war nor shed blood, as it teaches that Jesus is the Christ, the Son of God. Why cannot all see it? Simply because they had rather fight, and maintain thereby some earthly institution, than to obey God. So we might take it through all the list of duties. We see, or fail to see the teachings of God, as we prefer to do the will of God, or to gratify some fleshly desire.

We are persuaded, if man could make his heart perfect before God—if he could bring his heart to the study of divine truth with a perfect desire to do the will of God, without any opposing desire of his heart, or purpose of his life, then many things that now are dark would be clear to his comprehension. If man had the faith of the grain of mustard seed, the faith that leads to a perfect submission to the will of God without resistance on his part, he would be blessed with the fullness of all spiritual blessing, through a full knowledge of, and through obedience to, the full will of God.

But alas! who attains to this state? Why not? Because all are surrounded with darkness caused by their prejudices, encompassed with weakness, frailty, infirmity. Our faith is weak and imperfect; our desire to know God half-hearted; our love for him divided with affection for the things of earth; they frequently engrossing the larger portion. If God accepts only perfect obedience, with full knowledge of his clear revelations, and from a heart undivided in its fealty, no mortal can stand in his presence.

We have known all the while that the denial of the acceptability of baptism, when submitted to to obey God, albeit without a full knowledge of all God's revelations concerning the institution, is based on an assumption of a perfect knowledge and obedience on the part of those denying it, which assumption approaches the presumptuous sin in character.

Naaman obeyed with a weak faith, and with much doubt and misgiving as to the result; yet it was accepted of God, and blessed. We do not remember of a single instance in the Scriptures in which an act of obedience to God—doing what God told to do because he told it—was ever rejected because of ignorance of results or concomitants of the obedience.

The simple matter is, God commands man in his weakness, infirmity, sinfulness. No man can fully free himself from adverse influences, surroundings and prejudices. But if he, in sincerity of heart, determines to obey God, God accepts the obedience, and leads according to the strength and singleness of the man's purpose to obey God, to fuller light, that the obedience may be more full, more easy, more complete. Our ability to know the full will of God, is very much according to our faith.

If God demands the perfection of us that we do of our fellowmen, we shall all fail. The very fact that the individuals have been brought to fuller light on the subject, is a circumstance indicating the honesty of heart in obeying, and the divine regard for that honesty.

We doubt not there are thousands among the Baptists, and Disciples, too, that have not acceptably obeyed God; not because of a failure to understand the full results and concomitants of the obedience, but from a lack of singleness of desire to know and do what God requires, regardless of human theories and associations.

The great end with us should be to get our hearts single in the sight of God, that we have no desire save to do his will, obey him. With this condition of heart, which is produced by true faith in God, no matter how blinding the prejudices, how dark the way, God will spurn our imperfect obedience, but will lead us into fuller light, that our obedience may be more perfect, that the fullness of divine blessings may be ours. God is faithful and just, if only we be true in heart and service to him.

D. L.

T. J. EASTES.

In the *Missionary Baptist* of January 7, of this year, is an article from the above, called forth by an answer we gave some time since in the GOSPEL ADVOCATE, to a query regarding the expression *are buried*, in sixth of Romans. He makes quite a noise over our expression that Baptists want to make the baptism referred to in this passage spiritual baptism, to get rid of the idea that water baptism puts people into Christ. He asks, who among Baptists try to make it spiritual baptism. We answer, very many of the Baptists in the section where we were born and raised, so taught, and doubtless do yet. We did not say that all Baptists believe that this is spiritual baptism, for we know that some have recently taught plainly that it is water baptism, and that by it people enter into the church. We are glad to see Bro. Eastes does not believe it, and would be glad to know that there are no Baptists in the land that do. But if there are no Baptists now that believe it, there has been a wonderful improvement among them in the last few years. We know there were a good many Baptists in Tennessee that did believe it in years gone by, and so taught it, and these things were very deeply impressed upon us when we were young. But if Bro. Eastes will show to us that there are no Baptists that believe *now* that this is Spirit baptism, we will gladly announce the fact in the GOSPEL ADVOCATE, and yield the point that we were mistaken in our statement. But we are quite confident that the Baptists who claim this to be spiritual baptism, are not all dead yet. Bro. Eastes also says:

"The ADVOCATE folk are wont to use the phrases, into Christ, into the name, and in the name, into the kingdom, into the church, and into the body, as meaning the same thing, and so many synonyms for Christian baptism. Will E. G. S. give us a definition of each of the above phrases, and tell us how it became the synonym of baptism? Light is respectfully asked."

We would respectfully inform him that he is altogether mistaken when he says the ADVOCATE folks are accustomed to say this. We have never said anything of the sort. We simply teach as the word of the Lord teaches, that by baptism we enter into Christ, that those who are prepared for baptism, are baptized into Christ. But as to teaching baptism and the expressions into Christ, and into the church, etc., are synonyms, we never even thought of such a thing till mentioned in the above. The expression, baptized into Christ, means as nearly what it says as we would know how to define, and we leave it to speak for itself. Attempts to tell what the Bible means, instead of presenting just what it says, has brought about nearly all the divisions that are now extant among those that claim to believe the word of God.

If Bro. Eastes would take a little more pains to understand what we teach, and would then represent our teaching in the words in which we express it, he would save himself of such statements as the above. This is all we care to notice of what he says in the article above referred to.

E. G. S.

It was an exquisitely beautiful saying of Saxe Holm, and one that fits exactly into the present season: "The years write their records on human hearts as they do on trees, in hidden inner circles of growth which no eye can see."

MEN-MADE INSTITUTIONS.

There are many institutions of men that do good to the widow and orphan, the helpless and the sick. And they are all well enough for the world to be engaged in, for they have this right. But when we come to the question as to Christians having fellowship with these institutions, there are a great many things to take into consideration. We will consider every species of reasoning as out of order, that does not tally with the word of God. For the question is not as to the good the institution may do, or has done. But the question for every disciple of Christ to determine is, what does Christ *demand* of me, and *how* shall I perform the duties incumbent upon me. Every one must reflect, that it depends upon the relation that exists between the parties; and therefore to get at the foundation of the subject, it seems that it is essential to examine this first.

We have not the inclination at this time to enter fully into all of the expressed relations that exist between disciples and Christ, but trust the reader will notice all that are so written in the New Testament, and he will see at once the responsibilities that rest upon him if indeed he be a follower of Christ. One or two expressions of Christ and his apostles must suffice. God is called our Father. Matt. 23: 9. We are the "sons of God." Rom. 8: 14. "Fellow citizens with the saints and of the household of God." Paul, speaking of this near relation, says, "Who died for us, that, whether we wake or sleep, we should live together with him." 1 Thess. 5: 10. We must belong then to Christ; we are at his service, "whether awake or asleep;" when he calls, we must answer; what he bids, we must do; and holding ourselves ready to answer at any call, we must be at his business, not our own, for we are bought with a price.

Now these few quotations show, to my mind, that we must not only do his will, but must refrain from our own wills. But there are many things that can be better done by a society, or union of individuals, than by one alone, and hence the cause of human societies or institutions. But what is demanded of disciples by their Lord and Master, we can specify but a few items. Love to him and to his creatures; love to brethren, (John 13: 34–45; 15: 17,) unity of mind, (Rom. 15: 5–6; Phil. 2: 28; 1 Pet. 3: 8,) Christian fellowship, ministering to the saints, (2 Cor. 8: 14–15,) liberality, (Matt. 19: 21; Luke 6: 38,) feeling for others, (Rom. 12: 15; Heb. 13: 3,) teaching, (Matt. 5: 19,) reproving, mutual edifying, (Rom. 15: 1–2,) peaceable, (Matt. 5: 9; Rom. 13: 8,) mercifulness, returning good for evil, self-denial and patience, with steadfastness in the work of the Lord, etc. Now for some of the above commands, we see the need of a society or institution through which we can fulfill these orders of the Master. And here many, otherwise good and faithful servants, it seems to me, miss the will of the Lord in their zeal to do good to all; they go into human organizations, as the Lord had no institution through which these things are to be done. It matters not, so long as Jesus has an institution, whether others work in or through that, it is the imperative duty of each to work in *that* alone. And with my understanding of the Scripture teaching, whatever good may accrue to the receiver of a bounty, to the *giver there comes no reward* save only in and through the channel appointed of God for that purpose. Then a very simple way, to my mind, to determine the value of any institution to the honor and glory of God, or the Lord Jesus Christ, is to know that that institution was ordained of men. If so, I care not how much good it may accomplish, it is in opposition to the institution of Christ, which was ordained, through which alone the good was to be done. And, to my mind, while it is right for the world to ordain such societies to work through, to the Christian it is sinful, and opposing God's channel of blessing the giver. I cannot understand anything else than a forbidding of entering into such societies in such Scriptures as the following:

"Be not unequally yoked with unbelievers: for what fellowship hath righteousness with iniquity? what communion hath light with darkness? what concord hath Christ with Belial? what agreement hath a temple of God with idols? what portion hath a believer with an unbeliever? for we are the temple of God. Therefore come ye out from among them, saith the Lord, and I will receive you, and will be to you a Father, and ye shall be to me sons and daughters." 2 Cor. 6: 14–18.

Brethren, what else can it mean, than to keep ont of all human societies? And professed Christians, that belong to organizations called churches, built by men, how do you understand these Scriptures? That we may know their meaning, and do as commanded, should be the desire of all who would serve the Lord in honor to him. J. K. B.

DISAPPOINTMENTS.

Among the many valuable and notable services of the prophet Samuel, he will ever be remembered distinctively as a great king-maker. Notwithstanding the displeasure of God upon the request for selection of a king to rule over Israel, Samuel seemed to exercise a special interest and the deepest solicitude as to the continued integrity and welfare of the brave and handsome Saul, who was selected by God, and annointed by himself to be the crowned monarch of his people. But this king, whom the people had clamored for, whom God had selected and whom Samuel had annointed, counseled and blessed, sadly disappointed the high hopes and fervid expectations of the faithful old servant of God, as he marked, no doubt, with sorrowful heart, the first betrayal of his high trust in arrogating to himself the priestly functions and in thus committing sacrilege in the presence of Israel. Yet this was not the end. His grief and his sorrow knew no bounds when Saul bid defiance to God's positive command in sparing the spoils and the king in his conquest of Amalek. His mourning was so evident that God spoke to him saying: "How long wilt thou mourn for Saul seeing that I have rejected him from reigning over Israel?"

How different Samuel's feelings from those when the young man Saul was honored at his table! How changed the scene since in secret he poured the holy oil upon his head and later, when he was proclaimed their sovereign and Judea's hills were made to echo with the shout, "God save the king!"

But Samuel was not the only man that ever met with disappointments, or led his hopes scattered to the wind.

Only a few brief weeks ago a patron of saloons, a drunkard, was retired from public to private life by the nomination and election of one of "nature's noblemen" to be his successor in one among the highest offices in the gift of the people. It was hailed as a glorious triumph of the better element of society. Temperance men were jubilant; Christians were glad; his own brethren rejoiced, and all good people saw in his triumph an omen of better things. These hopes and good feelings may not be entirely groundless. But imagine the weakening of our ardor, when we read in a Nashville daily of recent date, a communication from Murfreesboro, in which was an account of the reception of two visiting statesmen to her midst, and wherein it was stated that the eloquent and talented Hon. —— presented to the Hon. —— a bottle of Lincoln county whisky, stating that it was "a sample of one of the great and healthfully developed interests of the fifth congressional district." It was very graciously received, and no doubt safely appropriated before the special car and its honored guests had crossed the southern border of the aforesaid district.

What inconsistencies! what incongruities! what disappointments! A temperance man, a Christian, a gentleman, standing in the presence of his neighbors and friends, and shaking a flask of that peace, life and soul-destroying poison in the face of a visiting statesman, and boastfully asserting it to be a "healthfully developed" interest of the fifth district!

What ought Mr. Randall and Col. McAdoo to think of the fifth district?—a district whose chief and most notable industry is represented by a flask of Lincoln's sour-mash. Geo. Gowen.

I expect to travel through Middle Tennessee and a portion of Kentucky, in the interest of the Huntsville church. I shall visit Nashville first, and expect to get directions there for my further course in the work. I now think that I shall reach Nashville on Monday night after the third Lord's day in January.—[A. C. Henry.

Obituaries.

Died October 20, 1884, Hugh Lovel, infant son of R. G. and S. E. Lovel, of Sam's Creek, Cheatham County, Tenn. Little Hugh was only six months old when death claimed him for its own. It is sad in one respect, to give up these little buds of humanity and walk the path of life without them, but in another view there should be joy. Jesus says, "Of such is the kingdom of heaven." Hence when these little ones die, they leave no doubt behind them as to their future. And besides, they are forever freed from the sufferings and disappointments of this life. And then also when one departs, another tie that binds to the earth is broken, and one more added to the world beyond, to woo the parents on to that better home. This is the bright side.

On Sunday night, December 14, little Etter, the little daughter of F. M. and sister Dora Campbell, departed this life and passed from thence away. Little Etter was nine or ten months old, and her infant smiles had been few. She was the greater part of her life loaded with disease which seemed to make her more dear to her parents. Her's will indeed be a happy change—from cruel pain and death to the bright and happy home of the pure and the blest, where she can bask in the effulgent beams of immortal glory and the radient smiles of the blessed Savior forever and forever-more.

Weep not, dear mother, for little Etter,
Your pain will soon allay;
Her transfer is for the better,
You can meet her another day.

Pleasantville, Tenn., January 5. Jas. M. Leeper.

Mary Alice Smith, daughter of H. S. and Rebecca J. Fowler, born August 22nd, 1864; born into Christ by obedience to his command July 23rd, 1878; married to Andrew J. Smith February 1st, 1883; answered the final summons, and crossed the still water of death, August 9th, 1884; aged nineteen years, eleven months and seventeen days. As a child, she was gentle, kind and obedient; as a companion, true and faithful; as a Christian, she placed her mark to the highest standard, recognizing the fact, from the first, that it was a life work to be accomplished by discharging its duties and obligations as they came to her from day to day.

Alice! we miss you at the dawning light,
And through the day of busy care;
We miss you at the hush of night,
When we gather for the evening prayer.

LaGuard, January 6, 1885. H. S. Fowler.

On the 18th day of October, 1884, the grim monster, death, visited the family of Bro. J. B. Shepherd, Beardstown, Tenn., and snatched from its bosom, little Eddie, a bright-eyed boy of four summers. Eddie was born on the 6th day of August, 1879, and had but a short stay with his earthly parents; but was transplanted to a clime where the seasons are neither hot nor cold, and sorrow appeareth not. Weep not, fond parents, as those who have no hope, for the Christian religion gives you the blessed assurance that your darling boy is at rest, and happy, with the throng of angels that surround the throne of God forever and forever-more. Besides it will make heaven seem nearer to you when looking forward in happy anticipation of the bright day to come, and watching in your imaginations the happy angels viewing around the throne of Jesus, you can feel that you have an interest there, that you have added a jewel to the throng

A parent's pride, how oft broke down
By death's tormenting tortures;
The victim's brows, how oft are crowned,
By heavens enchanting raptures.

Pleasantville, January 5, 1885. Jas. M. Leeper.

It becomes my sad duty to record the death of Mrs. Martha L. Golden, wife of N. C. Golden. She was born and raised in White County, Tenn. In girlhood she became a Christian and lived a faithful member of the church of Christ at Cherry Creek, and died in triumph of faith on the 25th of November, 1884, after several days illness, without scarcely a murmur, surrounded by a large circle of kind brothers, and sisters and friends. She was in her thirty-ninth year. We are sad to lose so dear a one, but sadder still is it to her near friends, especially to her brothers and sisters and dear companion, who is left with ten children to take care of. May a kind heavenly Father protect him in his earthly pilgrimage while he may live. She was a Christian lady, pure, earnest, devoted to duty, spiritually minded, willing to be led by the hand of a loving Savior. May we all try to live so as we can meet on the other shore, where we shall see her again, and there live with her and our Savior where parting will be no more. A Disciple.

1884–1885.

To-day is the first day of a new year. On our home wall has hung all the past months a calendar in large letters, black and red. January was first torn off, and given to Mary and Frank, which they tore up and sowed to the winds, after playing with them awhile. Then February suffered a like sacrifice, and each month, in its turn, has been torn off at the perforated line, until now December hangs there perfectly useless. More than once, on windy days, I have picked this same time-keeper up from the floor. When this accident happens to it again, the broom will drift the stub and the remaining sheet into the fire with other waste paper.

Thus it is with Time. Slice after slice is carved off the great loaf given to us until it is all gone. The deeds of another year have been docketed for the judgment. No grand or petty jury will be necessary to try cases. The angels, as God's sheriffs, will arrange us before the bar of eternal justice, and then will confront us the bill of indictment, which sets forth naught but our own actions in time. Who will be willing to come face to face with his own past doings? I have run over a few of the pages of my life's history, just for pastime, and I am satisfied that I do not wish the deeds of years to be digged up from their burial-place in the field of memory, and have the light of investigation thrown upon them. A little act of contrariness would look bad, and be bad, at the judgment. Then there would be God to help us to look at it, and weigh it, and study it in its real ugliness. The angels, too, would lend a helping hand in that unpleasant business, and for aught I know, Abraham, Moses, David and the prophets, Paul and the other apostles, would be allowed to know our shortcomings. When I do something good, I do not care how many know it, or who. But I am not proud of crookedness, and I do not like to have others become acquainted with my aberrations from the path of rectitude. A little act of envy or jealousy is up, and the heavenly beings are prying into it. Don't it look bad? It looks the worse for being up for God and Christ to examine.

In our civil courts it is disgraceful to be tried for stealing a hog, a yearling, a grubbing hoe, or any little thing. In fact, this is true of all petty meanness. How we will dislike to have all our little ugly, dirty sins made public to heaven and earth! One time for hatred, then evil speaking, after for hypocrisy, and here it goes on and on in the divers ways of human deflections. This is not all.

Many of the deeds we have done, which were considered very righteous, may be up for consideration. The motive that actuated us may be inquired into. There is such a thing as a bad prompting to do a good thing. If a man does good that evil may be attained, or is moved to do good by no love of the right, it is very much as if he had done unrighteously. The great tribunal will try hearts, thoughts, and secret interests. What revelations did you ever make in your own case? Why, we will be astonished, it may be, at our own selves. Indeed, it is a good thing to search in the deep recesses of our hearts for the mainspring of action. When I think of my own shortcoming, in connection with that certain judgment, I thank God there is the blood of the Lamb to wash away all these memories so unpleasant to ourselves; there is a grave so deep that we can bury them where the resurrection will not find them; there is love which will hide a multitude of those sins forever from earthly or heavenly recognition.

In such meditations as these, forgiveness of sins recovers new beauty, and strength, and worth. But the offer of pardon is not properly appreciated or valued. He who has worn chains and pined in gloomy dungeons, breathes again the free air with a full love of liberty. Such freedom is a tame enjoyment by the side of that which he has who has been made free from sin. Forgiveness is for all. It would not be like God, were it not so. Not one of us will be willing to face our sins. Then the surest way to do is to seek Him who sets the captive free, and with him as our advocate, we will not shake at death's alarms, nor tremble when the angel's blast is sounded.

I have noticed that one of the best things to have when a bad case is to be tried before men, is a good lawyer, or advocate, who can ably plead your case. I saw a man tried a few years ago for killing another. The deed seemed to have been done in cold blood. But at the trial the accused appeared cool; no fear chased the color from his face. He knew who was to speak in his behalf, and he felt safe. All went well, sure enough. The jury said, "Not guilty."

Now, how blessed it will be at the coming day to have Jesus plead for us. He is able; he is willing. Having been in the flesh, he understands the case. Lawyers should have a fair idea of their work. Arranged before the heavenly Father, Jesus arises and proclaims in tones that ring through heaven, "I am not ashamed of him, Father; he was not ashamed of me before men." "Well done, good and faithful servant," will be the terms of acquittal and reward. When a man is poor, the State furnishes a lawyer for the accused. Heaven, thank God, has tendered a most efficient one to poor, helpless and guilty man. Many refuse the proffered help, however, and choose to be condemned without an advocate. I have looked at cases tried for life, with tears in my eyes, though with no interest in them, but such as man has for man. How will it be when poor, guilty creatures are up, no one to plead their case, no one to claim them. Many are poor, but who is more in want than such an one? Heaven, God, Christ, the company of angels, a citizenship with the saints of all ages, to be lost, and for this sacrifice, hell, the devil, and the fires of perdition to be gained. Such are my New Year's thoughts, so I will have to write again to touch upon the subject I took my seat to discuss.

J. M. BARNES.

NOTES.

On a recent trip to New Orleans, although quite busy all the time, I learned many things of interest. Some of them I will talk about in a familiar way. Of course the Great World's Exposition is the all absorbing topic of the day, especially at New Orleans and with newspapers generally. And as I do not like for the old reliable ADVOCATE to be behind, I shall take pleasure in giving some notes; they will be valuable perhaps to many who read them, who contemplate attending it. It is useless to attempt a full description even this far, and not one hundredth part of it is in place yet. The buildings are not finished, and possibly will not be before first of January, and as for the display it is useless to try to give a description, only a few things at a time; at present I shall speak in a general way.

The words big, large, magnificent, wonderful, convey but a faint idea of its proportions. It, like Solomon's glory, will have to be seen to be appreciated. What majestic preparations to celebrate the marriage of genius and labor in our own South land! The nations will be there; all geography will be entered on a spot. Just think of it, Michigan will be there with twenty car loads of her produce; Minnesota with twenty-two car loads; Dakota, fourteen; California, twenty; and as for Tennessee, Col. McWhirter deserves great credit for her immense display of everything. One hundred and fifteen varieties of marble, finer and greater in number than all Italy's. And here is old Kentucky with her immensity of wood, iron, coal and farm products. In one corner of the grounds is the Mexican building, almost entirely built of iron and bronze; there is nothing like it all the way northward to the frozen seas; here you find heaps of gold and piles of silver, interlaid among the rocks, which come fresh from the caverns and mountains of that fabulous country. What immensity of space! thirty-three acres of ground covered by one roof, and this is not half of it, and space so precious that I had to pay a round price for 8x12 feet, and was just in time to get that; for the next day I heard of one hundred dollars being offered for 12x20, and none to grant, every inch of space taken.

Now a word to those who think of attending. If you are industrious, and get up early and stay late, you can see most of it in one week. Try and make your start from home so as to reach the city in daylight, if possible, as you will in all probability find it very difficult to get a place to stop unless you have friends or acquaintances. The hotels will all be crowded, and besides this they charge outrageous prices. There are thousands of rooms for rent in private families; you can get your meals at any time and almost any place you happen to be. Rooms rent from one dollar to five dollars per day, according to location and style; and you can eat fifty cents worth or five dollars a day, just as you feel disposed. When I get settled down, will let you know more about how much it will cost, etc., also where to find me. Will take pleasure in giving any information or assistance in my power to any of my friends, and especially my brethren.

We have only a few brethren in that great city and I shall feel lonesome, and of course glad to see one. Our little church is corner of Camp and Magazine streets; they meet regularly every Lord's day and also on Wednesday night for prayer meeting. They are making an effort to get a preacher, especially during the Exposition. I met Bro. J. H. Allen, 216 Gravier St., who appears to be a liberal, whole-souled brother. If you are in the city any length of time, you should call on him. I must not fail to mention sister C. C. Simpson, 16 Polymnia St. She is one of the leading spirits in the Sunday-school and singing generally. She keeps a boarding house, and no doubt can take care of a great many, as her house is large. Brethren will please make a note of this.

V. M. METCALFE.

EVANGELIZING.

Another year, with records of good and evil, has just drawn to its close, and the New Year fast follows, as a sheet unfolded ready to receive its varied impressions. This is a season that should call forth thought, both retrospective and prospective. Can we look back upon our acts and give them our own approval, when viewing them in the light of God's word? Have our aims and aspirations been directed into the proper channel? Has the desire to do God's will been uppermost, or have we been actuated by our carnal impulses? Has the love of God so burned in our hearts that we have been eager to tell the story of the Cross to our dying fellow-beings? and not only to tell it personally in our daily intercourse with men, but to help to sound it forth through those whose especial work it is to persuade men to flee the wrath to come?

We should ask ourselves these and many such like questions. Doubtless the experience of every humble child of God is unsatisfactory to himself. Let us not despond, but praying our Father's forgiveness for our sins and shortcomings; let us manifest our sorrow by making new resolutions that we will, from henceforth, "walk more worthy of the vocation wherewith we are called." Oh! how cheering the assurance, "My grace shall be sufficient for thee." Ten thousand influences are being brought to bear, to lead the world, together with the church, down to destruction, yet, notwithstanding their potency, God's people, being led and directed by Jesus, have it within their power to lead many unto life.

Oh! brethren, let us realize the situation and arouse to action. Let us remember the words of the Lord Jesus, how he said: "What shall it profit a man though he gain the whole world and lose his own soul." And again, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." Still again, "Take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth." If we love money it is impossible for us to please God. We love it if we have it and fail to give freely of it to his service. Oh! how sad that many, who profess to love the Lord, spend much more for unnecessary fleshly indulgencies than they give to the Lord. Shall we not make a grand and courageous effort all along the line to extend the borders of Zion? In opposing missionary *societies*, we should be very careful not to neglect missionary *work*.

P. W. HARSH.

The following excellent compendium of what a house of worship should be, is from an English paper: "Free from all draughts, free from all delusions, free from all false doctrine, free to all men, and free from all debt."

TEXAS WORK AND WORKERS.

This Department is conducted by JOHN T. POE, Longview, Texas, to whom all correspondence intended for these columns should be addressed.

Some time since, Bro. Poe, of the GOSPEL ADVOCATE, charged the brethren with sectarianism and ashdodish language, in singing:

"The dying thief rejoiced to see
That fountain in his day;
And there have I, though vile as he,
Washed all my sins away."

He thinks the thief did not "see" the fountain; that he was not "washed" from his sins, as we are; and that we are not "vile" sinners, as he was. The denominational press criticises this as "Campbellism." We have but one objection to the criticism. That is, they should understand that it is *Poism*, and not "Campbellism."—*Old-Path Guide.*

Yes, and there is another one we ought to abolish. You will find it in the "New Hymn and Tune Book," page 91, No. 275. And in "Popular Hymns" No. 90. It begins, "Oh! for a closer walk with God." Now that is a very good prayer in itself. Perhaps we all need to pray and feel this more, and I have no objection so far. It goes on, "A calm and heavenly frame." Just what kind of *frame* is meant does not appear very clear, whether of mind or body, but I will accept this, hoping the mind is meant. But we proceed with the song. "A light to shine upon the road, that leads me to the Lamb." A light! Some mysterious pillar of fire, perhaps. The idea of a Christian, with the Bible in his hand, praying God to send him some light to *lead him to the Lamb.* Why, sir, if you should ask him to come to Jesus, he would tell you he came years ago, and had never left him. Yet there he sits, and sings and prays for God to send him *a light* to lead him *to the Lamb.* Is this *Poism?* But again:

"Where is the blessedness I knew
When first I saw the Lord?
Where is the soul refreshing view,
Of Jesus and his word?
What peaceful hours I once enjoyed,
How sweet their memory still!
But they have left (to backsliders) an aching void,
The world can never fill."

Poor fellow. The man who can sing this is a backslider, and sings what is not true, for it was the *filling* he took in from the world that drove the refreshing view out. The Popular Hymn book has had the good manners to drop the 4th stanza, but the New Hymn and Tune Book retains it. It reads:

"Return, Oh! Holy Dove, return—
Sweet messenger of rest;
I hate the sins that made thee mourn,
And drove thee from my breast."

This is all quite orthodox, but no Christian should be guilty of singing any such stuff

---

Preachers wanting churches will please communicate with this office.—*Apostolic Times.*

Have you got churches for sale? What do the Kentucky preachers want with churches? What new, unapostolic thing have you now on foot over in the bluegrass region, anyhow?—*Christian Messenger.*

Were you never in the commission business, Bro. Burnett? Or did you never read of "Intelligence offices?" How unbusiness like you do talk.

Bro. Neal called for money to help get out "Bible reading alliance cards," he said, he would be disappointed, if he got the money. He says he did not get it, and was not disappointed. And now he's terribly vexed because he has *not* been disappointed. What a man!

Bro. Burnett, of the *Messenger*, is shooting some hot shot into Bro. R. C. Horn, on State meetings. Surrender, Bro. Horn, and set yourself right. Don't you realize Bro. Burnett has all under-holh on you? Just own up like a little man.

"No editorial contributor commits the *Guide* to any position that he may take."—*T. G., Allen, editor Guide.*

Then what is the *Old-Path Guide?* If the editorials do not *commit* it, then it must be the advertisements. Or Miscellany perhaps. No wonder brethren say of the *Old-Path Guide*, "it is on the fence." The name would indicate you were committed to the old landmarks—the gospel. But of course its editor knows.

People make a great fuss about the six-shooter, and say it must go. But if you will drive out intoxicating liquors, the six-shooter will naturally follow. None but cowards carry six-shooters, and these never use them unless they have their courage spurred up with spiritous liquors. Go to the penitentiary and ask the convicts, How came you here? and ninety-five per cent attribute it to liquor. Under its influence they stole something, killed somebody, or did some other outrage. Banish liquor, and the six-shooter follows. While the six-shooter kills its tens, liquor kills its thousands. Let us grapple with the larger evil first. If the tide is not soon stopped, the next generation will be a generation of drunkards and America's glory will have departed. Down with distilleries.

DEAR BRO. POE: I wrote to you some time since, criticising Bro. D. L. on his bachelor deacon, and Bro. E. G. S. on his number of cases of baptism of the Holy Spirit, and told you that I would let you pass, but that you had better be very careful in the future. Well, I think that you have not been very careful, so I have come to have a little talk with you, and will commence by asking you a question or two. Do you, in addressing an audience from the stand or pulpit, (on the subject of Christianity) ever say *hurrah*, or say of a brother he is a whizzer on the preach? I have no idea that you do. Then why force it on a larger audience than you can ever reasonably hope to address? I have thought, Bro. Poe, that you could say more in fewer words than any other person that I ever knew. Then let us use a pure speech; speak as the oracles of God speak, and let us no more mar, with such phrases, the fair pages of the purest and best paper we have.—[E. L. L.

We are glad Bro. L. is watching us so closely. We need it, and our occasional error of this kind simply proves, Bro. L., that we are just like other men—liable to err. You have now discovered that even J. T. Poe commits an error sometime, just like Lipscomb, or Sewell, or C. M. Wilmeth. Even T. R. Burnett and C. McPherson make errors sometimes. We shall try to do better hereafter, but don't want Bro. L. to measure too closely.

DEAR BRO. POE: You have concluded long since that I have forgotten your letter. A man may offer excuses for anything—yes, even for not serving God. I will file mine and you can measure their worth. Your letter was received just as I was striving to finish up my house. I was building the fourteen chimneys to it, hauling brick, hurrying up workmen and moving, and making bedding to replace the burn out, etc., for I forbear to call up further recollection of these days of trial. Well, I was lying bed a little bit ago, for it is still not light, and ruminating over the subject of evangelizing Alabama. Your proposition came up and then I recalled the promise oft made to myself to write you. I will be glad to meet you at the place you suggest, unless something of a forbidding nature prevents. I want to do much work in Alabama, and cause much to be done in the next few years, the Lord willing; and I am satisfied he wills it if done in the Spirit. Time rolls on and we are carried in its rapid current. It is but a few years since I saw you, but they are years full of events. Change is marked upon everything. I do not feel that I am even the same man that I was; whether the change is for better or worse, God knoweth. It is said by physiologists that a man changes his entire material nature and all his machinery is renewed every seven years. Well I have made this change then since I saw you, and were you to see me, or I you, a different being would present himself, so they say, but, as a general thing, the same moral and mental being is on hand. Sometimes, however, changes are even made here. I often live parts of my Texas life over again. I visit your family again, and see them in turn. Please mention them one by one, name by name, and I will get out their pictures and study them over again. When you get to Mrs. Kirby please tell me how her Methodism holds its own. Ask her if she has ever answered any one how it was the Lord sanctified and cleansed her with the washing of water by the word. I would enjoy a visit to Huntsville. My wife is anxious to visit Texas, but children come so fast at our house that she is confined to the nursery. We have ten little girls and have been married only four years. I do not know what are the signs of the times. Well I was burned out; it gave me a severe blow, but the Lord helping, I will work out of it. I am in the midst of work and confusion and novice and bustle all the time. We have on our roll 153 names and 147 in daily attendance. These all I must manage and keep busy, besides seven teachers, and hear my classes regularly. Well I will not be censured for indolence, but mankind pour upon me accusations of many other things. I read with interest your work in Texas; glad to see what you are doing. There are many new names among your workers, I see. What is the matter with the preacher? Well I wrote the above early this morning; it is now nearly one o'clock; I have just eaten my dinner and feel like a nap, but no time for it. Love to all.

J. M. BARNES.

DEAR BRO. POE: As the year is about closing, and I have not made any report for the year, I have thought I would give a brief account of my labors, as some might be interested and encouraged thereby. And first, as to the points. Bald Prairie, Robertson County, Texas, preached thirty discourses with twenty accessions; some by confession, others were reclaimed. The oldest was seventy, the youngest fourteen years of age. Tidwell, ten discourses, seven added; one however has gone back to help her husband serve the wicked one. Troy, eighteen discourses; three by letter, two withdrawn from, two deserted. So you see, the devil beat me at this place. Franklin, twenty-four discourses, no additions and no withdrawals. They paid me $100.00 for my services. Camp Creek, four discourses, one addition. Macy, ten discourses, three added; one by confession, one from the Baptists, one from the Methodists. I think, however, from what I have learned, the last named is gone back. Walnut, thirteen discourses, seven added. I believe all of the seven perhaps were converted by Bro. Levi Speers. Boon Prairie, eleven discourses, one united with us from the Baptists, one made the confession but backed out, and then the devil laughed. Beck Prairie, two discourses, no additions. Morgan's school-house, three discourses, which makes one hundred and twelve discourses in Robertson county, with forty-one accessions. High Prairie, Limestone county, forty-four discourses, with ten additions. One, however, has gone to the Methodist church. His father was a minister in that denomination and perhaps he wanted to travel that feeling route. Furgerson Prairie, nine discourses, six additions. Morgan Wells, nine discourses, three added by baptism. Wortham, thirteen discourses, seven added. Thornton, one discourse. Eanon, Freestone county, thirteen discourses, three added. Brewer Prairie, nine discourses, one added. Newhope, six discourses, none added, making in Limestone and Freestone one hundred and three discourses, and thirty additions.

B. P. S.

DEAR BRO. POE: I will give you a short account of what I have been trying to do since you was at my house during the State meeting. I have been trying to preach the gospel at odd times—such as I could spare from my other work. I have preached sixteen discourses in all. I have baptized two, had three from the Baptists and two by letter. I have built up two good Sunday-schools, and have greatly improved the spirituality of the brethren in three or four places in the surrounding country.—[William M. Hale, Bryan, Texas, January 3, 1885.

Rates of Advertising in Gospel Advocate

One inch, one insertion	$ 60
One inch, one month	2 00
One inch, three months	5 00
One inch, six months	7 50
One inch, twelve months	12 50

A discount of 10 per cent. on these rates for order of $25.00; 20 per cent. for order of $50.00; 30 per cent. for order of $100 00.

Note these Rules Carefully.

(1) Write only on one side of your paper.

(2) Write your name, post-office, county, and State, plainly.

(3) When changing your paper, give the office from which you change, and the one you wish it changed to.

(4) When ordering a book, give the name, edition, style of binding, and price, as near as possible, and state plainly HOW and WHERE you wish it sent.

(5) Gospel Advocate is $2.00 per year; $1.00 per six months; Clubs of $10, one copy free.

(6) Write very plainly, and make the clerks and printers happy.

Josses in American Homes.

The Rev. C. P——, for many years a missionary to China, after his return to this country, was one day vindicating the character of the Chinese to some of his friends, calling attention to their natural amiability, kindness of heart and filial devotion.

"But what does all that count for?" said a lady who was present. "As long as the heathen has his miserable little joss, which he carries about in a box and sets up behind the door for worship, what hope is there of elevating his ideas or purifying his moral nature?"

"Have you no joss?"

"I?" she exclaimed, indignantly.

"I find in almost every American family," said the missionary, calmly, "something set up for worship, which is not God. The whole thoughts, conversation and efforts of the family are given to its service. Sometimes it is this," touching the picture of a popular candidate; "sometimes this," pointing to a fashionable hat; "but oftenest this," taking out a silver dollar.

"There is no harm in these things, you think? Neither, in itself, is there in a Chinaman's joss. It is only when he makes the idea which it represents control his whole life, that it enters into his nature and shapes his character. It is for you to say whether you have a joss or not."

The missionary stated the fact sharply. But in how many American homes are money, or fashion, or political aspiration, the motive power of life; idols which have thrust Christ and his teaching out of sight?

Where a man's treasure is, we will find not only his heart, but his thoughts, his daily talk, his actions. They are all so many sign-boards, pointing the casual passer-by to the temple where his soul worships.

For this reason the oldest or the youngest of our readers would do well to notice what is the topic which comes oftenest to his mind and tongue at the family table, or his work, or his gossip with friends. If the whole family centre around the same subject, they can form a tolerably fair guess as to the joss set up in that house.—*Companion.*

No man's spirits were ever hurt by doing his duty. On the contrary, one good action, one temptation resisted and overcome, one sacrifice of desire and interest, purely for conscience' sake, will provide a cordial for weak and low spirits beyond what either indulgence, diversion, or company can do for them.

The Last Dance.

During the occupancy of the city of Moscow by the French army, a party of officers and soldiers determined to have a military levee, and for this purpose chose the deserted palace of a nobleman. That night the city was set on fire. As the sun went down they began to assemble. The women who followed the fortunes of the French army were decorated for the occasion. The gayest and noblest of the army were there, and merriment reigned over the crowd.

During the dance the fire rapidly approached them; they saw it coming, but felt no fear. At length the building next to the one they occupied was on fire. Coming to the windows, they gazed upon the billows of fire which swept the city, and then returned to their amusements. Again and again they left their pleasures to watch the progress of the flames. At length the dance ceased, and the necessity of leaving the scene of merriment became apparent to all. They were enveloped in a flood of fire, and gazed on with deep and awful solemnity.

At last the fire, cummunicating to their own building, caused them to prepare for flight, when a young officer, named Carnot, waved his jeweled hand above his head and exclaimed:

"One dance more, and defiance to the flames."

All caught the enthusiasm of the moment, and "One dance more, and defiance to the flames," burst from the lips of all. The dance commenced; lounder and louder grew the sounds of music, and faster fell the pattering footsteps of dancing men and women, when suddenly they heard a cry: "The fire has reached the magazine! Fly—Fly for your life!" One moment they stood tranxfixed with terror; they did not know the magazine was there, and ere they recovered from their stupor the vault exploded; the building was shattered to pieces, and the dancers hurried into a fearful eternity.

Thus will it be in the final day. Men will be as careless as these ill-fated revelers—yea, there are thousands and tens of thousands as careless now. We speak to them of death, the grave, judgment, and eternity. They pause a moment in their search for pleasure, but soon pass into the world and its forgetfulness as before. God pleads with them in their sickness, but no sooner are they restored than they forget it and hurry on. Death enters their homes, and the cry is heard, "Prepare to meet thy God!" but soon like Carnot, they say, "One dance more, and defiance to the flames," and hurry on. The Spirit of the living God speaks powerfully home to their hearts, and they shake, tremble, and are amazed; but, earth casts its spell around them, and sings to them its songs, and with the cry, "Time enough by and by," they speed on, stifling the voice, till often, ere days or months have passed, the bolt has sped, the sword has descended, the Judge has come, and the soul is lost forever—lost! lost!! lost!!!—*Ex.*

To cure us of our immoderate love of gain, we should seriously consider how many goods there are that money will not purchase, and these the best; and how many evils there are that money will not remedy, and these the worst.—*Colton.*

AMERICAN NATIONAL BANK.

CASH CAPITAL, - - - - $1,000,000.

Board of Directors.

E. W. Cole,	John M. Lea,	A. W. Harris,	John Woodard
John G. Houston,	J. Kirkman,	M. Burns,	J. A. Pigue,
J. F. Demoville,	Rev. Dr. R. A. Young,	T. A. Atchison,	C. E. Hillman,
John Orr,	V. L. Kirkman,	W. G. Bush,	W. W. Berry,
Byrd Douglass, Jr.,	R. L. Weakley,	W. H. Jackson,	Wm. Porter, Edgar Jones.

This Bank has united with it the **THIRD NATIONAL BANK** of this city, and has increased its Capital Stock to **$1,000,000** With increased facilities in every particular, it can confidendently assert that it will offer superior advantages in all departments of Banking to its patrons and friends.

JOHN KIRKMAN, President, EDGAR JONES, Vice-President,
A. W. HARRIS, Cashier. JOHN M. LEA, Vice-President.
E. W. COLE, Chairman Executive Committee

P. A. SHELTON,

DEALER IN

STAPLE AND FANCY GROCERIES,

Flour, Bacon, Lard, Tobacco and Cigars, Country Produce, Queensware Glassware, Tinware, Lamps and Trimmings.

No. 96 BROAD STREET, - (Second door from College,) - **NASHVILLE, TENN.**

Special Attention Given to Filling Orders.

SOLE AGENT FOR "RINGLEADER" FLOUR.

S. B HOGAN. J. S. HOPKINS.

HOGAN & HOPKINS,

Dealers in Custom-Made

BOOTS & SHOES,

We sell the very best makes of Boots and Shoes, and endeavor to make the prices so that no one can possibly sell cheaper than we do.

20 Public Square, - - Nashville, Tennessee.

SALESMEN.—Sam. R. Hopkins. L. D. Simmons, William Mayes,

ATTENTION, HOLIDAY BUYERS!

DUDLEY BROS. & LIPSCOMB,

In their complete assortment of HARDWARE, have many things suitable for nice

CHRISTMAS PRESENTS!

E MENTION A FEW:

Rogers' Fine Plated Knives, Forks, and Spoons, and beautiful Carving Sets, for the housekeepers.

Jos. Rogers & Son's Fine Morocco Ladies' Cases, containing Pearl Pen-knife, Scissors, Crochet Needle, Nail Cleaner, Shoe Buttoner, etc., for sisters and sweethearts.

Fine Breech-loading Double Guns, Hunting Coats, Game Bags, Pocket Cutlery, and Razors, for the gentlemen.

Fine assortment of Breech and Muzzle-loading Single Guns, Target Rifles, Jack Knives, and Boys' Axes, for the boys.

Nice Pen-knives and Scissors for the girls, Express Wagons for the little folks, and a Moiet Set, consisting of Knife and Fork on card, for the baby. MERCHANTS SHOULD TAKE HEED.

DUDLEY BROS. & LIPSCOMB,

84 and 86 Broad Street, - - Nashville, Tenn.

PASCHALL, FALL & CO.,

WHOLESAL

HARDWARE, CUTLERY, IRON, WAGON MATERIAL, ETC.

Fishing Tackle.

Nos. 57, 59 and 61 South Market St.,
NASHVILLE, TENNESSEE.

Our Prices are Very Low.

Agents for Chicago Scale Co.'s Platform and Wagon Scales.

THE GOSPEL ADVOCATE.

NASHVILLE, TENN., JANUARY 21, 1885.

CONTENTS:

Why Do We Fail to Understand God's Will?..... 33
T J. Eastes..... 33
Man-made Institutions..... 34
Disappointments..... 34
Obituaries..... 34
1884-1885..... 35
Notes..... 35
Evangelizing..... 45
Josses in American Homes..... 37
The Last Dance..... 37
Another Effort for the Societies Considered..... 38
Queries..... 38
Gentleness and Seriousness..... 39
Our Words..... 39
Items and Personals..... 39
Conversion and Regeneration..... 49
Church Matters, Good Meetings, Etc..... 40
Jottings from Greensville, Texas..... 42
To the Christian Brethren and Sisters in Louisiana..... 42

TEXAS WORK AND WORKERS.

Notes and Correspondence..... 36

HOME READING.

For Baby's Sake..... 44
Two Pairs of Eyes..... 44
Home Topics..... 44
Read This, Girls..... 44

ANOTHER EFFORT FOR THE SOCIETIES CONSIDERED.

EXACTLY RIGHT.—In justifying himself in using "printer's ink" to get out a large congregation at Murfreesboro, Tenn., Bro. Jas A. Harding says:

"The apostles assembled multitudes to hear them; they gave no instructions as to how they did it: we are commanded to preach and we are at liberty to use any means to assemble audiences that does not conflict with any of God's instructions or appointments. Had the heavenly Father given definite instructions concerning the way of assembling the people, we would have been limited to that way. . . .

I oppose a thing not simply because it is new, but only when it interferes with the Lord's way. When God directs a thing to be done, but gives no instructions or limitations as to how it shall be done, we are to exercise our best judgment and discreation in obeying the command.

Here is the only place in religion for expedients that I know of."

This is the correct position. It is the position we have been contending for all the while. Where God has given definite instructions as to the way of doing anything, we are limited to that way. Where he has left us uninstructed as to the way, we may use the way that seems to us best, provided that we infringe no divine law. "Here is the only plea for expedients." Now, we understand that God has left us uninstructed as to *how* we are to go into all the world and carry the glad tidings to all nations. The ways and means are not things on which he has not legislated. Our missionary conventions are the "exercise of our best judgment and discretion in obeying the command." Now, apart from any unwise measurers that these conventions may adopt, do the conventions themselves necessarily "interfere with the Lord's way?" If they do, they should be abandoned. If they do not, then according to Bro. Harding's own rule, they are legitimate. Since we are at liberty to have all such things that do not "interfere with the Lord's way," if Bro. H. holds that missionary conventions do thus interfere and infringe divine law, it is his duty to show that such is the case.—*Old Path Guide.*

Let us try the societies by this rule which the *Guide* admits to be "exactly right." Is it a good idea to use printer's ink, to advertise, in order to secure audiences? Yes. Would it have been good in the times of the apostles? Yes, certainly, if there had been any such thing, and doubtless they would have used it. There was no printing machinery and of course they used none. They did not use newspapers and printed circulars, but they wrote letters and ordered them to be read to the congregations and then sent on to other places that others might read them. But how about the societies? Did they not have societies for spreading the gospel? Yes, the congregations of the Lord, the churches. They might have had the missionary societies of Judea, the General Convention of the Churches of Galatia, and the Christian Women's Board of Achaia, and, over and above all, the General Missionary Convention of the World; but they did not have any such institutions. There is no reason why they might not have had such co-operations, if they had been desirable; but the Holy Spirit did not see the need of them. Will Bro. Allen, or any one on the *Guide's* staff, give us a reason for the societies now that was not equally good in that day? If such a reason can not be given, we must suppose there is no good reason for them now, or else that men are wiser than God.

But the Spirit did see the need of societies and did institute the churches. Now I claim that as God has legislated in the matter, as he has given us a work to do and societies through which to do it, and as the apostles and inspired evangelists did this work through these institutions, we are limited in this way.

But now a word or two concerning these human institutions that the *Guide* loves so well. I have called attention to the fact that the Foreign Society supports as one of its missions the church of nearly five hundred members presided over by the "Rev. W. T. Moore, M. A., in London, Eng. The music of this church is led by a choir with an organ. I suppose this is true of the other mission (?) points in England.

Bro. Allen, Bro. McGarvey and others believe the use of the organ in the congregations to be "unauthorized and sinful;" yet they support the society that supports the organ. The leaders of the society, such as Isaac Errett and others, have such a perfect contempt for their convictions that they regard them not at all, but freely allow their missions to do these things: and it seems that these brethren who believe the use of the instrument in the congregaeion to be "unauthorized and sinful" have so little regard to their own conviction that they freely give the money that God has put into their hands to sustain that which they understand to be unpleasing in his sight.

Be it remembered, too, that those infants still remain as life members of the General Convention. Although some of the convention gentlemen became very angry because I told about their receiving them, and one of them, F. M. Green, accused me in the harshest way of falsifying in saying they had been received, although it was admitted by such men as Allen, Yancy, Williamson, Walden and hosts of others that they were received, and that it was wrong that they should have been, they remain as life members to this day, except Bro. Williamson's son. Prof. Neville, who tells me that he is not a member of the Christian Church, is a life director of this society; he was received in violation of its constitution, and is retained to this day. Now if I believed it to be legitimate to operate through human institutions in preaching the gospel, I could not work in such affairs as these. Why don't these brethren demand that the wrongs be made right?

How much better to work through the Lord's institutions just as did the inspired men of old.

J. A. HARDING.

While we hold up the truth valiantly and nobly, let us have no sharp shooting, cutting and slashing, just for victory. While we become skilled in polemical writing, let us write from the love of truth, and not victory. A man can stand as firm as a rock to his convictions, and yet use no abusive language in upholding those convictions. Will our scribes note this?

QUERIES.

Please explain in the ADVOCATE, the 8th and 9th verses of the 16th chapter of Luke.—[Lenora Vick, Roanke, Texas.

If those brethren who ask explanations would write out the verses they ask about, it would save us much trouble, and would keep some of them from going to the waste basket. We do not always have time to look them out.

The verses here alluded to are these: "And the lord commmended the unjust stewart, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, make to yourselves friends of the mammon of unrighteousness; that, when you fail, they may receive you into everlasting habitations."

It was the master of the servant that commended him for his sharpness, not for his honesty. He had acted for his own interest, and had secured it, by defrauding his master. But Jesus means that his disciples shall use the mammon of unrighteousness, earthly goods and money, so as to make God and Christ their friends, so that when they fail, die, the Lord may receive them into everlasting babitations, into heaven. If Christians will so use their earthly possessions as to honor the Lord with them, they make God and Christ their friends, and these alone can receive them into everlasting habitations.

Will you please explain John 3: 8? We have it in our lesson, and there is some difference on it.—[R. S. Price, Hillsboro, Tenn.

The verse is the following: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit." This verse is a prophetic allusion by the Savior, to the work of the Spirit of God in conversion. To ascertain therefore how the Spirit did this work, the best way is to go to the second chapter of Acts, where the Spirit came, and began the work, and there learn how it did it. When we go there, we find that it came miraculously upon the apostles, that they were all filled with it, and began to speak as the Spirit gave them utterance. Thus the Spirit spake, through the apostles, to the people in their own language. On that very day three thousand were converted by the Spirit. Not by some secret, mysterious influence, but by preaching the gospel, through the apostles, and teaching the people to believe, repent, and be baptized, promising pardon upon the doing of these things. And when people hear and obey these same words of the Spirit now, they are made Christians in the same way. So far as the Bible records, no man was ever made a Christian by any secret or direct influence of the Spirit upon his heart. But tens of thousands have been, and still are made by the words of the Spirit through the apostles. If all could realize the truth of this, there would soon be a wonderful revolution in the religious world on the subject of conversion. Preachers, and many of them too, are constantly teaching that sinners are converted by a secret, direct work of the Spirit upon their hearts, and use the above verse in support of it. The Savior had no reference to anything of the sort when he used the above language, as is plainly evinced throughout the book of conversions, Acts of apostles. Not one soul, so far as that book records, was converted as now thought, by a secret influence of the Spirit. Yet those who obey the teaching of the Spirit through the apostles are as thoroughly converted by the Spirit of God, as if the Spirit were poured directly into every one's heart for that purpose. E. G. S.

GENTLENESS AND SERIOUSNESS.

Among the writers of modern times, there are very many that do not combine these two qualities. Some try to get off wit and sharpness, which in print appears like slang, and manifests a want of that dignity and seriousness that should characterize the writing of one who would teach the sublime themes of the Bible, or would investigate Bible themes. Seriousness and sincerity accord well with the whole Bible, from beginning to the end of the word of God. No writer of the New Testament ever wrote one thing in any joking or undignified way. Young writers, especially, are too much inclined to indulge in an effort to joke, or to say sharp, witty things.

These things never show up well in print, and never fail to make an unfavorable impression towards the writer. The Christian religion is a dignified, serious subject; and should be so treated by all who write upon it.

Personal thrusts and sharp allusions should be carefully avoided by those who engage in religious controversy.

And we intend to try to keep the ADVOCATE as free from these things as possible. We have an article on hand now that has so much of this that it will not impress the readers very favorably, if we publish it as it is, toward the writer of it. If he would re-write it, and leave all his wit and personal hits out, he would do himself a very great favor. He may only intend what he says for innocent wit; but that does not show up that way in print. We see too much of this to look well in almost all the controversies going on between brethren. To leave all this out would interfere with no man's argument, while his productions would show up so much better to the readers. E. G. S.

NOT WATER BAPTISM.

For the benefit of Bro. Estes, we publish the following item from the *Christian Messenger* of Jan. 14, published in Bonham, Texas. This will show the Elder that there are Baptists in Texas also that deny that sixth of Romans means water baptism.—E. G. S.

"Elder T. J. Estes, a prominent Baptist minister of Tennessee, says in the *Baptist Gleaner*, that the peeachers of his church are a unit on the fact that the baptism in sixth chapter of Romans is water baptism. Elder Estes is in error. The editor of the *Messenger* had a debate with a prominent Baptist minister in Texas, who denied that there was a drop of water in the entire chapter. He had to deny it, or admit that by water baptism we are baptized into Christ."

OUR WORDS.

Words are the signs of ideas. Without the use of words, many of the grandest and noblest ideas that have blessed humanity, would have perished without effect. Words hold our ideas together. By the use of words, one idea is retained while we grapple with others. Our words convey our ideas to others, and we should be careful always to select the purest language, for it is an index to the inner man. "Out of the abundance of the heart the mouth speaketh." We should weigh our words very carefully. We know not what they may bring forth. "Behold how great a matter a little fire kindleth!" "Words fitly spoken are like apples of gold in pictures of silver." Bright rays of rich, mellow sunshine have poured into many a soul from words fitly spoken. The disconsolate spirit and aching heart have often been revived by a word in kindness spoken. Reader, speak kindly. It will cost you nothing, but will bring you a rich fruition of happiness. Mothers, speak kindly to your children. Let one and all remember the value of words. Never speak harshly. It will only fill a soul with bitterness, cause you to lose a friend and lessen your own chances of life everlasting. For by thy words thou shalt be justified and by thy words thou shalt be condemned." Words can never, *never* die. They may reach around the globe and fill the nations of earth with gladness, when your final farewell to this world you shall have said. Let our writers, editors, and speakers be more cautious of their words. J. C. M.

ITEMS AND PERSONALS.

The circulation of the ADVOCATE is still growing rapidly.

We are receiving many kind assurances in reference to the work of the ADVOCATE, for which we are thankful.

We are anxious to run our subscription list to six thousand this year. Brethren, won't you work with us to this end?

Truth is the golden cord that binds all our righteous deeds into a fragrant boquet, on which the prefume of heaven dwells.

Brother, did you ever nod while listening to a political speech? How often do you go to sleep in church? Why the difference?

The *Texas Christian* has this to say of our senior editor: "The better one becomes acquainted with Bro. Lipscomb, the more they admire and love him."

Marrried, January 1, 1885, at the residence of the bride's parents, by E. G. Sewell, Frederick Welck and Elizabeth Glaus. Joy be with the happy pair.

Bro. Caskey's house was recently destroyed by fire. The house was rented, but many valuable goods, including his library and fifty copies of his new book, were burned.

Bro. T. B. Larimore is still working away at Mars Hill, striving to prefare young people for usefulness. We hope the brethren, especially those of his section, will patronize him liberally.

J. H. Daniel, at Blackland, Rockwall County, Texas, is agent for the ADVOCATE in his section, and we hope the brethren will subscribe liberally through him in that section, for the GOSPDL ADVOCATE.

It is stated in some of the papers that Bro. C. C. Cline, of Kentucky, was badly hurt the other night at home, by the bursting of a retort in which he was generating oxygen gas. We hope yet to hear that it was not as serious as reported in the Louisville *Post*.

Bro. J. H. Wells, from Palestine, West Tennessee, brightened our office the other day with his presence, and a list of subscribers. Several others have done the same thing, among them, brethren S. T. Sparkman, and J. A. Little. We always give such visitors a hearty welcome.

Brown Godwin, Florence, Ala., writes: "On the last day of December, 1884, at the residence of the bride's mother, in this county, (Lauderdale,) Bro. George Creasey and Sister Mattie Anderson were united in marriage. May they live long, pleasant and profitable lives, and finally be wafted home to heaven."

Bro. Andrew Perry desires a position as preacher and teacher. He writes: "I am able to teach Algebra, Phsiology, Zoology, and Rhetoric, in addition to the studies required by law." He is no longer only a part of a man, having recently taken unto himself a "better half." The fortunate one was Miss Eunice Downs. If it is not too late, we offer congratulations, and expect more work of Bro. Perry than ever before.

Married, January 14, 1885, at the residence of George E. Cooper, in East Nashville, the bride's brother-in-law, by W. J. Loos, W. H. Sewell and Mattie Sweeney. Many good wishes and hearty congratulations were given the happy pair, as they thus entered upon their new relationship of life.

The readers of the ADVOCATE will remember that Bro. W. Lipscomb, one of the oldest educators of this part of the country, is still runing his school at Owen's Station, and with his experience no one can doubt his ability to train the young. Send your children to him, and they will be well trained.

Bro. H. F. Williams writes: "We are torn up to move to-morrow from Cyruston to Good Springs, Giles County, temporarily. A position as preacher or teacher would be gladly filled." Bro. Williams and I were classmates at Mars Hill together, and I know him to be well qualified for the positions he desires.—[J. C. M.

Owing to the rush of business the first part of the year in our office, and everything to attend to for a time, we have had but little time to write thus far this year. But matters are assuming a shape now, that will give me more time. Bro. McQuiddy is becoming initiated into the work, and we expect Bro. Lipscomb back from Texas soon, so we will have more time to study and write.—[E. G. S.

Bro. J. E. Scobey, now connected with South Kentucky College, recently paid us a visit, who has for many years past been laboring hard and successfully in the work of female education. Young ladies that attend that school have the opportunity of boarding with the family of Bro. Scobey, where they will be well guarded and cared for. See advertisement of South Kentucky College running in ADVOCATE.

Bro. A. T. Seitz, president of Burritt College, was in the city for a few days last week, and took in the ADVOCATE office among other places visited in the city, bringing a list of subscribers for us. Bro. Seitz is a very tall, dignifie l looking Christian gentleman, and just fitted up for the position he occupies, and is doing much good in the cause of education, intellectual and moral. See advertisement of "Burritt College" on another page.

Bro. V. M. Metcalfe, (Uncle Minor) paid our city a hasty visit the other day, on his way South again. He was, as is usual with him, in excellent spirits, and manifesting his accustomed interest in the success of the ADVOCATE. We hope the children will note his proposition, and go to work. He does not make the offer as a prize, but only a little remuneration for their work, and to try to encourage them to work in a good cause. Send on your lists, and you will hear from "Uncle Minor."

How many of us create our own burdens. When the women were approaching the sepulchre, at the early dawn, their trouble was only imaginary. Through their tears they saw only the ponderous stone laid at the door of the sepulchre, hence in great preplexity they asked, "Who shall roll us away the stone from the door of the sepulchre? With proper conceptions, walking by faith and not by sight, how different the journey would have been! Instead of gloomy forebodings and sad hearts, it would have been cheerful spirits with rays of serene light. Where they expected the difficulty, they found a ministering angel. So it is with the great preponderance of our troubles—they are only imaginary. Let us walk by faith and they will often disappear as the morning dews.

CONVERSION AND REGENERATION.

Text: "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking, as newborn babes, desire the sincere milk of the word, that ye may grow thereby." 1 Peter 2: 1-2.

Once upon a time when I was making my pastoral visits in Fayette County, Ky., a young sister took me on quite a surprise by saying, "Well, Bro. Sewell, I have pretty well concluded just to ignore my conversion and try to be converted over again." Is that so, said I, in surprise? On what ground have you come to such a conclusion as that? "Well," said she, "I can soon tell you; I take it for granted that if I had ever been converted, I should afterwards have been just what I ought to be. But I am so painfully conscious of what I lack of being just what I ought to be, that I think surely I was never converted." I then requested her to hand me her Bible, which she was holding in her hand. I proceeded to read the last nine verses of the chapter immediately preceding the text above quoted. Pausing, I asked her if she supposed the persons addressed there had ever been converted? Of course they had, she replied. Well, said I, do you suppose they were just all they ought to be? I *suppose* they were, of course, said she. I then went on and read the words of my text, and then said, Well, what do you think now? After thinking a moment she exclaimed, "Well, I declare!! Why that passage throws a whole flood of light on my case. Now I know exactly what to do; and that is not to ignore my conversion, but try to grow and get better gradually, by learning my duty better and doing it more faithfully."

Now I am fully convinced that there are many, many sincere people in all the churches and out of all churches, exactly in the same dilemma with this young sister. They have been taught that conversion is a complete change from the love of sin to the love of holiness—a thorough renewal of the whole character, and that the whole work of regeneration is an instantaneous work. Now, no man who believes this ought to object to Mr. Barnes, the mountain evangelist, for he only carried this doctrine to its legitimate results, and was more consistent with himself than many who opposed him, and said a good many good things, which they never say.

Once I was talking with a preacher and had occasion to say something about the importance of getting our hearts right, when he replied, "Yes, and that remark opens the way for me to speak of the doctrine of our creed, which is that the very moment when a man trusts Jesus Christ his whole nature is entirely changed, so that all disposition to sin is entirely taken away and wiped out clean." But just as he was finishing that sweeping declaration, he stepped back suddenly, as if he were startled by his own words, and then he said, "And yet, some how or other, I *still* sin!!" And well he might have said this; for without fear of successful contradiction, I declare that whoever teaches that doctrine, teaches what is contrary to his *own* experience and the experience of *all the world*, and contrary to the *Bible and sound reason*. For more than twenty years past, I have been publicly calling for a single person whose experience will justify this doctrine of an instantaneous change from evil to good, from the love of sin to the love of holiness. In making this call, I am careful to state that it must be a person who had long indulged in wicked and villainous habits, committing sin with a hearty gusto, and confirming himself in it. Then, such a character should be converted under the preaching of the gospel, or by the direct power of the Holy Spirit, and in the act of conversion should be so thoroughly regenerated as never to have the slightest disposition to go back into his former habits. And not only ought we to find one such case, but innumerable ones, if the doctrine of instantaneous regeneration be true. If one such case could be found, we would have to admit that it was a stupendous miracle. And if God can make one such conversion by miraculous power, why don't he convert every body that way, since he says he has no pleasure in the death of the sinner? Why could he not convert not only all the world, but even hell itself? And if he could, why does he not do so? Echo answers, Why?

The plain fact is, there are no such sudden transformations of character. And yet every genuine conversion has the appearance of being just such a transformation for a short time; longer with some, and shorter with others. When I was a boy, I observed that one of the most common things told by people when they were telling religious experiences in order to join the church was this: They would say "I thought when I first found peace that I would never sin again." But they always went on to say that their former states came back upon them with such power as to make them doubt whether they were ever converted at all. And I observed that the preachers always told them that it was one of the best signs that they were truly converted, for them to doubt. But that did not strike me as very good logic, to say I believe because I doubt. Yet it may be in a certain sense true; for faith is strengthened by templations, and these are often attended with doubt. Indeed doubt is one of the most prominent symptoms in some of the worst forms of temptation.

But to return to the point before us. There is a reason why the change in a new convert seems, both to himself and to others, to be much greater than it really is. Good and evil are as opposite to each other as heaven and hell—opposite as the Lord and the devil. The nature of this opposition is such that both cannot be active in the same mind at the same time. Both good and evil may dwell at once in the same mind, but they cannot both be *active* at the same time. Now, there is some good in all of us before conversion. If there were none, we could never be converted. If God could convert a man who had not so much as a germ of good in him, then he could easily convert the devil and his angels; and it would be a libel upon the divine character to say he could convert the whole world, or the devil himself, and yet will not do so. Now, when the good that is in us, is enlightened—for good without truth is blind—and aroused to activity by the preaching, the prayers, the exhortations and the songs of the church, then, since the good within us is aroused and has become intensely active, the evil is apparently driven out as though it had skulked away into some dark cavern in the secret recess of the soul, and entirely disappeared. Just as the devil could not stand before the Lord when he met him in temptation, but, as Luke expresses it, like lightning fell from heaven, just so evil is cast down in the soul when good is exalted.

This causes the appearance that we are entirely cleansed from sin. But the good in a new convert is represented as a newborn babe, and not able to continue in a state of such unaccustomed activity. It must have rest,—yea sleep, or it would perish. It must not be worked to death, as it sometimes is by a too long continued state of religious activity. When this happens, the devil (or the evil) that was cast out of the man brings in seven others, and they enter in and dwell there, and the last state of that man is worse than the beginning. These long religious excitements are dangerous things, especially to those who have but little good in them to begin with. But the evil is not at once extirpated even with those who stand the firmest in the new life. From time to time all our evil states return, and they never cease to return until all the evils are one by one subdued. Just as the Lord said he would only drive out the Canaanites before Israel little by little, as fast as they could multiply and occupy the land, so he can only drive out the evil elements out of the promised land of the soul little by little as good principles are multiplied within us to occupy the place of the evil. Apparently, then, the character is transformed by conversion. Really, though, conversion is but the beginning of the process by which this transformation of character is effected. Hence Paul exhorts the Roman brethren, long after their conversion, not to be conformed to this world, but to be transformed by the renewing of their minds. And Peter in our text exhorts his brethren after they were converted, "To lay aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking, and as newborn babes, desire the sincere milk of the word, that they may grow thereby."

Now I do not think we preachers have fully realized how hard a thing it is to get this idea of instantaneous regeneration out of the minds of the people. Nor do we very early in our own lives realize how hard a thing it is for us personally to carry out the instructions of our text, and make a clean sweep of all the inveterate evils that have taken root in our hearts and minds. We all need more self-denial, more self examination in the light of the truth, and more daily repenting. Repentance cannot be done by the wholesale, but from the very nature of the case, must always be done by retail. Little by little the power of sin is broken. One by one we discover our sins and subdue them and replace them with good. I made these points once in the presence of a young sister in the church, and she remarked, "Well, it don't pay for me to examine myself; for when I do search out my sins and find them, they always beat me, even when I encounter only one of them at a time." Doubtless we all get beat in this warfare sometimes. But unless we fight on and renew the battle day by day, and tough it out to the end, we will not be saved at last.

C. W. SEWELL, SR.

CHURCH MATTERS, GOOD MEETING, ETC.

Last night I closed a good meeting here of about a months continuance. When I came, the little church was gone down. I am told we had over twenty immersions, and the church numbers over fifty members. This place, Constance, is in Boon County, Kentucky, five miles below Covington, on the Ohio river. The people are generally poor, and the place is called hard. We had solemn and good attendance, and good behavior. Many doubted my having any success. I said the hammer of God's word can break hard hearts, and the gospel of God's love can melt hard hearts. Much of the preaching now-a-days is not pointed and specific enough. Too much fine talk and moving men, if at all moved, by anecdotes. I find Christ crucified the best means to convert men. And I find plain but kind rebukes, and exposure of sins is the way to build up Bible religion One drawback in many places, is so many hymn books lately put out to make money; it costs much money and then we cannot all have the same books. And our modern books leave out or change many of our good old pious songs. I propose our good old Christian Hymn Book be re-published just as it is in as cheap a form as possible. Let all sing the good old tunes and songs of Zion. And we are told to sing with the spirit and understanding. For to sing any other way is mockery. So, as organs, fiddles and brass bands can neither sing in spirit nor understanding, to use them in praising God, is mockery—yea, blasphemy. If singing can be done by the unregenerate and by instruments, why cannot preaching and praying be so done? Do any say yes? Then I say, my friend, no inheritance in Christ. I am down on dancing, feeby playing, circus going, theatre going professors,—yea, I say no playing of croquet, chess, checkers by Christians. Paul says, "All things whatsoever ye do, in word or deed, do all in the name (by the authority) of our Lord Jesus Christ, giving thanks to God and the Father by him." Now if any say they can do the things above condemned, or any such in the name of Christ, and thank God for so doing, I say to such, You, my brother or sister, are in the gall of bitterness and the bonds of iniquity. O be admonished by one who has suffered the loss of all for Christ. I know my plain honesty will prevent ungodly churches calling for me. But God will approve of me, and so will the pious of all churches. Amen.

JAMES L. THORNBERRY.

Spent last Wednesday night with Bro. Thos. F. Mosely, Salem, Tenn. He has been confined to his bed for a month with a severe attack of Pneumonia. The disease has been arrested. With the good nursing and undivided attention of his devoted children, aided by superior medical skill, we can reasonably hope to see him restored to health. For many years he has been a faithful member of the church at Salem, and has always extended the hospitality of his home to the preachers with cheerfulness.—[T. C. Little, January 9, 1885.

You may depend upon it that he is a good man whose intimate friends are all good, and whose enemies are characters decidedly bad.

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.*

ROYAL BAKING POWDER COMPANY, 106 Wall Street, New York.

WORTHY

Of Confidence.

AYER'S Sarsaparilla is a medicine that, during nearly 40 years, in all parts of the world, has proved its efficacy as the best blood alterative known to medical science.

SARSAPARILLA (extracted from the root of the genuine Honduras Sarsaparilla) is its base, and its powers are enhanced by the extracts of Yellow Dock and Stillingia, the Iodides of Potassium and Iron, and other potent ingredients.

IS your blood vitiated by derangements of the digestive and assimilatory functions? is it tainted by Scrofula? or does it contain the poison of Mercury or Contagious Disease?

THE leading physicians of the United States, who know the composition of AYER'S SARSAPARILLA, say that nothing else so good for the purification of the blood is within the range of pharmacy.

ONLY by the use of this remedy is it possible for a person who has corrupted blood to attain sound health and prevent transmission of the destructive taint to posterity.

THOROUGHLY effective renovation of the system must include not only the removal of corruption from the blood, but its enrichment and the strengthening of the vital organs.

RELIABLE witnesses, all over the world, testify that this work is better accomplished by AYER'S SARSAPARILLA than by any other remedy.

BLOOD that is corrupted through disease is made pure, and blood weakened through diminution of the red corpuscles is made strong, by AYER'S SARSAPARILLA.

PURIFYING the blood and building up the system require time in serious cases, but benefit will be derived from the use of AYER'S SARSAPARILLA more speedily than from anything else.

MEDICINE for which like effects are falsely claimed, is abundant in the market, under many names, but the only preparation that has stood the test of time, and proved worthy of the world's confidence, is

Ayer's Sarsaparilla,

PREPARED BY

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

Sold by all druggists: Price 1; six bottles for $5.

AGENTS make over 100 per cent. selling new CORRUGATED

Reflecting Safety Lamp

which can be sold in every family. Gives more light than three ordinary lamps. **Complete lamp sent for 50 cts. in stamps.** Our *Perfect Coffee Pot* beats all others. Circulars sent free.

FORSEE & McMAKIN, Cincinnati, O.

NATHANIEL BAXTER, JR., President. THOS. PLATER, Vice President, J. P. WILLIAMS, Cashier. W. F. BANG, JR., Ass't Cashier.

THE FIRST NATIONAL BANK,

OF NASHVILLE, TENN. (Reorganized.)

Designated Depository and Financial Agent of the United States.

CAPITAL STOCK, - - - - - $500,000 00
UNDIVIDED PROFITS, - - - 190,000 00

Receives Deposits, Deals in United States Bonds and Local Securities, and Foreign and Domestic Exchange. Drafts drawn on all European points. Our facilities for making collections at all accessible points are unsurpassed.

CALVERT BROTHERS. **PORTRAITS!** In Crayon, in Oil and Water Colors. Ivory Miniatures, etc. Cole Building, Cor. Union and Cherry Sts, Nashville, Tenn.

THUSS, KOELLEIN & GIERS,

Successors to old Giers' Gallery,

PHOTOGRAPHERS!

139 Union Street, Nashville, Tenn.

GOOD CLOTHING!

Gentlemen and boys who desire GOOD CLOTHING at medium prices, equal in style and make to any custom work, should not fail to examine our stock before purchasing their Outfits.

HUNTINGTON, Clothier,

160 Church Street, - - - NASHVILLE.

SOUTH KENTUCKY COLLEGE,

HOPKINSVILLE, KY.

Midway between Nashville, Tenn., and Evansville, Ind., on the St. Louis and Southeastern Railway; connecting at Guthrie with Louisville and Memphis branch of the L. & N. R. R., and at Nortonville with the Chesapeake and Ohio R. R.

Spring Term Opens January 1st, 1885.

BUILDINGS NEW, HANDSOME AND COMMODIOUS;

103 feet long front; three stories high; with two wings, respectively 90 and 116 feet long. Fine study halls, provided with the best single seats; also splendidly appointed recitation, music, and art rooms.

THIS SCHOOL IS INTENDED FOR BOTH SEXES.

Prof. and Mrs. James E. Scobey so long connected with the Female Institute at Murfreesboro, Tenn., will have exclusive charge of the boarding department, in the College building, where only girls will be permitted to board. Young men and boys can find approved boarding houses near the College building, as well as in the family of Prof. M. L. Lipscomb. Pupils entering after the 1st of January, charged for only five months.

THE FACULTY

Is composed of five gentlemen and two ladies in the Literary department, two Music teachers, and a teacher of Art, and two lecturers, all of whom are experienced, successful teachers.

Mrs. L. F. Gates, who has been Matron at the Institute, Murfreesboro, will occupy same position in South Kentucky College.

In all the appointments necessary to a superior school, South Kentucky College stands in the front rank. For Catalogues, Announcements, etc., Address

S. R. CRUMBAUGH, Prest.
JAMES E. SCOBEY, Vice Prest.

BURRITT COLLEGE,

Spencer, Tennessee.

This institution, chartered in 1848, has now been favorably known for more than thirty years, for its discipline, both as regards education and government. Located on the Cumberland Plateau, it is free from epidemics. The water is pure freestone and chalybeate. The breezes of Summer are delightful and invigorating, and the gales of winter not too severe. The College buildings, recently enlarged by the Christian Brotherhood of Tennessee, are sufficiently commodious to accommodate a large class of young Ladies and Gentlemen. Spencer is ten miles South-east of Manchester & McMinnville Railroad.

TERMS:

Primary Department, per session.....	$ 7 50	Commercial Department, per session....	$25 00
Preparatory Department, per session....	15 00	Lessons, Instrumental Music...	$15 00 to 20 00
Collegiate Department, per session.....	20 00	Lessons in Art Department.....	2 50 to 20 00

Board and washing for males, per week, from $2.00 to $3.00; Fuel, light, and incidental expenses, per session, $10.00; Board (including washing, fuel and light,) females, per week, $3.00

The Spring Session of 1885, Begins Last Monday in February.

For further particulars, address— Prof. A. T. SEITZ, President,
W. H. SUTTON, Secretary Board of Trustees.

STILL LOWER!

Misses' Cloaks.

We are determined not to carry over a single garment, and have made another cut in prices:

Our	$12.00 Misses' Cloaks now.....	$8 00
Our	10.00 Misses' Cloaks now.....	7 00
Our	8.50 Misses' Cloaks now.....	6 50
Our	7.50 Misses' Cloaks now.....	5 00
Our	6.00 Misses' Cloaks now.....	4 00

Russians and Newmarkets.

Our	$28.00, $30.00 and $33.00 Russians now.....	$24 00
Our	$18.00, $20.00 and $22.00 Russians now.....	15 00
Our	$17.00 Russians now.....	13 50
Our	15.00 Russians now.....	11 00
Our	12.00 Russians now.....	8 00
Our	16.50 Newmarkets now.....	11 00
Our	14.00 Newmarkets now.....	9 00

Plush Wraps.

Our	$20 00 Silk Plush Cloaks, quilted satin lined, now.....	$16 00
Our	25.00 Silk Seal Plush Cloaks now.....	18 20
Our	35.00 Ex. Silk Seal Plush Coats very long, now.....	26 50
Our	42.00 Plush Newmarkets, 56 in. long, now.....	31 00
Our	55.00 Plush Newmarkets now....	38 50

Blankets! Blankets! Blankets! Blankets!

We don't want to feed moths this summer with fine wool Blankets, so have made STILL EURTHER reductions on them to close out stock on hand.

Our	$1.25 white Blankets, per pair, now.....	$00 95
Our	$2.75 white wool blankets, per pair, now.....	1 75
Our	$4.50 all-wool Blankets, per pair, now.....	3 00
Our	$5.50 white 11-4 fine wool blankets, per pair, now.....	3 50
Our	$6.50 white 12-4 fine wool Blankets, per pair, now.....	4 00
Our	$7.50 white 13-4 fine wool Blankets, per pair, now.....	5 50

Do not delay. You will never have a chance to buy Wraps or Blankets as cheap again.

LEBECK BROS.,

17 Public Square.

JOTTINGS FROM GREENVILLE, TEXAS.

The outlook here, though still gloomy, has improved some during the past year. The "faithful few" have become more zealous, and their number has increased from about ten of fifteen to some thirty or forty. During the past year several from the mere nominal professors, and a few from the world and sects, have cast their lot with us, and now all seem to be growing in grace and knowledge. We recently organized a good Sunday-school and Bible class, and are meeting for worship every Lord's day, preacher, or no preacher, when practical. Still a majority of the hide-outs of the city, despite many special visits and admonitions during the year, are hiding out, and remaining apparently as indifferent as if they were satisfied that there was no truth in the Bible, no hell, no heaven, no God. Covetous, disobedient, unthankful. unholy, heady, high-minded traitors, are they. "Better that they had never known the way." The Lord pity them!

Having labored in the capacity of evangelist and "pastor," after a sort, in this place regularly three-fourths of my time, and in Sulphur Springs one fourth during the past year, I now propose to be the Lord's free-man once more—to labor when, where, and as I please, to the best advantage, for the good of the cause; and whenever called, pay, or no pay, as formerly, trusting that the good brethren among whom I may labor will remember that "the Lord has ordained that they who preach the gospel shall live of the gospel," contract, or no contract, call, or no call.

We are much gratified, but not satisfied with the result of our humble efforts here and at Sulphur Springs; although not fully up to what was hoped for, all things considered, they are, perhaps, as good as could reasonably be expected. Many thanks to the good brethren and sisters of both places for their unmerited kindness to me and mine during our pleasant sojourn among them. In love with them all, and wishing them ultimate success in their Christian warfare, and that they may be successful in securing a more successful successor, I now voluntarily and affectionately resign my charge.

After lingering in poor health for several months, I was finally taken down very sick, of general billious derangement, on the 16th of November, and for some thirty or forty days my recovery seemed very doubtful; but, thank the Lord, I am now convalescing, and am able, once more, to write and labor a little. Several times in my life I have seemingly been as near Death's door; but this time the near approach of the grim monster gave me a hundred-fold more inexpressible horror than ever before; not as to my future state, but as to the homeless, helpless, destitute, and almost friendless state in which I *must*, after all, leave my dear, patient, Christian companion, and sweet, dependent children.

The physical pain and suffering I endured for many long, wearisome days and nights, while the dearest ones watched anxiously in awful suspense by my bedside, were nothing to compare with the mental agony induced by the consideration that, after having given my home and seven years' labor, and sacrificed *all* to plate my book—the "Great Legacy"—that it might be perpetuated, that much and lasting good might thereby accrue to the world, and that my dear family might have a means of support. But, alas! after all, it seemed that I must now lay down my life—die in horror and utter despair at the *very verge* of success while calling on the great, Christian brotherhood—but almost in vain—to aid me just a little in a laudable enterprise, adequate to said important, unselfish ends; and at the same time giving also good and valid reasons why I had gone as far as I had with it, and why I could go no further, and why I made the call for help.

Thus far a few brethren have nobly responded to my call by donating from one to ten dollars, as individuals and as churches. God will bless them. I yet lack $150 of being safe in ordering one thousand books published, to be paid for partly on time, in the arrangement recently made with the publishers; and I am still calling for donations, which can be appropriated until the first of May next, or longer. As further inducement to all to help in this good work, I now propose to improve the appearance of the book very much, and to reduce the price from $1.50 to $1.00, that its circulation may be greatly increased, and proportional good accomplished.

My protracted sickness has delayed the matter, but I expect to have it published just as soon as means enough are received to make the first payment, which I hope will be shortly.

Brethren, don't forget it: All money sent to me to Greenville, Texas, until may the 1st, as a donation to publish the fourth edition of the "Great Legacy," will be thankfully received, promptly receipted for, and strictly appropriated to that end.

On thanksgiving day, during my severe sickness, my family and I were much relieved and obliged by a thanksgiving present, amounting to some $25.00, from the kind hands of sisters Harris and Anderson, which they voluntarily made up among the good brethren sisters and friends of Greenville.

Dear brethren, let us all devoutly thank our heavenly Father for sparing us to enter into the year of our Lord 1885, and solemnly pledge ourselves to love him more, and serve him better this year than we did last Happy new year. More probably soon. Adieu. S. R. EZZELL.

ANOTHER CHANCE

For boys and girls to get a nice present for their work:

1. The boy or girl, fifteen years old or under, who will send ten new or old subscribers to the GOSPEL ADVOCATE, I will send them, free, one beautiful gilt-edge Bible.

2. The girl or boy, twelve years old or under, who will send five new or old subscribes, I will send them a beautiful Testament.

3. The girl or boy, twelve years old, or under, who will send one new subscriber. I will send them a photograph of Uncle Minor.

You may have from now until the first of April next to get up the clubs, and you can take advantage of the club rates offered by the publishers.

Send all communications and money to GOSPEL ADOCATE, Nashville, Tenn., and let them know you are working for Uncle Minor's premiums.

In addition to the above, the girl or boy who will send the highest number of subscribers, I will make them a suitable present they will be very proud of. UNCLE MINOR.

Brethren Lipscomb & Sewell, please keep the above offer in the ADVOCATE for at least one month, so that all the children may see my liberal offer and go to work. I am glad to report that a few have worked and sent in some subscribers, but I want to get up at least one thousand in this way. If you will all work with me, I will write more for you, and soon have our page full of interesting letters from the children and other uncles and aunts. Now let us, by your permission, *all* make a long, strong, hard pull, until the first of April, and every one will be surprised at the number of subscribers by that time.

Yours with Christian love,

UNCLE MINOR.

TO THE CHRISTIAN BRETHREN IN LOUISIANA.

Desiring to know more of my brethren, I drop a few lines to the GOSPEL ADVOCATE that it may meet the eye of some for whom it is intended. Being isolated as congregations, and scattered as brethren; and being poor generally in this world's goods, we are not doing the good we might do. Now, the only way I know to do better, is to co-operate, or work together. We cannot work together unless we know each other. This is the object of this communication. And now, brethren, if you are not dead or sleeping, will you not take hold of this opportunity to know more about the brethren in this land of sunshine. My address is Box 81, Homer, La. Where is yours? Will one elder in each congregation of Disciples in the State, please drop me a line and suggest some means of co-operation, that weak churches may be made strong, the strong ones confirmed and built up, and sinners pointed to the Lamb of God that takes away the sin of the world. and the knowledge of the truth presented to all? And we also desire that every preacher in the State communicate with us on this subject, and also report to the ADVOCATE, and let his whereabouts and that of his labors be known. This. of itself, might do great good. Again, we desire to know about the scattered brethren who are without church privileges, only one or two in a place—your surroundings, your wants, and what the probable result would be if you could get the desired help. Any sister that can give information as above, will be gladly welcomed to our circle of correspondents.

Now, don't be scared, for we are not a society, nor do we desire to get up one. But if we can become acquainted, and co-operate and throw our strength together, we certainly can do more for our own and the salvation of the world, than we have done, or are doing. If we would go everywhere preaching the word, our plea would move forward, the truth would reach almost every nook and corner in the land. But, brethren, we do not seem to be as zealous as Christians were in days of old for the spread of the gospel, and hence the necessity of union, co-operation, and a great deal of prompting and persuading, to induce each other to do what the love of the Master ought to call forth spontaneously. Brethren, let us lay our shoulders to the wheels of the car of salvation, and give a long push, a strong push, and a push all together, and we will soon see Louisiana on a boom for the truth.

In our communications, each should tell all about the churches in his knowledge, and give a short, concise history of the church, strength, condition at present, preacher, etc. If each will do that, and send to me or to the ADVOCATE, they will very materially benefit the cause.

In a few days I shall start for New Orleans, to attend the Exposition. I hope to see and become acquainted with the brethren there, and others from different parts of the country, who may be there, while I remain; of whom I will have something to say. It is my intention to travel over the State extensively before very long. and I wish to know where the brethren are that I may visit them for our mutual benefit, that we may be strengthened in love and good works.

One more thing I will call your attention to. The ADVOCATE should be placed in just as many hands in Louisiana as possible. It is worthy, sound, and exactly adapted to us. Let us do what we can for it. I will enclose a club in this for it. Who will excel me this year? Brethren, you that are taking the paper, show it to some brother; let him know how much it is worth. Show it to unconverted heads of families, that they may get literature worth reading for their families. Show it to the sects, and let them compare it with their own literature. If we will all work, we can more than double the list in this State this year. J. B. DAVIS.

GOOD MANNERS.

Good manners are not learned from arbitary teaching so much as acquired from habit. They grow upon us by use. We must be curteous, agreeable, civel, kind, gentlemanly and womanly at home, and then it will soon become a kind of second nature to be everywhere. A coarse, rough manner at home begets a habit of roughness which we cannot lay off, if we try, when we go among strangers. The most agreeable people we have ever known in company are those that are perfectly agreeable at home. Home is the school for the best things, especially for good manners.

WOMAN'S HOME DUTIES.

The man who considers that the home duties of a woman are inferior to the political work of a man, must be either a bachelor, or blind. The very highest qualities of the heart and intellect may be exercised by a mother, a sister, or an elder daughter, in watching over the physical, mental, and moral growth of the children in her care. Heroic patience, a vigilance that never tires, an adaptation of means to the end, a careful study of individual traits, a keen psychological insight, may find ample room for exercise within the four walls of even an humble home.

It is very desirable to be able to say beautiful things, or to pen smoothly-flowing sentences. Those that have the talents to do these things should use them thankfully in the Lord's service. But it is infinitely better to exhibit a spotless Christian life, which, like the shining of a fixed star, is to all who come within its light, a steady and perfect guide in all right ways.

NEWS OF THE WEEK.

DOMESTIC.

Chattanooga talks of a new bank.

President Arthur was to visit the New Orleans Exposition about the 15th of this month.

Some apple trees in Kansas are said to have borne three crops of apples this year.

A special from Bristol, Tenn., states that Mrs. Jennie Doll shot and killed her brutal and drunken husband.

Capt. John Allison, of Washington county, is the nominee for Secretary of State. Pillow was second in the balloting.

On motion of Mr. Young the bill was passed authorizing the construction of a bridge across the Mississippi at Memphis.

There were 445 failures in the United States reported to Bradstreet's during the week, three less than in the preceeding week.

The dopot of the L. & N. R. R. was destroyed by fire last Saturday night, Link's hotel and a considerable amount of freight.

Philadelphia has loaned to the New Orleans Exposition the old liberty bell, and it will pass through and stop in Nashville about January 24.

The recent heavy rains and wind storms have damaged railroads and farming lands considerably. Numerous washouts are reported on various railroads.

Mr. Edmunds has introduced a bill in the United States Senate, authorizing the President to appoint and place on the retired list, Gen. Ulysses S. Grant.

Disastrous floods have occurred recently in Arkansas. Telegrams from all quarters of the State record continuous rains, and considerable property has been lost.

At South Bend, Ind., January 16, the funeral of Schuyler Colfax was held in the Reformed Church at that place. The order of Odd Fellows had charge of the funeral.

Great damage is feared by the breaking up of the ice in Merrimac river. A washout fifty feet long and twenty feet deep has occurred at Boscawan, on the Northern railroad.

The news now is, that the *Christian Standard* has swallowed up the *Christian Herald*, published in Oregon, but we have not seen it stated upon what terms the combination was made.

There is said to be in the State of Texas a ranchman who owns 675 square miles of land in one body, upon which he grazes 90,000 head of sheep, 25,000 head of cattle, and 10,000 horses.

In Lynchburg, Va., 2,000 colored laborers have been unemployed for several months, owing to a suspension of the tobacco factories at that place. A number of the factories began work last week.

Three cars on the Chicago, St. Louis & Pittsburg Railroad jumped the track at Summit, 78 miles west of Columbus, killing the engineer and seriously injuring the fireman and a brakeman.

The managers of the New Orleans Exposition are laboring under considerable financial embarrassment, said to be due largely to the failure of local subscribers to make good their engagements.

A meeting was recently held in New York City to use means to urge anew, upon the attention of Congress, the question of national aid to common school education in States where illiteracy prevails.

Governor Martin, of Kansas, regarding prohibition, says: "The people, by their vote, adopted a constitutional prohibitory amendment, and it is the duty of the Legislature to make the laws most effective to that end.

From the report of Warden Harris, of the State penitentiary, it appears that the total number of prisoners is 1,323; 47 of these are for life, and excluding this latter class, the total number of years of imprisonment is 7,350, and eight months.

At a roller skating rink, opened at Mount Vernon, Ohio, several colored persons of both sexes offered money at the door and applied for admittance, but were refused. The religious press of our country is waging war against skating rinks.

The University of Lewisburg, Pa., has recently received considerable gifts from Mr. Wm. Bucknell, of Philadelphia, and others. It is now free of debt and has an interest bearing endowment of $200,000, besides twenty-one scholarships.

Joel Sherman and Thomas Ginn, of Calhoun county, Ga., fought a duel on horseback to settle an old quarrel. Each emptied the contents of his revolver. Sherman was wounded in four places, and died in half an hour. Ginn was seriously wounded, but may recover.

There seems to be no doubt but that the bill to appropriate $10,000 to secure a creditable exhibit at the New Orleans Exposition of the State's resources, will be passed. The 14th of March is Tennessee day at the Exposition, and is to be honored as the birthday of Jackson.

About 1 o'clock on the morning of January 16, Samuel Dodd, wharfmaster for Mr. Cooper, was drowned in the Cumberland river, near Nashville, while stepping from one flatboat to another. His body has not been recovered, owing to the high condition of the river, which prevents dragging.

Andrew Johnson was a good tailor, whatever kind of a President his friends or enemies may have thought him. A blue cloth dress-coat, made by him, is now displayed in the Tennessee exhibit at the New Orleans Exposition, made in his shop in Greenville, Tenn., in 1838 or 1839, for Mr. H. T. Price, of that town.

General Grant, in the following letter to Cyrus W. Field, declines the money that was in process of being raised for him by Cyrus W. Field and others, and says: "Through the press, and otherwise, I learn that you, with a few other friends of mine, are engaged in raising a subscription for my benefit. I appreciate both the motive and the friendship which have dictated this course on your part; but, on mature reflection, I regard it as due myself and family to decline this proffered generosity."

According to the Baltimore *Manufacturers' Record*, a large amount of capital has been invested in new enterprises in Southern States during the past year. It enumerates 1,865 manufacturing and mining enterprises organized during the year, with an aggregate capital of $105,279,500. Almost every branch of mannfacture is represented, and a large amount of Northern and Western capital is said to have been contributed, though much of the capital required is furnsshed by Southern people themselves.

At the charitable entertainment given in the Sunday-school room of the Methodist Episcopal Church of Waterbury, Connecticut, on the afternoon of Christmas Day, food supplies for the poor being made legal tender for admittance at the door, one man tried to pass in on an onion! Most of those in attendance, however, brought substantial gifts of food and money, in addition to which some of the supplies presented had previously been put up at auction, sold at high prices, and then food and money both turned into the general fund. Incidentally the Sunday-school connected with the church demonstrated that it had been rightly trained to Christmas giving rather than to Christmas receiving, for, at the appropriaee time, forty-one classes, as their numbers were called, marched up to the platform, and added their gift for the poor to the general stock.

Mark Twain and George W. Cable visited Gov. Cleveland recently, and made a tour of the Capitol. An amusing incident occurred in the course of their travels. They entered the Adjutant General's office to pay their respects to that officer, but he was out at the moment, and the party, which included others than the gentlemen named, disposed themselves about the office in easy positions to await his arrival. Mark Twain sat down carelessly on one of the Adjutant General's official tables. The party were chatting cheerfully and conducting themselves peacefully when a dozen clerks and deputies of the department came rushing into the office, and with unusual vehemence asked what was wanted. None of the visiting party seemed to understand the situation. An investigation disclosed the fact that Mark Twain had planted himself squarely on a long row of electric buttons and thus set ringing as many call-bells.

FOREIGN.

The news from Pekin is, that the Chinese squadron has been ordered to relieve Kelung.

On condition that it should admit women, the University of Heidelburg recently refused $10,000.

On January 16th there was another shock of earthquake at Grenada, and caused a renewal of the panic among the inhabitants.

In Montreal, next Tuesday, a large meeting of unemployed men is called, when addresses will be made by the leading merchants on the situation. It is thought, by careful calculation, that nearly 6,000 men are idle in the city and suburbs.

The German merchants, of Alexandria, are preparing to send a memorial to Bismarck, describing the distress and anxiety to which they are subject, owing to the unsettled condition of the country. Upon the vacillating policy of England, all blame for this condition is placed.

Victoriam Nievez, who lives in Carmen, Mexico, is a millionaire. A short while ago, he and his wife celebrated their golden wedding anniversary in a truly magnanimous way. Five hundred thousand dollars was sent to the poor in the locust eaten district, and $10,000 was given the Republic to pay off the American debt.

Cairo, Jan. 16.—Gen. Stewart's troops suffered terribly on the march to Gakdul. Thirty camels died from lack of water. Their water skins, in which the water for the men was transported, leaked badly, making the supply inadequate. The provisions were exhausted and the men were finally served with but one ration a day. Many were unable to eat even this on account of their tongues being swollen by heat and thirst. In spite of their sufferings the troops returned in admirable discipline.

One hundred Chinese young men, who were partly educated in the United States, and who have been recently recalled, are now at work in China. As they are in government employ, they have to be most careful about offending native religious prejudices, but it is hoped that they will be able to gather many children into Sunday-schools in the future. They are most anxious for all kinds of Christian and religious aid; and one of them, Quong King Yung, makes a special request, through the Foreign Sunday-school Association, for sermons and Bible commentaries.

Paris, Jan. 12.—The *Tempes* says that the French counter proposals in regard to Egypt are concilitory. France requires England to guarantee an Egyptian loan of £9,000,000 instead of £5,000,000, and thus cover the whole of the expenditure. France insists upon the separation of Daira Sanieh from the Domains and objects to the revenues from these sources being paid into the Bank of England. France rejects the British proposals for the payment of their interest on the existing debt, and suggests that a special tax be imposed on coupons. The *Tempes* believes that an agreement will be effected on these proposals.

The London *Times* was one hundred yeas old on New Year's day. It has been the property of the Walter family from its foundation, January 1, 1785. Its founder, the first John Walter, surrendered to the King of Terrors in 1803, and left his newspaper to his son John. It then had an even thousand circulation. The second John Walter conducted the paper until 1847, when the concern was very small compared to its present dimensions. Eight years ago a syndicate offered the Lawsons $4,250,000 for the *Telegraph*, and this started inquiries as to the value of other leading dailies of the great British metropolis. It was ascertained that the incomes derived by their owners indicated the *Times* to be worth $25,000,000, the *Standard* $10,000,000, the *News* $6,000,000. The exceptional prosperity of the *Times* was greatly due to the late Mr. Delaine, its managing editor, who wore out his life in its service. Its circulation has never yet averaged 10,000 in any year. The advertising business of this paper is said to be as prosperous since the death of Delaine as it was when in his charge, but the influence of its opinions and criticisms has perfectly diminished.

Home Reading.

FOR BABY'S SAKE.

Do you remember that morn in May, dear?
Birds were singing and flow'rs ablow;
Out in the woods we kept the day, dear,
Baby's birthday, a year ago.
Chasing the butterflies o'er the clover,
Plucking the flowers a crown to make,
For she was queen the whole world over,
All was happy,—for Baby's sake.

But the sunshine passed, and dark clouds drifted,
Fell a shadow our lives between,
And Baby's sweet little face was lifted,
Wondering what could that shadow mean.
"Father, kiss mother," Baby faltered;
Oh! we wept till our hearts must break,
As the old, old love came back unaltered,
All forgiven—for Baby's sake.

Baby is gone to the golden weather,
Over the shining mountain's brow;
Through the dark mists we walk together,
We have only each other now.
Put your hands unto mine and pray, dear,
Pray that soon the morn will break,
That God will hear us and show the way, dear,
Safe into heaven—for Baby's sake.

—*Frederic E. Weatherley, in Cassell's Magazine.*

TWO PAIRS OF EYES.

Did it ever occur to you what a difference there is in the way in which people use their eyes? I do not mean that some people squint, and some do not, that some have short sight, and some long sight. These are accidental differences; and the people who cannot see far, sometimes see more, and more truly, than do other people whose vision is as keen as an eagle's. No, the difference between people's eyes lies in the power and habit of observation.

Did you ever hear of the wonderful conjurer, Robert Houdin, whose wonderful tricks and feats of magic were the astonishment of Europe a few years ago? He tells us, in his autobiography, that to see everything at a glance, while seeming to see nothing, is the first requsite in the education of a "magician," and that the faculty of noticing rapidly and exactly can be trained like any other faculty. When he was fitting his little son to follow the same profession, he used to take him past a shop-window, at a quick walk, and then ask him how many objects he could remember and describe. At first, the child could only recollect three or four; but gradually he rose to ten, twelve, twenty, and, in the end, his eyes would note, and his memory retain, not less than forty articles, all caught in the few seconds which it took to pass the window at a rapid walk.

It is so more or less with us all. Few things are more surprising than the distinct picture which one mind will bring away from a place, and the vague and blurred one which another mind will bring. Observation is one of the valuable faculties, and the lack of it a fault which people have to pay for, in various ways, all ther lives.

There were once two peasant boys in France, whose names were Jean and Louis Cardilliac. They were cousins; their mothers were both widows, and they lived close to each other in a little village, near a great forest. They also looked much alike. Both had dark, closely shaven hair, olive skins, and large black eyes; but in spite of all their resemblances, Jean was always spoken of as "lucky," and Louis, as "unlucky," for reasons which you will shortly see.

If the two boys were out together, in the forest or the fields, they walked along quite differently. Louis dawdled in a sort of loose-jointed trot, with his eyes fixed on whatever happened to be in his hand,—a sling, perhaps, or a stick, or one of those snappers with which birds are scared away from fruit. If it were the stick, he cracked it as he went, or he snapped the snapper, and he whistled as he did so, in an absent-minded way. Jean's black eyes, on the contrary, were always on the alert, and making discoveries. While Louis started and puckered his lips up over the snapper or the sling, Jean would note, unconsciously but truly, the form of the clouds, the look of the sky in the rainy west, the wedge-shaped procession of the ducks through the air, the way in which they used their wings, the bird-calls in the hedge. He was quick to mark a strange leaf, or an unaccustomed fungus by the path, or any small article which had been dropped by the way. Once, he picked up a five-france piece; once, a silver pencil-case which belonged to the *cure*, who was glad to get it again, and gave Jean ten sous by the way of reward. Louis would have liked ten sous very much, but somehow he never found any pencil-cases; and it seemed hard and unjust when his mother upbraided him for the fact, which, to his thinking, was rather his misfortune than his fault.

"How can I help it?" he asked. "The saints are kind to Jean, and they are not kind to me,—*voila tout!*"

"The saints help those who help themselves," retorted his mother. "Thou art a look-in-the-air, Jean keeps his eyes open, he has wit, and he notices."

But such reproaches did not help Louis, or teach him anything. Habit is so strong.

"There!" cried his mother one day, when he came in to supper. "Thy cousin—thy lucky cousin—has again been lucky. He has found a truffle-bed, and thy aunt has sold the truffles to the man from Paris for a hundred frances. A hundred frances! It will be long before thy stupid fingers can earn half of that!"

"Where did Jean find the bed?" asked Louis.

"In the oak copse near the brook, where thou mightest have found them as easily as he," retorted his mother. "He was walking along with Daudot, the wood cutter's dog—whose mother was a truffle-hunter—and Daudot began to point and scratch, and Jean suspected something, got a spade, dug, and crack! a hundred frances! Ah! *his* mother is to be envied."

"The oak copse! Near the brook!" exclaimed Louis, too much excited to note the reproach which concluded the sentence. "Why, I was there but the other day with Daudot, and I remember now, he scratched and whined a great deal, and tore at the ground. I didn't think anything about it at the time."

"Oh, thou little imbecile—thou stupid!" cried his mother angrily. "There were the truffles, and the first chance was for thee. Didn't think anything about it! Thou never dost think, thou never wilt. Out of my sight, and do not let me see thee again till bed-time."

Supperless and disconsolate poor Louis slunk away. He called Daudot, and went to the oak copse, resolved that if he saw any sign of excitement on the part of the dog, to fetch a spade and instantly begin to dig. But Daudot trotted along quietly, as if there were not a truffle left in France, and the walk was fruitless.

"If I had only," became a favorite sentence with Louis, as time went on. "If I had only noticed this." "If I had only stopped then." But such phrases are apt to come into the mind after something has been missed by not noticing or not stopping, so they do little good to anybody.

Did it ever occur to you that what people call "lucky chances," though they seem to come suddenly, are in reality prepared for by a long unconscious process of making ready on the part of those who profit by them? Such a chance came at last to both Jean and Louis,—to Louis no less than to Jean; but one was prepared for it, and the other was not.

Professor Sylvestre, a famous naturalist from Toulouse, came to the forest village where the two boys lived, one summer. He wanted a boy to guide him about the country, carry his plant-cases and herbals, and help in his search after rare flowers and birds, and he asked Madame Collot, the landlady of the inn, to recommend one. She named Jean and Louis; they were both good boys, she said.

So the professor sent for them to come and talk with him.

"Do you know the forest well, and the paths?" he asked.

Yes, both of them knew the forest very well.

"Are there any woodpeckers of such and such a species?" he asked next. "Have you the large lunar moth here? Can you tell me where to look for *Campanila rhomboidalis?*' and he rapidly described the variety.

Louis shook his head. He knew nothing of any of these things. But Jean at once waked up with interest. He knew a great deal about woodpeckers,—not in a scientific way, but with the knowledge of one who has watched and studied bird habits. He had quite a collection of lunar and other moths of his own, and though he did not recognize the rare *Campanila* by its botanical title, he did as soon as the professor described the peculiarities of the leaf and blossom So M. Sylvestre engaged him to be his guide so long as he stayed in the region, and agreed to pay him ten francs a week. And Mother Cardilliac wrung her hands, and exclaimed more piteously than ever over her boy's "ill luck" and his cousin's superior good fortune.

One can never tell how a "chance" may develop. Professor Sylvestre was well off, and kind of heart. He had no children of his own. And he was devoted, above all other things, to the interest of science. He was the making of a first-rate naturalist in Jean Cardilliac, with his quick eyes, his close observation, his real interest in finding out and making sure. He grew to an interest in and liking for the boy, which ripened, as the time drew near for him to return to his university, into an offer to take Jean with him, and provide for his education, on the condition that Jean, in return, should render him a certain amount of assistance during his out-of-school hours. It was, in effect, a kind adoption, which might almost lead to anything; and Jean's mother was justified in declaring, as she did, that his fortune was made.

"And for thee, thou canst stay at home and dig potatoes for the rest of thy sorry life," lamented the mother of Louis. "Well, let people say what they will, this is an unjust world; and, what is worse, the saints look on, and do nothing to prevent it. Heaven forgive me if it is blasphemous to speak so, but I cannot help it!"

But it was neither "luck" nor "injustice." It was merely the difference between "eyes and no eyes,"—a difference which will always exist and always tell.—*S. S. Times.*

HOME TOPICS.

As the rainy weather of autum comes on the careful housekeeper will find that a good husk mat at the kitchen door will save much dirt from her house, and yet I believe that fewer such mats are found in the country, where the corn-husks are plenty, than in villiages where they must be bought. The excuse often is lack of time to make them, but I am sure they will save time in the end by saving much sweeping and scrubbing. In selecting husks for a mat, discard the outside layer; then to braid, commence by tying three or four husks together, at the large end with a stout cord, and then tie the cord to a nail in the wall, or any place convenient to hold it, to commence braiding. The braid is a simple, three-strand, but at each turnover put in a new husk, leaving the large end out about two inches on the right side. The wrong side will be a plain smooth braid. When enough has been braided to make the mats of the desired size, thread a darning-needle with stout twine and sew the braids together on the wrong side. If an oval mat is to be made, the braid must be folded and sewed together in a strip of such a length as the length of the mat is to exceed the width. If the husks are dampened they will braid easier. Braiding these mats is good work for the boys on rainy days, or in the evening.

READ THIS, GIRLS.

Learn to darn stockings neatly, and then always see that your own are in order. Don't let a button be off your shoes a minute longer than needful. It takes just about a minute to sew one on, and oh, how neater a foot looks in a trimly buttoned boot than it does in a slop-sided affair with half the buttons off. Every girl should learn how to make all the simple articles of clothing, and we know a little girl of seven who could do this, and who also made the whole of a blue calico dress for herself, and pieced a large bed-quilt. She was not an over-taxed child either, but a merry, romping, indulged only daughter. She was "smart" and did not die young, either. Indeed, we have seldom known children 'too smart to live." Very few ever die of that complaint, whatever their grandmothers may think.

So, never be afraid of overdoing the business. Help all you can, and study over the businness daily. Once get in habit of looking over your things and you will like it wonderfully. You have the independent feeling that you need not wait for any one's convenience in repairing and making, but that you can be beforehand with all such matters. The relief to your weary mother will be more than you can ever estimate.

We blame others for slight things, and overlook greater in ourselves.—*Thomas a' Kempis.*

LEMONS AS MEDICINE.

They regulate the Liver, Stomach, Bowels, Kidneys and Blood, and cure all Throat and Lung diseases, as prepared by Dr. H. Mozley, in his Lemon Elixir and Lemon Hot Drops.

Lemon Elixir

Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility and nervous prostration, by regulating the Liver, Stomach, Bowels, Kidneys and Blood.

Lemon Elixir is prepared from the fresh juice of Lemons, combined with other vegetable liver tonics, cathartics, aromatic stimulants and blood purifiers.

Fifty cents for one half-pint bottle; one dollar for pint and half bottle. Sold by druggists generally, and by all wholesale druggists.

Lemon Hot Drops

Cure all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Pneumonia, and all Throat and Lung diseases, except Consumption, which disease it palliates and greatly relieves. Price 25 cents. For sale by all Druggists. Prepared by DR. H. MOZLEY, office 114 Whitehall street, Atlanta, Ga.

A Prominent Minister Writes:

Dr. Mozley—Dear Sir: After ten years of great suffering from indigestion or dyspepsia, with great nervous prostration and biliousness, disordered kidneys and constipation, I have been cured by four bottles of your Lemon Elixir, and am now a well man.

REV. C. C. DAVIS, Elder M. E. Church, South,
No. 28 Tatnall Street, Atlanta, Ga.

From a Prominent Lady.

I have not been able in two years to walk or stand without suffering great pain Since taking Dr. Mozley's Lemon Elixir, I can walk half mile without suffering the least inconvenience.

MRS. R H. BLOODWORTH, Griffin, Ga.

The Billous,

dyspeptic or constipated, should address, with two stamps for pamphlet, World's Dispensary Medical Association, Buffalo, N. Y.

From One Cured of Consumption.

Thornton, Boone Co., Ind.

MESSRS. CRADDOCK & CO.:

Please find enclosed $16 for CANNABIS INDICA, Pills and Ointment.

Mr. Findley Barker, who was so low with **Consumption**, and only weighed one hundred and twenty-five pounds when he commenced to take your medicine, now weighs one hundred and eighty-four pounds, and says he feels as well as he ever did in his life.

Yours truly, ROBERT COX.

N. B.—This remedy speaks for itself. A single bottle will satisfy the most skeptical, and it will break up a fresh cold in twenty-four hours.

$2 50 per bottle, or 3 bottles for $6 50. Pills and Ointment, $1 25 each.

CRADDOCK & CO, 1032 Race Street,
Sole Proprietors, Philadelphia, Pa.

One Hundred and Thirteen Miles of Organs.

In numbering the organs of their manufacture, Mason & Hamlin have reached No. 150,000. Arranged in a line these would reach one hundred and thirteen miles, or would fence the railroad on one side from the Grand Central Station in New York, to within twenty miles of Sprinfield, Mass. Not only does this show the popularity of American organs, but it illustrates what was declared by James Parton to be a general fact, that he who makes the best article in his line always has the greatest success.

We understand that the Mason & Hamlin Company's new Upright Piano is now commanding a large sale, and is, in every way, up to the standard of their unrivalled organs. We predict a lage success for this piano, which is constructed on a new system, said to be a decided advance over the prevailing wrest-pin system. —*Boston Journal.*

Who has not seen the fair young girl transformed in a few months into the pale, haggard, dispirited woman? The sparkling eyes are dimmed, and the ringing laugh heard no more. Too often the causes are disorders of the system which Dr. Pierce's "Favorite Prescription" would remedy in a shot time. Remember, that the "Favorite Prescription" will unfailingly cure all "female weaknesses," and restore health and beauty. By all druggists. Send three stamps for Dr. Pierce's treatise on Diseases on Women (96 pages). Address World's Medical Association, Buffalo, N. Y.

BEST BAKING POWDER.

Interesting Tests Made by the Government Chemist.

Dr. Edward G. Love, the present Analytical Chemist for the Government, has recently made some interesting experiments as to the comparative value of baking powders. Dr. Love's tests were made to determine what brands are the most economical to use, and as their capacity lies in their leavening power, tests were directed solely to ascertain the available gas of each powder. Dr. Love's report gives the following,

NAME OF THE BAKING POWDERS.	STRENGTH CUBIC INCHES GAS PER EACH OUNCE POWDER.
"Royal" (cream tarter powder)	127.4
"Patapsco" (alum powder)	125.2 *
"Rumford's" (phosphate) fresh	122.5 *
"Rumford's" (phosphate) old	32.7 *
"Hanford's None Such," fresh	121 6
"Hanford's None Such," old	84.35
"Redhead's"	117.0
"Charm" (alum powder)	116.9 *
"Amazon" (alum powder)	111.9 *
"Clevelan'ds" (short weight ¾ oz.)	110.8
"Sea Foam"	107.9
"Czar"	106 8
"Dr. Price's"	104.6
"Snow Flake" (Groff's, St. Paul)	101 88
"Lewis's" condensed	98.2
"Congress" yeast	97.5
"C. E. Andrews & Co's" (contains alum)	78.17*
"Hecker's"	92 5
"Gillet's"	84.2
"Bulk"	80.5

*In his report, the Government Chemist says:

"I regard all alum powders as very unwholesome. Phosphate and Tartaric Acid powders liberate their gas too freely in process of baking, or under varying climatic changes suffer deterioration."

Dr. H. A. Mott, the former Government Chemist, after a careful and elaborate examination of the various baking powders of commerce, reported to the Government in favor of the Royal Brand.

If you feel dull, drowsy, debiliated have frequenty headache, mouth tastes bad, poor appetite, tongue coated, you are suffering from torpid liver, or "biliousness" Nothing will cure you so speedily and permanently as Dr. Pierce's "Golden Medical Discovery." By all druggists.

Opinion of Eminent Dr. R. S. Steuart,

President Maryland Hospital, Baltimore.

"* * * I have used Colden's Liquid Beef Tonic for more than a year. It combines the virtues of *food* and *tonic* in a *remarkable* way, and I am satisfied has *saved life* when *no other* medicine could do so." (Remember the name, COLDEN'S—*take no other.*)

For sufferers of Chronic Diseases, 36 pp, symptoms, remedies, helps, advice. Send stamp—Dr. Whittier, St. Louis, Mo., (oldest office.) State case your way.

LADY, render your skin white Glenn's Sulphur Soap.

Pike's Toothache Drops cure in one minute.

DR. KLINE'S Great Nerve Restorer is the marvel of the age for all Nerve Diseases. All fits stopped free. Send to 931 Arch Street, Philadelphia, Pa.

SANITARIUM. Riverside, Cal. The dry climate cures. Nose, Throat, Lungs, full idea, 36p, route, cost free.

SWEET GUM & MULLEIN

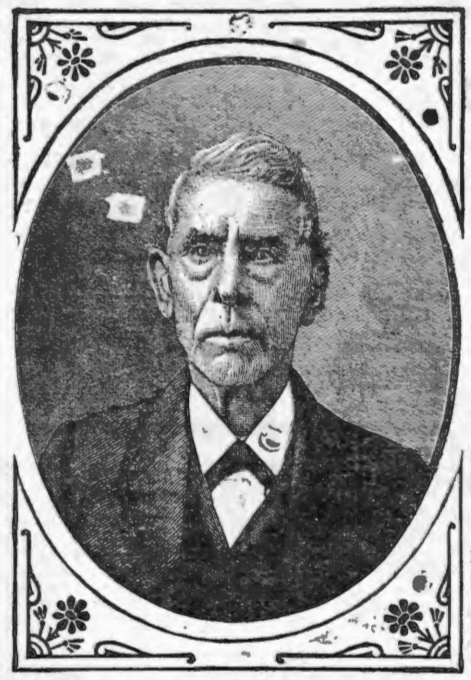
The sweet gum taken from the tree of the Southern swamps contains a stimulating expectorant principle which loosens the phlegm, and cuts the false membrane, relieving the early morning cough in Consumption, curing Coughs, Croup, and Whooping Cough. This, combined with the mucilaginous healing and flesh producing principle in the Mullein Plant of the old field, presents in **Taylor's Cherokee Remedy of Sweet Gum and Mullein**, the finest known remedy for **Coughs, Croup, Whooping Cough, Colds, and Consumption.** For full information send 2 ct. stamp for "Taylor's Riddle Book" for the wellfare of home and amusement of the little ones.

WALTER A. TAYLOR, Atlanta, Ga.

E. B. TREAT'S **new books**, including MOTHER, HOME, and HEAVEN, 150,000 sold. $2.75 by mail. Agents that have sold it for bankrupt Gen. Agents—Send direct to the publisher. Also **5000 Curiosities of the Bible**, $1.75.

40,000 sold. **E. B. TREAT, Pub. 757 Broadway, N.Y.**

THE GREAT BLOOD PURIFIER!



Dr. Samuel Hodges' Alterative Compound Sarsaparilla with Iodide Potash. This compound is purely vegetable, each article of ingredient is perfectly harmless in itself, having been selected from roots and herbs possessing great medicinal properties, when combined forms a most powerful, efficient, and pleasant medicine for the removal and permanent cure of ALL diseases, arising from an impure state of system, viz.:

Chills, Rheumatism, Scrofula or King's Evil, Scald-head or Tetter, Chronic Sore Eyes, Old or Chronic Sores of all kinds, Boils, Pimples, Syphilitic Rheumatism, Primary and Secondary Syphilis, Nervous Debility, Liver Complaints, Inflamation of the Kidneys and Bladder,

renovates and invigorates the system; acts gently on the bowels. As an apetizer and for general debility, it is a most excellent remedy.

CAMPBELL BROS., Druggists, Sole Manufacturers.

For Sale by all druggist. Price $1.00 per bottle, or 6 for $5.00, Liberal discount to the trade.

Also Sole Proprietors and Manufacturers of

ETHIOPIAN PILE OINTMENT,

A never failing remedy for Blind Bleeding, Itching Internal or Protruding Piles. Gives almost instantaneous relief, and will effect a permanent cure. Price $1.00 per bottle, or 6 for $5.00.

Testimonial.

CAMPBELL BROS:—It affords me peculiar pleasure to testify to the great efficacy of your Ethiopian Pile Ointment. I was an intense sufferer from protruding Piles and a few applications of this wonderful remedy, speedily effected a permanent cure

Truly, J. M. HAWKINS, 70 S. High St.

Testimonial No. 2.

This is to certify that I was affected with Piles for twenty years. I tried every remedy offered me. Finally used the Ethiopian Pile Ointment and found it the very best preparation I ever used. It gave me almost instant relief and has effected a permanent cure.

ED. A. IRELAND.

Formerly of Gallatin, now of Breen Phillips & Co., Nashville, Tenn.

CAMPBELL BROS., Druggists,

NASHVILLE, - - TENNESSEE.

KEEP COOL!

SUMMER GOODS!

Refrigerators, Ice Chests, Water Coolers Filters.

Fruit Jars, Fruit Cans, Stoneware, Woodenware, and all kinds of Kitchen Goods.

Cooking Stoves to suit the requirements of every Family.

PRICES TO SUIT THE TIMES.

PHILLIPS-BUTTORFF MANUFACTURING CO.,

24 & 26 College Street, - - - Nashville, Tenn.

FREEMAN & KEESEE,

INTERIOR DECORATORS,

No. 38 North College Street, Nashville, Tennessee.

Wall Paper and decorations, Window Shades, Cornice, Curtain Poles, Gold and Walnut Pier and Mantel Mirrors, Engravings, Chromos, and Oil Paintings. Frames of all kinds in stock, and made to order. Re-gilding old Frames a specialty. Manufacturers of fine Frames and Wood Mantels. CORRESPONDENCE SOLICITED.

PIGUE, MANIER & CO.,

WHOLESALE DEALERS IN

BOOTS AND SHOES,

NO. 40 SOUTH MARKET STREET, NASHVILLE, TENN.

We are receiving a very large stock of Spring and Summer goods that we have had manufactured expressly for us, which we think, with our long experience and faculties, we can offer inducements equal to any market, to prompt and cash dealers. All goods warranted to be as represented.

A MILLION READERS.

The Youth's Companion

Every Week in the Year.

ELEGANTLY ILLUSTRATED.

For Young People and the Family.

Send $1.75 for a year's subscription and receive the numbers free to January 1st, 1885, and a full year's subscription from that date. Specimen copies and Announcement free. Address

PERRY MASON & CO.,
41 Temple Place, Boston, Mass.

WE WOULD LIKE TO PUT INTO THE HANDS of every Sunday-school worker in the land a copy of "Letters from Sunday-school Singers and Workers." These "Letters" are enthusiastic commendations of our new Sunday-school book,

Grateful Praise,

BY J. H. FILLMORE,

And represent the opinions of Ministers, Superintendents, Choristers, Teachers, and schools who are using the book. We send the "Letters" FREE to any address.

Sample copy of GRATEFUL PRAISE mailed for 25 cents. Price per dozen, by express, $3.60. Per dozen, by mail, $4. Address FILLMORE BROS., 185 Race St., Cincinnati, Ohio.

N. B.—This book is printed in patent figure notes for those who prefer that notation.

TEXAS AND PACIFIC RAILWAY.

THE GREAT AND POPULAR ROUTE
—BETWEEN—
The East and the West!

SHORT LINE TO NEW ORLEANS
and all points in
LOUISIANA, NEW MEXICO, ARIZONA and CALIFORNIA.

Favorite Line to the North, East and Southeast

PULLMAN PALACE SLEEPING CARS
DAILY BETWEEN
ST. LOUIS and DALLAS, FT. WORTH, EL PASO, and SAN FRANCISCO, CAL.
—ALSO—
MARSHALL AND NEW ORLEANS
Without Change!

SOLID TRAINS EL PASO TO ST. LOUIS

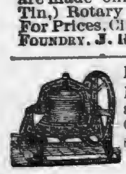
Fast Time, First-Class Equipment, Sure Connections.

See that your tickets read via Texas and Pacific Railway. For Maps, Time Tables, Tickets, Rates, and all required information, call on or address any of the Ticket Agents, or

H. P. HUGHES, Pass. Agent, Houston, Tex.
B. W. McCULLOUGH, Ass't Gen. Passenger Agent, Galveston, Texas.
W. H. NEWMAN, Traffic Manager, Galveston, Tex.

Baltimore Church Bells

Since 1844 celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY, J. REGESTER & SONS, Baltimore, Md.



McSHANE BELL FOUNDRY
Manufacture those celebrated BELLS and CHIMES for CHURCHES, TOWER CLOCKS, Etc. Prices and catalogues sent free. Address,
H. McSHANE, Baltimore, Md.

500,000 GRAPE VINES!

Over 100 kinds. Concord, Deleware, Lady, Martha, Catawba, Hartford, Ives, Iona, Agawam, Salem, Wilder, Jefferson, Vergennes, Early Victor, Empire State, Niagra, Lady Washington, Peabody, F. B. Hayes, Duchess, Noah, cte. Lucretia, Dewberry, Fay's Prolific Currant, Rasberris, etc. Splendid Stock. Low Prices, Catalogues free.
GEO. W. CAMPBELL, Deleware, Ohio.

CATARRH

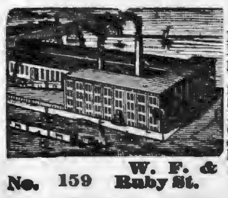
{Send 50 cts. and symptoms for Trial Treatment, to last 20 days, by mail post-paid.}
Which will convince the most incredulous that Dr. Brockington positively and permanently cures at small expense, by a pleasant treatment, the worst cases of Catarrh, though the bones of the nose have become affected, causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough, Bronchitis and Incipient Consumption. No Snuffs, washes, douches, inhalers or atomizers used. Over 7000 cases cured. The best internal treatment ever discovered for this dangerous disease. Address DR. C. N. BROCKINGTON,
[Mention this paper.] 309 FOURTH AVENUE, LOUISVILLE, KY.

4 % LONG LOANS.

PRINCIPAL need never be REPAID so long as interest is kept up. *Personal security only for interest.* Honest poor or men of moderate means can send 6 cents for particulars loan forms, etc. Address T. GARDNER, Manager, Palace Building, CINCINNATI, OHIO.

YOU ARE A LIAR

Lying Agents can't SELL and tell the truth about JONES. Put your lies on paper and sign if you dare U. S. STANDARD
$60.5 TON WAGON SCALES.
Beam Box. Tare Beam. Freight Paid. Free Price List. Every Size. address JONES OF BINGHAMTON, BINGHAMTON, N. Y.



BARNES'
Patent Foot and Steam Power Machinery. Complete outfits for Actual Workshop Business, Lathes for Wood or Metal, Circular Saws, Scroll Saws, Formers, Mortisers, Tenoners, etc., etc. Machines on trial if desired. Descriptive Catalogue and Price List Free.
W. F. & JOHN BARNES,
No. 159 Ruby St. Rockford, Ill.

HARTER'S THE ONLY TRUE IRON TONIC

Will purify the **BLOOD**, regulate the **LIVER** and **KIDNEYS**, and RESTORE THE HEALTH and VIGOR of YOUTH. Dyspepsia, Want of Appetite, Indigestion, Lack of Strength, and Tired Feeling absolutely cured. Bones, muscles and nerves receive new force. Enlivens the mind and supplies Brain Power.

LADIES Suffering from complaints peculiar to their sex will find in DR. HARTER'S IRON TONIC a safe and speedy cure. Gives a clear, healthy complexion.

Frequent attempts at counterfeiting only add to the popularity of the original. Do not experiment—get the ORIGINAL AND BEST.

(Send your address to The Dr. Harter Med. Co. St. Louis, Mo., for our "DREAM BOOK." Full of strange and useful information, free.)

PAYSON'S INDELIBLE INK. No preparation and only a common pen needed. Established **50 Years.** Superior and popular for decorative work on linen. Received Centennial **Medal & Diploma.** Sold everywhere.

WANTED LADIES AND GENTLEMEN who wish to make $3 to $4 a day easily at their own homes. Work sent by mail. No canvassing. Address with stamp **Crown M'f'g. Co.,** 294 Vine St., Cin'ti, O.

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease to any sufferer. Give express and P. O. address.
DR. T. A. SLOCUM, 181 Pearl St., New York.

PILES "Anakesis" gives *instant relief*, and is an *infallible cure* for **Piles.** Price $1, at druggists, or sent prepaid by mail. Sample *free.* Ad. "ANAKESIS" Makers, Box 2416 New York.

OPIUM

Habit easily cured with CHLORIDE OF GOLD
LESLIE E. KEELEY, M.D., SURGEON, C. & A. R. R.
DWIGHT, Illinois.

OPIUM and WHISKY HABITS cured at home without pain. Book of particulars sent Free.
B. M. WOOLLEY, M. D., Atlanta, Ga.

YOU CAN MAKE MONEY Fast in a pleasant business, address FINLEY, GRANT & CO., New Orleans, La.

Mars Hill College.

With pleasure we lay before our readers the following extracts rom the Fifteenth Annual Announcement of Mars Hill College, an institution perpetually wielding a wonderful and wide-spread influence for truth, refinement and righteousness.—EDITORS.

POSITIONS PROCURED FOR OUR PUPILS.

We make a specialty of preparing pupils for

(1.) PREACHING; (2.) TEACHING; (3.) PREACHING and TEACHING.

Many educated here—among whom are successful lawyers, physicians, merchants, salesmen mechanics, farmers, editors, authors, teachers and preachers—have so demeaned themselves, that the humility, fidelity, integrity, accuracy and ability of "Mars Hill students" have become proverbial. There is, consequently, such a demand for the services of our pupils, that we deem it perfectly safe to promise to procure pleasant, profitable and honorable positions for all who qualify themselves here for usefulness. Indeed, for several years we have been able to fill comparatively few of the positions tendered.

HEALTHFULNESS!

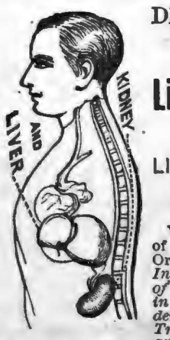
Mars Hill as a Health Resort.

Our school was founded in 1870. All the "doctor bills," for services rendered our pupils, from then till now, do not, we think, amount to twenty-five dollars—probably not to one dollar a year. Those who have come here pale and puny, from malarial districts, have, without an exception, we believe, returned to their homes enjoying health.

What "Watering Place," or "Health Resort," then, can justly claim more, as a health-preserver and health-restorer, than Mars Hill? Address,

T. B. LARIMORE, President.

FLORENCE, ALABAMA.



DR. J. H. M'LEAN'S
Homœopathic
Liver & Kidney Balm,
The Most Wonderful
LIVER AND KIDNEY CURE
In the World.

Will relieve and cure all diseases of the Liver, Kidneys and Urinary Organs, such as *Inflammation, Feverish Irritation of the Bladder, Weakness & Pains in the Back, Catarrh of the Bladder, Stone in the Bladder, Female Troubles, Bright's Disease, Melancholia, Impotency, Debility, Jaundice,* or any derangement of the

KIDNEYS, LIVER OR BLADDER.

THERE IS NO MISTAKE ABOUT IT!

Dr. J. H. M'Lean's HOMŒOPATHIC LIVER AND KIDNEY BALM will cure you.

We have thousands of certificates, but add only two:

H. C. Harris, Lloyds, W. Va., says: "Dr. J. H. M'Lean's Homœopathic Liver and Kidney Balm cured me of Nervous Prostration of five years' standing."

Mrs. C. B. Wilson, Toronto, Canada, writes: "Dr. J. H. M'Lean's Strengthening Cordial and Blood Purifier, and Dr. J. H. M'Lean's Homœopathic Liver and Kidney Balm have completely cured me of derangement of the natural functions.

Price $1 per Bottle; Six Bottles for $5.

DR. J. H. M'LEAN,
Cor. Broadway and Biddle, St., St. Louis, Mo.

DR. J. H. M'LEAN'S
Homœopathic Liver and Kidney Pillets.

They are little white pillets, size of a pin head, but they perform wonders in cleansing the Bowels. When the stomach, bowels, liver and kidneys are in an unhealthy condition, there is generated Bacteria (Animalculæ), which if not destroyed, produce various forms of organic disease. Dr. J. H. M'Lean's Liver and Kidney Pillets will destroy and remove these terrible parasites and cure all troubles of the liver kidneys and urinary organs by effectually removing the cause of all derangement of their natural functions, and taken with Dr. J. H. M'Lean's Liver and Kidney Balm, has cured thousands of cases of *Bright's Disease, Catarrh of the Bladder, Brick Dust Deposit, Irritation of the Bowels, Costiveness, Colic, Gravel, Renal Stones, Thick, Turbid, Frothy Urine, Pains in the Region of the Liver and Kidneys, Piles,* also loss of nervous power. One of these little pillets taken every night before going to bed will produce an easy evacuation of the bowels and bring the natural functions into a healthy and regular condition.

Dr. J. H. M'Lean's Liver and Kidney Pillets cost 25 cents each vial, and can be sent by mail, One dozen for $2.00.

DR. J. H. M'LEAN,
Cor. Broadway and Biddle St., St. Louis, Mo.

Send For My Free Catalogue of
DR. J. H. M'LEAN'S OWN SELECTED
Field, Farm, Garden & Flower Seeds.

DR. J. H. M'LEAN'S
TAR WINE BALM,
A sure cure for all
THROAT AND LUNG DISEASES.

Colds, Coughs, Hoarseness, Sore Throat, Loss of Voice, Influenza, and all such Throat Troubles yield instantly to its magical and soothing influence.

For **Laryngitis, Bronchitis, Quinsy, Asthma** and **Consumption,** Dr. J. H. M'Lean's TAR WINE BALM is the only remedy that will give sure relief. It has cured Lung Diseases where all other remedies have failed. Why will you suffer from Throat and Lung Troubles when such a pleasant remedy is offered you? For Croup it is a positive specific. For Singers and Speakers the TAR WINE BALM is an absolute necessity. Nothing has ever been discovered which will give such immediate relief, and it will positively cure Throat Troubles. DON'T DELAY.

Cure That Bad Cold! Stop That Cough!

Those whose Lungs and Throats are sore, hard and dry, will realize the soothing effect of a single dose of **Dr. J. H. M'Lean's Tar Wine Balm,** and to give all doubting skeptics a chance to be assured of its wonderful soothing and miraculous virtues, I have put up Trial Bottles, costing only 25 cents per bottle. Every dealer in the United States should have them. If they have not, please ask them to send for a dozen as a test. Every one trying that 25-cent size will be convinced of the miraculous benefits they will receive from taking

Dr. J. H. M'Lean's Tar Wine Balm.

Cold in your Head, tickling in the nose, forehead and throat; you have **Catarrh**; get a box of DR. J. H. M'LEAN'S CATARRH SNUFF and use it once a day, besides taking DR. J. H. M'LEAN'S TAR WINE BALM to heal your Throat and Lungs.

Price of Trial Bottles 25 Cents Each.

I can send them only by Express. If you will send me $2.00 or that amount in postage-stamps, I will send you one dozen, freight paid.

Large Bottles, which contain six times as much as the 25-cent size Bottles - - - - - $1.00
Or six Bottles for - - - - - - 5.00

After using DR. J. H. M'LEAN'S TAR WINE BALM, let me hear from you. Prepared by

DR. J. H. M'LEAN,
Cor. Broadway and Biddle St., ST. LOUIS, MO.,
Proprietor of DR. J. H. M'LEAN'S
WONDERFUL STRENGTHENING CORDIAL AND BLOOD PURIFIER.
which has rescued thousands upon thousands from the grave, giving them nerve, vital life, strength and pure blood.

"I would not take $100 for the benefit one bottle has given me. I. COREY, St. Louis, Mo.

T. W. Yowell, Dudley, Ill., writes: "Dr. J. H. M'Lean's TAR WINE BALM is the only medicine which gives me relief. I have had Bronchitis for many years."

T J. Phillips, Reed, Miss., writes: "Dr. J. H. M'Lean's Tar Wine Balm gives the greatest satisfaction here. It has no equal for coughs, colds, etc., and in croup it is certainly a wonderful remedy."

Thousands of letters come to me, all proclaiming the miraculous merits of Dr. J. H. M'Lean's Tar Wine Balm.

SEED Warranted to Grow.

or order refilled gratis. I have sold vegetable and flower seed to over **a million farmers and gardeners** in the United States, perhaps some are your neighbors, if so ask them whether they are reliable. Mr. Thomas Henshall of Troy, Kansas, writes me: "For 26 years I have dealt with you. I have lived in Iowa, Missouri, Colorado, and Kansas, and no matter what the soil or climate, the result was always the same, to wit:—religiously honest and good." This is the kind of seed I raise and sell. The **Hubbard and Marblehead Squash, Marblehead Corn, Marblehead Cabbages, Ohio Potato, Eclipse Beet,** are some of the vegetables of which I was the original introducer. A Fair with $500 in premiums. See my catalogue, free to all.
JAMES J. H. GREGORY, (Seed Grower). Marblehead. Mass

AGENTS WANTED FOR THE PICTORIAL COMPLETE STOCK-DOCTOR

Embracing Horses, Cattle, Sheep, Swine, Poultry, Bees and Dogs. By Hon. J. Periam, Editor "Prairie Farmer" and Dr. A. H. Baker, V. S. Covers every subject pertaining to stock both in **Health and Disease.** Two charts for telling ages of Horses and Cattle; **720** Engravings and **14** Colored Plates. **Farmers clear $100 a month. ACT NOW! Exclusive Territory.** For Confidential Terms, Testimonials and "Extracts from Agents' Reports," etc., address **N. D. Thompson & Co., Pubs.** St. Louis, Mo. or, New York.

FOR

Choirs, Conventions, Singing Classes and the Higher Schools,

No better Books have appeared for years than the following:

Choral Worship. L. O. EMERSON. A grand, full size Church Music Book of 220 pages. 100 pages Elements, with a capital collection of Sacred and Secular music. 75 pages of the best Hymn Tunes. 110 pages of Anthems, and 30 pages of miscellaneous Concert Music. $1. Per dezen, $9.

The Model Singer. W. O. PERKINS and D B. TOWNER. A book for SINGING CLASSES. 192 pages. 124 Graded Exercises, 57 Glees and Part Songs, 29 Hymn Tunes, 18 Anthems and 4 Chants. Abundant and useful material for the Singing-School Teacher. 60 cts. Per doz. $6.

Song Greeting. L. O. EMERSON. A new and extra fine song book for the "higher schools," meaning by that, Colleges, Technological and other special schools, Academies, Institutes, Seminaries, High and Normal Schools. 160 large octavo pages. 82 harmonized songs of the highest order, both in words and music, classical in beauty and interesting to every one. Also exercises and solfeggios for voice culture. 60 cts. Per dozen $6.

Any book mailed for the retail price.

OLIVER DITSON & CO., Boston,

C. H. DITSON & CO., J. E. DITSON & CO.,
867 Broadway, New York. 1228 Chestnut St., Phil.

Christmas Music.

Santa Claus and Family, a Cantata, by J. H. Rosecrans. Fine music, beautiful scenes, and tableaux. Price, 30c. Per dozen by express, $3. Per dozen by mail, $3.25.

Jesus of Nazareth in Prophecy and Fulfillment.—Responsive Scripture readings, with original music set to Scripture texts. A small orator o. Price, 5c. Per dozen by mail, 60c.

Christmas Selections for 1884, by J. H. Fillmore. Price, 4c. Per dozen y mail, 40c.

Christmas Songs from "Grateful Praise." Price, 2¢. Per dozen by mail, 20c.

Christmas Songs from "Joy and Gladness." Price, 4c. Per dozen by mail, 40c.

A sample of all in the above list sent for 30c. A sample of each, without the Cantata, sent for 10c. Address

FILLMORE BROS.,
185 Race Street, Cincinnati, Ohio.

"THE PIANO TEACHER'S IDEAL."

The New Musical

CURRICULUM

By DR. GEO. F. ROOT.

"A Perfect Instruction Book."

This work is the culmination of long years of labor and observation devoted to its ultimate perfection by one of America's greatest musicians, and in its present form it is beyond all doubt the

BEST WORK OF ITS KIND

ever issued for the purpose intended. Teachers and Students of Music are especially recommended to examine the Curriculum, as it cannot fail to be of invaluable service to them. Price $3 by mail post-paid. Specimen Pages free.

Published by

JOHN CHURCH & CO.,
CINCINNATI, OHIO.

For Sale by all Book and Music Dealers.

MASON & HAMLIN

Exhibited at ALL the important WORLD'S INDUSTRIAL COMPETITIVE EXHIBITIONS FOR SEVENTEEN YEARS, Mason & Hamlin Organs have, after most rigid examinations and comparisons, been ALWAYS FOUND BEST, and AWARDED HIGHEST HONORS; *not even in one such important comparison American* **ORGANS** *has any other Organ been found equal to them.* ONE HUNDRED STYLES, adapted to all uses, from the smallest size, yet having the characteristic Mason & Hamlin excellence, at $22, to the best instrument which it is possible to construct from reeds, at $900 or more. Illustrated catalogues, 46 pp. 4to, and price lists, free.

The Mason & Hamlin Company manufacture UPRIGHT PIANO-FORTES, adding to all the improvements been found val- **PIANOS** which have uable in such instruments, one of peculiar practical value, tending to greatest purity and refinement in quality of tone and durability, especially diminished liability to get out of tune. Pronounced the greatest improvement made in upright pianos for half a century. The MASON & HAMLIN CO., pledge themselves that every piano of their make shall illustrate that VERY HIGHEST EXCELLENCE which has always characterized their organs. Send for circular with illustrations, full description and explanation.

MASON & HAMLIN ORGAN AND PIANO CO.,

BOSTON, 154 Tremont St. CHICAGO, 149 Wabash Ave.
NEW YORK, 46 East 14th St. (Union Square.)

How to rear and manage poultry. Send a ten-cent piece to H. H. Stoddard, Hartford, Ct., for a copy of THE **Poultry World,** and it will tell you.

The Ministers' and Teachers' Bible.

This magnificent Parlor Bible is imported from London and is indorsed as "The Best" by the leading Bishops of England. In addition to the Old and New Testaments it contains **a Concordance of Bible Words!** 40,000 References with Context! An Encyclopædia. A Dictionary of Proper Names, with Pronunciation, 13 full page colored Maps. Poetry, Music, Ethnology, Plants, Animals, and Jewish sects of the Bible, etc. "Superior to all others."—*N. Y. Times.* "A complete Biblical Encyclopædia."—*London Times.* This Bible is bound in French morocco, gilt edge, with silk book-mark, and has copious references. Rev. Eli Milton, Norwalk, O., writes: "The Bibles received to-day. I am more than pleased." **A Special Offer!** To rapidly introduce this Bible in America we will, for a *limited time only*, send one copy, *post-paid*, to any address on receipt of only **$2.00!** 2 copies and one copy of Revised New Testament for **$4.00!** Other Bibles, with less matter, sell for $15. Order at once. AGENTS WANTED! Circulars FREE.

S. MAYO & CO., 160 LaSalle St. Chicago, Ill.

STEAM COOKED CEREALS.

Choicest Foods in the World, for Old and Young.

A. B. C. WHITE OATS. A. B. C. WHITE WHEAT.
A. B. C. Barley Feed. A. B. C. Maize.

American Breakfast Cereals.

Selected grain, all hulls, cockle, and impurities removed. CRUSHED, STEAM COOKED AND DESICCATED. *Patented.* Prepared, as wanted, for the table, in ten minutes. Saving money. Saving fuel. Saving time. Saving waste. Saving health. Easy to digest, *being already thoroughly cooked and dried (desiccated.)*

Ask for A. B. C. only. (Registered Trade-Mark.) For sale by all Grocers. THE CEREALS M'F'G CO. Send for circulars. **83 MURRAY ST., NEW YORK.**

SATAN IS COMING.

FOR SALE—THE BOOK OF KNOWLEDGE—Contents: Millenium, 1890; arrival of the long anticipated Jewish Messiah; great financial crisis, 1886; great war throughout the entire world, 188; Satan the chief Anti-Christ, time of his birth, incidents connected with Satan's birth, powers and advance skirmishes, Satan's Temple, Ten Commandments, Satans Ensign and inscriptions, what Satan says regarding his ensign to all nations, etc. Price 25cts; stamps. **Address, AUGUST ROHE, St. Paul, Minn.**

AGENTS WANTED to whom **100 per cent** profit is allowed to introduce the

CHEAPEST ALBUM

ever sold. Contains places for **100 Photographs,** is handsomely bound with gilt side and edges. 9x11 inches in size. Retail price **$2.50,** worth **$5 00.** Complete Album sent for examination for **$1.25,** Can be returned if not satisfactory. Sells at sight. **Illustrated circulars FREE.** Address **FOSHEE & McMAKIN, Cincinnati, Ohio.**

1,391½ BUSHELS OF

PER ACRE, raised of our new **GREEN MOUNTAIN POTATO.** Send for history, description and full particulars. A Wonderful Variety Enormously Productive, Perfect in Form, Color and Table Qualities. IT WILL PAY YOU!

OUR SUPERB SEED CATALOGUE

Embraces all kinds of seeds. Each variety honestly reported. Reduced prices. Inducements to gardeners. Mailed Free. **J. A. EVERITT & CO. Seedsmen,** Box 42, Watsontown, Pa.

GOSSAMER CARMENTS FREE!

To any reader of this paper who will agree to show our goods and try to influence sales among friends we will send post-paid two full size Ladies' Gossamer Rubber Waterproof Wearing Apparel as samples, provided you cut this out and return with 25 cents to pay postage, etc. WARREN MANUFACTURING CO., 9 Warren Street, New York.

25 YEARS IN THE POULTRY YARD.

16th Edition. 108 Pages, explaining the entire business. Gives symptoms and best remedies for all diseases. A 50-page Illustrated Catalogue. All for 25c. in stamps.

A. M. LANG,
Cove Dale, Lewis Co. Ky.

TRADE-MARKS, PRINTS, LABELS. **PATENTS.** **COPYRIGHTS, DESIGNS, RE-ISSUES.**

Send description of your Invention. L. BINGHAM, Patent Lawyer and Solicitor, Washington D. C.

Asthma **Smithnight's Asthma and Hay Fever Remedy,** Sold under **positive guaranty.** Sample **FREE. L. SMITHNIGHT** Cleveland, O.

PENSIONS for any disability; also to Heirs. Send stamps for *New Laws.* Col. L. BINGHAM, Attorney, Washington, D. C.

Good Pay for Agents. $100 to $200 per month, made selling our fine Books and Bibles. Write to **J. C. McCurdy & Co., Cincinnati, Ohio.**

IT PAYS to sell our Rubber Stamps. *Free* catalogue to agents. POLJAMBE & CO., Cleveland, Ohio.

THE SOUTHERN WORLD A 16 page illustrated Journal. Sample copy sent free. Agents Wanted. **DATLANTA,** *Georgia.*

DUNCAN'S COUGH BALSAM.

The Only Infallible! The Only Positive Cure!

This great remedy, now so widely known and extensively used, stands without an equal and its sterling merits so well established as to need no praise to those that have used it or know of its remarkable cures. Thousands of sufferers who found no relief from any other source are willing witnesses to the great Medicinal virtue and remarkable curative power of this Medicine. Many certificates of its fine effects and expressions of gratitude for benefit received reach us from all sections. It is not claimed that the Balsam will cure consumption in its last stages, but that it will effectually check this terrible disease in its incipiency and palliate sufferings all through its stages, there can be no doubt; and for all forms of Coughs arising from colds and bronchial affections throat trouble, it is without a parallel. A positive and rapid cure for Croup, which so often resists from medical treatment. The medicine is pleasant and does not sicken the patient. For sale by all druggists, 50 cents per box.

DR. C. P. DUNCAN'S

Liver and Kidney Medicine.

Of all the remedies now before the public for the treatment of the various forms of Liver and Kidney diseases, and the affections that arise from the unhealthy conditions of these organs, this medicine stands without an equal. It is the great preventive of Malarial troubles, the sure cure for all forms of Dyspepsia and indigestion, the most reliable remedy for the regulation of the Bowels and Kidneys, never failing to cure constipation. An absolute remedy for Headache, Sore throat, Dullness of Feeling, Want of Appetite, Nervousness, and all such diseases of the Bowels, Stomach, Kidney and Liver. The best family medicine sold. It is harmless and safe, and not unpleasant to take. Price 75 cts.

Duncan's Carbolic Ointment.

Old Sores, Skin Diseases, Eruptions, Pimples, Frost bites, Chapped hands, Wounds, Hurts, etc, readily relieved by Duncan's Ointment. Price 25 cts.

1885.

Harper's Young People.

AN ILLUSTRATED WEEKLY.

The serial and short stories in HARPER'S YOUNG PEOPLE have all the dramatic interest that juvenile fiction can possess, while they are wholly free from what is pernicious or vulgarly sensational. The humorous stories and pictures are full of innocent fun, and the papers on natural history and science, travel, and the facts of life, are by writers whose names give the best assurance of accuracy and value. Illustrated papers on athletic sports, games, and pastimes give full information on these subjects. There is nothing cheap about it but its price.

An epitome of everything that is attractive and desirable in juvenile literature.—[Boston Courier.

A weekly feast of good things to the boys and girls in every family which it visits.—[Brooklyn Union

It is wonderful in its wealth of pictures, information, and interest.—[Christian Advocate, N. Y.

Terms: Postage Prepaid, $2 Per Year.

Vol. VI. commences November 4, 1884.

SINGLE NUMBERS, Five Cents each.
Remittances should be made by Post-Office Money Order or Draft, to avoid chance of loss.
Newspapers are not to copy this advertisement without the express order of HARPER & BROTHERS.
Address, HARPER & BROTHERS, New York.

Dissolution.

This is to notify our customers. and the public generally, that the firm of DODD BROS., doing a Dry Goods business at 103 Union St, Nashville, Tenn., has this day, by mutual consent, been dissolved, W. H. Dodd retiring to engage in other business, and S. L. Dodd will continue to keep a complete line of DRY GOODS AND NOTIONS at the old stand of Dodd Bros. Thanking all for past favors, we ask a liberal portion of your patronage in the future for S. L. Dodd. **DODD BROS.**

Geo. E. Cooper & Co.,

Manufacturers and Dealers in

Tinware, STOVES, Furnaces,

House-Furnishing Goods.

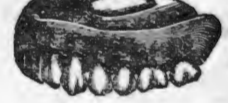
Tin and Slate Roofing and Galvanized Iron Cornice Work a Specialty.

Also our **Patent Chimney Top** for smoky chimneys has no equal. Write for prices.

GEO. E. COOPER & CO.,
22 North Market Street,
NASHVILLE, - - TENN.

F. A. BADGER,

DENTIST.



OFFICE:

Odd-Fellows' Temple,

Cor. Church and High Street,

Nashville, - - Tennessee.

BETHANY COLLEGE,

West Virginia.

Begins its forty-fifth session **January, 1885.** It has 595 Alumni; four College Degree Courses—the Classical, the Scientific, the Ministerial and the Ladies' Course; also, professional courses in Engineering, practical Physics and Chemistry, with ample training in the use of instruments and apparatus, both in field work and the laboratory. Also a thorough Academical course, complete in itself, and arranged as a preparatory to the college courses.

Expenses reduced to the most reasonable terms, and every facility afforded the student to economize both as to time and costs.

All classes open to both sexes on equal terms.

Send for catalogue to—

W. K. PENDLETON, Pres't.

CHEAP BOOTS AND HOES!

We are now receiving our Spring Stock of Fine Custom-made Boots, Shoes, and Hats. Our prices will be found reasonable. Give us a call. Trunks at cost.

ALDRICH & HARRIS,

106 UNION ST., (bet. College and Market,)

NASHVILLE, - - TENN.

Grand Christmas Offer!

You can have a Family Bible, an Elegant Album, or a Choice Book absolutely **free of charge,** by addressing UNION PUBLISHING HOUSE, 126 Chambers St., New York; or Constitution Building, Atlanta, Ga.

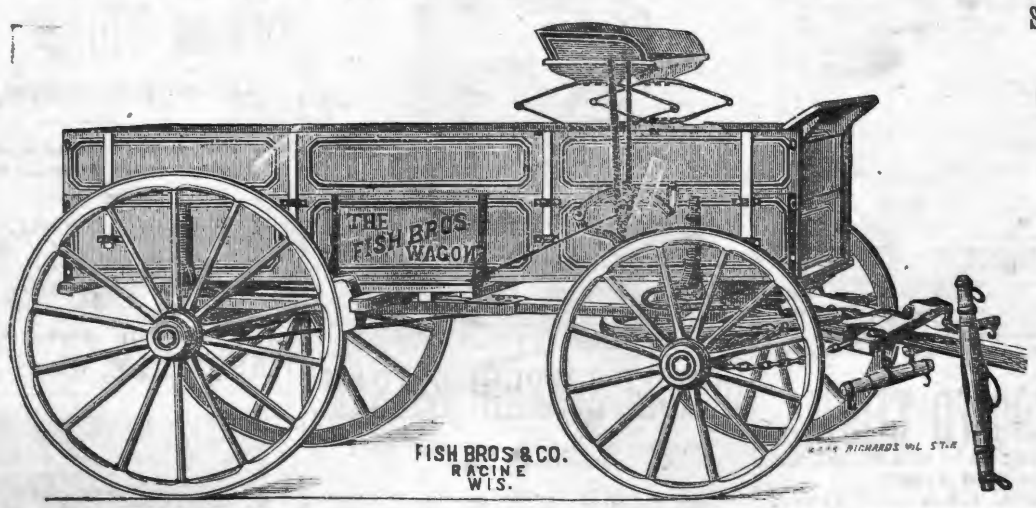
HILLMAN, BUFORD & JUSTI,

NASHVILLE, - - - - - - TENNESSEE,

SOLE AGENTS FOR

Fish Brothers Celebrated Farm Wagons.

Genuine BROWN PLOWS and WALKING CULTIVATORS, ROAD SCRAPERS



Sorghum Mills, Corn Shellers, Cider Mills, Feed Cutters, Farm Bells, Fence Wire, Steel.

Crow Bars, Hammers, Wheel Barrows, Wood Work, Etc.

IRON, STEEL, BLACKSMITH'S TOOLS, HARDWARE,

Call on or address

HILLMAN, BUFORD & JUSTI, 18 and 20 South Market Street, Nashville, Tenn.

A. C. & J. C. MARCH,

(Successors to J. D. March & Sons.)

Manufacturers of and Dealers in

Saddles, Harness, Bridles, Collars, Trunks, Bags, Valises, Hames, Whips, Chains.

REPAIRING DONE ON SHORT NOTICE.

50 NORTH MARKET STREET,

NASHVILLE, - - TENN.

NASHVILLE, CHATTANOOGA & ST. LOUIS RAILWAY.

BUSINESS MEN, TOURISTS, EMIGRANTS, FAMILIES, REMEMBER

The Best Route to St. Louis and the West **via McKenzie.**

The Best Route to West Tennessee and Kentucky, Mississippi, Arkansas, and Texas points is **via McKenzie.**

The Best Route to the Summer Resorts and Mountain Retreats of Tennessee, Virginia and the Carolinas, **via McKenzie and Nashville.**

The Best Route to the celebrated Colleges, Universities, Seminaries and other Educational Institutions in the Southeast, **via McKenzie and Nashville.**

The Best Route to points in East Tennessee, Virginia, the Carolinas, Georgia and Florida is **via Chattanooga.**

DON'T FORGET IT!

—By this line you secure the—

MAXIMUM OF SPEED, SAFETY, COMFORT, SATISFACTION,

—AT THE—

MINIMUM OF EXPENSE, ANXIETY, BOTHER, FATIGUE.

Be sure to Buy your Tickets over the

N., C & ST. L. RAILWAY!

If you are going to Washington City, Baltimore, Philadelphia, or New York.

The Inexperienced Traveler need not go amiss; few changes are necessary, and such as are unavoidable are made in union Depots.

THROUGH SLEEPERS!

—BETWEEN—

Nashville and Atlanta, and Atlanta and Jacksonville, Fla., Nashville and Martin (to connect with Sleeper service via Cairo to St. Louis and Chicago.) Nashville and Columbus. Nashville and Memphis (Sleeper Humboldt to Mobile, and Milan to New Orleans.) McKenzie and Little Rock, and Little Rock and Texas points.

Call on or address

J H PEEBLES, T. A., Chattanooga, Tenn.
W W KNOX, T. A., Nashville, Tenn.
S S FINLEY, Ticket Agent, Memphis, Tenn.
A B WRENN, Trav. A., Atlanta, Ga.
W L DANLEY, G P & T A, Nashville, Tenn

J. W. LINDSEY. R. FARQUHARSON C. P. CRUTCHER. H. C. WILLSON.

J. W. LINDSEY & CO.,

Wholesale HATS,

75 Public Square,

NASHVILLE, - - - TENNESSEE.

JOHN RAMAGE & SON,

48 North College Street, Nashville,

Offer the best stock of custom-made BOOTS, SHOES, and SLIPPERS, in all grades, of latest styles. **Trunks, Traveling and Hand Bags.**

LOWEST CASH PRICES!

Clothing for Fall and Winter.

The largest stock, and most elegant line of CLOTHING ever offered in this city. Double and single breasted Dress suits, Business suits in one and four button cutaways, and all the new styles in sacks. Our stock is made up of all new fabrics, and of the most popular and desirable shades.

The largest stock of Overcoats, every style, from the strong coat for the workingman to the finest made. Boys' and children's suits in great abundance and in endless variety. Furnishing Goods and Hats a specialty.

A fine line of imported piece goods to make to order on short notice. "Write for Catalogue."

W. A. LANNOM, Cash Clothier,

18 Public Square, - - Nashville, Tenn.

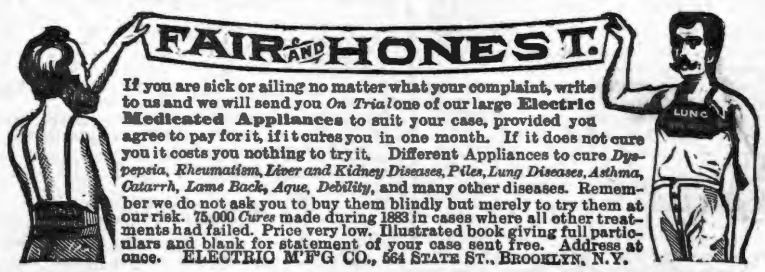
BAILEY, DAVIS & McCOMB,

WHOLESALE GROCERS,

And Dealers in

TOBACCO, CIGARS, ETC., ETC.,

38 MARKET STREET, - - - - - NASHVILLE, TENNESSEE.



If you are sick or ailing no matter what your complaint, write to us and we will send you *On Trial* one of our large **Electric Medicated Appliances** to suit your case, provided you agree to pay for it, if it cures you in one month. If it does not cure you it costs you nothing to try it. Different Appliances to cure *Dyspepsia, Rheumatism, Liver and Kidney Diseases, Piles, Lung Diseases, Asthma, Catarrh, Lame Back, Ague, Debility,* and many other diseases. Remember we do not ask you to buy them blindly but merely to try them at our risk. 75,000 *Cures* made during 1883 in cases where all other treatments had failed. Price very low. Illustrated book giving full particulars and blank for statement of your case sent free. Address at once. ELECTRIC M'F'G CO., 884 STATE ST., BROOKLYN, N.Y.

CHILDS' CATARRH

Treatment For

And Diseases of the HEAD, THROAT & LUNGS! Can be taken at home. No case incurable when our questions are properly answered. Write for circulars, testimonials, etc., REV. T. P. CHILDS, Troy, Ohio.

WHEN YOU WANT

WRITING DESKS.

Photograph Albums,

AUTOGRAPH ALBUMS,

GOLD PENS, PENCILS,

Portmonnies, Card Cases, Etc.

Or anything in the way of

Staple and Fancy Stationery,

Call upon us,—we can suit you in

VARIETY, QUALITY, AND PRICE.

A. B. Payne & Co.,

61 UNION STREET.

Orders by Mail Receive Prompt Attention.

NEW HOUSE! NEW GOODS!

J. W. ORCHARD,

Manufacturer and Dealer in PLAIN and DECORATIVE

WALL PAPER,

Window Shades,

Looking-Glasses, Picture Frames and Cornices, Chair Cane, Picture Cord and Nails, Wall Brackets and Parlor Easels.

Looking-Glasses put in old frames. Old pictures and frames repaired.

134 Union Street,

Between College and Cherry,)

NASHVILLE, - - TENN.

SOME OF THE

THINGS WE BUY TO SELL.

CHINA IN ALL OF ITS GRADES,

GLASSWARE OF EVERY DESCRIPTION

QUEENSWARE OF ALL KINDS,

Bracket Lamps, Hall Lamps Study Lamps, Chandeliers,

Knives and Forks, Spoons, Waiters Tea Trays

Looking-Glasses, Ice Cutting Machines,

Eureka Coffee and Teapots, Castors,

And a great variety of housekeeping goods too numerous to mention, all of which we offer at reasonable rates. Call and see us, or send your orders to

HICKS, HOUSTON & CO.,

51 N. College & 54 N. Market Sts.,

NASHVILLE. - - - TENN.

Christian Quarterly Review,

VOL. IV., 1885.

A magazine of one hundred and sixty (160) large pages, (640 pages in the volume,) of original articles on living religious questions by the best writers. The only *Quarterly* published advocating Primitive Christianity. A number of our best writers engaged for 1885. Price only $2.00 a year Specimen copies 50 cts If you wish to continue, or to become a subscriber, please notify the Editor as soon as convenient. Your co-operation is earnestly requested. Address the Editor, **Dr. E. W. Herndon,** Columbia, Boone County, Mo.

THE GOSPEL ADVOCATE.

VOLUME XXVII., NUMBER 4. | NASHVILLE, TENNESSEE, JANUARY 28, 1885. | TWO DOLLARS PER YEAR, IN ADVANCE.

EDITORS:

D. LIPSCOMB. | E. G. SEWELL.

J. A. HARDING, Associate Editor.

J. C. McQUIDDY, Office Editor.

God is our shield in time of war
Our sun in time of peace;
Our stay when foes that troublous are
About us do increase.

He makes our feet swift as the hind,
And trains our hands to fight;
He fortifies our doubting mind
With heavenly grace and might.

To God, who makes our cup o'erflow,
Our praise is ever due;
He gives us more than we shall know
In life and glory too.

Our God Thou art, our song, our light,
Our never-failing friend;
Our guide amid the darkest night—
Oh! lead us to the end.

—*Rev. Wm. Anderson, of Tarbolton.*

A TRIP TO TEXAS.

On December 23rd, we left home for a few weeks' rest and a visit to Texas. We were delayed at Memphis by the running of the ice. We were surprised to see what quantities of ice were floating down the Mississippi. The weight of ice against the boat that transported the cars across the river was so great that the track on the boat could not be kept in line with that on the shore. The result was, every effort to run the cars on the boat, run them off the track. Finally, the engine and one or two cars were safely placed on the boat, they were carried over, the others left behind. A couple of cars were on the Arkansas side; these were hitched on, and a living mass of humanity —men, women and children were crowded as close as they could be, and the trip to Little Rock began. We could see but little of the country, as it was night. Reached Little Rock at 3, A. M. The delay at Memphis broke the connection and we had to lay over twelve hours. After a late sleep and breakfast, we started out to see if we could find any acquaintances, or brethren in Little Rock. We found Bro. Kellogg, one of the elders of the congregation, a printer and stationer. Bro. Reed preaches for the brethren. We were sorry not to meet him. But learned he lived a mile or more off. Bro. Kellogg told us that the church in Little Rock was about holding its own, not growing much. The town itself is growing, or has grown rapidly, since we were in the city twelve years ago.

We met also Bro. Shinn, who has been active in getting up the State work, as it is called, in Arkansas. For a couple of years two evangelists were kept in the field as "State evangelists." They reported good work and great success, but this year they have none. We do not know why. When the State meeting kept two in the field, we do not suppose any more preaching was done than when they had none, as they took two of their most active preachers who had been preaching in the State and called them State evangelists. But we do not think this change made them any more effective preachers, or made them preach any more than they had done. The State meeting disarranged the working of these churches and individuals, made the brethren look to it for help it could not give, and now leaves them disappointed. The brethren and churches that look to themselves, and learn to rely on themselves, are the churches that succeed. When churches, or brethren are taught to look to others for help, they are weakened.

The old fable of the lark and the reapers is as pertinent in religious affairs, and at this day, as it is in secular matters, and as it was in the days of Æsop. We tell it for the benefit of those who never read it. An old lark whose nest with her young was in a ripening field of grain, admonished the young ones they should report all they heard during her absence. One evening on her return, in a flutter of excitement, they told her, we heard the farmer tell his sons to ask in their neighbors to help them reap the grain on the morrow, we must move at once or we will be destroyed. The mother bird told them to be easy, there is no danger yet, but listen closely and report what you hear to-day. At night they eagerly tell her, The farmer told his sons, as the neighbors had failed them, go ask our kindred to help us on the morrow. She told them "rest quiet, there is no danger to-day." But she cautioned them, Be especially careful to report what you hear to-day. At night they report, The farmer told his sons, as our neighbors and friends have failed to help us, make ready that we may ourselves, to-morrow, reap the ripened grain. On hearing this, the old lark said, Now, indeed, children, must we remove to a place of safety, for when men determine to do their work themselves, it will be done.

The fable teaches its lesson and explains why a church in one community fails and in another succeeds. Never a church yet, no matter how poor or ignorant its members be, has failed, who determined under God and through faithful obedience to him, to worship God for themselves and walk in his ways.

Then again, the nearer the people get to the work and the worker, the more they realize it as their own, the more interest they will take in it, the more they will sacrifice and work for it. All the agencies that intervene between the work and the worker, separate him from it, make him feel it is not his work, and so destroys his interest in it, and disposition to sacrifice for it.

We passed through a number of towns in Arkansas at which we would gladly have stopped, but our arrangements forbade it. At Hope, Arkansas, a fire was raging in the town, and the train stopped long enough for the engine to remove some cotton and other things from danger. We reached Texarkana about 7, P. M. The break of the connection necessitated a lay over here of twelve hours; it was Christmas Eve; we went out to inquire for Bro. J. C. Mason and the church. But found Bro. Mason lived a mile or two from the depot, as the night was cold, a norther blowing, we gave up the search and returned to the hotel.

The number of emigrants going to Texas greatly increased after leaving Little Rock, but the crowded condition of the cars was relieved somewhat by the additional number of cars. The crowded state of the cars, and their badly heated and ventilated arrangements, had excited a bad spell of asthma with me. The next morning we went to Bonham, put up with sister Carlton. Bro. Carlton and daughters had gone to the Exposition at New Orleans. We were sorry not to meet him. Christmas was the only time he and his teachers could spare for the Exposition. He has an excellent school and is doing a good work, we learned. We remained a couple of days here. On the second day, spoke twice. The weather continued to grow colder. In the day it was rainy and wet, at night the ground was covered with ice, so it was difficult to walk. Our congregations were small, but of most excellent quality, morning and evening. We learn there is a congregation of over three hundred here. Bro. Carlton has done much toward building it up. He has had excellent helpers in a number of true brethren living at this place. We met here Bro. Biard, of Grayson county, an earnest and vigorous man at whatever he undertakes—we take it from his appearance—and Bro. Linck, an earnest teacher who has full confidence in the Lord's appointments. Both do much preaching. We spent a night and a day with Bro. Burnett of the *Messenger*. Bro. Burnett has gotten to be a sound man in his teaching, and has made the *Messenger* an excellent paper for the last few years. We trust he will persevere in his fidelity to God. Like all of our publishers, he is pressed in carrying on his work. We met Bro. J. B. Clark, an old schoolmate in Franklin College. He is now bald, a little inclined to fleshiness, and looks rather older than his years would demand. We could scarcely realize that he was the same person as the small, delicate looking boy, with auburn ringlets, that we knew almost forty years ago. Now, as then, we take it, he is amiable, gentle, kind-hearted. He was then a diligent and accurate student, lacking in the aggressive force needed to give him the influence to which his ability, natural and acquired, entitled him. He was then a diligent and accurate scholar. He has improved excellent opportunities in this line, and doubtless is a good scholar.

On Saturday we went to Fort Worth. It was still cold and now wet. The Texas towns have not yet indulged in the luxury of paved sidewalks or graveled streets. When it rains it gets muddy, and Texas mud clings with affectionate adhesiveness, and tenacious perseverance, to the feet that tramp and spurn it. On Sunday we spoke twice to small audiences. Three preachers were present: Bro. A. S. Johnson and Bros. Wilmeth and Rawlings, of the *Texas Christian*. These two latter, and my kinsman, Dr. Vanzandt, had come down to Fort Worth to meet me. After consultation with them, I determined to go to Thorp's Springs to attend the Preacher's Institute, as it was called. It is hereafter to be the Bible Institute. We attended and found a number of brethren and sisters present—those who counted, report twenty preachers. We have never been partial to gatherings confined to one class of Christian workers to the exclusions of others. All Christians have a common interest in the work of the church of God. The time was devoted, for three or four days, to the study of questions connected with the work of the church and to Scripture teachings. Meetings to study the Scripture, to learn the will of God, are legitimate, and should be open to all, saint and sinner, who desire to learn that will.

We are not able to enumerate all who were present, so mention none. Bro. Caskey had his house burned up at Greenville on 24th of December, with all his furniture and books. Bro. Caskey is now growing old, and is feeble; we trust the brethren will aid him to make him and wife comfortable in their declining years.

The Bro.'s Clark have a large school at Thorp Springs, Add-Ran College. They number between

three hundred and fifty and four hundred pupils. The location seems healthful, and the surroundings favorable for the instruction of youth. We were told that within hearing of the bell, were eight or nine hundred pupils in school. There is another school of a hundred or two at the Springs. At Granbury, three miles away, there is another school with three or four hundred pupils. It seems strange that so many pupils should be found collected in these frontier settlements. Yet we cannot but believe the surroundings here are more healthful, for growth and development, physically, intellectually and spiritually, than our cities and towns, crowded with the temptations to vice and dissipation. We doubt not the brothers Clark and associates are doing an excellent work in teaching the youth, and trust they will always teach a full and perfect faith in God, and a confidence in the sufficiency of his word and institutions, bringing all good to man.

We returned to Fort Worth on Saturday, and had another rainy, muddy, Sunday. We spoke to an elect few in the forenoon. We visited relatives during the ensuing week. Spoke twice the following Lord's day at Grape Vine, a growing and thrifty village in a rich section of Tarrant county. A small church has begun worshiping here. They have a new house completed. Relatives of mine compose a goodly portion of the little congregation. With zeal and earnestness they can succeed in preparing to dwell with God, and in helping all around them, worthy of God, to a better life. We trust they will press forward with unflagging zeal.

We here met Bro. W. H. Wright, who lives at Bedford, Tarrant county. He pressed us so strongly to stop and speak for the brethren, we did so on Tuesday night. The night was dark and rainy, but a fair audience was out. There is here a large and active congregation. They have failed to meet but one Lord's day in ten years. This settlement was made by brethren and friends from Bedford County, Tenn., whence its name. Bro. Bobo, whose obituary we published not long since, lived here. Bro. Wright is an earnest, zealous preacher; he is a nephew of D. B. Ray, and came from the Methodists not many years ago. He is preparing to devote his time to the work of preaching the gospel this year. We are confident he will do much good. Many brethren are proposing to preach more than heretofore, and to go, not wait to be sent. It will be a shame and disgrace to the brethren in Texas, if they do not help these brethren freely and cheerfully. We had sent an appointment to Dallas for Wednesday night, but it rained so much, the roads were so muddy, that we failed to reach the railroad in time to reach the city. We would have regretted this exceedingly, but that the night was so rainy and dark we presume our failure to reach the appointment caused no disappointment.

On Thursday we left Fort Worth to stop off at Dallas, but it was cold and snowy, and still growing colder, so we changed our purpose and came directly home. We met Bro. Poe at Longview and exchanged a few thoughts with him. In consequence of the cold, the train again missed connection, and we made slow progress homeward.

A few thoughts on Texas. We travelled over this country twelve years ago. The change has been great and wonderful for the time. Little villages then, are now growing and thrifty cities, numbering from five to twenty thousand inhabitants. A country then with no railroad, is now checkered over with them more completely than any country south of the Ohio river. Countries then an uninhabited waste, are now settled with a striving population, the whole country is enclosed with wire fences, and much farming is done. Lands have appreciated in value, and in many places approximate in price those of the older States.

Texas, within itself, is a nation in extent. A constant stream of immigration from the older States is pouring into its borders. It must soon be a nation in population and wealth. It is strange how many Tennesseans are there. For some years after the formation of its government, nine-tenths of the members of its congresses and legislatures were Tennessee born, as were several of its first Presidents, Governors and Congressmen. We have concluded that Tennessee has been the prolific spawning ground for the South and Southwest. Many shoals have gone forth to people and subdue these regions. A Tennessean may always feel at home in Texas.

With the increase of population, and the appreciation of the value of lands and stock, wealth increases rapidly, and its attainment engrosses the attention and the activities of the people This is the great drawback to the cause of Christ. People have no time to become religious. So much business, so much increase of wealth, interest on money is so high, investments yield such dividends, so many openings for profits, and always when great profits are possible, great dangers lurk. It takes so much time to look after these, that when one has become a Christian, he has no time to devote to religion, to the interests of the church, to teaching his children the Bible, to training them in worship and leading them to esteem "the kingdom of heaven and his righteousness," the first and highest of all considerations. How we need to keep our faith in God strong and active. Texas, with all of its extent and resources, the energy and vigor of citizens, can never become a prosperous and happy land, save as its people become a God-fearing and God serving people. "Righteousness exalteth a nation." The nation that will not serve God shall perish.

Barring the fact that the weather, during the whole of our stay, save a few days, was so cold it was difficult to get about, and difficult to see many when we did visit a place, our visit was a pleasant and profitable one. We intended to have visited several other places before returning, but the continued bad weather discouraged us and we came home. We found the weather cold and rough at home when we reached here.

D. L.

GOD USES THE WICKED TO PUNISH THE WICKED.

God uses one nation to destroy anotber, and while destroying that other to punish the one used. Instances of this are frequently recorded in the Bible. One is found in Judges 20. The men of Gibeah of the tribe of Benjamin commit a great crime in Israel. The Israelites determine to destroy the men of Gibeah. The children of Benjamin determine to defend their brethren of Gibeah. The Israelites ask God, Who of the tribes shall go up to fight Benjamin? The Lord said, Judah shall go up. They go up and are smitten with a fearful slaughter. The next day the children went up and wept before the Lord until even, and asked counsel of the Lord, saying, "Shall I go up again to battle against the children of Benjamin my brother? And the Lord said go up against him." They went up the second time and were again smitten with a fearful slaughter. "Then all the children of Israel, and all the people, went up and came unto the house of God and wept, and sat there before the Lord and fasted that day until even, and offered burnt offerings and peace offerings before the Lord," and asked, "Shall I yet again go out to battle against the children of Benjamin, my brother, or shall I cease? and the Lord said, Go up." They went and then almost wholly blotted out the tribe of Benjamin. It is clear God intended to use Judah to destroy Benjamin, but while using him, to punish Judah with a fearful slaughter. While this punishment was laid upon Judah, it schooled him up to the point to destroy Benjaman. Had he gone up at the first and gained a victory, doubtless the destruction of Benjamin would not have been so complete as God intended it. Thus God uses men to destroy his enemies, and punishes them for their wickedness while using them to destroy the more hopelessly wicked.

D. L.

QUERY.

After showing that man is guilty of sin when he transgresses the law, whether he is cognizant of the fact or not, D. L. says: "The commands of God are fixed and unchangeable principles growing out of God's own being." The foregoing I believe to be true; but, in view of the above fact, How came the Sabbath day changed to a day of labor? The law, which D. L. says is unchangeable, says "the seventh day is the Sabbath of the Lord thy God." "To violate that law," says D. L, "will bring the penalty, whether we know it or not." Why, then, should we not turn to obedience, and keep the "seventh day?" The law says, "The seventh day is the Sabbath, * * * in it thou shalt not do any work." It is not Jewish, for Paul "teaches that even the heathen, not having the law, must yet do the things contained in the law in order to be saved." If, as D. L. says, "God has but one law by which all will be judged," what will we do who have kept another law which God has not enjoined, even the law which commands Sunday keeping as a day of rest. When we are "judged" by that "one law," what will we do who have transgressed its fourth precept, which enjoins the keeping of the seventh day, commonly called Saturday? If the heathens were lost by transgressing this law ignorantly, how can we be saved by transgressing it knowingly. This law was not for the Jews alone, neither was it for the Christian dispensation alone; for "that law Moses nor Christ made nor enacted; they only made it known that through it man might be saved," says D. L. Did Christ make it known that we might be saved by transgressing one of its points? Surely he did not, but rather that through him we might he justified, or forgiven of past transgressions, and become obedient to God's law, and sin (transgress) no more. Paul says, "God forbid that we should sin," (transgress the law). Rom. 6: 1-2. He says, "But the doers of the law shall be justified," (forgiven). Therefore I try to do the law, "that I may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14. Bro. D. L., I would like to hear from you again on this subject, that we may come to an understanding; and in the meantime may God write his law in our minds, and may we be perfectly willing to keep it.—[John D. Row, Milan, Sumner county, Kansas.

We cannot be saved by transgressing the law of God, either knowingly or ignorantly. But the Mosaic law written on stones, is not the perfect law. Nor is it entitled to the distinction of *the* law to any but Jews. The whole Jewish institution was temporal, typical, fleshly. The true Israel is spiritual, perfect, universal and eternal. The Sabbath day was never given to any people save the Jewish nation. It was part of the law written on stone that was taken out of the way by Christ, and the observance of the Sabbath was never required by the Savior or the inspired men. The Sabbath was set apart as a memorial of the completed material creation. The rule of this creation was usurped by the evil one. That creation became sin-cursed, sin-polluted, sin-defiled, and death reigns throughout its entire limits and affects every living being. It has been delivered over

to destruction. Christ came to deliver that creation which "groaneth and travaileth in pain until this present time." He must deliver it from the power of the evil one by overcoming the evil one himself. To do this he descended into the grave, and in the dark prison house of the grave he struggled with him that hath the rule over death and hell. He did overcome him. He broke in sunder his bonds, rose from the dead on the morning of the first day, brought life and immortality to light and declared himself "to be the Son of God with power by the resurrection from the dead." His right to rule was set up through this victory, and we, as his subjects, were taught by the example and precept, both of himself and his inspired lawgivers, to commemorate this day of his victory over the usurper, the enemy of God and man. This was the birth day of the new spiritual reign of God on earth; of the deliverance of the groaning creation from the bondage of corruption.

To observe the first day of the week is to commemorate these great basis facts in the establishment of the church of Christ; is to exalt the spiritual reign the eternal kingdom of God. To continue to observe the Jewish Sabbath, which was never given to any other people than the Jews, is to ignore the reign of Christ, his triumph over death, his resurrection from the dead, and the fact that he is the Redeemer, the Savior, the ruler over the spiritual Israel of God. A more Christ-ignoring and Christ-dishonoring idea is hard to conceive of, than that which insists on honoring the creation of the old world, now delivered over to the dominion of the evil one, and doomed to destruction, and refusing to honor the Redeemer and to commemorate his resurrection from the dead. It is to turn back to the weak and beggarly elements of the world; it is to turn away from Christ, to fall from grace.

The Sabbath was never ordained to be observed by man save through Moses. God changes not, nor do the true principles of his government. But man and his condition change as he is elevated or lowered by his life of obedience or disobedience here. The specific requirements God makes at man's hands, are changed to suit man's changed conditions. The observance of the Sabbath, circumcision, burnt offerings, material incense offerings, all of them typical in their character, are among these. To a man who persistently transgresses the appointment of God, knowingly, there is no pardon. One who ignores Christ, his mission, work, trial, death, burial, resurrection, and grand victory over the prince of this world and goes back to honoring in its stead, the creation of the physical world, ruled over by the devil, and given up to destruction, does this very thing.

Bro. Halbrook propounds another query on the subject, but we fail to catch the point of his inquiry. D. L.

NOTICE.

Sometime since, to get the ADVOCATE before new readers, and to so extend our circulation, we proposed that any old subscriber sending three dollars and one new name, would be credited with a year's subscription for both names. Many have availed themselves of the privilege, and placed the ADVOCATE in new families. But some who had rather grumble and find fault, than to work and help others in trying to do good, and who, like the laborers in the vineyard, who, when the Master paid them all that he promised, grumbled because of his own he gave to others as he saw fit—complain that they do not get the paper as cheap as others. Every one has precisely the same chance to get it at a reduced price. If they do not, it is their fault. Many who enter into the spirit of the offer, get a new one to pay one dollar and they pay two, or they pay three dollars and give it to some one. Others divide the three dollars between them. It does not work well in another way. It breaks into the clubbing arrangements. There are always some who wait for others to urge and send for them; these, under this proposition, fail to renew. We are sorry that every subscriber did not heartily take hold of the proposition, and secure one other subscriber. If our list had been doubled we could have stood it; otherwise, we lose by it.

In view of these things, we give notice that all are urged to take advantage of the offer, and send in every one a new name, or names, until the first of March. After that time the proposition will be withdrawn, and only the old rates, two dollars per copy, or eleven copies for twenty dollars, 25 per cent. to be retained by a preacher who sends us names and money, will be restored. Our proposition remains open until first of March. We would be glad for all to take advantage of it. Let us have a good report to that time. After that date none will be received except at regular rates. PUBLISHERS.

SOME THINGS WE NEED.

1. We need more piety.
2. We need less debating *simply* from a spirit of *jealously* or *victory*.
3. We need less rivalry among our religious journals.
4. Some of our leaders need to learn they are fallible and liable to err.
5. Some, or all, of our editors need to write more to advance the truth and right, instead of writing to defend the rights of self.
6. We need to do the right and let consequences care for themselves.
7. We need more a spirit of active work.
8. Our polemical writers need to be more courteous.
9. We all need to show more faith in and love for the truth, by our acts of devotion. J. C. M.

CORRESPONDENCE.

I wish to inform the brethren, through the ADVOCATE, of my last year's work. I met with the Chestnut Grove congregation monthly from fourth Lord's day in April to fourth Lord's day in November. The brethren are wide awake, meeting every Lord's day. They express themselves as being well pleased with our manner of presenting God's word. They talk of having me to labor with them this year. By request, I met with the few brethren at Indian Creek on the first Lord's day in June, for the purpose of exposing Mormonism. I met four Mormon elders at this place. The lectures were greatly approved and highly appreciated by all present, save Mormons. I continued to meet with these brethren monthly until November 3. By request of Bro. T. V. Eckridge, I had meeting on Tumbling Creek, first Lord's day in September. Have continued the appointment until the present, and expect (the Lord willing) to continue all the year. By request of Bro. Sager, of McEwen Station, we have appointed meeting on Monday nights after first Lord's days. My regular meeting at Bluff Springs is third Lord's days. If I preach this year for the brethren at Chestnut Grove, there will still remain one Sunday in the month vacant. Brethren, where shall I go to fill this? Please remember that we are not seeking the good places alluded to in the first number of the GOSPEL ADVOCATE. I traveled more than one thousand miles last year, outside my neighborhood meetings, and received of brethren and friends $40.25. Am I discouraged? Nay, verily. We believe that through our feeble efforts good has been done for the Master's cause. Then let us be patient. "To them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life. Rom. 2: 7. May the Lord help us all to fight the good fight—to win the prize.

Burns' Station, Tenn. A. J. LUTHER.

Obituaries.

Bro. John Trotter, commonly known as Capt. Trotter, was born in 1803, and died in March, 1884. He obeyed the gospel nearly half a century ago, and lived faithful to the duties he took upon himself. Those who knew him best speak of him as an honest, true man, which embodies all. Bro. Trotter lived to a good old age, still he had to go—another witness that we have here no abiding city. On the fourth Lord's day in November, we spoke to a good sized audience of the virtues of Bro. Trotter, insisting that we imitate his virtues and be ready to go when summoned. He leaves a widow and several children to mourn his loss. May they and all of us live so that we may meet and live with the loved ones in a better world. W. ANDERSON.

On December 5, 1884, passed away, in the full hope of a glorious immortality, Bro. John H. Appleton, of Appleton P. O., Lawrence county, Tenn. Bro. Appleton was born May 31, 1847. He confessed Jesus, and was buried with him in baptism, by Bro. H. C. Abernathy, in this county, and at once became an active and devoted member of Noblit's Chapel congregation, and continued with unwavering zeal until called home to rest in the bosom of the Master. To his afflicted wife and orphaned little ones, our warmest and most earnest sympathies are extended. They mourn not, however, as those who have no hope, for, "Blessed are the dead which die in the Lord." With sad hearts and loving hands he was laid away to sleep by his brethren and friends. W. J. DABBS.

Died, on the 5th day of September, 1884, near Lavergne, Tenn., little George, son of Bro. J. A. and sister A. E. Wheeler: aged nine years, three months, and three days. For some eight or nine months he had suffered from a dislocated hip, which caused a general decline of the system, and decay of both muscle and bone. After which he gently passed away, to await until the Lord shall give him a new body, fashioned like unto his glorious body. His sufferings were indescribable. The writer saw him but a few days before he died. It was a matter of surprise how patiently he bore his afflictions. But his sufferings are all over now. May the Lord bless and comfort the sorrowing parents.

Cobb, Tenn. B. C. YOUNG.

On December 25, 1884, in the fifty-eighth year of her age Sister Mary, wife of J. T. Estes, passed away from a life of suffering and sorrow. It might truly be said of her, that she fell asleep; for she looked so calm in death, so much like she was sweetly sleeping, that we walked lightly lest we might awaken her. She died as she had lived—calmly and lovely. She was one, of whom it might be said, died without an enemy. In early life she became a member of the Baptist persuasion, and while she lived with them she was true to their cause; but when she became satisfied that their house was built upon the sand, she left it at once, and took refuge in the church of Christ, built upon the prophets and apostles, Jesus Christ himself being the chief corner stone. NATHAN FUQUA.

We have to record the sad news of the death of Sister Mag Percy (James McKee's daughter). Sister Mag lived only a few moments after the attack—apoplexy of heart. Maggie was a good wife and mother, and, according to her opportunity, a consistent Christian. Oh! how her father, husband, brothers, sisters, and friends, dislike to give her up so young and suddenly. Her membership was at Hebron; was baptized by Bro. A. Alsup.

Also Sister Lockey Anderson's clothes caught fire and burned her so badly she lived only about nine days afterward. She suffered most intensely. She was a member of the church at Nazareth; a grand-daughter of our good old brother and sister McHenry. It is sad thus to part with the dear, little one. Sister Lockey was a good, well-disposed little girl, much loved by all. Brother and sister McHenry have the sympathy of us all. Her father and mother have gone to the final home of all living. B.

Died, October 24, 1884, near Parton Station, Ala., of consumption, Mollie, daughter of J. B. and Elizabeth Hamilton. She obeyed the gospel under the teachings of Bro. F. D. Srygley, at Mountain Mills, Ala., in the year of 1880. The death of dear Mollie is deeply felt by all who knew her. From childhood to the grave she was an ornament to every one with whom she associated, and although her tongue is now mute, yet her many virtues and excellencies speak in deep-toned emotions from many a loved heart. She died as she lived—in the full hope of the gospel. Found by her mother in her Bible were these lines: "This Book is my guide and my comforter. What would life be if he had not left it to cheer the gloomy way of life through this dark vale of tears. Thanks be to Him who dwelleth on high for this blessed Bible." Mother, thy dutiful daughter has passed from thy side, no longer to heed thy wise counsels, and the sweet voice that thou lovedst to hear is singing before the throne the new song that angels sing in praising God. To the brothers she loved so tenderly, I would say, Let your lives be like hers that after death you may join her in the new song in realms of eternal bliss. MARY FUQUA.

TEXAS WORK AND WORKERS.

This Department is conducted by JOHN T. POE, Longview, Texas, to whom all correspondence intended for these columns should be addressed.

DEAR BRO. POE: Bro. Joe Harding is here in the midst of a grand and good meeting. But I need not say that, for he is one of the few men that I have never known to fail to create a good interest when he goes to work. I have never known a meeting begun under more unfavorable circumstances—snow, rain and cold; and in addition to that, we were not expecting Bro. Joe; but he came, has gone to work, and a goodly number of the brethren are at work together with him for good. Two confessed the Lord, and were baptized last night after preaching. Bro. Wm. Hamilton, a determined man, at the head of a family, came forward as on Pentecost, confessed the Lord Jesus, and demanded baptism. Sister Josie Martin, full of zeal made the same demand.

R. W. OFFICER.

Paris, Texas, December 30, 1884.

It is with pleasure that I state as a fact that in the city of Paris we have the best organized free school system I have ever seen; and to give honor to whom honor is due, we must say we are deeply in debt to Prof. J. C. Brooks for the same. The schools are increasing under Prof. Brooks' control every day. He now has 2,000 children between the ages of six and sixteen. It is certain that the age will be extended to eighteen next term, which will give about 2,500 pupils. He has twenty-three teachers employed now, but no doubt will need forty next term. Other buildings are needed. The money is on hand to do the building, and they will go up. May God bless J. C. Brooks, with his little army of teachers, and may the people encourage them.

R. W. OFFICER.

"RECEPTION OF THE HOLY SPIRIT."

This subject is one of much importance, as well as of much controversy. The thoughtful cannot well put it aside. The questions will come up, when, where, and how do we receive the Spirit into our hearts, by which we cry, Abba, father, and by which is a seal of our inheritance; for God has promised it to them that obey him. It is also said, "The Spirit itself beareth witness with our spirits that we are the children of God." Rom. 8: 16. Reader, stop and think. It does not say that the Spirit bears witness to our spirits, but "with our spirits." There are two witnesses in the case—the Spirit of God, and the spirit of the individual. The word of God is the witness or testimony of the Spirit. This tells us what God requires of us in order to our justification. Our own spirit knows and testifies as to our compliance with the requirements. The two together are sufficient to make out a clear case.

For illustration: A and B are witnesses in court. A gives in his knowledge of the case; B gives his. They are not the same, but they are consistent; they differ, but do not contradict; one is the proper counterpart of the other. B. testifies with A., and the testimony of the two agreeing, gives a definite conclusion.

"Because you are sons, God has sent forth the Spirit of his Son into your hearts, crying Abba Father." Some seem to think that this is done directly, independent of the word. Hence they pray for the Spirit to be sent down from heaven as though he were a great way off. They think he comes and enters into their hearts, causing a queer feeling which they call pardon, or the baptism of the Holy Ghost. But I am persuaded that the Spirit is obtained indirectly, or by the use of means. Every living organism has a spirit in it; that spirit animates it, moves it, makes it thrive. For example, there is a spirit in Masonry that gives life, vigor and growth to the institution. That spirit makes Masons. The same may be said of the order of Odd-Fellows. The spirit of Odd-Fellowship makes Odd-Fellows, not Masons nor Knights of the Golden Circle. Likewise, every religious body has its own spirit. The religion of Christ has his Spirit. This Spirit teaches the law of Christ, and hence makes Christians. Methodism has a spirit peculiar to that institution. That spirit teaches Methodism and makes Methodists. The spirit of Baptistism makes Baptists. That of Presbyterianism, Presbyterians, and so on with every other sect. I suggest there is quite a difference between the Spirit of Christ and these sectarian spirits. These can be induced to operate by praying, preaching and singing; or their manifestations can be stopped by the blast of a horn or bugle; but the Spirit of Christ dwells in the Christian, and governs his life. It does not come and go, but it abides there, directing and strengthening every good and noble person. Every Christian must have this Spirit. "Except you have the Spirit of Christ, you are none of his." But one may say, "what is this Spirit here spoken of?" Evidently the mind, temper and disposition of Christ. For the Scripture says, "Let this mind be in you which was also in Christ Jesus." If it be asked for these, "How do we receive it?" The same Scripture says, "*Let it be in you.*"

We receive it by receiving the words of Christ. The words which he spoke; they are spirit and they are life. By these come the knowledge of Christ; to know him is life and peace; thus is he formed in our souls the hope of glory. When we are brought into Christ, we are born of the Spirit. It is the life sustaining element of the state into which we are brought by this new birth. To illustrate, when God made Adam he was nothing more than an animal, and possibly only a lifeless lump of clay, till he "breathed into his nostrils the breath of life, and he became a living soul." From this living being he took a rib and fashioned woman. This was original creation—a miracle. Thus were the means of pro-creation produced. Henceforth children are born into this life and possess from birth this living soul.

We hear no more of God breathing the breath into any one. He gives every one breath now, not diretly, but by the process which he established when he made our first parents. The life in Christ is analogous to this, Christ established the process of the new creation when he gave his apostles the gospel commission. "He breathed on them and said, receive ye the Spirit." They constituted the first and parent church the body of Christ; the Spirit breathed into it, and it became a living, active and aggressive institution. The Spirit of Christ is in his church. He that would have this Spirit, must come into his church and partake of the life there is in it. It is thus that we acquire the Spirit of Christ by union with his body where his Spirit dwells.

The degree of our spirituality will depend upon the spiritual condition of the church, or congregation with which we become united, if it has but little of the Spirit of the Savior, we are likely to partake of the Spirit in the proportion. If, on the other hand, the church be full of the Spirit, the newborn members are likely to be full of spiritual life, and to grow rapidly in grace and in the knowledge of the truth.

Lewisville, Texas. TERREL JASPER.

THE FANNING ORPHAN SCHOOL.

Doubtless many would like to know how the school is progressing.

We opened on September 15, 1884, assisted by Miss Bettie Holiman, of Winona, Miss., as matron, and Miss Emma Page, formerly of Burritt College, as teacher in the literary department.

In some of its features, our school is different from any other south of the Ohio river. The girls are taught to cut and make their own clothes, to cook, attend to milk and butter, wash ard iron, sweep, and the art of general housekeeping. Well, as this was a new feature, some had their doubts about girls taking to it readily; but we are proud to say that the domestic department of this school has succeeded to our entire satisfaction. We have seven young ladies whose duty it has been to attend to the cooking, washing, churning, and house-cleaning, and throughout this entire routine of duty, Miss Holiman has labored with every one to initiate, train, and thoroughly impress her with the importa ce of neatness and order,—two indispensables in housekeeping.

But our friends must not conclude that our school is absorbed in domestic matters entirely. Far from it; for we are more than willing to compare the thoroughness of our girls in the literary department, under Miss Emma Page, with that of pupils of any school in the country.

The girls sleep four in a room. The rooms are neatly furnished, for which we owe many thanks to our good sisters of Franklin, Stewart's Creek, Lebanon, and Franklin county, Tenn. The last donation, consisting of a feather bed, pillows and cases, two comforts and a blanket, has been received some weeks, but we have not heretofore acknowledged its reception.

We use coal for fuel. Our kitchen, dining-room, store-room and pantry are in the basement, and are all on a level. Adjoining the kitchen is a large porch, under which is stored our supply of coal, and just outside, a few feet from the kitchen door, we have recently completed a cistern of capacity sufficient to bountifully supply all the demands for water.

In the laundry we use the "Missouri Steam Washer and Wringer," which changes the drudgery so long and so much dreaded by housekeepers into pastime and recreation from the recitation room.

The trustees have certainly been fortunate in calling to their aid such women of refinement, moral worth and capacity as Misses Holiman and Page; but without speaking of their merits, we do earnestly ask all who are interested in the mental, moral and domestic qualifications of young women, to investigate our plan, and extend a cordial invitation to them to come and see what our girls are doing.

Our Spring term of twenty weeks, begins on the 12th of February. We are carrying as many destitute orphans as we are able for the Spring term, but hope by next Fall to be prepared to take several more.

Our terms for girls who are able to pay are $50 for board and tuition for twenty weeks; or when congregations or individuals send destitute girls, we charge $40 for term of twenty weeks.

In connection with the boarding school, we have between twenty and thirty pupils from the neighborhood. We have 160 acres of the very best of farming and gardening lands, with all the advantages of water, and in addition to this, a large brick building with ten rooms for pupils, basement, chapel, recitation rooms, out-houses, etc.

In this connection we would state that Mrs. Charlotte Fanning, the donor of the houses and lands above mentioned, occupies two rooms on the lower floor of the main building; enjoying her meals with the girls: the trustees having freed her from all the cares and responsibilities of housekeeping, thus affording her the gratification in her old age of knowing that when she shall have crossed the dark river, and her face and voice shall be seen and heard no more, this, her good work, will stand as a living and imperishable monument, encouraging other good women to remember the orphan.

Now, we desire some good man to take charge of this school and farm, make a good living for himself, and prove a blessing to his race. Most persons wish to know how much the trustees can give a man of suitable qualifications. To all such we say, we offer you the facilities for making a good living,—yea, more. For the present, I am acting as superintendent, and will try and do the best I can, until some one will take my place. All inquiries in reference to the school, or superintendent's place, addressed to me at Nashville, Tenn., will receive prompt attention.

A. J. FANNING.

ANOTHER CHANCE

For boys and girls to get a nice present for their work:

1. The boy or girl, fifteen years old or under, who will send ten new or old subscribers to the GOSPEL ADVOCATE, I will send them, free, one beautiful gilt-edge Bible.

2. The girl or boy, twelve years old or under, who will send five new or old subscribes, I will send them a beautiful Testament.

3. The girl or boy, twelve years old, or under, who will send one new subscriber. I will send them a photograph of Uncle Minor.

You may have from now until the first of April next to get up the clubs, and you can take advantage of the club rates offered by the publishers.

Send all communications and money to GOSPEL ADOCATE, Nashville, Tenn., and let them know you are working for Uncle Minor's premiums.

In addition to the above, the girl or boy who will send the highest number of subscribers, I will make them a suitable present they will be very proud of. UNCLE MINOR.

Rates of Advertising in Gospel Advocate.

One inch, one insertion	$ 60
One inch, one month	2 00
One inch, three months	5 00
One inch, six months	7 50
One inch, twelve months	12 50

A discount of 10 per cent. on these rates for order of $25.00; 20 per cent. for order of $50.00; 30 per cent. for order of $100 00.

Note these Rules Carefully.

(1) Write only on one side of your paper.

(2) Write your name, post-office, county, and State, plainly.

(3) When changing your paper, give the office from which you change, and the one you wish it changed to.

(4) When ordering a book, give the name, edition, style of binding, and price, as near as possible, and state plainly HOW and WHERE you wish it sent.

(5) Gospel Advocate is $2.00 per year; $1.00 per six months; Clubs of $10, one copy free.

(6) Write very plainly, and make the clerks and printers happy.

Family Prayer.

When Albert Barnes began his ministry in the First Church in Philadelphia he found that family worship was very generally neglected by the members of his Church. In conversation with them he learned that the timidity of many in offering extemporaneous prayer in the presence of others would prevent a very general observaance of this duty. To meet this difficulty he compiled a little volume, with prayers, ancient and modern, many of them composed by himself, especially appropriate to mornings and evenings in the household.

Mr. Barnes' prayer-book was at one time in universal use in that congregation. I once asked a Sunday-school in Philadelphia who was the writer of the Acts of the Apostles? They shouted, "Albert Barnes!" with the greatest unanimity. He seemed to be the author of the Bible to the children, and the author of prayers to their parents.

Among those who used the prayer-book incessantly was Matthew Baldwin, the locomotive-builder. He was converted in mature life, after the death of an only son in childhood, and his voice had never been heard in extemporaneous prayer by a human being. But one morning there was a disaster. It was not discovered until after the chapter had been read. The little book could not be found. There was a look of dismay on every face as the search, high and low, was given over. And there was a moment's hesitation, and then the good man kneeled down and prayed without the help of Albert Barnes. The book was never found, and never needed again, and no one was more pleased by that fact than Mr. Barnes himself.

I sometimes think that neither Albert Barnes nor Archbishop of Canterbury could make a prayer-book that would build again the family altars demolished all around Boston by the railroad trains. An omnibus, or horse-car, or elevated train running every five minutes, does not come into collision with the family altar. But seven sharp, seven twenty seven, seven thirty-seven, eight, and eight twelve! This is tremendous.

For the breakfast-room is, no doubt, the sweetest place for family prayer. The meal-time is always a kind of sacrament to the church within the house. And the morning repast, with its fresh argument for thanksgiving, and the blessings of the unknown day to supplicate, is above measure a sacred time for united worship of him who "setteth the solitary in families."

There is no family altar where, for any reason, prayer is occasionally offered at irregular intervals, at the convenience of the family. To make the service of God a mere matter of convenience is not to serve him at all. A hall where sermons are sometimes preached, after due advertising, is not a sanctuary. The sacredness of a meeting-house is imparted by the regularity and continuance of public worship. Altar-fires must never go out.

So the imperative thing is to fix family prayers as the pendilum to the clock-work of the home. The pendilum may stop. Then admit that the clock has run down. If the hand of God is in it he has come to you in some other way, even nearer than in the sweet hour when health and home were the vehicles of his blessings.

"No prayer for three weeks!" exclaimed a fond mother once, after the crisis of scarlet fever had been safely passed by her two children.

"You have been praying all the time," I explained. "Your Savior has been with you every moment in this room, so that you did not need, as once you needed, to say. Good-night, and Good-morning."

But if the clock runs down because we do not wind it up! The hand of God is not in that, except as in every sin which he permits his children to commit. And the decay of faith, the loss of first love, and the grieving of the Spirit of God, must be among the remote causes, at least, and probably are the immediate causes of the neglect. The saving of the soul, repentance, and doing the first works, strengthening the things that remain, and re-consecration to God, are therefore the first and most necessary steps to take in rebuilding the altar of God.

These mere spiritual duties will of themselves sustain private worship. But they will not sustain family worship without the exercise of common sense and Christian prudence.

The division of the Bible into chapters and verses is not inspired. It is not one of the Ten Commandments that you should read a whole chapter. If you cannot have prayers as you like, have them as you can.

"But you would not hurry through such a solemn thing in ten minutes!"

My dear friend, would you hurry off to the train without prayer at all? If you have only ten minutes, or even five minutes—pray! You never need prayer more than when you are shot, in these modern catapults, into the surf of business competitions. If it is God's will that you must eat, buy, sell, rest, and sleep in a hurry, then I suppose you must pray in a hurry.—*Wolcott Calkins, in Congregationalist.*

It is sometimes singular that, although all persons are willing to admit that there are many things they cannot do and many things they cannot comprehend, very few are willing to admit that there is anything they cannot criticise. If critiscism merely means picking flaws and finding fault, is is certainly an easy task, considering that nothing is perfect; but, if we are to accept the definition given it by the best authorities, as "the art of judging," a certain reticence in its indulgence would be highly becoming.

AMERICAN NATIONAL BANK.

CASH CAPITAL, - - - - *$1,000,000.*

Board of Directors.

E. W. Cole, John G. Houston, J. F. Demoville, John Orr, Byrd Douglass, Jr., John M. Lea, J. Kirkman, Rev. Dr. R. A. Young, V. L. Kirkman, R. L. Weakley, A. W. Harris, M. Burns, T. A. Atchison, W. G. Bush, W. H. Jackson, John Woodard, J. A. Pigue, C. E. Hillman, W. W. Berry, Wm. Porter, Edgar Jones.

This Bank has united with it the **THIRD NATIONAL BANK** of this city, and has increased its Capital Stock to **$1,000,000** With increased facilities in every particular, it can confidendently assert that it will offer superior advantages in all departments of Banking to its patrons and friends.

JOHN KIRKMAN, President, A. W. HARRIS, Cashier. E. W. COLE, Chairman Executive Committee

EDGAR JONES, Vice-President, JOHN M. LEA, Vice-President.

P. A. SHELTON,

DEALER IN

STAPLE AND FANCY GROCERIES,

Flour, Bacon, Lard, Tobacco and Cigars, Country Produce, Queensware, Glassware, Tinware, Lamps and Trimmings.

No. 96 BROAD STREET, - (Second door from College,) - **NASHVILLE, TENN.**

Special Attention Given to Filling Orders.

SOLE AGENT FOR "RINGLEADER" FLOUR.

S. B HOGAN. J. S. HOPKINS.

HOGAN & HOPKINS,

Dealers in Custom-Made

BOOTS & SHOES,

We sell the very best makes of Boots and Shoes, and endeavor to make the prices so that no one can possibly sell cheaper than we do.

20 Public Square, - - *Nashville, Tennessee.*

SALESMEN.—Sam R. Hopkins. L. D. Simmons, William Mayes,

ATTENTION, HOLIDAY BUYERS!

DUDLEY BROS. & LIPSCOMB,

In their complete assortment of HARDWARE, have many things suitable for nice

CHRISTMAS PRESENTS!

WE MENTION A FEW:

Rogers' Fine Plated Knives, Forks, and Spoons, and beautiful Carving Sets, for the housekeepers.

Jos. Rogers & Son's Fine Morocco Ladies' Cases, containing Pearl Pen-knife, Scissors, Crochet Needle, Nail Cleaner, Shoe Buttoner, etc., for sisters and sweethearts.

Fine Breech-loading Double Guns, Hunting Coats, Game Bags, Pocket Cutlery, and Razors, for the gentlemen.

Fine assortment of Breech and Muzzle-loading Single Guns, Target Rifles, Jack Knives, and Boys' Axes, for the boys.

Nice Pen-knives and Scissors for the girls, Express Wagons for the little folks, and a Moiet Set, consisting of Knife and Fork on card, for the baby. MERCHANTS SHOULD TAKE HEED.

DUDLEY BROS. & LIPSCOMB,

84 and 86 Broad Street, - - Nashville, Tenn.

PASCHALL, FALL & CO.,

WHOLESAL

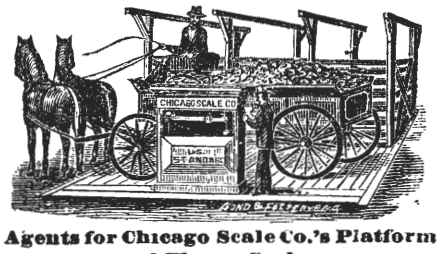
HARDWARE, CUTLERY, IRON, WAGON MATERIAL, ETC.

Fishing Tackle.

Nos. 57, 59 and 61 South Market St.,

NASHVILLE, TENNESSEE.

Our Prices are Very Low.



Agents for Chicago Scale Co.'s Platform and Wagon Scales.

THE GOSPEL ADVOCATE.

NASHVILLE, TENN., JANUARY 28, 1885.

CONTENTS:

A Trip to Texas..... 49, 50
Query..... 50
God Uses the Wicked to Punish the Wicked..... 50
Notes..... 51
Some Things We Need..... 51
Correspondence..... 51
Obituraies..... 51
Reception of the Holy Spirit..... 52
The Fanning Orphan School..... 52
Family Prayer..... 53
Contents..... 54
Eighteenth Chapter of Acts..... 54
Items and Personals..... 55
The Golden Rule..... 56
Preachers and Preaching..... 56
Notes From Our Correspondents..... 58
Men Must Obey in Order to be Free from Sin..... 58
A Divine Inmate..... 58
News of the Week..... 50

HOME READING.

A Dilemma..... 60
Helping Without Money..... 60
Farming and Getting Rich..... 60
Letters to Uncle Minor..... 69

EIGHTEENTH CHAPTER OF ACTS.

We are now to consider the conversion of the Corinthians, some of whom were Jews, and some Gentiles. Paul went to Corinth from Athens, where he had been preaching for a time, and where he had brought a number of people into the church of God.

"After these things Paul departed from Athens, and came to Corinth; and found a certain Jew named Aquilla, born in Pontus, lately come from Italy, with his wife Priscilla, (because that Claudius had commanded all Jews to depart from Rome,) and came unto them. And because he was of the same craft, he abode with them and wrought: for by their occupation, they were tent makers. And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks. And when Silas and Timothy were come from Macedonia, Paul was pressed in Spirit, and testified to the Jews that Jesus was Christ. And when they opposed themselves and blasphemed, he shook his raiment, and said unto them, your blood be upon your own heads: I am clean; from henceforth I will go unto the Gentiles. And he departed thence, and entered into a certain man's house named Justus, one that worshiped God, whose house joined hard to the synagogue. And Crispus, the chief ruler of the synagogue believed on the Lord, with all his house; and many of the Corinthians hearing, believed, and were baptized."

In this brief sketch, we have the outlines of a grand work: the work of introducing the gospel into the large and wicked city of Corinth. The history is very briefly given, but a sufficency is told to enable us to know what was done in their conversion. If all was told in this passage that was actually done at Corinth, we should have here very much such a state of things presented, as we have in second of Acts, so far as the preaching, and the actions of the people are concerned. But only the outlines are given. But those outlines are sufficient to show that the same things were preached, and that the same things were done by the people that were done on the first occasion. The first thing that demands our attention is the preaching of Paul. "He reasoned in the synagogue every Sabbath." When it is said, he reasoned in the synagogue, we are to understand that he preached the gosdel to those who attended there. This was the purpose for which he was called across the sea on this trip, as we read in Acts sixteen, in which we are told he assuredly gathered from the visions he had seen, that the Lord had called them to preach the gospel unto them. Since therefore he was called across the sea on this trip to preach the gospel, we may be well assured that this is what he preached when he reasoned or discoursed to the people of Corinth. Indeed, this was the burden of the preaching of the apostles everywhere they went to convert sinners, and extend the kingdom of God. Also when Paul was afterwards writing to the Corinthians, and refering to his first work there, says: "Moreover brethren, I declare unto the gospel, which I preached unto you, which ye have received, * * * and by which ye are saved, if ye keep in memory what I preached unto you." He then goes on to say that first of all he had told them how Christ had died for sins, had been buried, and raised again from the dead. This is the gospel; these precious facts constitute the glorious gospel of Christ. Paul therefore preached these things from the very beginning of his work at that place. He tells us again when writing to these Corinthians, "Though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Je us I have begotten you through the gospel."

The gospel was proclaimed to the Corinthians in words, and the word presenting the gospel is the seed of the kingdom of God, as Jesus himself testified in the parable of the sower. Therefore when Paul went to Corinth, he preached the gospel plan of salvation, provided by the death, burial, and resurection of Jesus Christ from the dead. This is just as the divine commission of the Savior required. He said, "Go into all the world, and preach the gospel to every creature," that is, preach Christ and him crucified to the people as the very first step toward their conversion. And Paul also said in his letter to these Corinthians: "For I determined not to know anything among you, save Jesus Christ and him crucified." These gospel facts are plain, and all can understand them. And so important are they that the destiny of a perishing world depends upon believing them. There can be no trouble about understanding these facts, and there is no trouble on this line. Many claim not to believe them, but none can say they cannot understand. And the apostles were never afraid nor ashamed to preach these facts, as long as there was one sinner to be converted. They were not afraid of being called old "Fogy" if they should repeat the same old facts a few times.

Preachers of modern times, and especially sermonizers preach for months and even years, without ever so presenting the gospel of Christ as to teach an alien how to become a Christian. Why should any man fail to present the only power that God has ordained to save sinners, so long as there are any sinners to save? But very many preachers of this fast age speak contemptously of preaching faith, repentance, and baptism, as belonging to an age of darkness and ignorance, but as not needed now, in the refined and advanced condition of society. It is really sad that these things should be so. No sinner, by God's divine plan can be brought into Christ and saved without these, call them what they may. And one cause of the decay of spirituality, and the increase of worldiness in the Church, is because so many preachers have ceased to preach the plain word of the Lord to the people, and simply make up sermons, telling the people what they think, but not what the Lord says. It was not so at Corinth. Paul not only preached Christ and him cruciffed, but he preached faith, preached that the people must believe the gospel. He preached repentance and baptism also. This is clear, because the word tells us that "Many of the Corinthians hearing, believed, and were baptized." Reference to the sermon in second of Acts shows that repentance precedes baptism. "Repent, and be baptized" is the order in which the Savior puts these two commands. Since repentance comes first in these two acts, and since these Corinthians were baptized, it is therefore equally certain that they repented. The order there was, that Paul preached the gospel to them, and that he taught them to believe, to repent, and to be baptized, and when this was done, they were saved, pardoned. They were then delivered from the power of darkness, and translated into the kingdom of his dear Son. Hearing and doing these things will bring any one into convenant relation with Christ and with God his Father. But some preachers, and that not a few, tell us that baptism had nothing to do with the salvation of these Corinthians, and as an evidence of the truth of this they tell how Paul thanked God that he had not baptized any of them, and that God had not sent him to baptize. Thus in the way they present this passage they impress thousands with the idea that baptism is a useless thing, so far as salvation is concerned. We therefore give the passage here referred to, in its connection. Paul says: "For it has been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentious among you. Now this I say, that every one of you saith, I am of Paul, and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius: lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. 1. Cor. 1: 11–17.

The first question is, why was Paul thankful that he had baptized none of these Corinthians except a few? are we to understand that it was because baptism was of no avail, and ought not to be done? we cannot think this, for that would bring him into conflict with Christ himself, when he said go teach all nations, baptizing them, etc. He that believeth and is baptized, etc. Paul would not, could not thus place himself against the Son of God as to the importance of one of his divine commands. And in the next place he would contradict and condemn himself in regard to these very people, for they were all baptized. "Many of the Corinthiang hearing, believed, and were baptized." Now under whose preaching, and by whose direction were these Corinthians baptized? the answer is, Paul's. Paul himself therefore required these people to be baptized. Would he then, after requiring them to do this, turn about afterwards, and thank God that the thing he had by the Holy Spirit taught them to do was of no use? Who with sound reasoning could think so! What! have Paul by the Holy Spirit require the Corinthians to do this, and then tell them, I thank God I did not do this unnecessary thing! Nay verily, Paul did no such thing. It would be repudiating his own work wherever he went. When he preached to Lydia aud her household, they were baptized the same day. When to the jailer and his house, they were baptized the same hour of the night. And why? the only answer is, because Paul commanded them them to do so, and they gave heed at once; the same day, the same hour of the night. And then these Corinthians did likewise. All these people acted promptly. They

did not put it off till next week, next month, but they did it at once, so urgent was the preacher in demanding it of them. And yet he thanked God that after all these things it was of no use! Believe it, who can? How can any one believe that Christ and the Holy Spirit would enter into such conflict? Such an idea accepted is enough to overturn the Bible. But this is not all. Paul teaches these Corinthians, that to be a new creature, a man must be in Christ. And the Romans and Galatians he teaches that they were baptized into Christ. Since they were *baptized into* Christ, they were not in him till that act was complied with. Therefore they would have Paul thanking God that the very act that introduced them into Christ is of no use! What an absurdity. No one that will study these passages together can believe it. What then was the point before Paul when he thanked God he had baptized none of the Corinthians? We will answer. There were divisions among the Corinthians. Some were for Paul, some for Cephas, some for Christ. He intends to rebuke them for these divisions He asks, was Paul crucified for you? were ye baptized in (into) the name of Paul? As much as to say, if you had been baptized *into* Paul, you might have some showing to be Paul's disciples. When people are baptized into Christ, this act brings them into covenant relation with him, completes the work of making them disciples of Christ. Those who thus enter into him, become his disciples, and thus pledge themselves before heaven and earth to cling to him, to follow him in all things. This being true, Paul only designed to impress the truth that as they had been baptized into Christ, not into Cephas, they must continue to follow Christ and obey him, and not follow men. Hence his expression, "I thank God that I baptized none of your but Crispus and Gaius, lest any should say that I had baptized in (into) mine own name." The revised version has it, "lest any man should say that ye were baptized into my name." This explains itself. Had he baptized them, then some might say he did it in, into his own name, and that therefore they ought to follow him as their leader. But the point with him was, as you were baptized into Christ, you must take Christ as your leader, and not be following men. Therefore their divisions after men were all wrong, since Christ was their Savior, had been crucified for them, and they had entered into him, and were under obligation to follow him, and not men, and that if they would do this, their divisions would at once and forever cease. Paul when preaching the gospel, the word of the Lord to them, required them to be baptized, and all that received the truth, were baptized. This made them Christians, that is, completed the work that made them sons and daughters of the Lord Almighty. But afterward, when he found them dividing, and taking men for their leaders, he thanked God that he had not baptized any but certain ones, so that they had no excuse for their course.

In those days, when people believed and obeyed the gospel, this act united them to Christ and made them one people in him, and it should be so now. Divisions were wrong then, and are equally as wrong now. And this was the force of Paul's whole argument in this. While Paul was not sent to baptize people himself, he was sent to preach it to others, and did preach it wherever he went, and all who became Christians obeyed in this, as in other things the gospel demands. We have reached these conclusions not by dodging, and false logic, but by a fair and connected presentation of the word of the Lord. And we thus send them forth, in the hope and prayer that they will accomplish some good.

E. G. S.

ITEMS AND PERSONALS.

Don't forget to make up clubs for the ADVOCATE.

Married, on January 13th, 1885, at Benficklin, Texas, Joseph Spence, Jr., to Fannie Lee Metcalfe.

Bro. T. H. Mills will continue to teach school at Lasea this year. Success to you, Bro. "Tommie," in teaching the young mind how to shoot.

W. W. Vink, Roanoke, Texas, writes: "We need an energetic, self-sacrificing preacher to evangelize Denton county. I have no doubt the right man would be sustained."

Bro. R. Lin Cave reports seven additions to the Church-street congregation in the last month. Bro. Cave is doing an excellent work, and is held in very high esteem by his congregation.

You will notice the dissolution of the firm of Dodd Bros. The business will be continued by S. L. DODD. Bro. S. L. Dodd is a good business man, and our readers would do well to give him a call.

We received a pleasant call from Prof. A. J. Denton, of Burritt College, last week, on his return home from the Exposition at New Orleans. We are always glad to see you, Bro. Denton. Come again.

The advertisement of BAILEY, DAVIS & MCCOMB can be seen in this number. Our readers, if they will call to see them, will find them thorough and upright business men. We will be glad if our readers will give them a liberal patronage.

Bro. S. A. Hastin has moved from Scale, Ky., to Hollow Rock, Tenn. He writes: "I closed my work in Kentucky at a school-house in Ballard county, about November 22, with six additions. I am well pleased with your paper."

Married, on January 15, 1885, at the residence of the bride's mother, near Bethlehem church, White county, Tenn., by J. K. Walling, W. T. Kidwell to Miss Lizzie Howard. They have the hearty congratulations of a host of friends.

We would be glad for our readers to note the advertisement of JOHN RAMAGE & SON, in this issue. They are thorough going gentlemen, and every way reliable. Our readers would do well to give them a call. Remember their number is 48 North College Street.

The children will notice again in this issue Uncle Minor's offer. This is a chance to secure something nice, and do a valuable work. Our subscription is still growing, but must grow more this year than in any previous year. Send on your names. Children, seize the opportunity.

Names are still coming in well for the ADVOCATE. Remember we must run our list to six thousand this year. The Alps must be conquered, the Rubicon is crossed. What say you, brethren? We can, if we will. I think I hear you say, "*We will, we will.*"

Married, January 11, 1885, at the residence of the bride's brother-in-law, Mr. Thomas Morris, near Pleasant View, Tenn., Mr. J. D. Walker to sister M. J. Ramer. Sister Ramer is a worthy Christian woman. May her good conversation in Christ win her husband to the cause she loves. —[W. B. Wright.

Our readers will observe the advertisement of TRECY & Co. If you need anything in the line of boots and shoes, you would do well to examine their stock before going elsewhere. We call *especial* attention to this feature: They manufacture here some of their goods. We should patronize home industry. Why not keep our money at home, instead of sending it North? Bro. Eddie Sewell, son of our editor, is employed by this firm. He would be glad to have any of his or the ADVOCATE's friends call to see him. Give them a chance.

N. C., White County, Tenn., January 19, writes: "We are glad to have Bro. Kidwill locate among us for at least this year, (and hope longer); he will continue to preach in the destitute portions of this and adjoining counties, where he has sown much good seed during the past year. His address is Cave, White County, Tenn."

Bros. C. P. Williamson and B. J. Newlon have bought out the *Apostolic Times*, and will take possession of the office on January 22. Bros. H. Turner and J. B Jones will contribute editorially to the columns of the paper. We wish the new firm much success, and hope they may accomplish a grand and glorious work for the Master.

Please note the advertisement of GATES & POHLMAN in this paper. They have been in Nashville a long time, and have shown themselves to be first class jewelers. Give them a trial, stating that you saw their advertisement in the ADVOCATE. Our readers can confer a favor on us, by so doing, that will be greatly appreciated.

The exceedingly cold weather we are having is very destructive of the cattle and sheep of the Western plains. We heard of one stock raiser, having 15,000 head of sheep, finding, after the late cold snap, over five thousand dead. They had been shorn late in the season. But all stock goes into the winter poor from the drought of summer. They will suffer greatly this hard winter.

Bro. H. F. Williams will labor one fourth of his time for the church at Rural Hill, Giles County, this year. We predict for him a pleasant work, for we have labored considerably among these brethren in days gone by. I trust a good work will be done, and that the brethren will send us a good club for the ADVOCYTE soon. —[J. C. M.

We notice recorded in the *American* of the 22nd inst., the marriage of Miss Hattie Mulherrin and John W. Baugh, Jr., recently of Franklin, but now connected with the *Hickman Pioneer*. The ceremony was performed by Bro. E. B. Cayce. We have known Bro. Baugh favorably for some time, and join a host of friends in wishing for the couple a joyous, happy, prosperous and useful future.

The *Old Path Guide*, of last week, gives a very complimentary notice of our work for them in the past. We are very thankful for its words of brotherly love and encouragement, and can assure them, that while they shall lose our active service as an agent and correspondent. they shall not, in the least, lose our friendship. Our convictions have not changed, and what we have been in *Guide*, we shall be in ADVOCATE.—[J. C. M.

Bro. J. H. Roulhac writes: "We are getting on slowly in West Tennessee. I have no regular engagements for this year, and will rest until spring, and then take the field as an evangelist. Think I will thoroughly work up this county by preaching at every school-house I can get into." Hope that Bro. Roulhac may do much good, and that the brethren will hold his hands up while engaged in the work. This is scriptural fellowship.

Married, January 12, 1885, at the residence of the bride's father, Bro. Dr. Shacklett, in Ashland City, Cheatham County, Tenn., Bro. James C. Wilson to Sister Maggie Shacklett. Bro. Wilson is a gentleman of rare moral, social, and religious attainments; and above all, he is an exemplary Christian. Sister Maggie is a beautiful and lovely girl of seventeen summers; one of Cheatham County's most charming belles. She, too, is a devoted disciple of Christ. Both bride and groom are members of the church in Ashland City. May they ever be useful and happy.—[W. B. Wright.

THE GOLDEN RULE.

Text: "Therefore whatsoever ye would that men should do unto you, do ye even so unto them; for this is the law and the prophets." Matt. 7: 12.

Once I was conversing with a man on religious topics, and he remarked that he thought he had heard more sermons, preached by more preachers, of all denominations, than any man of his age within the limits of his acquaintance. "Well," said I, "since you have heard such a great number of sermons from so many kinds of preachers, I would like to ask you a question. How many of all these sermons were founded upon the principle, in whole or in part, that a man must do to others as he would have them do to him, in order to be saved? In other words, how many preachers have you ever heard lay it down as essential to salvation that a man should actually live by the golden rule, as it is called?" "Well," said he, "I have never heard such a thought advanced in my life." Of course I was surprised to hear this. And I flatter myself that the reader has been more fortunate in hearing sermons, and that he has been distinctly taught that the sterling honesty and the mutual charity taught in our text are essential to salvation, and is governing himself accordingly. Yet, this gentleman's experience, and my own observation mutually tend to lead me to the conclusion that the principles involved in this text need to be more insisted upon than has generally been done. We have spent our time discussing matters that stand in immediate relation to conversion and a life of piety. That is all right in itself, and important, too, as far as it goes.

I would not be understood to mean that the different things immediately related to conversion, such as the converting power of the word, and the work of the Spirit, and faith, prayer, confession, repentance, baptism, and the like, and the true scriptural order of all these items, are matters of little importance. I know, to my sorrow, what it is to be mislead and bewildered on the subject of conversion. Yet I seldom preach on these elementary principles except in a protracted meeting, or where our views of conversion have never been heard.

The Great Commission is composed of two distinct parts: (1) Disciple the nations, baptizing them, etc.; (2) teaching them to observe all things whatsoever I have commanded you, etc.

Now, while I believe our brethren have done much in the way of correcting the departures that have been made in both sections of the commission, especially the first, yet I think we have much yet to learn on both sections, especially the latter. I should feel that I was guilty of a very high piece of presumption, if I were to claim for myself that I know all the Scripture meaning of either faith, repentance, or baptism, to say nothing at all of the "*all things*" contained in the latter part of the commission. Now, we as a people profess to reject the doctrine of salvation by faith alone. But I have for many years been profoundly convinced that we have not traveled as far away from that dark heresy as we imagine ourselves to be. If we have added nothing but baptism to our faith, we only have a new edition of the doctrine of faith alone. The churches in many places are languishing for the food that is stored up in the latter section of the commission. I have observed that when those preachers come along who have made a successful and practical study of the more advanced principles of Christianity, and are not stuck fast in first principles, the brethren are glad, and say they are so thankful to hear something which they have not been hearing over and over again all their lives. As with natural food, so it is with spiritual food. What we have once learned and obeyed and thus appropriated, has filled its mission in one respect, at least. We do not need to be always learning it over again. It is true that the moral and spiritual laws of religion need to be perpetually observed. But when once they are written upon our hearts, and imprinted upon our minds, we no longer need to learn them, but the soul hungers and thirsts for more of the Lord's truth, of which he has an infinite supply. The Lord's word is absolutely inexhaustible, and he wishes all his children to have all that they can ever learn and appropriate. One thing is plain: If we ever cease learning, we will cease growing in grace, and become, as it were, spiritual dwarfs, at best.

Now the Lord, after giving us this golden rule of life, as it is commonly called, declares it to be the law and the prophets. Now I would respectfully ask all preachers one question. While you have insisted on faith or repentance, or prayer, or baptism, as essential to salvation, have you also insisted that this golden rule of life is also essential? Have you taught that sterling honesty and mutual charity are essential to salvation? And I would ask my own dear brethren, whom I love more and more the longer I live with them. While you have insisted that confession and baptism are essential to remission of sins, in addition to the repentance, the prayer and the faith as taught by others, has it ever occurred to your mind that you have not finished your work till you impress it upon the people that they must forgive others in order to be forgiven? Have we impressed it upon the people that the "newness of life," which ought to follow baptism, is also a condition of remission of sins? The apostle John plainly teaches this when he says, "If we walk in the light, the blood of Jesus Christ his Son cleanseth us from all sin." Say that we have settled it that baptism is for the remission of sins. Would it not be a legitimate inquiry to search and see if we have found out all the conditions of remission, or whether we have yet exhausted the meaning of baptism? We all admit the importance of charity—the good works of our daily lives. Paul puts charity at the top of the ladder. Let us look closely and see if we have not put faith exactly where Paul put charity, and made the question what a man believes and how he thinks, religiously, of more importance than how he lives in his daily life, which is another expression for what Paul calls charity, for John say, "Let us not love in word or in tongue, but in deed and in truth."

The Lord says of the rule of life in our text, this is the law and the prophets. This is more than is ever said of faith or baptism, or both together, and there is a good reason. If our faith, repentance and baptism do not introduce us into the life required by our text, and we do not walk in that life, our religion is an abortion. In other words, as the Lord teaches in the 25th chapter of Matthew, unless we do our duty to our fellow man, our faith is vain, and we shall be found on the left hand. If Christianity means anything, it means honest measure, fair dealing, generous charity, faithfulness in every office and work—in a word, a hearty struggle to be as honest, as kind, as polite, as respectful, as generous, as chaste and pure in all our dealings with others as we would have them be towards us, and make as much sunshine in the world as possible. Religion ought to make us better men, better women, better fathers, better mothers, better husbands and wives, better parents and children, better neighbors, better citizens, better officers in the government (for good men have a better right in office than bad men) and better in all the relations of life. Peace in the family, peace in the church, in the neighborhood, in the state—in a word, "Peace on earth and good will among men" should spring up wherever the gospel goes; and when these results fail, all is failure, and we are but a sounding brass or a tinkling cymbal.

C. W. SEWELL, SR.

PREACHERS AND PREACHING.

I have changed my subject. It may be I will stick to it; can't say. I had a long letter, a few days ago, from one of my old Bethany schoolmates. He is a preacher, and I expect he is a good one, for he was a solid, hard-sense kind of a young man. I wrote him first, and a long, good letter came in reply. He spoke of coming to Alabama to live, on account of the milder climate, but added, he did not think he could do well where such men as —— had failed, and mentioned the name of a brother who had once preached in Mississippi, but had gone further North for the want of support. What is the matter with the South? Is it on account of our poverty? This surely cannot be. Sectarianism flourishes and fattens right here, and it does certainly look as like if that God's way could succeed far better than man's. I want to see the banner of Prince Emanuel floating all over our balmy South—not in Alabama simply, but in Georgia, Mississippi, and Louisiana. I do not wish to be made to believe that Christ cannot reign over our noble people, and in our fair land. I believe the preachers and the people are to blame. I admit it is natural, and it is nature, for man to run after that which gives the most ease, comforts and luxuries. The hog runs to the tree that showers down the largest and the most acorns. But I must say it is not Paul-like, to desert a people because they are poor, or because they do not support the one who ministers the word. There should be a kind of independence about the preacher. You see it in Paul's letter to the Corinthians. At one time he says, "I robbed other churches to do you service." But especially does dignity assert herself in most emphatic language, when he declares that "these hands have ministered to my necessities." Paul was not of the pouting type, who packed duds and wagged his way to richer lands, when Corinth would not cash his checks, and stuff his stomach. But he stuck the closer, worked the harder, and fought more bravely, until he had the satisfaction of seeing a church in Corinth built to the glory and honor of the Savior who died for man.

The Disciples are to blame for the failure to spread the cause of the Redeemer all over this land. In the first place, rich churches will bid high for preachers, and for no other reason than that they have more money, deny the mendicant. Many rich churches are doing nothing at all in the way of preaching, who might send preachers into the unoccupied fields in Louisiana, Alabama and Mississippi. These are in Tennessee, Kentucky, Missouri, Indiana, Illinois and Ohio. But I am not going North to find all the blame. Our brethren down here will see the proclaimer of the gospel wrestling with his necessities, and his poverty, and look upon it with indifference and unconcern. The southern disciple (the average) smokes his pipe, chews his quid, sucks his nog or grog, and declares he is too poor to support his own family, much less the preacher and the preacher's family.

Since I began this piece, I submitted this subject to our Sunday night meeting for talk. Many good things were said. One brother argued the poverty of the people. Do not poor people make the best servants of God? Were not the poor to have the gospel preached to them? Are we going to change this, as men have done other parts of God's word, and say, "Let the rich have Jesus; the poor cannot have him, because they have no money to pay the preacher." This reasoning or practice of this kind ought to blast the efforts of any people, and will do it. Another brother said our people were under mortgages. It is a shame and a disgrace for one of God's freemen to spend the days of his life under bondage of some mortgage. I will say it is sinful. Let the people be so taught. A Christian is a man of such a character that his yea is worth having. It is current. Men are glad to get it. Those members of the church, whose names have to be scotched up, propped up by mortgages, liens, and waives, ought to know that they have in the past done some great violence to their Christian character, and their reputation as fair dealers and truthful men. A mortgage is like a yoke on a cow, or a stick through her nose—it is a badge of distinction; it tells its tale, and he that runs may read. He who places no value on his word will soon teach others to regard it very much as he does. He who does not think his promise of sufficient importance to attend to it, must not think hard of others if they pay the same attention to it he does.

Now, my brother, what are you going to do towards preaching the gospel during the year 1885? What, my sister? Are you going to smoke and puff, chew and squirt and spit and bedew yourself with ambier, drink coffee and whisky, eat to overflowing, dress fine, go to circuses, shows, picnics,—then say coolly, amid all these exhalations, potations and fumings, "Go, preacher, and preach the gozpel to every creature. If you have to go clear away from me, my neighbors, and my family, why go; we can do very well without you, and the Jesus you advocate, and the church, and the righteousness you talk so much about; but we cannot dispense with our 'chaws,' and 'dips,' and 'horns,' and we must take the children to see the animals, if they die and go to hell." Let us wake up to our duty.

J. M. BARNES.

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

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.*

ROYAL BAKING POWDER COMPANY, 106 Wall Street, New York.

A Safeguard.

The fatal rapidity with which slight **Colds** and **Coughs** frequently develop into the gravest maladies of the throat and lungs, is a consideration which should impel every prudent person to keep at hand, as a household remedy, a bottle of AYER'S CHERRY PECTORAL.

Nothing else gives such immediate relief and works so sure a cure in all affections of this class. That eminent physician, Prof. F. Sweetzer, of the Maine Medical School, Brunswick, Me., says:—

"Medical science has produced no other anodyne expectorant so good as AYER'S CHERRY PECTORAL. It is invaluable for diseases of the throat and lungs."

The same opinion is expressed by the well-known Dr. L. J. Addison, of Chicago, Ill., who says:—

"I have never found, in thirty-five years of continuous study and practice of medicine, any preparation of so great value as AYER'S CHERRY PECTORAL, for treatment of diseases of the throat and lungs. It not only breaks up colds and cures severe coughs, but is more effective than anything else in relieving even the most serious **bronchial** and **pulmonary** affections."

AYER'S

Cherry Pectoral

Is not a new claimant for popular confidence, but a medicine which is to-day saving the lives of the third generation who have come into being since it was first offered to the public.

There is not a household in which this invaluable remedy has once been introduced where its use has ever been abandoned, and there is not a person who has ever given it a proper trial for any throat or lung disease susceptible of cure, who has not been made well by it.

AYER'S CHERRY PECTORAL has, in numberless instances, cured obstinate cases of chronic **Bronchitis, Larnygitis,** and even acute **Pneumonia,** and has saved many patients in the earlier stages of **Pulmonary Consumption.** It is a medicine that only requires to be taken in small doses, is pleasant to the taste, and is needed in every house where there are children, as there is nothing so good as AYER'S CHERRY PECTORAL for treatment of **Croup** and **Whooping Cough.**

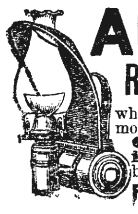
These are all plain facts, which can be verified by anybody, and should be remembered by everybody.

Ayer's Cherry Pectoral

PREPARED BY

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

Sold by all druggists.



AGENTS make over 100 per cent. selling new **CORRUGATED**

Reflecting Safety Lamp

which can be sold in every family. Gives more light than three ordinary lamps. **Complete lamp sent for 50 cts. in stamps.** Our *Perfect Coffee Pot* beats all others. Circulars sent free.

FORSEE & McMAKIN, Cincinnati, O.

NATHANIEL BAXTER, JR., President. THOS. PLATER, Vice President, J. P. WILLIAMS, Cashier. W. F. BANG, JR., Ass't Cashier.

THE FIRST NATIONAL BANK,

OF NASHVILLE, TENN. (Reorganized.)

Designated Depository and Financial Agent of the United States.

CAPITAL STOCK, - - - - - $500,000 00
UNDIVIDED PROFITS, - - - - 190,000 00

Receives Deposits, Deals in United States Bonds and Local Securities, and Foreign and Domestic Exchange. Drafts drawn on all European points. Our facilities for making collections at all accessible points are unsurpassed.

CALVERT BROTHERS. **PORTRAITS!** In Crayon, in Oil and Water Colors. Ivory Miniatures, etc Cole Building, Cor. Union and Cherry Sts, Nashville, Tenn.

THUSS, KOELLEIN & GIERS,

Successors to old Giers' Gallery,

PHOTOGRAPHERS!

139 Union Street, Nashville, Tenn.

GOOD CLOTHING!

Gentlemen and boys who desire GOOD CLOTHING at medium prices, equal in style and make to any custom work, should not fail to examine our stock before purchasing their Outfits.

HUNTINGTON, Clothier,

160 Church Street, - - - NASHVILLE.

SOUTH KENTUCKY COLLEGE,

HOPKINSVILLE, KY.

Midway between Nashville, Tenn., and Evansville, Ind., on the St. Louis and Southeastern Railway; connecting at Guthrie with Louisville and Memphis branch of the L. & N. R. R., and at Nortonville with the Chesapeake and Ohio R. R.

Spring Term Opens January 1st, 1885.

BUILDINGS NEW, HANDSOME AND COMMODIOUS;

103 feet long front; three stories high; with two wings, respectively 90 and 116 feet long. Fine study halls, provided with the best single seats; also splendidly appointed recitation, music, and art rooms.

THIS SCHOOL IS INTENDED FOR BOTH SEXES.

Prof. and Mrs. James E. Scobey, long connected with the Female Institute at Murfreesboro, Tenn., will have exclusive charge of the boarding department, in the College building, where only girls will be permitted to board. Young men and boys can find approved boarding houses near the College building, as well as in the family of Prof. M. L. Lipscomb. Pupils entering after the 1st of January, charged for only five months.

THE FACULTY

Is composed of five gentlemen and two ladies in the Literary department, two Music teachers, and a teacher of Art, and two lecturers, all of whom are experienced, successful teachers.

Mrs. L. F. Gates, who has been Matron at the Institute, Murfreesboro, will occupy same position in South Kentucky College.

In all the appointments necessary to a superior school, South Kentucky College stands in the front rank. For Catalogues, Announcements, etc., Address

S. R. CRUMBAUGH, Prest.
JAMES E. SCOBEY, Vice Prest.

BURRITT COLLEGE,

Spencer, Tennessee.

This institution was chartered in 1848, and is under the control of the Christian brotherhood. It is the pioneer of mixed Colleges, and in this regard it has proved quite a success. Teaching the Bible is an important feature of the institution.

Located on the Cumberland plateau, it is FREE FROM EPIDEMICS. The water is free-stone and chalybeate. Invigorating breezes render the location a delightful summer resort. Doyle Station—nine miles distant—on the McMinnville and Manchester Railroad, is the nearest Railroad Station.

TERMS:

Primary Department, per session	$ 7 50	Commercial Department, per session	$25 00
Preparatory Department, per session	15 00	Lessons, Instrumental Music	$15 00 to 20 00
Collegiate Department, per session	20 00	Lessons in Art Department	2 50 to 20 00

Board and washing for males, per week, from $2.00 to $2.50; Fuel, light, and incidental expenses, per session, $10.00; Board (including washing, fuel, and light,) females, per week, $3.00.

The Spring Session of 1885, Begins on the Last Monday in February.

For further particulars, address— Prof. A. T. SEITZ, President,
W. H. SUTTON, Secretary Board of Trustees.

STILL LOWER!

Misses' Cloaks.

We are determined not to carry over a single garment, and have made another cut in prices:

Our	$12.00 Misses' Cloaks now	$8 00
Our	10.00 Misses' Cloaks now	7 00
Our	8.50 Misses' Cloaks now	6 50
Our	7.50 Misses' Cloaks now	5 00
Our	6.00 Misses' Cloaks now	4 00

Russians and Newmarkets.

Our	$28.00, $30.00 and $33.00 Russians now	$24 00
Our	$18.00, $20.00 and $22.00 Russians now	15 00
Our	$17.00 Russians now	13 50
Our	15.00 Russians now	11 00
Our	12.00 Russians now	8 00
Our	16.50 Newmarkets now	11 00
Our	14.00 Newmarkets now	9 00

Plush Wraps.

Our	$20.00 Silk Plush Cloaks, quilted satin lined, now	$16 00
Our	25.00 Silk Seal Plush Cloaks now	18 20
Our	35.00 Ex. Silk Seal Plush Coats very long, now	26 50
Our	42.00 Plush Newmarkets, 56 in. long, now	31 00
Our	55.00 Plush Newmarkets now	38 50

Blankets! Blankets! Blankets! Blankets!

We don't want to feed moths this summer with fine wool Blankets, so have made STILL EURTHER reductions on them to close out stock on hand.

Our	$1.25 white Blankets, per pair, now	$00 95
Our	$2.75 white wool blankets, per pair, now	1 75
Our	$4.50 all-wool Blankets, per pair, now	3 00
Our	$5.50 white 11-4 fine wool blankets, per pair, now	3 50
Our	$6.50 white 12-4 fine wool Blankets, per pair, now	4 00
Our	$7.50 white 13-4 fine wool Blankets, per pair, now	5 50

Do not delay. You will never have a chance to buy Wraps or Blankets as cheap again.

LEBECK BROS.,

17 Public Square.

MEN MUST OBEY IN ORDER TO BE FREE FROM SIN.

"But God be thanked, ye were the servants of sins, but ye have obeyed from the heart that form of doctrine (not forms of doctrines) which was delivered you. Being then made free from sin, ye became the servants of righteousness." Rom. 6: 17–18.

First, they were the servants of sin; that is, they were living in rebellion and in sin. Second, they obeyed that form of doctrine, (not doctrines) We nowhere read of the doctrines of Christ. See 2 John 1: 9; Titus 11: 10; 2 Timothy 3: 16. But we do read of the doctrines of devils. Now the Spirit speaketh expressly, that in the latter days some shall depart from the faith, giving heed to seducing spirits and the doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron. We also have the doctrines of uninspired men, who teach that men can be saved by a mysterious, incomprehensible operation of the Holy Spirit independent of the gospel, or the form of doctrine, as taught in the Scriptures. But we nowhere read in the Scriptures of the doctrines of Christ, for Christ has but one doctrine, one gospel, or one plan of salvation, by which men are to be saved from sin. Third, they were then made free from sin; that is, they were made free from past sins, or alien sins committed previous to obeying the gospel or form of doctrine delivered to them. Fourth, they were then made the servants of righteousness. Now if we can ascertain by the word of God the doctrine that the Romans obeyed, the same form of doctrine as obeyed by the Romans should be *taught, advocated* and obeyed in the nineteenth century, if the Romans in primitive times were saved by a direct operation of the Holy Spirit, sent down from heaven, independent of the gospel. Then it follows that all men must be operated upon by an impact operation of the Holy Spirit, in order to salvation. If they were saved and made free from sin by faith alone, as taught in the ninth article of the Methodist Discipline, then all must be saved in the same way, as the God of heaven has but one, and only one, plan of salvation. If they were made the servants of righteousness by going to the mourners bench, or the altar of prayer, then all men alike must go to the anxious seat. But if we can show, by the word of God, that they obeyed the gospel by being baptized into the name of the Father, Son and Holy Spirit, then all must be baptized as they were, and obey from the heart the same form of doctrine as they did; for God is no respecter of persons. He does not save one man by faith alone, another man by a Holy Ghost and fire baptism, another by prayer. But God saves all men alike, and in the same way, under the same dispensation.

Now when we have the language of the inspired Paul, in the sixth chapter of Romans, it is not indicated that they were saved by the modern theories as mentioned above. For, says Paul, in the sixth chapter of Romans, beginning with the first verse, "What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6: 1–4. Here is the form of doctrine that the religious world repudiate in the scheme of redemption, by teaching that baptism, or the form of doctrine, is a nonessential. But, says an objector, it was spiritual baptism. Surely not; for if the Romans were saved by being baptized with the Holy Spirit, it would destroy obedience; and the apostle Paul said they were made free from sin by obeying from the heart that form of doctrine. No one can obey a spiritual baptism or a supernatural agency of the Holy Spirit, simply from the reason that when men are baptized with the Holy Spirit, it is something that God does for them. A baptism of the Holy Spirit is a promise that was *fulfilled* many years ago. A promise *cannot be obeyed.* But commandments of God can be obeyed from the heart. God *never* commanded men to be baptized with the Holy Spirit to be made free from sin. But he has commanded men, under the gospel dispensation, to obey his gospel, obey him in all of his commandments, and obey him in the divine institution of baptism. Men may speculate on the word of God, and make out his positive commandments nonessential, by rejecting the gospel, or God's power to save, and the form of doctrine, or the faith once delivered to the saints. But God will hold them responsible hereafter for perverting the gospel of our Lord and Savior Jesus Christ.

HENRY REHORN, JR.

BRINGING IN THE THIRD PARTY.

Sometime ago we heard a Cumberland Presbyterian preacher preach a sermon on the institution of baptism. He labored for two long hours to convince his audience that baptism was a nonessential in the scheme of redemption. He said he could not endorse the Campbellite doctrine of baptism for the remission of sins, from the following reasons: (1) It makes man his own Savior; (2) it makes salvation depend upon works; (3) it makes salvation depend upon the agency of another man than the one saved. He said it was ridiculous to be saved through the instrumentality of others, and that men could be saved by faith alone, without the third party to administer baptism. At the close of his sermon, he extended an invitation to sinners by calling for mourners to be prayed for at the altar of prayer. The preachers all united in prayer, and prayed fervently for the Lord to pardon the mourners by sending down the Holy Spirit to fill their hearts with love, joy, grace and peace, which passeth all understanding. The loud prayers were finished by all saying, amen! amen! But the poor mourners failed to get religion, or obtain pardon. It was then suggested that the brethren sing another song in order to bring the mourners through. They then sang, "I Am Bound for the Promised Land." The song was finished, and the mourners failed again. So the preachers thought it expedient to pray louder and longer. and they prayed again louder than ever, as though the God of heaven had gone to sleep. The prayers were finished, but no religion for the poor, deluded mourners. It was then suggested that the mourners be turned over so as to make a change of position in order to make a change of heart. The mourners were almost exhausted, as the weather was very warm, and in changing the position of the mourners it required three strong, robust men to perform the work. Shortly after the change was made a young man was made to feel very happy. He claimed that his sins were pardoned, and that he was a child of God.

Our Presbyterian brother, according to his own logic or mode of reasoning, should ignore prayer, singing, exhorting, preaching, and the mourner's bench system. For, if it is absolutely necessary to change the position of sinners at the altar of prayer, or a change of position is a condition of pardon, it would make salvation depend upon works—and hard, laborious work, at that—and besides, make a man's salvation depend upon the agency of another man, by bringing in the third party, not to administer baptism, but to turn sinners over, up-side-down, to make a change of heart. I now ask a question which our orthodox friends will please answer. Are singing, praying, preaching, exhorting, turning sinners over, conditions of pardon? If so, what about that third party system you call Campbellism?

Whitleyville, Tenn. HENRY REHORN, JR.

NOTES FROM OUR CORRESPONDENTS.

W. H. Carter, Lafayette, Tenn., January 21, writes: "Bro. E. H. Rogers has closed his labors among us as our evangelist for Macon County, Tenn., and Monroe, County, Ky. The churches at Lafayette and Gamaliel agreed to support him last year. Several brethren who agreed to help in this work have not paid any on their subscriptions. It is passingly strange how light some brethren regard their obligations It seems that some regard any obligation more sacred than those made to support the Lord's cause. Brethren, this is not right. You have had Bro. Roger's labor, and now it is right that he should be remunerated. How can he meet his obligations when you fail to meet yours? He needs the money, so hand it over at once to Bro. G. L. Walton. 'Muzzle not the mouth of the ox that treadeth out the corn.' If he has sown unto you spiritual things, it is right that he should reap of your curnal things, (money). Bro. Rogers has done a grand work among us. He and I have labored together most of the time. As a result, we had 199 additions to the Lord's family. The gospel was carried into many destitute places, and the good seed sown into good ground that will yet bring forth fruit to the honor and glory of God. Bro. Rogers will not take any regular work this year, but will hold himself subject to call until summer, when he desires to visit Eureka Springs, Ark., for the benefit of his eyes, they not having improved but little, if any. May the Lord grant that he may recover his sight, sufficiently at least, to read the will of him whose cause he loves so well to plead. Bro. Rogers is clear, pointed, and logical in his preaching. Speaks with great force and earnestness, making his argument so plain that none need fail to understand him. He is a man well calculated to do good. Churches desiring him to preach for them can address him at Austin, Wilson County, Tenn. Don't forget us up here in Macon, Bro. Rogers, we will be glad to have you visit us at any time."

Jacob Creath, Palmyra, Mo., December 17, 1884, writes: "I send you two dollars for my subscription to the ADVOCATE for the year 1885. Bro. Kincaid, of Juo, called on me in going to an appointment in Missouri some time ago, and I got him to promise to take the ADVOCATE. He took your address; I suppose he has taken it. That is three new subscribers I have sent you for the year 1884. If all your readers have sent you that number, it will be something. I can't go from home to obtain subscribers. This place is crowded with papers. We desire to say to you that we are pleased with your faithfulness to our restoration and with your bold and independent manner of attacking error and defending of the cause of God and truth. We think the southern brethren are doing as well, or better, without any clerical machinery, as others are with it, and this is saying in the loudest manner that this machinery is what Dr. Carson calls the "engines of Satan," all things concerning which the oracles of God are silent, are the works of Satan. If a thing is not done as the lawgiver directs it to be done, it is not done at all; it is an insult to him to do it otherwise than as he directed it to be done. If it is not revealed to us how we are to spread the gospel, we are not bound to spread it. And so of baptism; if we do not know what God commanded us to do, we are not bound to do what we do not know how to do."

A DIVINE INMATE.

"We will come to him and make our abode with him." Such are the words of Christ, referring to himself and the Father. They will dwell with him who love Christ and follow his teaching. It is the privilege of every Christian to have such a nearness to God as is indicated by the figurative language of taking up his abode with him.

Does God dwell in this house? is a most important question. The householder arranges matters according to the character of its guests. The same principle should be applied when God dwells in the house. His will should be its supreme law.

Christ's bodily presence would have an influence on the conduct of his hosts and that of all the inmates. Would there be exhibitions of pride and vanity in the presence of Christ? Would there be expressions of anger an envy and uncharitableness? Would the calls of charity be unheeded? Would sinful amusements find a place in that dwelling.

What a happy home would that be which should have the Savior for an inmate! There would be the constant presence of one whose love is stonger than death. whose sympathizes with every joy and sorrow, and watches for the welfare of his friends with an eye that never slumbers.

Incredible as it may be to the natural man, every family may have their divine inmate. The condition is love for him who died for us. "If any man love me my father will love him, and we will come to him and make our abode with him." We need never have occasion to mourn an absent Savior. "Lo, I am with you alway." —*N. Y. Observer.*

NEWS OF THE WEEK.

DOMESTIC.

Judge T. W. Turley, of Franklin, died last week.

Millions of oysters are being shipped from Biloxi, Miss.

At West Point, Miss., the ladies are laboring for prohibition.

Fifteen out of our twenty-one presidents have been farmers, or the sons of farmers.

Joseph Pulitzer, Congressman-elect and owner of the New York *World*, was once a coachman.

It is claimed that Missouri last year produced the finest corn crop ever gathered in that State.

A Mr. Johnson, living near Murfreesboro, raised and sold 3,000 gallons of sorghum last year.

For the suppression of blood and murder literature in Alabama, the legislature has enacted a good law.

Rev. Ferdinand Baron Van Ruppin, a Catholic priest, killed himself in a saloon, in St. Louis, recently.

The value of the agricultural products of the United States for 1884 is estimated at about $4,000,000,000.

Gov. Bate was inaugurated on Thursday of last week, into his second term of office. He was sworn in by Judge Freeman.

In twenty States and territories, west of the Mississippi river, there are 22,799,809 head of cattle, valued at $518,515,886.

Not less than 4,000 petitions have been directed to the Senate, in the last few days, asking a consideration of the prohibition subject.

Orange-peel is now being collected, dried in ovens, and used as a kindling. It ignites easily, and is decidedly safer than kerosene oil.

The Governor of North Carolina informs the legislature that the tardiness with which criminal trials are conducted, often leads to lynching.

It is now claimed that President Arthur's social duties will surely prevent his being at the New Orleans Exposition, even after the fourth of March.

The women of Mississippi, as yet, are not represented in the literary department of the World's Exposition. The only State in the Union whose women are not.

Henry H. Gorringe, once Lieutenant Commander, who brought the famous obelisk from Egypt to New York, is very ill in that city, of sleeplessness and paralysis.

Several nights ago Mrs. Magoffin, a widow living at Green's Store, Ky., hearing a noise in her barn, shot and killed Asher Johnson, a noted colored hog thief. She was not arrested.

A bill was introduced into the Lower House of the Legislature of Missouri, declaring that all telegraph and telephone wires must be laid under ground in every first-class city in the State.

Mr. Bryan has introduced a bill in the Senate looking to the buying, by the State, from the Historical Society, the pictures of Tennessee's Governors, which are in possession of the society.

Efforts are being made to erect a female college at Baltimore, under the direct management of the Methodist Episcopal Church. $200,000 is the amount required for building, and $155,000 have been secured.

The directors of the Florida Chatauqua are endeavoring to plant an institution—an assistant to the original Chatauqua. It is designed especially for those who visit the "land of flowers" in the winter season.

The Supreme Court confirmed the decision of the lower court in the case of Mrs. Links, who was sentenced to three years imprisonment for stealing diamonds. She is said to be a professional diamond lifter.

Representative Harell, from Fayette county, introduced a fence bill in the House. It compels the fencing of all stock, but not fields in cultivation, and makes it a trespass to enter such fields as though enclosed.

Four fast young men in Westmoreland county, Pa., some time ago ate an oyster stew into which they poured common wood alcohol. Two of them have died since, and the others narrowly escaped death.

A huge ox, drawing the scales down 3,450 pounds, was recently penned at the stock-yard in Cincinnati. He was 6 feet, 1 inch, high; length from nose to end of tail, 17 feet, 5 inches; girth, 9 feet, 4 inches.

Humphrey Magee, of Stapleton, R. I., took to drink a short while ago, and in a drunken fit froze till he was thought to be dead, but on the way to the grave revived and asked for whisky, but died before he could swallow it.

Black measles have greatly alarmed a camp of men above Moosehead lake in Maine. Several of the woodsmen have died and others are lying in a critical condition. It is feared the operations of the winter will be broken up.

At Brooklyn, N. Y., Lewis Pearsull, a fourteen-year-old boy, while handling a rifle which he thought to be unloaded, accidentally shot his little sister, inflicting what is supposed to be a dangerous wound. He was arrested.

On Friday of last week, for the first time in fifteen years, there were no prisoners in the city work-house at 6 o'clock. Sergeant Burke, one of the oldest officers on the force, says this never happened before in his memory.

A colored preacher, of Austin, Texas, recently called upon the Governor of that State, as a representative of his race, and asked for legislation that will compel railroads to sell them second-class tickets or give them a separate first-class coach.

It is said that a rough estimate of the vehicles passing Fulton street, on Broadway, New York, in a day, puts the number at 14,000; and the only point on the continent where the traffic is greater, is at the corner of Broadway and Canal street.

Dr. Morker and Mrs. Eliza Pork, who eloped together, leaving their lawful partners in Adams county, Iowa, were arrested in Jackson, Tenn., several days ago. The Doctor is accused of having robbed a bank, and $2,500 was offered for his arrest.

America claims a Grace Darling in the person of Ida Lewis, who is keeper of the light-house off Newport. She has saved some ten or a dozen lives from a watery grave by her great bravery, for which Gen. Burnside secured her her present position at $750 a year.

The Kiowa Indians, of Indian Territory, are said to be in a distressed and suffering condition, notwithstanding the aid furnished them by the Government. A hunting party from this tribe were found frozen to death, some distance from Wichita Falls, last week.

Two boys, aged 16 and 13 respectively, were lately arrested in New York as being professional thieves. They acknowledged their guilt, and told their story with great gusto. They had been employed by one Cohen, who paid them a mere song for really valuable goods.

The Chair laid before the Senate the Plumb resolution, offered yesterday, requesting the President to advise the Senate as to his views on the present status of lands known as Oklahoma lands. Owing to Mr. Plumb's absence, Mr. Ingalls wished it to go over until to-morrow.

Among the large lifetime gifts and testamentary bequests of the late ex-Governor Abner Coburn, of Maine, to his own and other denominational and public objects, the Wayland Seminary for colored students, in the City of Washington, has just been informed of a bequest of fifty thousand dollars.

Col. Lamont, private secretary of President-elect Cleveland, is authority for the statement that so far there has been no rush for office under the new Administration. There have been numbers of letters received, but comparatively few containing applications, and less from the Southern States than any other quarter. Mr. Lamont expresses the opinion that members of the party as a rule desire not to embarrass the Administration.

Reciprocity treaties have been negotiated by the Administration with Mexico, Spain, and some of the South American States. The Senate is considering them from time to time. They are meeting with vigorous opposition, and likely will not pass the present session of the Legislature.

The cashiers of two banks in Norwich, Conn., have recently fallen short in their accounts. One defaulted to the amount of $180,000, and the other $50,000. It is said there is more a speculation in Norwich than any other city of its size, nearly $3,000,000 having been lost in a short time.

At Livingston, Ky., deputy sheriff James White, with a posse of fifteen men, arrested James and Henry Burton, who were engaged with J. W. Gaff in the manufacture of wild-cat whisky. James Burton started to run, when he was killed by the posse; then Burton's friends attacked them, and the fight became general, lasting two hours. Several are reported killed and wounded.

FOREIGN.

Gladstone has returned to London to attend the meeting of the Cabinet.

Nearly three hundred Canadians who have been on the Nile expedition set sail for home on February 4.

A small village, at the foot of Simpleon mountain, has been buried by an avalanche to the depth of ten feet.

The population of Russia exceeds 100,000,000. She has 85 bishops, 100,000 clergymen, 27,000 monks and mins, and 41,058 churches.

The boundary between the respective African possessions, of Batonza and Gaboon, has been determined by the German and French Governments.

The oldest son of the Prince of Wales, Prince Albert Victor, will make a tour of Europe, Canada and the United States before settling in England.

The last report from General Stewart, is that his troops were surrounded in the desert and likely to be cut to pieces. The news lack confirmation.

Thomas Parry traveled over one hundred miles for the purpose of killing his sweetheart because she refused to marry him. He was hanged in Galway, January 20.

On January 14. General Stewart's army started from Gakdul Wells for Melammeh. They carry their water in tanks and caoutchouc bags. Two pints are allowed each person daily.

Two wretches in Canada recently set fire to a dog they had saturated with oil, and the shameful deed was made more horrible by the Judge only fining one $10. and the other $5.

Lately, near Oxford, England, a lady wished to see a patient in a lunatic asylum. She was ushered in, and an attendant plunged her into a bath and then locked her in a room, thinking her the patient.

The well-known head of the Young Men's Christian Association in England, Lord Shaftsbury, declares that the greatest benefit that could be conferred upon Great Britain, would be the migration of from 300,000 to 500,000 women.

It seems as if Germany and France intended to make common cause against England. The Germans have declared a support to the French claims in their Egyptian, Congo and Chinese affairs, and the French have promised to protect German trade in their colonies.

According to the official record, the number of persons killed by the earthquakes in Granada, Spain, was 695, and the number injured 1,480. Another severe shock of earthquake was experienced there at 10 o'clock Friday night, causing great alarm among the inhabitants. A heavy snow-storm and frost were reported at the same time. In Malaga the most severe snow-storm since 1861 prevailed. The sugar-cane crop has been destroyed and the orange and olive groves have been damaged. The wind and the snow have destroyed the huts of those who fled from the cities and towns for safety. At Frigiliana, a town twenty-seven miles east of Malaga, the people, rendered desperate by cold and hunger, attacked the houses of the land owners.

Home Reading.

A DILEMMA.

To write, or not to write, that is the question,
Whether it is nobler in the mind to suffer
The reputation of being asked by
A young lady to write in her autograph album,
And having kept the book two years, more or less,
And then not written in it—
Or to take the pen against a host of doubts and fears,
And by once writing, end them? To start—to write—
To write!—perchance to make a blot—aye, there's the rub;
For in that darksome blot what feelings are
Shown forth—nervousness, distrust of self,
And many others! Not as
When one is writing to his girl, for then
If he makes a blot, he draws a line
'Round it and says
It was intentional, and meant to mark
A place where he did kiss. And she
Believes the yarn, and kisses it, and thinks
That she is happy.

HELPING WITHOUT MONEY.

There are not a few good people, with benevolent hearts, who think they cannot do much good in the world because they have no money to give. They lament that they cannot relieve the human needs which they see about them, because they are poor themselves.

No doubt there are necessities which money only can relieve. Love, however rich, and true and tender, will not pay the widow's rent, nor buy medicines for the sick man, nor put shoes on the orphan's feet. There always will be need for almsgiving while sin and sorrow continue on the earth. Yet it should ever be remembered that the help which human lives need, in nine cases out of ten, is not money wholly. "Silver and gold have I none," said Peter to the lame man at the Beautiful Gate, "but such as I have give I thee." And what he gave was infinitely better than gold or silver would have been. He said to him: "In the name of Jesus Christ of Nazareth, rise up and walk." Then, taking the lame man by the hand, he lifted him up, and at once his weak limbs became strong, so that he could walk alone; needing no longer to sit by the temple-entrance and ask for alms. Better help had been given him than any alms the poor man ever received. This story is a parable, as well as a fact. Its lesson is that there are better things to give than gold and silver. If we can put new life and hope into the heart of a discouraged man, so that he rises out of his weak despair, and takes his place again in the ranks of active life, we have done a far better thing for him than if we had put our hands into our pockets and given him money to help him nurse a little longer his miserable and unmanly despair. The truest sympathy is not that weak emotion which sits down and weeps with a sufferer, but that wiser love which, while it is touched by his pain and grief, and feels tenderly toward him, seeks to put new strength into his heart, to enable him to endure his suffering in a victorious way.

What most people need in their troubles is not to have the burden lifted off or lightened, but to have their own hearts strengthened so that they shall not fail in their duty, and that they may overcome in their struggles. Not assistance in carrying the load, but a new inspiration of courage and energy, that they may carry it themselves, is, for the most men the wisest help. The true problem of living is not to get along easily, with the least exertion and the fewest crosses, but to grow from experience into stronger men; hence we show real unkindness to those who are enduring hardship, when we seek merely to make life easier for them, regardless of their own highest good. Usually it is a great deal better for people to fight their own battles through, and carry their own burdens, and bear unlightened the crosses God gives them to carry. We may interfere with God's discipline when we come running up with our help at every moment of stress. By encouragement and cheer and inspiration we may put new hope and energy into hearts that are fainting, but usually that is the only aid we should give. It is always vastly better to give a man something to do, by which he can earn his own bread, than to put the bread into his hand and leave him idle. It is poorest kindness to work out a child's school examples for him, and tell him the answer to the questions assigned to him; the truly kind thing is to encourage him to solve the examples, and to search out the answers for himself; and this principle has the widest application.

Hence, they are the best comforters and helpers of their fellow-men, who go about with large hopefulness and cheerfulness in their own hearts, trying to put a little more hope and cheer into the life of every one they meet. Gifts of money, ofttimes, while they relieve immediate distress, and make life for one hour easier, only help to encourage disheartenment and to perpetuate nervelessness and idleness. It would be a great deal better, by a few brave words, to incite the person to rise up and grasp life for himself.

It is evident that we can all do a great deal of good in this world without having much money to bestow. If we have not gold or silver to give, we can take by the hand those who have fallen in the way, and help them to rise again. We can put fresh courage into the hearts of the faint, so that they can take up their burdens anew and start forward once more in the race. We can give cheer and comfort to those who are weary through toil or through sorrow. We can impart inspirations of joy, and kindle new hope in the bosoms of those who have begun to lag behind. We can make life a little easier for every one we meet, not by taking anything from his burden, but by making him more able to bear it. And in the end, although we may never be able to give a dollar of money to relieve distress, it may be seen that the blessings we have scattered are far more in number, and greater in value, than if we had been dispensing gold with lavish hand, all along our years.

There is never an end of opportunities for such personal helpfulness as this. There is a rich possible wayside ministry, for instance, made up of countless little courtesies, gentle words, mere passing touches on the lives of those we casually meet; impulses given by putting a little more warmth into our ordinary salutations; influences flowing directly or indirectly from the things we do and the words we speak. For example, we meet a friend on the street whose heart is heavy; we stop to speak a word of thoughtful cheer and hope, and it sings in his breast all day like a note of angel song. We walk a little way with a young man who is in danger of turning out of the path of safety, and we let fall a sincere word of kindly interest in him, which may help to save him. Amid the busiest scenes, when engaged in the most momentous labors, we may yet carry on a never-ceasing ministry of personal helpfulness, whose results shall spring up in the pathway behind us like flowers, or echo in the hearts of others in notes of holy song, or glow in other lives in touches of radiant beauty.

It is said of the stork, that, having most tenderly fed its young, it will sail under them, when they first attempt to fly, and if they begin to fall will bear them up and support them; and that when one stork is wounded by the sportsman, the able ones gather about it, put their wings under it, and try to carry it away. These instincts in the bird teach us the lesson of helpfulness. We should come up close to those who are in any way over burdened or weak or faint, and, putting our own strength underneath them, help them along; and when another fellow-being is wounded or crushed, whether by sorrow or by sin, it is our duty to gather about him and try to lift him up and save him.

"Poor indeed thou must be, if around thee
Thou no ray of light and joy canst throw;
If no silken cord of love hath bound thee
To some little world, through weal or woe;
If no dear eyes thy tender love can brighten,
No fond voices answer to thine own;
If no brother's sorrow thou canst lighten
By daily sympathy and gentle tone.
Daily struggling, though enclosed and lonely,
Every day a rich reward will give;
Thou wilt find by hearty stirring only,
And truly loving, thou canst truly live!"

Thus, without money, we can make our lives abundantly useful in this world of need. Sympathy is better than money; so is courage, so is cheer, so is hope. It is better always to give ourselves than to give our money. "The gift without the giver is bare." Christ himself gave no money, but every life that came near to him in faith, went away enriched and helped. He gave love, and love is the brightest and richest coin minted in this world. And all of us can give love; none are too poor for that.—*S. S. Times.*

It is good that we sometimes have trouble and crosses, for they make a man enter into himself, and consider that he ought not to put his trust in any earthly thing.—*Thomas a Kempis.*

FARMING AND GETTING RICH.

It may be wholly idle to attempt to stem the tide that is rising with such a force in this country in favor of mere riches, but in the case of farmers it is as well to lay the simple truth before them as to withhold. Without in the least presuming to dictate motives or aims to any class of men, we may nevertheless say with perfect truth and respect for their status and privileges, that farmers of all men are the very last ones who need trouble themselves about riches as other people do. Possessing and living upon their own productive acres, they have all the requisite resources of wealth constantly in their own hands. They are sure of shelter, of food, and of needful clothing; to toil and moil, pinch and screw, starve and deny, merely to be accounted worth a certain amount of money, is only wasting the precious term of life which might be used to far better purpose.

We will indulge in no moralizing on the subject further, than to say that to go without, in order to scrape together a certain sum of money, and then to leave it behind without ever having the productive and enjoyable use of it, is the folly of childishness itself. To provide, with prudence and industry, against the accidents of life and the infirmities of possible old age, is of course every man's duty, and should supply the healthful stimulus to exertion; but to become a slave, to starve the higher and better nature, and to deny rational enjoyment to one's self and family merely to be reckoned worth so many dollars, is folly indefensible.

A man on his own farm, well cultivated and kept, well stocked, with good modern dwellings and barns and outbuildings, master of both time and acres, tied to no hours by the call of bells or whistles, free to come and go according to the necessities of none but himself, mostly in his own fields and performing his healthful labors within sight of the smoke of his own chimneys, is surely as rich in the genuine sense of that word as any man can be. He has nothing to fear and nobody to envy. Of one thing he is sure all his days, and that is a sufficient living; and that is what other men are never sure of without a single pang of doubt or apprehension. There is his land; there is his home; there is all the animate and inanimate machinery of his establishment; and for the rest he looks in profound trust to the bounty of heaven.

Instead of this unworthy and demoralizing anxiety to get rich, if the average farmer once being solidly established, would resolve to enlarge and exalt his life as it is, to make more out of that, to enjoy as much as possible of what there is to be enjoyed, to adorn and beautify his home—that only paradise on earth—within and without, he would find all his daily tasks far easier even to the extent of being delightful, he would feel rich where now with more money he feels all the time poor, and he would rid himself of a false tyrant in the form of increasing parsimony that holds his nose to the grindstone till he is flung into his grave. If farmers only knew it, they could easily be the richest men on earth. —*Mass. Ploughman.*

LETTERS TO UNCLE MINOR.

DEAR UNCLE MINOR: I have been thinking of writing to you, as other little girls are writing to you. I read your pieces in the ADVOCATE, and I like them very much. I go to school to Prof. Lipscomb, and he is a very good teacher. I am studying geography, grammar, arithmetic, orthography, reading and writing. I am eleven years old. I go to meeting on Lord's day and recite a Bible lesson. Pa says he knows you, and has seen you, and has known you a good while; he wants you to stop and stay all night with us some time. I would like very much to see you and get acquainted with you.—[Annie Belle Craig, Brentwood, Tenn.

DEAR UNCLE MINOR: One of my little cousins asked who was in the sycamore tree? I am a very little boy, and know but little, but I think I know who was in the sycamore tree; and if she will read the nineteenth chapter of Luke, she will find it. So, now, I will ask her a question: Who was Melchisedec? and what kind of a being was he?—[Jessie Culley, Bellbuckle, Tenn.

EMONS AS MEDICINE.

They regulate the Liver, Stomach, Bowels, Kidneys and Blood, and cure all Throat and Lung diseases, as prepared by Dr. H. Mozley, in his Lemon Elixir and Lemon Hot Drops.

Lemon Elixir

Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility and nervous prostration, by regulating the Liver, Stomach, Bowels, Kidneys and Blood.

Lemon Elixir is prepared from the fresh juice of Lemons, combined with other vegetable liver tonics, cathartics, aromatic stimulants and blood purifiers.

Fifty cents for one half-pint bottle; one dollar for pint and half bottle. Sold by druggists generally, and by all wholesale druggists.

Lemon Hot Drops

Cure all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Pneumonia, and all Throat and Lung diseases, except Consumption, which disease it palliates and greatly relieves. Price 25 cents. For sale by all Druggists. Prepared by DR. H. MOZLEY, office 114 Whitehall street, Atlanta, Ga.

A Prominent Minister Writes:

Dr. Mozley—Dear Sir: After ten years of great suffering from indigestion or dyspepsia, with great nervous prostration and biliousness, disordered kidneys and constipation, I have been cured by four bottles of your Lemon Elixir, and am now a well man.

REV. C. C DAVIS, Elder M. E. Church, South,
No. 28 Tatnall Street, Atlanta, Ga.

From a Prominent Lady.

I have not been able in two years to walk or stand without suffering great pain. Since taking Dr. Mozley's Lemon Elixir, I can walk half mile without suffering the least inconvenience.

MRS. R H. BLOODWORTH, Griffin, Ga.

Tennyson's "May Queen."

Who knows but that if the beautiful young girl who died so young had been blessed with Dr. Pierce's "Favorite Prescription" she might have reigned on many another bright May-day. The "Favorite Prescription" is a certain cure for all those disorders to which females are liable. By druggists.

Opinion of Eminent Dr. R. S. Steuart,

President Maryland Hospital, Baltimore.

"* * * I have used Colden's Liquid Beef Tonic for more than a year. It combines the virtues of *food and tonic* in a *remarkable* way, and I am satisfied has *saved life* when *no other* medicine could do so." (Remember the name, COLDEN'S—*take no other.*)

If the blood be impoverished, as manifested by pimples, eruptions, ulcers, or running sores, scrofulous tumors, swellings of general debility, take Dr. R. V. Pierce's "Golden Medical discovery." Sold by druggists.

About twenty-five years since Mason & Hamlin announced important improvements in reed instruments, then known as melodeons. So considerable were the changes and improvements that they claimed for their new instrument another and better name,—organ or cabinet organ,—by which it has since become universilly known, and obtained wonderful usefulnees and success; about 80,000 organs being now made in this country yearly, while American organs are largely exported to every civilized country.

The same company now offer to the public an improved Upright Piano, which they have been experimenting upon and testing for a number of years, and confidently claim present improvements of the greatest practical value. A distinguishing characteristic is that they entirely dispense with wood in holding the strings, which are secured by metal fastenings directly to the iron plate, so securing perfect vibration and more musical tones, with much greater durability. The changing conditions of wood, so objectionable in such a matter, are entirely avoided. The improvement certainly seems to be one of the greatest importance.—*Boston Traveller.*

Our Progress.

As stages are quickly abandoned with the completion of railroads, so the huge, drastic, cathartic pills, composed of crude and bulky medicines, are quickly abandoned with the introduction of Dr. Pierce's "Pleasant Purgative Pellets," which are sugar coated, and little larger than mustard seed, but composed of highly concentrated vegetable extracts. By druggists.

An Only Daughter Cured of Consumption.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidently made a preparation which cured his only child of **Consumption.** His child is now in this country, and enjoying the best of health. He has proved to the world that **Consumption** can be positively and permanently cured. The Doctor now gives this receipe free, only asking two 2-cent stamps to pay expense. This Herb also cures Night Sweats, Nausea at the Stomach, and will break up a fresh Cold in twenty-four hours. Address **CRADDOCK & CO.,** 1032 Race St., Philadelphia, naming this paper.

For sufferers of Chronic Diseases, 36 pp, symptoms, remedies, helps, advice. Send stamp—Dr. Whittier, St. Louis, Mo., (oldest office.) State case your way.

LADY, render your skin white Glenn's Sulphur Soap.

Pike's Toothache Drops cure in one minute.

DR. KLINE'S Great Nerve Restorer is the marvel of the age for all Nerve Diseases. All fits stopped free. Send to 931 Arch Street, Philadelphia, Pa.

SANITARIUM, Riverside, Cal. The dry climate cures. Nose, Throat, Lungs, full idea, 36p, route, cost free.

HARTER'S IRON TONIC

THE ONLY TRUE

Will purify the **BLOOD,** regulate the **LIVER** and **KIDNEYS,** and RESTORE THE HEALTH and VIGOR of YOUTH. Dyspepsia, Want of Appetite, Indigestion, Lack of Strength, and Tired Feeling absolutely cured. Bones, muscles and nerves receive new force. Enlivens the mind and supplies Brain Power.

LADIES Suffering from complaints peculiar to their sex will find in DR. HARTER'S IRON TONIC a safe and speedy cure. Gives a clear, healthy complexion.

Frequent attempts at counterfeiting only add to the popularity of the original. Do not experiment—get the ORIGINAL AND BEST.

Send your address to The Dr. Harter Med. Co. St. Louis, Mo., for our "DREAM BOOK." Full of strange and useful information, free.

ROSES MAKE HOME LOVELY

13 Everblooming, or 13 Hardy, or 13 Climbing, or 7 Moss Roses, all distinct sorts labeled, by mail for $1. Many thousands of Bedding and House Plants & Bulbs. Best and cheapest in the world. Safe arrival and satisfaction guaranteed. We lead in quantity, quality, size and price of all choice plants, New and old. Valuable premiums given away. Illustrated and instructive catalogue free. Order now, this advertisement may not appear again. D. R. WOOD & CO., NEW BRIGHTON, PA.

WHAT 26 WILL DO!!

IN order to secure new customers, we will send 100 Choice Embossed Pictures, 4 German Dolls' Heads, 1 Elegant Birthday Card, 8 Imported Chromos, 25 Pretty Album and Reward Cards, 1 Album of 50 Colored Transfer Pictures, 100 Selections for Autograph Albums, 10 Odd Games, 6 new style Red Napkins, 1 Pack Puzzle Cards, 1 Pocket Book. All the above goods for 26 cts. Address, F. S. AVERY, 113 South 4th Street, Williamsburg, N. Y.

PAYSON'S INDELIBLE INK. No preparation and only a common pen needed. Established 50 Years. Superior and popular for decorative work on linen. Received Centennial Medal & Diploma. Sold everywhere.

WANTED LADIES AND GENTLEMEN who wish to make $8 to $4 a day easily at their own homes. Work sent by mail. No canvassing. Address with stamp Crown M'f'g. Co., 294 Vine St., Cin'ti, O.

AGENTS COIN MONEY who sell DR. CHASE'S FAMILY PHYSICIAN. Price $2.00. Write for Circular. Address, A. W. HAMILTON & Co., Ann Arbor, Mich.

THE GREAT BLOOD PURIFIER!

Dr. Samuel Hodges' Alterative Compound Sarsaparilla with Iodide Potash. This compound is purely vegetable, each article of ingredient is perfectly harmless in itself, having been selected from roots and herbs possessing great medicinal properties, when combined forms a most powerful, efficient, and pleasant medicine for the removal and permanent cure of ALL diseases, arising from an impure state of system, viz.:

Chills, Rheumatism, Scrofula or King's Evil, Scald-head or Tetter, Chronic Sore Eyes, Old or Chronic Sores of all kinds, Boils, Pimples; Syphilitic Rheumatism, Primary and Secondary Syphilis, Nervous Debility, Liver Complaints, Inflamation of the Kidneys and Bladder,

renovates and invigorates the system; acts gently on the bowels. As an apetizer and for general debility, it is a most excellent remedy.

CAMPBELL BROS., Druggists, Sole Manufacturers.

For Sale by all druggist. Price $1.00 per bottle, or 6 for $5.00, Liberal discount to the trade.

Also Sole Proprietors and Manufacturers of

ETHIOPIAN PILE OINTMENT,

A never failing remedy for Blind Bleeding, Itching Internal or Protruding Piles. Gives almost instantaneous relief, and will effect a permanent cure. Price $1.00 per bottle, or 6 for $5.00.

Testimonial.

CAMPBELL BROS:—It affords me peculiar pleasure to testify to the great efficacy of your Ethiopian Pile Ointment. I was an intense sufferer from protruding Piles and a few applications of this wonderful remedy, speedily effected a permanent cure

Truly, J. M. HAWKINS, 70 S. High St.

Testimonial No. 2.

This is to certify that I was affected with Piles for twenty years. I tried every remedy offered me. Finally used the Ethiopian Pile Ointment and found it the very best preparation I ever used. It gave me almost instant relief and has effected a permanen cure.

ED. A. IRELAND.

Formerly of Gallatin, now of Breen Phillips & Co., Nashville, Tenn.

CAMPBELL BROS., Druggists,

NASHVILLE, - - TENNESSEE.

KEEP COOL!

SUMMER GOODS!

Refrigerators, Ice Chests, Water Coolers Filters.

Fruit Jars, Fruit Cans, Stoneware, Woodenware, and all kinds of Kitchen Goods.

Cooking Stoves to suit the requirements of every Family.

PRICES TO SUIT THE TIMES.

PHILLIPS-BUTTORFF MANUFACTURING CO.,

24 & 26 College Street, - - - Nashville, Tenn.

FREEMAN & KEESEE,

INTERIOR DECORATORS,

No. 38 North College Street, Nashville, Tennessee.

Wall Paper and decorations, Window Shades, Cornice, Curtain Poles, Gold and Walnut Pier and Mantel Mirrors, Engravings, Chromos, and Oil Paintings. Frames of all kinds in stock, and made to order. Re-gilding old Frames a specialty. Manufacturers of fine Frames and Wood Mantels. CORRESPONDENCE SOLICITED.

PIGUE, MANIER & CO.,

WHOLESALE DEALERS IN

BOOTS AND SHOES,

NO. 40 SOUTH MARKET STREET, NASHVILLE, TENN.

We are receiving a very large stock of Spring and Summer goods that we have had manufactured expressly for us, which we think, with our long experience and faculties, we can offer inducements equal to any market, to prompt and cash dealers. All goods warranted to be as represented.

A Floral Wonder.

Mons. Guillott the famous French rose grower has astonished the floral world by producing from seed a perfectly free blooming *yellow* Rose. Although only a few plants of this rose were sold in France in November last Messrs D. R. Woods & Co., the well-known rose growers and florists of New Brighton, Pa., again exhibited their usual enterprise in importing this and other fine new sorts. As they are probably the only firm in the United States who will have this rose for sale this season, you can obtain a complete description of it only from their catalogue which will be forwared to any of our readers. Send stamp for one.

Sleepy Congregations.

Sometimes clergymen unjustly blame themselves for the drowsiness that prevades their congregation at their evening services, and the congregations, with seeming justice, are often of the opinion that their pastors deserve all the blame they get.

The true case, not infrequently, is the improper position of the lamps or gas-jets, which throw light into the eyes in such a way as to make closing the lids involuntary.

By the use of proper reflectors the lamps can be placed near the ceiling, and a soft, pleasant light will be diffused throughout the room, of sufficient strength to read ordinary print with ease.

The best reflector of which we have personal knowledge are manufactured by I. P. Frink. 551 Pearl Street, New York. They have proved very satisfactory in many large churches in cities where gas or electric light is used, as well as in hundreds of small country churches where kerosene lamps are the only illuminating means available. They increase the light about fourfold, and we have yet to hear of an instance of dissatisfation where they have been used.—*Christian Union.*

The Ministers' and Teachers' Bible.

This magnificent Parlor Bible is imported from London and is indorsed as ☞**The Best** by the leading Bishops of England. In addition to the Old and New Testaments it contains a **Concordance of Bible Words!** 40,000 References with Context! An Encyclopedia. A Dictionary of Proper Names, with Pronunciation, 12 full page colored Maps. Poetry, Music, Ethnology, Plants, Animals, and Jewish sects of the Bible, etc. 'Superior to all others.''—*N. Y Times.* "A complete Biblical Encyclopædia."—*London Times.* This Bible is bound in French morocco, gilt edge, with silk book-mark, and has copious references. Rev. Eli Milton, Norwalk, O., writes "The Bibles received to-day. I am more than pleased." **A Special Offer!** To rapidly introduce this Bible in America we will, for a *limited time only*, send one copy, *post-paid*, to any address on receipt of only **$2.00!** ☞2 copies and one copy of Revised New Testament for **$4.00!** Other Bibles, with less matter, sell for $15. ☞**Order at once.** ☞**AGENTS WANTED!** Circulars FREE.

A. S. MAYO & CO., 160 LaSalle St., Chicago, Ill.

WHAT A DIME WILL DO FOR YOU!

TO THE READERS OF THIS PAPER we make the following special offer to send on receipt of **ten cents**, in money or postage stamps, our latest finely lithographed book, which contains actuarial calculations, showing Women's Chances of Marriage at different ages; GOD'S NAME in forty-eight different languages; How to read, write and speak correctly the English language, without the aid of a Grammar; HYGIENIC RULES; a Sermon to young men by America's most noted divine; Choice selections of poetry; Album verses; What Men need Wives for; a complete compilation of laws for successfully conducting mercantile business; Treatise on CONSUMPTION, its speedy and effectual cure; INSOMNIA, how it may surely be overcome; DIPHTHERIA, its cause, effect and remedy; Rules for physical care of Infants and Children, by a prominent Physician HEAD-ACHES, their origin and eradication, "Women are what men doth make them;" Suggestions to Wives; Tables of the revenues, expenditure, commerce, population and area of the principal nations. In fact, it is a book needed by every one appreciated by all, and it is only sold to you at ten cents so that it may be introduced in your vicinity, and thereby secure for us a large demand from your friends and neighbors. Address

DUFFY PUB. CO., 53 South St., Baltimore, Md

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease to any sufferer. Give express and P. O. addr ss.

DR. T. A. SLOCUM, 181 Pearl St., New York.

CATARRH

{Send 50 cts. and symptoms for Trial Treatment, to last 20 days, by mail post-paid.}

Which will convince the most incredulous that Dr. Brockington positively and permanently cures at small expense, by a pleasant treatment, the worst cases of Catarrh, though the bones of the nose have become affected, causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough, Bronchitis and Incipient Consumption. No Snuffs, washes, douches, inhalers or atomizers used. Over 7000 cases cured. The best internal treatment ever discovered for this dangerous disease. Address DR. C. N. BROCKINGTON,

[Mention this paper.] 309 FOURTH AVENUE, LOUISVILLE, KY.

WILLIAMSON NURSERY,

Near Franklin, Tennessee,

Offers for sale a very superior lot of apple, peach, pear and cherry trees; raspberry, strawberry and grape vines, and nursery stock generally. All of the best varieties, and true to name.

Local agents wanted, to whom a commission will be given. Special inducements to those wanting large bills. Catalogues free. Correspondence solicited. For particulars, address **WM. HY. SMITH, Proprietor,** Leiper's Fork, Williamson County, Tennessee

"THE PIANO TEACHER'S IDEAL."

The New Musical

CURRICULUM

By DR. GEO. F. ROOT.

"A Perfect Instruction Book."

This work is the culmination of long years of labor and observation devoted to its ultimate perfection by one of America's greatest musicians, and in its present form it is beyond all doubt the

BEST WORK OF ITS KIND

ever issued for the purpose intended. Teachers and Students of Music are especially recommended to examine the Curriculum, as it cannot fail to be of invaluable service to them. Price $3 by mail post-paid. Specimen Pages free.

Published by

JOHN CHURCH & CO.,

CINCINNATI, OHIO.

For Sale by all Book and Music Dealers.

500,000 GRAP VINES!

Over 100 kinds. Concord, Deleware, Lady, Martha, Catawba, Hartford, Ives, Iona, Agawam, Salem, Wilder, Jefferson, Vergeanes, Early Victor, Empire State, Niagra, Lady Washington, Peabody, F. B. Hayes, Duchess, Noah, etc. Lucretia, Dewberry, Fay's Prolific Currant, Rasberris, etc. Splendid Stock. Low Prices, Catalogues free.

GEO. W. CAMPBELL, Delaware, Ohio.

1,391½ BUSHELS OF

PER ACRE raised of our new **GREEN MOUNTAIN POTATO.** Send for history, description and full particulars. A Wonderful Variety Enormously Productive, Perfect in Form, Color and Table Qualities. ☞IT WILL PAY YOU!

OUR SUPERB SEED CATALOGUE

Embraces all kinds of seeds. Each variety honestly reported. Reduced prices. Inducements to gardeners. Mailed **Free.**

J. A. EVERITT & CO. Seedsmen, Box 40, Watsontown, Pa.

25 YEARS IN THE POULTRY YARD.

16th Edition. 198 Pages, explaining the entire business. Gives symptoms and best remedies for all diseases. A 50-page Illustrated Catalogue. All for 25c. in stamps.

A. M. LANG,

Cove Dale, Lewis Co. Ky.

Baltimore Church Bells

Since **1844** celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin.) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY, **J. REGESTER & SONS,** Baltimore, Md

McSHANE BELL FOUNDRY

Manufacture those celebrated BELLS and CHIMES for CHURCHES, TOWER CLOCKS, etc. Prices and catalogues sent free. Address,

H. McSHANE, Baltimore, Md.

PILES "Anakesis" gives *instant relief*, and is an *infallible cure* for **Piles.** Price $1, at druggists, or sent prepaid by mail sample *free.* Ad. "ANAKESIS" Makers, Box 2416 New York

OPIUM

Habit easily cured with CHLORIDE OF GOLD. LESLIE E. KEELEY, M.D., SURGEON, C. & A. R. R. **DWIGHT, Illinois.**

OPIUM and WHISKY HABITS cured at home without pain. Book of particulars sent Free. B. M. WOOLLEY, M. D., Atlanta, Ga.

YOU CAN MAKE MONEY Fast in a pleasant business, address FINLEY, GRANT & CO., New Orleans, La.

THE SOUTHERN WORLD A 16 page illustrated Journal. Sample copy sent free. Agents Wanted. **DATLANTA,** *Georgia.*

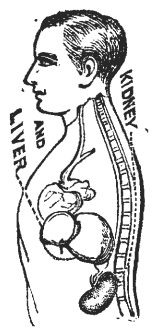
TRECY & CO.,

Manufacturers and Jobbers in

BOOTS and SHOES,

No. 50 Public Square, Nashville, Tenn.

In addition to our large stock of Eastern-made Boots and Shoes, we have a line of **Custom Goods,** manufacfured in our own store, and under our immediate supervision, which we can guarantee to be, in every respect, equal to any made to measure in a custom shop. As this is an opening wedge in the manufacture of Boots and Shoes for the wholesale trade in Tennessee, we hope for a fair share of patronage to enable us to continue and enlarge our facilities for turning out good Goods.



DR. J. H. M'LEAN'S

Homœopathic

Liver & Kidney Balm,

The Most Wonderful

LIVER AND KIDNEY CURE

In the World.

Will relieve and cure all diseases of the Liver, Kidneys and Urinary Organs, such as *Inflammation, Feverish Irritation of the Bladder, Weakness & Pains in the Back, Catarrh of the Bladder, Stone in the Bladder, Female Troubles, Bright's Disease, Melancholia, Impotency, Debility, Jaundice,* or any derangement of the

KIDNEYS, LIVER OR BLADDER.

THERE IS NO MISTAKE ABOUT IT!

Dr. J. H. M'Lean's HOMŒOPATHIC LIVER AND KIDNEY BALM will cure you.

We have thousands of certificates, but add only two:

H. C. Harris, Lloyds, W. Va., says: "Dr. J. H. M'Lean's Homœopathic Liver and Kidney Balm cured me of Nervous Prostration of five years' standing."

Mrs. C. B. Wilson, Toronto, Canada, writes: "Dr. J. H. M'Lean's Strengthening Cordial and Blood Purifier, and Dr. J. H. M'Lean's Homœopathic Liver and Kidney Balm have completely cured me of derangement of the natural functions.

Price $1 per Bottle; Six Bottles for $5.

DR. J. H. M'LEAN,

Cor. Broadway and Biddle, St., St. Louis, Mo.

DR. J. H. M'LEAN'S

Homœopathic Liver and Kidney Pillets.

They are little white pillets, size of a pin head, but they perform wonders in cleansing the Bowels. When the stomach, bowels, liver and kidneys are in an unhealthy condition, there is generated Bacteria (Animalculæ), which if not destroyed, produce various forms of organic disease. Dr. J. H. M'Lean's Liver and Kidney Pillets will destroy and remove these terrible parasites and cure all troubles of the liver kidneys and urinary organs by effectually removing the cause of all derangement of their natural functions, and taken with Dr. J. H. M'Lean's Liver and Kidney Balm, has cured thousands of cases of

Bright's Disease, Catarrh of the Bladder, Brick Dust Deposit, Irritation of the Bowels, Costiveness, Colic, Gravel, Renal Stones, Thick, Turbid, Frothy Urine, Pains in the Region of the Liver and Kidneys, Piles, also loss of nervous power. One of these little pillets taken every night before going to bed will produce an easy evacuation of the bowels and bring the natural functions into a healthy and regular condition.

Dr. J. H. M'Lean's Liver and Kidney Pillets cost 25 cents each vial, and can be sent by mail, One dozen for $2.00.

DR. J. H. M'LEAN,

Cor. Broadway and Biddle St., St. Louis, Mo.

Send For My Free Catalogue of

DR. J. H. M'LEAN'S OWN SELECTED

Field, Farm, Garden & Flower Seeds.

DR. J. H. M'LEAN'S

TAR WINE BALM,

A sure cure for all

THROAT AND LUNG DISEASES.

Colds, Coughs, Hoarseness, Sore Throat, Loss of Voice, Influenza, and all such Throat Troubles yield instantly to its magical and soothing influence.

For **Laryngitis, Bronchitis, Quinsy, Asthma** and **Consumption,** Dr. J. H. M'Lean's TAR WINE BALM is the only remedy that will give sure relief. It has cured Lung Diseases where all other remedies have failed. Why will you suffer from Throat and Lung Troubles when such a pleasant remedy is offered you? For Croup it is a positive specific. For Singers and Speakers the TAR WINE BALM is an absolute necessity. Nothing has ever been discovered which will give such immediate relief, and it will positively cure Throat Troubles. DON'T DELAY.

Cure That Bad Cold! Stop That Cough!

Those whose Lungs and Throats are sore, hard and dry, will realize the soothing effect of a single dose of **Dr. J. H. M'Lean's Tar Wine Balm,** and to give all doubting skeptics a chance to be assured of its wonderful soothing and miraculous virtues, I have put up Trial Bottles, costing only 25 cents per bottle. Every dealer in the United States should have them. If they have not, please ask them to send for a dozen as a test. Every one trying that 25-cent size will be convinced of the miraculous benefits they will receive from taking

Dr. J. H. M'Lean's Tar Wine Balm.

Cold in your Head, tickling in the nose, forehead and throat; you have **Catarrh;** get a box of DR. J. H. M'LEAN'S CATARRH SNUFF and use it once a day, besides taking DR. J. H. M'LEAN'S TAR WINE BALM to heal your Throat and Lungs.

Price of Trial Bottles 25 Cents Each.

I can send them only by Express. If you will send me $2.00 or that amount in postage-stamps, I will send you one dozen, freight paid.

Large Bottles, which contain six times as much as the 25-cent size Bottles - - - - - - $1 00

Or six Bottles for - - - - - - - - 5 00

After using DR. J. H. M'LEAN'S TAR WINE BALM, let me hear from you. Prepared by

DR. J. H. M'LEAN,

Cor. Broadway and Biddle St., ST. LOUIS, MO.,

Proprietor of DR. J. H. M'LEAN'S

WONDERFUL STRENGTHENING CORDIAL AND BLOOD PURIFIER.

which has rescued thousands upon thousands from the grave, giving them nerve, vital life, strength and pure blood.

"I would not take $100 for the benefit one bottle has given me. I. COREY,

St. Louis, Mo.

T. W. Yowell, Dudley, Ill., writes: "Dr. J. H. M'Lean's TAR WINE BALM is the only medicine which gives me relief. I have had Bronchitis for many years."

T. J. Phillips, Reed, Miss., writes: "Dr. J. H. M'Lean's Tar Wine Balm gives the greatest satisfaction here. It has no equal for coughs, colds, etc., and in croup it is certainly a wonderful remedy."

Thousands of letters come to me, all proclaiming the miraculous merits of Dr. J. H. M'Lean's Tar Wine Balm.

TEXAS AND PACIFIC RAILWAY.

THE GREAT AND POPULAR ROUTE

—BETWEEN—

The East and the West!

SHORT LINE TO NEW ORLEANS

and all points in

LOUISIANA, NEW MEXICO, ARIZONA and CALIFORNIA.

PULLMAN PALACE SLEEPING CARS

DAILY BETWEEN

ST. LOUIS and DALLAS, FT. WORTH, EL PASO, and SAN FRANCISCO, CAL.

—ALSO—

MARSHALL AND NEW ORLEANS

Without Change!

SOLID TRAINS EL PASO TO ST. LOUIS

Fast Time, First-Class Equipment, Sure Connections.

See that your tickets read via Texas and Pacific Railway. For Maps, Time Tables, Tickets, Rates, and all required information, call on or address any of the Ticket Agents, or

H. P. HUGHES, Pass. Agent, Houston, Tex.

B. W. McCULLOUGH, Ass't Gen. Passenger Agent, Galveston, Texas.

W. H. NEWMAN, Traffic Manager, Galveston, Tex.

STEAM COOKED CEREALS.

Choicest Foods in the World, for Old and Young.

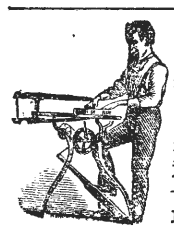
A. B. C. WHITE OATS. A. B. C. WHITE WHEAT.

A. B. C. Barley Food. A. B. C. Maize.

American Breakfast Cereals.

Selected grain, all hulls, cockle, and impurities removed. CRUSHED, STEAM COOKED AND DESICCATED. *Patented.* Prepared, as wanted, for the table, in ten minutes. Saving money. Saving fuel. Saving time. Saving waste. Saving health. Easy to digest, *being already thoroughly cooked and dried (desiccated.)*

Ask for A. B. C. only. (Registered Trade-Mark.) For sale by all Grocers. THE CEREALS M'F'G CO. Send for circulars. **83 MURRAY ST., NEW YORK.**



BARNES'

Patent Foot and Steam Power Machinery. Complete outfits for Actual Workshop Business. Lathes for Wood or Metal. Circular Saws, Scroll Saws, Formers, Mortisers, Tenoners, etc., etc. Machines on trial if desired. Descriptive Catalogue and Price List Free.

W. F. & JOHN BARNES,

Rockford, Ill.

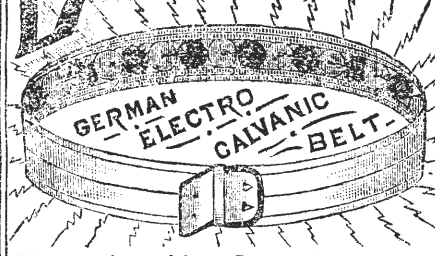
No. **159 Ruby St.**

Send for E. B. TREAT'S of **new books,** including MOTHER, HOME, and HEAVEN, 160,000 sold. $2.75 by mail. ☞Agents that have sold it for bankrupt Gen. Agents—Send direct to the publisher. Also **5000 Curiosities of the Bible,** $1.75. 40,000 sold. **E. B. TREAT, Pub. 757 Broadway, N.Y.**

SPECIAL OFFER FOR 90 DAYS

$1 THE BEST ELECTRIC BELT EVER MADE $1

ONLY $1.



A Positive Cure for

Rheumatism—Liver, Stomach and Kidney Diseases—Diseases of the Blood—Skin Diseases—Female Complaints—Paralysis—Neuralgia—Catarrh—Lame Back—and Nervous Debility.

Having obtained the sole right to sell the German Electro-Galvanic Belt in America from the inventor, Prof. Conrad Ziegenfust of Berlin, we are determined, whatever may be the cost, to introduce them here at once. The price of the Belt has always been Six Dollars ($6.00) but to induce invalids to give it a trial we will, for the next ninety days, send the German Electro-Galvanic Belt for ONE DOLLAR, provided you will cut out and send us the annexed coupon and give us your written promise to recommend the Belt if you find it as represented. This Belt is without doubt the best, strongest, and most scientifically constructed Electric Appliance ever introduced, being the invention of the great German Electrician, Prof. Ziegenfust, and has met with the most marvelous success in Europe, being recommended and endorsed by the entire Medical Profession of Germany. The inventor has in his possession letters from Prince Bismarck and several members of the Royal Family. A quarter of a million of them were sold in the German Empire last year. These Belts, unlike many so-called electric appliances, are very light and not disagreeable to wear, and generate a current that can be immediately felt. Their action is stimulating and at the same time soothing; causing the Stomach, Liver, Kidneys and Nervous System to act as nature intended they should; curing thousands of cases that internal medicines failed even to relieve. Under no circumstances can it do any harm and must do good no matter what is the complaint. They are made of cloth, silk lined, and the electric disks are so arranged they retain their strength 20 years.

Order AT ONCE from this Advertisement.

Nothing saved by correspondence. Good Agents wanted. Circulars in German and English. Address, naming this paper,

FORREST & CO., Sole Agents,
116 Flatbush Ave., Brooklyn, N. Y.

If you will cut out this Coupon and send it to us with ONE DOLLAR in a registered letter we will send you post paid by return mail ONE GERMAN ELECTRO-CALVANIC BELT, with full directions. Write Name and Post Office Address very plainly and give your waist measure in inches.

(☞ Cut this out.) FORREST & CO., Sole Agents, 116 Flatbush Avenue, Brooklyn, L.I.

2,000,000 SOLD LAST YEAR IN GERMANY. GOOD AGENTS WANTED EVERYWHERE.

IT IS THE BEST

FOR

Choirs, Conventions, Singing Classes and the Higher Schools,

No better Books have appeared for years than the following:

Choral Worship. L. O. EMERSON. A grand, full size Church Music Book of 220 pages. 100 pages Elements, with a capital collection of Sacred and Secular music. 75 pages of the best Hymn Tunes. 110 pages of Anthems, and 30 pages of miscellaneous Concert Music. $1. Per dezen, $9.

The Model Singer. W. O. PERKINS and D. B. TOWNER. A book for SINGING CLASSES. 192 pages. 154 Graded Exercises, 57 Glees and Part Songs, 29 Hymn Tunes, 18 Anthems and 4 Chants. Abundant and useful material for the Singing-School Teacher. 60 cts. Per doz. $6.

Song Greeting. L. O. EMERSON. A new and extra fine song book for the "higher schools," meaning by that, Colleges, Technological and other special schools, Academies, Institutes, Seminaries, High and Normal Schools. 160 large octavo pages. 82 harmonized songs of the highest order, both in words and music, classical in beauty and interesting to every one. Also exercises and solfeggios for voice culture. 60 cts. Per dozen $6.

Any book mailed for the retail price.

OLIVER DITSON & CO., Boston,

C. H. DITSON & CO., J. E. DITSON & CO.,
867 Broadway, New York. 1228 Chestnut St., Phil.

Asthma Smithnight's Asthma and Hay Fever Remedy. Sold under positive guaranty. Sample FREE. L. SMITHNIGHT Cleveland, O.

PENSIONS for any disability; also to Heirs. Send stamps for *New Laws*. COL. L. BINGHAM, Attorney, Washington, D. C.

Good Pay for Agents. $100 to $200 per month, made selling our fine Books and Bibles. Write to **J. C. McCurdy & Co., Cincinnati, Ohio.**

TRADE-MARKS, PRINTS, LABELS. **PATENTS,** **COPY-RIGHTS, DESIGNS, RE-ISSUES.**
Send description of your Invention. L. BINGHAM, Patent Lawyer and Solicitor, Washington D. C.

SATAN IS COMING.

FOR SALE—THE BOOK OF KNOWLEDGE—Contents: Millenium, 1890; arrival of the long anticipated Jewish Messiah; great financial crisis, 1886; great war throughout the entire world, 1888; Satan the chief Anti-Christ, time of his birth, incidents connected with Satan's birth, powers and advance skirmishes, Satan's Temple, Ten Commandments, Satans Ensign and inscriptions, what Satan says regarding his ensign to all nations, etc. Price 25cts; stamps. **Address, AUGUST ROHE, St. Paul, Minn.**

AGENTS WANTED to whom **100 per cent** profit is allowed to introduce the

CHEAPEST ALBUM

ever sold. Contains places for **100 Photographs,** is handsomely bound with gilt side and edges. 9x11 inches in size. Retail price **$2.50,** worth **$5.00.** Complete Album sent for examination for **$1.25.** Can be returned if not satisfactory. Sells at sight. **Illustrated circulars FREE.** Address **FOSHEE & McMAKIN, Cincinnati, Ohio.**

GOSSAMER GARMENTS FREE!

To any reader of this paper who will agree to show our goods and try to influence sales among friends we will send post-paid two full size Ladies' Gossamer Rubber Waterproof Wearing Apparel as samples, provided you cut this out and return with 25 cents to pay postage, etc. WARREN MANUFACTURING CO., 9 Warren Street, New York.

IT PAYS to sell our Rubber Stamps. *Free* catalogue to agents. FOLIAMBE & CO., Cleveland, Ohio.

Christmas Music.

Santa Claus and Family, a Cantata, by J. H. Rosecrans. Fine music, beautiful scenes, and tableaux. Price, 30c. Per dozen by express, $3. Per dozen by mail, $3.25.

Jesus of Nazareth in Prophecy and Fulfillment—Responsive Scripture readings, with original music set to Scripture texts. A small oratorio. Price, 5c. Per dozen by mail, 60c.

Christmas Selections for 1884, by J. H. Fillmore. Price, 4c. Per dozen by mail, 40c.

Christmas Songs from "Grateful Praise." Price, 2c. Per dozen by mail, 20c.

Christmas Songs from "Joy and Gladness." Price, 4c. Per dozen by mail, 40c.

A sample of all in the above list sent for 30c. A sample of each, without the Cantata, sent for 10c. Address

FILLMORE BROS.,
185 Race Street, Cincinnati, Ohio.

DUNCAN'S COUGH BALSAM.

The Only Infallible! The Only Positive Cure!

This great remedy, now so widely known and extensively used, stands without an equal and its sterling merits so well established as to need no praise to those that have used it or know of its remarkable cures. Thousands of sufferers who found no relief from any other source are willing witnesses to the great Medicinal virtue and remarkable curative power of this Medicine. Many certificates of its fine effects and expressions of gratitude for benefit received reach us from all sections. It is not claimed that the Balsam will cure consumption in its last stages, but that it will effectually check this terrible disease in its incipiency and palliate sufferings all through its stages, there can be no doubt; and for all forms of Coughs arising from colds and bronchial affections throat trouble, it is without a parallel. A positive and rapid cure for Croup, which so often resists from medical treatment. The medicine is pleasant and does not sicken the patient. For sale by all druggists, 50 cents per box.

DR. C. P. DUNCAN'S

Liver and Kidney Medicine.

Of all the remedies now before the public for the treatment of the various forms of Liver and Kidney diseases, and the affections that arise from the unhealthy conditions of these organs, this medicine stands without an equal. It is the great preventive of Malarial troubles, the sure cure for all forms of Dyspepsia and indigestion, the most reliable remedy for the regulation of the Bowels and Kidneys, never failing to cure constipation. An absolute remedy for Headache, Sore throat, Dullness of Feeling, Want of Appetite, Nervousness, and all such diseases of the Bowels, Stomach, Kidney and Liver. The best family medicine sold. It is harmless and safe, and not unpleasant to take. Price 75 cts.

Duncan's Carbolic Ointment.

Old Sores, Skin Diseases, Eruptions, Pimples, Frost bites, Chapped hands, Wounds, Hurts, etc, readily relieved by Duncan's Ointment. Price 25 cts.

1885.

Harper's Young People.

AN ILLUSTRATED WEEKLY.

The serial and short stories in HARPER'S YOUNG PEOPLE have all the dramatic interest that juvenile fiction can possess, while they are wholly free from what is pernicious or vulgarly sensational. The humorous stories and pictures are full of innocent fun, and the papers on natural history and science, travel, and the facts of life, are by writers whose names give the best assurance of accuracy and value. Illustrated papers on athletic sports, games, and pastimes give full information on these subjects. There is nothing cheap about it but its price.

An epitome of everything that is attractive and desirable in juvenile literature.—[Boston Courier.

A weekly feast of good things to the boys and girls in every family which it visits.—[Brooklyn Union

It is wonderful in its wealth of pictures, information, and interest.—[Christian Advocate, N. Y.

Terms: Postage Prepaid, $2 Per Year.

Vol. VI. commences November 4, 1884.

SINGLE NUMBERS, Five Cents each.
Remittances should be made by Post-Office Money Order or Draft, to avoid chance of loss.
Newspapers are not to copy this advertisement without the express order of HARPER & BROTHERS.
Address, HARPER & BROTHERS, New York.

Dissolution.

This is to notify our customers, and the public generally, that the firm of DODD BROS., doing a Dry Goods business at 103 Union St, Nashville, Tenn., has this day, by mutual consent, been dissolved, W. H. Dodd retiring to engage in other business, and S. L. Dodd will continue to keep a complete line of DRY GOODS AND NOTIONS at the old stand of Dodd Bros. Thanking all for past favors, we ask a liberal portion of your patronage in the future for S. L. Dodd. **DODD BROS.**

Geo. E. Cooper & Co.,

Manufacturers and Dealers in

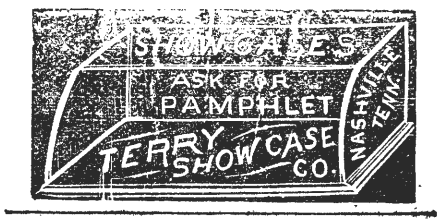
Tinware, STOVES, Furnaces,

House-Furnishing Goods.

Tin and Slate Roofing and Galvanized Iron Cornice Work a Specialty.

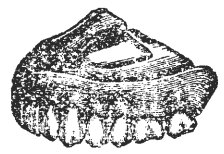
Also our **Patent Chimney Top** for smoky chimneys has no equal. Write for prices.

GEO. E. COOPER & CO.,
22 North Market Street,
NASHVILLE, - - TENN.



F. A. BADGER,

DENTIST.



OFFICE:

Odd-Fellows' Temple,

Cor. Church and High Street,

Nashville, - - Tennessee.

BETHANY COLLEGE,

West Virginia,

Begins its forty-fifth session **January, 1885.** It has 595 Alumni; four College Degree Courses—the Classical, the Scientific, the Ministerial and the Ladies' Course; also, professional courses in Engineering, practical Physics and Chemistry, with ample training in the use of instruments and apparatus, both in field work and the laboratory. Also a thorough Academical course, complete in itself, and arranged as a preparatory to the college courses.

Expenses reduced to the most reasonable terms, and every facility afforded the student to economize both as to time and costs.

All classes open to both sexes on equal terms.

Send for catalogue to—

W. K. PENDLETON, Pres't.

CHEAP BOOTS AND SHOES!

We are now receiving our Spring Stock of Fine Custom-made Boots, Shoes, and Hats. Our prices will be found reasonable. Give us a call. Trunks at cost.

ALDRICH & HARRIS,

106 UNION ST., (bet. College and Market,)

NASHVILLE, - - TENN.

Grand Christmas Offer!

You can have a Family Bible, an Elegant Album, or a Choice Book absolutely **free of charge,** by addressing UNION PUBLISHING HOUSE, 128 Chambers St., New York; or Constitution Building, Atlanta, Ga.

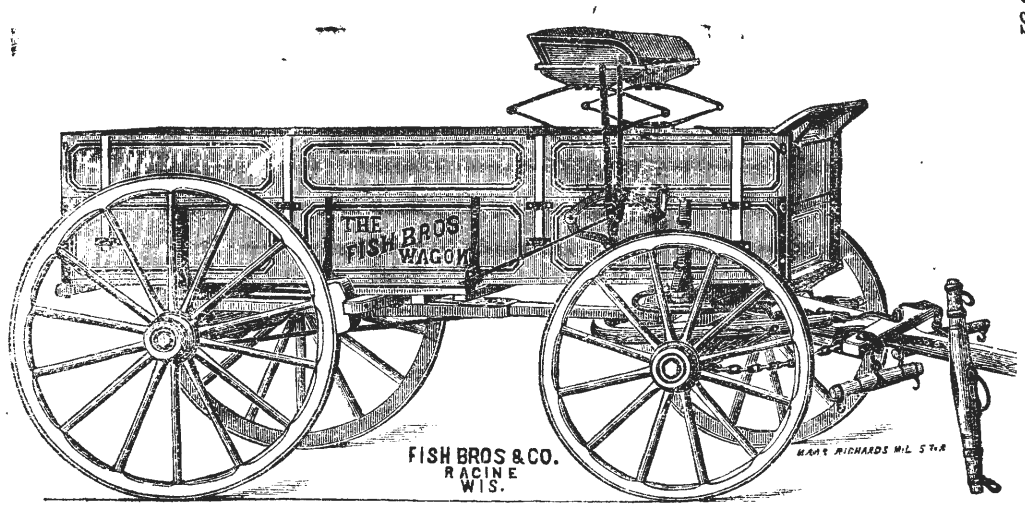
HILLMAN, BUFORD & JUSTI,

NASHVILLE, TENNESSEE,

SOLE AGENTS FOR

Fish Brothers Celebrated Farm Wagons.

Genuine BROWN PLOWS and WALKING CULTIVATORS, ROAD SCRAPERS,



Sorghum Mills, Corn Shellers, Cider Mills, Feed Cutters, Farm Bells, Fence Wire, Steel.

Crow Bars, Hammers, Wheel Barrows, Wood Work, Etc.

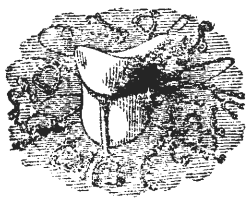
IRON, STEEL, BLACKSMITH'S TOOLS, HARDWARE,

Call on or address

HILLMAN, BUFORD & JUSTI, 18 and 20 South Market Street, Nashville, Tenn.

A. C. & J. C. MARCH,

(Successors to J. D. March & Sons.)



Manufacturers of and Dealers in

Saddles, Harness, Bridles, Collars, Trunks, Bags, Valises, Hames, Whips, Chains.

REPAIRING DONE ON SHORT NOTICE.

50 NORTH MARKET STREET,

NASHVILLE, - - TENN.

NASHVILLE, CHATTANOOGA & ST. LOUIS RAILWAY.

BUSINESS MEN, TOURISTS, EMIGRANTS, FAMILIES, REMEMBER

The Best Route to St. Louis and the West **via McKenzie.**

The Best Route to West Tennessee and Kentucky, Mississippi, Arkansas, and Texas points is **via McKenzie.**

The Best Route to the Summer Resorts and Mountain Retreats of Tennessee, Virginia and the Carolinas, **via McKenzie and Nashville.**

The Best Route to the celebrated Colleges, Universities, Seminaries and other Educational Institutions in the Southeast, **via McKenzie and Nashville.**

The Best Route to points in East Tennessee, Virginia, the Carolinas, Georgia and Florida is **via Chattanooga.**

DON'T FORGET IT!

—By this Line you secure the—

MAXIMUM OF SPEED, SAFETY, COMFORT, SATISFACTION,

—AT THE—

MINIMUM OF EXPENSE, ANXIETY, BOTHER, FATIGUE.

Be sure to Buy your Tickets over the

N., C & ST. L. RAILWAY!

If you are going to Washington City, Baltimore, Philadelphia, or New York.

The Inexperienced Traveler need not go amiss; few changes are necessary, and such as are unavoidable are made in union Depots.

THROUGH SLEEPERS!

—BETWEEN—

Nashville and Atlanta, and Atlanta and Jacksonville, Fla., Nashville and Martin (to connect with Sleeper service via Cairo to St. Louis and Chicago,) Nashville and Columbus, Nashville and Memphis (Sleeper Humboldt to Mobile, and Milan to New Orleans.) McKenzie and Little Rock, and Little Rock and Texas points.

Call on or address

J H PEEBLES, T. A., Chattanooga, Tenn.
W W KNOX, T. A., Nashville, Tenn.
S S FINLEY, Ticket Agent, Memphis, Tenn.
A B WRENN, Trav. A., Atlanta, Ga.
W L DANLEY, G P & T A, Nashville, Tenn

J. W. LINDSEY. R. FARQUHARSON C. P. CRUTCHER. H. C. WILLSON.

J. W. LINDSEY & CO.,

Wholesale HATS,

75 Public Square,

NASHVILLE, - - - TENNESSEE.

JOHN RAMAGE & SON,

48 North College Street, Nashville,

Offer the best stock of custom-made BOOTS, SHOES, and SLIPPERS, in all grades, of latest styles. **Trunks, Traveling and Hand Bags.**

LOWEST CASH PRICES!

Clothing for Fall and Winter.

The largest stock, and most elegant line of CLOTHING ever offered in this city. Double and single breasted Dress suits, Business suits in one and four button cutaways, and all the new styles in sacks. Our stock is made up of all new fabrics, and of the most popular and desirable shades.

The largest stock of Overcoats, every style, from the strong coat for the workingman to the finest made. Boys' and children's suits in great abundance and in endless variety. Furnishing Goods and Hats a specialty.

A fine line of imported piece goods to make to order on short notice. "Write for Catalogue."

W. A. LANNOM, Cash Clothier,

18 Public Square, - - - Nashville, Tenn.

Gates & Pohlman,

Corner College and Union Streets, Nashville,

Are the oldest Jewelers in the State, and have constantly in stock the very latest and best designs, in patterns as well as the finest in quality and finish of all goods pertaining to the Jewelry trade. They defy competition in prices, and warrant every article to be as represented by them. **Watches, Clocks and Jewelry** repaired by the most practical workmen. Orders by mail promptly attended to. Their motto is, "*Quick sales and small profits.*"

BAILEY, DAVIS & McCOMB,

WHOLESALE GROCERS,

And Dealers in

TOBACCO, CIGARS, ETC., ETC.,

38 MARKET STREET, - - - - - NASHVILLE, TENNESSEE.

CHILDS' CATARRH

Treatment For

And Diseases of the HEAD, THROAT & LUNGS!

Can be taken at home. No case incurable when our questions are properly answered. Write for circulars, testimonials, etc., REV. T. P. CHILDS, Troy, Ohio.

WHEN YOU WANT

WRITING DESKS.

Photograph Albums,

AUTOGRAPH ALBUMS,

GOLD PENS, PENCILS,

Portmonnies, Card Cases, Etc.

Or anything in the way of

Staple and Fancy Stationery,

Call upon us,—we can suit you in

VARIETY, QUALITY, AND PRICE.

A. B. Payne & Co.,

61 UNION STREET.

Orders by Mail Receive Prompt Attention.

NEW HOUSE! NEW GOODS!

J. W. ORCHARD,

Manufacturer and Dealer in PLAIN and DECORATIVE

WALL PAPER,

Window Shades,

Looking-Glasses, Picture Frames and Cornices, Chair Cane, Picture Cord and Nails, Wall Brackets and Parlor Easels.

Looking-Glasses put in old frames. Old pictures and frames repaired.

134 Union Street.

Between College and Cherry,)

NASHVILLE, - - TENN.

SOME OF THE

THINGS WE BUY TO SELL.

CHINA IN ALL OF ITS GRADES,

GLASSWARE OF EVERY DESCRIPTION

QUEENSWARE OF ALL KINDS,

Bracket Lamps, Hall Lamps Study Lamps, Chandeliers,

Knives and Forks, Spoons, Waiters Tea Trays

Looking-Glasses, Ice Cutting Machines,

Eureka Coffee and Teapots, Castors,

And a great variety of housekeeping goods too numerous to mention, all of which we offer at reasonable rates. Call and see us, or send your orders to

HICKS, HOUSTON & CO.,

51 N. College & 54 N. Market Sts.,

NASHVILLE, - - - TENN.

Christian Quarterly Review,

VOL. IV., 1885.

A magazine of one hundred and sixty (160) large pages, (640 pages in the volume,) of original articles on living religious questions by the best writers. The only *Quarterly* published advocating Primitive Christianity. A number of our best writers engaged for 1885. Price only $2.00 a year. Specimen copies 50 cts If you wish to continue, or to become a subscriber, please notify the Editor as soon as convenient. Your co-operation is earnestly requested. Address the Editor, **Dr. E. W. Herndon,** Columbia, Boone County, Mo.

THE GOSPEL ADVOCATE.

VOLUME XXVII., NUMBER 5. | NASHVILLE, TENNESSEE, FEBRUARY 4, 1885. | TWO DOLLARS PER YEAR, IN ADVANCE.

EDITORS:

D. LIPSCOMB. | E. G. SEWELL.

J. A. HARDING, Associate Editor.

J. C. McQUIDDY, Office Editor.

THE LOVE OF GOD.

O Love of God, no word can spell,
Nor language tell,
What wonders in thee dwell;
The heart that feels thy mighty thrill
Receives its fill
Of joy unspeakable.

It was this love that moved our God
To send the Lord,
The blest eternal Word,
To save our fallen, guilty race
From hell's dark place,
Through His own sov'reign grace.

It is this love that to us brings
All heav'nly things
Upon its golden wings,
And lightens all the pain and care
We're called to bear,
While foot-sore pilgrims here.

It gives us heat to watch and pray,
And walk God's way
From this to perfect day,
And make this world an Eden-bower,
From hour to hour,
To those who feel its power.

Oh Father, God! send from above
The heav'nly Dove,
To brethe in mé this love,
And let this precious bliss divine,
Now, at this time,
O Gracious Lord! be mine, —*Jenef.*

ORDINATION.

DEAR BRO. SEWELL: I had thought, for several reasons, that I would not trouble you with any thing further on this subject. First, because you evaded an answer to my questions. Second, because I did not wish to engage in a controversy with you. And third, because I feel my inability to shoulder the responsibility of such a discussion. But several brethren, some of them men of ability too, have requested me to write again. Some of them express a desire to see your answer to those questions. Trusting that good will be the result, I have again taken hold of my pen, have filled it with ink, and now that you may have another opportunity of gratifying them I will restate my questions.

1. Now, if I am not to appoint elders by fasting, prayer and laying my hands on them, will you please give me the chapter and verse that tells me how to do it? Has God told us to do this, and left us without instructions on the subject?

2. If we are to quit laying on hands because spiritual gifts were sometimes conveyed in connection with it, should we not quit praying for the same reason?

3. Is not laying on of hands a part of the doctrine of the New Testament? and can we not as well do away with baptism, the resurrection, etc.? See Heb. 6: 1–2.

Now, shall we be disappointed again? or will you answer these questions so as to harmonize with your position? I will say for myself that I am prepared not to be disappointed, for I do not believe you can answer them or you would have done so before now.

Now to your article in the ADVOCATE of October 22, 1884. In noticing this I will try to give your own words, though I am not aware of the fact that I have ever done violence to your words.

You say: "There are but few things in the above that we need to notice at present." (Your own words.) Then we are to conclude that at the time you wrote that article, it was not necessary for you to answer those questions. Well I guess you thought it not expedient for your position, and no doubt it was the easiest way to get rid of them. What say you now? Do you think it necessary for you to notice them this time? There are a good many others who think so whether you do or not.

Again you say: "You misunderstood me when you thought I was inviting you to a discussion of these matters." (Your own words.) Further on you say: "But you will please get down to your work, and give us your own positions regarding the matter, and not be making logic and sylogisms for me." (Your own words.) Does this not look a little more like inviting me to a discussion, than answering the questions I put to you? But, O that logic! and those sylogisms! How much easier it would have been for you to have shown wherein they did not agree with your position, than to run off on the words office, officer, and the meaning of the words appoint, ordain and separate. Maybe I am mistaken, perhaps it was easier for you to do as you did.

Again you say: "You stated that when you opened the Bible you found certain things regarding the ordination of elders. If you were certain in this, that information plainly presented would settle the matter, and we asked you to give it. This you have certainly failed to do. You have taken up considerable space in assigning positions for me that I never assumed, nor even thought of." (Your own words.) I assigned to you the position that hands were always laid on to convey miraculous power. Do you say now that you "never- assumed, nor even thought of it?" My experience in debate is, that when an opponent gets into a tight place, he is apt to fume and fret. And when he does not like to meet arguments, he will try to lead the minds of the people off to something else to cover up his defeat. In your article you appear to be in a little fret. Then you mark out a course for me to pursue, and then, on to office and officer you go; and thus you get the mind of your readers away from those questions. Come now, my brother, lets not depend on riding these hobbies out of tight places. I have never said anything about office or officer. I was asking questions for information. But I suppose you had them "already in your mind" and they had to come out. But did I utterly fail to give chapter and verse for my position? I think not. I said the first workers in the church were appointed by prayer and laying on of hands. Acts 6: 6. Any failure in that? Elders were appointed with fasting and prayer in connection with it. Acts 14: 23. Any failure in that? Paul and Barnabas were appointed to their work by fasting, prayer, and laying on of hands. Acts 13: 3. Any failure in that? The presbytery (or eldership) laid hands on Timothy. 1 Tim. 4: 14. Any failure in that? Timothy was charged to lay hands suddenly on no man. 1 Tim. 5: 22. Any failure in that? O yes, it is all a failure, if we will allow Bro. Sewell to assume that in all these cases, hands were laid on to convey miraculous power.

Now the motto by which we proudly claim to be governed is, "where the Bible speaks, we will speak, and where the Bible is silent, we will be silent. And again, "We will give a thus saith the Lord for what we say and do."

Now, if some one was to ask me for my authority for fasting, praying and laying my hands on workers in the church to appoint them to their work, (and I believe Bro. Lovelady wants to know this,) I would refer them to Acts 6: 6; 13: 3; 14: 23; 1 Tim. 4: 14; 5: 22. Now, Bro. Sewell, to what Scripture would you refer to support your practice? Or have you any practice? Will you please tell us how you appoint them? and then refer us to the chapter and verse that authorizes the practice? Or will you be contented with a practice, for which you have no authority? Let's have no playing on the meaning of words and riding office hobbies now, "but you will please get down to your work, and give us your own positions regarding the matter." (Your own words.) If you cannot give "thus saith the Lord" for your practice, then we will have to class it with the doctrines and commandments of men, which are to perish with the using. Col. 2: 21–22.

Now let's examine those proofs that you regarded an utter failure. We will take Acts 6: 1–6 first. Here we find that, "when the number of disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanar, and Timon, and Parmenas, and Nicalas a proselyte of Antioch, whom they set before the apostles; and when they had prayed, they laid their hands on them." Now, let's examine this a verse at a time, and we will get the whole lesson. In the first, we find that the Grecians were murmuring against the Hebrews, and that the cause of this murmuring was that their widows were neglected in the daily ministration. In the second, we find that the twelve could not leave the word of God to serve tables, (or attend to the daily ministration). In the third, we find that the multitude is commanded to look out (or select) seven men of honest report, *full* of the Holy Ghost and wisdom, and that the twelve were to appoint them over the business; (*i. e.*, to attend to the daily ministration.) In the fourth, we find that the twelve were to give themselves continually to prayer and to the ministry of the word. In the fifth, we find that the saying pleased the whole multitude, (*i. e.*, to look out the men to be appointed over this business,) and that they chose the seven men, giving their names. In the sixth, we find that they set them before the apostles, and when they had *prayed*, they *laid their hands on* them. Now we have the whole case before us, and what do we learn? Anything about hands being laid on to impart spiritual gifts? No, for this is not once mentioned. Why should they impart spiritual gifts to them on this occasion? Was it necessary to enable them to do the work for which they had been selected? Were they not already *full* of faith, the Holy Spirit and wisdom?

It seems to me that to make this fit Bro. Sewell's position, a necessity for power to work miracles in this case must be shown. If they could do the work without miraculous power then your theory must fall. Here is the lesson in this passage. (1) The apostles directed the church to select seven men to do a certain work, attend to the daily ministration, not to work miracles; (2) that the apostles were to do the appointing to the work; (3) that they did select the seven men, and set them before the apostles; (4) that the apostles appointed them to the work.

Now a correct answer to the following questions will forever settle this matter. (1.) Who was to select the seven men? The multitude of the disciples. See verse 3. (2.) Who was to appoint them over this business? The apostles. See verse 3. What did they set them before the apostles for? To be appointed over this business. How did the apostles appoint them? They prayed and laid their hands on them. What did they pray and lay their hands on them for? Well, what was they selected for? One answer will do for both of these questions. Were they selected to work miracles? No. Then hands were not laid on them for this purpose. Were they selected to be appointed over the daily ministration? Yes. Then hands were laid on for this purpose? Now if I pray, and lay my hands on men when I go to appoint them to a work in the church, am I not in mighty good company? But Bro. Sewell says they laid their hands on them to enable them to work miracles. How do you know this, Bro. Sewell? Do you say because you find them working miracles soon after this? So do I find them preaching and baptizing soon after this too. Maybe it was to give them power to do this. But, pshaw, I am about to get that

logic and those sylogisms in on you again, and you don't like that abit, do you? It seems to me that this little bit of logic (if be worthy the name) takes all the wind out of your sails on this miracle working matter.

We will pass on now to our next proof. Acts 14: 23: "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." Now, to keep Bro. Sewell from riding his hobbies to death, I will say that the word *appoint*, within itself, does not tell *how* the appointing was done, any more than the word *elect* tells how the electing is done. One may be elected by ballot, either public or secret, or in other ways. So may men be appointed in different ways. (I speak of human affairs.) Now as the word *appoint* has several meanings, or rather as appointing can be done in different ways, what was the Lord's way of appointing? The apostles appointed, how did they do it? Thus you see, it is a thus saith the Lord for the "*how*," we are after, and not the meaning of words. This we must learn from God's Book. In the above case they prayed with fasting. Here we have two-thirds of our practice clearly and plainly stated. When the seven (Acts 6) were appointed, they prayed and laid their hands on them. Therefore we conclude that when they ordained these elders, they prayed, fasted and laid their hands on them.

Our next proof is found in Acts 13: 1-3. Now there were in the church that was at Antioch certain prophets and teachers,—as Barnabas and Simeon, that was called Niger, and Lucius of Cyrene, and Manaen which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." And when they had fasted and prayed, and laid their hands on them, they sent them away. What then do we learn from these verses? (1.) That there were certain prophets and teachers in the church that was at Antioch. (2.) That, as they ministered to the Lord, the Spirit said, "*Separate* me Barnabas and Saul, etc." (3. That they *fasted*, and *prayed*, and *laid their hands on them*. (4.) And that they sent them away. Did they separate Barnabas and Saul to their work? Yes. How did they do it? They fasted, and prayed, and laid their hands on them. O well, but, says some one, Bro. Sewell says that was to enable them to work miracles, because we find them doing so soon after that. Well, suppose he does, does that make it so? Bro. Carter says that they baptized after this, too, but that does not prove that hands were laid on them for this purpose. Now look at this old pen; it has gone and drug that troublesome logic in again. Excuse me, it seems that I can't help it. Whether hands were laid on for this, or that, one thing we do know, for God's word says so, *i. e.*, when they went to do what the Spirit had told them, they fasted, and prayed, and laid their hands on them. "Let God be true and every man a liar." Again, I would say, when I go to separate, or appoint men to a work in the church, if I fast and pray, and lay my hands on them, am I not in mighty good company?

But you say: "The Spirit did not tell the prophets and teachers at Antioch to *ordain* Barnabas and Saul, but only to *separate* them to the work to which the Lord had called them." (Your own words.) Now if a congregation wants me to *separate* men to a work, and I fast, and pray, and lay my hands on them, have I not acted in perfect keeping with this divine example? When men are appointed to a work, they are separated to that work. And when men are separated to a work, they are appointed to that work. Webster says separate means "to set apart; to select from among others, as for a special use or service," referring to Acts 13: 2 for an example. This is just what I do when I fast, pray and lay my hands on men.

We will come now to our fourth proof. "Neglect not the gift that is in thee, which was given thee by prophesy (or teaching) with the laying on of the hands of the presbytery." 1 Tim. 4: 14. Timothy was an evangelist, and as such, had authority given him to do certain things. The presbytery gave him this gift when they appointed him to this work. I insist that no man, not especially sent by the Lord, ever had the power to impart spiritual gifts to others. Indeed the following Scriptures clearly show that none but apostles could do it. See Acts 8: 5-17. Philip could cast out devils, heal the sick, but when it came to imparting spiritual gifts, the apostles had to be sent. Now if others besides apostles could convey miraculous power, why could not Philip do it here? Again, Paul says: "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established." Rom. 1: 11. Now if others could do this, why the necessity of Paul writing thus? But back to our text. Paul recognizes this authority in Timothy, when he says, "Stir up the gift of God, which is in thee by the putting on of my hands." 2 Tim. 1: 6. Now, if the gift bestowed by Paul was the power to work miracles, why should the presbytery have to bestow the same gift? And so *vice versa*. If the gifts differed, their hands were laid on Timothy for some other purpose than to impart miraculous power. But where is the proof that Timothy had this power at all? Where can we find an account of the miracles he worked? When this is answered perhaps it may be seen that some one else has to depend on assumptions, "and thus assume the very point that we call in question."

Next, we come to our fifth proof. "Lay hands suddenly on no man." 1 Tim. 5: 22. In the preceding verse Paul says, "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another; doing nothing by partiality." What things does Paul refer to here? Certainly all that he had spoken of in this epistle. In the third chapter he had given the qualifications of bishops and deacons. Timothy was to observe this. But you say: "When Paul said to Timothy, lay hands suddenly on no man, he was talking about discipline, and had said nothing about ordination, either before or after, in the entire connection. We therefore understand Paul to mean that Timothy should discipline no one harshly, neither an elder nor any one else." (Your own words.) Then, to get rid of laying hands on in ordination, you have to understand Paul to mean something else than what he said. (Perhaps Bro. Rehorn, jr., has graduated at the same school.) Who would have ever thought of such an idea, but some one who has a weak cause to defend? When we cannot argue that hands were laid on to convey spiritual gifts, I suppose we must argue that they were laid on to discipline! And we must not be sudden about it either, but must be gentle, and take a good hold, and bring the gentleman to taw. I have experienced a little of parents laying their hands on to discipline, but never had thought of that being the way for an evangelist to do. When we refer back to Acts and read the sixth, thirteenth and fourteenth chapters, and then read what Paul says in his first letter to Timothy, after having given the qualifications of bishops and deacons, "and let these also first be proved," (1 Tim. 3: 10,) we can understand why Timothy was to lay hands suddenly on no man. For here we learn that in appointing they laid their hands on them, and this being a part of Timothy's work, and having been told that these must first be proved, hence the charge. He must not prefer one above another—must not be hasty and appoint one without the qualifications in preference to one with them. He must "observe these things." Now if we ignore these plain Scriptures, and run off after ideas of our own, then I guess we will have to make it mean discipline or something else.

Again you say: "There is not one case of a man not himself miraculously endowed or inspired ever laying hands on any one." (Your own words.) Then you conclude that for this reason hands should not be laid on now. Would you fret much if I were to give you some more "logic and sylogisms" here? Well, I believe I will risk it anyhow. Now listen: "There is not one case of a man not himself miraculously endowed or inspired ever laying hands on any one." Therefore hands should not be laid on now. Now listen again. There is not one case of a man not himself miraculously endowed or inspired ever baptizing any one. Therefore, people should not baptize now. Now hold your ears down and I will whisper this one. There is not one case of any man not himself miraculously endowed or inspired ever preaching the gospel. Therefore we should not preach the gospel now.

Now, my brother, you asked me to get down to my work, so don't fret, but come squarely to the front and answer those questions. I will here add a fourth one. If we are to quit laying on hands because practiced by inspired men, should we not quit every thing else they practiced for the same reason? Had you not better drop this opposing of the laying on of hands, and go to practicing it so that you can give a thus saith the Lord for what you do? According to your own statement you have no sacrifice to make. You say the Bible does not teach any certain way. If any way will do, then laying on of hands will do. And for the sake of union and harmony, you can come over.

Now, in conclusion, let me say that Paul says: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16-17. Will you please tell us how you appoint elders? and give us the chapter and verse that furnishes you with your way of appointing? The Lord says do it. Titus 1: 5. This makes it a good work. In the proofs above referred to, we find how it was done. Hence a good work to fast, pray and lay hands on them. Now if you cannot give chapter and verse for your practice, it is not a good work, is not profitable, and is not of the Lord. I have tried to comply with your request. Will you now comply with mine? Excuse my plainness of speech, I mean no harm by it. I have great confidence in your ability, but think you have honestly gotten on the wrong side of this question. Praying that this article, with your reply, may result in good to our blessed Redeemer's cause, I now drop my pen.

W. H. CARTER.

HEALTHY JOURNALISM.

"The *Guide* has come to the front of Christian journalism with wonderful rapidity, and even now, we believe, has a larger circulation throughout the Southern States than any other religious weekly. We trust, however, that this may soon be placed beyond a doubt; with your aid and co-operation it can be done. The advancement of the cause in the South, is largely dependent upon a healthy journalism. We shall be pleased to report all items of church news, from your section in our columns, sent to this office, also to have an occasional article giving or asking light upon any Bible subject. Just consider yourself as one of the builders of a great paper for the dissemination of the gospel as it is written, and we know you will help us. Do not forget our January offer, see head of editorial column and let us hear from you before the month is out."

That is a modest way the *Old-Path Guide* has of telling its readers and the rest of us that our journalism is not healthy. We suppose its journalism is healthy, has become so since it moved across the river. But it seems to me that the papers that are South of the river, have exerted as healthy an influence as those North of it. The increase within limits of the circulation of our southern papers have been much more rapid within the last twenty years than it has been under the influence of those of the North. If they could exert an influence to increase the numbers, the presumption would be "the cause" might be maintained by the same influences.

By the by, does the publishing the *Guide* in Cincinnati and dating it in Covington promote its healthfulness? The *Guide* is no more published in Covington than it is in Nashville or New Orleans. Not a single editor or business manager lives in Covington; the correspondence is not opened in Covington, but carried to Cincinnati and opened. Why does it pass as a healthy journal for the South?

We can imagine but two reasons why it should proclaim itself as published in Covington, while it is published in Cincinnati. One is, it wishes to be regarded a sectional paper, so dates itself

South when it is published North. The other is, that it thinks the southern people are so prejudiced that they will not take a paper published north of the Ohio river, so they do this to deceive them into taking the paper by this trick.

We think if any people wish a healthy journalism in any country, they ought to sustain and build up those that are in their own midst, that are published at home, that develop their home talent and build up their own institutions. A people that are content to be pensioners upon the intellectual, religious and business activity and energy of others, will never do much to help themselves or others. The great trouble with the southern people heretofore has been a willingness to depend on others. Hence their inefficiency to think and manufacture for themselves. We trust they have outgrown that dependent condition. God has laid it on every people to develop their own talent, their own resources, to develop themselves or perish. This is just as true in religion as in any other department of life. D. L.

ITEMS AND PERSONALS.

The church house in North Nashville will soon be so it can be occupied. The brethren would be glad for preachers to give them a call.

The church at Gallatin has engaged the services of Bro. C. A. Cooke, of Kentucky. We suppose he has entered upon his duties before this.

Bro. J. D. Floyd has moved to Winchester, temporarily, for the purpose of educating his children. Correspondents will note the change of his address.

Bro. J. R. Bradley writes that his address will be Roberson Fork, Marshall County. He promises to do all he can for ADVOCATE. May success attend his efforts.

Bro. Owen Henry writes: "Please announce my appointment at Fairmount Academy the third Lord's day in February. At night, at Atkisson's church.

W. B. McQuiddy has promised to work some for the ADVOCATE. We hope he may be successful in his efforts, and that the brethren may make his work pleasant for him.

We call attention to the advertisement of SHARPE & HORN, Real Estate Agents, in this issue. They are deserving, energetic young men, and worthy a good patronage.

The church at Newbern, Tenn., is desirous of employing a good, active preacher. They are not able to pay a large, but a salary that a man with small family can live on.

Bro. J. M. Kidwill, under date of January 29, writes: "Am sent for to go and see my father, who is thought to be about dying." Bro. Kidwill and relatives have our deepest sympathy in this trying time.

We were pleased to have a call, one day last week, from Misses Lena Dorris and Florence Ridder, of Columbia. We are always glad to have young ladies brighten the appearance of our office. Come again, young ladies.

Bro. H. F. Williams, our former schoolmate at Mars Hill, is now stopping with us. We have, indeed, had an enjoyable time talking over the sunny days gone by, and refreshing our memories in reference to the many friends of those days.

HARLEY, HART & Co. begin an advertisement with us in this issue. Our readers will please observe, and confer a favor on the publishers of the ADVOCATE, by giving them a liberal share of their patronage. They will be found Nos. 77 and 79 Broad Street.

Bro. R. P. Meeks, of Stantonville, Tenn., writes: "And you are now office editor. * * * Success to you in your new sphere. I trust your position will result in much good—both to you and the cause of Christ." Thanks, Bro. Meeks, for your good wishes.

Our readers will note the change of the advertisement of DUDLEY BROS. & LIPSCOMB. This is one of the best firms in the city, of the kind. They are staunch friends of the ADVOCATE, and our readers cannot do better than to give them a call when in the city.

News comes to us of the marriage of Bro. F. B. Srygley, of Lebanon, to a Miss Hubbard; also Mr. Kenney married another Miss Hubbard, a sister, at the same time. The ceremony was performed by E. A. Elam. The parties left for New Orleans immediately. We have known Bro. Srygley for some time, so we offer congratulations, wishing for him an auspicious future.

Bro. W. A. Broadhurst, who labors for the congregation meeting in the church on Floyd and Chestnut streets, Louisville, gave our office a pleasant call last Wednesday. We were delighted to see him, as he is not only a brother in Christ, but a relative of ours by marriage. His stay was only too brief. We trust his throat trouble may be relieved entirely, so that he can devote his time to preaching.

Bro. Wm. H. Sandy, Jr., writes: "My address is now Good Spring, Giles county, Tenn. Bro. Williams preached for us at Cool Springs, last Lord's day. He is a good speaker, and shuns not to declare the whole counsel of God. There is a good band of brethren at this place. They meet every Lord's day to keep in memory the sufferings of our Savior, and to grow in grace and a knowledge of the truth."

In obtaining subscriptions for the ADVOCATE no two ways can be combined. Where a regular employed agent goes, club rates will not be allowed. No matter if he were to secure fifty subscribers in a congregation, no one would have a right to claim club rates. Club rates are only to induce persons to subscribe without an agent working them up. If you wait till an agent comes, you will lose your opportunity for club rates. Remember no two ways can be combined.

We are glad to announce to our readers that we have an advertisement of HANDLY, REEVES & Co., in this issue. This is a very reliable firm, and one of the best in the city. These gentlemen inform us that they have the largest and best assortment of dry goods they have ever had. We hope our readers will give them a trial.

By the way, the best merchants of the city are advertising in the ADVOCATE. If our readers will help us, we will soon be able to work out nearly all foreign advertisements. The business manager of the ADVOCATE desises to fill advertising columns with the best merchants of the city. This is to the interest of all.

The church at Verona has employed no preacher this year. They are thinking of corresponding with a man who will devote his time in preaching on Christian duties. Churches are beginning to learn that they need something besides faith, repentance and baptism, in order to grow in the Christian life. These things are absolutely necessary in their places, but preachers may starve congregations to death by preaching them to the exclusion of Christian duty. Hence the expression, "The church was preached to death," but never a church died yet while being scripturally fed on such subjects as honesty, piety, devotion, truthfulness, the golden rule, paying debts and meeting all obligations, etc.

NEW PUBLICATIONS.

OBSCURE CHARACTERS: By Hastings. Published by Funk & Wagnalls, New York City. Price, in cloth, $1.00.

The book is a very readable one. It gives an account of a number of Bible characters that are themselves interesting, and given in an interesting style. It gives brief accounts of such men as Antipas, a martyr for Christ, Manaen, Adonibezek, Rizpeh, Uzza, Rebekah, the wife of the Kenite, Malchus, and such like. Any one who will purchase and read this book, will doubtless be interested and profited thereby. Send to publishers for it, not to us; we do not keep it.

THE THEOLOGY OF CHRIST, FROM HIS OWN WORDS: By Joseph Thompson, D. D., LL.D., with an Introduction by William M. Taylor, D. D., LL.D.

The above is a volume of about three hundred pages, published in New York City, by E. B. Treat, at $1.50 per volume. This book, like all other books on Theology, turns out to be more the theology of the author, than of the New Testament. Whenever men attempt to formulate the teaching of the New Testament in their own words, the result is largely human. So we think regarding the above volume. While there are many excellent things in the book, great care should be taken in reading to separate the human opinions, expressed in human words, from the divine, as given in the New Testament.

MEMOIRS OF REV. DAVID BRAINERD, Missionary to the North American Indians: Edited by J. M. Sherwood. Published by Funk & Wagnalls, 10 and 12 Dey Street, New York. 354 pages. Price, in cloth, $1.50.

Mr. Brainerd figured in the early history of this country, and had many trials in his efforts to preach the gospel among the Indians. The man who undertakes to preach to the heathen will always have trials. Brainerd was doubtless a sincere man, but from quotations from his journal in this work, he was a sort of monomaniac upon the subject of preaching to the Indians, to which he devoted much of his short life, without any very great results, though claims are made of a great work of grace upon some of the Indians of New York and New Jersey, under his preaching. Send to the publishers as above for the book.

PAYING THE PASTOR—UNSCRIPTURAL AND TRADITIONAL: By James Beatty, ex-Mayor of Toronto, Canada.

Bro. Beaty has been prominent among the brethren in Canada, for many years, and has been known to be opposed to the modern pastor system, and many other things of kindred character for years. In this volume he endeavors to show that most of the innovations have crept into the church from a paid ministry to take care of the churches. In fact he claims that this was the man of sin, the mystery of iniquity that was beginning to work in the days of Paul, and was fully developed in latter years. He brings a large array of Scriptures to bear upon the subject, and argues extensively against the system of paying a separate class of men called pastors, to teach the churches. While we think he goes to extremes in some things, there are many things in it well worth reading. That the purity of primitive Christianity has been greatly marred by this system, there can be no doubt. But whether this custom is the leading principle of the man of sin or not, may be questioned. However, the better way to determine, is to read the book. It was published in London, but we suppose it can be had from James Beaty, Toronto, Canada. E. G. S.

We hope our contributors will be courteous in discussion. While people, who think, will discuss, yet we lose all the good that might result from it, by using harsh language. Let us have a *healthy growth* toward better things along here.

A REPORT OF WESLEY T. KIDWILL'S WORK FOR 1884.

The Christian churches at Bethlehem and Sparta, White county, Tenn., in January, 1884, mutually agreed to employ Bro. Wesley T. Kidwill to evangelize said county during that year. On the first Lord's day in January, at Bethlehem, he began his noble work, and preached his last discourse at Sparta, December 28. He spent most of his time in destitute places, preaching to people, many of whom had never heard the gospel preached by what they call a "Campbellite." He preached at Bethlehem and Sparta only in passing. He lived in Warren county, and sometimes preached at his home church. In Putnam, DeKalb, Jackson and Smith counties, he spent some time, but most all of his preaching was in White. From January until July he only preached on Saturdays and Sundays, in which time there were only a few additions to the church, as he was then sowing the seed and making preparation for the harvest.

With a few exceptions, he entertained large congregations at every place, often the houses being entirely too small to accommodate the people.

On the second Lord's day in July he began his first protracted meeting at Bro. W. H. Cheeks, a private house, in Smith county. Delivered ten discourses, with three additions. Second meeting at White Seminary; seventeen discourses, and five additions. Third meeting at Bethlehem, Chattooga county, Ga.; twenty discourses, and seventeen additions. Fourth meeting at Sunny Point, DeKalb county; twelve discourses, and four additions. Fifth meeting at New Bethlehem, Putnam county; nineteen discourses, and thirty additions. Sixth meeting at Bildad, DeKalb county; fourteen discourses, and eight additions Seventh meeting at Dogwood Grove; eleven discourses, and fourteen additions. Ninth meeting at Jerico; ten discourses, and five additions. Tenth meeting at Chapel Hill; eight discourses, and six additions. Eleventh meeting at Center Hill, Putnam county; nine discourses, and five additions. Twelfth meeting at Granville, Jackson county; eight discourses, and four additions. Thirteenth meeting at Gentry's School-house, Putnam county; eight discourses, and eight additions.

During the whole year he delivered 224 discourses, and there were added to the church of Christ 126 men and women. Out of that number about one half were from the Baptist and other sectarian churches, and about two-thirds from sectarian families. Among the number of Baptists one, Bro. Robert Gentry, of Warren county, was formerly a Baptist preacher. But we feel thankful we are assured he is now preaching primitive doctrine; those pure and undefiled principles delivered us by Jesus and his apostles.

Most all of his teaching was in the church houses of our religious friends. And we can say to their honor, with a few exceptions, that they always seemed willing and anxious to have him preach in their houses, when not occupied by their own ministers.

From the above synopsis of Bro. Kidwill's labors, you can see what one man can accomplish in one year. He is a good, earnest worker in the Lord's vineyard—"a workman that need not be ashamed of his work." He has been faithful and devoted to his undertaking the past year, and has sown seed that will germinate, grow, and bring forth fruit to the honor and glory of God.

It is our understanding that it is the intention of the brethren at Bethlehem and Sparta to engage one-half of his time for the present year. The church at Granville, Jackson county, has employed him to preach one Sunday in every month during the year. We feel it to be the duty of the brethren to keep him in the same field in which he has been laboring. The good work for White county is now comparatively in its infancy. The seed are sown, and if the brethren will sustain him until he properly cultivates the field, he can reap a rich and bountiful harvest.

Bro. Kidwill has been a widower for some time. We are delighted to announce that he has recently located in our midst.

On the night of January 15, Bro. Kidwill was married to sister Lizzie Howard, of Bethlenem church, Bro. J. K. Walling officiating. Sister Howard is a devoted Christian. She has for some time been an active teacher in our Sunday-school. She is dearly beloved by her pupils, and all with whom she is acquainted. We wish them a long and happy life together. May unmolested happiness reign supreme at a sweet, sweet home. That they live in the spirit of Christ, come off more than conquerors at death, and gain a summit in glory and blessedness far beyond the ken of the brightest seraph around the throne of God, is my earnest prayer. W. B. YOUNG.

THE SAFE SIDE.

There is more true happiness, comfort, enjoyment and consolation realized in the road that leads to the home of eternal rest, than in the way that leads to everlasting punishment. There are many heaven-born subjects over which men are much divided, while at the same time we are not able to see why this should be, as the blessed truth teaches us, "Receive with meekness the engrafted word, which is able to save your souls." We should be willing always to receive with much gratitude the highest and best authority on every subject.

We desire now to speak more particularly of some of the things mentioned in God's word in regard to the first day of the week. We are sometimes told that God has never said in so many words, "Meet every first day of the week." If we conclude it is non-essential to meet every first day of the week to break bread, then I would be curious to know how we would be able to come to the conclusion the number of times we should meet to break bread during the year, or even during life. The Lord, in giving this commandment, gave it as all other commandments—that is, gave it without any doubts whatever. Now, we would ask, What is the safe side of this question? Of course we would respond to that, the Lord's side. But how do we know we are on the Lord's side? When we know and obey the truth. On the first day of the week Jesus, the Light of our salvation, rose from the dead, because the bars of death could no longer keep him there. In the beginning of time God created on the first day of his work, light, and he pronounced it good. So in the beginning of the Christian era the great Light of our salvation was born from the tomb. Now, then, in his great will, the New Testament, he gives directions for his followers to meet on the first day of the week to break bread. Jesus says: "Do this in remembrance of me." Do what? In 1 Cor. 11: 24–25, we have this: "And when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me." In Acts 20: 7, it is shown very clearly on what day the disciples met. Paul teaches, in 1 Cor. 16: 1–2, the same day—first day of the week; moreover, what is to be done upon that day. Now, we come to a conclusion of the whole matter, which is this: To meet every first day of the week to break bread, is to do the Lord's will, and to do the Lord's will is to do right; and we find nowhere in God's will that he forbids his disciples meeting on the first day of the week to break bread. Moreover, to neglect meeting on the first day of the week is to disobey God, when it is not beyond inconsistency. We love to do the will of the Lord, for he says: "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock. F. C. SOWELL.

A SINNER'S OPINION.

A young man listened to a labored defense of the modern drama from the pulpit of a popular city pastor. As he was well-known as a regular attendant at the theatre, it was presumed by the preacher's friends that the sermon precisely met his views. When questioned his reply was as prompt as it was unexpected: "When I want a religion that will not interfere with the pleasures of life, I will accept such a gospel as that; when I have made up my mind to save my soul, I will seek a people who make religion their chief business of life, and who make no compromise with the popular amusements of the world. He gave the judgment of sinners upon an inconsistent church.—*Texas Advocate.*

WE SHALL LIVE AGAIN.

Words of deep, wonderful meaning—we shall live again! Not in this transitory state of being, these fleeting years of time, surrounded by trials and temptations; where those we fondly love pass away from their earthly homes, to return to us no more; where all living, sooner or later, must die and return to dust: but the spirit, our immortal nature, will return to God who gave it. But we shall live again in the realms of unending eternity. If we have done good in this life, loved and served our Lord and Savior, been faithful until death—when we shall have passed over the mystic river of Death, we will awake in the image of Jesus, to live with him in the heavenly mansions which he has gone to prepare for those who love him. But if we reject all his offers of mercy, neglect to keep his commandments, and spend the years of our lives in the vain pleasures and pursuits of this world—then, we are taught in his Word of Truth, we will be banished from his peaceful presence forever, into outer darkness.

The resurrection from the dead is plainly taught in the holy Bible. Please read 1 Cor., chapter 25, and John 5: 28–29. Also on the broad pages of the book of Nature. In Autumn of each year we behold the death of Nature; the plants, and leaves, and flowers, fade and die. During winter the scenes of earth seem hushed in the silence and repose of death. Yet at the voice of Spring, what a beautiful transformation! Myriads of fragrant flowers bloom, and innumerable insects and birds fly through the balmy air, or in and out among the forest trees, whose tiny, brown buds expand until each bough is richly draped in silken tassels of living green.

What a striking symbol of the resurrection in eternity's dawn; when all the silent graves of all the ages of time, at the sound of Jesus' voice will open, and the countless dead will arise to be judged, in that great day "for which all other days were made."

In the opening chapter of the sacred volume, we read when man was created, he was made in the image, likeness of God, image of purity and holiness; and that he dwelt in the pleasant Garden of Eden, and through it a river flowed its bright waters, and in the midst of the garden was the tree of life. By disobedience we find that man fell from his first, exalted estate. Henceforth Paradise was lost to the human race. He was driven from the garden of Eden. Banished from the presence of God, he must go forth into a world of toil and sorrow, suffering and death. What ineffable consolation is afforded every true follower of Jesus, in the concluding books of inspiration! for all who have obeyed his divine commands, after death, "will be satisfied when they awake in his likeness." "He will change our vile body that it may be fashioned like unto his glorious body."

In the last chapter of the Bible we read the beautiful description of the heavenly home of the finally faithful; we see that the garden of Eden in the beginning of time, was an antitype of the happy Eden of eternity. No other river ever bore the name of the river that flows from the throne af God. It is a river of the water of life, and the tree of life flourishes on either side of it, and only the pure and good will be found worthy to dwell there. They who have obeyed the commandments, will arise in the likeness of the Son of God, and they will have a right to the tree of life, and may enter through the portals of the pearly gates, into the beautiful city of God.

The hope of so blissful an immortality should inspire every heart, to devote our time and talents in the service of our Redeemer. "What am I doing to honor him who suffered and died for me?" "What am I doing to secure an entrance into the beautiful mansions beyond the grave?" Gentle reader, we should ask these questions, of our hearts, at the close of each day, throughout our earthly pilgrimage. With deep humility we should realize that "too few of us are aiming to attain to that enjoyment of the soul's calm sunshine, and the heart-felt joy which characterizes those who perform the duties, and meet the responsibilities of life, that we may live in the eternal fruition of the Christian's hope."

Wildwood, January 19, 1885. M. M. R.

To an honest mind, the best perquisites of a place are the advantages it gives a man of doing good.—*Addison.*

Rates of Advertising in Gospel Advocate.

One inch, one insertion	$ 60
One inch, one month	2 00
One inch, three months	5 00
One inch, six months	7 50
One inch, twelve months	12 50

A discount of 10 per cent. on these rates for order of $25.00; 20 per cent. for order of $50.00; 30 per cent. for order of $100 00.

Note these Rules Carefully.

(1) Write only on one side of your paper.

(2) Write your name, post-office, county, and State, plainly.

(3) When changing your paper, give the office from which you change, and the one you wish it changed to.

(4 When ordering a book, give the name, edition, style of binding, and price, as near as possible, and state plainly HOW and WHERE you wish it sent.

(5) Gospel Advocate is $2.00 per year; $1.00 per six months; Clubs of $10, one copy free.

(6) Write very plainly, and make the clerks and printers happy.

The Story of an Invitation.

When I was a young girl, I went one Saturday, with my father, a difficult drive of thirty miles, to a tiny village on Lake Ontario. The business of the expedition was to see the owner and skipper of a certain vessel, who would be in port that day. Left alone one Sunday morning, I found the tedium of the little village inn so insuppotable that, when half-past ten came, I was very glad to climb up the slippery, muddy path that wandered away from the main street, when it left the village, and ended in a still more muddy level before the weather betten meeting-house. The place was bare and ugly. There was a drizzling rain, and a sodden oder of damp woolen filled the air. The middle-aged people bore the mark of pinched living and interests. Even the young folks, to my critical town-bred eyes, did not seem attractive.

The preacher, an elderly man, without graces, was no doubt pious; but his discourse was exclamatory and explosive, and he illustrated it by violently hammering the desk; and when the choir brought their final discordant effort to a close, I gave a sigh of relief.

But the gentle drizzle had become a furious squall, and the water poured down the windows in rivers. The wide entry was crowded, and I stood wedged in between two stout farmers, who were discussing the price of clover-seed over my head, when a hand touched me. It was a coarse hand, hardened by toil; and its owner was a plain-featured woman, in a very plain bonnet. "Won't you stop to meeting?" she said, pleasantly.

"Where?" I asked.

She pointed toward the now closed audience room, and partly to escape the discomfort of the crowd, partly from curiosity, I followed her. There were not many present. I do not remember what followed directly after I entered; but after a little a white-haired old man arose, Grammar and pronunciation were violated at every sentence he uttured, but it was evident that the love of Christ and righteousness had been the manna of his soul. It was evident, too, that nature had generally endowed him with gracious possibilities, though he had never received the training of the schools. "I'm growing very old," he said, in his quiet way, "and it is daily borne in upon my mind that the most vital thing in life is to love God. It is the one thing we'll carry to the grave, friends. Money and kinsfolk are not the only things we leave behind. Our smartness in our trades, and all our clever thoughts we leave behind too."

More he said; it seems irreverent to tell it. And then the plain woman at my side sang two verses of "Jerusalem the Golden," to the old and perfect tune wedded to it. Her voice was a pure soprano of exquisite quality, untaught, but true and clear as a bird's.

The sun shone out. The meeting was dismissed. The plain-faced singer smiled, and said "Good-by;" I said "Good-by," and never from that day have I seen her or that tiny village; but the influence of the hour which I enjoyed through her simple invitation, has been among the most potent of any that has touched my life, and it will go with me to my grave.

It is not for nothing that men cross each other's tracks. The sins of men we do not know pollute us. The goodness of men we do not know purifies and strengthens us. For a moment a stranger looks into our eyes, and his hands may leave upon our souls a burning mark, or it may gently lift us to a higher plane of living. A kindly invitation to God's house, or to the stranger in it to remain to Sunday-school or prayer-meeting may, nine times out of ten, amount to very little beyond keeping the asker's heart open, but the tenth time may make all heaven rejoice over one sinner that repenteth.

To give such kindly invitations is the duty and blessed privilege, not only of the pastor, the officers of the church, and the fortunate and well-to-do, but of the least member of that body which has been named "The Bride of the Lamb." Sometimes the invitation has a peculiar and most winning force because the one who gives it is poor in all the world holds dear.

Life's best things are the things which are most open of attainment to all. Simplicity, honesty, truthfulness, are not to be bought in the barter of trade, but their acquisition is as free to the pauper as to the prince, to the dweller in the battered cottage as to the searcher in the halls of learning or to the loiterer in palace of the rich. These best things need no rich endowment for their cultivation, and the rise or fall of the rate of interest in the Bank of England, or the increase or reduction of the protective tariff, never causes their value to waver. He who invests in these, invests in a thing which is absolutely safe, and which never fails to yield a more than ardent return.—*S. S. Times.*

Let me examine my motives. I am a worker, and many of my friends think me a very active worker. I have sometimes left father and mother, and wife and children. Was it really and solely for Christ and the gospel? May it not have been for the praise of men, that they might applaud me and say, "See what a martyr?" Lord, try me and see if there be any wicked way in me, and lead me in the way of life everlasting.

God requires no such faith, nay, he accepts, nay, he excuses no such faith as believes without a reason; believes, he knows not why. As faith without fruit, without works, is no faith, so faith without a root, without reason, is no faith, but an opinion.—*Dr. Donne.*

AMERICAN NATIONAL BANK.

CASH CAPITAL, **. *$1,000,000.***

Board of Directors.

E. W. Cole,	John M. Lea,	A. W. Harris,	John Woodard
John G. Houston,	J. Kirkman,	M. Burns,	J. A. Pigue,
J. F. Demoville,	Rev. Dr R. A. Young,	T. A. Atchison,	C. E. Hillman.
John Orr,	V. L. Kirkman,	W. G. Bush,	W. W Berry,
Byrd Douglass, Jr.,	R. L. Weakley,	W. H. Jackson,	Wm. Porter; Edgar Jones.

This Bank has united with it the **THIRD NATIONAL BANK** of this city, and has increased its Capital Stock to **$1,000,000** With increased facilities in every particular, it can confidendently assert that it will offer superior advantages in all departments of Banking to its patrons and friends.

JOHN KIRKMAN, President, EDGAR JONES, Vice-President,
A. W. HARRIS, Cashier. JOHN M. LEA, Vice-President.
E. W. COLE, Chairman Executive Committee

P. A. SHELTON,

DEALER IN

STAPLE AND FANCY GROCERIES,

Flour, Bacon, Lard, Tobacco and Cigars, Country Produce, Queensware, Glassware, Tinware, Lamps and Trimmings.

No. 96 BROAD STREET, - (Second door from College,) - **NASHVILLE, TENN**

Special Attention Given to Filling Orders.

SOLE AGENT FOR "RINGLEADER" FLOUR.

S. B. HOGAN. J. S. HOPKINS.

HOGAN & HOPKINS,

Dealers in Custom-Made

BOOTS & SHOES,

We sell the very best makes of Boots and Shoes, and endeavor to make the prices so that no one can possibly sell cheaper than we do.

20 Public Square, - - Nashville, Tennessee.

SALESMEN.—Sam. R. Hopkins. L. D. Simmons, William Mayes,

Dudley Bros. & Lipscomb,

—Wholesale—

HARDWARE, GUNS, CUTLERY AND IMPLEMENTS,

Hoes, Rakes, Axes,

Chains, Hames, Collars, Bridles, Singletrees, Steel Shapes, all Seasonable Goods, in Endless Variety, and at Lowest Prices.

GENERAL AGENTS FOR

Syracuse Side-hill Plows, Thos. Meikle's Steel Cast Plows, Case's Racine Chilled Plows, Celebrated Mitchell Wagons, Buffalo Standard Scales, Winchester Repeating Rifles.

Full Stock of Plain and Barbed Fence Wire.

DUDLEY BROS. & LIPSCOMB,

84-86 Broad St., - - - Nashville, Tenn.

PASCHALL, FALL & CO.,

WHOLESALE

HARDWARE, CUTLERY, IRON, WAGON MATERIAL, ETC.

Fishing Tackle.

Nos. 57, 59 and 61 South Market St,
NASHVILLE, TENNESSEE.

Our Prices are Very Low.

Agents for Chicago Scale Co.'s Platform and Wagon Scales.

THE GOSPEL ADVOCATE.

NASHVILLE, TENN., FEBRUARY 4, 1885.

CONTENTS:

The Love of God 65
Ordination 65, 66
Healthy Journalism 66
Items and Personals 67
New Publications 67
A Report of Wesley T. Kidwill's Work for 1884 68
The Safe Side 68
A Sinner's Opinion 68
We Shall Live Again 68
The Story of an Invitation 69
Contents 70
Reply to W. H. Carter 70, 71
Notice 71
Following the Lord Fully 72
Listen to What I Say 72
Obituaries 72
News of the Week 75

TEXAS WORK AND WORKERS.

Christ's Second Coming 74
Letter from Bro. Faris 74
Evangelizing by the Sherman Church 74

HOME READING.

Only a Little Sparrow 76
The Hook and the Bait 76
Another Chance 76
For the Children 76

REPLY TO W. H. CARTER.

Regarding Bro. Carter's first question, we reply that we have already stated to him that we did not believe that there is any set form of appointment of men to work in the church, as a fixed ordinance; and there being no such thing given in the word of God, no one can point to the chapter and verse to show a thing which does not exist. The word *ordain, apqoint*, as it is in the Revised Version, does not signify a fixed ordinance, as baptism and the Lord's supper, but something to be done according to the good sense of those doing it, just like the requirement of Christians to assemble themselves together. They can go horseback, in a buggy, wagon, street cars, railroad train, or on foot, as may best suit their situation. But the requirement to assemble, is itself a very plain one. But the manner of going is left to the good judgment of those who do the assembling. So it is with the matter of appointing elders. The charge to Titus was that he should appoint elders, but the manner of doing it is not given. If an evangelist finds that a certain man would be suited to the work, and presents the matter to the congregation, and says to them if no objection is made, it will thereby be understood that this brother is thus appointed as overseer among you, and no objection be urged, this would be an appointment that in our judgement would fill the requirement of Paul's charge to Titus.

And so far as fasting and prayer are concerned, no matter how much of that is done, it will not do people any harm, if they do it in sincerity as to the Lord, and not to men. But as to their constituting any part of an ordaining or appointing ceremony, or ordinance in the Church of God, we do not so understand the word of God. But we are only concerned particularly about the matter of laying on of hands. It is of this that we have written particularly, and of this that we definitely argued.

We have called in question that hands were ever laid on as any part of an ordaining ceremony, to be perpetuated in the church of God. Bro. Carter puts prayer and fasting in his question, as though we had been denying all of them alike. While we do not believe that either one was done as a ceremony, we have only been writing especially with reference to laying on of hands, and this is the matter especially under consideration. If, however, one goes, we do not see how the others can stand in the sense in which Bro. Carter applies. But imposition of hands is the matter specially under consideration now. And if he wants to fast and pray when he appoints elders, let him do so to his heart's content; but when it comes to laying on of hands as a part of a ceremony of appointment, we cannot so see it.

Bro. Carter speaks of miraculous power as being *sometimes* exerted by laying on of hands, as if that were but seldome done. And yet he knows as well as I do, that in all the instances, except two, it is positively certain that miraculous power was exerted. He also knows that in these two instances the persons laying on hands were themselves miraculously endowed, and that the persons upon whom hands were laid performed miracles immediately after hands were laid upon them, whereas there is no account that any of them ever wrought a miracle before. Surely he will not again speak of it as *sometimes*.

Please remember these facts also: (1) That none but men who were themselves inspired ever laid hands upon any one, for any purpose; (2) that no uninspired man was ever commanded to lay hands on any one, for any purpose; (3) that no church, as such, was ever engaged in any sense in the world in any sort of an appointing or ordaining ceremony. At Jerusalem only the apostles appointed the seven, but never commanded any church to have the like done again. Even if we were to admit that what the apostles did at Jerusalem was an ordaining ceremony, they never commanded any church to perpetuate that same thing; and what authority is that to us who are not inspired, to do the same thing? What was done at Antioch was done by specific command of the Holy Spirit, and by inspired men, and not by the church as such; and what authority is that to us to go by, even if we admit that what they did was a matter of ordination? It has nothing connected with it that looks at all like a church ordinance, and nothing, therefore, for churches to go by now.

And this leads to Bro. Carter's second question, which is, Shall we not cease praying upon the same principle upon which we cease to lay on hands? We are surprised that he should ask such a question, and that he should for one moment suppose that it interposes any difficulty whatever. The word of the Lord requires *all* the Lord's people to pray, *everywhere*, and to pray without ceasing. Let him produce such authority as this for the Lord's people *all*, or any part of them, to lay hands on others to appoint them to certain work in the church, and we will yield the point. All the Lord's people, inspired or uninspired, in all ages and countries, have prayed to him, and prayer never in any sense depended upon a man being inspired. All can approach God at any time, or in any place, and pray to him; and it is not only their privilege, but their duty, in obedience to the word of the Lord. Jesus spake a parable, that men pray always, and not faint. Paul said he would that men pray everywhere. Both these passages embrace all the Lord's people, in all time. Paul again says, "Pray without ceasing." This applies not only to those to whom he wrote, but to all Christians, through all time. Can Bro. Carter show this much authority for the continuation of laying on hands? Not a word of it. We have positive authority, and that in abundance, for all the Lord's people, to the close of time, to pray, and that without ceasing; but where is this sort of authority for laying on of hands? None such exists. Apostles and inspired men healed the sick, cast out devils, raised the dead, and such like. But did they command all other Christians to do these things? No. They laid hands on people, and thereby imparted miraculous power; but did they command all other Christians to do likewise? No. So then to your second question we say no, emphatically *no*.

Then your third question is two fold. First, is not laying on of hands a part of the doctrine of the New Testament? To which we again answer no. The New Testament gives the facts concerning the laying on of the hands of Christ, of his apostles, and of other inspired men, as a historical fact, but does not give one command to any uninspired man to do so. It is not, therefore, part of the doctrine or teaching of the New Testament to the churches. And the second part of third question is, May we not as well lay aside baptism, and the resurrection of the dead, as to lay aside imposition of hands? At this we are surprised again. What possible connection can there be between these two things and the laying on of hands? As to the resurrection, that is simply a promise, and extends to all, whether good or bad, and all will be raised from the dead, whether they desire it or not. Being raised from the dead depends upon no character or condition in life, as every one knows who has ever read the New Testament. And why Bro. Carter should suppose that leaving off the imposition of hands, a thing never required of uninspired men, and never done by uninspired men, would require us also to deny the truth of the resurrection from the dead, is something beyond our comprehension. Surely he was dreaming when he penned this. If he could only find one hundredth part of the testimony for uninspired men to lay on hands, that we have for the certain resurrection of all from the dead, he would then have some show. But as it is, he has none.

But how about baptism? That ordinance lies at the threshold of the kingdom, and is made binding upon every human being that would enter that kingdom. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." This means baptism, showing that none enter without being born of water (baptism) and of the Spirit. The apostles were commanded to teach the nations, baptizing them. They were also to teach those baptized to observe all things commanded them. As they were commanded to baptize people, they were to teach others to do the same things—that is, baptize others. Thus the Lord himself arranged by his own divine command for the perpetuity of baptism to the end of time. Now, Bro. Carter, will you show that the apostles had hands laid on them, and that they required all coming disciples to do likewise? No; nothing of the kind can be shown. Here then we have positive divine command for the continuation of baptism to the end of time, with not one word of anything like it for the imposition of hands.

So then in regard to these questions, we answer *No*. The apostles baptized people, others not apostles, and not inspired, baptized people. The whole church at Jerusalem was at one time scattered abroad, and went everywhere preaching the word. And it would be absurd to suppose these people went everywhere preaching the word, and yet baptized no one. Who will give as good a showing for the laying on of hands? The performance of baptism never did depend on inspired men. The laying on of hands in the New Testament age was never done by any others. Spiritual power, casting out demons, raising the dead, speaking with tongues, all belonged to the apostolic age, and all alike ceased with that age. Not one provision made for the perpetuation of any of them in the church. Just as much authority can be obtained from the New Testa-

tament for miraculous healing of diseases, as for the practice of laying on of hands. The apostles and other inspired men, healed the sick miraculously. None *but* inspired men ever did this. Apostles and other inspired men laid their hands on certain persons. None *but* inspired men ever did this. Just as well therefore claim the perpetuation of the one as the other. But as to prayer, baptism, and the final resurrection of the dead, they were never confined to inspired men at any age of the Christian religion, but belong to all alike, so far as being inspired, or uninspired is concerned. This settles all these questions.

As to the representation of the cases found in sixth and thirteenth of Acts, he just simply reaffirms the old positions taken by all others who have written on that side of the question, and the only authority we have that these were ceremonies of ordination, of appointment is, that Bro. Carter says so. And so far as the strength of this argument is concerned, we may meet it with just the same strength, by saying, they were not. One is worth just as much as the other. We all know they fasted, they prayed, and laid on hands, in one or two instances, at all events. But were these things done as ordinances, to be perpetuated in the church through all time? if so, how does it happen that none but inspired men ever did this, and that not one word of instruction was ever given to the church, or to any uninspired man regarding this laying on of hands matter? Only the apostles laid hands on the seven. Only the prophets, and teachers, inspired men, laid hands on Barnabas and Saul. Paul laid hands on Timothy, and thereby bestowed a gift. The bresbytery laid hands on him, and thereby bestowed a gift, which proves that those elders were inspired, or they could not have bestowed such gifts. These exhaust all the cases of laying on of hands about which there is any dispute, except one. That is where Paul said to Timothy, "Lay hands suddenly on no man." Bro. Carter saw there was no sufficient argument for him to use in replying to us in this passage, and he therefore resorts to jesting, and ridicule. So far as our argument on that passage is concerned, it really stands untouched. We showed in former articles that the passage stood in connection with the discipline of the members, and that as it stood in this connection, this was the most reasonable and appropriate application of it. In this judgment we by no means stand alone. Some of the ripest biblical schollars of the nineteenth century hold the same view of it, among whom is Bro. P. S. Fall, one of the most accurate Bible students of modern times. We do not mention this fact as proof, but simply to show that we stand not alone in this judgment. Bro. Carter knew well that we did not mean hands were literally laid on in discipline, but that in such case it is figurative, that he must not seize upon, or arraign any man suddenly, or rashly, before the church for discipline. His effort here at sharpness and wit, are undignified, and unbecoming so sacred a theme. The facts in the case as to the connection are, that in third chapter of first Timothy Paul describes to him the character that bishops, overseers, and deacons must have, but says not one word about ordination or appointment to these labors, in the entire chapter. Then in fourth chapter, a different theme is introduced, and carried on through the chapter, without one allusion in any sense to the appointment of men to work in any position. Then the fifth chapter begins by saying, "Rebuke not an elder, but entreat him as a father." This has reference to discipline. Then in nineteenth verse he says, "Against an elder receive not an accusation, but before two or three witnesses." The close of the twenty-first verse says, "Doing nothing by partiality." These things all refer to discipline. The twenty-second verse then says, right in connection with all these matters of discipline, "Lay hands suddenly on no man," and closes the chapter in regard to the sins of men in the church, and how some will be found out and judged or disciplined here, while others will not be detected in their sins till they stand at the judgment seat. These are facts that no one can dispute. The whole connection is about discipline, and not one word in the whole letter about ordination at all. And upon what principle of interpretation will he take this passage out of its connection, both preceding and succeeding, and apply it to something not mentioned in the entire epistle? There can be no certain understanding of the Bible at all upon this principle. Bro. Cater, facts are stubborn things, they will not be laughed down. Bro. Carter disputes that a gift was conferred by the hands of the presbytery. But Paul says there was, and thus Bro. Carter disputes Paul, not me But he again affirms that none but apostles could confer miraculous power. We have argued this matter so frequently, that it seems like overdoing things to argue it again. But we will do so briefly.

He says Philip could not. As to the truth of this we have the word of Bro. Carter and nothing more. He does not know this is the reason Peter and John were sent down to Samaria. This is bare assertion, nothing more. If all the reasons were given why they were sent, the fact Philip could not confer it might not enter into the account at all, for it may not be true that he could not. It is only assumption that he could not, at least. Ananias was sent to Saul. He was not an apostle. When he approached Saul he said, "The Lord, even Jesus, that appeared unto thee in the way as thou comest hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." The Lord sent Ananias for two things, one was, that he might receive sight. The other was, that he might be filled with the Holy Ghost. One of these is as much connected with the coming of Ananias to Saul, as the other. Regarding the first, when Ananias put his hands on Saul, he received sight. This is plainly told. Then in the next place, as the being filled with the Holy Ghost, was also an object of Annanias being sent to him, and since the first, the receiving of sight was accomplished through the putting on of the hands of Ananias, why not understand that the Holy Spirit was given in the same way. There is no other reasonable conclusion that can be reached. Then again, it is very reasonable that while Paul received the inspiration of the Spirit of God, he did not receive the power to work miracles, and this additional power was conveyed by the laying on of the hands of these teachers and prophets at Antioch, since he was never known to work one till then, and since the working of miracles is spoken of as one of the special gifts of the Spirit. These facts afford evidence that others besides apostles could, and did confer spiritual power. Then the positive testimony of Paul added to this, that through the laying on of the hands of the presbytery a gift was confered upon Timothy, makes the testimony on this subject complete, that others besides apostles did confer spiritual power. This puts all the difficulty out of the way regarding Timothy. In this matter our argument stands untouched. But Bro. Carter again says there is no evidence that any except inspired men ever preached the gospel. What can he mean by such groundless, reckless assertions as this? Has he read the New Testament none at all, or does he suppose that others have not? Will he claim that all those that were scattered from Jerusalem were inspired men, that the whole church at Jerusalem was inspired? Oh, no; not this. Then there is account of men not inspired, preaching the word. Paul directed Timothy to deliver the word to faithful men, that should be able to teach others. No evidence that these teachers were inspired. Nor did they need it then, as the word was already given, and only needed to be repeated to others. The church at Thessalonica sounded out the word, as a part of their faithful work, not as a part of their inspiration. In fact we do not see how a man could make an assertion more contradictiory to facts of the New Testament than the above. His logic runs away with him. Better leave all that sort of logic out. Good common sense beats logic out of sight.

Now we say to Bro. Carter, if he writes any more on this subject, we hope he will write shorter articles, not try to say all at once. And in the next place, his efforts at wit, and fun, do not show up well in print. And in the third place, it is not very curteous to make personal hits, and intimations of fretting, and efforts to draw attention from the main issue in discussions. We hope his future articles will be free from these things.

E. G. S.

NOTICE.

Sometime since, to get the ADVOCATE before new readers, and so extend our circulation, we proposed that any old subscriber sending three dollars and one new name, would be credited with a year's subscription for both names. Many have availed themselves of the privilege, and placed the ADVOCATE in new families. But some who had rather grumble and find fault, than to work and help others in trying to do good, and who, like the laborers in the vineyard, who, when the Master paid them all that he promised, grumbled because of his own he gave to others as he saw fit—complain that they do not get the paper as cheap as others. Every one has precisely the same chance to get it at reduced price. If they do not, it is their fault. Many who enter into the spirit of the offer, get a new one to pay one dollar and they pay two, or they pay three dollars and give it to some one. Others divide the three dollars between them. It does not work well in another way. It breaks into the clubbing arrangements. There are always some who wait for others to urge and send for them; these, under this proposition, fail to renew. We are sorry that every subscriber did not heartily take hold of the proposition, and secure one other subscriber. If our list had been doubled we could have stood it; otherwise, we lose by it.

In view of these things, we give notice that all are urged to take advantage of the offer, and send in every one a new name, or names, until the first of March. After that time the proposition will be withdrawn, and only the old rates, two dollars per copy, or eleven copies for twenty dollars, 25 per cent. to be retained by a preacher who sends us names and money, will be restored. Our proposition remains open until first of March. We would be glad for all to take advantage of it. Let us have a good report to that time. After that date none will be received except at regular rates.

PUBLISHERS.

Bro. W. B. Carnes has changed his address from Smithville, Tenn., to Castalian Springs, Tenn. He promises us an occasional contribution. We will be glad to hear from you, Bro. Carnes.

FOLLOWING THE LORD FULLY.

We read in Num. 15: 24: "My servant Caleb, because he hath another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went, and his seed shall possess it." How beautiful are the words "followed me fully," and oh! how full of meaning; more, God promises to honorably distinguish Caleb for his uprightness, honorableness, and for truthfulness. He promised him a *home* in the goodly land, yea, more: he promised to perpetuate his seed there, by giving them an inheritance also.

It was well said by the prophet Elijah, to the people of Israel, when they "halted between two opinions," "If the Lord be God, follow him; but if Baal, then follow him;" and thus may we say to persons who are lukewarm and irresolute in matters of religion, *If the religion of Jesus be true and divine, then practice it with all your hearts; but, if you can prove it false, then abandon it altogether.* We meet with many people who are so far convinced of the necessity of being religious, that they pay some little, cold, occasional external regard to it, while their hearts are evidently attached to sin and to the world; but there are few, we fear, comparatively few, indeed, who are like Caleb, whose high commendation we have in the 15th of Numbers.

When the children of Israel had left Egypt a few months, and had advanced toward the borders of the promised land, they desired Moses to send spies into it, to enquire whether its inhabitants were few or many, strong or weak; this motion arose entirely from their unbelief. God, who had brought them out of Egypt by a series of miracles, had repeatedly declared that the land was a goodly land, that it flowed with milk and honey, that it was a desirable land to possess. What need was there for these inquiries? Dear reader, take warning, and "lay aside the sin (of unbelief) that doth so easily beset," and rest upon the promises of Jehovah, draw nigh to him "with full assurance of faith," and he will never leave thee, nor forsake thee.

God, to punish the people for their unbelief, permitted the people to select and send spies into the land; what was the result? Ten out of the twelve surveyors returned and gave a frightful report of the inhabitants of this good land, that they were numerous, strong, and warlike, and dwelt in highly walled, and well fortified cities.

This evil report augmented their previous fears, and loosing *faith* in God's word and promises, they mutinied and determined to appoint a captain in opposition to Moses, and go back again to Egypt. Caleb and Joshua—servants indeed, tried to appease the people by assuring them that God was with them, therefore they need not fear, for he had promised to guard, guide and protect them if they would only go forward, not wavering, doubting nothing; but they rebelled, and God (who is more displeased with unbelief in his children than any other crime) then and there declared in his wrath that these rebels should never behold the country they despised,—that their carcasses should perish in the wilderness, but that their children, led by God's faithful servants, should joyfully possess the promise land.

Doubtless these things are written for our admonition. The fate of the rebellious Israelites, loudly bids us "fear, lest a promise being left us of entering into rest, any of us should seem to come short of it." And dear reader, you that are cold and indifferent to our blessed religion, come, let us reason together and assist your humble brother to make the application needed in the text and the lesson gone before; remember the Lord said that Caleb followed him *fully;* why, what prompted him to follow the Lord fully? "He had another spirit." My brother, have you not another spirit to what you once had? If not, remember you "are none of his," for those who possess "another spirit," the Spirit of Christ *will* follow him *fully*, and we will try and give you some test by which you may know whether you have the Spirit of Christ or not. The apostle Paul, in his first letter to the Corinthians, second chapter and twelfth verse, distinguishes between the two different spirits by which men are *actuated;* he says, "Now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God." Yes, my brother, the writer tells us we have received the Spirit that we may *know* certain things; here is our test, let us contrast these two spirits and see which we possess. The spirit of the world is a spirit of darkness and error; it is a spirit of enmity against God, and is manifested by disobedience to his divine law. Again, the spirit of the world is a spirit of pride. *Look out sisters!* My brother, do you not fondly conceive, sometimes, you have some excellences that raise you above others? Do you boast of your good works? If you do, this is contrary to our Lord's teaching, for he says, "Blessed are the poor in spirit." Once more, the spirit of the world is an indolent spirit; that is, in matters of religion, however diligent a man may be in the affairs of the world, yet how irksome is prayer, how dull and tedious the Lord's day! What a neglected book is the Bible! But when we have the spirit of Christ, we possess boldness and energy, a courageous and an active spirit, compared in the Scriptures to "a well of water, springing up to everlasting life," that renders the duties and exercises in worship pleasant to us.

Again, a worldly spirit is an earthly spirit, and that, that is earthly, remember, is sensual, devilish, so we are informed by our divine guide; while men are in a state of guilt, they "love the world and the things of the world," they seek and delight only in carnal objects; but if we have the Spirit of Christ, we "seek the things that are above" and give habitual preference to them. The spirit of the world is a *cowardly* spirit. My brother, was you ever asked, "Are you a member of the church?" and felt a kind of a sinking sensation coming over you when you tried to answer, and said, "*I hope so.*" Oh, my brother, is it possible you are afraid or ashamed to acknowledge your high standing? Cannot you say "yes sir" in the positive? If not, be careful, the spirit of the world is crowding out God's good spirit out of his temple; if we have the spirit of our Master, we shall not be ashamed of the gospel of Christ, of the cause of Christ, of the name of Christ; but we will determine with courageous Paul, to glory, and to glory in nothing else but in the cross of our Lord Jesus Christ.

Finally the spirit of the world is a spirit of unbelief. Here is the trouble of all mischief; this was the great crime of the people Moses led so long, and the Lord complains and says, "How long will this people provoke me? and how long will it be ere they believe me?" How slowly do men give credit to the God of truth, even in our time! My dear brother, try the test we have given, look deep down in your heart, and ask, "Am I cherishing a worldly spirit?" If, after an examination, you find you are, pray for divine aid, cast out that spirit that will condemn and consign you to eternal night, and let the good Spirit, the gentle Comforter, come and take up his abode in that temple that Jehovah prepared for it, and then you will be able to "follow the Lord fully" in all of his appointed ways.

What is it to follow the Lord fully? I would express the whole in a few particulars. To give full credit to the divine testimony; to pay a practical regard to all the divine worship; to aim at the most perfect obedience to the commands of God; and to be zealous in promoting his cause for the conversion of humanity.

In the first place, it is to give credit to the *whole* (not a *part* only) of the divine testimony. God is a "God of truth;" he cannot deceive, nor be deceived; but not to believe what he speaks is "to make him a liar." Then surely it is a horrid crime to disbelieve the testimony of the God of truth. Again, to follow the Lord fully includes a regard to all the ordinances of worship; among these prayer has an eminent place. "Praying always," says the apostle, "with all prayer," which includes private, family, and public prayer. Hearing the word is our duty and delightful privilege; such likewise is the studying of the Scriptures. If we follow the Lord fully, "the word of Christ will dwell in us richly." We must "grow in grace and in the knowledge of the truth." We must visit the widows and orphans *indeed* and *in truth*. And now the Lord's day worship that so many neglect; but it is their fault and their misfortune; for they are great sufferers thereby. My brother, do you ignore this? Do you fail to meet with your brethren and sisters to commemorate the death of him who died for you? Do you fail to contribute as the Lord has commanded? Do you fail to support those that carry the word abroad? If you do, God will not hold you guiltless; you do not give credit to God's record in this course. So arouse yourself to a double diligence of your duty, and follow the Lord fully, that it may be well with you in the great day of reckoning. Right now make a firm resolve to do your whole duty, and put that resolve into practice.

ROBERT C. ABERNATHY.

LISTEN TO WHAT I SAY.

Never before in the history of South Alabama have the preachers of a pure gospel done such a work as has just been finished. That is not all. They did it at their own charges. Our preachers are poor men, and not able to leave home so much unassisted. They are principally farmers, and live by the sweat of their faces. Absence from home at the proper time to pull fodder, pick cotton, or gather and care for other produce that readily wastes, is attended with much loss. Now these things are not just as they should be, and let us come at them. The brethren charge this inattention to the old oxen that tread out the corn—upon Bro. Jordan and me. Now, brethren, see that you begin right away, and lay by in your treasury, upon the first day of the week, something to help him who preaches the word. Just think that brethren Price, Harrison, Butler, Wallace, Golson, Gafford, Cawthon, Jordan, Haynes, Huffman, have been neglecting business, family and all to hold meetings throughout the country, and not one dollar have they received to pay for the gathering of their crops, the shoeing of their horses, the buying of more clothes to replace those worn out while in active service holding meetings, and to buy the necessaries of life. It is quite a common thing for brethren to send for the preacher to visit their church or neighborhood. He goes at the appointed time, holds a good meeting, all have a blessing and rejoice. He catches his horse, after all is over, and rides away with pockets as empty as when he reached the place, and perhaps his horse is not in as good kelter as when he began the meeting. Some of the thinking brethren say that brother Jordan and I am to blame for this kind of carrying on. They argue that we have always preached to the brethren without money, and as long as they get us without cost they will prefer us, and others must do like ourselves or be left idle. Well, what is the remedy? Shall we say, from this time on, we shall expect the brethren to do their duty in this respect, and when we have held a meeting, or gone to a meeting at their request, that they defray the expenses of the meeting? Will that cure the evil? If it will, we are ready to say it, for we are trying all we can to encourage our preachers, and have them so far sustained that they can, unembarrassed, hold up the truth to the world. So we say, brethren, always keep money in your treasury; yes, on the first day of the week, lay by in your treasury something to help your preachers, for they are poor and cannot work unless you render them assistance. I heartily thank God for our preachers a list of noble workers. Let every one do something more to spread the gospel. Let every church raise all it can and put it in the hand of one of our preachers and tell him, "Go, preach." The gospel cause is on a boom, and keep it moving. Let it run and be glorified.

J. M. BARNES.

Obituaries.

With a sad heart I chronicle the death of my dear father, which took place on the 31st day of August, 1884, near Lynchburg, Moore County, Tenn. The subject was born in North Carolina on the 11th of April, 1808; came to Tennessee with his father when a small boy. He was always a kind father and husband, and lived in the faith of the Methodist church until the sixty-third year of his age, when he heard that venerable and warm hearted preacher of the gospel of Christ—Smith Bobin—when he confessed his faith in Christ, and was buried with Christ in baptism in the waters of west Mulberry, in Lincoln county, Tenn., from which time he became an earnest advocate of the faith once delivered to the saints. And he often spoke of the glory that awaited him when he was done with the sufferings of this life, and was anxious to depart from the body and be with the Lord. Sleep on, dear father, till the last trump of God shall sound, and then thou shalt rise in triumph from the ground.

"Old-Path Guide" and "Texas Christian" please copy.

Salado, Bell Co., Texas. J. S. BAILEY.

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.*

ROYAL BAKING POWDER COMPANY, 106 Wall Street, New York.

THE BEST

Hair restorative in the world is HALL'S HAIR RENEWER. It cures all diseases of the scalp, and stimulates the hair glands to healthful action. It stops the falling of the hair; prevents its turning gray; cures baldness, and restores youthful color and freshness of appearance to heads already white with age. The following are a few illustrations of what is done by

HALL'S
Vegetable Sicilian
HAIR RENEWER:

☞ MRS. HUNSBERRY, *344 Franklin Ave., Brooklyn, N. Y.*, after a severe attack of Erysipelas in the head, found her hair—already gray—falling off so rapidly that she soon became quite bald. One bottle of HALL'S HAIR RENEWER brought it back as soft, brown and thick as when she was a girl.

☞ MR. KESLING, an old farmer, near *Warsaw, Ind.*, had scarcely any hair left, and what little there was of it had become nearly white. One bottle of HALL'S HAIR RENEWER stopped its falling out, and gave him a thick, luxuriant head of hair, as brown and fresh as he ever had.

☞ MRS. A. T. WALL, *Greenfield, Cheshire, Eng.*, writes: "I have found the greatest benefit from the use of HALL'S HAIR RENEWER, it having restored my hair, which was rapily falling off, and returned its original color."

☞ DR. EMIL SEIP, *Detroit, Mich.*, certifies that "HALL'S HAIR RENEWER is excellent for hair growing, and gives back the natural color to faded and gray hair."

☞ MRS. S. E. ELLIOTT, *Glenville, W. Va.*, says: "One bottle of HALL'S HAIR RENEWER restored my hair to its natural, youthful color."

No injurious substances enter into the composition of HALL'S HAIR RENEWER, and it is not a dye. Its vegetable ingredients render it in the highest degree beneficial to the scalp as a preventive of disease. Its effects are natural and lasting, and it does not make the hair dry and brashy, like the so-called restoratives compounded with alcohol.

Buckingham's Dye
FOR THE
WHISKERS

Is, in four respects, superior to all others.
1st—It will produce a rich, natural color, brown or black, as desired.
2d—The color so produced is permanent, cannot be washed off, and will not soil anything with which it comes in contact.
3d—It is a single preparation, and more convenient of application than any other hair or whisker dye.
4th—It contains no deleterious ingredients, as do many preparations offered for like use.

PREPARED BY
R. P. HALL & CO., Nashua, N. H.
Sold by all dealers in medicines.

AGENTS make over 100 per cent. selling new CORRUGATED
Reflecting Safety Lamp
which can be sold in every family. Gives more light than three ordinary lamps. **Complete lamp sent for 50 cts. in stamps.** Our *Perfect Coffee Pot* beats all others. Circulars sent free.
FORSEE & McMAKIN, Cincinnati, O.

NATHANIEL BAXTER, JR., President. THOS. PLATER, Vice President, J. P. WILLIAMS, Cashier. W. F. BANG, JR., Ass't Cashier.

THE FIRST NATIONAL BANK,
OF NASHVILLE, TENN. (Reorganized.)

Designated Depository and Financial Agent of the United States.

CAPITAL STOCK, - - - - - $500,000 00
UNDIVIDED PROFITS, - - - 190,000 00

Receives Deposits, Deals in United States Bonds and Local Securities, and Foreign and Domestic Exchange. Drafts drawn on all European points. Our facilities for making collections at all accessible points are unsurpassed.

TRECY & CO.,
Manufacturers and Jobbers in
BOOTS and SHOES,
No. 50 Public Square, Nashville, Tenn.

In addition to our large stock of Eastern-made Boots and Shoes, we have a line of **Custom Goods**, manufactured in our own store, and under our immediate supervision, which we can guarantee to be, in every respect, equal to any made to measure in a custom shop. As this is an opening wedge in the manufacture of Boots and Shoes for the wholesale trade in Tennessee, we hope for a fair share of patronage to enable us to continue and enlarge our facilities for turning out good Goods.

GOOD CLOTHING!

Gentlemen and boys who desire GOOD CLOTHING at medium prices, equal in style and make to any custom work, should not fail to examine our stock before purchasing their Outfits.

HUNTINGTON, Clothier,
160 Church Street, - - - NASHVILLE.

SOUTH KENTUCKY COLLEGE,
HOPKINSVILLE, KY.

Midway between Nashville, Tenn., and Evansville, Ind., on the St. Louis and Southeastern Railway; connecting at Guthrie with Louisville and Memphis branch of the L. & N. R. R., and at Nortonville with the Chesapeake and Ohio R. R.

Spring Term Opens January 1st, 1885.

BUILDINGS NEW, HANDSOME AND COMMODIOUS;

103 feet long front; three stories high; with two wings, respectively 90 and 116 feet long. Fine study halls, provided with the best single seats; also splendidly appointed recitation, music, and art rooms.

THIS SCHOOL IS INTENDED FOR BOTH SEXES.

Prof. and Mrs. James E. Scobey, so long connected with the Female Institute at Murfreesboro, Tenn., will have exclusive charge of the boarding department, in the College building, where only girls will be permitted to board. Young men and boys can find approved boarding houses near the College building, as well as in the family of Prof. M. L. Lipscomb. Pupils entering after the 1st of January, charged for only five months.

THE FACULTY

Is composed of five gentlemen and two ladies in the Literary department, two Music teachers, and a teacher of Art, and two lecturers, all of whom are experienced, successful teachers.
Mrs. L. F. Gates, who has been Matron at the Institute, Murfreesboro, will occupy same position in South Kentucky College.
In all the appointments necessary to a superior school, South Kentucky College stands in the front rank. For Catalogues, Announcements, etc., Address

S. R. CRUMBAUGH, Prest.
JAMES E. SCOBEY, Vice Prest.

BURRITT COLLEGE,
Spencer, Tennessee.

This institution was chartered in 1848, and is under the control of the Christian brotherhood. It is the pioneer of mixed Colleges, and in this regard it has proved quite a success. Teaching the Bible is an important feature of the institution.
Located on the Cumberland plateau, it is FREE FROM EPIDEMICS. The water is freestone and chalybeate. Invigorating breezes render the location a delightful summer resort. Doyle Station—nine miles distant—on the McMinnville and Manchester Railroad, is the nearest Railroad Station.

TERMS:

Primary Department, per session	$ 7 50	Commercial Department, per session	$25 00
Preparatory Department, per session	15 00	Lessons, Instrumental Music	$15 00 to 20 00
Collegiate Department, per session	20 00	Lessons in Art Department	2 50 to 20 00

Board and washing for males, per week, from $2.00 to $2.50; Fuel, light, and incidental expenses, per session, $10.00; Board (including washing, fuel, and light,) females, per week, $3.00.

The Spring Session of 1885, Begins on the Last Monday in February.

For further particulars, address— Prof. A. T. SEITZ, President,
W. H. SUTTON, Secretary Board of Trustees.

STILL LOWER!

Misses' Cloaks.

We are determined not to carry over a single garment, and have made another cut in prices:

Our	$12.00 Misses' Cloaks now	$8 00
Our	10.00 Misses' Cloaks now	7 00
Our	8.50 Misses' Cloaks now	6 50
Our	7.50 Misses' Cloaks now	5 00
Our	6.00 Misses' Cloaks now	4 00

Russians and Newmarkets.

Our	$28.00, $30.00 and $33.00 Russians now	$24 00
Our	$18.00, $20.00 and $22.00 Russians now	15 00
Our	$17.00 Russians now	13 50
Our	15.00 Russians now	11 00
Our	12.00 Russians now	8 00
Our	16.50 Newmarkets now	11 00
Our	14.00 Newmarkets now	9 00

Plush Wraps.

Our	$20 00 Silk Plush Cloaks, quilted satin lined, now	$16 00
Our	25.00 Silk Seal Plush Cloaks now	18 20
Our	35.00 Ex. Silk Seal Plush Coats very long, now	26 50
Our	42.00 Plush Newmarkets, 56 in. long, now	31 00
Our	55.00 Plush Newmarkets now	38 50

Blankets! Blankets! Blankets! Blankets!

We don't want to feed moths this summer with fine wool Blankets, so have made STILL FURTHER reductions on them to close out stock on hand.

Our	$1.25 white Blankets, per pair, now	$00 95
Our	$2.75 white wool blankets, per pair, now	1 75
Our	$4.50 all-wool Blankets, per pair, now	3 00
Our	$5.50 white 11-4 fine wool blankets, per pair, now	3 50
Our	$6.50 white 12-4 fine wool Blankets, per pair, now	4 00
Our	$7.50 white 13-4 fine wool Blankets, per pair, now	5 50

Do not delay. You will never have a chance to buy Wraps or Blankets as cheap again.

LEBECK BROS.,
17 Public Square.

TEXAS WORK AND WORKERS.

This Department is conducted by JOHN T. POE, Longview, Texas, to whom all correspondence intended for these columns should be addressed.

EVANGELIZING BY THE SHERMAN CHURCH.

Bro. McPherson says: "Bro. Poe condemns the work of evangelizing as done by the Sherman church, through Bro. Goodloe." He puts it in such way as to make it appear Bro. Poe is guilty of a great wrong in condemning this kind of evangelizing. According to Bro. McPherson, he ought to condemn it, too; for he says in his essay on the Church, as read before the Preacher's Institute, and published in *Old Path Guide*, that no church has divine authority to send out evangelists. Now, on the principle that we started out on in this Reformation,—that is, "Where the Bible speaks, we speak; and where the Bible is silent, we are silent,"—he ought, as a good and faithful disciple of the Lord, to condemn the work, too. But let us be right here.

What is it to evangelize? To preach. To preach what? The gospel. What did the Sherman church send Bro. Goodloe out to do? Not to preach the gospel. He was sent out by them to solicit money, in order that they might send out some others to solicit money, to send out some one to preach the gospel. Now, the Bible is as silent as the grave on this work of the Sherman church, condemned by Bro. Poe.

The "State Meeting" at Bryan—not the church at Bryan, mind you—authorized *four* churches to send out evangelists. These are the only churches which have authority to send out evangelists at all, according to Bro. McPherson, and these are not authorized by the Lord, but by a convocation or assembly of brethren, who have come together in a meeting not authorized in Scripture, and have dared to do, in the name of the Lord, things about which he nor his apostles have said one word. Now, the church at Sherman have sent Bro. Goodloe out as *evangelist to collect money.* Surely this is something new under the sun. Bear in mind that to evangelize, in a scriptural sense, means to go and *preach the gospel.* Not to congregations of Christians already organized, as is generelly the case, but to the world. "Go ye into the world—not into the church—and preach the gospel." Now, will brother McPherson tell us by what scriptural authority the Sherman church sends Bro. Goodloe out? And if they have none, is not Bro. Poe right in condemning the work? Again, is not Christ the only lawgiver to the church, and has he not given a perfect law for its guidance? If yes, will he please tell us why the State meeting and the Sherman church sends out, and engages men in work about which the law of Christ says nothing?

We protest that this is all wrong. Bro. Goodloe lowers the work of an evangelist when he solicits money, under the semblance, or in the name of evangelizing. The work he is doing is no more the work of an evangelist than making political speeches in behalf of some political aspirant. These things are not said out of malice against the "State meeting" nor the Sherman church, but against unscriptural work, done under the sanction of the church, and as though there was authority for it. Every step we take without divine authority, leads towards another in the same direction.

In same notice of me, from which I take Bro. McPherson's language about Sherman church work, he adds "he also says your old brethren are not safe brethren." You—I hope, Bro. McPherson, have made a mistake here. I did not say it, and when that which I did say is taken and understood in the way it was meant, it has no such application as above. It only meant that because brethren were old, it did not follow that therefore they were infallibly right.

I hope Bro. McPherson did not intend to do me and my work harm in this, and so, I say, he probably made a mistake in quoting me. If so, he can make it right through the same medium—his paper. There is not a man in Texas, who has a greater reverence for our old and sound brethren than I have. To them I owe my knowledge in the Lord. They taught me how to read my Bible, how to contend earnestly for the truth, and they have taught me to persevere. I love them for what they have done, and are doing. We ought not to misrepresent each other, Bro. McPherson, but treat one another as we will wish we had done in the great day. To misrepresent, or to injure one another, might be a small matter; but if we injure the cause we try to plead, it would be bad.

LETTER FROM BRO. FARIS.

DEAR BRO. POE: As stated sometime since, I resigned my "pastorate" here, and since 22nd of December my whole time has been engaged in making arrangements to enter my new field of labor, hence my seeming neglect. I will take the field as evangelist of Navarro county for this year; my whole time will be spent there, and in the entire county we have but five congregations, and only one of them of respectable numbers; that is, only one of sufficient size to command consideration from those without. Hence you see it is truly a missionary field; there are only about two hundred and fifty disciples in the county, and one hundred and ten of them in one place, the balance scattered over the entire county. 'Tis a hard field, and demands hard work, but I am going to make a hurculean effort to redeem the time. My family will remain here as it will suit them best. I am going to try to circulate papers this year, and also want to distribute a good many tracts. Success to you and the "Old Reliable." You shall hear from me more frequently this year. G. A. FARIS.

DEAR BRO. POE: I have thought for a long time that I would write you in regard to the ADVOCATE that I ordered to Japanica, Kerr Co., last spring. I never received a paper to my address there, although I wrote the second time. Some months after, I learned from the postmaster that there was an unclaimed copy coming for D. A. Leak, and I took out some copies, supposing that you had mistaken the name; but as I was going to leave there I did not feel that I had the right to change the address, so I failed to get my paper. I removed to Bell county, and have preached in Bell, Milam, Falls and Coryell counties. One restored and two baptized in Coryell county in October. One came out from the Methodists in August at Mud Springs, in this county. Baptized five at Big Elm, two by commendation. One restored at Mud Springs in December, and his wife was baptized. There have been eleven subtractions (as Bro. Caskey calls the process of withdrawal) at the churches where I am preaching.—[Geo. A. Harvey, Trimble, Bell County, Texas.

Lawrence W. Scott lectured for us here during the late cold spell. He is a "phunny feller." I think he must wear false teeth, as he always turns his face away to laugh. Did you know he had a book to sell? If not, it is an evidence you never saw him.

D. Lipscomb passed through Longview, but did not stop. We followed with him a short distance, and had some hurried conversation with him. He was on a rush for home.

From all quarters cheering news for the ADVOCATE. Send up new names.

CHRIST'S SECOND COMING.

Our Savior commanded his disciples to watch for the time of his second coming. He assured them he would come again, but that none should know the day of his coming, save the Father himself. He gave them many signs however, by which they might be able to tell when the end was nigh. There were to be signs in the heavens above, and in the earth. Wars and rumors of wars, earthquakes, and famines, and pestilence in divers places. And he warned them that when these signs should appear they might know the end was nigh. The inspired writers have also left us some noted signs by which we might look for the end. Paul said that the Spirit spoke expressly to him, that in the latter times many would turn away their ears from hearing the truth, and should be turned unto fables, having itching ears. He further said there should come a *great* apostacy from the truth before the Lord come again.

Now, we do not wish to needlessly alarm anybody, but these signs are all prominent now. Scientists are utterly at a loss to account for the red glow of the heavens, morning and evening, for more than a year past. It is one of the most wonderful phenomena they have ever encountered. Besides this, the usual routine of weather is apparently out of gear. The world has never, in any age, suffered so much from cyclones and storms, and from the extremes of cold and heat, as in the past year or two. Thunder and lightning, and wind storms, even terrible cyclones, sweeping away and devastating the country in mid winter, as formerly known only in summer. Earthquakes that shake all earth from side to side, beginning in America and rolling on to Europe, Asia and Africa, until the whole world is made to feel its power and tremble in its grasp. Added to this, all nations seem to feel themselves on the verge of war, and of mighty and terrible revolutions and changes, so that vague rumors of war are heard on every hand. But this is not all, the things spoken by the Spirit, through Paul, are also fulfilled to the letter. It has come to pass (and the Spirit said it would come to pass in the last days) that men are turned away from hearing the truth, and are turned unto fables. The preaching of the Cross—the gospel, truth—is well nigh ceased. Men will not hear it. They will hear anything else, but not that.

Preachers, knowing the itching of the ears of the people, have prepared their preaching to suit the people, and instead of persuading the people to try to please the Lord, they have shaped things so as to make it appear the Lord is trying to please the people. "The prophets prophecy falsely, and my people love to have it so," is true now. Woe! to that man who goes to the people, in the name of the Lord, with a lie in his mouth. Woe! to him who claims that the Lord hath sent him, when he fails to declare the whole counsel of God. But now, to them who love the Lord, who love his appearing, and who long for the glory to be revealed, this day need not take them by surprise. We see the signs, let us watch. We exhort all to see that their lamps are trimmed and burning, for even now the bridegroom may be at the door.

Brethren at Kilgore intend to have preaching occasionally.

Thousands of cattle and sheep were lost in Texas during the cold weather recently.

Let us beware of loosing our enthusiasm. Let us ever glory in something, and strive to retain our admiration from all that would ennoble, and beautify our life.

NEWS OF THE WEEK.

DOMESTIC.

Gen. Sheridan is President of the National Rifle Association.

Miss Julia Ward Howe is repeating her lecture in New Orleans for charitable purposes.

January 24th there was another earthquake in California. The shock was felt throughout the State.

The railroads are having a heavy war on rates. Business is not much increased on account of the reduction of rates.

It is now claimed by W. S. D. Johnson, of Missouri, that tobacco will cure hog cholera. Maybe it is good for pigs, but not for men.

Geo. Bancroft, the historian, has resigned his place on the Washington Monument Committee, as he feels unequal to the labors of the dedication ceremonies.

Rear Admiral Jouett asks Congress for $4,000 with which to entertain foreign representatives who may visit New Orleans when the North Atlantic squadron is in attendance at the Exposition.

Mrs. Gen. Tom Thumb is to be married soon. The name of the prospective bridegroom is not known to a certainty, but it is thought to be the Count Rosebud, a gentleman of very small statue.

Atlanta, Ga., Jan. 27.—O. A. Lochrane has filed a bill in the United States Court asking for a receiver for the Southern Telegraph Company. He holds $30,000 of bonds on which $900 of interest is due and unpaid. The case is set for March 2.

Some colored people are growing presumptious in view of the late attempt to draw the color line at skating rinks. In Boston, some of the most prominent of that race, have called an indignation meeting. The meeting was held last Wednesday.

San Francisco, Jan. 27.—The British bark Cowdenlaw, Newcastle, England, for San Francisco, burned at sea 450 miles south of here, January 19. The captain and crew were picked up by the French bark Leopold and Marie, which arrived this morning.

From a single kernel of wheat 1,020 pounds of grain have been produced in three years in Grass Valley, Cal. The first year there were twenty-two stalks and heads, yielding 800 kernels. These were planted and yielded one-fifth of a bushel, and last season there was raised from this seventeen bushels.

Col. Wm. Spence was sentenced to be hanged last week, but the Supreme Court recommended to Governor Bate that he commute his sentence to imprisonment for life. Several petitions were started this week in the city to this effect. It will be remembered that Col. Spence killed his son-in-law, Ed. O. Wheat.

Albany, N. Y., Jan. 26.—In the State Senate this evening, Mr. Gilbert introduced a bill prescribing several penalties for making, dealing in or transporting any nitro or chlorate explosives within the State, with intent to use the same, or reason to suspect the same may be used for the injury or distruction of property or life. The bill was referred.

Henry C. Bell broke into a dentist's office in Columbia, last Saturday night, stole a quantity of false teeth, gold and silver foil, etc., and boarded the train for Nashville. He reached here Sunday morning, and has been pretty much drunk ever since. He was soon arrested. Those who have conversed with him say he is, by far, the most intelligent prisoner that has been in the work house for years.

Chief Engineer Melville, of Arctic fame, issued recently an address to the American public, wherein he expresses the belief that the time is now ripe for making a final and successful voyage to the North Pole. The way he proposes is by way of Franz Josef Land, and he declares it to be entirely safe and feasible. He trusts there is some man in America who will make the attempt. The letter concludes with the query: "Who will be the patron?"

Wm. M. Evarts has been chosen as Senator from New York; Voorhees has been re-elected from Indiana; Donald Cameron will go back again from Pennsylvania; Ex-Gov. Leland Standford is the choice of California; Secretary Teller has drawn the prize in Colorado; O. H. Platt will again represent Connecticut; Jonathan Chase is the choice of Rhode Island; Zebulon Vance is re-elected from North Carolina, and Wilkinson Call from Florida; Col. James M. Spooner will go from Wisconsin.

Jo Jackson the notorious Alabama desperado, was captured January 24th, after a thrilling duel in a cave with the officers. He had three wives, all of whom lived in a house near the cave, where he was driven to bay. After he had received eight bullets in his body in the cave, he dashed by the officers and fled to the house. The officers persued him here and another exchange of shots ensued, in which one of the women was fatally wounded. Jackson fled from the building and was captured some distance away. Jackson is still alive but cannot survive long.

Bellaire, O., Jan. 26—W. H. Berry & Son, glass blowers, working at Barnesville, received a telegram on Saturday stating that old Mr. Berry's daughter had died. In hurrying to make the train the old gentleman overexerted himself and dropped dead in the depot of heart disease. His body was accompained by his son and his son's wife from here. They telegraphed the sad intelligence to Mrs. Berry, at Pittsburg, who, already prostrated by the loss of her daughter, died last evening. The son and wife will therefore attend three funerals instead of one.

Detroit, Mich., Jan. 26.—Wm. Spain, Secretary of the Detroit Hop and Malt Bitters Company, was found in his office this morning, having deliberately hanged himself to a coathook in the wall. The suicide has caused great sensation, as Spain was one of the most popular and prominent young men of the city. He was a well known politician, a member of the Light Infantry, and a leader in the best society. Despondency an account of poor health and unfortunate speculation is supposed to be the cause. He was a young man of exemplary habits and a model of current behavior. He was to have been married to-day.

Knoxville, Tenn., Jan. 27.—A report comes from Sevierville, the county seat of Sevier county, that on Sunday last Willis Graham, a well-to-do farmer, was shot and instantly killed by his daughter Polly, aged sixteen years, whom he had forbidden to receive the attentions of a young man named Elam Campbell. Her father had been away from home, but came in unexpectedly and found Campbell and his daughter eating supper together, and Graham forcibly ejected Campbell, when his daughter seized a rifle and shot her father through the heart. She then accompained by Campbell disappeared, and neither has since been seen.

The Evening *Banner* Company, of this city, has been sued on a libel by the officers of the State prison on account of an editorial last Monday, in which the lease system was severely arraigned as inhuman and excessively cruel. A comparison was made between the Tennessee prison and the famous Tewkesbury prison, of Massachusetts, which was exposed by Gov. Butler last year. Charges were made that the officers and guards not only killed the convicts, but even sold their corpses to the medical colleges. Hence the suit for $60,000 damages, and also a criminal libel suit, which has been set for February 6 by Judge Allen. The charges and suit are exciting great interest. The legislature has passed a bill authorizing an investigation.

Cincinnati, Jan, 25.—about noon to-day a terrible tragedy took place in Newport, Ky., Mrs. Carrie L. Winslow, choked her son, seven years old, to death, beat her ten year old daughter so severely with a base ball club that it is believed her injuries are fatal, and then cut her own throat with a razor, producing speedy death. Mrs. Winslow was 32 years old. She was living with her brother and his family at the corner of Polk and Taylor streets, Newport. She and her husband, George C. Winslow, have been separated for several years, he living at present at Lewiston, N. Y. A few months ago Mrs. Winslow returned from a sojourn in a sanitarium for treatment for insanity. To-day the family left her and her two children with two servants at the house while they went to church. She retired with her two children to a room. The servants noted the absence of the children and made search. They found her room locked and raised the alarm.

Galveston, Tex., Jan, 26—Startling rumors were afloat regarding the sudden death, at midnight, last night, of Clinton G. Wells, President of the Cotton Exchange. It is said his death resulted intentionally from an overdose of morphine. The rumor attributes the suicide to financial embarrasment. The firm of Wolston, Wells & Nider, large cotton factors, are reported hopelessly insolvent, and they suspended payment about noon. The deceased was also president of the Island City Savings Bank, the doors of which, bear the notice: "Closed on account of the death of President Wells." On the floor of the Cotton Exchange it is currently said that the bank is a total wreck. The depositors in the bank are principally poor people.

The biennial report of Maj. A. J. McWhiter, the State Commissioner of Agriculture, Statistics and Mines, was completed yesterday, and copies distributed among the members of the Legislature. The report embraces the report of Dr. James M. Safford, the State Geologist, and Charls L. Jungerman, the Assistant Geologist of the Bureau on the condition of the mines in Tennessee. The Commissioner's report contains statistics and remarks on the weather service, special reports on wheat, commercial fertilizers, farm labor, the dairy interest, coal mines, iron ores and other minerals, commercial timber, small fruits, expositions and immigration. Prof. James M. Safford's report on the agricultural geology of the State includes a discussion on the various soils, and notes on their relation with leading crops, more especially cotton, together with a statement of the work done in the counties of Henry, Carroll and Benton.

FOREIGN.

It is reported that France has decided officially to declare war against China.

The dynamiters have been blowing up things wrecklessly in England. They made a diabolical attempt to destroy the British House of Parliament and other public buildings in the city of London.

Dublin, Jan. 27.—A London correspondent of the Freeman's Journal telegraphs that 5,000 Irishmen are out of employment in the east end of London, and that the demonstrations against the Irish have begun.

The distress among the working classes of free-trade England is rapidly increasing, and the indications are that serious outbreaks may occur from this cause before the situation improves. Yet England has the markets of a large portion of the world at her command.

Berlin, Jan. 28.—The committee of the Reichstag approved the principle involved in the measure which proposes to place a percentage tax on all dealings on the German bourses and compel brokers to give a note of contract to their customers in all cases of transactions on the bourse.

Lisbon, Jan. 28—In the Chamber of Deputies, to-day, the Minister of Foreign Affairs defended the internal policy of the Portuguese Cabinet, especially as to its action in concluding the Congo treaty with England, Feb. 26, 1884. He deferred reference to the subsequent action of the Cabinet until the conference in Berlin.

The Governor of Irkutsk, Russia, set out some months ago to explore the territory over which he ruled, and came across a town of 500 people, with 160 houses, four ancient churches and valuable Cossack relics, of which the Russian Government had never heard. This lost town was found to have a republican form of government, although not one of the inhabitants could read or write any language. Oddly enough they told the Governor they were sorry they had been discovered.

Mr. Stephen B. Packard, United States Consul at Liverpool, has just requested the mayor of that city to have published the act of Congress forbidding the landing of paupers in America.

Home Reading.

ONLY A LITTLE SPARROW.

I am only a little sparrow,
A bird of low degree,
My life is of little value,
But the dear Lord careth for me.

He gave me a coat of feathers,—
It is very plain I know,
With never a speck of crimson,
For it was not made for show.

But it keeps me warm in winter,
And shields me from the rain;
Were it bordered in gold and purple
Perhaps it would make me vain.

I have no barn or storehouse,
I neither sow nor reap;
God gives me a sparrow's fortune,
But never seed to keep.

If my meal is sometimes scanty,
Close picking makes it sweet;
I always have enough to keep me,
And "life is more than meat."

I know there are many sparrows,
All over the world we're found,
But our Heavenly Father knoweth
When one of us falls to the ground.

Though small, we are never forgotten,
Though weak, we are never afraid;
For we know that our dear Lord keepeth
The life of the creatures he made.

I fly through the thickest forest,
I light on many a spray;
I have no chart or compass,
But I never lose my way.

And I fold my wings at twilight
Wherever I happen to be;
For the Father is always watching,
And no harm can come to me.

I am only a little sparrow,
A bird of low degree:
But I know the Father loves me—
Have you less faith than me?

THE HOOK AND THE BAIT.

He was seated by the little wooden bridge, as I came near, his rod and fishing-tackle lying on the grass beside him. He was so intent with his hook and his bait that he did not look up till I said:

"Ho, ho! Tommy Tucker. So you're playing truant to-day,—are you?"

Tommy Tucker looked up, his bright eyes laughing. "No," he said, "we have a holiday to-day; and I came down to the brook to try my luck at fishing. But see!" he went on, holding up his workmanship with pride; "isn't that a cunning way to put the bait on? Won't that fetch 'em?"

I took the hook in my hand, and examined it gravely. "Why!" I said, "you have covered the hook with bait, so that you can't see a bit of it! You didn't need to do that,—did you?"

Tommy Tucker looked very much as if he doubted my sanity.

"Of course I did," he said. "Fishes know too much to bite, if they see the point of the hook sticking out of the bait. You don't know how cunning you must be to catch fish."

The little fisher looked very wise as he said this, and stretched out his hand to take the hook from me.

"Ah, Tommy Tucker!" I said, "there are hooks for men as well as hooks for fishes; and the hook is always hidden by the bait. There isn't any human fisher who is half so cunning as old Satan; *he* knows how to dress up the hook with a bait so pleasant to see that foolish people rush right at it, and get caught on the hook before they know of it. Do you think Satan would show the hook at first? Not a bit of it. He just dangles the bait before people's eyes; and some remember that there's a hook behind the bait, and keep away, and others seize it greedily and get caught.

Just then a middle-aged man shuffled along the bridge, and went off in the direction of the village.

"He's going to the saloon," said Tommy Tucker. "Is that the kind of bait that you mean, Mr. Earlston?"

"Yes," I said; "that's one kind. Years ago Drunken Sam, as you boys call him, was a bright young man at college. The Devil fished for him. The bait he dangled before him was a life of pleasure. Sam began to be persuaded that the Bible was too strict. He wanted to live while he lived, he said. So he neglected his books, and took to drink, and to the theatre, and to other wrong things. Then he felt the hook. He was expelled from college. And now you see him, a drunkard, making for the saloon, as if he couldn't live anywhere else."

"He didn't see the hook, or he wouldn't have taken the bait," said Tommy Tucker. Then, after a pause, "I suppose that bad companions, and bad books, and everything that draws people away to wrong, are bits of Satan's bait."

"Yes," I said; "and you'll find lot's of Satan's baits dangling before your eyes, too, if you only keep your eyes wide enough open to see that they are Satan's."

"I'll look out for them," said Tommy. "And when I feel that I want to snatch at the bait, I'll remember the hook."

And I said, "Right, Tommy Tucker!"—*Ernest Earlston, in S. S. Times.*

LETTERS TO UNCLE MINOR.

DEAR UNCLE MINOR: As I see other girls and boys writing to you, I thought I would write. I am fifteen years old. Grand-mother gets the ADVOCATE, and I like to read your beautiful letters, though you have not said anything for a long time. I have three sisters and two brothers. I am the oldest. As this is my first attempt to write, I will close, hoping my letter will not be thrown in the waste basket.—[Nannie Martin, Fox Spring, Tenn.

DEAR UNCLE MINOR: I have seen so many nice letters from the little boys and girls, I concluded to write you one for the first. I am a little boy ten years old. I go to Sunday-school; my papa is our teacher. I have one brother and two little sisters younger than I. My papa manufactures all kinds of chairs; I help to bottom chairs. He takes the ADVOCATE, and I read all the children's letters. So I will close, hoping you will print my letter.—[Billy McAlister, Towry, Tenn.

DEAR UNCLE MINOR: I am ten years old; live in six miles of Grapevine church. I have been reading your letters and like them very much. I see so many little girls and boys have been writing to you I thought I would attempt to write. My father is a subscriber for the ADVOCATE. I have four brothers and one sister. I had the pleasure of seeing Mr. David Lipscomb, but did not get to speak to him; I think him a nice gentleman. Well as I am afraid they will think my letter too long to publish, and throw it in the scrap basket, I will close by wishing you good-bye.—[Nannie Valentine, Grapevine, Tex.

DEAR UNCLE MINOR: I have read many of your interesting letters, and think it my duty to write through the ADVOCATE. My papa takes the ADVOCATE, and it is a welcome visitor, I think all good people ought to read it. I live at Crofton, Ky., a nice little village, on the L. & N. R. R. It has a respectable church, and a fine academy, Prof. Ingram being the Principal—a gentleman of good moral character. Any one seeking an education can not do better than to come to our school. We have preaching every Lord's day. Bro. Thos. Smith is our regular pastor. For fear my letter will be too long, and be thrown in the scrap pasket, will close, wishing you good by.—[Charlie Croft, Christian County, Ky.

ANOTHER CHANCE

For boys and girls to get a nice present for their work:

1. The boy or girl, fifteen years old or under, who will send ten new or old subscribers to the GOSPEL ADVOCATE, I will send them, free, one beautiful gilt-edge Bible.

2. The girl or boy, twelve years old or under, who will send five new or old subscribers, I will send them a beautiful Testament.

3. The girl or boy, twelve years old, or under, who will send one new subscriber, I will send them a photograph of Uncle Minor.

You may have from now until the first of April next to get up the clubs, and you can take advantage of the club rates offered by the publishers.

Send all communications and money to GOSPEL ADVOCATE, Nashville, Tenn, and let them know you are working for Uncle Minor's premiums.

In addition to the above, the girl or boy who will send the highest number of subscribers, I will make them a suitable present they will be very proud of. UNCLE MINOR.

FOR THE CHILDREN.

I can never forget your kind rememberance of me, how I wish I could see you all, but this is impossible; so we will have to be contented to write an occasional letter to each other, and after all, this is a very cheap and pleasant way to get acquainted. Did you ever think how many children and grown people read your little letters? now let us see. The ADVOCATE has five thousand subscribers. It is estimated by newspaper men that five persons read a paper to one subscriber. This would make twenty-five thousand people who read your letters every week. Now, if a preacher or public speaker of any kind has this sized audience, he is considered one of the greatest men in the world. But here we are, away up in the third story of some dingy hotel; or you may be in your quiet little home in the country; or in some beautiful village, surrounded by loving, kind friends; you may be seated by a cheerful, warm fire, waiting for your good father or brother to bring the mail. All are now intent on opening it to see the latest news. Pa looks anxiously to see who is elected, the political news in general; the big boys look for the heavy head lines which tell of some murder, outrage, or exciting tale; the big girls look anxiously for the last fashion plates, or some wonderful love story; the good mother, with the smaller children around her, is scanning over the great pile of papers for the ADVOCATE. At last it is found, and all are anxious, to turn to the "Home Reading" to read Uncle Minor's letters, or perhaps the first one ever written by the bright little boy or girl standing by the side of mother. Here it is, she cries, "Notes for the Children." Now, pa, you and the big boys and girls fold up your papers, and listen to what Uncle Minor has to say. Be right still, children, for you know Uncle Minor gives good advice; he has seen a great deal of the world; has been a close observer; and now he is getting old, he can't be here much longer to give us advice and tell us interesting stories, but he is still writing to interest you, and tell you how to be good and great. Listen!

Dear children: When I was a little boy, Bibles, Testaments, newspapers and books were not so plentiful, or cheap, as they are at present. I remember the first little Testament I ever owned. I sold two chickens and bought it. For a long time I had to spell each word as I read it, but after a while I learned to read better, and in about two years I read it through. By the time I had memorized much of it and read it through again and again, it was about worn out. I have never owned a book or anything else that I thought so much of as that little Testament. Now you can buy such a book for five cents. The first newspaper that I ever subscribed for was *Merry's Museum*, which I continued taking until I was grown. If I remember rightly, the present *Youth's Companion* is a continuation of this old *Museum*. What children read when they are young will go largely to make up their future lives. If I have ever done any good in the past, or hope to do any in the future, it is due to good mother who taught me what to read.

It is important to be posted in passing events—political, scientific, and religious—but remember, the first and best lesson for you to learn is to love God and keep his commandments. While you are young it is time to lay a good foundation on which to build a useful life. And by reading the Bible and good books and papers, you lay this foundation. Your father and big brothers may say, "They are too busy to read much, and seldom you see them reading the Bible or ADVOCATE." But your good mother, or your old grandmother or father are often seen reading them. The print is large and they can be read easily by lamp light.

Now, children who will accept my proposition? Don't all say, "I will," at once, and don't all promise, and not perform. But go quietly to work right away, and send in one, two, or a dozen subscribers, you can, if you will. Remember, I do not offer premiums, but I offer to pay every little boy or girl who will work for the ADVOCATE. How I would like for us to get one thousand new subscribers this year; and we can, if you will only help me. Let us all make an effort this year to try to live better lives and do more good than we have ever done. May God bless you all.

UNCLE MINOR.

EMONS AS MEDICIN .

They regulate the Liver, Stomach, wels, Kidneys and Blood, and cure all Throa and Lung diseases, as prepared by Dr. H. Mozley, in his Lemon Elixir and Lemon Hot Drops.

Lemon Elixir

Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility and nervous prostration, by regulating the Liver, Stomach, Bowels, Kidneys and Blood.

Lemon Elixir is prepared from the fresh juice of Lemons, combined with other vegetable liver tonics, cathartics, aromatic atimulants and blood purifiers.

Fifty cents for one half-pint bottle; one dollar for pint and half bottle. Sold by druggists generally, and by all wholesale druggists.

Lemon Hot Drops

Cure all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Pneumonia, and all Throat and Lung diseases, except Consumption, which disease it palliates and greatly relieves. Price 25 cents. For sale by all Druggists. Prepared by DR. H. MOZLEY, office 111 Whitehall street, Atlanta, Ga.

A Prominent Minister Writes:

Dr. Mozley—Dear Sir: After ten years of great suffering from indigestion or dyspepsia, with great nervous prostration and biliousness, disordered kidneys and constipation, I have been cured by four bottles of your Lemon Elixir, and am now a well man

REV. C. C. DAVIS, Elder M. E. Church, South,
No. 28 Tatnall Street, Atlanta, Ga.

From a Prominent Lady.

I have not been able in two years to walk or stand without suffering great pain Since taking Dr. Mozley's Lemon Elixir, I can walk half mile without suffering the least inconvenience.

MRS. B H. BLOODWORTH, Griffin, Ga.

"A Drop of Joy in Every Word."

Dr. R. V. Pierce, Buffalo, N. Y.: Three months ago I was broken out with with large ulcers and sores on my body, limbs and face. I procured your "Golden Medical Discovery" and "Purgative Pellets" and have taken six bottles, and to-day I am in good health, all those ugly ulcers having healed and let my skin in a natural, healthy condition. I thought at one time that I could not be cured. Although I can but poorly express my gratitude to you, yet there is a drop of joy in every word I write. Yours truly, James O. Bellis, Flemington, N. J.

"Discovery" sold by druggists.

A Floral Wonder.

Mons. Guillott the famous French rose grower has astonished the floral world by producing from seed a perfectly free blooming *yellow* Rose. Although only a few plants of this rose were sold in France in November last Messrs D. R Woods & Co., the well-known rose growers and florists of New Brighton, Pa., again exhibited their usual enterprise in importing this and other fine new sorts. As they are probably the only firm in the United States who will have this rose for sale this season, you can obtain a complete description of it only from their catalogue which will be forwared to any of our readers. Send stamp for one.

Mason & Hamlin Upright Pianos are not as high priced as the most expensive of such instruments. Every one who is a judge of good workmanship and material will see why they cannot be as low priced as the poorest.—*Boston Journal.*

Weak lungs, spitting of blood, consumption, and kindred affections, cured without physicians. Address for treatise, with two stamps, World's Dispensary Medical Association, Buffalo, N. Y.

Opinion of Eminent Dr. R. S. Steuart.

President Maryland Hospital, Baltimore.

"* * * I have used **Colden's Liquid Beef Tonic** for more than a year. It combines the virtues of *food* and *tonic* in a *remarkable* way, and I am satisfied has *saved life* when *no other* medicine could do so." (Remember the name, COLDEN'S—*take no other.*)

Dr. R. V. Pierce's "Golden Medical Discovery" cures every kind of humor, from the common pimple or eruption to the worst scrofula.

Four to six bottles cure salt-rheum or tetter.

One to five bottles cure the worst kind pimples on the face.

Two to four bottles cure the system of boils, carbuncles, and sores.

Five to eight bottles cure corrupt or running ulcers and the worst scrofula.

By druggists, and in half dozen and dozen lots are great discounts.

An Only Daughter Cured of Consumption.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidently made a preparation which cured his only child of **Consumption**. His child is now in this country, and enjoying the best of health. He has proved to the world that **Consumption** can be positively and permanently cured. The Doctor now gives this receipe free, only asking two 2-cent stamps to pay expense. This Herb also cures Night Sweats, Nausea at the Stomach, and will break up a fresh Cold in twenty-four hours. Address **CRADDOCK & CO.**, 1032 Race st., Philadelphia, naming this paper.

For sufferers of Chronic Diseases, 36 pp, symptoms, remedies, helps, advice. Send stamp—Dr. Whittier, St. Louis, Mo., (oldest office.) State case your way.

LADY, render your skin white **Glenn's Sulphur Soap.**

Pike's Toothache Drops cure in one minute.

DR. KLINE'S Great Nerve Restorer is the marvel of the age for all Nerve Diseases. All fits stopped free. Send to 931 Arch Street, Philadelphia, Pa.

SANITARIUM. Riverside, Cal. The dry climate cures. Nose, Throat, Lungs, full idea, 36p, route, cost free.

HARTER'S IRON TONIC

THE ONLY TRUE

Will purify the **BLOOD**, regulate the **LIVER** and **KIDNEYS**, and RESTORE THE HEALTH and VIGOR of YOUTH. Dyspepsia, Want of Appetite, Indigestion, Lack of Strength, and Tired Feeling absolutely cured. Bones, muscles and nerves receive new force. Enlivens the mind and supplies Brain Power.

LADIES Suffering from complaints peculiar to their sex will find in DR. HARTER'S IRON TONIC a safe and speedy cure. Gives a clear, healthy complexion. Frequent attempts at counterfeiting only add to the popularity of the original. Do not experiment—get the ORIGINAL AND BEST.

(Send your address to The Dr. Harter Med. Co. St. Louis, Mo., for our "DREAM BOOK." Full of strange and useful information, free.)

ROSES MAKE HOME BEAUTIFUL

13 Everblooming, or 13 Hardy, or 13 Climbing, or 7 Moss Roses, all distinct sorts labeled, by mail for $1. Many thousands of Bedding and House Plants & Bulbs. Best and cheapest in the world. Safe arrival and satisfaction guaranteed. We lead in quantity, quality, size and price of all choice plants. New and old. Valuable premiums given away. Illustrated and instructive catalogue free. Order now, this advertisement may not appear again. D. R. WOODS & CO., NEW BRIGHTON, PA.

What 26¢ Will Do!!

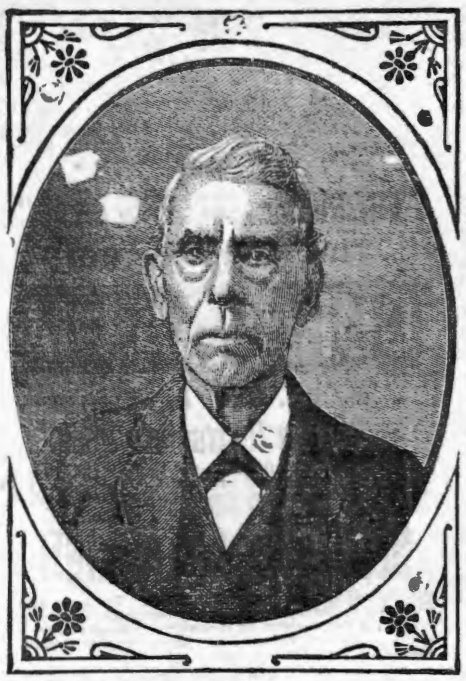
IN order to secure new customers, we will send 100 Choice Embossed Pictures, **4 German Dolls' Heads**, 1 Elegant Birthday Card, **8 Imported Chromos**, 25 Pretty Album and Reward Cards, 1 Album of 50 Colored Transfer Pictures, 100 Selections for Autograph Albums, 10 Odd Games, **6 new style Red Napkins**, 1 Pack Puzzle Cards, 1 Pocket Book. All the above goods for 26 cts. Address, **F. S. AVERY, 116 South 4th Street, Williamsburg, N. Y.**

PAYSON'S INDELIBLE INK.

No preparation and only a common pen needed. Established **50 Years.** Superior and popular for decorative work on linen. Received Centennial **Medal & Diploma.** Sold everywhere.

AGENTS COIN MONEY who sell DR. CHASE'S FAMILY PHYSICIAN. Price $2.00. Write for Circular. Address, A. W. HAMILTON & Co., Ann Arbor, Mich.

THE GREAT BLOOD PURIFIER!



Dr. Samuel Hodges' Alterative Compound Sarsaparilla with Iodide Potash. This compound is purely vegetable, each article of ingredient is perfectly harmless in itself, having been selected from roots and herbs possessing great medicinal properties, when combined forms a most powerful, efficient, and pleasant medicine for the removal and permanent cure of ALL diseases, arising from an impure state of system, viz.:

Chills, Rheumatism, Scrofula or King's Evil, Scald-head or Tetter, Chronic Sore Eyes, Old or Chronic Sores of all kinds, Boils, Pimples; Syphilitic Rheumatism, Primary and Secondary Syphilis, Nervous Debility, Liver Complaints, Inflamation of the Kidneys and Bladder,

renovates and invigorates the system; acts gently on the bowels. As an apetizer and for general debility, it is a most excellent remedy.

CAMPBELL BROS., Druggists, Sole Manufacturers.

For Sale by all druggist. Price $1.00 per bottle, or 6 for $5.00, Liberal discount to the trade.

Also Sole Proprietors and Manufacturers of

ETHIOPIAN

PILE OINTMENT,

A never failing remedy for Blind Bleeding, Itching Internal or Protruding Piles. Gives almost instantaneous relief, and will effect a permanent cure. Price $1.00 per bottle, or 6 for $5.00.

Testimonial.

CAMPBELL BROS:—It affords me peculiar pleasure to testify to the great efficacy of your Ethiopian Pile Ointment. I was an intense sufferer from protruding Piles and a few applications of this wonderful remedy, speedily effected a permanent cure

Truly, J. M. HAWKINS, 70 S. High St

Testimonial No. 2.

This is to certify that I was affected with Piles for twenty years. I tried every remedy offered me. Finally used the Ethiopian Pile Ointment and found it the very best preparation I ever used. It gave me almost instant relief and has effected a permanent cure.

ED. A. IRELAND.

Formerly of Gallatin, now of Breen Phillips & Co., Nashville, Tenn.

CAMPBELL BROS., Druggists,

NASHVILLE, - - TENNESSEE.

KEEP COOL!

SUMMER GOODS!

Refrigerators, Ice Chests, Water Coolers Filters.

Fruit Jars, Fruit Cans, Stoneware, Woodenware, and all kinds of Kitchen Goods.

Cooking Stoves to suit the requirements of every Family.

PRICES TO SUIT THE TIMES.

PHILLIPS-BUTTORFF MANUFACTURING CO.,

24 & 26 College Street, - - - Nashville, Tenn.

FREEMAN & KEESEE,

INTERIOR DECORATORS,

No. 38 North College Street, Nashville, Tennessee.

Wall Paper and decorations, Window Shades, Cornice, Curtain Poles, Gold and Walnut Pier and Mantel Mirrors, Engravings, Chromos, and Oil Paintings. Frames of all kinds in stock, and made to order. Re-gilding old Frames a specialty. Manufacturers of fine Frames and Wood Mantels. CORRESPONDENCE SOLICITED.

PIGUE, MANIER & CO.,

WHOLESALE DEALERS IN

BOOTS AND SHOES,

NO. 40 SOUTH MARKET STREET, NASHVILLE, TENN.

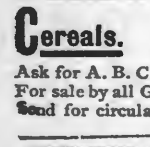
We are receiving a very large stock of Spring and Summer goods that we have had manufactured expressly for us, which we think, without long experience and faculties, we can offer inducements equal to any market, to prompt and cash dealers. All goods warranted to be as represented.

The Ministers' and Teachers' Bible.

This magnificent Parlor Bible is imported from London and is indorsed as "The Best" by the leading Bishops of England. In addition to the Old and New Testaments it contains a **Concordance of Bible Words!** 40,000 References with Context! An Encyclopædia. A Dictionary of Proper Names, with Pronunciation, 12 full page colored Maps. Poetry, Music, Ethnology, Plants, Animals, and Jewish sects of the Bible, etc. "Superior to all others."—*N. Y Times*. "A complete Biblical Encyclopædia."—*London Times*. This Bible is bound in French morocco, gilt edge, with silk book-mark, and has copious references. Rev. Eli Milton, Norwalk, O., writes "The Bibles received to-day I am more than pleased." **A Special Offer!** To rapidly introduce this Bible in America we will, for a *limited time only*, send one copy, *post-paid*, to any address on receipt of only **$2.00!** Or 2 copies and one copy of Revised New Testament for **$4.00!** Other Bibles, with less matter, sell for $15. "Order at once. "AGENTS WANTED! Circulars FREE.

P. S. MAYO & CO., 160 LaSalle St. Chicago, Ill.

WHAT A DIME WILL DO FOR YOU!



TO THE READERS OF THIS PAPER we make the following special offer to send on receipt of **ten cents**, in money or postage stamps, our latest finely lithographed book, which contains actuarial calculations, showing Women's Chances of Marriage at different ages; GOD'S NAME in forty-eight different languages; How to read, write and speak correctly the English language, without the aid of a Grammar; HYGIENIC RULES; a Sermon to young men by America's most noted divine; Choice selections of poetry; Album verses; What Men need Wives for; a complete compilation of laws for successfully conducting mercantile business; Treatise on CONSUMPTION, its speedy and effectual cure; INSOMNIA, how it may surely be overcome; DIPHTHERIA, its cause, effect and remedy; Rules for physical care of Infants and Children, by a prominent Physician; HEAD-ACHES, their origin and eradication, "Women are what men doth make them;" Suggestions to Wives; Tables of the revenues, expenditure, commerce, population and area of the principal nations. In fact, it is a book needed by every one appreciated by all, and it is only sold to you at ten cents so that it may be introduced in your vicinity, and thereby secure for us a large demand from your friends and neighbors. Address

DUFFY PUB. CO., 53 South St., Baltimore, Md.

1885.

Harper's Young People.

AN ILLUSTRATED WEEKLY.

The serial find short stories in HARPER'S YOUNG PEOPLE have all the dramatic interest that juvenile fiction can possess, while they are wholly free from what is pernicious or vulgarly sensational. The humorous stories and pictures are full of innocent fun, and the papers on natural history and science, travel, and the facts of life, are by writers whose names give the best assurance of accuracy and value. Illustrated papers on athletic sports, games, and pastimes give full information on these subjects. There is nothing cheap about it but its price.

An epitome of everything that is attractive and desirable in juvenile literature.—[Boston Courier.

A weekly feast of good things to the boys and girls in every family which it visits.—[Brooklyn Union.

It is wonderful in its wealth of pictures, information, and interest.—[Christian Advocate, N. Y.

Terms: Postage Prepaid, $2 Per Year.

Vol. VI. commences November 4, 1884.

SINGLE NUMBERS, Five Cents each.
Remittances should be made by Post-Office Money Order or Draft, to avoid chance of loss.
Newspapers are not to copy this advertisement without the express order of HARPER & BROTHERS.
Address, HARPER & BROTHERS, New York.

STEAM COOKED CEREALS.

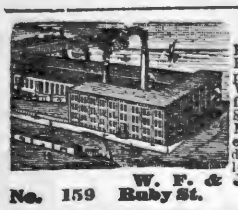
Choicest Foods in the World, for Old and Young.

A. B. C. WHITE OATS. A. B. C. WHITE WHEAT.
A. B. C. Barley Food. A. B. C. Maize.

American Breakfast Cereals.

Selected grain, all hulls, cockle, and impurities removed. CRUSHED, STEAM COOKED AND DESICCATED. *Patented.* Prepared, as wanted, for the table, in ten minutes. Saving money. Saving fuel. Saving time. Saving waste. Saving health. Easy to digest, *being already thoroughly cooked and dried (desiccated.)*

Ask for A. B. C. only. (Registered Trade-Mark.)
For sale by all Grocers. THE CEREALS M'F'G CO.
Send for circulars. 83 MURRAY ST., NEW YORK.

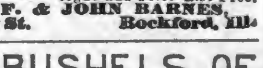


BARNES'

Patent Foot and Steam Power Machinery. Complete outfits for Actual Workshop Business, Lathes for Wood or Metal, Circular Saws, Scroll Saws, Formers, Mortisers, Tenoners, etc., etc. Machines on trial if desired. Descriptive Catalogue and Price List Free.

W. F. & JOHN BARNES,
No. 159 Ruby St. Rockford, Ill.

1,391 1/2 BUSHELS OF



PER ACRE, raised of our new **GREEN MOUNTAIN POTATO.** Send for history, description and full particulars. A Wonderful Variety Enormously Productive. Perfect in Form, Color and Table Qualities. IT WILL PAY YOU!

OUR SUPERB SEED CATALOGUE

Embraces all kinds of seeds. Each variety honestly reported. Reduced prices. Inducements to gardeners. Mailed Free.
J. A. EVERITT & CO. Seedsmen, Box 42, Watsontown, Pa.

WILLIAMSON NURSERY,

Near Franklin, Tennessee.

Offers for sale a very superior lot of apple, peach pear and cherry trees; raspberry, strawberry and grape vines, and nursery stock generally. All of the best varieties, and true to name.

Local agents wanted, to whom a commission will be given. Special inducements to those wanting large bills. Catalogues free. Correspondence solicited. For particulars, address **WM. HY. SMITH, Proprietor,** Leiper's Fork, Williamson County Tennessee

"THE PIANO TEACHER'S IDEAL."

The New Musical

CURRICULUM

By DR. GEO. F. ROOT.

"A Perfect Instruction Book."

This work is the culmination of long years of labor and observation devoted to its ultimate perfection by one of America's greatest musicians, and in its present form it is beyond all doubt the

BEST WORK OF ITS KIND

ever issued for the purpose intended. Teachers and Students of Music are especially recommended to examine the Curriculum, as it cannot fail to be of invaluable service to them. Price $3 by mail post-paid. Specimen Pages free.

Published by
JOHN CHURCH & CO.,
CINCINNATI, OHIO.

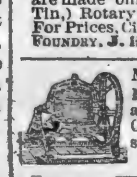
For Sale by all Book and Music Dealers.

500,000 GRAPE VINES!

Over 100 kinds. Concord, Deleware, Lady Martha, Catawba, Hartford, Ives, Iona, Agawam Salem, Wilder, Jefferson, Vergeanes, Early Victor, Empire State, Niagra, Lady Washington, Peabody, F. B. Hayes, Duchess, Noah, etc. Lucretia, Dewberry, Fay's Prolific Currant, Rasberris, etc. Splendid Stock. Low Prices, Catalogues free.
GEO. W. CAMPBELL, Deleware, Ohio.

Baltimore Church Bells

Since **1844** celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY, J. REGESTER & SONS, Baltimore, Md



McSHANE BELL FOUNDRY

Manufacture those celebrated BELLS and CHIMES for CHURCHES, TOWER CLOCKS, Etc. Prices and catalogues sent free. Address,
H. McSHANE, Baltimore, Md.

CATARRH

{Send 50 cts. and symptoms for Trial Treatment, to last 20 days, by mail post-paid.}

Which will convince the most incredulous that Dr. Brockington positively and permanently cures at small expense, by a pleasant treatment, the worst cases of Catarrh, though the bones of the nose have become affected, causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough, Bronchitis and Incipient Consumption. No Snuffs, washes, douches, inhalers or atomizers used. Over 7000 cases cured. The best internal treatment ever discovered for this dangerous disease. Address DR. C. N. BROCKINGTON,
[Mention this paper.] 309 FOURTH AVENUE, LOUISVILLE, KY.

AGENTS Send for

E. B. TREAT'S of **new books**, including MOTHER, HOME, and HEAVEN, 160,000 sold. $2.75 by mail. Agents that have sold it for bankrupt Gen. Agents—Send direct to the publisher. Also **5000 Curiosities of the Bible,** $2.75.

40,000 sold. **E. B. TREAT, Pub. 757 Broadway, N.Y.**

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strongly is my faith in its efficacy, that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease to any sufferer. Give express and P. O. addr ss.
DR. T. A. SLOCUM, 181 Pearl St., New York.

How to rear and manage poultry. Send a ten-cent piece to H. H. Stoddard,

Hartford, Ct., for a copy of THE **Poultry World,** and it will tell you

PILES

"Anakesis" gives *instant relief*, and is an *infallible cure* for **Piles.** Price $1, at druggists, or sent prepaid by mail sample *free*. Ad. "ANAKESIS" Makers, Box 2416 New York

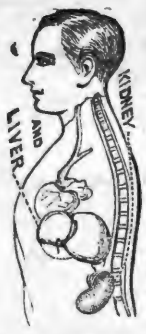
OPIUM

Habit easily cured with CHLORIDE OF GOLD. LESLIE E. KEELEY, M.D., SURGEON, C. & A. R. R.
DWIGHT, Illinois.

OPIUM and WHISKY HABITS cured at home without pain. Book of particulars sent Free.
B. M. WOOLLEY, M. D., Atlanta, Ga.

YOU CAN MAKE MONEY Fast in a pleasant business, address FINLEY, GRANT & CO., New Orleans, La.

THE SOUTHERN WORLD A 16 page illustrated Journal. Sample copy sent free. Agents Wanted. **DATLANTA, Georgia.**



DR. J. H. M'LEAN'S
Homœopathic
Liver & Kidney Balm,
The Most Wonderful
LIVER AND KIDNEY CURE
In the World.

Will relieve and cure all diseases of the Liver, Kidneys and Urinary Organs, such as *Inflammation, Feverish Irritation of the Bladder, Weakness & Pains in the Back, Catarrh of the Bladder, Stone in the Bladder, Female Troubles, Bright's Disease, Melancholia, Impotency, Debility, Jaundice,* or any derangement of the

KIDNEYS, LIVER OR BLADDER.

THERE IS NO MISTAKE ABOUT IT!

Dr. J. H. M'Lean's HOMŒOPATHIC LIVER AND KIDNEY BALM will cure you.

We have thousands of certificates, but add only two:

H. C. Harris, Lloyds, W. Va., says: "Dr. J. H. M'Lean's Homœopathic Liver and Kidney Balm cured me of Nervous Prostration of five years' standing."

Mrs. C. B. Wilson, Toronto, Canada, writes: "Dr. J. H. M'Lean's Strengthening Cordial and Blood Purifier, and Dr. J. H. M'Lean's Homœopathic Liver and Kidney Balm have completely cured me of derangement of the natural functions.

Price $1 per Bottle; Six Bottles for $5.

DR. J. H. M'LEAN,
Cor. Broadway and Biddle, St., St. Louis, Mo.

DR. J. H. M'LEAN'S
Homœopathic Liver and Kidney Pillets.

They are little white pillets, size of a pin head, but they perform wonders in cleansing the Bowels. When the stomach, bowels, liver and kidneys are in an unhealthy condition, there is generated Bacteria (Animalculæ), which if not destroyed, produce various forms of organic disease. Dr. J. H. M'Lean's Liver and Kidney Pillets will destroy and remove these terrible parasites and cure all troubles of the liver kidneys and urinary organs by effectually removing the cause of all derangement of their natural functions, and taken with Dr. J. H. M'Lean's Liver and Kidney Balm, has cured thousands of cases of

Bright's Disease, Catarrh of the Bladder, Brick Dust Deposit, Irritation of the Bowels, Costiveness, Colic, Gravel, Renal Stones, Thick, Turbid, Frothy Urine, Pains in the Region of the Liver and Kidneys, Piles, also loss of nervous power. One of these little pillets taken every night before going to bed will produce an easy evacuation of the bowels and bring the natural functions into a healthy and regular condition.

Dr. J. H. M'Lean's Liver and Kidney Pillets cost 25 cents each vial, and can be sent by mail, One dozen for $2.00.

DR. J. H. M'LEAN,
Cor. Broadway and Biddle St., St. Louis, Mo.

Send For My Free Catalogue of
DR. J. H. M'LEAN'S OWN SELECTED
Field, Farm, Garden & Flower Seeds.

DR. J. H. M'LEAN'S
TAR WINE BALM,
A sure cure for all
THROAT AND LUNG
DISEASES.

Colds, Coughs, Hoarseness, Sore Throat, Loss of Voice, Influenza, and all such Throat Troubles yield instantly to its magical and soothing influence.

For **Laryngitis, Bronchitis, Quinsy, Asthma** and **Consumption,** Dr. J. H. M'Lean's TAR WINE BALM is the only remedy that will give sure relief. It has cured Lung Diseases where all other remedies have failed. Why will you suffer from Throat and Lung Troubles when such a pleasant remedy is offered you? For Croup it is a positive specific. For Singers and Speakers the TAR WINE BALM is an absolute necessity. Nothing has ever been discovered which will give such immediate relief, and it will positively cure Throat Troubles. DON'T DELAY.

Cure That Bad Cold! Stop That Cough!

Those whose Lungs and Throats are sore, hard and dry, will realize the soothing effect of a single dose of **Dr. J. H. M'Lean's Tar Wine Balm,** and to give all doubting skeptics a chance to be assured of its wonderful soothing and miraculous virtues, I have put up Trial Bottles, costing only 25 cents per bottle. Every dealer in the United States should have them. If they have not, please ask them to send for a dozen as a test. Every one trying that 25-cent size will be convinced of the miraculous benefits they will receive from taking

Dr. J. H. M'Lean's Tar Wine Balm.

Cold in your Head, tickling in the nose, forehead and throat; you have Catarrh; get a box of DR. J. H. M'LEAN'S CATARRH SNUFF and use it once a day, besides taking DR. J. H. M'LEAN'S TAR WINE BALM to heal your Throat and Lungs.

Price of Trial Bottles 25 Cents Each.

I can send them only by Express. If you will send me $2.00 or that amount in postage-stamps, I will send you one dozen, freight paid.

Large Bottles, which contain six times as much as the 25-cent size Bottles - - - - - $1 00
Or six Bottles for - - - - - - - 5 00

After using DR. J. H. M'LEAN'S TAR WINE BALM, let me hear from you. Prepared by

DR. J. H. M'LEAN,
Cor. Broadway and Biddle St., ST. LOUIS, MO.,
Proprietor of DR. J. H. M'LEAN'S

WONDERFUL STRENGTHENING CORDIAL AND BLOOD PURIFIER. which has rescued thousands upon thousands from the grave, giving them nerve, vital life, strength and pure blood.

"I would not take $100 for the benefit one bottle has given me. I. COREY,
St. Louis, Mo.

T. W. Yowell, Dudley, Ill., writes: "Dr. J. H. M'Lean's TAR WINE BALM is the only medicine which gives me relief. I have had Bronchitis for many years."

T. J. Phillips, Reed, Miss., writes: "Dr. J. H. M'Lean's Tar Wine Balm gives the greatest satisfaction here. It has no equal for coughs, colds, etc., and in croup it is certainly a wonderful remedy."

Thousands of letters come to me, all proclaiming the miraculous merits of Dr. J. H. M'Lean's Tar Wine Balm.

Mars Hill College.

With pleasure we lay before our readers the following extracts rom the Fifteenth Annual Announcement of Mars Hill College, an institution perpetually wielding a wonderful and wide-spread influence for truth, refinement and righteousness..—EDITORS.

POSITIONS PROCURED FOR OUR PUPILS.

We make a specialty of preparing pupils for

(1.) PREACHING; (2.) TEACHING; (3.) PREACHING and TEACHING.

Many e ucated here—among whom are successful lawyers, physicians, merchants, salesmen mechanics, farmers, editors, authors, teachers and preachers—have so demeaned themselves, that the humility, fidelity, integrity, accuracy and ability of "Mars Hill students" have become proverbial. There is, consequently, such a demand for the services of our pupils, that we deem it perfectly safe to promise to procure pleasant, profitable and honorable positions for all who qualify themselves here for usefulness. Indeed, for several years we have been able to fill comparatively few of the positions tendered.

HEALTHFULNESS!

Mars Hill as a Health Resort.

Our school was founded in 1870. All the "doctor bills," for services rendered our pupils, from then till now, do not, we think, amount to twenty-five dollars—probably not to one dollar a year. Those who have come here pale and puny, from malarial districts, have, without an exception, we believe, returned to their homes enjoying health.

What "Watering Place," or "Health Resort," then, can justly claim more, as a health-preserver and health-restorer, than Mars Hill? Address,

T. B. LARIMORE, President.
FLORENCE, ALABAMA.

SEED Warranted to Grow.

or order refilled gratis. I have sold vegetable and flower seed to over a **million farmers and gardeners** in the United States, perhaps some are your neighbors, if so ask them whether they are reliable. Mr. Thomas Henshall of Troy, Kansas, writes me: "For **26 years** I have dealt with you. I have lived in Iowa, Missouri, Colorado, and Kansas, and no matter what the soil or climate, the result was always the same, to wit:—religiously honest and good." This is the kind of seed I raise and sell. The **Hubbard** and **Marblehead Squash, Marblehead Corn, Marblehead Cabbages, Ohio Potato, Eclipse Beet,** are some of the vegetables of which I was the original introducer. A Fair with $500 in premiums. See my catalogue, free to all.

JAMES J. H. GREGORY, (Seed Grower), Marblehead. Mass

AGENTS WANTED FOR THE PICTORIAL COMPLETE **STOCK-DOCTOR**

Embracing Horses, Cattle, Sheep, Swine, Poultry, Bees and Dogs. By Hon. J. Periam, Editor "Prairie Farmer" and Dr. A. H. Baker, V. S. Covers every subject pertaining to stock both in **Health and Disease.** Two charts for telling ages of Horses and Cattle; **720** Engravings and **14** Colored Plates. **Farmers clear $100 a month. ACT NOW!** Exclusive Territory. For Confidential Terms, Testimonials and "Extracts from Agents' Reports," etc., address **N. D. Thompson & Co., Pubs.** St. Louis, Mo. or, New York.

S. A. HANDLY. J. S. REEVES. A. W. SOUTHWORTH. B. F. MORGAN. G. M. NEELY.

Handly, Reeves & Co.,

–Importers and Jobbers of–

DRY GOODS AND NOTIONS,

Nos. 60 and 61 Public Square,

Nashville, - - - Tennessee.

H. HARLEY. W. Y. HART.

W. H. COX. H. E. HART.

Harley, Hart & Co.,

Manufacturers and Dealers in

Ranges, Stoves, Tinware,

Queensware, Glassware,

House-Furnishing Goods, Etc.

77-79 Broad St., - - Nashville, Tenn.

CHAS. F. SHARPE. W. L. HORN.

SHARPE & HORN,

Real Estate and Coal Agents,

No. 1 Second Floor Burns Block,

Public Square, - NASHVILLE, TENN.

Buy, Sell and Negotiate Loans.

Special Attention Given to the Collection of Rents.

General Agents for Peacock Coal.

Dissolution.

This is to notify our customers. and the public generally, tha the firm of DODD BROS., doing a Dry Goods business at 153 Union St, Nashville, Tenn., has this day, by mutual consent, been dissolved, W. H. Dodd retiring to engage in other business, and S. L. Dodd will continue to keep a complete line of DRY GOODS AND NOTIONS at the old stand of Dodd Bros. Thanking all for past favors, we ask a liberal portion of your patronage in the future for S. L. Dodd.

DODD BROS.

FOR

Choirs, Conventions, Singing Classes and the Higher Schools,

No better Books have appeared for years than the following:

Choral Worship. L. O EMERSON. A grand, full size Church Music Book of 220 pages 100 pages Elements, with a capital collection of Sacred and Secular music, 75 pages of the best Hymn Tunes, 110 pages of Anthems, and 30 pages of miscellaneous Concert Music. $1. Per dezen, $9.

The Model Singer. W. O. PERKINS and D B. TOWNER. A book for SINGING CLASSES. 192 pages. 124 Graded Exercises, 57 Glees and Part Songs, 29 Hymn Tunes, 18 Anthems and 4 Chants. Abundant and useful material for the Singing-School Teacher. 60 cts. Per doz. $6.

Song Greeting. L. O. EMERSON. A new and extra fine song book for the "higher schools," meaning by that, Colleges, Technological and other special schools, Academies, Institutes, Seminaries, High and Normal Schools. 160 large octavo pages. 82 harmonized songs of the highest order, both in words and music, classical in beauty and interesting to every one. Also exercises and solfeggios for voice culture. 60 cts Per dozen $6.

Any book mailed for the retail price.

OLIVER DITSON & CO., Boston,

C. H. DITSON & CO., J. E. DITSON & CO., 867 Broadway, New York. 1228 Chestnut St., Phil,

Asthma **Smithnight's Asthma and Hay Fever Remedy.** Sold under positive guaranty. Sample FREE. L. SMITHNIGHT Cleveland, O.

PENSIONS for any disability; also to Heirs. Send stamps for *New Laws*. COL. L. BINGHAM, Attorney, Washington, D. C.

Good Pay for Agents. $100 to $200 per month, made selling our fine Books and Bibles. Write to J. C. McCurdy & Co., Cincinnati, Ohio.

Christmas Music.

Santa Claus and Family, a Cantata, by J. H. Rosecrans. Fine music, beautiful scenes, and tableaux. Price, 30c. Per dozen by express, $3. Per dozen by mail, $3.25.

Jesus of Nazareth in Prophecy and Fulfillment—Responsive Scripture readings, with original music set to Scripture texts. A small oratorio. Price, 5c. Per dozen by mail, 60c.

Christmas Selections for 1884, by J. H. Fillmore. Price, 4c. Per dozen by mail, 40c.

Christmas Songs from "Grateful Praise." Price, 2c. Per dozen by mail, 20c.

Christmas Songs from "Joy and Gladness." Price, 4c. Per dozen by mail, 40c.

A sample of all in the above list sent for 30c. A sample of each, without the Cantata, sent for 10c. Address

FILLMORE BROS.,

185 Race Street, Cincinnati, Ohio.

SATAN IS COMING.

FOR SALE—THE BOOK OF KNOWLEDGE—Contents: Millenium, [illegible] arrival of the long anticipated Jewish Messiah; great financial crisis, 1886; great war throughout the entire world, 1886; Satan the chief Anti-Christ, time of his birth, incidents connected with Satan's birth, powers and advance skirmishes, Satan's Temple. Ten Commandments, Satans Ensign and inscriptions, what Satan says regarding his ensign to all nations, etc. Price 25cts; stamps. **Address, AUGUST ROHE, St. Paul, Minn.**

AGENTS WANTED to whom **100 per cent** profit is allowed to introduce the

CHEAPEST ALBUM

ever sold. Contains places for **100 Photographs,** is handsomely bound with gilt side and edges. 9x11 inches in size. Retail price **$2.50,** worth **$5 00** Complete Album sent for examination for **$1.25** Can be returned if not satisfactory. Sells at sight. **Illustrated circulars FREE.** Address **FOSHEE & McMAKIN, Cincinnati, Ohio**

TRADE-MARKS. PRINTS. LABELS. **PATENTS.** **COPY-RIGHTS. DESIGNS. RE-ISSUES.**

Send description of your invention. L. BINGHAM, Patent Lawyer and Solicitor, Washington D. C.

GOSSAMER GARMENTS FREE!

To any reader of this paper who will agree to show our goods and try to influence sales among friends we will send post-paid two full size Ladies' Gossamer Rubber Waterproof Wearing Apparel as samples, provided you cut this out and return with 25 cents to pay postage, etc. WARREN MANUFACTURING CO., 9 Warren Street, New York.

IT PAYS to sell our Rubber Stamps. *Free* catalogue to agents. FOLJAMBE & CO., Cleveland, Ohio.

FITS **A Leading London Physician Establishes an Office in New York.**

From AM. JOURNAL OF MEDICINE

"Dr. Ab Meserole, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any other living physician. His success has simply been astonishing; we have heard of cases of over 20 years standing cured by him, he guarantees a cure." Large Bottle and Treatise sent free. Give P. O. and Express address to Dr. AB. MESEROLE, No, 96 John Street, New York

4 % LONG LOANS.

PRINCIPAL need never be REPAID

so long as Interest is kept up. *Personal security only for interest.* Honest poor or men of moderate means can send 6 cents for particulars loan forms, etc. Address T. GARDNER, Manager, Palace Building, CINCINNATI, OHIO.

WANTED LADIES AND GENTLEMEN who wish to make $3 to $4 a day easily at their own homes. Work sent by mail. No canvassing. Address with stamp **Crown Mf'g. Co.,** 294 Vine St., Cin'ti, O.

DUNCAN'S COUGH BALSAM.

The Only Infallible! The Only Positive Cure!

This great remedy, now so widely known and extensively used, stands without an equal and its sterling merits so well established as to need no praise to those that have used it or know of its remarkable cures Thousands of sufferers who found no relief from any other source are willing witnesses to the great Medicinal virtue and remarkable curative power of this Medicine. Many certificates of its fine effects and expressions of gratitude for benefit received reach us from all sections. It is not claimed that the Balsam will cure consumption in its last stages, but that it will effectually check this terrible disease in its incipiency and palliate sufferings all through its stages, there can be no doubt; and for all forms of Coughs arising from colds and bronchial affections throat trouble, it is without a parallel. A positive and rapid cure for Croup, which so often resists from medical treatment. The medicine is pleasant and does not sicken the patient. For sale by all druggists, 50 cents per box.

DR. C. P. DUNCAN'S

Liver and Kidney Medicine.

Of all the remedies now before the public for the treatment of the various forms of Liver and Kidney diseases, and the affections that arise from the unhealthy conditions of these organs, this medicine stands without an equal. It is the great preventive of Malarial troubles, the sure cure for all forms of Dyspepsia and indigestion, the most reliable remedy for the regulation of the Bowels and Kidneys, never failing to cure constipation. An absolute remedy for Headache, Sore throat, Dullness of Feeling Want of Appetite, Nervousness, and all such diseases of the Bowels, Blood, Kidney and Liver, The best family medicine sold. It is harmless and safe, and not unpleasant to take. Price 75 cts.

Duncan's Carbolic Ointment.

Old Sores, Skin Diseases, Eruptions, Pimples, Frost bites, Chapped hands, Wounds, Hurts, etc, readily releived by Duncan's Ointment. Price 25 cts.

MASON & HAMLIN

Exhibited at ALL the important WORLD'S INDUSTRIAL COMPETITIVE EXHIBITIONS FOR SEVENTEEN YEARS, Mason & Hamlin Organs have, after most rigid examinations and comparisons, been ALWAYS FOUND BEST, and AWARDED HIGHEST HONORS; *not even in one such important comparison American found equal* **ORGANS** *has any other Organ been to them.* ONE HUNDRED STYLES, adapted to all uses, from the smallest size, yet having the characteristic Mason & Hamlin excellence, at $22, to the best instrument which it is possible to construct from reeds, at $900 or more. Illustrated catalogues, 46 pp. 4to, and price lists, free.

The Mason & Hamlin Company manufacture UPRIGHT PIANO-FORTES, adding to all the improvements which have been found valuable in such instruments, **PIANOS** one of peculiar practical value, tending to greatest purity and refinement in quality of tone and durability, especially diminished liability to get out of tune. Pronounced the greatest improvement made in upright pianos for half a century. The MASON & HAMLIN CO., pledge themselves that every piano of their make shall illustrate that VERY HIGHEST EXCELLENCE which has always characterized their organs. Send for circular with illustrations, full description and explanation.

MASON & HAMLIN ORGAN AND PIANO CO.,

BOSTON, 154 Tremont St. CHICAGO, 149 Wabash Ave. NEW YORK. 46 East 14th St. (Union Square.)

Lying Agents can't SELL and tell the truth about JONES. Put your lies on paper and sign if you dare U. S. STANDARD

$60.5 TON WAGON SCALES.

Beam Box. Tare Beam. Freight Paid. Free Price List. Every Size. address JONES OF BINGHAMTON, BINGHAMTON, N. Y.

25 YEARS IN THE POULTRY YARD.

16th Edition. 108 Pages, explaining the entire business. Gives symptoms and best remedies for all diseases. A 50-page Illustrated Catalogue. All for 25c. in stamps.

A. M. LANG, Cove Dale, Lewis Co. Ky.

Geo. E. Cooper & Co.,

Manufacturers and Dealers in

Tinware, STOVES, Furnaces,

House-Furnishing Goods.

Tin and Slate Roofing and Galvanized Iron Cornice Work a Specialty.

Also our **Patent Chimney Top** for smoky chimneys has no equal. Write for prices.

GEO. E. COOPER & CO.,

22 North Market Street,

NASHVILLE, - - TENN.

F. A. BADGER,

DENTIST.

OFFICE:

Odd-Fellows' Temple,

Cor. Church and High Street,

Nashville, - - Tennessee.

BETHANY COLLEGE,

West Virginia,

Begins its forty-fifth session **January, 1885.** It has 595 Alumni; four College Degree Courses—the Classical, the Scientific, the Ministerial and the Ladies' Course; also, professional courses in Engineering, practical Physics and Chemistry, with ample training in the use of instruments and apparatus, both in field work and the laboratory. Also a thorough Academical course, complete in itself, and arranged as a preparatory to the college courses.

Expenses reduced to the most reasonable terms, and every facility afforded the student to economize both as to time and costs.

All classes open to both sexes on equal terms.

Send for catalogue to—

W. K. PENDLETON, Pres't.

CHEAP BOOTS AND SHOES!

We are now receiving our Spring Stock of Fine Custom-made Boots, Shoes, and Hats. Our prices will be found reasonable. Give us a call. Trunks at cost.

ALDRICH & HARRIS,

106 UNION ST., (bet. College and Market,)

NASHVILLE, - - TENN.

Grand Christmas Offer!

You can have a Family Bible, an Elegant Album, or a Choice Book absolutely **free of charge,** by addressing UNION PUBLISHING HOUSE, 126 Chambers St., New York; or Constitution Building, Atlanta, Ga.

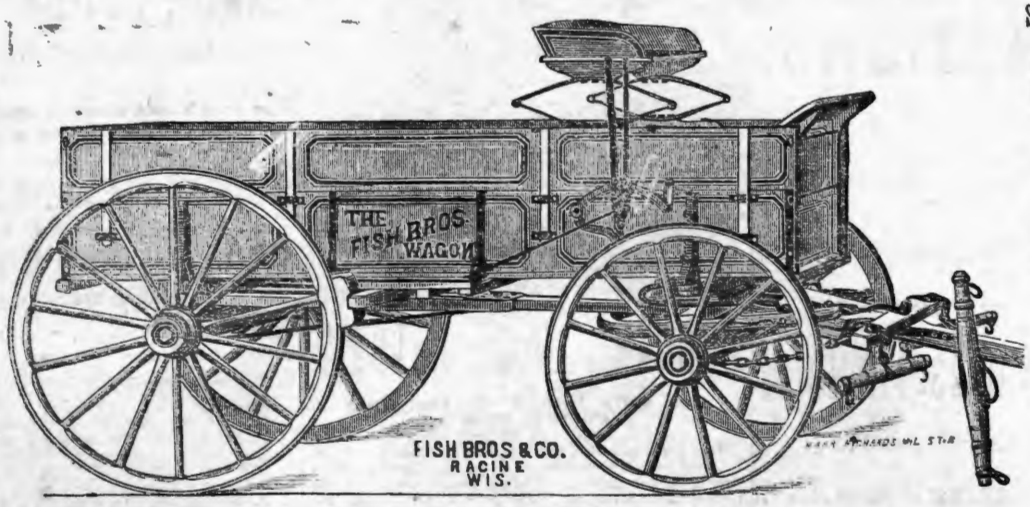
HILLMAN, BUFORD & JUSTI,

NASHVILLE, ... TENNESSEE,

SOLE AGENTS FOR

Fish Brothers Celebrated Farm Wagons.

Genuine BROWN PLOWS and WALKING CULTIVATORS, ROAD SCRAPERS,



Sorghum Mills, Corn Shellers, Cider Mills, Feed Cutters, Farm Bells, Fence Wire, Steel.

Crow Bars, Hammers, Wheel Barrows, Wood Work, Etc.

IRON, STEEL, BLACKSMITH'S TOOLS, HARDWARE,

Call on or address

HILLMAN, BUFORD & JUSTI, 18 and 20 South Market Street, Nashville, Tenn.

A. C. & J. C. MARCH,

(Successors to J. D. March & Sons.)

Manufacturers of and Dealers in

Saddles, Harness, Bridles, Collars, Trunks, Bags, Valises, Hames, Whips, Chains.

REPAIRING DONE ON SHORT NOTICE.

50 NORTH MARKET STREET,

NASHVILLE, - - TENN.

NASHVILLE, CHATTANOOGA & ST. LOUIS RAILWAY.

BUSINESS MEN, TOURISTS, EMIGRANTS, FAMILIES, REMEMBER

The Best Route to St. Louis and the West **via McKenzie.**

The Best Route to West Tennessee and Kentucky, Mississippi, Arkansas, and Texas points is **via McKenzie.**

The Best Route to the Summer Resorts and Mountain Retreats of Tennessee, Virginia and the Carolinas, **via McKenzie and Nashville.**

The Best Route to the celebrated Colleges, Universities, Seminaries and other Educational Institutions in the Southeast, **via McKenzie and Nashville.**

The Best Route to points in East Tennessee, Virginia, the Carolinas, Georgia and Florida is **via Chattanooga.**

DON'T FORGET IT!

—By this Line you secure the—

MAXIMUM OF SPEED, SAFETY, COMFORT, SATISFACTION,

—AT THE—

MINIMUM OF EXPENSE, ANXIETY, BOTHER, FATIGUE.

Be sure to Buy your Tickets over the

N., C & ST. L. RAILWAY!

If you are going to Washington City, Baltimore, Philadelphia, or New York.

The Inexperienced Traveler need not go amiss; few changes are necessary, and such as are unavoidable are made in union Depots.

THROUGH SLEEPERS!

—BETWEEN—

Nashville and Atlanta, and Atlanta and Jacksonville, Fla., Nashville and Martin (to connect with Sleeper service via Cairo to St. Louis and Chicago,) Nashville and Columbus. Nashville and Memphis (Sleeper Humboldt to Mobile, and Milan to New Orleans.) McKenzie and Little Rock, and Little Rock and Texas points.

Call on or address

J H PEEBLES, T. A., Chattanooga, Tenn.
W W KNOX, T. A., Nashville, Tenn.
S S FINLEY, Ticket Agent, Memphis, Tenn.
A B WRENN, Trav. A., Atlanta, Ga.
W L DANLEY, G P & T A, Nashville, Tenn

J. W. LINDSEY. R. FARQUHARSON C. P. CRUTCHER. H. C. WILLSON.

J. W. LINDSEY & CO.,

Wholesale HATS,

75 Public Square,

NASHVILLE - - TENNESSEE.

JOHN RAMAGE & SON,

48 North College Street, Nashville,

Offer the best stock of custom-made BOOTS, SHOES, and SLIPPERS, in all grades, of latest styles. **Trunks, Traveling and Hand Bags.**

LOWEST CASH PRICES!

Clothing for Fall and Winter.

The largest stock, and most elegant line of CLOTHING ever offered in this city. Double and single breasted Dress suits, Business suits in one and four button cutaways, and all the new styles in sacks. Our stock is made up of all new fabrics, and of the most popular and desirable shades.

The largest stock of Overcoats, every style, from the strong coat for the workingman to the finest made. Boys' and children's suits in great abundance and in endless variety. Furnishing Goods and Hats a specialty.

A fine line of imported piece goods to make to order on short notice. "Write for Catalogue."

W. A. LANNOM, Cash Clothier,

18 Public Square, - - - Nashville, Tenn.

Gates & Pohlman,

Corner College and Union Streets, Nashville,

Are the oldest Jewelers in the State, and have constantly in stock the very latest and best designs, in patterns as well as the finest in quality and finish of all goods pertaining to the Jewelry trade. They defy competition in prices, and warrant every article to be as represented by them. **Watches, Clocks and Jewelry** repaired by the most practical workmen. Orders by mail promptly attended to. Their motto is, *"Quick sales and small profits."*

BAILEY, DAVIS & McCOMB,

WHOLESALE GROCERS,

And Dealers in

TOBACCO, CIGARS, ETC., ETC.,

38 MARKET STREET, - - - - - NASHVILLE, TENNESSEE.

THUSS, KOELLEIN & GIERS,

Successors to old Giers' Gallery,

PHOTOGRAPHERS!

139 Union Street, Nashville, Tenn.

WHEN YOU WANT

WRITING DESKS.

Photograph Albums,

AUTOGRAPH ALBUMS,

GOLD PENS, PENCILS,

Portmonnies, Card Cases, Etc.

Or anything in the way of

Staple and Fancy Stationery,

Call upon us,—we can suit you in

VARIETY, QUALITY, AND PRICE.

A. B. Payne & Co.,

61 UNION STREET.

Orders by Mail Receive Prompt Attention.

NEW HOUSE! NEW GOODS!

J. W. ORCHARD,

Manufacturer and Dealer in PLAIN and DECORATIVE

WALL PAPER,

Window Shades,

Looking-Glasses, Picture Frames and Cornices, Chair Cane, Picture Cord and Nails, Wall Brackets and Parlor Easels.

Looking-Glasses put in old frames. Old pictures and frames repaired.

134 Union Street,

Between College and Cherry,)

NASHVILLE, - - TENN.

SOME OF THE

THINGS WE BUY TO SELL.

CHINA IN ALL OF ITS GRADES,

GLASSWARE OF EVERY DESCRIPTION

QUEENSWARE OF ALL KINDS,

Bracket Lamps, Hall Lamps Study Lamps, Chandeliers,

Knives and Forks, Spoons, Waiters Tea Trays

Looking-Glasses, Ice Cutting Machines,

Eureka Coffee and Teapots, Castors,

And a great variety of housekeeping goods too numerous to mention, all of which we offer at reasonable rates. Call and see us, or send your orders to

HICKS, HOUSTON & CO.,

51 N. College & 54 N. Market Sts.,

NASHVILLE. - - - TENN.

Christian Quarterly Review,

VOL. IV., 1885.

A magazine of one hundred and sixty (160) large pages, (640 pages in the volume,) of original articles on living religious questions by the best writers. The only *Quarterly* published advocating Primitive Christianity. A number of our best writers engaged for 1885. Price only $2.00 a year Specimen copies 50 cts If you wish to continue, or to become a subscriber, please notify the Editor as soon as convenient. Your co-operation is earnestly requested. Address the Editor, **Dr. E. W. Herndon,** Columbia, Boone County, Mo.

THE GOSPEL ADVOCATE.

VOLUME XXVII., NUMBER 6. | NASHVILLE, TENNESSEE, FEBRUARY 11, 1885. | TWO DOLLARS PER YEAR, IN ADVANCE.

EDITORS:

D. LIPSCOMB. | E. G. SEWELL.

J. A. HARDING, Associate Editor.

J. C. McQUIDDY, Office Editor.

ANOTHER YEAR.

I know not what the year may bring,
Nor know I what the year may take,
But take or bring whate'er it may,
I know that there can come no day
In which I may not trust and sing
"The Lord, my soul, will not forsake."

His promise stands forever sure;
'Mid changing scenes unchanging He;
Whatever else may pass away,
Upon his word my faith I'll stay:
His mercy must for aye endure,
And that is joy enough for me.

Should care be mine or loss of health,
Or poverty or loss of friends,
Since the dear Lord of all is mine,
My soul shall never more repine:
For happiness comes not of wealth,
Nor joy on earthly source depends.

With God's forgiveness for the past
And with his grace for days in store,
Though short or long those days may be,
The future hath no dread for me;
He will be with me to the last,
His love be mine for evermore.

Come bane of blessing, good or ill,
All things are under his control;
The boundless universe his care,
I none the less his mercy share,
And all things serve to work his will
For the best welfare of my soul.

So will I start the year with song,
And bless God's name from day to day;
Sing when the sky is clear and bright,
Sing 'mid the darkness of the night;
Through all I will his praise prolong,
And praising pass from earth away.

—*New York Observer.*

IS SALVATION CONDITIONAL, OR UNCONDITIONAL?

DEAR COUSIN JOE: I wrote you a letter giving my views of a certain passage in Paul's writing, which you had asked me to explain. You wrote me that I had satisfied you, touching that matter, and then you gave me some more nuts to crack. I have mislaid your letter, and must depend on my memory, which is not very good; but if I misrepresent you, let me know it.

In the first place, you want me to show you a sinner *pardoned without baptism* after the day of Pentecost. You seem to admit that God might have pardoned sinners without baptism before that day, but you think it has not been done since. *Immersion was made the condition of pardon on the day of Pentecost, never to be altered.* This I understand to be the ground you take. Do you mean to say that God has altered the condition of pardon? Do you mean to say that God has two systems of salvation—one to be in force before, and the other since the day of Pentecost? Now, the ground I take is this: *God has never had two systems of salvation*; sinners were pardoned and saved before the day of Pentecost in precisely the same way they are now, and that is, "by grace through faith," but by a "faith that worketh by love and purifies the heart," without immersion at all as a condition of pardon. Mr. Campbell, the father of Campbellism, said in *Millennial Harbinger*, page 148, Vol. V., his own paper, as quoted by D. B. Ray, "I am thoroughly convinced that God has never had but one system of salvation by which actual transgressors have been, or can be saved, and this plan is by *grace through faith*, and that not of ourselves; it is the gift of God." Again he said, "I cannot therefore make any one duty the standard of Christian state or character, not even immersion into the name of the Father, of the Son, and of the Holy Spirit, and in my heart regard all that have been sprinkled in infancy without their knowledge or consent, as aliens from Christ, and a well-grounded hope of heaven." This was intended to comfort a certain conscientious sister. The view here given by Mr. Campbell agrees with the teachings of the New Testament.

Salvation is bestowed through faith. For Jesus said, "For God so loved the world, that he gave his only begotten Son, that whosoevor believeth in him should not perish, but have everlasting life." John 3: 16. Here *everlasting life* is promised to every believer, not to every church member—there is no allusion to baptism. Again, "He that believeth on him is not condemned." From this it is certain that the sentence of condemnation is passed for want of faith, and not for the want of church membership or baptism. Again it is said, "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5: 1. We are not justified by church membership or baptism, but by faith. Again, "By grace ye are saved through faith: and that not of yourselves; it is the gift of God. Not of works, lest any man should boast," (Eph. 2: 8-9,) and therefore *not of baptism, which is a work.* This was God's way of salvation before the day of Pentecost, and since. "For to him (Jesus) gave all the prophets witness, that through his name *whosoever believeth in him shall receive remission of sins.*" Acts 10: 43. This holds good under every dispensation. "There is one Mediator between God and man—the man Christ Jesus—who gave himself a ransom for all;" and there never was but one condition of pardon.

I don't think Peter on the day of Pentecost intended to make baptism the condition of pardon, or *a* condition of pardon. If he did, he shows in another place, that the extraordinary gift of the Holy Spirit may be possessed before baptism, and, of course, that gift was not bestowed on an unpardoned sinner. Go to the 10th chapter of Acts, and read verses 43-46: "To him gave all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, (while he was speaking these words,) the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the girt of the Holy Ghost. For they heard them speak with tongues, and magnify God." All this, and yet they were not baptized! But, "Then answered Peter, Can any man forbid water, that these should not be baptized, *which have received the Holy Ghost as well as we?*" Now, you must admit, either that "these persons" received the Holy Ghost before they were pardoned, or that they were pardoned before they were baptized. Which will you take? You must admit also that Cornelius prayed and gave alms before he was immersed, and that his prayers and alms were *accepted.* (See Acts 10: 40) Don't try to read the Scriptures through Alexander Campbell's spectacles.

You think that all who hear the gospel, believe it, and obey the commands, (what commands do you mean?) will be saved; but you think the gospel was not fully preached until Christ rose from the dead, "because the Bible was not finished before." How were the people saved before the resurrection of Jesus? and how much, if any, did they have of the gospel? What is the gospel? Is it not the good news that God has matured a plan by which he can and will save sinners in strict harmony with all the perfections of his nature? And was not this plan put in types—pictures—for the temple service, and held continually before the eyes of the people up to the coming of Jesus, who then preached it himself to the people, and commissioned the apostles to preach it after him. "Repentance towards God and faith in our Lord Jesus Christ," brought pardon to sinners before the resurrection, and the same will bring it now.

Jesus said, "*This is the work of God, that ye believe on him whom he hath sent.*" "He that believeth on the Son hath life." But this belief carries all the affections of the heart with it; it is the belief of the heart, and not merely the assent of the mind. "*He that loveth is born of God, and knoweth God; for God is love.*" Paul declares that if we give all our goods to feed the poor, and our bodies to be burned, and have not charity—which is admitted to mean love—we are as sounding brass and tinkling cymbal.

Now, I want you to tell me how are we to believe the gospel? Are we to credit it as true on such evidence as we find written in its favor, just as we do any fact in nature? Can we believe the gospel with the natural ability we have to believe the common statements of historians? We require no supernatural help to believe the common statements of men. Can we also believe the gospel without the aid of the Spirit to prepare the heart for the entrance of light and truth? Lydia, it seems, could not. "The Lord opened her heart so that she attended to the things spoken by Paul." The Lord must do this for us all, or we will believe to no purpose. "The natural man receiveth not the things of the Spirit, for they are foolishness unto him; neither can he know them; for they are spiritually discerned." That belief of the gospel from which the Holy Spirit is excluded as unnecessary, is not the belief that will save sinners—it is not known in the New Testament as faith.

You seem to think that obedience to all the commands of Jesus is essential to salvation. You say, "All the commands are *essential.*" Essential to what? If obedience to all the commands is essential, what sort of obedience must it be—perfect or imperfect obedience? Salvation by obedience is salvation by the moral law, and the law requires *perfect* obedience. Do you render it? We must be saved either by perfect obedience—works—entirely, or by grace entirely. Paul says, *by grace.*

B. F. KING.

To deny that God has changed the conditions of pardon, is to betray great ignorance of the Bible. In the days of Moses the condition of forgiveness was as follows:

"If a soul sin, and commit a trespass against the Lord, and lie unto his neighbor in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbor; or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein: then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the last thing which he found, or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass offering. And he shall bring his trespass offering unto the Lord, a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: and the priest shall make an atonement for him before the Lord: and it shall be forgiven him for anything of all that he hath done in trespassing therein." Lev. 6: 2-7.

These are not the conditions of forgiveness now. The conditions of forgiveness of different sins in the days of Moses differed. There were certain conditions for forgiveness for sins of ignorance. Levit. 4: 2. That of the sin of knowledge as above.

The principles on which forgiveness is based have been the same in all ages—a trust in God that leads to obedience to God. But the conditions are the specific requirements to which obedience must be rendered. These have differed in different ages.

If the writer means by two systems of salvation, requirement of obedience to two different classes of commands, it is certainly true that God has had two systems of salvation. In the sense that there was one general principle or system on which God has dealt with the human family,

but under this system he has made different requirements as conditions, he has had but one system.

Paul contrasting the righteousness which came through the law with that which is of faith (Rom. 16: 5) quotes Moses as saying, "The man that doeth these things shall live by them." But he plainly declares there was a righteousness—a plan of justification through the law, another through faith. Both were established by God, the leading idea in one was the doing the things contained in the law, the leading idea in the other was faith in God. But faith involved obedience to the law of Christ, the leading pervading principle of which was faith. The mistake the writer of the above makes, is, when God, Christ or the Holy Spirit predicates salvation of faith, he interprets it to mean faith separated from the obedience to which faith leads, by which it is perfected, whereas the Scriptures never speak of faith separated from obedience except to condemn and reprobate it.

Now we affirm that God never justified or pardoned any man in any age, or in any dispensation, on condition of faith separated from obedience to conditions laid down. Abraham's faith was the means of his justification, but it was only when that faith had embodied itself in obedience to God. Hence James says, "Abraham was justified by works, and not by faith only." We affirm that in every instance in which faith is referred to as justifying, it is a faith that has embodied itself in action.

Take the quotation made, John 3: 16: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Here everlasting life is promised to every believer, says the writer. Does he mean to say it is promised to every one who simply or only believes, but does not obey, or to the belief before obedience? If so, read a few verses more: "God sent not his Son into the world to condemn the world, but that the world through him might be saved." Here the saving is through Christ. If so, entering in or going through Christ is included in the faith that brings "everlasting life." The next verse declares, "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." Thus it is plainly declared that the condemnation of unbelief is that it brings forth evil deeds. Those evil deeds were acts of disobedience to God. On the other hand he says, "But he that doeth truth cometh to the light, that they may be manifest, that they are wrought in God." Showing that faith is the medium of justification by bringing them to do the truth or to obey God. When we obey God, our works are wrought in God.

Next is quoted Romans 5: 1, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Quoting the whole sentence, it shows the apostles had entered into a state of grace or favor with God, and that faith was a means of access into this state of grace. "To them gave he power to become the sons of God, even to those that believe on his name." Again, Gal. 3: 26, "We are all the children of God through faith in God. For as many of you as have been baptized into Christ have put him on." Each of these passages declares plainly how faith gives access into this grace, by giving them power to become the sons of God, by teaching them to embody that faith in obedience, so by being baptized into Christ.

Paul, in this passage to Galatians, explains precisely how faith makes us children of God, by leading us to be baptized into Christ, so putting him on. Faith never makes a man a child of God unless it leads him to be baptized into Christ, and so put on Christ. No one is a child of God out of Christ. But the sixth chapter of Romans is a continuation of the same subject contained in the fifth. In the sixth Paul explains how this faith justifies: "Know ye not that so many of us as were baptized into Christ, were baptized into his death." Faith leads us to be baptized into him, to be buried into him, to be planted with him. Again, "Ye have obeyed from the heart the form of doctrine delivered you, being then (or thereby) made free from sin." "By grace are ye saved through faith, that not of yourselves, it is the gift of God; not of works lest any should boast. For ye are his workmanship created in Christ Jesus unto good works, which he hath ordained that we should walk in them," "*and therefore not of baptism which is a work.*"

What works allow boasting? Not God's, but man's. What are God's works? The works God has ordained. What are man's works? The works man invents or ordains. Is baptism a work of God, or man? When done in obedience to God by those to whom God commanded, it is a work of God. Just as faith is a work of God, just as repentance is a work of God. Does bowing to God's authority, being led by God, walking in God's works allow room for boasting? Does it bring condemnation? He is an infidel and a blasphemer that so affirms. Then does believing in God, repenting toward God, being buried out of self into God allow boasting? But man's inventions and devices, if they save, allow boasting. Is baptism ever called a work by the Holy Spirit? Is the burial of the dead body ever called a work of the man buried, by sensible people? Baptism is placed in contrast with the works of self-righteousness which we do. Titus 3: 5: "Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and the renewing of the Holy Spirit." Then if the Spirit of God never called baptism a work, and sensible people never call a burial a work of the man buried, how can a man that is led by the Spirit, or a sensible man, call a burial in baptism a work of man that allows boasting?

"*Through his name* whosoever believeth in him shall receive remission of sins." *Through his name* the believer received remission of sins. How did the believer come into his name? Matt. 27: 19. "Go teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." "As many as have been baptized into Christ have put him on." Gal. 3: 27. The believing leads to remission of sins by causing them to be baptized into Christ.

He does not think Peter intended to make baptism a condition of pardon on day of Pentecost. The extraordinary gift of the Holy Spirit may be possessed before baptism; of course that gift was not bestowed on an unpardoned sinner. It was bestowed on Baalam. Numbers 22. Was he not an unpardoned sinner? The power to work miracles was bestowed on Judas Iscariot. Matt. 10: 1. Was he an unpardoned sinner? Yet I believe he gave it to this house of Cornelius because he saw they would embody their faith in obedience. But it was to these people that he said, "*Through his name* whosoever believeth in him shall receive remission of sins." He commanded them to be baptized in the name of the Lord. That in his name they might receive remission of sins, that comes through believing.

Peter, in giving an account of this conversion, says, "The angel told Cornelius that Peter would tell him words whereby he and his house should be saved." It does not take Alexander Campbell's spectacles, but a faith in just what God says, to show that Cornelius, although his prayers were heard, his alms had come up for a memorial before God, was yet unsaved, and the words Peter spoke to him would be the means of his salvation. The words were, "*Through his name* whosoever believeth in him shall be saved." "Be baptized *in the name* of the Lord." It takes the spectacles of unbelief in God and his word to doubt that faith made him a child of God by leading him to be baptized in the name of Christ. So this example, when we take all that God said about it, plainly shows that Peter meant exactly what he said on the day of Pentecost. He did not say one thing and mean another. He said, "Be baptized, every one of you in the name of Christ, for the remission of sins." "To believe in him whom God hath sent, is the work of God." But man does that work. God ordains it, man does the work. Man is more active in believing than in being baptized. Believe, repent, are both active; be baptized is passive, is to let something be done to you. "Work out your own salvation, with fear and trembling, for it is God that worketh in you to will and to do of his own good pleasure." When we, with fear and trembling, do what God tells us to do, in order to salvation, it is God working in and through us. Just as when David slung the stone that smote Goliath, it was God that delivered him into his hand. Had he used the armor of Saul and conquered in it, it would not have been God who delivered him into his hand. For God only works in and through us, when we with fear and trembling work out our own salvation by doing his commandments.

So when man seeks salvation in any other way than God commands, he seeks salvation through works that allow boasting, and salvation never comes in that way. When he seeks salvation by humbly walking in the ways and works ordained by God, there is no room for boasting. It is God working in us to will and to do of his own good pleasure. "When ye have done all those things that were commanded you, say, We are unprofitable servants: we have done that which it was our duty to do." Luke 17: 10.

"We are to believe God with the heart," most certainly. "This is the love of God, that ye keep his commandments." No man loves God who fails to do his commandments. The test—heaven's test as to whether we love God or not, is that we do his commandments. He deceives himself who thinks he loves God, yet refuses to be baptized and become a member of God's church. "He that saith I know him, and keepeth not his commandments, is a liar and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected, hereby know we that we are in him.' The law of God is not perfected in any man save through that man keeping the word of God, and in no other way can we know that we are in him.

Man believes "the things written in this book," and so believes "that he may have eternal life." John 20: 30. "Faith comes by hearing, hearing by the word of God." "When they heard this they were pricked in their heart." Acts 2: 37. "When they believed Philip preaching the things

concerning the kingdom of God, and the name of Jesus Christ, they were baptized." Acts 8: 12. The Lord opened Lydia's heart by preaching to her the word of God.

The trouble in all these matters, is men separate what God has joined together. In all God's dealings with man there is not a single example in the Bible of God's recognizing or blessing faith until it was embodied in acts of honor to God. Baptism then is a sham and a mockery unless it be the embodiment and expression of faith. But faith, unembodied by acts of obedience, which is faith alone, has never been approved or blessed of God. We challenge the production of a single instance in the Bible in which faith that has never found expression in action, has been recognized and blessed of him. Baptism as the expression, the embodiment of faith, puts us into Christ, into his name, and in him alone the blessings of forgiveness and sonship are enjoyed.

God, in all ages, has blessed through faith that leads to obedience. These acts of obedience are conditions of forgiveness. While the general principle remains ever the same, the specific requirements or conditions have been changed, with different dispensations.

We are saved by grace entirely, but it is a grace that is appropriated through obedience—the obedience of faith. What we in our weakness and infirmity lack of yielding in perfect obedience, Jesus Christ our propitiator renders for us. When we are in him, when we have put him on, he becomes our garment of righteousness; without putting him on as our righteousness, we must appear in our own rags and filthiness. "As many of you as have been baptized in Christ, have put him on." D. L.

ITEMS AND PERSONALS.

Bro. Lipscomb preached for Bro. Lin Cave on Lord's day, February 1st, at least preached to his congregation.

There will be preaching next Lord's day in the new church house in North Nashville. D. Lipscomb will occupy the pulpit.

Notice the advertisement of WHARTON & Co., Druggists and Prescriptionists. If you want anything in their line, the Bros. Wharton will do you right.

Bro. W. W. Brittain, of Estill Springs, called to see us last week, and encouraged us in our work by showing his appreciation of the ADVOCATE in various ways.

The children will please not forget Uncle Minor's proposition. This is a rare chance. Several of the children have claimed his picture. It will certainly be a treat!

WEIL, CONNELL, WINTER & Co. appear in this paper with an advertisement. These men promise to wholesale you dry goods as cheap as anybody. Examine their stock.

Bro. F. D. Srygley gave our office a pleasant call one day last week. We were glad to see him and learn that his health was still improving. He was on his way to Louisville.

Bro. C. A. Cooke has not been employed to preach at Gallatin, as announced last week. We were wrongly informed. They still desire to correspond with preachers who desire to locate.

In a discussion between Dr. Griffin, of the *Missionary Baptist*, and J. M. Robertson, editor of the *Baptist Reflector*, on remission of sins, Griffin contends that inspired testimony is not essential to establish Baptist doctrine, and that Mr. Robertson would not be willing to subject it to that test. Robertson says, "salvation is *conditional* on *no act*, *spirit*, or *state* of the creature."

We take pleasure in calling the attention of our readers to the advertisement of BETHANY COLLEGE. This institution ranks among the first of our country, and is worthy a liberal patronage.

The office editor went out to his old home at Columbia last Saturday night. Bro. H. F. Williams went with us. He preached a fine sermon on Lord's day. Subject of discourse, "The Church and its Work."

A brother writes: "We are trying to keep up a *Sabbath*-school." We guess he will be likely to fail, as most people will be at work on that day. Brethren, will you continue to disgrace the Lord's day by calling it the Sabbath?

In this issue appears an advertisement of B. H. COOKE & Co., Wholesale Clothiers, on the square. This is one of the most reliable firms in the city, and you will find it to your interest to give them a call, if you need anything in their line.

WILLIAM CUNNINGHAM, SON & Co. begin an advertisement in this week's paper. They are energetic business men, and alive to the interest of their customers. When you call to see them, tell them you saw their advertisement in the GOSPEL ADVOCATE.

Sister McMullen sends the following: "On Thursday, January 29, Bro. Shepherd performed the marriage ceremony between Bettie Dennis, of this (Huntsville, Ala.,) city, and Mr. Anthony Linder, of Florence, Ala. We lose in sister Bettie one of our most faithful members. The little band will greatly miss her."

Bro. H. F. Williams has the general agency for the ADVOCATE in Tennessee. He will travel in its interest and solicit names. We trust the brethren will give him large lists wherever he goes. We mean to run the circulation up considerably this year. Bro. A. B. Herring is agent for the ADVOCATE in Georgia. With such men as Bros. Williams and Herring at work in the field, we expect many names to be sent in.

We are receiving many encouraging reports concerning the ADVOCATE. We give only one out of the many. Bro. E. A. Elam says: "We hear many encouraging remarks about the ADVOCATE. 'The last number is hard to beat,' (the number referred to is January the 28th,) has been said by more than one. For one, I am always glad to hear of new subscribers. I frequently want to say amen to some articles loud enough for all the readers to hear."

Enclosed with a letter, sister McMullen, of Huntsville, Ala., sends us a short notice of the murderous assault made upon Bro. P. E. Cartwright, of that place. He was struck a severe blow on the head and an attempt made to rob him, but he foiled the villains by his courage and desperation. Bro. Cartwright is slowly improving. He is a noble stay to the little band in Huntsville. Bro. Cartwright has our sympathies, and we hope he will soon be entirely recovered.

A certain Bro. writes: "I see in the ADVOCATE that Bro. Harding is offering to send the GOSPEL ADVOCATE to brethren who are not able to pay." * * * He goes on to say a good preaching brother wants it very much but is not able to pay for it. "He preaches wherever they want him, and says he wants nothing but their attendance." The brother who writes wants Bro Harding to give the poor preacher the ADVOCATE. They would better ask Bro. Harding to give it to the churches where the preacher labors. Listen to him preach all the time, for nothing, and when he wants a paper to read, want another poor preacher to give it to him. They would better listen awhile to the preaching of Paul, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." Now ye Philippians know also that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning *giving* and *receiving*, but ye only. For even in Thessalonica ye sent once and again unto my necessity." The preacher who labors for a church for nothing that is able to pay, sins both against himself and the congregation. "Shake off the dust of your feet against them," and go preach the gospel to the poor.

Bro. J. M. Kidwill writes: "My father fell asleep in Jesus, last Friday night. He had just entered into his seventy-fifth year, and has been a consistent member of the church of Christ a little more than half a century. His labor is ended, and while we weep over his death, we have a well-grounded hope that he has entered into that rest that remains for the people of God." We extend our heart-felt sympathies to Bro. Kidwill and the bereaved ones. We hope some one will prepare a suitable obituary for the ADVOCATE.

E. A. Elam writes: "Inducing people to obey the gospel is not the only good thing that Bro. F. B. Srygley has done during his stay of two years in our county. He has, in some way, persuaded Miss Mary Hubbard to leave her parental root and try with him henceforth the realities of wedded life. He and Miss Mary, and also Mr. J. F. Kinney and Miss Minnie Hubbard, sister to Miss Mary, under the same ceremony, performed by the writer, were married on the 26th of January, 11 o'clock, at church, Bellwood, Tenn. These gentlemen have reasons to be proud of their success. After a short trip to New Orleans and a visit to his parents in Alabama, Bro. Srygley and lady expect to return to Wilson. The other happy pair return from New Orleans to their home in Smith county."

We have been for three weeks afflicted with a very severe cold and cough. The cough seems to be very deeply seated, and very hard to get rid of. Hoarseness is also connected with it, so that for three or four weeks we have not been in condition to preach to profit, without personal injury. And we fear it will be sometime yet before we will entirely recover from it. We are also troubled with rheumatism now, and have had for a number of days. But we hope as the rough winter weather breaks up, we will be able to enter the work of preaching again. But we have never had as much cough and throat trouble as we have had the past fall and the present winter, since we have been preaching. We still hope, however, to be able to work many years yet in the Lord's vineyard.—[E. G. S.

Bro. Andrew Perry writes: "From a card received a few days ago, I learn Rural Hill congregation, Giles county, is doing a good work. In addition to employing Bro. Williams to preach one fourth his time, they are having Bro. Warden to visit among the membership to stir them to new activity and spiritual life. They are also raising a fund for the poor. Let other churches 'go and do likewise.' In contrast with this I know a congregation having a nominal membership of one hundred and fifty members, the membership clear of debt, and with a capital of fifty thousand dollars, yet they meet only once a month, have an empty treasury and are largely destitute of good works. Brethren, 'ye cannot serve God and mammon.' In a paper from my former town, I notice the young sisters there gave a 'swiss supper' for the benefit of the church. Such a course by that church is enough to cause sorrow in heaven."

TEXAS WORK AND WORKERS.

This Department is conducted by JOHN T. POE, Longview, Texas, to whom all correspondence intended for these columns should be addressed.

PRO OR CON.

The Reformation of the nineteenth century is now no longer an uncertain movement. It is known and felt as a power among all religionists. Although some still treat it with scorn, and refuse to recognize its claims, it is still a fact that no reformation, in the history of the church, has ever exercised one half the influence over the hearts and minds of professing Christians, as the present. It exercises a powerful influence upon all. It drives either to, or from the Bible. We are driving and forcing all religionists to take firm ground for or against the Bible. Our teachings are silently and quietly influencing, shaping and directing in greater or less degree, all theology of the day. This fact is easily discovered, by comparing the present teaching of the various religious denominations with their own teaching a few years ago. They are coming slowly towards the Bible—the source of all true religious light. Occasionally one who has taken no pains to inform himself, either as to the true teaching of Scripture, or as to what we teach, has concluded that because we hold and teach certain things that therefore the things taught must be wrong without consulting the Bible to see whether we are right, and measuring us by himself only, he concludes we ought to be exterminated and forthwith he begins to hurl his anathemas. He takes the other *extreme*, as he would call it,—that is, he goes the other way. He, of course, is driven *from* the Bible. For all we ask of him or any one else is, that they shall take the Bible as an all-sufficient rule of faith and action. Others gradually incorporate our teaching with theirs, and in doctrine are *almost* the same. Thus the current reformation is drawing men to the Bible, or driving them away. Our position allows of no half way ground. Men must be either the friends of Jesus or his enemies; either accept the Bible or reject it. If accepted, it must be done in whole. If rejected in part, reject it in all. We are forcing this position. The expedients, and plans, and schemes gotten up by men, are now too numerous and too stale to affect the masses much longer. It is now necessary to return to the teaching of inspiration for instructions in everything religious. The great difficulty now is, to awaken men out of the lethargy into which they have fallen under the false teaching of the past. Once awake they will hear the truth, and the truth will make them free. Men may talk as they please, but the reformation of the nineteenth century is shaping the theology and religion of the next century. It must be a complete return to the Bible with all its teaching, and nothing more nor less than this; or it must be bold and defiant infidelity. Neutral ground cannot long be maintained here, but men will soon be forced to array themselves on one side or the other.

"Dust thou art, and unto dust shalt thou return," is written of all mortality. Yes, our father was tempted. He yielded, and yielding was sin. Hence, "the sting of death" which chilled the spirit of our well beloved brother, David Burford, out of his earthly house on the morning of the 4th of January, 1885. But it was not written of the spirit, for the "spirit shall return unto God who gave it." No man has ever died for his own sin. The reckless, yielding hand of father Adam brought the heavy hammer of death upon all flesh. The stream cannot rise higher than its source. Hence "death hath passed upon all." But the spirit came from God, therefore was pure and sinless. Hence Jesus saith of the children who had not yielded to the tempter, "of such is the kingdom of heaven." To those who had grown up, wandered off and returned to God again, (who raised Jesus up from the dead,) by faith in him, he saith, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being born again, not of corruptible seed, but incorruptible, by the word of God which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away, but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." Brother David Burford obeyed the gospel call, submitted to the Christian's king and walked by faith to the end of his journey here below.

What an injustice to feeble mortality by death's chilly hand inflicted! That wrong shall be, *can only be* righted in the resurrection of these helpless bodies from the grave. "Then shall be brought to pass the saying that is written, "Death is swallowed up in victory," and by the power of the eternal Spirit of our God who raised Jesus again from the dead, shall these mortal, corrupted bodies come out of their graves immortal, incorruptible. So death shall lose its sting, the grave its victory. "Thanks be to God" for the hope of such a "victory through our Lord Jesus Christ." The God of all grace give comfort to the loving, faithful wife who misses him so much, and direct her in bringing the sweet little girl and two little boys up in honor to her, and glory to the God and Father of our spirits. R. W. OFFICER.

Paul speaks of some as having "Put on the new man, * * * put on as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another if any man have a quarrel against any; even as Christ forgave you, so also do you. And above all these things put on charity, (love) which is the bond of perfectness. And let the peace of God rule in your hearts, to the which you are called in one body; and be you thankful. Let the word of God dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Brethren, we are entering into a new year, let us, one and all, try and follow closely the above admonition. This year may be to many of us our last on earth.—[W. S. D.

The apostle Paul writing to the church at Philippi addresses them as "saints in Christ, dearly beloved and longed for." These brethren he tells them, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." We commend the above Scripture to the careful reading of some of our scribes, and before they write and publish hard and derogatory pieces about a brother to think of the above verse. Does it look very saint like, or very lovely and honest, or true, or pure, in one brother to defame the good name of another.—[W. S. D.

DEAR BRO. POE: The church here has promised to support me this year for one half of my time, and send me out evangelizing the other half. I begin the year's work out of debt. There was not room in our house last Lord's day for the Sunday-school. Bro. Lev Hamilton is our superintendent. The church house is going up at Honey Grove. The young man (Bro Jackson) who has been preaching in the Indian Territory reports two baptized last Lord's day. I am requested to meet with the Choctaw Indians at their next council, and preach for them at night during their session, which will continue one month or six weeks. I will do so, D. V. James M. Biard says he is going to chop cotton this year. It is not right for such talent to be out of the pulpit. Bro. Smith is doing a good work in Clarksville and Red River County. John Denton's preaching is telling for good in this county.—[R. W. Officer, Paris, Texas.

CORRESPONDENCE.

We have just read, with much interest, Bro. Wilmeth's account of his stewardship for last year. He lays before us a year filled with work. He rejoices us by the favorable report he gives of the progress of the gospel in his State. As Paul would stimulate the Corinthians to greater liberality by speaking to them of the liberality of the Macedonians, so as we read of such efforts for the triumph of the truth, we feel stimulated to strive more earnestly to fill our lives with good and close the years with duty done.

We are impressed with the descriptive terms used in speaking of various brethren who visited Texas in 1884. We have met with some, and read after most of these brethren. He mentions "J. S. Sweeney, stalwart and strong in argument; J. W. McGarvey, modest, but masterly in matter and manner; C. C. Cline, charming and cheeky; J. Harding, happy and hard to be discouraged; W. F. Black, both bold and beseeching; T. F. Campbell, calm, clear and convincing; F. G. Allen, able, astute and argumentative; and last, but not least, David Lipscomb, learned in the truth and loyal to the Lord." These terms not only begin with the first letter of the man's name to whom they are applied, but well describe the man so far as we can judge.

Elijah ascending to heaven in the chariot of fire let fall his girdle on Elisha. Could we young men receive, as it were, the girdle and descriptive terms of any one brother mentioned above, which would we choose? One would not be offended to be called a Sweeney, a Campbell, or an Allen. It is a joyful accomplishment to be able to lead a congregation in the songs of Zion. It is no mean compliment to say one is "broad in views and brotherly in feeling," or "bold and beseeching." "Hard to be discouraged" is a good qualification so long as one is on the right track. How many would like to be "modest but masterly in manner and matter?" No little good is it that such men as brother McGarvey do. Above all, however, we should like to be called "learned in the truth and loyal to the Lord," devoted to the maintainance of God's law, disposed to uphold his authority, faithful to his government. Of course Bro. Wilmeth does not mean these other brethren are disloyal to the Lord. We like to read the lives of Elijah, Elisha, Samuel, David, Josiah, Hezekiah, Jehoiada, Ezra and Nehemiah, because of their loyalty to the Lord. There are departures and innovations now. The faith which was once delivered unto the saints must yet be contended for, and earnestly too. The one gospel, God's power unto salvation, must be self-sacrificingly preached, and if people do not obey it they must be punished from the presence of the Lord and the glory of his power. 2 Thes. 1: 7–9. There is still the one form of doctrine which was delivered by the apostles to be heartily obeyed in order to remission of sins. Rom. 6: 16–17. It is still necessary to hold fast to the form of sound words, (2 Tim. 1: 13,) and speak as the oracles of God. 1 Peter 4: 11. There is a fixed day for the assembling together of the children of God, and a divinely appointed order of worship to be maintained. The unity of the Spirit should still be kept in the bond of peace. There is one body, one Spirit, one hope, one Lord, one faith, one baptism, one God, the Father of all his children. Christ is head over all things to the church, this one body, and there is under him a divine form of government to be upheld. God has a right to say *what* people must do, and *how* they must do it in order to obey him and be saved. There is still a sober, righteous, godly life to be lived and preached. God's people are yet a purchased possession, a royal priesthood, a holy nation, a peculiar people zealous of good works. Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. 1 Sam. 15: 23. Let us be loyal to the Lord.

Lebanon, Tenn. E. A. ELAM.

I find these two truths a stay to my soul, the efficiency of the atonement, and the stability of the promise. Just now this seems my all, and enables me to look up to God as my father, although I am his sorrowing child; for as I think of my sins and sinfulness, it almost seems as if I must sorrow even in the land where sorrows shall be no more known.—*Evans.*

S. A. HANDLY. J. S. REEVES. A. W. SOUTHWORTH. R. F. MORGAN. G. M. NEELY.

Handly, Reeves & Co.,

-Importers and Jobbers of-

DRY GOODS AND NOTIONS,

Nos. 60 and 61 Public Square,

Nashville, - - - Tennessee.

B. H. COOKE. W. B. DOWELL. J. B. CRUTCHER.

B. H. Cooke & Co.,

-Wholesale Dealers in-

MEN'S, YOUTHS' AND BOYS' CLOTHING,

No. 4 Publishing House Block, Nashville, Tenn.

We are now offering an attractive line of these goods at popular prices, and we especially invite a careful inspection of this stock by the merchants visiting this market. These goods are nearly all new, and low prices will be the rule, not an exception. Orders carefully filled. B. H. COOKE & CO.

H. HARLEY. W. Y. HART. W. H. COX. H. E. HART.

Harley, Hart & Co.,

Manufacturers and Dealers in

Ranges, Stoves, Tinware,

Queensware, Glassware,

House-Furnishing Goods, Etc.

77-79 Broad St., - - Nashville, Tenn.

Geo. E. Cooper & Co.,

Manufacturers and Dealers in

Tinware, STOVES, Furnaces,

House-Furnishing Goods.

Tin and Slate Roofing and Galvanized Iron Cornice Work a Specialty.

Also our **Patent Chimney Top** for smoky chimneys has no equal. Write for prices.

GEO. E. COOPER & CO.,

22 North Market Street,

NASHVILLE, - - TENN.

F. A. BADGER,

DENTIST.

OFFICE:

Odd-Fellows' Temple,

Cor. Church and High Street,

Nashville, - - Tennessee.

IT PAYS to sell our Rubber Stamps. *Free* catalogue to agents. FOLJAMBE & CO., Cleveland, Ohio.

WM. CUNNINGHAM, SON & CO.,

-Wholesale-

GROCERS, COTTON FACTORS,

And Commission Merchants.

97 Broad St, - NASHVILLE, TENN.

Wharton & Co.,

Druggists and Prescriptionists.

Fine Soda Water, Mineral Waters, Etc.

Corner College and Union Sts.,

Nashville, - - Tenn.

CHAS. F. SHARPE. W. L. HORN.

SHARPE & HORN,

Real Estate and Coal Agents,

No. 1 Second Floor Burns Block,

Public Square, - NASHVILLE, TENN.

Buy, Sell and Negotiate Loans.

Special Attention Given to the Collection of Rents.

GEN'L AGENTS FOR PEACOCK COAL.

Dissolution.

This is to notify our customers. and the public generally, tha the firm of DODD BROS., doing a Dry Goods business at 103 Union St, Nashville Tenn., has this day, by mutual consent, been dissolved, W. H. Dodd retiring to engage in other business, and S. L. Dodd will continue to keep a complete line of DRY GOODS AND NOTIONS at the old stand of Dodd Bros. Thanking all for past favors, we ask a liberal portion of your patronage in the future for S. L. Dodd.

DODD BROS.

AMERICAN NATIONAL BANK.

CASH CAPITAL, - - - - *$1,000,000.*

Board of Directors.

E. W. Cole,	John M. Lea,	A. W. Harris,	John Woodard
John G. Houston,	J. Kirkman,	M. Burns,	J. A. Pigue,
J. F. Demoville,	Rev. Dr. R. A. Young,	T. A. Atchison,	C. E. Hillman.
John Orr,	V. L. Kirkman,	W. G. Bush,	W. W Berry,
Byrd Douglass, Jr.,	R. L. Weakley,	W. H. Jackson,	Wm. Porter,
			Edgar Jones.

This Bank has united with it the **THIRD NATIONAL BANK** of this city, and has increased its Capital Stock to **$1,000,000** With increased facilities in every particular, it can confidendently assert that it will offer superior advantages in all departments of Banking to its patrons and friends.

JOHN KIRKMAN, President, EDGAR JONES, Vice-President,
A. W. HARRIS, Cashier. JOHN M. LEA, Vice-President.
E. W. COLE, Chairman Executive Committee

P. A. SHELTON,

DEALER IN

STAPLE AND FANCY GROCERIES,

Flour, Bacon, Lard, Tobacco and Cigars, Country Produce, Queensware, Glassware, Tinware, Lamps and Trimmings.

No. 96 BROAD STREET, - (Second door from College,) - NASHVILLE, TENN.

Special Attention Given to Filling Orders.

SOLE AGENT FOR "RINGLEADER" FLOUR.

S. B. HOGAN. J. S. HOPKINS.

HOGAN & HOPKINS,

Dealers in Custom-Made

BOOTS & SHOES,

We sell the very best makes of Boots and Shoes, and endeavor to make the prices so that no one can possibly sell cheaper than we do.

20 Public Square, - - - Nashville, Tennessee.

SALESMEN.—Sam. R. Hopkins L. D. Simmons, William Mayes,

Dudley Bros. & Lipscomb,

—Wholesale—

HARDWARE, GUNS, CUTLERY AND IMPLEMENTS,

Hoes, Rakes, Axes,

Chains, Hames, Collars, Bridles, Singletrees, Steel Shapes, all Seasonable Goods, in Endless Variety, and at Lowest Prices.

GENERAL AGENTS FOR

Syracuse Side-hill Plows, Thos. Meikle's Steel Cast Plows, Case's Racine Chilled Plows, Celebrated Mitchell Wagons, Buffalo Standard Scales, Winchester Repeating Rifles.

Full Stock of Plain and Barbed Fence Wire.

DUDLEY BROS. & LIPSCOMB,

84-86 Broad St., - - - Nashville, Tenn.

PASCHALL, FALL & CO.,

WHOLESALE

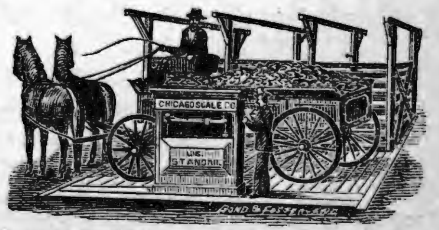
HARDWARE, CUTLERY, IRON, WAGON MATERIAL, ETC.

Fishing Tackle.

Nos. 57, 59 and 61 South Market St.,

NASHVILLE, TENNESSEE.

Our Prices are Very Low.



Agents for Chicago Scale Co.'s Platform and Wagon Scales.

THE GOSPEL ADVOCATE.

NASHVILLE, TENN., FEBRUARY 11, 1885.

CONTENTS:

Another Year 81
Is Salvation Conditional, or Unconditional 81, 82
Items and Personals 83
Correspondence 84
A Reply to "Individual Evangelism," 86
Notice 86
Queries 87
Obituaries 88
Individual Evangelism 90
News of the Week 91
Cullings and Comments 95

TEXAS WORK AND WORKERS.

Pro or Con 84

HOME READING.

The Baby 92
The Half-Hour Club of Happy Girls 92
How to get to Sleep 92
Another Chance 92

A REPLY TO "INDIVIDUAL EVANGELISM."

At another place in this issue the reader may find an article from Bro. J. B. Jones headed "Individual Evangelism." Please read it carefully before considering my reply. Here is Bro Jones' rule for spreading the gospel: "The rule ought to be the church, as the pillar and support of truth, preaching through men chosen and sent out and sustained by her as her mouth-pieces. When they preach, she preaches. What they bind, she binds and Christ binds. What they pardon, the church and Jesus pardons."

A most remarkable rule indeed! If Bro. Jones' soul's salvation depended upon it he could not find a single man operating under this rule in Bible times, nor is there such a rule in the holy book.

If Bro. Jones wants an example of my way of working—that is, of the way that I am advocating—he can find any number of them. A number of them have been already mentioned; I now give him one more. The eloquent and powerful Apollos, having been instructed in the way of the Lord, came to Ephesus, and "spake and taught carefully the things concerning Jesus, knowing only the baptism of John." When Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God more carefully. Apollos then determined in his own mind to go over into Achaia; so the Ephesian brethren wrote to the disciples of that region to receive him: when he was come, he did excellent work as a preacher of the gospel: "for he powerfully confuted the Jews, publicly, showing by the Scriptures that Jesus was the Christ."

Here was an efficient and powerful evangelist, going to and fro preaching the gospel, as God opened up the way, without being sent or sustained by any congregation. This case is like every other one in the New Testament in this particular, namely, the evangelist was not sent and sustained by a church or any other body of men. True the churches, doubtless, had fellowship with him in the work by ministering to his wants, but this was at their own discretion, and invariably without a contract. This is the "Individual Evangelism" that I favor. Says Bro. Jones, "H. holds that the preacher is sent by Christ under the commission apart from the church." He is very much mistaken; I hold no such thing. Christ is the head of the body; the evangelist as well as every other Christian is a member of the body. Now the question is, What is the will of the Head concerning this number? If it is his will for the evangelist to be sent and sustained by the congregation he has never made it known, and it will never be found out until the judgment day. That it is his will that the evangelist shall go, looking to himself, the great head, without waiting to be sent and supported by a church, or any other society, is abundantly demonstrated by the teaching of inspired men and their co-workers. It is right also for Christians and congregations to have partnership in this work by supplying the wants of such men. The evangelists, however, should look to the Lord for their supplies and not to his messengers; and the churches, if they follow New Testament examples, will give to those who are doing the work, without contract or agreement specifying so much pay for so much preaching. The evangelist works under the Head; the Head will move other members to care for the evangelist; that is his business and he will certainly do it in his own way, but he will do it most effectually.

I have no fault to find with the "Rev. W. T. Moore M. A.," or with any other good thing that has been done; but it is proper and right to find fault with the evil. As to the Cornelison affair it has nothing to do with our controversy; I am not thoroughly informed concerning it and have no great desire to be.

Before leaving Bro. Jones' rule I desire to call attention to a startling doctrine in it, a doctrine I thought no man outside the Roman Catholic church would teach; indeed it would be strong meat even for an adhereant of his "Holiness the Pope." In speaking about evangelists and the church, Bro. Jones says: "When they preach, she preaches. When they bind, she binds and Christ binds. What they pardon, the church and Jesus pardons."

"What a dreadful doctrine! Surely Bro. Jones must have been napping when he wrote that. This rule gives the power to bind and loose, and to forgive sins to every evangelist sent forth by a congregation. What a terrible tendency there is among us to elevate a priestly caste over the body, and to give them power over their brethren? The Lord deliver us from the kingdom of the clergy. The apostles had power to bind and loose, and we are bound by the things that are written.

Concerning the Plum Street Church of Detroit, let me remark it is worthy of Bro. Jones' congratulations. Its success has been remarkable. Bro. Jones is mistaken in supposing its success is due to a wealthy elder who is able and willing to give all his time to the congregation. There is no such man in it now, nor has there ever been. About fifteen years ago the church began operating in a hired hall, with a membership of about thirty—all poor financially. The elders were Alexander Tinn and P. C. Gray. Both of these men were actively engaged in business till age and infirmities prevented. Bro. Tinn (a carpenter died three years ago; Bro. Gray, nearly eighty years of age, remains. Recently the congregation expressed the conviction that Bro. Sauderson has the scriptural qualifications for the bishop's work; and so he was formally requested to act with Bro. Gray as an overseer; this he is now doing. He is actively engaged in business. The church is composed largely of working people. It owns two meeting-houses, has a greater number of children in its Sunday-schools than any other church in Michigan, has a greater number of church workers than any other church in the State, and expends, by a good deal, more money than any other church in the State. Last year about 3,000 dollars were expended. This year the church hopes to do more; the deacons have planned to expend 1200 dollars in erecting a new city mission, 1000 dollars for evangelizing, 800 dollars for Sunday-school work, repairs of buildings, fencing, etc., and besides this the regular collection (which is substance and not shadow) will be taken up every Lord's day for the poor. Last year $172.50 were given to "the Lord's poor." Last year about fifty people were added by baptism to the congregation. The church has never had a great ingathering at a protracted meeting; the additions for the most part have come in at the regular services. I am now in a protracted meeting with this congregation; this is the seventh such series of meetings which I have conducted for it within about four years. The meetings have generally lasted from three to five weeks, and have resulted in from five to twelve baptisms each. My intercourse with the congregation has led me to this conclusion, that the phenomenal success of the congregation is not to be attributed to its having greater talent than other congregations, for I do not think it has; nor to its having greater wealth, for it has not (I know many churches that are far richer); nor to its being better situated, for it has had many grievous and peculiar difficulties to contend with; it has succeeded because it has adhered to New Testament teaching in its worship and work far more closely than any other church that I have met in the States. May the Lord bless it and prosper it till it dots this great city all over with plain, substantial meeting-houses, till it has thousands of members in its fellowship, and tens of thousands of children in its schools, all studying and walking in the right way of the Lord.

The church never hired a pastor, nor did it ever contract with an evangelist to give him so much pay for so much preaching.

J. A. HARDING.

NOTICE.

Sometime since, to get the ADVOCATE before new readers, and so extend our circulation, we proposed that any old subscriber sending three dollars and one new name, would be credited with a year's subscription for both names. Many have availed themselves of the privilege, and placed the ADVOCATE in new families. But some who had rather grumble and find fault, than to work and help others in trying to do good, and who, like the laborers in the vineyard, who, when the Master paid them all that he promised, grumbled because of his own he gave to others as he saw fit—complain that they do not get the paper as cheap as others. Every one has precisely the same chance to get it at reduced price. If they do not, it is their fault. Many who enter into the spirit of the offer, get a new one to pay one dollar and they pay two, or they pay three dollars and give it to some one. Others divide the three dollars between them. It does not work well in another way. It breaks into the clubbing arrangements. There are always some who wait for others to urge and send for them; these, under this proposition, fail to renew. We are sorry that every subscriber did not heartily take hold of the proposition, and secure one other subscriber. If our list had been doubled we could have stood it; otherwise, we lose by it.

In view of these things, we give notice that all are urged to take advantage of the offer, and send in every one a new name, or names, until the first of March. After that time the proposition will be withdrawn, and only the old rates, two dollars per copy, or eleven copies for twenty dollars, 25 per cent. to be retained by a preacher who sends us names and money, will be restored. Our proposition remains open until first of March. We would be glad for all to take advantage of it. Let us have a good report to that time. After that date none will be received except at regular rates.

PUBLISHERS.

QUERIES.

BROTHER LIPSCOMB: If only the lack of faith prevents our anointing the sick with oil, etc., ought we not to try to cultivate our faith up to that point? And if some one who has the faith should call on you to minister in such case, how would you proceed? What kind of oil would you use, and what part of the body would you anoint? I ask these questions in all sincerity, believing if any one I know can answer them, you can.—[H. North, Stephenville, Texas.

I would use olive oil, because it was the oil used in the days of the Savior, for anointing purposes. The part anointed would depend somewhat on the part diseased, but as a general rule would anoint all the vital parts of the body. The head, the chest, the bowels, the limbs of the person sick. When one part of the body is affected as a limb with rheumatism, that limb might be sufficient. I do frequently anoint with oil a rheumatic joint of my own, and find it very efficacious in giving relief. I believe the anointing with oil is recommended by the Savior, because it was used as a curative process, and often the anointing the body with oil, when the functions are not acting normally, will restore that activity. I do not believe that the Spirit meant that every case of disease or sickness would recover under this treatment. It did not propose to counteract the law of mortality. But under this treatment such as are curable would be restored. D. L.

In Acts 2: 38, Peter says: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Please tell us the office or work of the Holy Spirit after baptism; how we are to receive it, and how it works in us. We know that it was sent on the day of Pentecost and at the house of Cornelius for a special purpose. We do not all agree as to its office or work after baptism. Also, have we any authority in the Scriptures for the belief that we shall know each other after the resurrection?—[Antioch Bible Class, Viola, Tenn.

We can know nothing regarding the Holy Spirit beyond what the word of the Lord says about it. And besides, there are some things that the Bible says that are to be believed, but cannot be explained. This is often true in reference to promises. The passage under consideration is a promise, and beyond the plain expression of the words used, it would be hard to explain. It was promised to all that would repent and be baptized then, and we understand it to belong to all such now. As to its office or work, other passages will have to be consulted. And then not very much is learned. Paul says in first Corinthians: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" This was assurance to the Corinthians that the Spirit dwelt in them. But how it dwelt there, and what it did for them, we are not informed. And nothing is gained by guessing at it, or speculating about it. Again Paul says to the Romans: "If the Spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Here we are informed that the Spirit dwelt in the Romans, and that by it, their mortal bodies were to be quickened. He that raised up Jesus from the dead shall *also* quicken your mortal bodies. The word "also," means that it will quicken the bodies of others as it quickened or raised up Jesus. We are told by Peter that Christ was put to death in the flesh, but quickened by the Spirit. Christ was quickened by the Spirit; and Paul says he that did that, will *also* quicken your mortal bodies by his Spirit that dwelleth in you. This tells one thing that the Spirit does, and we understand the passage to have reference to the resurrection from the dead, as it connects the others with that of Christ. These passages teach us therefore, that the Spirit dwells in Christians, and that by it our bodies will be quickened. Beyond this, we have not any further explanations that bear directly upon the subject. There are many other things that the Spirit does, but those things do not enter into the above question.

Recently, in conversation with a Methodist preacher, we were discussing the action of baptism, and in the course of the conversation this minister quoted the following passages from Isaiah and Ezekiel to support his theory of sprinkling and pouring: Isaiah 52: 15: "So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them they shall see; and that which they had not heard they shall consider." Ezekiel 36: 25: "Then will I sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your idols will I cleanse you." These passages he quoted, stating that the prophets referred to the Savior as the administrator of baptism and that this forever settled the mode of baptism as practiced by the apostles or authorized by Jesus Christ. Strange to say this minister also stated that the Scriptures were incomprehensible to the masses of people only as an educated divine interprets for them, in the face of the declaration that the way is so plain that a wayfaring man, though fool, shall not err therein; and yet this preacher stands moderately fair among his brethren in this community. Please explain the above passages through the columns of the ADVOCATE and oblige a brother.—[R. E. McCain, Gadsden, Tenn.

The passage in Isaiah 52, "So shall he sprinkle many nations," is not used with reference to baptism in any sense. Many most excellent scholars tell us that the word rendered sprinkle, may with propriety be rendered *astonish*, "So shall he astonish many nations." This agrees very well with the context, that "Kings shall shut their mouths at him." The passage is only a general representation of the character and influence of the Son of God when he should come, but no reference whatever to baptism as an ordinance, or as to its action. Then again, as to the other passage, Ezekiel 36, that prophet was foretelling the return of the Jews to Jerusalem. At the time the prophecy was given, the Jews were captives in strange lands. The verse precedeing says: "For I will take you from among the heathen, and gather you out of all countries, and will bring you unto your own land." This gives the clew to the passage, "Then will I sprinkle clean water upon you, and you shall be clean; from all your filthiness, and from all your idols will I cleanse you."

From their associations with the idolatrous heathen, they had become contaminated, and the Lord promises to cleanse them from that, by sprinkling *clean water* upon them. This is a figure. The clean water here referred to is not the common element of water, but a water prepared from using the ashes of a red heifer as the law of Moses required, an account of which is given in nineteenth chapter of Numbers. This water was always kept on hand, and whenever any of them became unclean, as by touching a dead body, he was to go through certain ceremonies, one of which was to sprinkle this clean water upon him, prepared by getting water from a brook, placing some of the ashes in it, and let it settle. This was clean water literally among the Jews. No unclean person could be made clean without the use of this. And as the Jews were in captivity at the time this prophecy was uttered, and had become unclean by their associations with the brethren, the Lord here promises that when he gathered them from among the heathen into their own land again, he would sprinkle clean water upon them, and cleanse them from their filthiness, and from their idols. This is plainly the meaning of the passage. It has not the remotest reference to baptism at all. But suppose it does, then what? Ah! trouble comes in here to those who use this as referring to baptism. They claim that baptism has nothing to do with the remission of sins. But this passage says, and God is the one that speaks, "I will sprinkle clean water upon you, and you shall be clean." If the sprinkling refers to the action of baptism, then the cleansing must refer to its design, which would connect pardon, remission of sins with it, in spite of all the world. No escape from this conclusion. We must accept the idea of cleansing, pardon as resulting from baptism, or repudiate the idea that sprinkling has any reference to its action. If sprinkling here refers to the action of baptism, then the cleansing refers to its design without any doubt. Thus the moment they establish sprinkling as the action of baptism by this passage, they establish remission of sins for its design, and from this there is no possibility of escape. The two necessarily go together. They must accept both, or reject both. They must either teach that baptism is for the remission of sins, or cease to claim that this passage teaches that sprinkling is baptism. Which will they do? But in the next place, baptism was not revealed, nor alluded to in the Old Testament, and why should we go back there to learn its meaning? Why not come to the New Testament where the ordinance is revealed, and the word expressing it given? This is the place to go to learn this matter. John introduced baptism, and did it by the authority of God. He was sent of God, and did as God directed him. He taught the people to be baptized. Then the people went out to him, and were baptized of him in Jordan.

Will the preacher above referred to say that the meaning of this word baptize is to sprinkle? No; he will make no such venture. The word is not so defined by any standard Greek and English Lexicon in the world. Neither is the Greek word *baptidzo* translated by sprinkle in any version of the New Testament extant in the English language. These are stubborn facts that none can deny. It is also a historical fact that for the first thirteen hundred years of the Christian era, immersion was the practice of the whole religious world, with just here and there an exception. A very large, educated and intelligent part of the religious world, whose chances to know, and whose honesty and integrity are just as good as any living, practice only immersion to day. It is also a fact that all the sprinkling world, in the persons of their leading men, admit that immersion is the meaning of the word, and that immersion was the ancient practice. It is also a fact that Roman Catholics, who first established sprinkling as a rule, do not now, and never did claim that the word baptize means sprinkle, or that sprinkling was the early practice. They claim it as a dispensation of the church, and that as the church is infallible, whatever it, through its officials, ordains, is right. This is the way they bring in sprinkling, as we have heard of their priests openly avowing in this country. This is the origin of sprinkling with them, and others have received it at their hands. Thus the highest authority on this earth for sprinkling is found in the councils and enactments of the Roman Catholic Church.

We prefer to come to the word of God as the fountain head in this matter, and take what the word plainly imports, as defined by Paul, when he in two different passages represents baptism as a burial.

It is also a fact that the word sprinkle is never used one single time in the New Testament to indicate baptism. It is also a fact that the simple element of water was never sprinkled upon any human being by the authority of God, either in the Old Testament or the New. Clean water, blood, and such like were sprinkled, but simply water, never. Surely all these facts here given are worth something in determining the meaning of the word "baptize," and what the primitive practice was. If all men were content to take what the Lord says, these questions might soon all be settled. E. G. S.

Obituaries.

It seems expedient, since he was so long an ardent admirer and reader of the ADVOCATE, that I write you of our father's —James Lacy's—death, which occurred January 11, 1885; aged, eighty-three years and six months. He was reared in Virginia, and had been an earnest and consistent member of the Christian Church since its organization. His death was quiet; though conscious, there was no alarm. "Nothing but well and fair, and what may quiet us in a death so noble," it seemed but the sinking to a deeper sleep, a more peaceful rest, which he enjoys after his long life of toil and suffering. He loved the ADVOCATE and its editors, and was sincerely grateful to them for generously sending the last year's number gratis. After he became too blind to read for himself, its weekly visits were eagerly watched for, and next to the Bible he loved to have it read for him, ever admiring its strict adherence to the Book divine. Heaven grant that we may meet him again in that "home (of which he often talked) not made with hands, eternal in the heavens."

Somerville, Tenn. LYDIA LACY.

The "king of terrors" visited our neighborhood last New Year's night, and carried off one of our best young sisters—sister Mattie East, affectionate daughter of Bro. B. G. and sister Lizzie East. She was born November 19, 1862; baptized into Christ, in August, 1880. For two years she has been struggling to conquer death's most successful agent, consumption; but, as usual, he gained the victory, and secured the prize. It is said, "Death loves a shining mark." If true, it is certainly verified in this case. Our neighbors are regretting their loss; the old homestead seems to mourn over the departure of its loved inmate; the surrounding forests look bleak and desolate; the wind sings a pitiful dirge; the brothers and sisters feel satisfied they have lost one of the strongest ties that bound them to earth, while the affectionate father and mother are almost sinking under their load of grief It is too frequently the case we begin to praise persons and extol their merits after death has taken them from us; but this is not true concerning our beloved Mattie. She was eulogized during life. Her many good qualities were generally known and highly complimented before she left us. She was quite a favorite in our neighborhood, and we trust this part of the world is better off for her having lived. Her industry and energy were very remarkable; and during health she was of priceless value in the family, doing all in her power to lighten the burdens of her aged, feeble father, and her kind, devoted mother. She was a sweet singer, and in the neighborhood singings was the chief leader. Was also noted for visiting the sick. When "sitting up" with the sick was necessary, all considered themselves so fortunate to have the company of "Mattie and Willie" (her younger sister). The latter, a true, good girl, has our earnest sympathy in this her saddest bereavement. All their lives they were constant companions, the motto of each to the other seeming to be, "Where thou goest, I will go." In joy each had the other's smiles; in sorrow, the deep sympathy. They became members of Christ's body at the same time, and since then have walked, hand in hand, the path of righteousness. How sad for them now to be thus separated! Dear Mattie, farewell! but not forever. Although your earthly race is run, those eyes of affection forever closed, those lips forever dumb, those industrious hands forever motionless, those feet no more to press the soil, those ears no more to hear the well-known voices of the loved ones of earth, yet we believe you are "not lost, but gone before,"—gone to that beautiful home "over the river," of which we have so often heard you so sweetly sing. "One by one" we will all soon cross over, and we hope you, among our other dear ones gone before, will be "waiting and watching" to greet us on the "Evergreen Shore." O Father, comfort the weeping parents! Wipe away their tears, which are so freely flowing, and heal their breaking hearts, while they bow their heads and meekly "pass under the rod" of affliction! MOLLIE L. MEEKS.

Stantonville, Tenn., January 26, 1885.

Daughter of Joseph R. and Mrs. Elizabeth Crabtree was born November 16, 1868; was raised at North Springs; confessed her Savior in her fourteenth year at Tiel's Chapel, Jackson County, Tenn.; was immersed in Jenning's Creek by brother Alsup. She was an attentive member. On the night of the 19th of February, 1884, Mr. Samuel R. Payne led her to the nuptial altar and there, in the presence of relatives and friends, by the holy bonds of matrimony they two were made one. On the morning of the 20th she bade farewell to the home of her childhood, and came with him a gay and lovely bride to make her home with his parents, Mr. I. N. and Sallie A. Payne, in Payne's Bend, Tenn. Here she passed her married life. Although she was a stranger among us she was contented and happy with us, for we all loved her dearly. Poor Sister Vira and Sammie, they looked forward to a happy future, she always looking on the bright side of life. Although she was in such a critical condition for several weeks before her death, she did not seem to fear but what she would recover from her illness. After giving birth to a beautiful little boy, Samuel Russell Payne, who was born December 18, 1884, she gradually grew worse until the morning of the 24th. When told by a kind and loving one, one whom we all love and esteem, that she was passing away she did not even murmur, but at once uplifted her hands and extended her lips for an embrace and a kiss from her husband; thus she remained embracing and kissing him till her spirit, clothed in robes of heavenly love, took its flight to a pure clime. And an angel, she will be with pitying hands and a wooing heart to welcome her husband, babe, parents and friends o'er deaths dark sea; yes, this sea she hath crossed. She has gone, she is waiting, but oh! how hard to part with her. She we loved! we loved her because she was more than all of us to our brother; her whole desire was to make him happy, while she so confiding and true was his whole delight. But an all wise and heavenly Father hath seen proper to deprive us of our loved one; we must bow submissively to his will, remembering that it was He who gave and it is he who taketh away; but in so doing he hath o'ershadowed us with a cloud of darkness, which none are able to penetrate its gloom; yet it is consoling to us to know that the darkest clouds are often tipped with the rainbow's brightest hues. So it is with sister Vira, her loss to us is only her gain. She, we trust, hath only exchanged her young and tender life on this earth for a life beyond the grave, where all that life is peace and love. Yes she hath gone to that etherial home of the soul. We will not forget her, for we her memory will ever cherish as one whom we loved. She was followed to the grave by a concourse of friends and weeping relatives on Christmas day, and the fleecy flakes which showered o'er us rendered it more painful to commit her body to the grave; but, oh, we viewed it wrong, for the snowflakes ever whisper, God is love. He through love gave his only Son to lay there so that we through him might be resurrected to life eternal. And when the sunbeams of our lives shall have set, may they, like hers, leave a halo of peace on the grave.

Dear sister, thou hast left us,
Peaceful be thy silent slumber—
Peaceful in the grave so low:
Thou no more wilt join our number;
Thou no more our songs shalt know.
Yet again we hope to meet thee
In heaven where parting is no more.

Thy voice, oh! darling, is forever still,
Thou no more wilt greet thy loved one;
Thou no more wilt wait his coming;
Thou no more wilt bid him welcome home.

But alone thou hast not left him:
One little legacy of love thou didst bequeath him;
And when he becomes able to lisp his mama's name,
May we her voice, hair, complexion and whole mien,
Find transmitted through him.

NANNIE ELLEN EATHERLY.

Died, at his grandmother's, near Tucker's Cross Roads, Wilson county, Tenn., December 31, 1884, Billie B. Whitefield, son of Mr. and Mrs. J. Whitefield. Billie was born March 5, 1870. He was out hunting, and was accidentally wounded, the shot taking effect in his right leg, just above the knee, breaking and shattering the bone so badly that amputation was necessary. The operation was performed on December 30, by the most attentive and skilled physicians our country affords; parents, physicians and friends did all in their power to save him, for he was a favorite with all. As a grandson, he was true and thoughtful; as a son, dutiful and obedient; as a brother, loving and affectionate. Naturally bright, intelligent and industrious, lovable in character and kind in disposition, he was the delight of his father, and the comfort of his mother. Billie was a regular attendant at two Sunday-schools; a close student in the school-room; on the play-ground full of life. At the Christmas tree given by the school at Flat Rock, he was one of two selected to pluck the presents for distribution. Few boys of his age excelled him in those qualities that make friends, and arouse in parents anticipations of usefulness and goodness. Oh! life, life! Great are the changes and disapointments that come over the frail children of humanity. Deeply is this sorrow felt by all when the young and beautiful pass from earth, leaving the old and weary to walk on their way alone. The cedar wreaths and faded flowers placed by loving hands on the little lone grave near the church at Bellwood tell us of sorrow and grief, love and sympathy; tell us of the fate which await us, "the coffin and the grave," but the promise of returning spring of new-born flowers and of renovated nature points the virtuous and good to the pleasing hope of a future resurrection and a glorious immortality—a hope which in the gloom of life rises like a star on eternity's ocean to cheer and console us when the dark clouds gather o'er us. Beyond the grave neither human foresight nor calculation reaches. But oh! how the scene brightens when revelation is appealed to; a voice is heard to say, "I am the resurrection and the life," it is the voice of the angel of the new covenant whose coming was the voice of prophecy; it is the voice of power. His death was the "laying down" of life. His resurrection was the taking of it "again" with power. Dear Billie, the light of thy presence is gone from among us, and our hearts are full of sorrow. With tearful eyes we look at thy handsome picture. We listen for the music of thy voice, but it is silent. We wait the light step, but it comes no more in the family circle, and at the Sunday-school we miss you most. Never again will we meet around the Christmas-tree, but we will keep the toys, read the little books and study the Bible, and in the sweet by-and-by we hope to meet you around the tree of life; under its branches bending with immortal fruit, amid bowers of peace which skirt the river of life, we hope to sing with you the triumphant song of God's redeeming love.

Rome, January 29, 1885. I. W. E.

As Bro. Wells expects me to write again, I will proceed to do so. There is little in his last article that needs any notice from me. I quote from Bro. Wells' last article as follows: "Bro. Bostick starts out by saying that I admit that in the primitive days of the church, God himself, through the instrumentality of inspired men, did ordain elders to the oversight of the congregations." True, I quoted some passages which, according to the common verson, so declare. But I indicated the sense in which I accepted the term ordain by the parenthical words "set or placed." Very well, Bro. Wells, I have never filed any objections to your defenition of the word *ordain*. The question of how we should ordain elders has never been mentioned as an issue between us; but shall we (the congregations of the present time,) ordain elders at all, with, or without ceremonies, has been and is now, the only issue between us. Since, therefore, you have affirmed that "it is the idea of 'office,' of ceremonial ordination,' of 'official authority,' that has been the issue between us." It is well that you closed out by publishing a prayer for all lovers of truth, (provided, you included yourself,) and it would have been equally as scriptural, and more creditable to yourself, had you added, "pray ye also the Lord for me." Come back to the question between us, Bro. Wells, and don't attempt any more to commit me to the opposite side of every question you happen to mention, whether I dissent from you or not. In conclusion, I will make one more effort to get you to come out plainly on the question at issue between us. Do you believe that our local congregations, have, at the present time, any scriptural right, to select from among themselves, brethren, possessing similar qualifications to those described by Paul in 1 Timothy 3: 1–8, and *ordain* ("set or place") them to the oversight of the congregation?

Second, Do you believe, according to your knowledge of the Scriptures, that the appellations: Elders, Bishops, Shepherds or overseers, are any more applicable to them than they were before they were **ordained?**

Third, Do you believe that their obligation to watch for the souls (of the congregation) "as they that shall give an account" was increased by being **ordained?**

Fourth, Do you believe that the twenty-eighth verse of the twentieth chapter of Acts of Apostles is any more applicable to them after they are ordained by the congregation than it was before. Or, do you believe that this twenty-eighth verse of the twentieth chapter of Acts, can be scripturally applied to any "specially designated board of elders" at the present time? Now Bro. Wells, if you will give an unambiguous answer to these questions we can, perhaps, find out, at least, what you *do believe* on the subject at issue. I am reminded just here that I have failed, so far, to induce you to answer a single question on this subject, except in an indefinite and round-about way. And should I meet with a similar fate in this effort, I shall discontinue my part of this discussion and give you *time to boil down*.

N. A. BOSTICK.

Paper has been put to many strange uses. One of the oddest is its recent employment for watch-wheels by Swiss jewelers.

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.*

ROYAL BAKING POWDER COMPANY, 106 Wall Street, New York.

ROBUST HEALTH

Is not always enjoyed by those who seem to possess it. The taint of corrupted blood may be secretly undermining the constitution. In time, the poison will certainly show its effects, and with all the more virulence the longer it has been allowed to permeate the system. Each pimple, sty, boil, skin disorder and sense of unnatural lassitude, or languor, is one of Nature's warnings of the consequences of neglect.

Ayer's Sarsaparilla

Is the only remedy that can be relied upon, in all cases, to eradicate the taint of hereditary disease and the special corruptions of the blood. It is the only alterative that is sufficiently powerful to thoroughly cleanse the system of **Scrofulous** and **Mercurial** impurities and the pollution of **Contagious Diseases.** It also neutralizes the poisons left by **Diphtheria** and **Scarlet Fever,** and enables rapid recuperation from the enfeeblement and debility caused by these diseases.

Myriads of Cures

Achieved by AYER'S SARSAPARILLA, in the past forty years, are attested, and there is no blood disease, at all possible of cure, that will not yield to it. Whatever the ailments of this class, and wherever found, from the scurvy of the Arctic circle to the "veldt-sores" of South Africa, this remedy has afforded health to the sufferers by whom it was employed. Druggists everywhere can cite numerous cases, within their personal knowledge, of remarkable cures wrought by it, where all other treatment had been unavailing. People will do well to

Trust Nothing Else

than AYER'S SARSAPARILLA. Numerous crude mixtures are offered to the public as "blood purifiers," which only allure the patient with the pretense of many cheap doses, and with which it is folly to experiment while disease is steadily becoming more deep-seated and difficult of cure. Some of these mixtures do much lasting harm. Bear in mind that the only medicine that can radically purify the vitiated blood is

Ayer's Sarsaparilla,

PREPARED BY

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

Sold by all druggists, price $1, six bottles for $5.

AGENTS make over 100 per cent. selling new **CORRUGATED Reflecting Safety Lamp** which can be sold in every family. Gives more light than three ordinary lamps. **Complete lamp sent for 50 cts. in stamps.** Our *Perfect Coffee Pot* beats all others. Circulars sent free. **FORSEE & McMAKIN, Cincinnati, O.**

NATHANIEL BAXTER, JR., President. THOS. PLATER, Vice President, J. P. WILLIAMS, Cashier. W. F. BANG, JR., Ass't Cashier.

The FIRST NATIONAL BANK,

OF NASHVILLE, TENN. (Reorganized.)

Designated Depository and Financial Agent of the United States.

CAPITAL STOCK, - - - - $500,000 00
UNDIVIDED PROFITS, - - - 190,000 00

Receives Deposits, Deals in United States Bonds and Local Securities, and Foreign and Domestic Exchange. Drafts drawn on all European points. Our facilities for making collections at all accessible points are unsurpassed.

M. M. TRECY. T. A. HEFFERNAN.

TRECY & CO.,

Manufacturers and Jobbers in

BOOTS and SHOES,

No. 50 Public Square, Nashville, Tenn.

In addition to our large stock of Eastern-made Boots and Shoes, we have a line of **Custom Goods,** manufactured in our own store, and under our immediate supervision, which we can guarantee to be, in every respect, equal to any made to measure in a custom shop. As this is an opening wedge in the manufacture of Boots and Shoes for the wholesale trade in Tennessee, we hope for a fair share of patronage to enable us to continue and enlarge our facilities for turning out good Goods.

GOOD CLOTHING!

Gentlemen and boys who desire GOOD CLOTHING at medium prices, equal in style and make to any custom work, should not fail to examine our stock before purchasing their Outfits.

HUNTINGTON, Clothier,

160 Church Street, - - - NASHVILLE.

SOUTH KENTUCKY COLLEGE,

HOPKINSVILLE, KY.

Midway between Nashville, Tenn., and Evansville, Ind., on the St. Louis and Southeastern Railway; connecting at Guthrie with Louisville and Memphis branch of the L. & N. R. R., and at Nortonville with the Chesapeake and Ohio R. R.

Spring Term Opens January 1st, 1885.

BUILDINGS NEW, HANDSOME AND COMMODIOUS;

103 feet long front; three stories high; with two wings, respectively 90 and 116 feet long. Fine study halls, provided with the best single seats; also s[illegible] appointed recitation, music, and art rooms.

THIS SCHOOL IS INTENDED FOR BOTH SEXES.

Prof. and Mrs. James E. Scobey, so long connected with the Female Institute at Murfreesboro, Tenn., will have exclusive charge of the boarding department, in the College building, where only girls will be permitted to board. Young men and boys can find approved boarding houses near the College building, as well as in the family of Prof. M. L. Lipscomb. Pupils entering after the 1st of January, charged for only five months.

THE FACULTY

Is composed of five gentlemen and two ladies in the Literary department, two Music teachers, and a teacher of Art, and two lecturers, all of whom are experienced, successful teachers.

Mrs. L. F. Gates, who has been Matron at the Institute, Murfreesboro, will occupy same position in South Kentucky College.

In all the appointments necessary to a superior school, South Kentucky College stands in the front rank.

For Catalogues, Announcements, etc., Address

S. R. CRUMBAUGH, Prest.
JAMES E. SCOBEY, Vice Prest.

BURRITT COLLEGE,

Spencer, Tennessee.

This institution was chartered in 1848, and is under the control of the Christian brotherhood. It is the pioneer of mixed Colleges, and in this regard it has proved quite a success. Teaching the Bible is an important feature of the institution.

Located on the Cumberland plateau, it is FREE FROM EPIDEMICS. The water is freestone and chalybeate. Invigorating breezes render the location a delightful summer resort. Doyle Station—nine miles distant—on the McMinnville and Manchester Railroad, is the nearest Railroad Station.

TERMS:

Primary Department, per session	$ 7 50	Commercial Department, per session	$25 00
Preparatory Department, per session	15 00	Lessons, Instrumental Music	$15 00 to 20 00
Collegiate Department, per session	20 00	Lessons in Art Department	2 50 to 3 00

Board and washing for males, per week, from $2.00 to $2.50; Fuel, light, and incidental expenses, per session, $10.00; Board (including washing, fuel, and light,) females, per week, $3.00.

The Spring Session of 1885, Begins on the Last Monday in February.

For further particulars, address— Prof. A. T. SEITZ, President,

W. H. SUTTON, Secretary Board of Trustees.

STILL LOWER!

Misses' Cloaks.

We are determined not to carry over a single garment, and have made another cut in prices:

Our $12.00	Misses' Cloaks now	$8 00
Our 10.00	Misses' Cloaks now	7 00
Our 8.50	Misses' Cloaks now	6 50
Our 7.50	Misses' Cloaks now	5 00
Our 6.00	Misses' Cloaks now	4 00

Russians and Newmarkets.

Our $28.00, $30.00 and $33.00	Russians now	$24 00
Our $18.00, $20.00 and $22.00	Russians now	15 00
Our $17.00	Russians now	13 50
Our 15.00	Russians now	11 00
Our 12.00	Russians now	8 00
Our 16.50	Newmarkets now	11 00
Our 14.00	Newmarkets now	9 00

Plush Wraps.

Our $20.00	Silk Plush Cloaks, quilted satin lined, now	$16 00
Our 25.00	Silk Seal Plush Cloaks now	18 20
Our 35.00	Ex. Silk Seal Plush Coats very long, now	26 50
Our 42.00	Plush Newmarkets, 56 in. long, now	31 00
Our 55.00	Plush Newmarkets now	38 50

Blankets! Blankets! Blankets! Blankets!

We don't want to feed moths this summer with fine wool Blankets, so have made STILL FURTHER reductions on them to close out stock on hand.

Our $1.25	white Blankets, per pair, now	$00 95
Our $2.75	white wool blankets, per pair, now	1 75
Our $4.50	all-wool Blankets, per pair, now	3 00
Our $5.50	white 11-4 fine wool blankets, per pair, now	3 50
Our $6.50	white 12-4 fine wool Blankets, per pair, now	4 00
Our $7.50	white 13-4 fine wool Blankets, per pair, now	5 50

Do not delay. You will never have a chance to buy Wraps or Blankets as cheap again.

LEBECK BROS.,

17 Public Square.

INDIVIDUAL EVANGELISM.

This happy expression of Bro. Harding rightly designates his position. It is individual work set over against the scriptural idea of fellowship in proclamation of the gospel as in the congregational duties at home.

Where circumstances compel individual work, as in the case of the dispersed mentioned after the persecution of Stephen, it is acceptable. We have never attempted to break this down. But the logic which makes that universal which grew out of peculiar conditions, cannot and never will be right. The direct calling of Christ, the direct sending of the apostles, the direct vision of the Spirit,—none of these can now be expected. Hence to argue from these miraculous and temporary cases to show what ought to be done now, is absurd.

The rule was that those who cast out demons followed Jesus; yet others were not forbidden. The rule ought to be the church, as the pillar and the support of the truth, preaching through men chosen and sent out and sustained by her as her mouth-pieces. When they preach, she preaches; what they bind, she binds and Christ binds; what they pardon, the church and Jesus pardon. It would be well for us to remember the Spirit of Christ. Even the inhospitable village was not burned up for failing to entertain the Savior. Possibly the societies in question commit a less sin than they did. Love is broader than any rule of evangelization. It was so much broader than the divinely appointed channels of Mosaism in which the Levites and Priests walked, that the anti-literalist, the Samaritan, did more to alleviate the sufferer than those who were backed by the letter of the law.

It may not be wise for an intense literalism to stamp its plan with the divine seal, and to exclude all others as heterodox. I am wholly right, you are wholly wrong, is not exactly the spirit of investigation. May it not be well to concede that at least a minimum of good is done by the societies? In the day of judgment may it not appear that "Rev." before, and "A. M." after W. T. Moore, has not put him beyond the pale of hope and destroyed the good done? May it not be somewhere near the right thing to tell the readers of the ADVOCATE that there was a statement concerning Mr. Cornelison in the issue containing the article in review, liable to mislead? Is it true that "Cornelison, who brutally beat Judge Reid at Mt. Sterling, Ky., from a difficulty growing out of rivalries between the missionary societies, has been sentenced to three years imprisonment in the penitentiary?" Let the readers of the paper know that the societies may have been remotely and indirectly connected with it, but that Cornelison's defense made by himself grounded his assault upon injuries done, or supposed to have been done, by Reid, in removing him from the Commissioners' place, and in influencing a decision against him. These societies, in their true aim and sphere, are no more responsible for this brutal assault than the church at Jerusalem was responsible for the martyrdom of Stephen. Truth and righteousness demand this statement. When individual evangelism has swept idolatry and cannibalism from islands, and made conquests of foreign nations, it may be right for such facts to go uncorrected. We do not hold Harding responsible for this misleading fact; but as it appeared in the same paper in which our article occurred, this allusion is just.

To relieve Bro. Harding from a mixed condition which he charitably attributes to me, it is necessary to clarify the atmosphere. When the dusty road obscures the vision of the traveller, he ought not to charge others with the loss of sight due to his own dust.

There is firm ground. On this let us stand. Give us truth rather than victory. Truth is eternal; victory may be wrong.

We submit that in determining the question, "How shall they preach except they be sent?" the following hypotheses may be considered:

1. Christ, independently of the commission, may be the sender. This hypothesis rules out all who were sent before the commission was given. We are under not before the commission. Hence I rule out the questions, "Who sent the seventy? Who sent the prophets of the olden time?" Sending then and now differ as law differs from grace.

2. Christ personally and directly under the commission may send. Thus the apostles were sent. Does any one hold to such a sending now? Either he does or does not. If he does, then Harding, if his commission is direct, may claim apostleship. If Jesus does not personally send men now, what becomes of the question, "Who sent the twelve?" It is outside of the issue. Christ does not stand face to face with man and say, Go.

3. The apostles sometimes sent men to preach and to work up churches. It is not held that the apostles are here to-day; yet in a triumphant air it is asked, "Who sent Timothy, Titus, Luke, Silas?" Let me say that the apostle Paul generally sent them, and as he is not here to-day this question is wholly out of order. Why mix up the sending in question with one which from the nature of the case cannot take place?

4. The Holy Spirit did once tell teachers to separate two from their number to be sent out to preach to the Gentiles. No one now expects to be thus directly set apart by the Holy Spirit. It does not, however, follow from this that the church had nothing whatever to do with this sending.

5. The commission in and of itself cannot send any one. The authority in the commission is not the sender. It cannot be. Hence it is shut out as the sender.

6. The church, separate and apart from Jesus and the truth, cannot exist; hence to talk of the church only sending is absurd.

Now, we have excluded the sending before the commission, the direct personal sending under the commission, the sending by the apostles, the direct sending by the Spirit, the sending by the commission only, and the church separate and apart from Jesus and the truth. In none of these suppositions does the truth lie. Where then? Bro. Harding holds that every man who feels that he must preach ought to go forth single-handed and alone, trusting in Christ. Thus he is sent. By whom? The commission? No, that sends no one. By Jesus apart from the commission? No, that is absurd. By Jesus through the commission? Yes. But, if through the commission, it may be apart from the church or through the church. Is the preacher sent by the church, with Christ its head to direct by the commission? or is he sent by Jesus, independent of the church? Here is the issue stripped of all extraneous matter. Harding holds that the preacher is sent by Christ under the commission apart from the church. I hold that the sending comprehends the commission, the church and Jesus.

Individual evangelism is wrong, not because it is always sinful, but because it is the worse of two ways of spreading the gospel. It may sometimes be the only way. Then it is right. Preaching must go on; and, if it cannot go on by the combined energies of the whole church acting though its appointed rulers and leaders, then it is well to follow the example of the dispersed as Aquila and Priscilla.

If the position held by Harding is just, it ought to save all the principles of the New Testament. We do not say all facts because some facts were miraculous, accidental and not a part of the completed system to continue in force.

The church is the pillar and the support of the truth. This refers to the whole truth as pertaining to the church and the world. This discussion involves truth relating to the unsaved. If the church holds up and sustains the truth that saves the world, then the evangelist does not do it apart from the church. He is part, but not all the church. Harding separates him from the church and makes him the pillar and the support of the truth. Harding puts him out of the church; our view locates him in the church, makes him a part of the church, constitutes him the mouth-piece of the church, sustained by the church, amenable as to morals and doctrine to those whom God has made the overseers of the church. It will not do to dodge the real issue. Harding knows full well that he is responsible to the elders at Forest Grove for his teaching which is an inseparable part of his life It does not necessarily follow from this that they must support him. But in this is the confirmation of conclusions drawn from other premises. It is grossly absurd to urge that the preacher is accountable to his congregation for the doctrine he preaches; yet wholly independent of them as to the work done and the outlay involved. It is a strange justice which binds the evangelist through the eldership to the congregation; but looses the congregation from the preacher in the matter of support. This is fellowship with the ship on one side of right and obligation, and the fellow on the other. This may be according to individual evangelism, but it does not save this fact which stands among the permanent principles of the gospel: "And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving, but ye only; for even in Thessalonica ye sent once and again unto my need." What was the fellowship? Individual evangelism? Was it the evangelist acting apart from the church? Here Epaphroditus, acting as "*the messenger*" *of the church*, helped Paul to preach at Rome. There are no apostles to be sutained at Rome to-day, but the eternal right and obligation of the church to sustain by its fellowship under the direction of its overseers, the preaching of the word beyond its own borders, is here fixed beyond doubt. This fact enshrines a principle. On this we base the right and duty of the church to send men out to preach, and to send help to them while preaching. If any further proof is wanted, it is found in the fact that the church is the pillar and the support of the truth, it is in this relation sustained by the members of the body acting under the will of the head, Christ.

The facts at Antioch are not against this conclusion. What the church at Philippi was in its fellowship, that the church at Antioch was, or ought to have been.

Fellowship was universal. If possible, they had to help Paul and Barnabas. The commission was to the church in its whole membership. The teachers from whom Paul and Barnabas were separated and sent out were not *apart* from the church: they were *in* the church. It is unreasonable to argue from the silence of the Scriptures that the church took no part in the sending. While positive proof may be wanting that they helped to send, it is probable from the nature of the church, and from the fact that on their return they gathered the church together and rehearsed all things that God had done with them,—that the church, in which the teachers were found, and for which the teachers were acting, had part in the sending forth of these preachers. It is not probable that these teachers were in the church, and so separated from it in their movements, that the Holy Spirit would authorize the sending forth of these men and not involve the fellowship and hearty co-operation of the whole church. Such a supposition may support individual evangelism, but it is at war with the principle that the evangelist is in the church by divine appointment, and that his services are in their moral bearing to be controlled by the eldership where he holds membership. Certainly this tour is not in all respects to be reproduced by the church to-day. The Holy Spirit, except through the truth, does not direct, and the miraculous elements are not present. The church in some measure succeeds the apostolic office. Hence, if any power on the earth can send, it is the church. Now, when Harding shows, what up to this time he has failed to show, viz., that the societies are usurping some function of the church, they can be to the church what the glove is to the hand, the shoe to the foot, the pen to the fingers. He must point out an antagonism destructive of some vital part of the church. We shall see if he can do this.

We must congratulate the Plum-street church, Detroit, Michigan, upon its success in missions. Whence this success? Only one other church in Michigan did as much for missions as this. All this good is because from principle it refused to hire a pastor and refused to spend its money through societies! Well, this may be the reason, but it will not be accepted now. Let the details of the inward workings of this congregation be published. If it is all that is claimed, its history ought to be embalmed for future guidance. From what is known, it is clear to my mind that it is not apostolic in its character. The eldership in Peter's day was a hired eldership. They were not hirelings, but in danger of taking the oversight "for filthy lucre's sake."

In the case before us we are told that one of the elders is a very wealthy man, and that by virtue of his abundance his work can be given without compensation to the flock. If this be true, it argues benevolence on his part, but it means spiritual death to the members who are able to help sustain a man to minister in word and doctrine, and are robbed of the blessedness of helping by the misdirected benevolence of one man. We are no prophet; but we predict that when all the facts come out about this famous church, it will be seen that, if Plum Street is more liberal than others in missions, it is because of this abnormal gratuity in labor, and hence they can afford to do more work abroad. When this rich brother dies, it will be the death of the church. He is usurping the right and duty of the membership to give to do the work essential to edification. No man shall rob me of the right to give. When he does this, whether in the name of Christ or Mammon, he puts a stumbling-block in my path. Even when Paul, from circumstances over which he had no control, "robbed other churches to do the Corinthians service," an evil was created which necessitated the full instruction upon giving found in both letters to that church. If the facts are not as above stated, then let the true condition of that church be known.

We rest our case here for the present.

J. B. JONES.

NEWS OF THE WEEK.

DOMESTIC.

A thousand millions of the human race are still ignorant of the work of Christ!

A mahogony side-board, once the property of Daniel Boone, can be seen in Memphis.

A citizen of Thomas county, Ga., has refused $700 for a madstone he recently found.

President Polk, it is said, read his inauguration speech under an umbrella, it being a rainy day.

In boring an artesian well in Savannah, Ga., the workmen found a vein of gold at a depth of 140 feet.

It is claimed that a dish-cloth thrown under a kitchen sink in Newport, Ky., caused typhoid fever in the family.

Corn is considerably depressed in price, owing to the heavy receipts and the large amount yet to be placed on the market.

In several towns in Ohio the Catholic priests have denied the communion to their members who visit roller skating rinks.

A well in the Butterfield district of Pennsylvania, near the town of Butler, produces 100 barrels of oil an hour.

The Nicaranga Canal treaty seems to be engrossing the whole attention of our learned representatives at Washington just now.

At a ball in Cincinnati, Lizzie Kayman, one of the dancers, fell dead. She was whirled away in a carriage and the dancing was continued.

An exchange declares that all the talk in the Senate about the whipping-post and punishment for wife beating, is nonsensical and childish.

A youth named Wells, near Saulsbury, Md., shot his mother's farm superintendent because he was in love with the boy's handsome mother.

During a frightful storm in Colorado, on the 4th of February, a passenger train was blown from the track, and a number of persons seriously injured.

The bodies of fourteen men, who, it is believed, perished in the recent blizzard, were found along a railroad grade between Valentine and Gordon City, in Nebraska.

The State board of Massachusetts has a woman among its members. There are also ninety-eight women in the school board of education in seventy-two towns of that State.

Gen. G. W. C. Lee, President of the Jackson Memorial Association, has issued an appeal to the comrades and countrymen of "Stonewall" Jackson, asking contributions for the erection of a monument over the grave of him who stood like a stone-wall in the defense of his country.

In Chattanooga last week a white woman locked a little child in her house and went on an errand. The building took fire, and the child was almost cremated alive.

The oldest citizen of Utica, N. Y., Dr. Jean Baptiste Marchisi, died the first of this month. He was born in Italy, and was attached to the army of Napoleon the Great.

Two Italians, in Brooklyn, N. Y., entered a barber shop and drank hair-dye, thinking it cordial. They died a most horrible death before medical aid could reach them.

In the United States and Canada, for the year 1884, the loss of property by fire reaches the enormous sum of $112,000,000, $15,000,000 more than in the nine years preceding.

A wretch named Thomasso, in New York City, has been found guilty of inveigling five little girls from their homes in Italy and making them sing on the streets in order to support him.

Two young girls in Erie, Pa., defended their home from robbers until assistance arrived, when it was learned that their cousin was leader of the gang, and had decoyed their parents from home.

Mr. Cleveland, President-elect, is suffering from an overdose of office-seekers. Hon. G. L. Miller, of Nebraska, is spoken of for the position of Postmaster General, also a Mr. McDonald, of Indiana.

Mrs. Chambers, a widow, was married to her step-son in New York last Sunday. The groom is only twenty-one, while his bride-mother and mother-in-law is forty-five. She is said to be worth millions.

Ice gorges on the Susquehanna river, in Maine, are causing much dread. A fearful time is looked for when the break comes. The railroad dams and bridges are expected to go with the mighty current.

Moody, the evangelist, is in Philadelphia, where he is creating a sensation among all classes. Sankey, his co-laborer, is very ill. It is claimed that they have realized nearly a million dollars from their song book.

O'Donovan Rossa, the Irish dynamiter, who has been creating such a sensation, was shot at five times by a woman, one of which took effect in the region of the right lung. His own countrymen consider him a crank.

In a saloon at Dallas, Texas, a poor, drunken rake raffled himself off for one dollar, at ten cents a chance, promising to be a servant for the man one year that drew him. He wanted the money to purchase whisky.

A Georgian who is interested in Jersey cattle, says that if every slave freed in his State could be replaced by a Jersey cow, the State in ten years would be richer than if the emancipation proclamation had never been written.

A Mrs. Gordon, of California, has recently been admitted to the bar of the Supreme Court. She is the second woman allowed this privilege, Mrs. Belva Lockwood, who figured so conspicuously in the late Presidential campaign, being the first.

The Nashville and Chattanooga railroad, after having settled matters with the Memphis and Charleston road, seems anxious for another fight. It is rumored that should the Nashville road begin another war, it will be the bitterest ever known.

Gen. Joseph E. Johnston contemplates writing a history of the Confederate side of the late war, covering the period from the battle of Manassas to Seven Pines. Gen. Johnston was wounded at Seven Pines, and was soon afterward succeeded by Gen. Lee.

A law passed by the last Legislature of Georgia, proves efficacious in breaking up the carrying of concealed weapons. The last Legislature of that State passed a bill taxing dealers in pistols, toy pistols, revolvers, pistol and revolver cartridges, etc.

The Mormons of Utah declare that they are persecuted unto strange lands for living their religion, and even intimate the coming of another Pilgrim's day when they will migrate to fairer lands, where missionaries will not be slaughtered and where wives will be more plentiful.

A poor, dead tramp, was found in a barn about three miles from Nashville on the farm of Mr. Joe Ellis, last week. No clue as to his identity could be found. In his pockets were found a small piece of looking-glass, a soiled handkerchief, one nickel and a dried apple. It is believed that he froze to death.

The dynamiters have begun their fearful work in this country. An effort has been made to blow up the dry goods establishment of Garry Bros., in New York City. The outrage was believed to have been done by clerks who recently struck for higher wages and were discharged. The damage to building is estimated at $2,500. Only one man was injured.

The newly-elected State Treasurer made the bond of one hundred thousand dollars, on the 6th inst., the bondsmen as follows: Isaac Lytton, J. D. Hamilton, Thomas Plater, W. F. Bang, Sr., J. F. Fletcher, M. A. Spurr, Samuel Cowan, A. W. Wills, I. F. Rhea, J. P. Williams, T. M. Steger, W. A. Wray, Frank Porterfield, G. A. Dazey, and S. L. Demoville.

The mysterious arrival of the corpse of a young and beautiful woman at Sweet Hall, a little railway station in King William County, Va., created quite a sensation. The body stayed in the depot several days. No one called for it, hence the railroad officials had to bury her on their own premises. A anonymous letter was found in the case inclosing the coffin, which read as follows: "Mary has been sick a long time, and is now dead, and it was her last request to be buried in King William, her native county." Nothing is known concerning it, further than that the body was shipped from Baltimore.

FOREIGN.

In England only five per cent. of the female school teachers are married, and in Greece the ratio is smaller.

Four persons are suspicioned as being connected with the recent explosions in London; three men and one woman.

ElMahdi, a false prophet, recently drowned 300,000 men in trying to cross the Nile as Moses did the Red Sea.

Queen Victoria has reigned 48 years. In her reign $750,000,000 have been expended, and 68,000 lives lost in war.

Russia has added $6.00 to the import duty on silks, threads and yarns, undyed, and $12.00 when the same articles are died. Currants are placed on the free list.

A letter from Havana says that planters in Matamoras have determined to retain the molasses produced on their estates for manure, the low prices not being enough to pay the expenses of freight, storage, etc.

John Lee, of London, an ex-convict, forged letters of recommendation and obtained employment as valet of a Miss Key, a very wealthy lady, and then murdered her because she refused to marry him. He will hang.

Upon hearing of the explosion at London bridge, a New Zealand clerk, meeting the woman from whom he had just been divorced, under pretense of salutation, exploded a dynamite cartridge, blowing their heads from their bodies.

Liverpool, Feb. 1.—United States Consul Packard requested the Mayor to publish the act of Congress forbidding the landing of paupers in the United States, that poor people may not be deluded by the ticket agents into spending their last shilling to pay their passage to America.

There was a fearful earthquake at Madrid, in January, destroying churches, convents, and fifty other houses. At Granada twelve thousand people, headed by the priests and bearing the image of the Virgin, marched through the street chanting and praying to be delivered from further earthquakes.

Near Jamulco, Mexico, Wm. Barry and R. M. Matthews were murdered by Mexican bandits. Their bodies were then thrown in a deep canyon and covered with the buck-board in which they were riding at the time they were killed. Barry was formerly of Nashville, and Matthews of Shelbyville, Tenn.

Home Reading.

THE BABY.

He's come where he'll have to scratch for his grub,
And reach out for everything he gets;
He'll weep when they first douse him into the tub,
And he'll get shaken up when he frets.
They'll think he's smart when he first learns to crawl,
And they'll go into fits when he talks;
And he'll have the most fun when he's very, very small,
For he'll have to go it alone when he walks.
First we bawl,
And then we talk,
And then we crawl,
And then we walk.
And from that time on we are prone to get into trouble as the railway cinders into the human eye.—*R. J. Burdette.*

THE HALF-HOUR CLUB OF HAPPY GIRLS.

"You see," said Edith, "we started our club in answer to a challenge. Fan Ellsworth's Uncle Herbert is very sarcastic, and very courtly, too; you wouldn't suppose a person could be both at once; but those two words describe his manner and his way of talking exactly, and then, besides, he's oh, very, very rich! He told Fan one day, that, if she would get the girls of her set to do a single sensible thing for the poor that was practical and business-like, he'd double whatever money they raised, and help them along, like—"

Edith paused for a simile, and, not finding a better one, concluded her sentence with, "like everything."

"But," she added, "Fan's uncle said he was quite sure his money was safe, because the girls of to-day were so wholly different from their grandmothers. He did not wish to make comparisons, which he knew were always horrid; still, he was afraid Fan's friends were mostly of the butterfly order.

"Fan came to school one morning early, and told us—there were Madge and Bessy, Clara, Susy, Violet, and myself—seven of us, Aunt Margaret. And we put our seven heads together, and after a good deal of planning, we resolved upon our club. We had been talking of getting into some sort of real religious work for quite a while; and Fan's uncle knew it, for his wife, Fan's Aunt Clorinda, was our Sunday-school teacher."

"Edith," said I, "what started you in the beginning? what was your seed-thought, my dear?"

The merry face took on a look of gravity, very sweet to behold, and with a change of tone, from lightness to earnestness, she repeated the verse which, I happened to know was the class motto for the year:

"For none of us liveth to himself. For whether we live, we live unto the Lord, and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's."

There was a moment's silence, and Edith went on with her story.

"Madge Hall proposed the half-hour notion. She said that if we attempted too much we would fail; and really, Aunt Margaret, we girls are so wonderfully busy; you can never imagine how little time we have to call our own, between music and lessons, and all our engagements.

"We just thought it was lovely, and we pledged ourselves to spend five minutes every week day, and ten minutes every Sunday, to making somebody happier, for Christ's sake, and to give five cents a week as an offering.

"We meet every Sunday afternoon, spend a half-hour in work for the poor, as our minimum, and two hours as our maximum; and truly we are thankful every day that we are allowed to help those who are in distress, or to let some of our happiness overflow on those who have not so much.

Edith did not want to enlarge on what the club had done; but I drew her out by a question or two. I wanted to ascertain what actual good such a society of young girls, in solemn earnest every one, yet full of play and life, could accomplish.

"Well, aunt," she said, "there was a girl in Miss H——'s class, next to ours in the Sunday-school, who looked very chilly and awfully poor. She was fairly blue and pinched, and Violet was sure she had never so much as touched flannel, let alone wearing it. We undertook to fit that girl out. What fun it was trying to take her measure,—for we wanted to help her delicately, and not load her with a feeling of obligation. It would be just dreadful for her to look at us all winter, and think we had dressed her from top to toe.

"For that is what we did, Aunt Margaret. We looked over our wardrobes, and found out what we could spare, and our mothers helped a little, and we turned and altered and trimmed till we had a complete outfit for Lucy Dean, all but shoes and a waterproof. Then Fan's uncle's money came in like a gift of providence, and we bought her the thickest common-sense shoes we could find. Madge having discovered her number by lending her a pair of overshoes one day when it was snowing.

"Christmas Eve, the basket, packed beautifully, was left at Lucy's door by the expressman. And to this day she has never dreamed where it came from; but she has grown plump, really plump, since she's had warm, nice clothes like the rest of us, and her teacher has found her type-writing to do; and she's all right!"

"Well, Edith," I said, "I think you managed that affair like gentlewomen. But what is this I heard Ray Spenser suggesting about your doing something for the Shut-Ins. Pray, who are the Shut-Ins?"

"Is it possible that you don't know!" said Edith in great surprise. "They are sufferers; invalids, aunty, unable to go out, and to be active, like well people; and those who know of them, and are sorry for them, try to brighten their lives by sending them papers and letters and cards and flowers, or whatever else will break the monotony of their sick-rooms."

"But I thought Miss Ray had something even more direct than a letter, in her mind, when I heard her mention poor Charity Clark. You see Charity is an old friend of mine, dear. I have learned many lessons of thankfulness while sitting by her bed, thinking how light were my trials in comparison with hers."

"The club," said Edith, "are going to Charity's for a half-hour every Sunday afternoon, to sing to her. We shall take one thought at least from the Sunday-school lesson, and tell it to her, repeating the golden text; and then we will let her hear three or four sweet hymns, and so she'll have something pleasant to expect all the week."

"And the best of it for you will be, that you will acquire a habit of going simply, brightly, and naturally, on errands of love, learning that sweetest work of women, how to minister to the Lord's dear ones."

"There's a crippled boy in a hospital for sick children," Edith went on, as I ceased speaking. "Bessy Ellsworth knew about him, for her mother is one of the managers. She and Susy Parks went to see him one morning, and they said his face was so drawn and sad, and he looked as if he had never laughed in his life. Clara Ambler said: 'Wouldn't it be a good idea to make him a scrap-book full of the funniest pictures and jingles, so that he couldn't help smiling when he looked over the gay pages?' And Aunt Clorinda gave us a hint that a scrap-book partially filled with a lot of pictures, a bottle of mucilage, and a brush, would be the very thing, because then, on his good days, he could enjoy pasting pictures for himself.

"You know how one thing always leads to another. We all went to the hospital one Saturday, and every one of us found her special child; and now when we go there we read, or we tell a story, or we help dress a doll, or we do something entertaining for the darlings, and the nurses say we are really doing a great deal of good to their patients."

Edith's brown eyes grew dark and wistful as she looked soberly into the fire. The responsibility of spending a rather large sum of money was weighing upon her mind, for Fan's uncle, delighted with the girls and their systematic proceedings, had been very liberal indeed, making them his almoners.

Once the club had been deceived. Who that has endeavored to mitigate the world's pain, by ever so little, has not had that experience? It should make us careful, not skeptical; shrewd, but not hard-hearted.

"Such a lovely Italian child, Aunt Margaret, with clouds of dusky hair, great melting eyes, and a mouth made for kisses. She was a picture for a painter; might have stepped out of a frame. And she turned out such a piece of deception, a little professional beggar, and, we fear, a thief. Any way, we did some good even there, for her parents were very bad, and the Society for the Prevention of Cruelty to Children has taken little Madeleine in its charge. Bessy's father said that we ought to get her away from her dreadful associates, and so he took the right steps for us."

"With God's blessing, my love, there is no limit to what such a club of happy girls may not accomplish. So I hope you will not forget to pray for that. Prayer and pains are keys which unlock all doors. God will guide you, if you ask him, into the very best way of spending the money, which you hold in trust for him."

ANOTHER CHANCE

For boys and girls to get a nice present for their work:

1. The boy or girl, fifteen years old or under, who will send ten new or old subscribers to the GOSPEL ADVOCATE, I will send them, free, one beautiful gilt-edge Bible.

2. The girl or boy, twelve years old or under, who will send five new or old subscribers, I will send them a beautiful Testament.

3. The girl or boy, twelve years old, or under, who will send one new subscriber, I will send them a photograph of Uncle Minor.

You may have from now until the first of April next to get up the clubs, and you can take advantage of the club rates offered by the publishers.

Send all communications and money to GOSPEL ADVOCATE, Nashville, Tenn., and let them know you are working for Uncle Minor's premiums.

In addition to the above, the girl or boy who will send the highest number of subscribers, I will make them a suitable present they will be very proud of. UNCLE MINOR.

HOW TO GET TO SLEEP.

It is generally true that public speakers are more afflicted with insomnia than most people. A New York newspaper man lately asked Mr. John B. Gough, usually one of the most excitable of nervous sleepers, how after one of his lectures he managed to obtain sleep. He replied: "On returning to my room I begin reading some interesting book, and in this manner fill my mind with other thoughts, and then I can sleep." Public speakers find it very difficult to stop thinking after they have stopped preaching. Old Lyman Beecher, father of the Brooklyn orator, had a load of sand in his cellar, and after evening prayer he shovelled it from one side to the other, and by the exercise toned down the fever of the brain, often finishing by playing the violin, which was one of his accomplishments. Bodily excercise is certainly very efficacious under such circumstances. Persistent insomnia is one of the first signs of insanity, and hence should at once call for treatment. As men advance in life, naps in the daytime become very useful. I know one brain-worker, who takes two or three, and also sleeps well at night.

It is announced that a year ago the custom of furnishing tobacco to the inmates of Moyamensing prison was discontinued. The physician in charge has since that time carefully noted the effects produced, and he finds the men have improved in general health, and that no bad results have followed. This rule was introduced some time ago in one of the largest penitentiaries in England with the same good effect, and there is no reason why it should not be generally adopted. Instead of eight hundred dollars formerly spent on tobacco, two hundred will now be devoted to the purchase of suitable reading matter. There is a suggestion here for some of the non-criminal classes. Better health and good books for one-fourth the money.

Honigmann's locomotive is to be introduced in the St. Gothard tunnel. It can be changed from a stationary boiler with steam and hot water sufficient to make the twenty minutes journey through the tunnel without requiring any fire. It therefore does not vitiate the atmosphere with smoke. The exhausted steam is taken up by an alkaline solution in a special chamber.

Parisians declare that the sceptre of the day is a needle, and that the millionaires are tailors, dressmakers and milliners; but the needle in the hand of a great Parisian tradesman is a different sort of a weapon than that sceptre in the hand of a working-woman.

LEMONS AS MEDICINE.

They regulate the Liver, Stomach, Bowels, Kidneys and Blood, and cure all Throat and Lung diseases, as prepared by Dr. H. Mozley, in his Lemon Elixir and Lemon Hot Drops.

Lemon Elixir

Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility and nervous prostration, by regulating the Liver, Stomach, Bowels, Kidneys and Blood.

Lemon Elixir is prepared from the fresh juice of Lemons, combined with other vegetable liver tonics, cathartics, aromatic stimulants and blood purifiers.

Fifty cents for one half-pint bottle; one dollar for pint and half bottle. Sold by druggists generally, and by all wholesale druggists.

Lemon Hot Drops

Cure all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Pneumonia, and all Throat and Lung diseases, except Consumption, which disease it palliates and greatly relieves. Price 25 cents. For sale by all Druggists. Prepared by DR. H. MOZLEY, office 114 Whitehall street, Atlanta, Ga.

A Prominent Minister Writes:

Dr. Mozley—Dear Sir: After ten years of great suffering from indigestion or dyspepsia, with great nervous prostration and biliousness, disordered kidneys and constipation, I have been cured by four bottles of your Lemon Elixir, and am now a well man

REV. C. C. DAVIS, Elder M. E. Church, South, No. 28 Tatnall Street, Atlanta, Ga:

From a Prominent Lady.

I have not been able in two years to walk or stand without suffering great pain Since taking Dr. Mozley's Lemon Elixir, I can walk half mile without suffering the least inconvenience.

MRS. R H. BLOODWORTH, Griffin, Ga.

Favoritism

is a bad thing, but Dr. Pierce's "Favorite Prescription" deserves its name. It is a certain cure for those painful maladies and weaknesses which embitter the lives of so many women. Of druggists.

DR. KLINE'S Great Nerve Restorer is the marvel of the age for all Nerve Diseases. All fits stopped free. Send to 931 Arch Street, Philadelphia, Pa.

The Upright Piano is rapidly taking the place of the square piano, formerly almost universally used, being a much less cumbersome and more attractive piece of furniture. A much less cumbersome and more attractive piece of furniture. A very important improvement in the upright, recently effected by the Mason & Hamlin Company, must give the latter still greater pre-eminence as a practical instrument. They have succeeded in dispensing with wood in securing the strings of this instrument to its iron plate, so producing an instrument with pure, more musical tones, and especially of much greater durability.—*Boston Traveller.*

LADY, render your skin white Glenn's Sulphur Soap.

Pike's Toothache Drops cure in one minute.

If bilious, or suffering from impurity of the blood, or weak lungs and fear consumption (scrofulous disease of the lungs), take Dr. Pierce's "Golden Medical Discovery" and it will cure you. By druggists.

An Only Daughter Cured of Consumption.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidently made a preparation which cured his only child of **Consumption**. His child is now in this country, and enjoying the best of health. He has proved to the world that **Consumption** can be positively and permanently cured. The Doctor now gives this receipe free, only asking two 2-cent stamps to pay expense. This Herb also cures Night Sweats, Nausea at the Stomach, and will break up a fresh Cold in twenty-four hours. Address **CRADDOCK & CO.**, 1032 Race St., Philadelphia, naming this paper.

For sufferers of Chronic Diseases, 36 pp, symptoms, remedies, helps, advice. Send stamp—Dr. Whittier, St. Louis, Mo., (oldest office.) State case your way.

SANITARIUM, Riverside, Cal. The dry climate cures. Nose, Throat, Lungs, full idea, 36p, route, cost free.

HARTER'S THE ONLY TRUE **IRON TONIC**

Will purify the **BLOOD**, regulate the **LIVER** and **KIDNEYS**, and RESTORE THE HEALTH and VIGOR of YOUTH. Dyspepsia, Want of Appetite, Indigestion, Lack of Strength, and Tired Feeling absolutely cured. Bones, muscles and nerves receive new force. Enlivens the mind and supplies Brain Power.

LADIES Suffering from complaints peculiar to their sex will find in DR. HARTER'S IRON TONIC a safe and speedy cure. Gives a clear, healthy complexion.

Frequent attempts at counterfeiting only add to the popularity of the original. Do not experiment—get the ORIGINAL AND BEST.

Send your address to The Dr. Harter Med. Co. St. Louis, Mo., for our "DREAM BOOK." Full of strange and useful information, free.

STEAM COOKED CEREALS.

Choicest Foods in the World, for Old and Young.

A. B. C. WHITE OATS. A. B. C. WHITE WHEAT.
A. B. C. Barley Food. A. B. C. Maize.

American Breakfast Cereals.

Selected grain, all hulls, cockle, and impurities removed. CRUSHED, STEAM COOKED AND DESICCATED. *Patented.* Prepared, as wanted, for the table, in ten minutes. Saving money. Saving fuel. Saving time. Saving waste. Saving health. Easy to digest, *being already thoroughly cooked and dried (desiccated.)*

Ask for A. B. C. only. (Registered Trade-Mark.) For sale by all Grocers. THE CEREALS M'F'G CO. Send for circulars. **83 MURRAY ST., NEW YORK.**

1,391½ BUSHELS OF PER ACRE, raised of our new **GREEN MOUNTAIN POTATO.** Send for history, description and full particulars. A Wonderful Variety Enormously Productive, Perfect in Form, Color and Table Qualities. IT WILL PAY YOU!

OUR SUPERB SEED CATALOGUE

Embraces all kinds of seeds. Each variety honestly reported. Reduced prices. Inducements to gardeners. Mailed Free. J. A. EVERITT & CO. Seedsmen, Box 42, Watsontown, Pa.

BARNES'

Patent Foot and Steam Power Machinery. Complete outfits for Actual Workshop Business. Lathes for Wood or Metal. Circular Saws, Scroll Saws, Formers, Mortisers, Tenoners, etc., etc. Machines on trial if desired. Descriptive Catalogue and Price List Free.

W. F. & JOHN BARNES, Rockford, Ill.

No. 159 Ruby St.

S.S. CHRISTMAS ENTERTAINMENTS.

Suggestions for Decorations, Entertainments and Gifts. A collection of suggestions from leading Sunday-school workers in various parts of the country, containing something of interest to every Sunday-school Superintendent. Revised and enlarged for 1884. **Price, 25c.** Will send free to any one sending us a list of all the Sunday-school Superintendents in the place. DAVID C. COOK PUB. CO., 13 and 15 Washington street, Chicago, Ill.

What 26¢ Will Do!!

IN order to secure new customers, we will send 100 Choice Embossed Pictures, **4 German Dolls' Heads,** 1 Elegant Birthday Card, 8 **Imported Chromos,** 25 Pretty Album and Reward Cards, 1 Album of 50 Colored Transfer Pictures, 100 Selections for Autograph Albums, 10 Odd Games, **6 new style Red Napkins,** 1 Pack Puzzle Cards, 1 Pocket Book. All the above goods for 26 cts. Address, **F. S. AVERY, 116 South 4th Street, Williamsburg, N. Y.**

E. B. TREAT'S new books, including MOTHER, HOME, and HEAVEN, 160,000 sold. $2.75 by mail. Agents that have sold it for bankrupt Gen. Agents—Send direct to the publisher. Also **5000 Curiosities of the Bible.** $2.25. 40,000 sold. **E. B. TREAT, Pub. 757 Broadway, N. Y.**

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease to any sufferer. Give express and P. O. addr ss. DR. T. A. SLOCUM, 181 Pearl St., New York.

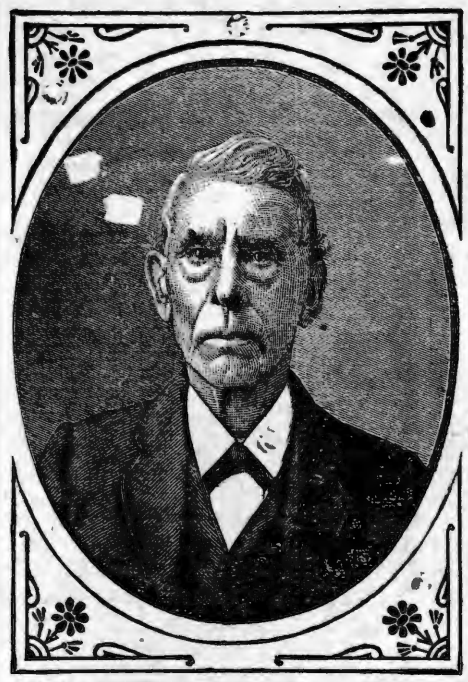
How to rear and manage poultry. Send a ten-cent piece to H. H. Stoddard,

Hartford, Ct., for a copy of THE **Poultry World,** and it will tell you.

PILES "Anakesis" gives *instant relief*, and is an *infallible cure* for Piles. Price $1, at druggists, or sent prepaid by mail. Sample *free.* Ad. "ANAKESIS" Makers, Box 2416 New York.

AGENTS COIN MONEY who sell DR. CHASE'S FAMILY PHYSICIAN. Price $2.00. Write for Circular. Address, A. W. HAMILTON & Co., Ann Arbor, Mich.

THE GREAT BLOOD PURIFIER!



Dr. Samuel Hodges' Alterative Compound Sarsaparilla with Iodide Potash. This compound is purely vegetable, each article of ingredient is perfectly harmless in itself, having been selected from roots and herbs possessing great medicinal properties, when combined forms a most powerful, efficient, and pleasant medicine for the removal and permanent cure of ALL diseases, arising from an impure state of system, viz.:

Chills, Rheumatism, Scrofula or King's Evil, Scald-head or Tetter, Chronic Sore Eyes, Old or Chronic Sores of all kinds, Boils, Pimples; Syphilitic Rheumatism, Primary and Secondary Syphilis, Nervous Debility, Liver Complaints, Inflamation of the Kidneys and Bladder,

renovates and invigorates the system; acts gently on the bowels. As an apetizer and for general debility, it is a most excellent remedy.

CAMPBELL BROS., Druggists, Sole Manufacturers.

For Sale by all druggist. Price $1.00 per bottle, or 6 for $5.00, Liberal discount to the trade.

Also Sole Proprietors and Manufacturers of

ETHIOPIAN PILE OINTMENT,

A never failing remedy for Blind Bleeding, Itching Internal or Protruding Piles. Gives almost instantaneous relief, and will effect a permanent cure. Price $1.00 per bottle, or 6 for $5.00.

Testimonial.

CAMPBELL BROS:—It affords me peculiar pleasure to testify to the great efficacy of your Ethiopian Pile Ointment. I was an intense sufferer from protruding Piles and a few applications of this wonderful remedy, speedily effected a permanent cure

Truly, J. M. HAWKINS, 70 S. High St.

Testimonial No. 2.

This is to certify that I was affected with Piles for twenty years. I tried every remedy offered me. Finally used the Ethiopian Pile Ointment and found it the very best preparation I ever used. It gave me almost instant relief and has effected a permanent cure.

ED. A. IRELAND.

Formerly of Gallatin, now of Breen Phillips & Co., Nashville, Tenn.

CAMPBELL BROS., Druggists,

NASHVILLE, - - TENNESSEE.

KEEP COOL!

SUMMER GOODS!

Refrigerators, Ice Chests, Water Coolers Filters.

Fruit Jars, Fruit Cans, Stoneware, Woodenware, and all kinds of Kitchen Goods.

Cooking Stoves to suit the requirements of every Family.

PRICES TO SUIT THE TIMES.

PHILLIPS-BUTTORFF MANUFACTURING CO.,

24 & 26 College Street, - - - Nashville, Tenn.

FREEMAN & KEESEE,

INTERIOR DECORATORS,

No. 38 North College Street, Nashville, Tennessee.

Wall Paper and decorations, Window Shades, Cornice, Curtain Poles, Gold and Walnut Pier and Mantel Mirrors, Engravings, Chromos, and Oil Paintings. Frames of all kinds in stock, and made to order. Re-gilding old Frames a specialty. Manufacturers of fine Frames and Wood Mantels. CORRESPONDENCE SOLICITED.

PIGUE, MANIER & CO.,

WHOLESALE DEALERS IN

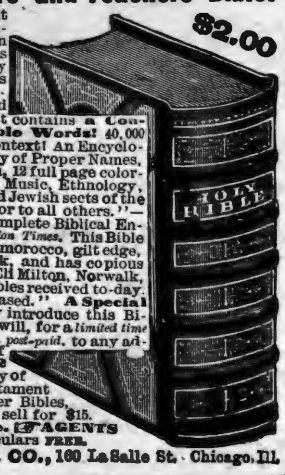
BOOTS AND SHOES,

NO. 40 SOUTH MARKET STREET, NASHVILLE, TENN.

We are receiving a very large stock of Spring and Summer goods that we have had manufactured expressly for us, which we think, with our long experience and faculties, we can offer inducements equal to any market, to prompt and cash dealers. All goods warranted to be as represented.

"THE PIANO TEACHER'S IDEAL."
The New Musical
CURRICULUM
By DR. GEO. F. ROOT.
"A Perfect Instruction Book."
This work is the culmination of long years of labor and observation devoted to its ultimate perfection by one of America's greatest musicians, and in its present form it is beyond all doubt the
BEST WORK OF ITS KIND
ever issued for the purpose intended. Teachers and Students of Music are especially recommended to examine the Curriculum, as it cannot fail to be of invaluable service to them. Price $3 by mail post-paid. Specimen Pages free.
Published by
JOHN CHURCH & CO.,
CINCINNATI, OHIO.
For Sale by all Book and Music Dealers.

MASON & HAMLIN
Exhibited at ALL the important WORLD'S INDUSTRIAL COMPETITIVE EXHIBITIONS FOR SEVENTEEN YEARS, Mason & Hamlin Organs have, after most rigid examinations and comparisons, been ALWAYS FOUND BEST, and AWARDED HIGHEST HONORS; *not even in one such important comparison American ORGANS has any other Organ been found equal to them.* ONE HUNDRED STYLES, adapted to all uses, from the smallest size, yet having the characteristic Mason & Hamlin excellence, at $22, to the best instrument which it is possible to construct from reeds, at $900 or more. Illustrated catalogues, 46 pp. 4to, and price lists, free.
The Mason & Hamlin Company manufacture UPRIGHT PIANO-FORTES, adding to all the improvements been found valPIANOS uable in such instruments, one of peculiar practical value, tending to greatest purity and refinement in quality of tone and durability, especially diminished liability to get out of tune. Pronounced the greatest improvement made in upright pianos for half a century. The MASON & HAMLIN CO., pledge themselves that every piano of their make shall illustrate that VERY HIGHEST EXCELLENCE which has always characterized their organs. Send for circular with illustrations, full description and explanation.
MASON & HAMLIN ORGAN AND PIANO CO.,
BOSTON, 154 Tremont St. CHICAGO, 149 Wabash Ave.
NEW YORK, 46 East 14th St. (Union Square.)

The Ministers' and Teachers' Bible.


This magnificent Parlor Bible is imported from London and is indorsed as "The Best" by the leading Bishops of England. In addition to the Old and New Testaments it contains a Concordance of Bible Words! 40,000 References with Context! An Encyclopædia. A Dictionary of Proper Names, with Pronunciation, 12 full page colored Maps. Poetry, Music, Ethnology, Plants, Animals, and Jewish sects of the Bible, etc. "Superior to all others."—*N. Y. Times.* "A complete Biblical Encyclopædia."—*London Times.* This Bible is bound in French morocco, gilt edge, with silk book-mark, and has copious references. Rev. Eli Milton, Norwalk, O., writes: "The Bibles received to-day. I am more than pleased." A Special Offer! To rapidly introduce this Bible in America we will, for a *limited time only*, send one copy, *post-paid*, to any address on receipt of only $2.00! 12 copies and one copy of Revised New Testament for $4.00! Other Bibles, with less matter, sell for $15. Order at once. AGENTS WANTED! Circulars FREE.
A. S. MAYO & CO., 160 LaSalle St. Chicago, Ill.

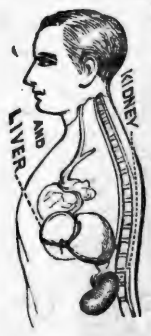
WHAT A DIME WILL DO FOR YOU!

TO THE READERS OF THIS PAPER we make the following special offer to send on receipt of ten cents, in money or postage stamps, our latest finely lithographed book, which contains actuarial calculations, showing Women's Chances of Marriage at different ages; GOD'S NAME in forty-eight different languages; How to read, write and speak correctly the English language, without the aid of a Grammar; HYGIENIC RULES; a Sermon to young men by America's most noted divine; Choice selections of poetry; Album verses; What Men need Wives for; a complete compilation of laws for successfully conducting mercantile business; Treatise on CONSUMPTION, its speedy and effectual cure; INSOMNIA, how it may surely be overcome; DIPHTHERIA, its cause, effect and remedy; Rules for physical care of Infants and Children, by a prominent Physician; HEAD-ACHES, their origin and eradication, "Women are what men doth make them;" Suggestions to Wives; Tables of the revenues, expenditure, commerce, population and area of the principal nations. In fact, it is a book needed by every one, appreciated by all, and it is only sold to you at ten cents so that it may be introduced in your vicinity, and thereby secure for us a large demand from your friends and neighbors. Address
DUFFY PUB. CO., 53 South St., Baltimore, Md.

AGENTS WANTED FOR OUR NEW BOOK, "THE
COMING CREED
OF THE WORLD. "A Voice Crying in the Wilderness," by Frederick Gerhard. All thinking people want it. Everybody reads and quotes it. There has been nothing like it before in the history of book making. Authors, Teachers, Students, Business Men, Clergymen, Laymen, Atheists, and Agnostics acknowledge it the great literary work of the century. See press notices everywhere. Issued in one octavo volume of 526 pages, with portrait of the author. Price $2.00. Trade edition in paper at $1.25, helps to create demand for the handsome subscription edition. A copy post-paid, on receipt of price. Outfit for agents $1.00. Liberal terms. Circulars for stamp. Address
W. H. THOMPSON, 404 Arch St., Phila., Pa.

OPIUM and WHISKY HABITS cured at home without pain. Book of particulars sent Free.
B. M. WOOLLEY, M. D., Atlanta, Ga.

SEEDS OUR ILLUSTRATED CATALOGUE FOR 1885, OF "EVERYTHING FOR THE GARDEN." PLANTS
full of valuable cultural directions, containing three colored plates, and embracing everything new and rare in Seeds and Plants, will be mailed on receipt of stamps to cover postage (6 cents). To customers of last season sent free without application.
PETER HENDERSON & CO.,
35 & 37 CORTLANDT STREET, NEW YORK.



DR. J. H. M'LEAN'S
Homœopathic
Liver & Kidney Balm,
The Most Wonderful
LIVER AND KIDNEY CURE
In the World.
Will relieve and cure all diseases of the Liver, Kidneys and Urinary Organs, such as *Inflammation, Feverish Irritation of the Bladder, Weakness & Pains in the Back, Catarrh of the Bladder, Stone in the Bladder, Female Troubles, Bright's Disease, Melancholia, Impotency, Debility, Jaundice,* or any derangement of the
KIDNEYS, LIVER OR BLADDER.
THERE IS NO MISTAKE ABOUT IT!
Dr. J. H. M'Lean's HOMŒOPATHIC LIVER AND KIDNEY BALM will cure you.
We have thousands of certificates, but add only two:
H. C. Harris, Lloyds, W. Va., says: "Dr. J. H. M'Lean's Homœopathic Liver and Kidney Balm cured me of Nervous Prostration of five years' standing."
Mrs. C. B. Wilson, Toronto, Canada, writes: "Dr. J. H. M'Lean's Strengthening Cordial and Blood Purifier, and Dr. J. H. M'Lean's Homœopathic Liver and Kidney Balm have completely cured me of derangement of the natural functions.
Price $1 per Bottle; Six Bottles for $5.
DR. J. H. M'LEAN,
Cor. Broadway and Biddle, St., St. Louis, Mo.

DR. J. H. M'LEAN'S
Homœopathic Liver and Kidney Pillets.
They are little white pillets, size of a pin head, but they perform wonders in cleansing the Bowels. When the stomach, bowels, liver and kidneys are in an unhealthy condition, there is generated Bacteria (Animalculæ), which if not destroyed, produce various forms of organic disease. Dr. J. H. M'Lean's Liver and Kidney Pillets will destroy and remove these terrible parasites and cure all troubles of the liver kidneys and urinary organs by effectually removing the cause of all derangement of their natural functions, and taken with Dr. J. H. M'Lean's Liver and Kidney Balm, has cured thousands of cases of
Bright's Disease, Catarrh of the Bladder, Brick Dust Deposit, Irritation of the Bowels, Costiveness, Colic, Gravel, Renal Stones, Thick, Turbid, Frothy Urine, Pains in the Region of the Liver and Kidneys, Piles, also loss of nervous power. One of these little pillets taken every night before going to bed will produce an easy evacuation of the bowels and bring the natural functions into a healthy and regular condition.
Dr. J. H. M'Lean's Liver and Kidney Pillets cost 25 cents each vial, and can be sent by mail. One dozen for $2.00.
DR. J. H. M'LEAN,
Cor. Broadway and Biddle St., St. Louis, Mo.

Send For My Free Catalogue of
DR. J. H. M'LEAN'S OWN SELECTED
Field, Farm, Garden & Flower Seeds.

DR. J. H. M'LEAN'S
TAR WINE BALM,
A sure cure for all
THROAT AND LUNG
DISEASES.
Colds, Coughs, Hoarseness, Sore Throat, Loss of Voice, Influenza, and all such Throat Troubles yield instantly to its magical and soothing influence.
For Laryngitis, Bronchitis, Quinsy, Asthma and Consumption, Dr. J. H. M'Lean's TAR WINE BALM is the only remedy that will give sure relief. It has cured Lung Diseases where all other remedies have failed. Why will you suffer from Throat and Lung Troubles when such a pleasant remedy is offered you? For Croup it is a positive specific. For Singers and Speakers the TAR WINE BALM is an absolute necessity. Nothing has ever been discovered which will give such immediate relief, and it will positively cure Throat Troubles. DON'T DELAY.
Cure That Bad Cold! Stop That Cough!
Those whose Lungs and Throats are sore, hard and dry, will realize the soothing effect of a single dose of Dr. J. H. M'Lean's Tar Wine Balm, and to give all doubting skeptics a chance to be assured of its wonderful soothing and miraculous virtues, I have put up Trial Bottles, costing only 25 cents per bottle. Every dealer in the United States should have them. If they have not, please ask them to send for a dozen as a test. Every one trying that 25-cent size will be convinced of the miraculous benefits they will receive from taking
Dr. J. H. M'Lean's Tar Wine Balm.
Cold in your Head, tickling in the nose, forehead and throat; you have Catarrh; get a box of DR. J. H. M'LEAN'S CATARRH SNUFF and use it once a day, besides taking DR. J. H. M'LEAN'S TAR WINE BALM to heal your Throat and Lungs.
Price of Trial Bottles 25 Cents Each.
I can send them only by Express. If you will send me $2.00 or that amount in postage-stamps, I will send you one dozen, freight paid.
Large Bottles, which contain six times as much as the 25-cent size Bottles - - - - $1 00
Or six Bottles for - - - - - - 5 00
After using DR. J. H. M'LEAN'S TAR WINE BALM, let me hear from you. Prepared by
DR. J. H. M'LEAN,
Cor. Broadway and Biddle St., ST. LOUIS, MO.,
Proprietor of DR. J. H. M'LEAN'S
WONDERFUL STRENGTHENING CORDIAL AND BLOOD PURIFIER,
which has rescued thousands upon thousands from the grave, giving them nerve, vital life, strength and pure blood.
"I would not take $100 for the benefit one bottle has given me. I. CORBY,
St. Louis, Mo.
T. W. Yowell, Dudley, Ill., writes: "Dr. J. H. M'Lean's TAR WINE BALM is the only medicine which gives me relief. I have had Bronchitis for many years."
T. J. Phillips, Reed, Miss., writes: "Dr. J. H. M'Lean's Tar Wine Balm gives the greatest satisfaction here. It has no equal for coughs, colds, etc., and in croup it is certainly a wonderful remedy."
Thousands of letters come to me, all proclaiming the miraculous merits of Dr. J. H. M'Lean's Tar Wine Balm.

AGENTS WANTED to whom 100 per cent profit is allowed to introduce the
CHEAPEST ALBUM
ever sold. Contains places for 100 Photographs, is handsomely bound with gilt side and edges, 9x11 inches in size. Retail price $2.50, worth $5.00. Complete Album sent for examination for $1.25. Can be returned if not satisfactory. Sells at sight. Illustrated circulars FREE. Address
FOSHEE & McMAKIN, Cincinnati, Ohio.

ROSES MAKE HOME BEAUTIFUL
13 Everblooming, or 13 Hardy, or 13 Climbing, or 7 Moss Roses, all distinct sorts labeled, by mail for $1. Many thousands of Bedding and House Plants & Bulbs. Best and cheapest in the world. Safe arrival and satisfaction guaranteed. We lead in quantity, quality, size and price of all choice plants. New and old. Valuable premiums given away. Illustrated and instructive catalogue free. Order now, this advertisement may not appear again. D. R. WOODS & CO., NEW BRIGHTON, PA.

25 YEARS IN THE POULTRY YARD.
16th Edition. 108 Pages, explaining the entire business. Gives symptoms and best remedies for all diseases. A 50-page Illustrated Catalogue. All for 25c. in stamps.
A. M. LANG.
Cove Dale, Lewis Co. Ky.

YOU ARE A LIAR
Lying Agents can't SELL and tell the truth about JONES. Put your lies on paper and sign if you dare.
U. S. STANDARD
$60.5 TON
WAGON SCALES.
Beam Box. Tare Beam. Freight Paid. Free Price List. Every Size. address JONES OF BINGHAMTON, BINGHAMTON, N. Y.

FITS
A Leading London Physician Establishes an Office in New York.
From AM. JOURNAL OF MEDICINE
"Dr. Ab Meserole, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any other living physician. His success has simply been astonishing; we have heard of cases of over 20 years standing cured by him, he guarantees a cure." Large Bottle and Treatise sent free. Give P. O. and Express address to
Dr. AB. MESEROLE, No. 96 John Street, New York.

Baltimore Church Bells
Since 1844 celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY, J. REGESTER & SONS, Baltimore, Md

McSHANE BELL FOUNDRY
Manufacture those celebrated BELLS and CHIMES for CHURCHES, TOWER CLOCKS, Etc. Prices and catalogues sent free. Address,
H. McSHANE, Baltimore, Md.

BLOOMINGTON NURSERY CO. BLOOMINGTON, ILL.
Established 1852, by F. K. PHŒNIX. Incorporated 1883. We offer for the *Spring Trade* a very large & fine stock of every description of Fruit & Ornamental TREES. Catalogue for SPRING of 1885 now ready and mailed on application.
600 ACRES. 13 GREENHOUSES.

PAYSON'S INDELIBLE INK.
No preparation and only a common pen needed. Established 50 Years. Superior and popular for decorative work on linen. Received Centennial Medal & Diploma. Sold everywhere.

TRADE-MARKS, PRINTS, LABELS. PATENTS. COPY-RIGHTS, DESIGNS, RE-ISSUES.
Send description of your Invention. L. BINGHAM, Patent Lawyer and Solicitor, Washington D. C.

PENSIONS for any disability; also to Heirs. Send stamps for *New Laws.* COL. L. BINGHAM, Attorney, Washington, D. C.

OPIUM
Habit easily cured with CHLORIDE OF GOLD
LESLIE E. KEELEY, M. D., SURGEON, C. & A. R. R.
DWIGHT, Illinois.

Asthma Smithnight's Asthma and Hay Fever Remedy. Sold under positive guaranty. Sample FREE.
L. SMITHNIGHT Cleveland, O.

WANTED LADIES AND GENTLEMEN who wish to make $3 to $4 a day easily at their own homes. Work sent by mail. No canvassing. Address with stamp Crown M'f'g. Co., 294 Vine St., Cin'ti, O.

YOU CAN MAKE MONEY Fast in a pleasant business, address FINLEY, GRANT & CO., New Orleans, La.

THE SOUTHERN WORLD A 16 page illustrated Journal. Sample copy sent free. Agents Wanted. DATLANTA, Georgia.

$72 A WEEK, $12 a day at home easily made. Costly Outfit free. Address TRUE & CO., Augusta, Me

Mars Hill College.

With pleasure we lay before our readers the following extracts rom the Fifteenth Annual Announcement of Mars Hill College, an institution perpetually wielding a wonderful and wide-spread influence for truth, refinement and righteousness..—EDITORS.

POSITIONS PROCURED FOR OUR PUPILS.

We make a specialty of preparing pupils for

(1.) PREACHING; (2.) TEACHING; (3.) PREACHING and TEACHING.

Many educated here—among whom are successful lawyers, physicians, merchants, salesmen mechanics, farmers, editors, authors, teachers and preachers—have so demeaned themselves, that the humility, fidelity, integrity, accuracy and ability of "Mars Hill students" have become proverbial. There is, consequently, such a demand for the services of our pupils, that we deem it perfectly safe to promise to procure pleasant, profitable and honorable positions for all who qualify themselves here for usefulness. Indeed, for several years we have been able to fill comparatively few of the positions tendered.

HEALTHFULNESS!

Mars Hill as a Health Resort.

Our school was founded in 1870. All the "doctor bills," for services rendered our pupils' from then till now, do not, we think, amount to twenty-five dollars—probably not to one dollar a year. Those who have come here pale and puny, from malarial districts, have, without an exception, we believe, returned to their homes enjoying health.

What "Watering Place," or "Health Resort," then, can justly claim more, as a health-preserver and health-restorer, than Mars Hill? Address,

T. B. LARIMORE, President.

FLORENCE, ALABAMA.

The Coffee Pea,
A New, Early Prolific Bunch Stock Pea, very desirable for table or stock; will mature in Northern Climates. By mail, 50 cents quart.
Artichokes, $3 bushel, by Express there; 50 cents quart by mail.
Chufas, 50 cents quart by mail.
Teosinte, the new forage plant, $4.00 pound by mail.
Millo Maize, Benson's Improved, acclimated strain, 50cts. pound by mail.
Kolb Gem Water Melon, $3.50 pound, 50 cents ounce by mail.
Mammoth Early White Corn, Cotton Seed, Broom Corn, Sorghum, Bermuda, Grass Seed, Johnson Grass, Vetch, Clover, Grass and all other Seeds at
A NEW PEA.
Mention This Paper. MARK W. JOHNSON & CO., 27 Marietta St., Atlanta, Ga.

Rates of Advertising in Gospel Advocate.

One inch, one insertion	$ 60
One inch, one month	2 00
One inch, three months	5 00
One inch, six months	7 50
One inch, twelve months	12 50

A discount of 10 per cent. on these rates for order of $25.00; 20 per cent. for order of $50.00; 30 per cent. for order of $100.00.

Note these Rules Carefully.

(1) Write only on one side of your paper.

(2) Write your name, post-office, county, and State, plainly.

(3) When changing your paper, give the office from which you change, and the one you wish it changed to.

(4) When ordering a book, give the name, edition, style of binding, and price, as near as possible, and state plainly HOW and WHERE you wish it sent.

(5) Gospel Advocate is $2.00 per year; $1.00 per six months; Clubs of $10, one copy free.

(6) Write very plainly, and make the clerks and printers happy.

Cullings and Comments.

Never put a bottle on the Lord's table. And prepare the table before the congregation assembles. By all means have clean, white cloths, snow white, on the table. Learn how to prepare the loaf. Few know how. Never put crackers on the table. Prepare good wines for the service. Do not tell the people every time what the object of the duty is, in the same way you have for almost every Sunday for months.

The above is from the *Faithful Witness*. We heartily endorse this, and hope our readers will heed the suggestions. Our preachers and elders should avoid formalities, when attending to the Lord's supper. Some make so long a speech over the emblems that they destroy the solemnity of the occasion.

I call to mind now an earnest, good preacher, who always makes a long, formal talk about the institution. A good sister speaking of the matter, said that such talks always decreased instead of increasing the solemnity of the scene. A few appropriate remarks are more impressive. Another thing; let us give thanks, instead of asking a blessing. The blessing is before us. We can not bless as the Savior did.

Is it possible Bro. J. C. McQuiddy has withdrawn from the *Guide*? I do not get the ADVOCATE any more, and hence cannot see its pages. I am sorry of this, as he is my school mate, and I thought we were working "hand in hand." Good bye, dear brother, and may you prosper and do great good in your chosen field.—*W. J. Hudspeth, in Old Path Guide.*

Yes, Bro. "Jake," this is one of the possibilities that has given way to reality. "Is it possible," just because we are no longer on the same paper that we can work no more "hand in hand?" My convictions have not changed in the least. I am the same man. The only difference, I am now working with the ADVOCATE, whereas I have been working for the *Guide*. Does that keep us from working in harmony as ever? "Is it possible" that our papers work against each other, instead of working "hand in hand" for the salvation of souls? If so, we would both better stop our work and the papers had better be burned. I am not ready to say "good bye," but here is my hand as of yore. I place your name on list for ADVOCATE. I know not why it was cut off. I suppose through mistake.

In the ruins of Pompeii there was found a petrified woman, who, instead of flying from the doomed city, had spent her time in gathering up her jewels. She saved neither her life nor her jewels. There are multitudes making the same mistake. In trying to get earth and heaven, they lose both. "Ye cannot serve God and Mammon."

We clip the above from the *Guide*. There are thousands of church members all over the land acting in the same way. Many are the idols in households to-day, besides jewels Pride, wealth, fame, fashion, and many other things crowd the worship of God out of the heart. "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

The *Baptist Union*, of Mobile, delights us always. It is the sweet little maiden of the Southern Baptist press. The last issue has a leading article by Brother Hamberlin on succession. He believes in Baptist sucession, and so do we, but we do not believe it has been historically proven, link by link, and we do not rest an ounce of weight on the ability of any man to prove it. The Baptist churches are true, because they are scriptural, and not because of our ability to prove a succession. We do believe, however, very heartily with Spurgeon, that we are sprung directly from the loins of Christ and the apostles, and there are many records that go to confirm the belief.—*Miss. Baptist Record.*

Two more faithful witnesses for the truth in these times of general apostasy. We thank God and take courage, and trust the time not long, till the Master will come, and vindicate his own cause.—*Baptist Gleaner.*

From the above it will be seen that Baptists are divided on the subject of Baptist sucession. The *Gleaner* seems to be so weary of the discussion that it prays that the Lord will come soon and vindicate his own cause. We think, if the Lord were dependent on the *Gleaner* to vindicate his cause, the prayer is a very appropriate one.

A single word may disquiet an entire family for a whole day. One surly glance casts a gloom over the household, while a smile, like a gleam of sunshine, may light up the darkest and weariest hours. Like unexpected flowers which spring up along our path, full of freshness, fragrance and beauty, so kind words and gentle acts and sweet dispositions make glad the sacred spot called home.

No matter how humble the abode, if it be sweetened with kindness and smiles, the heart will turn lovingly towards it from all the world; and home, if it be ever so homely, will be the dearest spot beneath the circuit of the sun.—*Selected.*

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

Go to WEIL, CONNELL, WINTER & CO. for your DRY GOODS, BOOTS AND SHOES, and so on. They will treat you right.

DUNCAN'S COUGH BALSAM.

The Only Infallible! The Only Positive Cure!

This great remedy, now so widely known and extensively used, stands without an equal and its sterling merits so well established as to need no praise to those that have used it or know of its remarkable cures Thousands of sufferers who found no relief from any other source are willing witnesses to the great Medicinal virtue and remarkable curative power of this Medicine. Many certificates of its fine effects and expressions of gratitude for benefit received reach us from all sections. It is not claimed that the Balsam will cure consumption in its last stages, but that it will effectually check this terrible disease in its incipiency and palliate sufferings all through its stages, there can be no doubt; and for all forms of Coughs arising from colds and bronchial affections throat trouble, it is without a parallel. A positive and rapid cure for Croup, which so often resists from medical treatment. The medicine is pleasant and does not sicken the patient. For sale by all druggists, 50 cents per box.

DR. C. P. DUNCAN'S

Liver and Kidney Medicine.

Of all the remedies now before the public for the treatment of the various forms of Liver and Kidney diseases, and the affections that arise from the unhealthy conditions of these organs, this medicine stands without an equal. It is the great preventive of Malarial troubles, the sure cure for all forms of Dyspepsia and indigestion, the most reliable remedy for the regulation of the Bowels and Kidneys, never failing to cure constipation. An absolute remedy for Headache, Sore throat, Dullness of Feeling Want of Appetite, Nervousness, and all such diseases of the Bowels, Stomach, Kidney and Liver, The best family medicine sold. It is harmless and safe, and not unpleasant to take. Price 75 cts.

Duncan's Carbolic Ointment.

Old Sores, Skin Diseases, Eruptions, Pimples, Frost bites, Chapped hands, Wounds, Hurts, etc, readily relieved by Duncan's Ointment. Price 25 cts.

CHEAP BOOTS AND SHOES!

We are now receiving our Spring Stock of Fine Custom-made Boots, Shoes, and Hats. Our prices will be found reasonable. Give us a call. Trunks at cost.

ALDRICH & HARRIS,

106 UNION ST., (bet. College and Market,)

NASHVILLE, - - TENN.

500,000 GRAPE VINES!

Over 100 kinds. Concord, Deleware, Lady, Martha, Catawba, Hartford, Ives, Iona, Agawam, Salem, Wilder, Jefferson, Vergennes, Early Victor, Empire State, Niagra, Lady Washington, Peabody, F. B. Hayes, Duchess, Noah, etc. Lucretia, Dewberry, Fay's Prolific Currant, Rasberris, etc. Splendid Stock. Low Prices, Catalogues free.
GEO. W. CAMPBELL, Deleware, Ohio.

BETHANY COLLEGE,

West Virginia,

Begins its forty-fifth session **January, 1885.** It has 595 Alumni; four College Degree Courses—the Classical, the Scientific, the Ministerial and the Ladies' Course; also, professional courses in Engineering, practical Physics and Chemistry, with ample training in the use of instruments and apparatus, both in field work and the laboratory. Also a thorough Academical course, complete in itself, and arranged as a preparatory to the college courses.

Expenses reduced to the most reasonable terms, and every facility afforded the student to economize both as to time and costs.

All classes open to both sexes on equal terms.

Send for catalogue to—

W. K. PENDLETON, Pres't.

WILLIAMSON NURSERY,

Near Franklin, Tennessee,

Offers for sale a very superior lot of apple, peach, pear and cherry trees; raspberry, strawberry and grape vines, and nursery stock generally. All of the best varieties, and true to name.

Local agents wanted, to whom a commission will be given. Special inducements to those wanting large bills. Catalogues free. Correspondence solicited. For particulars, address **WM. HY. SMITH, Proprietor,** Leiper's Fork, Williamson County, Tennessee

FOR

Choirs, Conventions, Singing Classes and the Higher Schools,

No better Books have appeared for years than the following:

Choral Worship. L. O. EMERSON. A grand, full size Church Music Book of 220 pages. 100 pages Elements, with a capital collection of Sacred and Secular music. 75 pages of the best Hymn Tunes. 110 pages of Anthems, and 30 pages of miscellaneous Concert Music. $1. Per dezen, $9.

The Model Singer. W. O. PERKINS and D B. TOWNER. A book for SINGING CLASSES. 192 pages. 124 Graded Exercises, 57 Glees and Part Songs, 29 Hymn Tunes, 18 Anthems and 4 Chants. Abundant and useful material for the Singing-school Teacher. 60 cts. Per doz. $6.

Song Greeting. L. O. EMERSON. A new and extra fine song book for the "higher schools," meaning by that, Colleges, Technological and other special schools, Academies, Institutes, Seminaries, High and Normal Schools. 160 large octavo pages. 32 harmonized songs of the highest order, both in words and music, classical in beauty and interesting to every one. Also exercises and solfeggios for voice culture. 60 cts. Per dozen $6.

Any book mailed for the retail price.

OLIVER DITSON & CO., Boston,

C. H. DITSON & CO., J. E. DITSON & CO.,
867 Broadway, New York. 1228 Chestnut St., Phil.

Christmas Music.

Santa Claus and Family, a Cantata, by J. H. Rosecrans. Fine music, beautiful scenes, and tableaux. Price, 30c. Per dozen by express, $3. Per dozen by mail, $3.25.

Jesus of Nazareth in Prophecy and Fulfillment—Responsive Scripture readings, with original music set to Scripture texts A small oratorio. Price, 5c. Per dozen by mail, 60c.

Christmas Selections for 1884, by J. H. Fillmore. Price, 4c. Per dozen by mail, 40c.

Christmas Songs from "Grateful Praise." Price, 2c. Per dozen by mail, 20c.

Christmas Songs from "Joy and Gladness." Price, 4c. Per dozen by mail, 40c.

A sample of all in the above list sent for 30c. A sample of each, without the Cantata, sent for 10c. Address

FILLMORE BROS.,
185 Race Street, Cincinnati, Ohio.

SATAN IS COMING.

FOR SALE—THE BOOK OF KNOWLEDGE—Contents: Millenium, 1890; arrival of the long anticipated Jewish Messiah; great financial cricis, 1886; great war throughout the entire world, 1886; Satan the chief Anti-Christ, time of his birth, incidents connected with Satan's birth, powers and advance skirmishes, Satan's Temple, Ten Commandments, Satans Ensign and inscriptions, what Satan says regarding his ensign to all nations, etc. Price 25cts; stamps. **Address, AUGUST ROHE, St. Paul, Minn.**

GOSSAMER GARMENTS FREE!

To any reader of this paper who will agree to show our goods and try to influence sales among friends we will send post-paid two full size Ladies' Gossamer Rubber Waterproof Wearing Apparel as samples, provided you cut this out and return with 25 cents to pay postage, etc. WARREN MANUFACTURING CO., 9 Warren Street, New York.

Grand Christmas Offer!

You can have a Family Bible, an Elegant Album, or a Choice Book absolutely **free of charge,** by addressing UNION PUBLISHING HOUSE, 126 Chambers St., New York; or Constitution Building, Atlanta, Ga.

Good Pay for Agents. $100 to $200 per month, made selling our fine Books and Bibles. Write to **J. C. McCurdy & Co., Cincinnati, Ohio.**

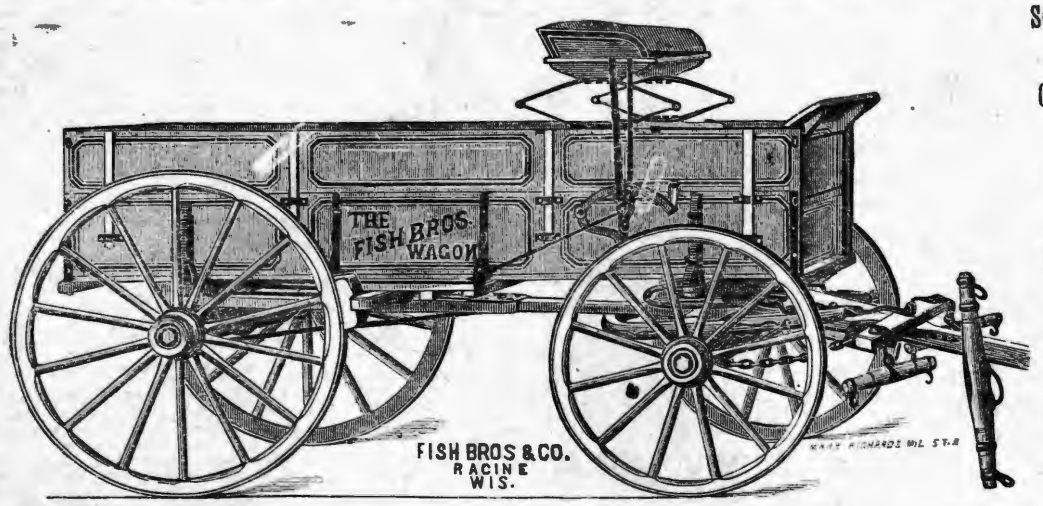
HILLMAN, BUFORD & JUSTI,

NASHVILLE, ... TENNESSEE,

SOLE AGENTS FOR

Fish Brothers Celebrated Farm Wagons.

Genuine BROWN PLOWS and WALKING CULTIVATORS, ROAD SCRAPERS,



Sorghum Mills, Corn Shellers, Cider Mills, Feed Cutters, Farm Bells, Fence Wire, Steel.

Crow Bars, Hammers, Wheel Barrows, Wood Work, Etc.

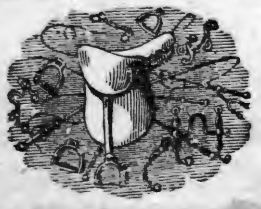
IRON, STEEL, BLACKSMITH'S TOOLS, HARDWARE,

Call on or address

HILLMAN, BUFORD & JUSTI, 18 and 20 South Market Street, Nashville, Tenn.

A. C. & J. C. MARCH,

(Successors to J. D. March & Sons.)



Manufacturers of and Dealers in

Saddles, Harness, Bridles, Collars, Trunks, Bags, Valises, Hames, Whips, Chains.

REPAIRING DONE ON SHORT NOTICE.

50 NORTH MARKET STREET,

NASHVILLE, - - TENN.

NASHVILLE, CHATTANOOGA & ST. LOUIS RAILWAY.

BUSINESS MEN, TOURISTS, EMIGRANTS, FAMILIES, REMEMBER

The Best Route to St. Louis and the West **via McKenzie.**

The Best Route to West Tennessee and Kentucky, Mississippi, Arkansas, and Texas points is **via McKenzie.**

The Best Route to the Summer Resorts and Mountain Retreats of Tennessee, Virginia and the Carolinas, **via McKenzie and Nashville.**

The Best Route to the celebrated Colleges, Universities, Seminaries and other Educational Institutions in the Southeast, **via McKenzie and Nashville.**

The Best Route to points in East Tennessee, Virginia, the Carolinas, Georgia and Florida is **via Chattanooga.**

DON'T FORGET IT!

By this line you secure the

MAXIMUM OF SPEED, SAFETY, COMFORT, SATISFACTION,

AT THE

MINIMUM OF EXPENSE, ANXIETY, BOTHER, FATIGUE.

Be sure to Buy your Tickets over the

N., C & ST. L. RAILWAY!

If you are going to Washington City, Baltimore, Philadelphia, or New York.

The Inexperienced Traveler need not go amiss; few changes are necessary, and such as are unavoidable are made in union Depots.

THROUGH SLEEPERS!

BETWEEN

Nashville and Atlanta, and Atlanta and Jacksonville, Fla., Nashville and Martin (to connect with Sleeper service via Cairo to St. Louis and Chicago.) Nashville and Columbus. Nashville and Memphis (Sleeper Humboldt to Mobile, and Milan to New Orleans.) McKenzie and Little Rock, and Little Rock and Texas points.

Call on or address

J H PEEBLES, T. A., Chattanooga, Tenn.
W W KNOX, T. A., Nashville, Tenn.
S S FINLEY, Ticket Agent, Memphis, Tenn.
A B WRENN, Trav. A., Atlanta, Ga.
W L DANLEY, G P & T A, Nashville, Tenn

J. W. LINDSEY. R. FARQUHARSON C. P. CRUTCHER. H. C. WILLSON.

J. W. LINDSEY & CO.,

Wholesale HATS,

75 Public Square,

NASHVILLE, - - - TENNESSEE.

JOHN RAMAGE & SON,

48 North College Street, Nashville,

Offer the best stock of custom-made BOOTS, SHOES, and SLIPPERS, in all grades of latest Styles. **Trunks, Traveling and Hand Bags.**

LOWEST CASH PRICES!

Clothing for Fall and Winter.

The largest stock, and most elegant line of CLOTHING ever offered in this city. Double and single breasted Dress suits, Business suits in one and four button cutaways, and all the new styles in sacks. Our stock is made up of all new fabrics, and of the most popular and desirable shades.

The largest stock of Overcoats, every style, from the strong coat for the workingman to the finest made. Boys' and children's suits in great abundance and in endless variety. Furnishing Goods and Hats a specialty.

A fine line of imported piece goods to make to order on short notice. "Write for Catalogue."

W. A. LANNOM, Cash Clothier,

18 Public Square, - - - Nashville, Tenn.

Gates & Pohlman,

Corner College and Union Streets, Nashville,

Are the oldest Jewelers in the State, and have constantly in stock the very latest and best designs, in patterns as well as the finest in quality and finish of all goods pertaining to the Jewelry trade They defy competition in prices, and warrant every article to be as represented by them. **Watches, Clocks and Jewelry** repaired by the most practical workmen. Orders by mail promptly attended to. Their motto is, "*Quick sales and small profits.*"

BAILEY, DAVIS & McCOMB,

WHOLESALE GROCERS,

And Dealers in

TOBACCO, CIGARS, ETC., ETC.,

38 MARKET STREET, - - - - - NASHVILLE, TENNESSEE.

THUSS, KOELLEIN & GIERS,

Successors to old Giers' Gallery,

PHOTOGRAPHERS!

130 Union Street, Nashville, Tenn.

WHEN YOU WANT

WRITING DESKS.

Photograph Albums,

AUTOGRAPH ALBUMS,

GOLD PENS, PENCILS,

Portmonnies, Card Cases, Etc.

Or anything in the way of

Staple and Fancy Stationery,

Call upon us,—we can suit you in

VARIETY, QUALITY, AND PRICE.

A. B. Payne & Co.,

61 UNION STREET.

Orders by Mail Receive Prompt Attention.

NEW HOUSE! NEW GOODS!

J. W. ORCHARD,

Manufacturer and Dealer in PLAIN and DECORATIVE

WALL PAPER,

Window Shades,

Looking-Glasses, Picture Frames and Cornices, Chair Cane, Picture Cord and Nails, Wall Brackets and Parlor Easels.

Looking-Glasses put in old frames. Old pictures and frames repaired.

134 Union Street.

Between College and Cherry,)

NASHVILLE, - - TENN.

SOME OF THE

THINGS WE BUY TO SELL.

CHINA IN ALL OF ITS GRADES,

GLASSWARE OF EVERY DESCRIPTION

QUEENSWARE OF ALL KINDS,

Bracket Lamps, Hall Lamps Study Lamps, Chandeliers,

Knives and Forks, Spoons, Waiters Tea Trays

Looking-Glasses, Ice Cutting Machines,

Eureka Coffee and Teapots, Castors,

And a great variety of housekeeping goods too numerous to mention, all of which we offer at reasonable rates. Call and see us, or send your orders to

HICKS, HOUSTON & CO.,

51 N. College & 54 N. Market Sts.,

NASHVILLE. - - - TENN.

Christian Quarterly Review

VOL. IV., 1885.

A magazine of one hundred and sixty (160) large pages, (640 pages in the volume,) of original articles on living religious questions by the best writers. The only *Quarterly* published advocating Primitive Christianity. A number of our best writers engaged for 1885. Price only $2.00 a year Specimen copies 50 cts If you wish to continue, or to become a subscriber, please notify the Editor as soon as convenient. Your co-operation is earnestly requested. Address the Editor, **Dr. E. W. Herndon,** Columbia, Boone County, Mo.

THE GOSPEL ADVOCATE.

VOLUME XXVII., NUMBER 7. | NASHVILLE, TENNESSEE, FEBRUARY 18, 1885. | TWO DOLLARS PER YEAR, IN ADVANCE.

EDITORS:

D. LIPSCOMB. | E. G. SEWELL.

J. A. HARDING, Associate Editor.

J. C. McQUIDDY, Office Editor.

IN THE MORNING.

I watch a group of children, tired with play,
Returning to their homes as evening falls,
And, as they drop off slightly by the way,
Each waves her little hand, and gaily calls.
"Until to-morrow."

And so when we, amid life's gathering gloom,
Pause on the threshold of our Father's home,
"Why should we sorrow?
Shall we not meet again in endless day,
Where shadows and where signing flee away,
To-morrow?

NOT QUITE.

Bro. Poe, of the GOSPEL ADVOCATE, condemns, the work of evangelization as is being conducted by the Sherman Church through Bro. Goodloe. He also says: "Brethren, your oldest men are not your safest men." Bro. Lipscomb (one of our older men), of the GOSPEL ADVOCATE, in describing, at Add-Ran, scriptural co-operation, described the above work exactly. Query—Which of these two brethren is "safe?"

I have heard of others telling that I heartily endorsed this work as all right. I have not fully acquainted myself with what the plan spoken of is. We sometimes seize on one point of resemblance, and fail to note many points of dissimilarity. We distinctly stated at the meeting that we wished to present the points there without any reference to existing institutions. We wished what is right settled, then let all try their institutions and practices by these rights. I know man's partiality for his own children. Frequently the more ill-favored the child, the more tender the affection for it.

We presented that first was the evangelist at work. This is the first necessity in order to evangelizing the lost. Paul was the evangelist at work, he needed help, he sent messengers, not delegates, to Philippi and other churches to make known his wants, and to bring their offerings. When the churches acted in concert, they sent messengers to lay the matter before other churches and let each church determine for itself what it will do. Each church sent a messenger or messengers of its own membership or of others well known to them, to convey their offerings to those in need. A messenger differs from a delegate as a bearer of dispatches, differs from a minister to another country as a page or messenger in the House of Representatives differs from a member of a conference committee. One has delegated to him authority to confer, decide and agree what is for the best; the other simply bears the message or reports the facts. The messenger is an authorized medium of communication and co-operation between churches. I feel certain that the delegated assembly is the man of sin, spoken of by Paul, the principle of which was working in his day, waiting Paul's departure for its development. It first was a meeting of delegates of churches in districts and countries to consider the common good of the whole, then it grew into a distinct ecclesiasticism, then into a national, then into a universal one with the Pope as the head. If the Pope with his ecclesiasticism is the man of sin, those delegated meetings out of which it grew must be the embrio man of sin. If these delegate meetings were not the working of the man of sin, we would be pleased for some one, who thinks they were not, to point out what was this man of sin.

This that we may have clearly before us the distinction between a delegate and a messenger. Has the church at Sherman an evangelist at work whom it desires to help? If not, the first and most essential element of scriptural co-operation is wanting, to-wit, operation.

Bro. McPherson has fully declared his faith in the doctrine that the preacher must go, not wait to be sent. Is not the Sherman church seeking to raise a fund to send out preachers in a work in which they are not now engaged? Has it a special work in which it is engaged—an evangelist at work whom it is not able to support, that it seeks the help of others in supporting? Is it not rather raising a fund by the authority of a delegate meeting, to employ preachers to do a work it does not exactly know where or what or who shall do it?

We developed from Scripture that each church kept the direction of its own contribution under its own control through its messengers. So keeping the church and Christians close to their work. They could fully realize that it is their own work. Is this the case with the Sherman arrangement? We may think these are small and indifferent matters. But if a great amount of money is placed under the control of one church, it gives it undue power. It takes the work from the control of, and removes it from contact with those who raise the means to sustain it. They lose their interest in it. The permanent fund in the hands of one church invites the mercenary, those who love this world, to scheme and electioneer for places that they may get the places and the money. God's plan causes the churches to help the self-denying laborer who, regardless of money, is led by the love of souls to labor for the conversion of men. The two systems work different ends. One has a tendency to spoil the church that controls the money, to destroy the interest of the churches which give the money, to substitute the mercenary self-seeker for the self-denying evangelist who works for God and man. If Bro. McPherson will combine his ideas that the preacher must go, not wait to be sent by a church, with the idea that churches must co operate through messengers, not delegates, we opine he will be about on the right ground. The morality of making men promise what they will do one or five years hence, we also regard as doubtful.

Among all the devices for raising church money there is scarcely one more emphatically condemned in the Scriptures than that of renting pews. When the preacher is popular, when the services are made attractive to the rich, and when there is an active rivalry between the wealthy members of the congregation, it proves an effective and easy way to raise money; but it never has been and never can be so managed as not to violate the rule of action laid down by James in these words: "If there come into your synagogue a man with a gold ring, in fine clothing, and there come in also a poor man in vile clothing; and ye have regard to him that weareth the fine clothing, and say, Sit thou here in a good place; and ye say to the poor man, Stand thou there, or sit under my footstool, are ye not divided in your minds and become judges with evil thoughts?"—*Old-Path Guide.*

Why not rent the pews on which to sit as well as sell the privilege of participating in sending the gospel to the lost? One is certainly as much a gospel privilege as the other. When a poor man comes into the assembly that would send the gospel to the poor, he may be zealous, pious, prayerful, may feel woe is me if I preach not the gospel, may be poor through giving his whole life to the service of God, he is told, "Get out, you have no part nor lot nor inheritance in this work;" this is the peculiar privilege of the rich. Bro. Caskey at the "Preacher's Institute', took the position, it would not be wrong to exclude the Son of God from a missionary society if he were here on earth and had not means to pay his initiation fees. Such things come as near blasphemy in my esteem as anything of which men are guilty. Would that consistency would strengthen the protest against wrong.

An example of a congregation, *as such*, either sending out an evangelist or contributing to his support, was called for at the Institute, but none of the brethren who claim this as the "Lord's plan" showed the chapter and verse.

Bro. McPherson ought not to lay much stress on what was or was not done at their meeting. The limited time, the multiplicity of subjects, the many desiring to speak caused many things to pass unchallenged that otherwise would have been noticed. Certainly Paul said to the Corinthians, "I robbed other churches, taking wages of them to do you service." Here he says he took wages of churches. He says to Philippians, "No church communicated with me as concerning giving and receiving, save you only." Certainly Paul could not declare more plainly that the churches, as churches sent to him, helped him. He told the church at Corinth, as he says he directed the churches throughout Galatia, to lay by them in store as they were prospered. The churches sent messengers to distribute this means. The attack on the existence and sufficiency of the congregations must fail. They are God's institutions, his only institutions for saving the world. Why not accept them and work in them just as God gave them, and leave the results with him.

A brother calls attention to the fact that he thinks Bro. Harding and I differ because he said it was right for the Jews to still circumcise their children, and I said that circumcision had been taken out of the way with the Sabbath and other Jewish ordinances. The difference, I presume, is all in the mind of this brother. During the existence of the Mosaic law no man could acceptably worship God in his institutions for worship, unless he was circumcised. Bro. Harding as fully believes that circumcision as a condition of worship was taken out of the way, as I do. On the other hand, as a perpetual family mark, I believe it is right and proper, though possibly not binding, for the Jew to observe and perpetuate. It would be probably better to say circumcision was made by God a necessary mark of the family of Abraham. Until Christ came the institutions of divine worship were in that family, so that one to approach God in these institutions of worship, must enter that family and take the divinely appointed family mark. But Christ took the divine worship out of the fleshly family of Abraham and placed it in the spiritual family. As it is no longer necessary to enter that fleshly family to worship God, it is no longer necessary to be circumcised. So circumcision may be perpetuated in the family as a mark, but as necessary to approach God in his appointments it is not necessary. "In Christ Jesus neither circumcision availeth anything nor uncircumcision, but a new creature." D. L.

QUERIES.

BRO. SEWELL: In the ADVOCATE of the 7th inst., you are asked to explain 1 Peter 1: 2. In your answer you tell the queriest that "those people that Peter calls "elect," obeyed the gospel in Jerusalem." And you apply the word elect, as used by Peter in the verse, to them as God's chosen ones in their obedience to the gospel. Now, Bro. Sewell, please state in the next ADVOCATE upon what evidence, or by what authority you apply the term to the Jews dispersed from Jerusalem on account of persecution, and in the sense of making or adopting them as sons of God through Christ because of their having obeyed the gospel? Your clear scriptural answer to these two questions will confer a lasting favor upon myself and others and place us under many obligations.

For many reasons I have considered the letter addressed to Gentile believers and the election referred to as having taken place before their obedience, for Peter says "elect *unto*," and not in obedience. Through sanctification of the Spirit; and, as I understand, at the house of Cornelius where and when every Gentile on earth, then and for all time to come, was in the same ceremonial, literal sense elected before faith, repentance and obedience, *unto* obedience and the sprinkling of the blood of Jesus Christ as the text expresses it, and as the Jews in Jerusalem calling Peter to account for going to the Gentiles when Peter exclaiming, referred them to the God-given Holy Spirit, falling upon them, and asked What was I that I could withstand God, they held their peace and said, "Then hath God granted to the Gentiles (all Gentiles) repentance unto life. These texts and a number of others are consistently and easily understood, taken in the application and sense here given; but in any other I never could understand them.—[Martin Vivian, Winchester, Ky.

We are satisfied, for several reasons, that the first letter of Peter was written mainly to Jewish Christians, in their dispersed condition. But we do not propose to enter into an argument upon it now. We know that scholars differ about this, and we do not know that an investigation of the question would be profitable, as we do not think that the settlement of the question of *election* as mentioned in first chapter of this letter as involved in the answer alluded to above in anywise depends upon it. We did not mention the fact that these were Jewish Christians as having anything special to do with the question.

We believe those Christians were elected just like all others are elected, and that all Christians, whether Jews or Gentiles, are God's elect. The gospel is God's plan of election, and all who obey that are his elect, while none are his elect who do not obey the gospel. The three thousand Jews that obeyed the gospel on the day of Pentecost became thereby the elect of God. But those who did not obey, were not elected. So at the house of Cornelius. All who were present when Peter preached to them, and obeyed the gospel that day, were thereby placed among God's elect. But none were elected that day except those who obeyed. The gospel was that day, and to the extent of those present, introduced among the Gentiles, but no Gentiles were that day elected except those who obeyed the truth. All, both Jews and Gentiles, from those two noted occasions till now, who obey the gospel of Christ, are thereby elected. But no one, either Jew or Gentile, was ever one of God's elect, while refusing to obey the gospel. But every one that does obey is as much the elect of God as those to whom Peter wrote. The gospel began to be extended to the Jewish people on the day of Pentecost, and began to be extended to the Gentiles at the house of Cornelius. But none were elected on those days except those who were present and obeyed. The commission of Christ to the apostles settles forever the whole question of election. "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Whenever a man is saved, he is elected. No man unsaved, unpardoned, is elected. He that believeth not shall be damned. But to this day, and to the end of time, all who obey from the heart the form of doctrine delivered them, are that moment elected, but never elected till this much is done. E. G. S.

DEAR BRO. LIPSCOMB: You say you failed to understand my second question. What I want to understand is this: You say "all who are ignorant of the law sin against the law, perish; and those not having the law, yet do the things contained in the law, are saved by doing the law." Now what I want to know is this, If some men did do the things in the law without having the law, why may not others do the same and be saved without the law; hence why send the (law) gospel to the heathen? Again you say God does not cast his pearls before swine. That God has not sent his gospel to a people, is evidence they would not receive it. Now, does God not send his gospel to hundreds who do not receive it? Do we not see this continually? Then have we no swine among us? Again, you say, to sin knowingly, is to violate two laws, commit two sins,—one of them presumptuous, involves a deeper ruin. Now, where is this deeper ruin? Do you think there are degrees of punishment in eternity? or where is this deeper ruin to take place? I confess there are some things in this I do not understand; now I know the fire burns the ignorant child temporarily, as well as the full grown man. But the child that does not know his master's will, will surely not be burned in eternity. Now, dear brother, I think if any man can explain this, you are the man. Please let me hear from you again.—[S. F. Halbrook, Lyles, Tenn.

I do not know whether there be degrees in punishment in the future state or not. I do know the Savior says, that he that knoweth his master's will, and doeth it not, shall be punished worse than he who knows it not. I do know that the presumptuous sin is regarded as involving in more hopeless ruin than other sins, because for it there is no forgiveness. I said nothing as to where the ruin is. I accept it without any questions about the future state. If men, because of ignorance of divine law, are saved, it was a mistake that the world was lost when the Savior died to save it. It was ignorant of God's will, and was saved without his death. I never said that those ignorant of the law obeyed it. I said the Gentiles who had not the law, to whom it was not given, obeyed it. Many of them lived among the Jews, learned the law of God, and without having it given to them, of their own choice or nature obeyed the law.

In communities where some hear the gospel and others do not, in preaching it to those willing to receive it, those who will not receive it hear it, but God sent it to those who receive it. The Savior in the parable of the sower, shows that in sowing seed on the good ground it fell on the evil near it. A child violates physical law in ignorance and suffers for it. Its ignorance does not shield it from the penalty. Spiritual laws are as fixed as material law. The child does not suffer the penalties of breaking spiritual laws, because it does not break them. But when persons arrive at years of responsibility, they break them, and will just as surely suffer the penalties of breaking the spiritual laws ignorantly, as the child suffers the penalty of ignorantly breaking the physical law.

Please explain Hebrews 6, latter part of the first verse and all of the second. Is the "foundation of repentance from dead works, and of faith toward God, etc., the foundation that was under the law of Moses, or is it the one that has been laid for us at the present day? Also, explain in the same chapter, third and sixth verse. Is the doctrine in these verses, that teaches the impossibility of renewing those that fall away, applicable to the Jews of that age only, or may it be applied to those who, at the present day, after they have been converted, deny the gospel in toto? Please answer in your next paper so that I can get it before Sunday. We have a part of this chapter for our lesson and there is a difference of opinion on it.—[A. C. Williams, Winchester, Tenn.

This language was addressed to Jewish Christians, who were babes as yet when they ought to have been men, were disposed to turn back to Judaism, and give up Christ. They were children needing still to be fed with milk when they were old enough to use meat.

He admonishes them to leave the beginning point of the gospel of Christ, and go on to perfection. "Not laying again the foundation (or ground) of repentance from dead works, and of faith toward God of the doctrine of baptism, and of laying on of hands, and of the resurrection of the dead, and of eternal judgment." They were admonished not to lay the foundation of repentance from dead works. The foundation they would lay for repentance from dead works would be the doing of dead works; the doing of dead works would be a ground why they should repent of the dead works. The foundation or ground why faith toward God should be exercised would be that it was not exercised toward God. The reason or ground why the doctrine of baptism, of laying on of hands, of resurrection from the dead should be taught, is that they are denied. These converted Jews, that had not grown and strengthened in the faith, that were about to forsake Christ and go back to Judaism would practice the dead works of Judaism, would be under the necessity of repenting of these dead works—dead because done away in Christ, would have again to be taught faith toward God, taught again the doctrine of baptism, of laying on of hands, etc. It was an admonition not to turn back to the elements of Judaism. He then adds as stronger reason and as a climax to the argument, it is impossible if one knows Christ, and turns back from Christ to Judaism to renew him to repentance.

We never could see why turning back from Christ to any other religion or irreligion that is not of God, would not be just as offensive to God and just as fatal to the individual as to turn back from Christ to Judaism. We certainly think it is true that turning away from Christ to any religion of human origin is just as fatal in its results, as to turn back to this religion ordained by God, but taken out of the way by Christ. If not as fatal, why not? Our next number had gone to press before this query was written.

CULLINGS AND COMMENTS.

Brotherly love is another item that we are fearfully lacking in. We need genuine conversion just here. I can't have any confidence in any man's religion, whose chief delight is to find fault, pick flaws in and denounce everybody that differs from him. No doubt some one will read these lines and say, "that hits Bro.———, he is such a growler." Take care, my brother,—it may hit you too. I grow sick every week, when I read the jargon, and very often bittter words, that are spoken through our papers, on financial questions. Oh! where is your charity? You, who have been progressing, what more do you than others? You breathe the same spirit that you oppose, you ridicule and arraign, and in return, receive the same from the other side. The reader may make light of what I say, and indulge in the thought that his side is right, but let me tell you, my dear brother, *both sides are wrong*, and mark it down, God will never bless any enterprise, whose fearful cost is the division of his people. I know that there is brotherly love among us, but have we a sufficiency of that element, that will rise up

with mantles of charity and cover a multitude of sins? Where is the great leader among us, whose soul burns with the love of God and humanity, that will lay down his "*differences*" upon a funeral pile, and then unite hand in hand, and swear eternal allegiance to the King of kings and Lord of lords."

The above is the closing part of an article on "What We Need," by J. T. Taylor, in the *Atlantic Missionary*. Some things in the above have the right ring. While all favor brotherly love, many may contend that brotherly love would expose differencis that are corrupting to the church of God. If we could be so electrified by some great leader as to "lay down all differences upon a funeral pile, and then unite hand in hand," why not let Moody electrify us, and all come together in no church at all? Would not the principle be the same if we are to lay aside all differences? The Spirit of the article is good. We should cease our contending over matters of opinion. Here the trouble comes in. We want to set up opinions as matters of faith. The greatest latitude possible should be allowed in matters of opinion. Let us put matters of opinion into the background and then on matters of faith "unite hand in hand and swear eternal allegiance to the 'King of kings and Lord of Lords.'"

SUBSCRIPTION TO STANDARDS.—The Presbyteries of the Presbyterian Church in England are discussing with much interest a proposed modification of the formula of the subscription required of its officers at their ordination. At present all ministers, elders, and deacons are required to answer affirmatively this question: "Do you sincerely receive and adopt the doctrines of the Westminster Confession of Faith, as in accordance with the teachings of the Holy Scriptures?" It is proposed to change this so as to read, "Do you sincerely receive and adopt *the system of doctrine* contained in Westminster Confession of Faith," etc.

The new formula is considered by many as less stringent than the former, and the more conservative of the ministers of the Church are opposing it. But on this side of the water it is recognized as precisely similar to the formula adopted by the ministers, elders, and deacons of the Presbyterian Church in the United States. What has from time immemorial held the Church here fast to the confession of Faith may surely be considered of sufficient tenacity to hold the Presbyterian church of England.—*Presbyterian.*

Why not accept the Bible alone as the only rule of faith and practice! The improvement so-called is worse than the "Confession of Faith," formerly adopted. Before it was to be accepted as in accord with the Scriptures, but now it seems it is to be accepted regardless of this. But why have a human creed? Can mortals make the plan of salvation clearer than Jehovah? Is it claimed we must have a written interpretation of the Bible? Well, what is gained? We must then interpret creeds. Thus we have two interpretations instead of one. Again the last interpretation is the worse of the two, unless man can improve on the work of God. But it is much wiser to conclude with Paul, "All Scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

If all the Church property in the United States were sold at the best market prices, it is estimated that the entire cash proceeds would be only one-third of the sum spent by the people of this country for intoxicating drinks in a single year.

Just think! And yet some professing to be Christians drink this poison as a beverage. What a burning shame that we are not more consistent in our lives!

The doctrines of the gospel are old but full of motion, full of energy, as the river is full of movements—full of life giving power, as the sunlight and the vital air. They are the doctrines out of which the missionary work sprang. They are the doctrines of Paul, the first great missionary. He had strong convictions. He did no doubt. He knew whom he had believed, and was persuaded that he was able to keep him and save the world. And who is the successor of Paul? He who holds the same faith with him, and teaches it with the same earnest fidelity—*Rev. R. S. Storrs, D. D.*

Would that the whole world fully realized the sentiment in the above. Though the gospel came streaming down from God's eternal throne, ages ago, all aglow with energy, power and vitality, yet to day it is just as full of freshness and saving efficacy, as when it first startled the world with its stupendous miracles. *It does not grow old.* It has ever been and will ever be God's power unto salvation.

Of useful pastors he is the least useful who does all the Church-work he possibly can himself; for he tempts others to be non-workers by mapping out nothing for them to do, and making them responsible for nothing. He trains the members for usefulness by not setting them to work; and his diligence to that extent puts a premium upon their inactivity. A pastor should largely work through his flock—his example giving them an impulse along all lines of Christian endeavor.—*Christian Index.*

The preacher that does not do this in his labors with a congregation is largely a failure. The successful teacher is the one who does as little work as possible for the student, just so it is with preaching. He is not to do all the work of the congregation, but to incite each member to make earnest endeavors for the salvation of the world. He should only strive to bring out the talents of the members, and in thus doing, he will bring out his own.

OUR CHRISTIAN EDITORS.

A few weeks ago I wrote out an article on a few things we need. I have thought no little on the treatment of our editors one toward the other, and, in my humble judgment, it is a subject that should be ventilated with a spirit of care and prayer. We have much to gain every way by a reformation on many vital points.

Our editors are now at daggers' points. Each one, perhaps a few exceptions, is ready to find the mote in his brother's eye, and to hold it up before the public gaze, while he shouts, "I told you so." Each one has his pet theory to defend, and of that he must be the distinguished leader Some of us must ride to heaven on these darling pets. Some of our scribes, while defending these theories, so far forget Christian duty and courtesy; that they will not call each other brother. If members in private life were to engage in such, we would sharply rebuke them. If they should persist in such a course, we would advise that fellowship be withdrawn from them. "Happy is he that condemneth not himself in that thing which he alloweth." What about our editors and men of influence, who would scarcely speak to each other, if at all? Do they imagine heaven approves such a course? Do they think that will build up the right? Would they have people whom they instruct, to have such characters? What is to be expected of the masses, when men who should be brilliant and radiant lights, are sending such gleams of light across the wave? The salvation of thousands of souls cry, Stop, stop; let us have peace about mere matters of opinion!" Methinks if Paul were on earth to-day he would write, "Let editorial love continue. Let editors in honor prefer one another. Recompense to no editor evil for evil." Let editors quarrel not one with the other." By this time a host of our contemporaries are ready to call a halt, while they explain.

Bro. A. says: "I wish we could cease so much discussion; but Bro. B. is advocating a system that will ruin the world, and I am the only man left to expose the doctrine." Bro. B. honestly thinks the theory of Bro. A. very dangerous: "So, while it is very unpleasant, I must expose it before the world." C. thinks things are in a lamentable condition, but when his pet theory is attacked, the good of God's cause demands that he defend himself." Thus they continue. The trouble is, we do not come together in the spirit of investigation; *while we believe we are right, both may be wrong.* We start out, "I am right; you are wrong." The Pope of Rome never claimed more infallibility than some of us claim. Starting wrong, we soon resort to personalities and to defending self. We cannot yield before the world. I must carry my point at all hazards. Thus pride and ambition crowd out the wonderful love of truth claimed by our editors.

"When free from envy, scorn and pride,
Our wishes all above—
Each can his brother's failings hide,
And show a brother's love."

When we discuss, let us keep *self* in the background. We will come nearer together by investigating privately. We would better write with each other about our theories, instead of forcing our vain strife on the brotherhood. It is hard to acknowledge our mistakes when thoroughly committed to them publicly. Stand firm, but kindly and for truth alone. J. C. M.

NOTICE.

Sometime since, to get the ADVOCATE before new readers, and so extend our circulation, we proposed that any old subscriber sending three dollars and one new name, would be credited with a year's subscription for both names. Many have availed themselves of the privilege, and placed the ADVOCATE in new families. But some who had rather grumble and find fault, than to work and help others in trying to do good, and who, like the laborers in the vineyard, who, when the Master paid them all that he promised, grumbled because of his own he gave to others as he saw fit—complain that they do not get the paper as cheap as others. Every one has precisely the same chance to get it at reduced price. If they do not, it is their fault. Many who enter into the spirit of the offer, get a new one to pay one dollar and they pay two, or they pay three dollars and give it to some one. Others divide the three dollars between them. It does not work well in another way. It breaks into the clubbing arrangements. There are always some who wait for others to urge and send for them; these, under this proposition, fail to renew. We are sorry that every subscriber did not heartily take hold of the proposition, and secure one other subscriber. If our list had been doubled we could have stood it; otherwise, we lose by it.

In view of these things, we give notice that all are urged to take advantage of the offer, and send in every one a new name, or names, until the first of March. After that time the proposition will be withdrawn, and only the old rates, two dollars per copy, or eleven copies for twenty dollars, 25 per cent. to be retained by a preacher who sends us names and money, will be restored. Our proposition remains open until first of March. We would be glad for all to take advantage of it. Let us have a good report to that time. After that date none will be received except at regular rates. PUBLISHERS.

QUERIES.

What is your idea about the Almighty using the devil and his works as an instrument for doing good and bringing about that which should be done? Please read Gen. 37: 8, 18, 27-28; Gen. 40: 2, 20; Gen. 41: 12; Gen. 47. Please answer through the ADVOCATE.—[Millard Fillmore, Lone Oak, Tenn.

We have been for twenty years insisting that God overrules wicked men and rebellious spirits at once to test and try his children, and to punish and correct the wickedness of his children, and destroy those who are wholly given over to sin. He used the wickedness of Joseph's brethren first to carry Joseph through that discipline that he needed to qualify him for the work God designed him to perform. Joseph was really proud, lifted up with his own self-importance and self-consequence, and was disqualified for the work of God until this had all been disciplined and subdued in him. The life of slavery and imprisonment that he underwent was just the discipline that God saw would fully fit him for the work. He used the wickedness of his brethren and others to so qualify him. The devil is used by God to tempt men, so far as needed to try them, to show the good from the bad, and he used them to punish wickedness and sin, and destroy the wicked. So that he is a terror to evil works and workers. The devil and hell are just as much a part of the police regulations of the universe to punish and deter from sin, as the sheriff and the penitentiary are for the same end in civil affairs.

Please explain Gen. 6: 6: "And it repented the Lord that he had made man on the earth: and it grieved him at his heart." Now, am I to believe that God made man in his own image and likeness, and pronounced him very good, and then grieved over his own work? Does God grieve over the workmanship of his own hands? If so, would this not imply fallability? Surely we are not to understand the divine perfection of God in this sense, and there must needs be some explanation. Again, Num. 23: 13: "God is not a man, that he should lie: nor the Son, that he should repent." Also 1 Sam. 15: 29: "The strength of Israel will not lie nor repent; for he is not a man, that he should repent." Now, I confess I am unable to reconcile the idea of God's repenting over his own work with his divine perfection. If you will help me to understand by explaining the same, and reconciling all of the three passages of Scripture, you will greatly oblige.—[S. F. Holbrook, Lyles, Tenn.

I would say you are to believe exactly what God said about it—not because you understand it, or it seems right to you—but because God said it. Suppose Abraham had asked God, "Am I to believe I am to kill this child, when you said you would make of him a great nation?" How can I reconcile these? What would God have thought of him? God never said he repented of his work. His work was good. But when this work had been marred by the work of the devil and the inventions of men, it was no longer his work—it was a perversion of his work—and he was so grieved at the sinful course of man that he felt sorry he had made him. God accommodates his use of language and of terms to human usage. Then it ought to be understood by every student of the Bible that the word repent, like many other words, has two distinct senses. One is a sorrow for a course, a regretting of it; the other is a turning from it. Man's sinfulness seems to have caused God at times to regret he had made man, but never so much so as to turn from it and destroy them.

Infallibility could not do an impossible thing. To make man free, and yet make him so he could not sin, is impossible. We see no indication of fallibility in making a free man, and that free man sinning, and God grieving over that sin.

The style of these questions seems to say, If I cannot understand all God does, I will not believe him. We must accept much from God that we cannot reconcile, because we are ignorant and weak. It is not our province to set in judgment on God or his work. D. L.

Is it proper to choose for an elder of the church a brother whose wife is dead, though he may possess other desirable qualifications? My understanding of Bro. Harding's position is that such a brother would not be eligible—[I. C. Ferris, Huntsville, Ala.

Bible students differ as to whether Paul meant that a man to be an overseer must actually have one wife, or that he must not have more than one. We are inclined to think that if a man's labors are needed in that capacity in the church, and if he is all right in other respects, he might act, though his wife be dead. We do not understand that the death of a man's wife would hinder him from any good work in the church, if there is nothing else in the way. A second marriare might be more in the way than the death of a first wife.

Please explain 1 Cor. 15: 32. If we have immortal souls, why would Paul not have been advantaged at death without a resurrection of his body? Also eighteenth verse of same chapter. If we are immortal and go to our final home at death, what is the use of resurrection of our bodies and a judgment at the end of time.—[Nellie Spence, Little Lot, Hickman County, Tenn.

A very large proportion of the difficulties that rise with reference to the Bible, arise from the fact that people speculate, and express these speculative notions in language not found in the Bible, and this leads into conflict with plain statements of the word of God. Nowhere does the Bible say that the soul is immortal. No matter what ideas we may form with reference to the soul and its existence after death, we should be careful to formulate no expressions regarding these notions, not found in the word of God.

The passage under consideration, as well as many other passages on the subject, shows plainly plainly enough that future happiness depends upon a resurrection from the dead, and there is no one expression in the word of God that conflicts with the idea. And whatever of trouble arises from the expression that the soul is immortal grows out of speculation, and is only apparent, not real; for even if we grant this expression to be true, still inspiration shows that future happiness depends upon a resurrection from the dead, when this mortal shall put on immortality. The soul needs that these vile bodies shall be changed, and fashioned "like to his glorious body," in order to future happiness. This much is plainly revealed, and ought to be satisfactory to us. The second question also arises from assuming what the Bible does not say. The Bible does not say that we go to our final home at death. This is the way many preachers are accustomed to talk about it, but the Bible does not say so. The word of God represents us as sleeping in Jesus from death till the resurrection. And it is such as these that Jesus will bring with him, will take them to the place he has prepared for them. When the last day shall come, the dead will be raised, the living saints will be changed, and all will be caught up to meet the Lord, and so shall we ever be with the Lord. Such are the plain teachings of the Bible on the subject, and if we will not formulate propositions of our own, there is not an expression in the Bible that will conflict with the plain passage we have referred to in this.

E. G. S.

LETTER FROM TEXARKANA.

DEAR BRO. LIPSCOMB: Your issue of January 28 is just to hand, and I have read with interest "A Trip to Texas." I am sorry indeed that I did not get to see you. If I had only known that you were in Texarkana that night, I should have piloted you to the Preacher's Home; and as Bro. W. J. Hudspeth and Thos. Lain, agent of the American Sunday-School Union, was there, we could certainly have furnished you plenty of talk. But I have somewhat against thee.

In reference to our "State work," you say: "For a couple of years two evangelists were kept in the field as 'State evangelists.' They reported good work and great success, but this year they have none. We do not know why." Well, I will answer: Chiefly for the reason that we could not secure the services of a suitable man. You may ask, why could not the same men continue in the work? Being one of the men, I answer for myself, and all the more readily because many have asked that question. First, my health would not admit of as active work as I think a man ought to do who is sustained by the voluntary contributions of the brethren; especially is this true of work in this country in winter and spring. Evangelizing in Arkansas is not the "easy fat place" that some good brethren tell us about, but which, I think, exists only in their imagination. And besides the above reason, the work in Texarkana was such that it was thought best for me to give more attention to it than formerly.

Again you say, When the State meeting kept two in the field we do not suppose that any more preaching was done than when they had none. In this, my brother, you are mistaken. For example: I *was* "actively engaged" before the State meeting. But it was at points where the cause was pretty well established, and the support of the gospel assured. By enlarging that field two young brethren who, through no fault of their own, were not at that time actively engaged, were put to work, and did a good work evangelizing; while I was enabled to unite and strengthen weak churches—some of them almost ready to give up—and to build up churches at new points. The same is true of the other brethren who labored under the auspices of the State board.

"The State meeting disarranged the working of these churches and individuals." Of that I must confess my ignorance. These are facts in the case, which I ask you to publish that those who read the GOSPEL ADVOCATE in Arkansas may judge for themselves as to whether the Arkansas "State work" has failed to accomplish any good. By the way, I will add that two men *are now "actively engaged"* in evangelistic work under the auspices of the Arkansas Christian Missionary Society, to wit, V. Y. Wood, of Beebe, and your humble servant, whose health is so much improved that he has agreed to give half his time to State work. J. C. MASON.

[Our information was from the brethren we talked with. One of the State evangelists was in Tennessee ready to work here.—D. L.]

ILL-NATURED WORDS.

Ill-natured deeds are very rare when compared with ill-natured words. It would be a shrewdly good bargain for the world to agree that ill-natured deeds should be multiplied by ten, if only the ill-natured words were to be diminished by one-half; for though the deed may be much larger and more potent thing than the word, it often does not give as much pain. Dependents would gain very much by this bargain, for they seldom sufter much from deeds, but a great deal from words. Many a man goes through life scattering ill-natured remaeks in all directions, who has not to his knowledge done an ill-natured deed, and also probably considers himself a very good natured fellow; but one, however, who takes a knowing of all human beings, and of all human affairs, and is not to be imposed upon, as he takes care ta say, by anything or anybody.—*Friends in Council.*

I feel I am growing old, for want of somebody to tell me that I am looking as young as ever. Charming falsehood! There is a vast deal of vital air in loving words.—*Landor.*

S. A. HANDLY. J. S. REEVES. A. W. SOUTHWORTH. R. F. MORGAN. G. M. NEELY.

Handly, Reeves & Co.,

-Importers and Jobbers of-

DRY GOODS AND NOTIONS,

Nos. 60 and 61 Public Square,

Nashville, - - - Tennessee.

B. H. COOKE. W. B. DOWELL. J. B. CRUTCHER.

B. H. Cooke & Co.,

-Wholesale Dealers in-

MEN'S, YOUTHS' AND BOYS' CLOTHING,

No. 4 Publishing House Block, Nashville, Tenn.

We are now offering an attractive line of these goods at popular prices, and we especially invite a careful inspection of this stock by the merchants visiting this market. These goods are nearly all new, and low prices will be the rule, not an exception. Orders carefully filled. B. H. COOKE & CO.

H. HARLEY. W. Y. HART. W. H. COX. H. E. HART.

Harley, Hart & Co.,

Manufacturers and Dealers in

Ranges, Stoves, Tinware,

Queensware, Glassware,

House-Furnishing Goods, Etc.

77-79 Broad St., - - Nashville, Tenn.

JOHN G. HOUSTON, President. THEO. PLUMMER, Sec'y and Treasurer.

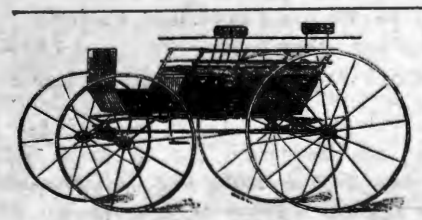
NASHVILLE LUMBER CO.

Building Lumber.

CEILING, SIDING, FLOORING AND DRESSED LUMBER.

Cheap Stock at Low Prices.

Mills and Office on Northwestern Railroad, immediately in rear of Union Stock Yards.



MURKIN & HUNT,

28, 30, 32 South College Street,

—Manufacturers of—

Fine Carriages, Berlins, Landaus, Cabriolets, Coupes, and all Kinds of Heavy Work,

We have enlarged our Factories and Store-rooms by the addition of the three-story building adjoining, and have now improved facilities for the manufacture of first-class work.

OUR SPECIALTIES: Improved Timken and Brewster Spring Buggies; Platform Double-Spring and Three-Spring Phaetons· Barouches, Rockaways, and Wagons of Every Description.

Special Attention Given to Repairing. Inspection Solicited. Telephone 332.

Geo. E. Cooper & Co.,

Manufacturers and Dealers in

Tinware, STOVES, Furnaces,

House-Furnishing Goods.

Tin and Slate Roofing and Galvanized Iron Cornice Work a Specialty.

Also our **Patent Chimney Top** for smoky chimneys has no equal. Write for prices.

GEO. E. COOPER & CO.,

22 North Market Street,

NASHVILLE, - - TENN.

WM. CUNNINGHAM, SON & CO.,

—Wholesale—

GROCERS, COTTON FACTORS,

And Commission Merchants.

97 Broad St, - NASHVILLE, TENN.

Dissolution.

This is to notify our customers. and the public generally, tha the firm of DODD BROS., doing a Dry Goods business at 103 Union St, Nashville, Tenn., has this day, by mutual consent, been dissolved, W. H. Dodd retiring to engage in other business, and S. L. Dodd will continue to keep a complete line of DRY GOODS AND NOTIONS at the old stand of Dodd Bros. Thanking all for past favors, we ask a liberal portion of your patronage in the future for S. L. Dodd.

DODD BROS.

AMERICAN NATIONAL BANK.

CASH CAPITAL, - - - - $1,000,000.

Board of Directors.

E. W. Cole,	John M. Lea,	A. W. Harris,	John Woodard
John G. Houston,	J. Kirkman,	M. Burns,	J. A. Pigue,
J. F. Demoville,	Rev. Dr R. A. Young,	T. A. Atchison,	C. E. Hillman.
John Orr,	V. L. Kirkman,	W. G. Bush,	W. W. Berry,
Byrd Douglass, Jr.,	R. L. Weakley,	W. H. Jackson,	Wm. Porter, Edgar Jones.

This Bank has united with it the **THIRD NATIONAL BANK** of this city, and has increased its Capital Stock to **$1,000,000** With increased facilities in every particular, it can confidendently assert that it will offer superior advantages in all departments of Banking to its patrons and friends.

JOHN KIRKMAN, President, EDGAR JONES, Vice-President,
A. W. HARRIS, Cashier. JOHN M. LEA, Vice-President.
E. W. COLE, Chairman Executive Committee

P. A. SHELTON,

DEALER IN

STAPLE AND FANCY GROCERIES,

Flour, Bacon, Lard, Tobacco and Cigars, Country Produce, Queensware, Glassware, Tinware, Lamps and Trimmings.

No. 96 BROAD STREET, - (Second door from College,) - NASHVILLE, TENN.

Special Attention Given to Filling Orders.

SOLE AGENT FOR "RINGLEADER" FLOUR.

S. B. HOGAN. J. S. HOPKINS.

HOGAN & HOPKINS,

Dealers in Custom-Made

BOOTS & SHOES,

We sell the very best makes of Boots and Shoes, and endeavor to make the prices so that no one can possibly sell cheaper than we do.

20 Public Square, - - Nashville, Tennessee.

SALESMEN.—Sam. B. Hopkins L. D. Simmons, William Mayes.

Dudley Bros. & Lipscomb,

—Wholesale—

HARDWARE, GUNS, CUTLERY AND IMPLEMENTS,

Hoes, Rakes, Axes,

Chains, Hames, Collars, Bridles, Singletrees, Steel Shapes, all Seasonable Goods, in Endless Variety, and at Lowest Prices.

GENERAL AGENTS FOR

Syracuse Side-hill Plows, Thos. Meikle's Steel Cast Plows, Case's Racine Chilled Plows, Celebrated Mitchell Wagons, Buffalo Standard Scales, Winchester Repeating Rifles.

Full Stock of Plain and Barbed Fence Wire.

DUDLEY BROS. & LIPSCOMB,

84-86 Broad St., - - - Nashville, Tenn.

PASCHALL, FALL & CO.,

WHOLESALE

HARDWARE, CUTLERY, IRON, WAGON MATERIAL, ETC.

Fishing Tackle.

Nos. 57, 59 and 61 South Market St.,

NASHVILLE, TENNESSEE.

Our Prices are Very Low.

Agents for Chicago Scale Co.'s Platform and Wagon Scales.

THE GOSPEL ADVOCATE.

NASHVILLE, TENN., FEBRUARY 18, 1885.

CONTENTS:

In the Morning 97
Not Quite 97
Queries 98, 100
Cullings and Comments 99
Our Christian Editors 99
Notice 99
Letter from Texarkana 100
Ill-Natured Words 100
Contents 102
The Meaford Debate 102
Items and Personals 103
The Response of Elder Jacob Creath to E. L. L 104
Wanted—A Preacher 104
Obituaries 104
"Spump Beats Eber Time" 106
Was Jacob Forty Years in Padan Aram? 106
Correspondence 106
Commendation 106
News of the Week 107
Notes from the Field 111

HOME READING.

A Glass of Wine 108
We Won't Quit 108
Another Chance 108
A Home Doubly Beautiful 108

THE MEAFORD DEBATE.

A number of friends have inquired of me concerning the debate between Mr. Wilkinson and myself at Meaford, Ontario, Canada. The following are items concerning it. For about two months and a half, last summer, I was engaged in holding protracted meetings in Meaford and its vicinity. A number of people were baptized, and among them were some excellent people who had been brought up in the pædobaptist faith. At Euphrasia, a place seven miles from Meaford, the members of the pædobaptist churches were especially stirred up on the questions of immersion and infant membership. So much were they aroused they finally invited Mr. Wilkinson, editor of *The Iconoclast*, and one of the champions among the debaters of Canada, to come and lecture on these subjects in their midst. As my meetings closed only a day or two before the time appointed for his lectures, I determined to stay and hear him. I attended the first lecture. It was as mean and insulting a speech, I believe, as I ever hear from a public speaker. He said that none but a fool would interpret Rom. 6: 4 as signifying immersion, talked freely about dipping horses, cats, and skunks, and boldly affirmed that immersion for baptism was of post-apostolic origin, and an outgrowth of superstition and ignorance. At the close of his lecture permission was given me to speak a few words, and I promptly invited him to meet me in debate before the people of that community; which, after some futile efforts to "back out," he was finally forced to do.

On the next day we met and arranged to discuss two propositions; I affirmed, "Christian baptism is immersion. In it there must be a burial in water." He affirmed, "Infant baptism is of divine authority and has been practiced from apostolic times."

Before leaving that section however (for the debate was not to begin till the 15th of December) each of us delivered several addresses to large audiences. Mr. Wilkinson spoke once in the Presbyterian meeting-house in Meaford to an audience of about one thousand people. The house is the largest in the town and it was packed to its utmost capacity. The pædobaptist were greatly pleased with him, and they did not hesitate to express the conviction that I would not be able to stand before him in debate for a week; many of them were confident that I would never appear on the ground again. The disciples, on the other hand, were compelled to admit that Mr. Wilkinson was a very good speaker, strong, witty, and sarcastic; but they were strong in their belief in God, and in the power of his truth.

This was my ninth public debate, and the seventh with Methodists; but as I entered into it, I realized that I hed never before had an opponent so full of bitterness and hate, and at the same time so unscrupulous as to the use of means to attain his ends; and only once had I debated where we were so outnumbered by the sectarians; but all this had no weight except to make me more eager for the conflict, for certain it is no servant of the Lord ever entered into battle for the cause of his God, and trusting in his might, that he did not win.

Mr. Wilkinson, in his opening speech, said he had been dragged into the debate, that he did not desire it, but that now he meant thorough work; we would have an exhaustive discussion; if one week was not enough we would have two, or three, or *a month, or two months, or three months.* I suggested that we would see towards the close of the week who would be more willing to go on.

The debate was very largely attended. Though the snow was about two feet deep, and the mercury ranged from about zero to twenty below, the town hall was packed day after day; about seven hundred people were sometimes crowded into a room that would comfortably seat about four hundred, and many who could not find standing room were turned away. It does not behoove me to say much concerning the way in which the debate was conducted; this therefore must suffice; the disciples were jubilant; many did I hear praising the Lord for the power of his holy word, for the simplicity of his teachings: on the other hand, the pædebaptists—many of them—did not hesitate to affirm that "debates do no good." Towards the close of the week, Mr. Wilkinson, becoming somewhat tired, I suppose, of his proposition, began to talk about our heretical position concerning the Holy Spirit. While he was speaking I wrote upon a slip of paper, "In conversion the Holy Spirit operates immediately upon the sinner's heart. J. A. Harding denies." Upon arising to speak I read this proposition to the people and then laid it upon Mr. Wilkinson's table, telling him that if any pædobaptist church in the town would endorse him, my brethren would endorse me, and we would continue the debate through the next week, and discuss the question.

The Methodist pastor arose and said that was not their way, they did not endorse people to debate; the Presbyterian preacher made a similar statement, but added, this did dot imply that they did not want the debate. I then told Mr. Wilkinson that I saw his people would not endorse him, but as the debate gave me a splendid opportunity to preach to people that I could not otherwise reach, I would debate with him anyhow.

He said then that if he debated again it must be agreed that each disputant must have access to the other's books, that rules must be agreed upon to prevent personalities, the introduction of improper matter, etc. To all this I agreed at once. Then, forgetting what he had said in the beginning, he said he could not remain but must depart to meet other engagements; well, I said, set your own time and, if God wills, I will meet you here. Then he said if he were to debate a second time I would want another one, and another, and another, and so on. So he declined to go any further. The debate closed, after having continued for six days, and I returned home.

Early in January, great, flaming hand-bills appeared in Meaford and in all the borders thereof, announcing that the "Rev. T. L. Wilkinson, of Brantford, would deliver a course of lectures on baptism in the Presbyterian church of Meaford, commencing on the 19th inst. The lectures were to continue for five consecutive evenings during which time the ground covered by the "recent debate" was to be carefully and consecutively gone over, and many missing links supplied, so that an intelligent understanding of the whole question in its several bearings might be reached by the audience. A small fee of five cents for single individuals and fifteen cents for families of three or more was to be charged each evening, and it was desired that all pædobaptists should avail themselves of the opportunity of listening to those instructive lectures, and so, for all time have their minds established on this subject, and be put in a position to establish others in the faith.

The brethren wrote to me to know if I did think it would be wise to return to review the lectures. I did not think so, but told them that if it appeared to them to be necessary, to telegraph me, and if God so willed, I would come at once. Mr. Wilkinson's friends acted with discretion in arranging for his lectures. As he was a Methodist, it was supposed the Methodists of the town could be confidently relied upon to come out; the lectures, therefore, were announced for the Presbyterian meeting-house, with the consent and hearty co-operation of the Presbyterian minister, hoping thus to draw the Presbyterians. In the town here are four pædobaptist churches. The time for the lectures arrived; one of the brethren has written to me giving the number that attended. On Monday night there were 22 people present; on Tuesday, 33; on Wednesday, 23; on Thursday, 46; on Friday, 66; on Saturday 88. When it is remembered that in this same house, shortly before the debate, Mr. Wilkinson addressed an audience of about one thousand people, it will be seen that he is losing his influence with them,—or rather, that he has lost it, even with his own people.

The debate was taken down by a stenographer, and, I suppose, will be published. Whether the publication will be a fair one or not I cannot now tell. Two short-hand writers were engaged, but ours, from sickness, he said, gave up the work on the second day; so we are dependent entirely on the integrity of the other party.

If the debate is fairly published I will let our readers know about it. J. A. HARDING.

The following clipping is from the *Christian-Evangelist.* This Bishop Taylor is evidently a man of some practical common sense:

"The churches of America will watch with profound interest the results of the missionary enterprise conducted by William Taylor, missionary Bishop of Africa, by the appointment of the Methodist General Conference. He sails with forty helpers, imbued with his spirit and purpose, to establish a mission in the heart of Africa. He has refused to have his mission made dependent on the mission funds of the church, rejects all salaries, has received no aid but an outfit, goes only supplied with tents and the simplest means of living, and insists that the missionaries must find their support in the field of their toil. Thus the seventy went forth to the lost sheep of the house of Israel, and thus, in part at least, the great band of apostolic missionaries marched upon the world. Paul labored with his own hands at Ephesus, Corinth and elsewhere while preaching the gospel, and the band of workers around him never hesitated because a support was not guaranteed, but still we know that the churches formed were taught to contribute to their support. We fear that Bishop Taylor is at one extreme and the most of the modern missionaries at the other. He insists that the fact that missionaries are sustained by some great society diminishes the

sympathy for them that the natives would otherwise feel; that the fact that they do no regular labor and live in a style above the natives creates a barrier, and that the converts made by the agents of what seems to them a great moneyed institution with boundless wealth are too often influenced by mercenary motives. There is probably something in these things, and his conclusions are no doubt based upon his own wide observation of mission fields, but we think if he had paused at the Pauline example, the true mean, he would have had more promise of success.

Cannon Farrar, in his life of Christ, in speaking of the mission of the twelve, when Jesus sent them before him two by two, says, "Their mission, like all the greatest and most effective missions which the world has ever known, was to be simple and self-supporting." Again he says:

"Such is an outline of these great parting instructions as given by St. Matthew, and every missionary and every minister should write them in letters of gold. The sterility of missionary labor is a constant subject of regret and discouragement among us. Would it be so if all our missions were carried out in this wise and conciliatory, in this simple and self-abandoning, in this faithful and dauntless spirit? Was a missionary ever unsuccessful who, being enabled by the grace of God to live in the light of such precepts as these, worked as St. Paul worked, or St. Francis Xavier, or Henry Martyn, or Adoniram Judson, or John Elliot, or David Schwarz?"

Had it been understood when Paul was journeying as a missionary, that he was laboring under a contract and receiving a large salary, that he had waited to have this salary guaranteed to him before he would start upon the work, his power would have been materially lessened, as every one can readily enough see. I am glad the apostles were not "stall-fed clergymen"—that they were not working for large salaries.

He who would do good as an evangelist, that is the greatest good of which he is capable, should imitate their spirit, and work according to their methods.

Who does not believe that God will be more prompt and careful in strengthening and guiding those who thus trust in and serve him?

J. A. HARDING.

ITEMS AND PERSONALS.

Bro. W. H. Dixon is preaching at Lynnville this year. A prosperous and useful year to you, Bro. Dixon.

E. G. Sewell has been confined to his bed, nearly ever since his last report, but is thought to be improving a little at present.

Bro. A. J. Luther, a preaching brother, of Dickson county, gave our office a pleasant call one day last week.

Last week we sent two papers to a good many persons, hoping they would hand over the extra copy to some of their neighbors.

One of our subscribers says: "The ADVOCATE is more precious than gold." There! Try, every one of you, to convince others likewise.

Bro. Andrew Perry is acting as agent for the ADVOCATE. He is now in North Alabama. We exect a good work to be done by him for the ADVOCATE.

Bro. Jackson, the blind preaching brother, living at Bell Buckle, Tenn., is very low, with some prospects of recovery. We pray that he may be spared.

J. R. Bradley, Roberson Fork, Tenn., February 11, writes: "Married, on December 25, 1884, Mr. Willie Gower to Miss Mary Keiser. Also, on January 29, 1885, Mr. N. J. Walker to Miss Sallie Colvett. All members of the church at Roberson Fork, except one. Ceremonies by the writer."

We begin in this paper an advertisement of the NASHVILLE LUMBER CO. This firm is thoroughly reliable, and is deserving a liberal patronage. We hope you will give them a trial.

Bro. J. C. Alexander and daughter, Miss Cammie, were visitors at the ADVOCATE office last week. We were glad to see them and hope they will cheer us in our work by coming again.

Read in this issue the advertisement of MURKIN & HUNT. These are reliable men, and if you want anything in the line of carriages, or anything in their line, they will deal fairly with you.

Sister D. B. Garrett, formerly of Lynnville, Tenn., but who went to Colton, California, in search of health, recently died. Bro. Garrett and family may be sure of our sympathies in their severe loss.

We have on our books M. A. Harris, Wingrove, Tenn. The Post Office Department returned, stating there is no such office. If any one can give us the proper address, we will greatly appreciate the favor.

Sister Flintoff writes from Ashland City: "Our church is alive and healthy. We have a most interesting Sunday-school; all, children, young converts, and old members meet regularly and enjoy exceedingly the meetings."

Under date of February 9, Bro. J. D. Floyd, now of Winchester, Tenn., writes: "I began my labors with the brethren at Fayetteville, yesterday. Had a good hearing, morning and evening. Two additions; one from the Methodists and one from the world."

Mr. James R. Locke and Miss Nannie Locke were united in matrimony on the evening of the 5th of February; Lee Jackson officiating. Many friends and relatives bid them God speed in the journey of life, and at last an abundant entrance into the celestial city.

Bro. H. D. Bantau, of Weatherford, Texas, writes: "My health is very poor; am worn out; forty-five years of labor has exhausted my vitality, and I will soon pass over the river; am trying to be ready. I can't do without the ADVOCATE; will renew in a few days.

A brother wants us to say through the ADVOCATE, if we will send the paper to a list of new names at one dollar each. While we are anxious to get new names, we cannot do this. The ADVOCATE is growing rapidly. Has better circulation than ever before, at this season of the year.

Bro. J. H. Roulhac, of Union City, Tenn., writes: "The church here has employed Bro. J. Stanley to labor with and for them during this year. Bro. Stanley has been doing some most excellent preaching for some days to good audiences. Our people are not used to protracted offorts in the winter, and this meeting is a new departure which I hope will be followed elsewhere. I am expecting to evangelize altogether this year, and churches desiring meetings can command my services. But call or no call, I will find work. I will occasionally drop you news items as I may gather them."

Bro. A. C. Henry writes: "The ADVOCATE is always first. * * * I cannot be content to have my family do without it." By the way, it will be seen in this issue that Bro. A. C. Henry is going to travel in our State for the purpose of raising means to build a church house in Huntsville, Ala. This is a worthy cause, and we hope the brethren will contribute liberally to establish the cause permanently in Huntsville. This is an important point, and one we should not fail to cultivate. We have already been too slow in introducing the ancient order of things into the towns and cities.

In this issue we make a change in the advertisement of HICKS, HOUSTON & CO. This is the best house of the kind in the city. Bro. Houston is a reliable, energetic business man and will certainly make it to your interest to trade with him. Please state that you saw his advertisement in the GOSPEL ADVOCATE.

Bro. L. R. Sewell preached at Flat Rick on the second Lord's day in February at 11 a. m., and at Fain's Hall, South Nashville, at night. One young man made the confession and was baptized on Monday evening. He expects, the Lord willing, to preach at Hill's Chapel, on the Nolensville Pike, on the fourth Lords day in this month.

What think you of the advertisement of EWING & GAINES, in this issue? These men will wholesale you Hardware as cheap as any body. We are acquainted with Bro. Ewing, know him to be an upright business man. We have been trying to get the best business men of the city to advertise with us. They are doing it. Be sure to give Ewing & Gaines a call when in the city.

Bro. W. H. Dixon, of Petersburgh, Tenn., writes: "Bro. John Neece, of Chestnut Ridge, Tenn., desires to make inquiry for his son, who left home some two years ago. He was about twenty years old when he left. James Neece, tall, dark complexion, and when last heard from he was in Little Rock, Ark. His mother and father are anxious to hear from him. Ask the *Old-Path Guide* and *Christian Messenger* to copy."

In a letter from Bro. Shelton, of Franklin, Tenn., we learn that his work will close with the church at that place, the first of April. We are sorry to hear this, as Bro. Shelton was held in high esteem by the entire congregation, and was doing an excellent work. He intends to go to California, with the hope of finding a more even climate. While we regret exceedingly to give you up, Bro. Shelton, we pray God's richest blessings attend you in your chosen field.

The following is from Bro. T. C. Little: "I have agreed to preach regularly at the following times and places during this year. First Sunday, at Oakland, Madison County, Ala.; second Sunday, at Swan Creek, Lincoln County, Tenn.; third Sunday, at Flat Creek, Bedford County, Tenn. Have been prevented from filling some of my appointments by sickness in my family. As we are much improved, will be on hand promptly in the future, "the Lord willing."

Gath, in Philadelphia *Times*, gives the following dark picture of the moral condition of Cincinnati: "Cincinnati has mixed elements of society. A general want of social and moral stamina which strangely contrasts with the business conservatism of the city. Sunday exists here no more. I walked along Vine street on the Sabbath day, and organs were playing in the dime museums. The beer halls were resonant with the brass bands, and the infinite and infinitely low variety theatres were getting ready for the night's debauch. The pedestrians, men and women, looked given up by grace and ready to go down among the beasts. Such is the return for American hospitality and citizenship from the Germans of 1848 and their posterity. Sunday, a day for cleanliness, if for no more, is the great day for uncleanliness in Cincinnati. The devil then is free from arrest like other debtors. He floods the dual generations with beer, pours raw alcohol on it, unites his negro minstrel and ballot girl contingent, the old God of our fathers hides his shining head in the storm and smut which overhangs Cincinnati like a pall. It will not be changed, because the demoralized people elect the officers of the law and bring the law to their own image."

THE RESPONSE OF ELDER JACOB CREATH TO E. L. L.

EDITORS OF THE ADVOCATE: In the ADVOCATE of the 17th of this month, page 812, there is the following lines: "I must give our good old brother Jacob Creath a passing notice; you know that he is a strong advocate for speaking where the Bible speaks and being silent where the Bible is silent, (and I love him for it); then after using those phrases, says 'Christian church,' where do you find it, brother Creath?—E. L. L., Pleasant Retreat, November 9, 1884." Remarks on the above charge. I plead guilty to the above charge, and ask pardon of the readers of the ADVOCATE for this first and only violation of the maxims of the Campbells and of the oracles of God. 1 Peter 4: 12; 1 Cor. 2: 1–12, comparing spiritual things with spiritual things. Holding fast to the form of sound words. 2 Tim. 1: 13. Where the Bible is silent, we will be as silent as the grave. Thos. Campbell. We will speak of Bible things in Bible words. A. Campbell.

Second remark, I thank this brother for calling my attention to this transgression of the above Scriptures, but I should have felt still more grateful to him for the reproof if he had let me known what nation, kingdom, State or county or town he lives in, so that I could have known his place of residence; as it is, I am totally ignorant of his whereabouts, for Pleasant Retreat may be *here*, *there* and *nowhere*. I cannot tell the times I have requested the writers in our papers to put their names in full to their essays, and the State, county or place where he lives, as we sometimes do not read pieces that have no name to them, and I will leave it to this brother to say if it is not as great a sin of omission to fail to put his name to his reproof of me, and to fail to say what place he lives in, as it was for me to transgress the maxim of the Campbells and the oracles of God, and say the "Christian church" instead of the "church of God?" Acts 20: 28.

Remark third, I feel grateful to think that since April, 1828, when brother A. Campbell and myself were walking over the hills of Bethany, we made a covenant to defend the New Testament, offensive and defensive, against all opponents of it, and there is counter testimony to this statement, because no person or persons heard it except ourselves, and he did not deny it while living, and in confirmation of it, he wrote and published the *C. Baptist* seven years and the *M. Harbinger* twenty years.

Remark fourth. At that time the readers of the *C. Baptist* believed that he was going to practice "open communion." I told him of this charge made against him, and told him if he did defend "open communion" he would never make much impression upon the Baptists; that my father, Wm. Creath, of Virginia, and my Uncle Jacob Creath, of Kentucky, and myself had an extensive acquaintance with the Baptists of America, and that faith and immersion were a wall that God had placed around his kingdom, and that if that wall was pulled down his kingdom would be exposed to its enemies like a garden without a fence, and I quoted the third chapter of John, and 5th and 8th verse, to prove it, for teaching or faith comes before immersion in the commission in Matt. 28: 19–20, Mark 16: 16, and it is these things which have stood as a Chinese wall between the kingdom of Christ and anti-Christ since the days of the apostles till now. In confirmation of what I write now respecting that conversation in 1828, brother C. wrote an article counteracting that impression, and I wrote one headed "A Cure for Campbellism," which is in the second volume of the *C. Baptist*. My reasons for my transgression are according to the old Greek proverb, Evil communications corrupt good morals. I have been so often in company with those persons who said "Christian church." Four out of five of the writers use that expression, and nearly all commentators, church historians and theological writers use that. It became to me what the boys used to call a *lapsus linguae*, a slip of the tongue which I supposed would hardly be noticed, and which I promise not to use again, provided others will not use it; and provided that they will not violate the oracles of God nor the maxims of the Campbells; and provided further that brother E. L. L. will number all the transgressions of other writers, that I may see how far they have exceeded me in transgressions. I should have been glad if it could have been said of me, after my death, as was said of Caleb and Joshua. They wholly followed the Lord, therefore they entered the promised land. I hope I may not be shut out of it for my transgression as Moses and Aaron were for their transgression.

Let others take warning from my case, and stick close to the book, and not say penitent believers and thereby repentance before faith, nor name conventions nor any other thing not found in the New Testament. All the things of Christ's are named in the New Testament, those of anti-Christ are outside of the New Testament, and belong to Daniel's little paw, to Paul's man of sin and to John's finely dressed women who deceived all nations, and who is called the whore of Babylon some two or three times by the Spirit of God; and she has daughters or sects, and she sets on seven hills, and is so plainly described in the 17th, 18th, and 19th chapters that almost any person may know that she is the lady called by men "the Holy Catholic apostolic church," a church not known to the New Testament except by prophecy. We speak of societies or sects, and not of persons. God has a people in these cages of foul and unclean birds. Rev. 18: 4, And he cries with a voice of thunder to them to "Come out of them, and become not partakers of her sins, lest you partake of her plagues." This cry should be constantly uttered as we would cry to persons in a house in flames, or to persons in a burning ship or steamboat. Read the song of triumph over her in 18th chapter and the great supper prepared for the great folks in the 19th chapter. The time is at hand, escape for your life. This is the last day of the year 1884 May all the readers of the ADVOCATE escape thes plagues is the prayer of your old brother.

JACOB CREATH.

Palmyra, Mo., December 31, 1884.

WANTED—A PREACHER.

The church at Sleepy Hollow has been wanting a preacher for some time, but as we are rather divided in opinion, and all very particular, I thought probably if I wrote a description of the kind of preacher we would like to have, some reader of the ADVOCATE might help us out.

Bro. A. wants an old preacher—a veteran in the service.

Bro. B. thinks a young one would suit better

Bro. C. would like to have an educated man.

Bro. D. thinks education not necessary, the apostles were fishermen.

Bro. E. wants a man who will give sectarians fits.

Bro. F. does not believe in fighting in the pulpit.

Bro. G. wants a big preacher, who will draw crowds.

Bro. H. wants one who will associate with the lowliest.

Bro. I. would like a doctrinal preacher.

Bro. J. wouldn't, can't understand doctrinal points.

Bro. K. wants a preacher who is up with the times, and all the new ideas.

Bro. L. wants one who preaches nothing but the old, pure gospel.

Bro. M. wants a preacher who will bring in new members.

Bro. N. thinks they had better be instructed before they are invited.

Bro. O. does not wish any pleasantries in the pulpit.

Bro. P. does. He enjoys it—makes things lively.

Bro. Q. don't want a preacher who likes fine clothes.

Bro. R. says if he is shabby he will not be respected.

Bro. S. thinks a preacher should be meek as Moses.

Bro. T. wants one who will stand up for his rights.

Bro. U. wants one who will chastise the brethren.

Bro. V. don't like to be lashed for the sins of others.

Bro. W. wants a preacher who will speak right out against whisky, tobacco and other lusts of the flesh

Bro. X. says that is nobody's business, wants a preacher who will stick to the gospel.

Bro. Y. wants one who will never say a word about *money*.

Bro. Z. wants one who will instruct us in *all* our duties.

Now, brethren, if you know a preacher who will fill the bill, please forward him to Sleepy Hollow.

AILENROC.

Obituaries.

William DeFord died at the home of his son, near Cyrus-ton, Lincoln county, Tenn., December 16, 1884; aged almost eighty-five years. For several years he has been afflicted. Many years ago he became a Christian, and always seemed zealous and loved his brethren, and, until afflicted, his place at the Lord's house on the first day of the week was seldom vacant. He lived to see his children all buried, except a son and daughter. May the brother and sister be drawn nearer to each other, and nearer their God, when they think how fleeting is time and how ceaseless is eternity. N.

Little Daisy B. Hall died September 9, 1884, aged fourteen months and twenty-six days. Little Daisy lived but a short while with earthly friends. She was a tender, sweet and affectionate child, and was loved by all who knew her. Her sweet voice is greatly missed by her papa and mamma. She was sick only a few days, and fell asleep in the arms of Jesus. Yes, she is gone. Farewell, little Daisy; it is hard to give on up, but our heavenly Father doeth all things well. His will be done, not ours. We pray the heavenly Father to sustain these afflicted ones in their sad bereavement, and help them to be prepared to go from the house of the Lord to heaven.

Teasdale, Miss., February 8, 1885. E. R. DOLLARITE.

Rebecca Cox, wife of Robert Cox, was born July 16, 1808. She joined the church of Christ at Bethel, Wilson county, Tenn., in the year 1846, at the meeting that the church was organized. She was a peaceable, quiet, warm-hearted Christian woman, when she was in her right mind, but unfortunately she had spells of derangement, so that she had no reason at all, and she would continue in that condition sometimes for many months, and then her reason would return, and then she was the same quiet, zealous Christian as before. I have frequently been at her home when she was at herself, and was never treated more Christian-like by any one; and I have been there when she had no mind at all, then she would sit on the floor or ground and play with chips or gravels, or anything she could find, like a little child. She died on January 30, 1885, and I was called on to talk at her burial. A large concourse of her friends and acquaintances were out to pay a last tribute of respect to her memory.

Lebanon, Tenn. J. L. SEWELL.

R. C. Jones was born October 5, 1819, and died, after a short illness, October 20, 1884. He leaves a wife, several children and grand-children to remember the one who has gone before. Bro. Jones, in early life, was a member of the Baptist church; but having heard the truth, he was delighted with its beauty and simplicity, and resolved to lay aside human wisdom, and take up the wisdom of God. This he did by obeying the gospel. He was at the time of his death a member of the church of God at Nazareth, Rutherford county, Tenn. It seems but a few days since we stood in his presence. To-day the sad fact is realized that he sleeps in the grave. Is death an eternal sleep? "If a man die, shall he live again? The dead men shall live, together with my dead body shall they arise." Adieu, kind friend; may you sweetly rest till Jesus comes. J. L. B.

Amanda Sanders died December 18, 1884. She was about twenty-five years of age, and leaves a husband and three little children. One loses the sympathy and affection of a wife; the others, the love and training of a mother. Sister Sanders was of a religious turn of mind, and while very young united with the Baptists. She remained with this people until the early part of 1884, when, having learned the way of the Lord more perfectly, she was baptized into Christ, thus placing herself in possession of the promises of God. "Blessed are they that do his commandments." In the death of Sister Sanders the congregation here loses a faithful, consistent member, while, doubtless, the eternal kingdom will gain a worthy citizen. To her, life with its sorrows and trials, is past. To us, the consoling thought is, tears, sorrows and trials will not mar the bliss of eternity.

"Tears that we shed in our sorrowful hours,
The fears and the doubts that molest—
Like as a dream or a shadow shall pass,
And reach not the home of the blest."

Rural Hill, Tenn. J. L. B.

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.*

ROYAL BAKING POWDER COMPANY, 106 Wall Street, New York.

A Safeguard.

The fatal rapidity with which slight **Colds** and **Coughs** frequently develop into the gravest maladies of the throat and lungs, is a consideration which should impel every prudent person to keep at hand, as a household remedy, a bottle of AYER'S CHERRY PECTORAL.

Nothing else gives such immediate relief and works so sure a cure in all affections of this class. That eminent physician, Prof. F. Sweetzer, of the Maine Medical School, Brunswick, Me., says:—

"Medical science has produced no other anodyne expectorant so good as AYER'S CHERRY PECTORAL. It is invaluable for diseases of the throat and lungs."

The same opinion is expressed by the well-known Dr. L. J. Addison, of Chicago, Ill., who says:—

"I have never found, in thirty-five years of continuous study and practice of medicine, any preparation of so great value as AYER'S CHERRY PECTORAL, for treatment of diseases of the throat and lungs. It not only breaks up colds and cures severe coughs, but is more effective than anything else in relieving even the most serious **bronchial and pulmonary affections.**"

AYER'S
Cherry Pectoral

Is not a new claimant for popular confidence, but a medicine which is to-day saving the lives of the third generation who have come into being since it was first offered to the public.

There is not a household in which this invaluable remedy has once been introduced where its use has ever been abandoned, and there is not a person who has ever given it a proper trial for any throat or lung disease susceptible of cure, who has not been made well by it.

AYER'S CHERRY PECTORAL has, in numberless instances, cured obstinate cases of chronic **Bronchitis, Larngitis,** and even acute **Pneumonia,** and has saved many patients in the earlier stages of **Pulmonary Consumption.** It is a medicine that only requires to be taken in small doses, is pleasant to the taste, and is needed in every house where there are children, as there is nothing so good as AYER'S CHERRY PECTORAL for treatment of **Croup** and **Whooping Cough.**

These are all plain facts, which can be verified by anybody, and should be remembered by everybody.

Ayer's Cherry Pectoral

PREPARED BY

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

Sold by all druggists.

AGENTS

make over 100 per cent. selling new CORRUGATED

Reflecting Safety Lamp

which can be sold in every family. Gives more light than three ordinary lamps. **Complete lamp sent for 50 cts. in stamps.** Our *Perfect Coffee Pot* beats all others. Circulars sent free. **FORSEE & McMAKIN, Cincinnati, O.**

NATHANIEL BAXTER, JR., President. THOS. PLATER, Vice President, J. P. WILLIAMS, Cashier. W. F. BANG, JR., Ass't Cashier.

The FIRST NATIONAL BANK,

OF NASHVILLE, TENN. (Reorganized.)

Designated Depository and Financial Agent of the United States.

CAPITAL STOCK, - - - - - $500,000 00
UNDIVIDED PROFITS, - - - - 190,000 00

Receives Deposits, Deals in United States Bonds and Local Securities, and Foreign and Domestic Exchange. Drafts drawn on all European points. Our facilities for making collections at all accessible points are unsurpassed.

M. M. TRECY. T. A. HEFFERNAN.

TRECY & CO.,

Manufacturers and Jobbers in

BOOTS and SHOES,

No. 50 Public Square, Nashville, Tenn.

In addition to our large stock of Eastern-made Boots and Shoes, we have a line of **Custom Goods,** manufactured in our own store, and under our immediate supervision, which we can guarantee to be, in every respect, equal to any made to measure in a custom shop. As this is an opening wedge in the manufacture of Boots and Shoes for the wholesale trade in Tennessee, we hope for a fair share of patronage to enable us to continue and enlarge our facilities for turning out good Goods.

GOOD CLOTHING!

Gentlemen and boys who desire GOOD CLOTHING at medium prices, equal in style and make to any custom work, should not fail to examine our stock before purchasing their Outfits.

HUNTINGTON, Clothier,

160 Church Street, - - - NASHVILLE.

SOUTH KENTUCKY COLLEGE,

HOPKINSVILLE, KY.

Midway between Nashville, Tenn., and Evansville, Ind., on the St. Louis and Southeastern Railway; connecting at Guthrie with Louisville and Memphis branch of the L. & N. R. R., and at Nortonville with the Chesapeake and Ohio R. R.

Spring Term Opens January 1st, 1885.

BUILDINGS NEW, HANDSOME AND COMMODIOUS;

103 feet long front; three stories high; with two wings, respectively 90 and 116 feet long. Fine study halls, provided with the best single seats; also spacious and appointed recitation, music, and art rooms.

THIS SCHOOL IS INTENDED FOR BOTH SEXES.

Prof. and Mrs. James E. Scobey, so long connected with the Female Institute at Murfreesboro, Tenn., will have exclusive charge of the boarding department, in the College building, where only girls will be permitted to board. Young men and boys can find approved boarding houses near the College building, as well as in the family of Prof. M. L. Lipscomb. Pupils entering after the 1st of January, charged for only five months.

THE FACULTY

Is composed of five gentlemen and two ladies in the Literary department, two Music teachers, and a teacher of Art, and two lecturers, all of whom are experienced, successful teachers.

Mrs. L. F. Gates, who has been Matron at the Institute, Murfreesboro, will occupy same position in South Kentucky College.

In all the appointments necessary to a superior school, South Kentucky College stands in the front rank. For Catalogues, Announcements, etc., Address

S. R. CRUMBAUGH, Prest.
JAMES E. SCOBEY, Vice Prest.

BURRITT COLLEGE,

Spencer, Tennessee.

This institution was chartered in 1848, and is under the control of the Christian brotherhood. It is the pioneer of mixed Colleges, and in this regard it has proved quite a success. Teaching the Bible is an important feature of the institution.

Located on the Cumberland plateau, it is FREE FROM EPIDEMICS. The water is freestone and chalybeate. Invigorating breezes render the location a delightful summer resort. Doyle Station—nine miles distant—on the McMinnville and Manchester Railroad, is the nearest Railroad Station.

TERMS:

Primary Department, per session,	$ 7 50	Commercial Department, per session	$25 00
Preparatory Department, per session	15 00	Lessons, Instrumental Music	$15 00 to 20 00
Collegiate Department, per session	20 00	Lessons in Art Department	2 50 to 20 00

Board and washing for males, per week, from $2.00 to $2.50; Fuel, light, and incidental expenses, per session, $10.00; Board (including washing, fuel, and light,) females, per week, $3.00.

The Spring Session of 1885, Begins on the Last Monday in February.

For further particulars, address— Prof. A. T. SEITZ, President,
W. H. SUTTON, Secretary Board of Trustees.

STILL LOWER!

Misses' Cloaks.

We are determined not to carry over a single garment, and have made another cut in prices:

Our $12.00	Misses' Cloaks now	$8 00
Our 10.00	Misses' Cloaks now	7 00
Our 8.50	Misses' Cloaks now	6 50
Our 7.50	Misses' Cloaks now	5 00
Our 6.00	Misses' Cloaks now	4 00

Russians and Newmarkets.

Our $28.00, $30.00 and $33.00 Russians now	$24 00
Our $18.00, $20.00 and $22.00 Russians now	15 00
Our $17.00 Russians now	13 50
Our 15.00 Russians now	11 00
Our 12.00 Russians now	8 00
Our 16.50 Newmarkets now	11 00
Our 14.00 Newmarkets now	9 00

Plush Wraps.

Our $20 00	Silk Plush Cloaks, quilted satin lined, now	$16 00
Our 25.00	Silk Seal Plush Cloaks now	18 20
Our 35.00	Ex. Silk Seal Plush Coats very long, now	26 50
Our 42.00	Plush Newmarkets, 56 in. long, now	31 00
Our 55.00	Plush Newmarkets now	38 50

Blankets! Blankets! Blankets! Blankets!

We don't want to feed moths this summer with fine wool Blankets, so have made STILL FURTHER reductions on them to close out stock on hand.

Our $1.25 white Blankets, per pair, now	$00 95
Our $2.75 white wool blankets, per pair, now	1 75
Our $4.50 all-wool Blankets, per pair, now	3 00
Our $5.50 white 11-4 fine wool blankets, per pair, now	3 50
Our $6.50 white 12-4 fine wool Blankets, per pair, now	4 00
Our $7.50 white 13-4 fine wool Blankets, per pair, now	5 50

Do not delay. You will never have a chance to buy Wraps or Blankets as cheap again.

LEBECK BROS.,

17 Public Square.

"SPUMP BEATS EBER TIME."

I was at work; I was in a hurry; I had but little time to do a job which required every moment at my command. I was depending upon another man to help me, and I could not go on without him. The time for him to come had passed. Gus was doing nothing for want of direction. Sol. was looking on. Now Sol. is an abbreviation for Solomon, which is a synanim for wisdom. Sol. is what is known now in American literature as a "colored man." Years ago he would have been called in common parlance a "nigger" or "darkie," but I seldom use these terms now, as they are offensive to those who wait upon us, and it is not right to wound the humblest. I made a short speech upon "Going when you say you will," "Doing when you say you will." Sol. endorsed what I said by replying, "I'se tried spump and I'se tried the other way, "spump beats eber time." I took in Sol.'s idea, although expressed in the African dialect. I have looked in the Unabridged Dictionary, but there is nothing there in the most remote way like "spump." This is a new word and may be now added to our language. "spump" is not doing what you say you will, and a spump is one who does not fulfill his promises. It may be a corruption of our English word prompt, or it may have been a futile effort on the part of Sol. to use this big word. Be that matter as it may or as it is, the idea is a good one and let us catch it. There are two things, in one of which it is of the greatest importance that we be particular. I will add, it would be well to be cautious about both. Guard well your promises first, in the next place attend well upon keeping them. There are some men who seem to be of such an unsteady, flexible nature that they cannot deny any one or say "no." These make so many promises that they can in no wise fulfill them. They may wish to do so, but their generous or other nature puts execution beyond the reach of possibility. These are to be pitied for their weakness. But there are others who do not regard their words. They promise simply to get rid of the one to whom they make the promise. They have not the most remote idea of doing what they promise. These are dishonest and lie outright. There are, still, some who forget their promises. I have done this and felt ashamed of my conduct. But no doubt every one wishes others to place a fair estimate upon his promise. Well the best way to make others do so, is to esteem it very, very highly yourself.

I was illustrating this yesterday to the school. I borrowed a quarter of a dollar. Now, young gentlemen, what makes this current, or why will it pass? Because it has the promise of the United States backing it up. In these days when silver is so abundant, nothing short of a great government could make it pass. It requires the strength of the Congress of the United States to make foreigners take it. But they will, simply because the United States says it is, to all intents and purposes, one quarter of a dollar.

Men may not wish to take your word, but back it up in such a way, by a good, honest life, that you will force them to believe you when you say a thing is true. A negotiable promise, one that will pass at par value or a premium, is a valuable possession. It is worth, in a business point of view, more than ten thousand dollars. It is very strange that all do not strive more earnestly for that which costs so little and pays so well. But all life is not business, and there are other things—realities, too. I was wont to sing a good old song in the sweet long ago, before the song flood. Two lines of it ran thus:

"'T is not the whole of life to live,
Nor all of death to die."

Then this matter must be considered from another standpoint. Liars have no promise in God's word. Here is our greatest interest. A man gains nothing, that I can see, by deception, and disappointing others. There is no profit from time or eternity to him who sports with his own word. Why do men do it? Do they not count the cost? Promising and not doing is not only lying, but stealing. A. promises B. to do a certain thing on Tuesday morning. B. loses time waiting for A. Is not B. defrauded out of time, the most precious of all things, by the dereliction of A.? It is just so. C. tells D. he will pay him some money on Saturday at ten o'clock. D. makes his engagement to invest the money he is to get, but no C. comes at the time appointed. D. waits some time. What is this? Spump beats every time. A man may make a promise to get present quiet, but the annoyance only returns with redoubled force, and then he is vexed and confused by his own misdoing. Still again the manner of proceedure will cause his word not to be believed, and that is a sad condition in which to be. It is a great misfortune when one loses all earthly goods, but nothing like losing a reputation for telling the truth. Then being on time, keeping promises, and all such things pay better, bring greater satisfaction, and please the heavenly Father who hates lies. Sol. was right when he said, "Spump beats eber time." J. M. BARNES.

CORRESPONDENCE.

I was at West Port, Ky., at my last writing. I continued my meeting there till Lord's day night, and on Saturday night Bro. Thomas M. Mathews, a preacher from the M. E. Church, joined, and a lady from the Presbyterian church. The weather being so cold I closed my meeting and left Bro. Mathews to preach for them. He is a good preacher and a good man, and will preach in Oldham county this year. He will do a grand work. Right at home the brethren like him very much. I then preached in Louisville and then came on to Paris, Texas; stopped at Paris and preached there nine days and there was but two confessed the Savior, a number reclaimed and some confessed their faults. It was bad weather while I was at Paris. I met Bro. Officer at Paris; he is a man after my own heart; he will remain with the church at Paris another year. Bro Officer ought to evangelize. I think he could do so much more good. I then stopped at Bonham; it was but one night only. Thence to Sherman, preached one night and day, two added by confession and one reclaimed. Then I came to Dallas, and when I arrived here I was quite unwell, and have been so ever since; have taken a heavy cold. There has been twelve added to the congregation since I came back; the church seem to have taken fresh courage, and I think when the weather gets so we can commence a meeting, and I get over my cold, there will be a great ingathering. Now, my work in Dallas will be that of an evangelist, and will labor here under the auspices of the Bryan and Pearl street congregation, and will be at liberty to go out of the city some of the time and hold meetings. I have no disposition to join any institution. I belong to the old fogy side of the house and can't help it, and while I live will plead for the restoration of New Testament order of things. I get a good hearing in Dallas, whether on the street or at the church. I will hold two meetings in Kentucky this year, the Lord willing: one at Antioch, Oldham county, and one at West Port, the same county. Pray for me, brethren, and let us work while it is called to-day, for the night cometh when no man can work. J. HARDING.

P. S.—Persons who wish to write me, please direct Lock Box 254, Dallas, Texas. This will be my headquarters this year. J. H.

WAS JACOB FORTY YEARS IN PADAN ARAM?

This question is suggested by another query propounded by Bro Lauderdale, and answered by me in Bro. Poe's Bible Class about a year ago. His query was in regard to Jacob's age when he went to his uncle Laban's just before his long service for his wives.

If I mistake not, Bro. Lauderdale's answer was 77, and mine 57 years. His was based upon the supposition of a twenty, and mine of a forty years' residence with his uncle Laban. Bro. Lauderdale demanded an explanation. I now proceed to give it. And as infidels have more than once attacked some of the consequences of the twenty years' supposition, I deem such a discussion not entirely impractical.

The statements that have been misleading as to the real time are found in Gen. 31: 38–41, where Jacob, after his secret departure, and after being overtaken by Laban, says in his remonstrance: "This twenty years have I been with thee; thy ewes and thy she-goats have not cast their young, and the rams of thy flock have I not eaten. That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night. Thus I was; in the day the drought consumed me, and the frosts by night. Thus (according to the above arrangement) have I been twenty years in thy house." He does not state that he had been with him only twenty years, but in the very next clause he says: "I served thee fourteen years for thy two daughters, and six years for thy cattle." And then he makes the additional statement: "And thou hast changed my wages ten times."

Now, it is very evident that his wages were not changed "ten times" during the fourteen years that he served for his wives; for there were no wages to change. And it is equally evident that his wages were not changed during the six years; for he was then engaged in the cattle business on the shares, and was not working for wages at all. Then the "twenty years" spoken of in Gen. 31: 38–41, must necessarily refer to a twenty years' service when he was permitted to herd his own cattle in connection with his uncle's, and when he was compelled by the avaricious Laban to restore all losses, whether occasioned by neglect or accident, and during which "twenty years" his wages had been changed "ten times."

SOME DIFFICULTIES AVOIDED.

We read in Gen. 33: 18, that Jacob, after his interview with Esau, came to Shechem "and pitched his tent before the city." And it is absolutely certain that not more than a year had elapsed since he left Laban.

It is furthermore stated that Dinah went out visiting among the daughters of Shechem, and was defiled by the king's son. Then follows the sequel in which Simon and Levi were leaders in an attack upon the city, to avenge their sister's ruin, in which all the people were slain or captured.

Now, it appears that Dinah was considered sufficiently old to become the prince's wife, as she was earnestly besought by the king for that purpose. And Simon and Levi were old enough to lead in this daring and dangerous assault upon the capital of the country. If Jacob only twenty years with Laban, then Simon, who was Leah's second son, (and could not have been born earlier than the ninth year of his fourteen years' service,) could not *now* have been more than eleven years of age; Levi could have been ten, and Dinah, the seventh of Leah's children, could not have been over *three!* Such a supposition is not only highly improbable, but hardly possible. Infidels, perceiving this, have made much ado about it. If forty years with Laban, as I have endeavored to show, then their ages could have been, at the time of this trouble with Shechem, thirty-one, thirty, and twenty-three, respectively.

Another difficulty, into the details of which I shall not enter, and then I'm done. From a careful study of the history of Judah and his family, it appears quite certain that he was married the first or second year after their departure from Padan Aram (see Gen. 38). If only twenty years there, then Judah was only nine years old when married, as he was Leah's fourth son, and could not have been born earlier than the twelfth of his fourteen years' service. If forty years with Laban, then Judah might have been twenty-nine at the time of his marriage, and the events recorded in the 30th chapter could easily have transpired in the time between the migration to Canaan and the departure for Egypt. Why not accept this theory? GEO. GOWEN.

COMMENDATION.

Dr. (Brother) A. C. Henry, of Hartsell, Ala., is to travel a few days or weeks, to solicit contributions, to assist the congregation at Huntsville, Ala., in building a church house at that place. Having been requested to express, through the ADVOCATE, my opinion of the man and his mission, it affords me pleasure to express the opinion that both are eminently worthy. Brother Henry has the reputation, among those who know him, of being a genuine gentleman and consistent Christian. Neither pride nor prodigality, but a pure motive, high and holy, prompts the "little flock" meeting every Lord's day in the Huntsville courthouse or "from house to house," to undertake this worthy work. No more is solicited than is really needed. Some who know the circumstances rejoice to help. So may it be with many. May the Lord abundantly bless Bro. Henry and the faithful "little flock" sending him on his worthy mission. T. B. LARIMORE.

NEWS OF THE WEEK.

DOMESTIC.

Jay Gould says the crisis is passed and good times are in view.

Bob Ingersoll will shortly visit the old world to be gone five years.

A bill prohibiting separate schools for colored children is before the Ohio Legislature.

The Bible mentions 620 places in Palestine, west of Jordan, and 430 have been identified.

A drunken woman upset the lamp in her house a few days ago in Cincinnati and was burned to death.

Anniston, Ala., is trying prohibition. It is a new town, but last year over $7,000 went out for whiskey.

A bill is before the Ohio Legislature to secure to women the right to vote at school, city and town elections.

It is said that the Louisville authorities distribute taffy tolu instead of bread among the destitute in that city.

Tennessee has at her New Orleans exhibition three hundred ears of corn averaging thirteen inches in length.

Nancy Banning, for fifty years an inmate of the Hadlyme, Conn., Insane Asylum, has become the heiress to $16,000.

It is claimed that the Nashville, Chattanooga & St. Louis railroad made the recent railroad fight to Nashville's interest.

A lemon grown in Florida recently measured 24 inches in circumfernce and weighed four pounds and thirteen ounces.

A Mrs. Sibert at a Methodist church in Blooming, Indiana, recently fell dead just after having sung, "Rest in the Promise of Jesus."

A rogue took refuge in a chimney at Allapha, Ga., several days ago, but when the officers started a fire he was eager enough to come down.

A bill has been introduced in the Legislature to fine any person teaching polygamy the sum of $500, and imprisonment for two or three years.

Judge Allen refused to act as judge on the *Banner* trial, claiming that he could not do the *Banner* justice. Judge Merritt is trying the case.

Seventy-seven thousand sacks of corn have been handled over the Louisville & Nashville railroad from one small station. It all went South.

A bill has been introduced in the Legislature providing that manufacturing establishments shall not work their employes more than ten hours a day.

Near Eastman, Ga., Belle Ryals was killed by her brother, a few days ago. He hit her with an axe, and before the wound could be dressed the girl bled to death.

The City Missonary of Cincinnati last week reported 25 families living in small boats on the Ohio River. Their sufferings from cold and hunger were intense.

A bill has been introduced by Mr. Love to prohibit the loading or unloading of cars on Sunday and also the running of all cars except such as carry passengers and mails.

In a dry goods fight at Chambersburg, Pa., one firm put the price of calico down to ½ of a cent per yard, whereupon a rival house offered it at ⅛ of a cent, or eight yards for a cent.

It will be remembered that the preachers of Nashville invited Moody to come to this city. Moody has declined, saying that his engagements prevent his coming South this year.

The Board of Education of Chicago has ordered the suspension of Principal Barnes for a short time, for flogging a pupil. Corporal punishment is to be hereafter abolished in the schools.

Senator Leland, of California, when he takes his seat, will be the richest man who has ever been in office in the United States. When his only child died a year ago, he paid the preacher $10,000 for the funeral sermon, and $20,000 for the flowers that covered the grave.

M. T. Polk's bondsmen one day last week placed into the treasury the sum of $39,111.18, which had to be paid according to the decree in the case lately decided against them.

At Grand Rapids, Michigan, farmers are compeled to feed their stock half the year. The extreme cold weather of that region has prompted some to express the determination to come south.

The bodies of three drunken men, frozen stiff, were found in a snow-drift near Loomis, Ill., a few days since. They were on a carouse and it is probable they lost their way in the deep snow.

It is said the capital invested in our railroads amounts to the sum of six billions two hundred forty-nine million four hundred and sixty-three thousand eight hundred and twenty-nine dollars.

At Denison, Texas, an appeal has been received from Savannah, Indian Territory, asking for medicines and linen to dress the burns of thirty miners recently injured in an explosion at that place.

A cave has been discovered which, it is claimed, was the hiding-place of the outlaw, Jno. A. Murrell. His name was found on the walls of the cave. Several dead bodies were found chained in the cave.

The most estimable family of Esq., Staton near Dunbars Cave, were made penniless by fire a few evenings since. The roof was falling in when the fire was discovered, the family barely escaping.

The house has passed a bill to pay William Clift of Hamilton County, $3,000 for wood used by the army during the war. Also to pay Robert Tally, of Memphis, $325 for two horses taken by the army.

The travel to New Orleans is so heavy that a great many sleeping cars that go loaded to the city have to be brought back empty and left at various points on the road, to accommodate the travellers.

One of the most enthusiastic Democrats who expects to be present at the inauguration ball at Washington, is an old lady of seventy-five years, who danced with Andrew Jackson when he was President.

A wretch named Osborne a few weeks ago eloped with the eighteen-year-old daughter of a wealthy citizen of Crawford county, Ohio, and now offers to sell her again to her father for the sum of $20,000.

There is talk of draining the noted Reelfoot Lake in Obion county, as it is claimed the land upon which it lies would be very productive. The lake is eighteen miles long, and affords an abundant supply of f[illegible].

Five work[illegible]en on a bridge over the Susquehanna, in Maine, were thrown down by the breaking of the scaffold. All went through the ice, and two were drowned. The others rescued in a precarious condition.

The talk in Congress of making Elk river accessible to boats from the Tennessee, will hardly amount to its improvement at an early day. It is thought the lumber and flat-boat trade would justify its improvement.

Hon. Julius J. Wood died at Columbus, Ohio, on the morning of February 13. He was an intimate friend of Greely, Thurlow Weed and W. H. Seward, of New York, and in Ohio labored with Dennison and Chase.

News from Jellico, Tenn., states that a Mr. Fowler, in crossing Pine Mountain, was recently attacked by a bear. He started for a tree with Bruin so close that, in climbing up, part of his clothing was left in the animal's claws.

The Secretary of the Treasury has notified Congress that the total amount allowed, during the past year, to the citizens of Tennessee for claims arising under the act of July 4, 1864, is $169,788 50. The number of claims was 557.

Mrs. Atkinson, a childless widow lady, of Memphis, died in 1832, and left a bequest of $40,000 to the Theological Department of Vanderbilt University. Her relatives contested the validity of the will, claiming that she was cranky. The jury decided that she was of sound mind, and the University gets the money.

Near Hammondsville, in Kentucky, a seven-months-old child of Wm. Dudgeon died on February 11. The next day his wife died. While she was dying Mr. Dudgeon was so overcome with grief that he cut his throat. The remains of husband, wife and child were placed in one coffin and buried in one grave.

One J. C. Hibdon has lately been arrested in Cannon county, for murder committed during the late war. He fled immediately after committing the deed, and could never be found till a few days ago, when he, supposing that the years had changed his appearance beyond recognition, went back to the place of the murder, and was immediately recognized.

The General Assembly of this State has passed a law for the protection of farmers on this wise: That whosoever shall sever, take and carry away any grain, fruit, vegetables or any other thing of value cultivated and being on land belonging to or in possession of another, with the intent to deprive the true owner thereof, shall be deemed guilty of felony, and when convicted, shall be punished as in case of larceny, provided such property shall exceed fifty cents in value.

FOREIGN.

There are no stoves, no fire-places and no chimneys in Mexico.

The great Panama Canal has been examined by experts and pronounced a success.

Turkey has requested Italy to withdraw her troops from the Red Sea, but she declines.

DeLesseps says the troops sent from Gribaltar to reinforce Wolsey's troops in the Soudan are doomed to failure. The English in going or returning will fall a prey to the Arabs on the watch.

The Bishop of Melbourne, Australia, it is reported, has refused to authorize a prayer for rain, replying that people, before complaining, should do something themselves towards storing up a sufficiency in the wet season to last during the drouth.

Two of the London papers bitterly attack Mr. Gladstone for roaring with laughter at a theatre while the news was being received of the brave Gordon's death, and of how the Arabs tossed Khartoum babes on their spear points. One paper compares it to the fiddling of Nero while Rome was in flames.

Three thousand reinforcements, at the urgent demand of Lord Wolseley, have been ordered to proceed as rapidly as possible to Egypt, to open the route between Suakim and Berber. A naval demonstration in the Red Sea, to co-operate with the land movements, has been arranged. The dispatch of several British men-of-war to that locality is imminent. The total number of reinforcements already ordered to Egypt is 8,000. The war department has completed preparations for the transport, commissariat and ordnance service. Vessels are already loading with stores at Woolwich.

London, Feb. 11.—The war office has received the following information in a dispatch from Gen. Lord Wolseley: The fortified vessel in which Gen. Earle's detachment was proceeding up the Nile from Berti, reached the pass above Dulka Island yesterday (Tuesday). The enemy appeared in great force at this point. After causing some demoralization among them by a heavy fire from the guns on board, Gen. Earle and a portion of his men landed and attacked the Arabs, driving them back at the point of the bayonet and carrying the pass without the expenditure of ammunition. This course was adopted in order to save the supply of cartridges, which had become greatly reduced. The enemy, emboldened by their comparatively slight loss in their confiict, rallied and made a fierce onslaught on the English, firing with remarkable precision. They repulsed the troops with heavy loss, and captured the floating fort. Gen. Earle was killed while gallanty leading a charge. Three other officers were kiled, and four wounded. Eight of the men were killed, and thirty-five wounded. The enemy's loss was considerable.

Home Reading.

Shut in from all the world without,
We sat the clean winged hearth about,
Content to let the north wind roar
In baffled rage at pane and door,
While the red logs before us beat
The frost-line back with tropic heat;
And ever when a louder blast
Shook beam and rafter as it past,
The merrier up its waning draught
The great throat of the chimney laughed.
The house-dog on his paws outspread,
Laid to the fire his drowsy head;
The cat's dark silhouette on the wall
A couchant tiger seemed to fall;
And, for the winter fireside meet,
Between the andiron's straddling feet,
The mug of cider simmered slow,
The apples sputtered in a row,
And, close at hand, the basket stood
With nuts from brown October's wood.
—*Snow Bound.*

A GLASS OF WINE.

A large party of excursionists, guests of the company, were on an Arkansas railway train, *en route* to visit the advertised lands of a famous pine district. Baskets of campagne had been provided and the excursionists, in that unrestrained conviviality which steals along so gently with the alleged juice of the grape, soon became unable to distinguish one kind of land from another, or to recognize the difference between a pine log and a sycamore sapling.

At a way station a young man boarded the train and took the only vacant seat in the car, beside a rather old gentleman who did not join in the festivities of the intoxicated occasion.

"Join us, Cap'n," said a red-faced fellow, handing him a glass. "Fill 'er up to the brim," pouring out the seething enemy to a clear head. "Everything goes," and he passed on in answer to the summons of an uplifted glass at the other end of the car. Just as the young man was about to drink, the old gentleman said:

"Will you wait until I tell you a story before you drink that?"

The young man looked in surprise at the old gentleman.

"I won't detain you long. This reminds me so much of something that occured years ago in my life that I cannot refrain from speaking of it."

His earnest manner impressed the young man, and he held up the glass and looked for a moment at the shining beads arising from its steam-like bottom, he replied:

"Yes, I will wait."

"Thank you," in a manner still more impressive the old man began: "I had been away from home for a number of years and was returning on a steamboat, when I fell in with a party much like this one. Campagne was free as water, and with that deceitful idea of hospitality which wine inspires, I was enjoined to drink. My father had died a drunkard and my elder brother was in a drunkard's grave. I had ever been sober, and my mother, the gentlest of women, looked to me as the solace of her feeble years, the one embodiment of purpose, rescued from our household ship.

"I say that I shuddered in the mere contemplation of taking the wine which they insisted that I should drink, and to escape the noisy crowd I went to my state-room, but this was no safe-guard against their hilarious persistency, for they beat upon the door and declared that if I did not come out they would beat it down. Thus, I was compelled to join them, but still I refused to drink. Finally a very respectable looking and quiet old man said to me," take a glass or so; it won't hurt you. A little campagne is no more hurtful than a little water. Here,' and he filled a glass and handed it to me. I drank, and soon felt the old man had well advised me, for I felt no inconvenience, but on the contrary, decidedly improved. I took another and another, and the crowd seemed to be less noisy. I went with the men who had knocked on my door and prevailed on another young man to drink. I laughed immoderately and thought that I had never before seen so gay a company. Once my mother's often repeated words, 'My son, I would rather see you in your coffin than to see you drunk,' sounded like a distant knell, ringing from away in childhood, but they became fainter and fainter until at last I heard no warning. The old man who had advised me to drink came to me and said: 'Look here, you have had enough wine?' I had become rich. I knew well enough that I had but little money, but somehow I was rich. The boat seemed to be flying down the river, and I laughed at the trees as they seemed to whirl along the bank. I had a great scheme on hand, and after that was going to drink nothing but wine. I thanked the old gentleman time and again for introducing me to a drink so delightful, and thought what fools men were to toil in discontent when they could drink wine and be happy. After awhile the pleasurable feelings left me, and were supplanted by sickening sensations. My head swam so that I could scarcely see anything. While I was in this condition the boat reached the landing. I saw a hack, heard half-familiar voices, and then I saw a face, ghastly pale. I was whirled away in the hack and saw the ghastly face again, and heard groans of despair. In the night some one tried to arouse me, but in vain. At morning I awoke with a feverish thirst, and in that horror and shame—that feeling which convinces a man of his unworthiness to live—I crept out of bed and stole down stairs. I could not go into mother's room. I could not bear to see her face that I had made ghastly. I went to the well-to cool my burning brow. There I met one of the servants, an old negro, who had romped with me on his shoulders when I was a boy. The old man did not look at me when I approached, and turning to him I said: 'Uncle Alf, don't treat me this way. I know I ought to die, but I hope to make you all forget this.' Tears were streaming down his face. Turning and pointing to the house, he said in a voice trembling in emotion: 'Mars' John, Mars' John, may the Lawd forgib yer!' I waited no more. A terrible dread had seized me. I ran to the house and hurried into mother's room Great God! she lay there dead. I kissed her ghastly face and cried aloud in my anguish. The room swam before me, and I fell insensible to the floor When I regained my consciousness, old Alf was sitting by the bedside. The ghastly face had gone into the ground, but I saw it still. I cursed a fate that had not sent me home in a coffin, and even now, after long years, I wish that I had been taken home dead. Now, young man, you may drink your wine."

"No! my God, no!" he exclaimed, throwing the wine from the window. "I am going home to see my mother and the red lips of love. Thank God, that you have saved her face from ghastliness."—*Arhansas Traveler.*

WE WON'T QUIT.

DEAR ADVOCATE: It has been so long since I have written to you that I feel quite ashamed of myself, but now a breath of coming spring is in the air; nature is bestirring herself, and why should not a lazy creature like myself stir, too?

We have had a strange winter here in Alabama. Cold weather, oh, so cold! ice, rain and sleet, and then again days so warm as almost to cheat one into the belief that it was summer. And storms! well! we have all come to the conclusion that a cellar is a great invention.

The church here at New Bethel is in a kind of lethargic state. We need stirring up quite often. Something is the matter here, and I don't know what it is. Perhaps it's a kind of rolling-up-of-the-sleeves, and putting-the-shoulder-to-the-wheel that is lacking.

Brother Avery preached for us some last year. Brother Landrum held a meeting here in October. In November Bro. Golightly called 'round and gave us a discourse, and since then we have remained serenely on the stool of do nothing. But *now* I guess we will wake up and go to work. Organize a Sunday-school and each one try to do something in the Lord's vineyard.

Brother Barnes strikes some hard licks in the last ADVOCATE, but the (average) disciple knows that they are well deserved. I don't think we will give up our snuff and tobacco here; no sir, nor our nog and grog either. We have swung to them too many years. We can give up the fine dressing for the simple reason we never had it, but quit *chewing* and *smoking* and *dipping snuff!* Brother Barnes you will have to ask us to quit something else. Why, we could give up religion just about as easy. As for the circus, we don't care about any animal but the "blind tiger," and we have got so familiar with him we are not afraid of him in the least, not in the least bit afraid are we. AILENROC.

ANOTHER CHANCE

For boys and girls to get a nice present for their work:

1. The boy or girl, fifteen years old or under, who will send ten new or old subscribers to the GOSPEL ADVOCATE, I will send them, free, one beautiful gilt-edge Bible.

2. The girl or boy, twelve years old or under, who will send five new or old subscribers, I will send them a beautiful Testament.

3. The girl or boy, twelve years old, or under, who will send one new subscriber, I will send them a photograph of Uncle Minor.

You may have from now until the first of April next to get up the clubs, and you can take advantage of the club rates offered by the publishers.

Send all communications and money to GOSPEL ADVOCATE, Nashville, Tenn., and let them know you are working for Uncle Minor's premiums.

In addition to the above, the girl or boy who will send the highest number of subscribers, I will make them a suitable present they will be very proud of. UNCLE MINOR.

A HOME DOUBLY BEAUTIFUL.

The country homes of England are among her brightest and best, but a clergyman of Hartford, Conn., in writing from England to the Hartford *Curant* describes one that is more than ordinarily beautiful. And if it is this because of the elegance of its appointments, it is made all the more so by the uses to which it is put by its owner. The home referred to is in the south of England, in full view of the Isle of Wight and the Queen's palace of Osbore. It is the summer residence of a great London merchant, a man allied to aristocracy by birth, his father being a baronet.

This splendid residence, bearing the name of Holy Hill, is surrounded by a park of about a thousand acres, with its scores of deer, its cascades and lakes. "The mansion itself is the most splendid into which I have ever entered, save some of the places of royalty," says the clergyman. He continues: "Two vases which stand in the inner hall are said to have cost $20,000. The apartments are more splendid than those of the Berlin residence of the Emperor of Germany as they were twenty years ago. During the three months of the owner's summer residence he receives from the workshops of London sixty young men weekly, whom he entertains with free bed and board, giving them not only a home, but a ride daily in his yatch close by, the use of the park for cricket and other games, and all the outdoor and indoor delights which can refresh these guests, whom he fondly calls his 'boys.' An entire wing of the house has been set aside for their accommodation, and he and his wife give themselves almost entirely to the pleasure of imparting to them refinement, happiness, rest and health. They take most of their meals with the 'boys,' have a daily religious service with them and make the summer unforgetable to every one of them.

"The Congregational church in the villiage a mile away is the gift of the same man, and he also pays the salary of the minister. One of his charities in the city of London, the famous Polytechnic, in Regant street, in its new and Christian form, costs him £5,000 a year, and besides these no one knows or attempts to estimate the aggregate of his gifts. But no one of them seems to me quite so delightful as the devoting of his summer palace to these men from their shops and factories and making each one so happy. Had this man not been of aristocratic birth, an Etonian by education and always an associate with gentlemen, it would have been less wonderful; but for more than twenty years he has, in addition to a business whose scope would be rare even in New York or Chicago, been in the most intimate relation to ragged schools, Sunday-schools and other places where he could touch the poor and the spiritually destitute."—*N. Y. Observer.*

Sometimes "the heaviest wheat of all", may spring up from seed dropped in an accidental way. What a motive to the maintenance of a personal holiness! The accidental is a shadow of the intentional. Influence is the exhalation of character.—*W. M. Taylor.*

LEMONS AS MEDICINE.

They regulate the Liver, Stomach, Bowels, Kidneys and Blood, and cure all Throat and Lung diseases, as prepared by Dr. H. Mozley, in his Lemon Elixir and Lemon Hot Drops.

Lemon Elixir

Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility and nervous prostration, by regulating the Liver, Stomach, Bowels, Kidneys and Blood.

Lemon Elixir is prepared from the fresh juice of Lemons, combined with other vegetable liver tonics, cathartics, aromatic stimulants and blood purifiers.

Fifty cents for one half-pint bottle; one dollar for pint and half bottle. Sold by druggists generally, and by all wholesale druggists.

Lemon Hot Drops

Cure all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Pneumonia, and all Throat and Lung diseases, except Consumption, which disease it palliates and greatly relieves. Price 25 cents. For sale by all Druggists. Prepared by Dr. H. MOZLEY, office 111 Whitehall street, Atlanta, Ga.

A Prominent Minister Writes:

Dr. Mozley—Dear Sir: After ten years of great suffering from indigestion or dyspepsia, with great nervous prostration and biliousness, disordered kidneys and constipation, I have been cured by four bottles of your Lemon Elixir, and am now a well man

Rev. C. C. DAVIS, Elder M. E. Church, South, No. 28 Tatnall Street, Atlanta, Ga.

From a Prominent Lady.

I have not been able in two years to walk or stand without suffering great pain Since taking Dr. Mozley's Lemon Elixir, I can walk half mile without suffering the least inconvenience.

Mrs. R H. BLOODWORTH, Griffin, Ga.

"Woman and Her Diseases"

is the title of an interesting treatise (96 pages) sent, postpaid, for three stamps. Address World's Dispensary Medical Association, Buffalo, N. Y.

DR. KLINE'S Great Nerve Restorer is the marvel of the age for all Nerve Diseases. All fits stopped free. Send to 931 Arch Street, Philadelphia, Pa.

Many improvements have been made in Upright Pianos in recent years, but the greatest of all is probably that recently introduced by the Mason & Hamlin Company, which not only improves materially the quality of tone, but the durability of the instrument.—*Boston Journal.*

LADY, render your skin white Glenn's Sulphur Soap.

Pike's Toothache Drops cure in one minute.

Young men or middle aged ones, suffering from nervous debility and kindred weaknesses should send three stamps for part VII of World's Dispensary Dime Series of books. Address World's Dispensary Medical Association, Buffalo, N. Y.

An Only Daughter Cured of Consumption.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidently made a preparation which cured his only child of **Consumption**. His child is now in this country, and enjoying the best of health. He has proved to the world that **Consumption** can be positively and permanently cured. The Doctor now gives this receipe free, only asking two 2-cent stamps to pay expense This Herb also cures Night Sweats, Nausea at the Stomach, and will break up a fresh Cold in twenty-four hours. Address **CRADDOCK & CO.**, 1032 Race St., Philadelphia, naming this paper.

For sufferers of Chronic Diseases, 36 pp, symptoms, remedies, helps, advice. Send stamp—Dr. Whittier, St. Louis, Mo., (oldest office.) State case your way.

SANITARIUM, Riverside, Cal. The dry climate cures. Nose, Throat, Lungs, full idea, 36p, route, cost free.

CATARRH

{Send 50 cts. and symptoms for Trial Treatment, to last 20 days, by mail post-paid.}

Which will convince the most incredulous that Dr. Brockington positively and permanently cures at small expense, by a pleasant treatment, the worst cases of Catarrh, though the bones of the nose have become affected, causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough, Bronchitis and Incipient Consumption. No Snuffs, washes, douches, inhalers or atomizers used. Over 7000 cases cured. The best internal treatment ever discovered for this dangerous disease. Address DR. C. N. BROCKINGTON, [Mention this paper.] 309 FOURTH AVENUE, LOUISVILLE, KY.

HARTER'S IRON TONIC

THE ONLY TRUE

Will purify the **BLOOD**, regulate the **LIVER** and **KIDNEYS**, and RESTORE THE HEALTH and VIGOR of YOUTH. Dyspepsia, Want of Appetite, Indigestion, Lack of Strength, and Tired Feeling absolutely cured. Bones, muscles and nerves receive new force. Enlivens the mind and supplies Brain Power.

LADIES Suffering from complaints peculiar to their sex will find in DR. HARTER'S IRON TONIC a safe and speedy cure. Gives a clear, healthy complexion. Frequent attempts at counterfeiting only add to the popularity of the original. Do not experiment—get the ORIGINAL AND BEST.

(Send your address to The Dr. Harter Med. Co. St. Louis, Mo., for our "DREAM BOOK." Full of strange and useful information, free.)

STEAM COOKED CEREALS.

Choicest Foods in the World, for Old and Young.

A. B. C. WHITE OATS. A. B. C. WHITE WHEAT.
A. B. C. Barley Food. A. B. C. Maize.

American Breakfast Cereals.

Selected grain, all hulls, cockle, and impurities removed. CRUSHED, STEAM COOKED AND DESICCATED. *Patented.* Prepared, as wanted, for the table, in ten minutes. Saving money. Saving fuel. Saving time. Saving waste. Saving health. Easy to digest, *being already thoroughly cooked and dried (desiccated.)*

Ask for A. B. C. only. (Registered Trade-Mark.) For sale by all Grocers. THE CEREALS M'F'G CO. Send for circulars. 83 MURRAY ST., NEW YORK.

1,391 1/2 BUSHELS OF PER ACRE, raised of our new **GREEN MOUNTAIN POTATO.** Send for history, description and full particulars. A Wonderful Variety Enormously Productive, Perfect in Form, Color and Table Qualities. IT WILL PAY YOU!

OUR SUPERB SEED CATALOGUE Embraces all kinds of seeds. Each variety honestly reported. Reduced prices. Inducements to gardeners. Mailed Free. J. A. EVERITT & CO. Seedsmen, Box 42, Watsontown, Pa.

BARNES'

Patent Foot and Steam Power Machinery. Complete outfits for Actual Workshop Business. Lathes for Wood or Metal. Circular Saws, Scroll Saws, Formers, Mortisers, Tenoners, etc., etc. Machines on trial if desired. Descriptive Catalogue and Price List Free.

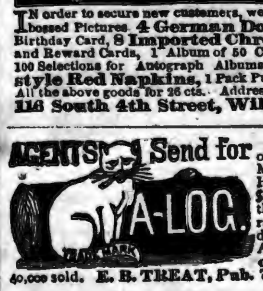
W. F. & JOHN BARNES, Rockford, Ill. No. 159 Ruby St.

S.S. CHRISTMAS ENTERTAINMENTS.

Suggestions for Decorations, Entertainments and Gifts. A collection of suggestions from leading Sunday-school workers in various parts of the country, containing something of interest to every Sunday-school Superintendent. Revised and enlarged for 1884. Price, 25c. Will send free to any one sending us a list of all the Sunday-school Superintendents in the place. DAVID C. COOK PUB. CO., 13 and 15 Washington street, Chicago, Ill.

What 26¢ Will Do!!

IN order to secure new customers, we will send 100 Choice Embossed Pictures, **4 German Dolls' Heads**, 1 Elegant Birthday Card, **8 Imported Chromos**, 25 Pretty Album and Reward Cards, 1 Album of 50 Colored Transfer Pictures, 100 Selections for Autograph Albums, 10 Odd Games, **6 new style Red Napkins**, 1 Pack Puzzle Cards, 1 Pocket Book. All the above goods for 26 cts. Address, **F. S. AVERY, 116 South 4th Street, Williamsburg, N. Y.**



Send for E. B. TREAT'S new books, including MOTHER, HOME, and HEAVEN, 160,000 sold. $2.75 by mail. Agents that have sold it for bankrupt Gen. Agents—Send direct to the publisher. Also 5000 Curiosities of the Bible. $1.75. 40,000 sold. E. B. TREAT, Pub. 757 Broadway, N. Y.

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease to any sufferer. Give express and P. O. addr ss.

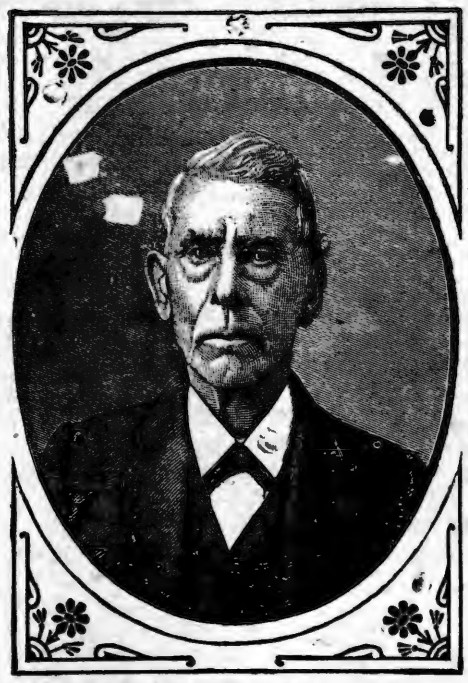
DR. T. A. SLOCUM, 181 Pearl St., New York.

How to rear and manage poultry. Send a ten-cent piece to H. H. Stoddard, Hartford, Ct.; for a copy of THE **Poultry World,** and it will tell you.

PILES "Anakesis" gives *instant relief*, and is an *infallible cure* for **Piles.** Price $1, at druggists, or sent prepaid by mail Sample *free.* Ad. "ANAKESIS" Makers, Box 2416 New York

AGENTS COIN MONEY who sell DR. CHASE'S FAMILY PHYSICIAN. Price $2.00. Write for Circular. Address, A. W. HAMILTON & Co., Ann Arbor, Mich.

THE GREAT BLOOD PURIFIER!



Dr. Samuel Hodges' Alterative Compound Sarsaparilla with Iodide Potash. This compound is purely vegetable, each article of ingredient is perfectly harmless in itself, having been selected from roots and herbs possessing great medicinal properties, when combined forms a most powerful, efficient, and pleasant medicine for the removal and permanent cure of ALL diseases, arising from an impure state of system, viz.:

Chills, Rheumatism, Scrofula or King's Evil, Scald-head or Tetter, Chronic Sore Eyes, Old or Chronic Sores of all kinds, Boils, Pimples; Syphilitic Rheumatism, Primary and Secondary Syphilis, Nervous Debility, Liver Complaints, Inflamation of the Kidneys and Bladder,

renovates and invigorates the system; acts gently on the bowels. As an apetizer and for general debility, it is a most excellent remedy.

CAMPBELL BROS., Druggists, Sole Manufacturers.

For Sale by all druggist. Price $1.00 per bottle, or 6 for $5.00, Liberal discount to the trade.

Also Sole Proprietors and Manufacturers of

ETHIOPIAN PILE OINTMENT,

A never failing remedy for Blind Bleeding, Itching Internal or Protruding Piles. Gives almost instantaneous relief, and will effect a permanent cure. Price $1.00 per bottle, or 6 for $5.00.

Testimonial.

CAMPBELL BROS:—It affords me peculiar pleasure to testify to the great efficacy of your Ethiopian Pile Ointment. I was an intense sufferer from protruding Piles and a few applications of this wonderful remedy, speedily effected a permanent cure

Truly, J. M. HAWKINS, 70 S. High St.

Testimonial No. 2.

This is to certify that I was affected with Piles for twenty years. I tried every remedy offered me. Finally used the Ethiopian Pile Ointment and found it the very best preparation I ever used. It gave me almost instant relief and has effected a permanent cure.

ED. A. IRELAND.

Formerly of Gallatin, now of Breen Phillips & Co., Nashville, Tenn.

CAMPBELL BROS., Druggists,

NASHVILLE, - - TENNESSEE.

KEEP COOL!

SUMMER GOODS!

Refrigerators, Ice Chests, Water Coolers Filters.

Fruit Jars. Fruit Cans. Stoneware, Woodenware, and all kinds of Kitchen Goods.

Cooking Stoves to suit the requirements of every Family.

PRICES TO SUIT THE TIMES.

PHILLIPS-BUTTORFF MANUFACTURING CO.,

24 & 26 College Street, - - - Nashville, Tenn.

FREEMAN & KEESEE,

INTERIOR DECORATORS,

No. 38 North College Street, Nashville, Tennessee.

Wall Paper and decorations, Window Shades, Cornice, Curtain Poles, Gold and Walnut Pier and Mantel Mirrors, Engravings, Chromos, and Oil Paintings. Frames of all kinds in stock, and made to order. Re-gilding old Frames a specialty. Manufacturers of fine Frames and Wood Mantels. CORRESPONDENCE SOLICITED.

PIGUE, MANIER & CO.,

WHOLESALE DEALERS IN

BOOTS AND SHOES,

NO. 40 SOUTH MARKET STREET, NASHVILLE, TENN.

We are receiving a very large stock of Spring and Summer goods that we have had manufactured expressly for us, which we think, with our long experience and faculties, we can offer inducements equal to any market, to prompt and cash dealers. All goods warranted to be as represented.

"THE PIANO TEACHER'S IDEAL."

The New Musical

CURRICULUM

By DR. GEO. F. ROOT.

"A Perfect Instruction Book."

This work is the culmination of long years of labor and observation devoted to its ultimate perfection by one of America's greatest musicians, and in its present form it is beyond all doubt the

BEST WORK OF ITS KIND

ever issued for the purpose intended. Teachers and Students of Music are especially recommended to examine the Curriculum, as it cannot fail to be of invaluable service to them. Price $3 by mail post-paid. Specimen Pages free.

Published by

JOHN CHURCH & CO.,
CINCINNATI, OHIO.

For Sale by all Book and Music Dealers.

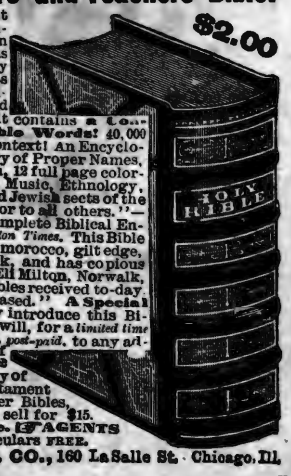
MASON & HAMLIN

Exhibited at ALL the important WORLD'S INDUSTRIAL COMPETITIVE EXHIBITIONS FOR SEVENTEEN YEARS, Mason & Hamlin Organs have, after most rigid examinations and comparisons, been ALWAYS FOUND BEST, and AWARDED HIGHEST HONORS; *not even in one such important comparison has any other American Organ been found equal* **ORGANS** *to them.* ONE HUNDRED STYLES, adapted to all uses, from the smallest size, yet having the characteristic Mason & Hamlin excellence, at $22, to the best instrument which it is possible to construct from reeds, at $900 or more. Illustrated catalogues, 46 pp. 4to, and price lists, free.

The Mason & Hamlin Company manufacture UPRIGHT PIANO-FORTES, adding to all the improvements which have been found valuable in such **PIANOS** instruments, one of peculiar practical value, tending to greatest purity and refinement in quality of tone and durability, especially diminished liability to get out of tune. Pronounced the greatest improvement made in upright pianos for half a century. The MASON & HAMLIN CO., pledge themselves that every piano of their make shall illustrate that VERY HIGHEST EXCELLENCE which has always characterized their organs. Send for circular with illustrations, full description and explanation.

MASON & HAMLIN ORGAN AND PIANO CO.,
BOSTON, 154 Tremont St. CHICAGO, 149 Wabash Ave.
NEW YORK, 46 East 14th St. (Union Square.)

The Ministers' and Teachers' Bible.



$2.00

This magnificent Parlor Bible is imported from London and is indorsed as "The Best" by the leading Bishops of England. In addition to the Old and New Testaments it contains a "Concordance of Bible Words" 40,000 References with Context! An Encyclopædia. A Dictionary of Proper Names, with Pronunciation, 12 full page colored Maps. Poetry, Music, Ethnology, Plants, Animals, and Jewish sects of the Bible, etc. "Superior to all others."—*N. Y. Times.* "A complete Biblical Encyclopædia."—*London Times.* This Bible is bound in French morocco, gilt edge, with silk book-mark, and has copious references. Rev. Eli Milton, Norwalk, O., writes "The Bibles received to-day I am more than pleased." **A Special Offer!** To rapidly introduce this Bible in America we will, for a *limited time only*, send one copy, *post-paid*, to any address on receipt of only $2.00! 2 copies and one copy of Revised New Testament for $4.00! Other Bibles, with less matter, sell for $15. Order at once. AGENTS WANTED! Circulars FREE.

A. S. MAYO & CO., 160 La Salle St. Chicago, Ill.

WHAT A DIME WILL DO FOR YOU!

TO THE READERS OF THIS PAPER we make the following special offer to send on receipt of **ten cents**, in money or postage stamps, our latest finely lithographed book, which contains actuarial calculations, showing Women's Chances of Marriage at different ages; GOD'S NAME in forty-eight different languages; How to read, write and speak correctly the English language, without the aid of a Grammar; HYGIENIC RULES; a Sermon to young men by America's most noted divine; Choice selections of poetry; Album verses; What Men need Wives for; a complete compilation of laws for successfully conducting mercantile business; Treatise on CONSUMPTION, its speedy and effectual cure; INSOMNIA, how it may surely be overcome; DIPHTHERIA, its cause, effect and remedy; Rules for physical care of Infants and Children, by a prominent Physician; HEAD-ACHES, their origin and eradication; "Women are what men doth make them;" Suggestions to Wives; Tables of the revenues, expenditure, commerce, population and area of the principal nations. In fact, it is a book needed by every one, appreciated by all, and it is only sold to you at ten cents so that it may be introduced in your vicinity, and thereby secure for us a large demand from your friends and neighbors. Address

DUFFY PUB. CO., 53 South St., Baltimore, Md.

AGENTS WANTED FOR OUR NEW BOOK, "THE

COMING CREED

OF THE WORLD. "A Voice Crying in the Wilderness," by Frederick Gerhard. All thinking people want it. Everybody reads and quotes it. There has been nothing like it before in the history of book making. Authors, Teachers, Students, Business Men, Clergymen, Laymen, Atheists, and Agnostics acknowledge it the great literary work of the century. See press notices everywhere. Issued in one octavo volume of 526 pages, with portrait of the author. Price $2.00. Trade edition in paper at $1.25, helps to create demand for the handsome subscription edition. A copy post-paid, on receipt of price. Outfit for agents $1.00. Liberal terms. Circulars for stamp. Address

W. H. THOMPSON, 404 Arch St., Phila., Pa.

OPIUM and WHISKY HABITS cured at home without pain. Book of particulars sent Free.
B. M. WOOLLEY, M. D., Atlanta, Ga.

A $25 Lantern FOR $12.

THE WORLD ELECTRO RADIANT

MAGIC LANTERN.

The body of the **Electro Radiant** is a cone-shaped reflector which gathers each divergent ray of light and concentrates them all on the main reflector whence the whole mass of brilliancy ILLUMINATES AND PROJECTS THE PICTURE WITH STARTLING CLEARNESS No combination of lenses, however ingenious, has ever been known to produce equal effects with the light used. The cost of an outfit to enable you to do **A Profitable Business** is small compared with the amount of money it takes to do any other business. Any one of ordinary intelligence can operate it, and

$25 TO $100 PER NIGHT MAY BE EARNED

by giving Parlor, Sunday School, Academy or Public Entertainments. **For Public Entertainments** the possessor of an Electro Radiant has something that will "draw" with the combined power of the Theatre, the Circus, Prestidigitateur, the Country Fair, the Temperance Crusade, and the Camp meeting. A room that will hold 100 persons may be filled nightly and a good profit be cleared. You have only to tack the sheet to the wall, darken the room, place Lantern on stand, light lamp, and you are ready to begin the exhibition. **The Electro Radiant** projects on the screen a PICTURE

8 Feet in Diameter.

$10,000 were paid for the use of our patent by Railroad Companies for Locomotive Headlights, it being considered the most wonderful light ever produced for the purpose. We have retained the exclusive right to make Magic Lanterns on the same principle, and the

Electro Radiant is the result.

The adjustment of Reflector, Lenses, Tubes, Slide-rest and Cone, are made with mathematical nicety. Optical laws governing such adjustments have been accurately calculated, so that you have in our Lantern far more than appears, and we are placing within the reach of all, unsurpassed advantages for

Learning, Amusement and Profit.

The Transparent Slides for these Lanterns embrace views on wonderful natural scenes from different parts of the world. The Scripture subjects from both the Old and New Testament **Temperance**—Showing the folly and misery of the Drunkard. **Art**—Copies of famous Statues, Bas-reliefs, and Engravings. **Miscellaneous**—Such as ships at Sea in a storm, Steamboat Race, Fort Sumter, Daylight Scene, Moonlight, etc. **History**—Landing of Columbus, Declaration of Independence, Yankee Doodle, etc. **Comic**—Side Splitters without numbers. You can add to your assortment at any time. Lantern with slides complete, packed in neat box, **may be easily carried in the hand.**—by express on receipt of $12.00 or C O D if $3.00 is sent with order, purchaser paying the balance $9.00 at express office. Full instructions and list of other views sent with each Lantern. Send money Order or Registered Letter. Send all orders to

PATENTED
Perfection at the LOWEST PRICE

A rare chance to engage in a profitable business.

The Electro Radiant No. 2 (shown in cut) with 12 slides and fittings complete, will be sent

World M'f'g Co. 122 Nassau Street, New York.

This Lantern can be made very profitable at Church Fairs and Sunday School Entertainments, and a large amount of cash realized at a very small outlay. As an Educator, the ELECTRO RADIANT surpasses almost every other apparatus used in a school. The attention of the scholar is concentrated on just the ONE illustration before him, and the mind of the student is forcibly impressed. There is a fascination about illustrations by means of the Lantern which dispels any lack of interest in the subject in hand, which might otherwise be dry and hard to attract the student's attention toward. The value of the Magic Lantern for educational purposes is acknowledged by many teachers who have tried it, and no College, Lecture Room, School or Parlor should be without one.

As a means of impressing the minds of the young, it stands unexcelled. We particularly recommend this Lantern to all societies who have occasion to raise money for charitable and other purposes

SEED Warranted to Grow.

or order refilled gratis. I have sold vegetable and flower seed to over **a million farmers and gardeners** in the United States, perhaps some are your neighbors, if so ask them whether they are reliable. Mr. Thomas Henshall of Troy, Kansas, writes me: "For **26 years** I have dealt with you. I have lived in Iowa, Missouri, Colorado, and Kansas, and no matter what the soil or climate, the result was always the same, to wit:—**religiously honest and good.**" This is the kind of seed I raise and sell. The **Hubbard** and **Marblehead Squash, Marblehead Corn, Marblehead Cabbages, Ohio Potato, Eclipse Beet,** are some of the vegetables of which I was the original introducer. A Fair with $500 in premiums. See my catalogue, free to all.

JAMES J. H. GREGORY, (Seed Grower), Marblehead, Mass

The Coffee Pea,

A New, Early Prolific Bunch Stock Pea, very desirable for table or stock; will mature in Northern Climates. By mail, 50 cents quart.

Artichokes, $3 bushel, by Express there; 50 cents quart by mail.
Chufas, 50 cents quart by mail.
Teosinte, the new forage plant, $4.00 pound by mail.
Millo Maize, Eason's improved, acclimated strain, 50cts. pound by mail.
Kolb Gem Water Melon, $3.50 pound, 50 cents ounce by mail.
Mammoth Early White Corn, Cotton Seed, Broom Corn, Sorghum, Bermuda, Grass Seed, Johnson Grass, Vetch, Clover, Grass and all other Seeds at

A NEW PEA.

Mention This Paper. MARK W. JOHNSON & CO., 27 Marietta St., Atlanta, Ga.

CHILDS' CATARRH

Treatment For

And Diseases of the HEAD, THROAT & LUNGS! Can be taken at home. No case incurable when our questions are properly answered. Write for circulars, testimonials, etc., REV. T. P. CHILDS, Troy, Ohio.

WILLIAMSON NURSERY,

Near Franklin, Tennessee,

Offers for sale a very superior lot of apple, peach pear and cherry trees; raspberry, strawberry and grape vines, and nursery stock generally. All of the best varieties, and true to name.

Local agents wanted, to whom a commission will be given. Special inducements to those wanting large bills. Catalogues free. Correspondence solicited. For particulars, address WM. HY. SMITH, Proprietor, Leiper's Fork, Williamson County, Tennessee

SATAN IS COMING.

FOR SALE—THE BOOK OF KNOWLEDGE—Contents: Millenium, 1890; arrival of the long anticipated Jewish Messiah; great financial crisis, 1886; great war throughout the entire world, 1884; Satan the chief Anti-Christ, time of his birth, incidents connected with Satan's birth, powers and advance skirmishes, Satan's Temple, Ten Commandments, Satans Ensign and inscriptions, what Satan says regarding his ensign to all nations, etc. Price 25cts; stamps. Address, AUGUST ROHE, St. Paul, Minn.

WANTED LADIES AND GENTLEMEN who wish to make $3 to $4 a day easily at their own homes. Work sent by mail. No canvassing. Address with stamp Crown M'f'g. Co., 294 Vine St., Cin'ti, O.

FOR

Choirs, Conventions, Singing Classes and the Higher Schools,

No better Books have appeared for years than the following:

Choral Worship. L. O. EMERSON. A grand, full size Church Music Book of 220 pages. 100 pages Elements, with a capital collection of Sacred and Secular music, 75 pages of the best Hymn Tunes. 110 pages of Anthems, and 30 pages of miscellaneous Concert Music. $1. Per dezen, $9.

The Model Singer. W. O. PERKINS and D. B. TOWNER. A book for SINGING CLASSES. 192 pages. 124 Graded Exercises, 57 Glees and Part Songs, 29 Hymn Tunes, 18 Anthems and 4 Chants. Abundant and useful material for the Singing-School Teacher. 60 cts. Per doz. $6.

Song Greeting. L. O. EMERSON. A new and extra fine song book for the "higher schools," meaning by that, Colleges, Technological and other special schools, Academies, Institutes, Seminaries, High and Normal Schools. 160 large octavo pages. 82 harmonized songs of the highest order, both in words and music, classical in beauty and interesting to every one. Also exercises and solfeggios for voice culture. 60 cts. Per dozen $6.

Any book mailed for the retail price.

OLIVER DITSON & CO., Boston,

C. H. DITSON & CO., J. E. DITSON & CO.,
867 Broadway, New York. 1228 Chestnut St., Phil.

Christmas Music.

Santa Claus and Family, a Cantata, by J. H. Rosecrans. Fine music, beautiful scenes, and tableaux. Price, 30c. Per dozen by express, $3. Per dozen by mail, $3.25.

Jesus of Nazareth in Prophecy and Fulfillment—Responsive Scripture readings, with original music set to Scripture texts. A small oratorio. Price 5c. Per dozen by mail, 60c.

Christmas Selections for 1884, by J. H. Fillmore. Price, 4c. Per dozen by mail, 40c.

Christmas Songs from "Grateful Praise." Price, 2c. Per dozen by mail, 20c.

Christmas Songs from "Joy and Gladness." Price, 4c. Per dozen by mail, 40c.

A sample of all in the above list sent for 30c. A sample of each, without the Cantata, sent for 10c. Address

FILLMORE BROS.,
185 Race Street, Cincinnati, Ohio.

AGENTS WANTED to whom 100 per cent profit is allowed to introduce the

CHEAPEST ALBUM

ever sold. Contains places for **100 Photographs,** is handsomely bound with gilt side and edges, 9x11 inches in size. Retail price **$2.50,** worth **$5 00.** Complete Album sent for examination for **$1.25.** Can be returned if not satisfactory. Sells at sight. **Illustrated circulars FREE.** Address **FOSHEE & McMAKIN, Cincinnati, Ohio.**

500,000 GRAPE VINES!

Over 100 kinds. Concord, Delaware Lady, Martha, Catawba, Hartford, Ives, Iona, Agawam, Salem, Wilder, Jefferson, Vergennes, Early Victor, Empire State, Niagra, Lady Washington, Peabody, F. B. Hayes, Duchess, Noah, etc. Lucretia, Dewberry, Fay's Prolific Currant, Rasberris, etc. Splendid Stock. Low Prices, Catalogues free. **GEO. W. CAMPBELL, Delaware, Ohio.**

GOSSAMER GARMENTS FREE!

To any reader of this paper who will agree to show our goods and try to influence sales among friends we will send post paid two full size Ladies' Gossamer Rubber Waterproof Wearing Apparel as samples, provided you cut this out and return with 25 cents to pay postage, etc. WARREN MANUFACTURING CO., 9 Warren Street, New York.

Grand Christmas Offer!

You can have a Family Bible, an Elegant Album, or a Choice Book absolutely **free of charge,** by addressing UNION PUBLISHING HOUSE, 126 Chambers St., New York; or Constitution Building, Atlanta, Ga.

A PRIZE Send six cents for postage, and receive free, a costly box of goods which will help you to more money right away than anything else in this world. All, of either sex, succeed from first hour. The broad road to fortune opens before the workers, absolutely sure. At once address, TRUE & Co., Augusta, Maine.

CANCERS

TUMORS AND ULCERS.

Cured without the knife or loss of blood. Vastly superior to all other methods. Hundreds of cases cured. Descriptive pamphlet sent free. Address Dr. E. H. GREENE, 17½ Peachtree St., Atlanta, Ga.

TRADE-MARKS, PRINTS, LABELS. **PATENTS.** COPY-RIGHTS, DESIGNS, RE-ISSUES.

Send description of your invention. L. BINGHAM, Patent Lawyer and Solicitor, Washington D. C.

PENSIONS for any disability; also to Heirs. Send stamps for *New Laws.* COL. L. BINGHAM, Attorney, Washington, D. C.

Asthma Smithnight's Asthma and Hay Fever Remedy. Sold under positive guaranty. Sample FREE. L. SMITHNIGHT Cleveland, O.

Good Pay for Agents. $100 to $200 per month, made selling our fine Books and Bibles. Write to J. C. McCurdy & Co., Cincinnati, Ohio.

Rates of Advertising in Gospel Advocate.

One inch, one insertion	$ 60
One inch, one month	2 00
One inch, three months	5 00
One inch, six months	7 50
One inch, twelve months	12 50

A discount of 10 per cent. on these rates for order of $25.00; 20 per cent. for order of $50.00; 30 per cent. for order of $100 00.

Note these Rules Carefully.

(1) Write only on one side of your paper.

(2) Write your name, post-office, county, and State, plainly.

(3) When changing your paper, give the office from which you change, and the one you wish it changed to.

(4) When ordering a book, give the name, edition, style of binding, and price, as near as possible, and state plainly HOW and WHERE you wish it sent.

(5) Gospel Advocate is $2,00 per year; $1.00 per six months; Clubs of $10, one copy free.

(6) Write very plainly, and make the clerks and printers happy.

Church News.

I began a meeting at Mesquite January 31st, and have just closed a very interesting meeting of eleven days, resulting in six additions; two reclaimed and four by baptism. There is no brotherhood here, and there has been no preaching here for a number of years; and this place has been taken with infidelity and sectarianism. But the people are beginning to read their Bibles and the light of the truth is dawning upon them. I have exceedingly troubled them if nothing more. Bro. Harding was with me and preached for me four times. I will report to you from time to time of my meetings.—[J. S Landureth.

As it has been a good while since I reported to the ADVOCATE, I thought I would give you a few dots from this part of the field. I have been preaching what I could with varied success. The church at this place, from some cause, is not doing well. Bro. Hambler is the regular preacher, and has been for twelve or thirteen years, and is one of the best of men and a good preacher. At the request of the brethren, I wish to report the result of a camp-meeting which was held on the bank of the Lampassas river, four miles South of Belton, in Bell County, Texas, beginning on Friday night before the third Lord's day in August, 1884, and closing on Monday night after fourth Lord's day, resulting in twenty-six additions to the army of the Lord. Bro. J. R. Lane did most of the preaching, being assisted part of the time by Bros. Penington, Hambler, Hutchison and the writer. We think the meeting a grand and glorious success. There were eighteen baptisms, the others took membership and reclaimed. To our heavenly Father be all praise. [J. S. Bailey, Salado, Texas.

We have entered upon our field of labor for the present year with brighter prospects than usual. We feel hopeful that much good seed has been sown in many parts of our country, from which we expect a rich harvest in the near future. My regular work for the year (the Lord willing) will be as follows. One fourth of my time will be devoted to my home congregation (Coopertown, Tenn.,) the first Lord's day in each month; one fourth to the church at Forest Hill, Montgomery County, Tenn., the second Lord's day in each month; one fourth to the church in Ashland City, Cheatham County, Tenn., the third Lord's day in each month. We filled our first appointment with them for this year the fourth Lord's day in January. Though the weather was very inclement we had three meetings; preaching at 11 A. M, Sunday-school at 3 P. M., and preaching again at 7. P. M. One was added to the faithful little band. I will try and do what I can for the ADVOCATE in my field, for I am certain that churches that read the ADVOCATE are more zealous than those who do not. May the good Lord bless and prosper the good word everywhere, is our earnest prayer.—[W. B. Wright, Coopertown, Tenn.

We are still meeting upon the Lord's day at a private house for worship. Our house being burnt has been a serious thing to the church. A difference of opinion having arisen as to where to place a new house, both for church and school purposes. Trust that the brethren will agree without much bitterness on the same place where the old church was, as it is more suitable. We have sustained a loss by the removal of Bro. H. F. Williams; he is an accurate Bible scholar and an ornament to any community; hope he may be successful in his new field of labor We wish the GOSPEL ADVOCATE much success, and think it, if possible, more interesting since it has a new office editor.—[Mrs. A. N. Hughey, Cyruston, Lin Co., Tenn

I have been in this land of fruit and flowers for several weeks, and most of the time preaching the gospel of the blessed Christ. Baptized six believing penitents in Jacksonville, last week, where we have a small struggling band of brethren. An enterprising city, where the church ought to be made strong, and would soon be self-sustaining. I came to this, another rapidly growing place of about 2,000 inhabitants. Quite a number of brethren here, but without an organization. They soon secured a place for meeting, and one week ago we began preaching, and have continued each evening. We have good and attentive hearings. On last Lord's day we broke the loaf which was participated in by thirty or more. We shall continue our meetings for a time, and if circumstances seem to justify, gather together the scattered flocks and try to put them in working order. One great trouble in Florida is, that so many here are undecided whether they will make this their permanent home. Many are delighted with the climate in the winter, but are not certain they will like it as well in summer. It must continue to be a growing place for winter resort, and our brethren are as numerous as any religious body here. All that is wanting is a shepherd to gather the sheep. Who will undertake it? May we all work while the day lasts, for the night soon comes when none can work.—[W. A. Belding, Orlando, Fla.

Our true knowledge is to know our own ignorance. Our true strength is to know our own weakness. Our true dignity is to confess that we have no dignity, and are nobody and nothing in ourselves, and to cast ourselves down before the dignity of God, under the shadow of whose wings, and in the smile of whose countenance alone, is any created being safe. Let us cling to our father in heaven, as a child in the night clings to his father's hand.—*Charles Kingsley.*

Go to WEIL, CONNELL, WINTER & CO. for your DRY GOODS, BOOTS AND SHOES, and so on. They will treat you right.

O. EWING. FRANK W. GAINES.

EWING & GAINES,

WHOLESALE HARDWARE,

40 South Market Street, Nashville, Tennessee.

Complete Stock of Hardware, Guns, Cutlery and Gum Belting, at the lowest prices.

Prompt and Careful Attention given to Orders TRY US.

Wharton & Co.,

Druggists and Prescriptionists.

Fine Soda Water, Mineral Waters, Etc.

Corner College and Union Sts.,

Nashville, - - Tenn.

CHEAP BOOTS AND SHOES!

We are now receiving our Spring Stock of Fine Custom-made Boots, Shoes, and Hats. Our prices will be found reasonable. Give us a call. Trunks at cost.

ALDRICH & HARRIS,

106 UNION ST., (bet College and Market,)

NASHVILLE, - - - TENN.

DUNCAN'S COUGH BALSAM.

The Only Infallible! The Only Positive Cure!

This great remedy, now so widely known and extensively used, stands without an equal and its sterling merits so well established as to need no praise to those that have used it or know of its remarkable cures Thousands of sufferers who found no relief from any other source are willing witnesses to the great Medicinal virtue and remarkable curative power of this Medicine. Many certificates of its fine effects and expressions of gratitude for benefit received reach us from all sections. It is not claimed that the Balsam will cure consumption in its last stages, but that it will effectually check this terrible disease in its incipiency and palliate sufferings all through its stages, there can be no doubt; and for all forms of Coughs arising from colds and bronchial affections throat trouble, it is without a parallel. A positive and rapid cure for Croup, which so often resists from medical treatment. The medicine is pleasant and does not sicken the patient. For sale by all druggists, 50 cents per box.

DR. C. P. DUNCAN'S

Liver and Kidney Medicine.

Of all the remedies now before the public for the treatment of the various forms of Liver and Kidney diseases, and the affections that arise from the unhealthy conditions of these organs, this medicine stands without an equal. It is the great preventive of Malarial troubles, the sure cure for all forms of Dyspepsia and indigestion, the most reliable remedy for the regulation of the Bowels and Kidneys, never failing to cure constipation. An absolute remedy for Headache, Sore throat, Dullness of Feeling Want of Appetite, Nervousness, and all such diseases of the Bowels, Stomach, Kidney and Liver, The best family medicine sold. It is harmless and safe, and not unpleasant to take. Price 75 cts.

Duncan's Carbolic Ointment.

Old Sores, Skin Diseases, Eruptions, Pimples, Frost bites, Chapped hands, Wounds, Hurts, etc, readily relieved by Duncan's Ointment. Price 25 cts.

SHARPE & HORN,

Real Estate and Coal Agents,

No. 1 Second Floor Burns Block,

Public Square, - NASHVILLE, TENN.

Buy, Sell and Negotiate Loans.

Special Attention Given to the Collection of Rents.

GEN'L AGENTS FOR PEACOCK COAL.

IT PAYS to sell our Rubber Stamps. *Free* catalogue to agents. F. DUJAMBE & CO., Cleveland, Ohio.

BETHANY COLLEGE,

West Virginia,

Begins its forty-fifth session **January, 1885.** It has 595 Alumni; four College Degree Courses—the Classical, the Scientific, the Ministerial and the Ladies' Course; also, professional courses in Engineering, practical Physics and Chemistry, with ample training in the use of instruments and apparatus, both in field work and the laboratory. Also a thorough Academical course, complete in itself, and arranged as a preparatory to the college courses.

Expenses reduced to the most reasonable terms, and every facility afforded the student to economize both as to time and costs.

All classes open to both sexes on equal terms.

Send for catalogue to—

W. K. PENDLETON, Pres't

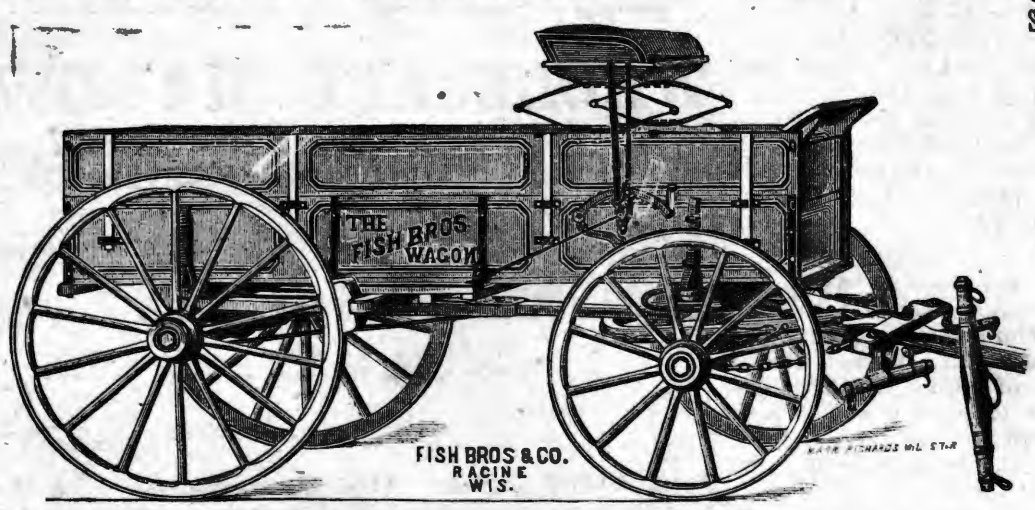
HILLMAN, BUFORD & JUSTI,

NASHVILLE, ... TENNESSEE,

SOLE AGENTS FOR

Fish Brothers Celebrated Farm Wagons.

Genuine BROWN PLOWS and WALKING CULTIVATORS, ROAD SCRAPERS,



Sorghum Mills, Corn Shellers, Cider Mills, Feed Cutters, Farm Bells, Fence Wire, Steel.

Crow Bars, Hammers, Wheel Barrows, Wood Work, Etc.

IRON, STEEL, BLACKSMITH'S TOOLS, HARDWARE,

Call on or address

HILLMAN, BUFORD & JUSTI, 18 and 20 South Market Street, Nashville, Tenn.

A. C. & J. C. MARCH,

(Successors to J. D. March & Sons.)

Manufacturers of and Dealers in

Saddles, Harness, Bridles, Collars, Trunks, Bags, Valises, Hames, Whips, Chains.

REPAIRING DONE ON SHORT NOTICE.

50 NORTH MARKET STREET,

NASHVILLE, - - TENN.

NASHVILLE, CHATTANOOGA & ST. LOUIS RAILWAY.

BUSINESS MEN, TOURISTS, EMIGRANTS, FAMILIES, REMEMBER

The Best Route to St. Louis and the West via McKenzie.

The Best Route to West Tennessee and Kentucky, Mississippi, Arkansas, and Texas points is via McKenzie.

The Best Route to the Summer Resorts and Mountain Retreats of Tennessee, Virginia and the Carolinas, via McKenzie and Nashville.

The Best Route to the celebrated Colleges, Universities, Seminaries and other Educational Institutions in the Southeast, via McKenzie and Nashville.

The Best Route to points in East Tennessee, Virginia, the Carolinas, Georgia and Florida is via Chattanooga.

DON'T FORGET IT!

—By this line you secure the—

MAXIMUM OF SPEED, SAFETY, COMFORT, SATISFACTION,

—AT THE—

MINIMUM OF EXPENSE, ANXIETY, BOTHER, FATIGUE.

Be sure to Buy your Tickets over the

N., C & ST. L. RAILWAY!

If you are going to Washington City, Baltimore, Philadelphia, or New York.

The Inexperienced Traveler need not go amiss; few changes are necessary, and such as are unavoidable are made in union Depots.

THROUGH SLEEPERS!

—BETWEEN—

Nashville and Atlanta, and Atlanta and Jacksonville, Fla., Nashville and Martin (to connect with Sleeper service via Cairo to St. Louis and Chicago.) Nashville and Columbus. Nashville and Memphis (Sleeper Humboldt to Mobile, and Milan to New Orleans.) McKenzie and Little Rock, and Little Rock and Texas points.

Call on or address

J H PEEBLES, T. A., Chattanooga, Tenn.
W W KNOX, T. A., Nashville, Tenn.
S S FINLEY, Ticket Agent, Memphis, Tenn.
A WRENN, Trav. A., Atlanta, Ga.
W L DANLEY, G P & T A, Nashville, Tenn

J. W. LINDSEY. R. FARQUHARSON C. P. CRUTCHER. H. C. WILLSON.

J. W. LINDSEY & CO.,

Wholesale HATS,

75 Public Square,

NASHVILLE, - - - - TENNESSEE.

JOHN RAMAGE & SON,

48 North College Street, Nashville,

Offer the best stock of custom-made BOOTS, SHOES, and SLIPPERS, in all grades, of latest styles. Trunks, Traveling and Hand Bags.

LOWEST CASH PRICES!

Clothing for Fall and Winter.

The largest stock, and most elegant line of CLOTHING ever offered in this city. Double and single breasted Dress suits, Business suits in one and four button cutaways, and all the new styles in backs. Our stock is made up of all new fabrics, and of the most popular and desirable shades.

The largest stock of Overcoats, every style, from the strong coat for the workingman to the finest made. Boys' and children's suits in great abundance and in endless variety. Furnishing Goods and Hats a specialty.

A fine line of imported piece goods to make to order on short notice. "Write for Catalogue."

W. A. LANNOM, Cash Clothier,

18 Public Square, Nashville, Tenn.

Gates & Pohlman,

Corner College and Union Streets, Nashville,

Are the oldest Jewelers in the State, and have constantly in stock the very latest and best designs, in patterns as well as the finest in quality and finish of all goods pertaining to the Jewelry trade. They defy competition in prices, and warrant every article to be as represented by them. Watches, Clocks and Jewelry repaired by the most practical workmen. Orders by mail promptly attended to. Their motto is, "*Quick sales and small profits.*"

BAILEY, DAVIS & McCOMB.

WHOLESALE GROCERS,

And Dealers in

TOBACCO, CIGARS, ETC., ETC.,

38 MARKET STREET, - - - - - NASHVILLE, TENNESSEE.

THUSS, KOELLEIN & GIERS.

Successors to old Giers' Gallery,

PHOTOGRAPHERS!

139 Union Street, Nashville, Tenn.

WHEN YOU WANT

WRITING DESKS.

Photograph Albums,

AUTOGRAPH ALBUMS,

GOLD PENS, PENCILS,

Portmonnies, Card Cases, Etc.

Or anything in the way of

Staple and Fancy Stationery,

Call upon us,—we can suit you in

VARIETY, QUALITY, AND PRICE.

A. B. Payne & Co.,

61 UNION STREET.

Orders by Mail Receive Prompt Attention.

NEW HOUSE! NEW GOODS!

J. W. ORCHARD,

Manufacturer and Dealer in PLAIN and DECORATIVE

WALL PAPER,

Window Shades,

Looking-Glasses, Picture Frames and Cornices, Chair Cane, Picture Cord and Nails, Wall Brackets and Parlor Easels.

Looking-Glasses put in old frames. Old pictures and frames repaired.

134 Union Street.

Between College and Cherry,)

NASHVILLE, TENN.

China, Glass and Queensware.

We have the best Electric Lamp made, the best imported Student's Lamp, "Mays' New Ideal" Lamp, requires no chimney or shade; in fact, we are headquarters for the best Lamps in use. We keep the largest stock of CHINA, GLASS and QUEENSWARE, South of the Ohio river, all of which will be sold as cheap as good goods can be sold in any market. Why not buy first-class goods when you can get them at about what you are paying for trash? Come and see us, or send your orders.

HICKS, HOUSTON & CO.

Christian Quarterly Review

VOL. IV., 1885.

A magazine of one hundred and sixty (160) large pages, (640 pages in the volume,) of original articles on living religious questions by the best writers. The only *Quarterly* published advocating Primitive Christianity. A number of our best writers engaged for 1885. Price only $2.00 a year. Specimen copies 50 cts. If you wish to continue, or to become a subscriber, please notify the Editor as soon as convenient. Your co-operation is earnestly requested. Address the Editor, Dr. E. [illegible] Herndon, Columbia, Boone County, Mo.

THE GOSPEL ADVOCATE.

VOLUME XXVII., NUMBER 8. | NASHVILLE, TENNESSEE, FEBRUARY 25, 1885. | TWO DOLLARS PER YEAR, IN ADVANCE.

EDITORS:

D. LIPSCOMB. | E. G. SEWELL.

J. A. HARDING, Associate Editor.

J. C. McQUIDDY, Office Editor.

Pray; though the gift you ask for
May never comfort your fears,
May never repay your pleading,
Yet pray, and with hopeful tears;
An answer, not that you long for,
But choicer, will come one day;
Your eyes are too dim to see it,
Yet strive, and wait, and pray.

—*A. A. Proctor.*

DIFFICULTIES ON RELIGION CONSIDERED.

Honest truth seeking investigation never hurts truth, or a truth seeker, or lover. It always helps both to frequently reconsider the foundations on which accepted truth rests. Carping fault-finding criticism and one-sided misrepresentations, for the purpose of excusing wrong practices or attaining ephemeral notoriety, injure all affected by them.

A recognition of the facts of human nature so as to enable us to act upon them as they are, is essential to any correct estimate of our relation to God, almost as necessary as to appreciate the true character of God. Without a correct recognition of the one we cannot appreciate the true character of the other, or the relationship of the one to the other.

Fifty years ago the religious world taught that man is totally depraved in his moral nature which so affected his mental that he could not understand or know, or desire to do the will of God, or to do any good thing. The pendulum of human thought has swung to the opposite extreme, and man is taught now that he is himself endowed with faculties, that through their own evolutions can "thrust himself within the radiance of the Almighty's presence," and that "there is an arbiter within that determines in advance, for every one, the righteousness or unrighteousness of actions." Hence man stands in need of no guidance, no rule of right from without. He needs not God to guide and direct. Men failed to obey God fifty years ago because they believed they could not; they fail to do it now because they believe, they need not. They are a rule of right, a guide, a God unto themselves. Now neither of these conceptions of human nature is correct. Man has impulses for good, is possessed of faculties, mental and moral, that enable him to understand and act upon the revelations and the motives of the Bible.

On the other hand, the history of the world for six thousand years, in every portion of the globe, among every color, race, tongue and family of earth, shows the evolutions of man's nature when cut loose from the revelations of God as contained in the Bible, have been downward to degradation and brutality. Under peculiar circumstances with the help of traditional and reflected light from the Bible, a few minds have developed some activity. But no truth in the world's history has been fully established by an induction from so large a number of facts, under so varied circumstances, with so universal and uniform result, as that which shows that man cut loose from God and his word, gropes in ignorance and grovels in degradation with a continually accelerating descent to lower depths still.

Singularly, the writer in the foregoing, while taking this position that human nature has power to evolve itself into this position of approximation to the divine, denies that two minds can understand the same thing alike. This savors of the inability of total depravity. If one mind sees good to be bad, another bad to be good, how can they advance? One counteracts the other and no improvement is possible. There can be no standard to which all can be brought. We submit the whole theory is devoid of truth. Men do see things alike. All sane minds see things alike. A mind that sees things different from other minds is accounted insane. The courts of all countries expect men to see the testimony alike and to agree in their judgment of what is right. The rule is they do agree. The exception is when some are dishonest or when the testimony is conflicting or doubtful in its nature, some men give credit to one class of testimony some to the other. But the same testimony received by sane minds bring them to harmony of judgment. There are slight shades of difference in mental structure as there are shades of difference in physical organization. Yet there is the common type, and within fixed and narrow bounds all these varying features occur. When a variation beyond these limits takes place, in the physical world, it is accounted a monstrosity, in the mental, insanity. Our friend writes with the expectation that all sane persons who read his article will receive substantially the same impression from it. The diversities owing to the slight differences in mental structure will be so slight and unimportant as not to affect the common judgment. I write with the same expectation, so do all men. If he and I can so write, why cannot God?

Men's wills, within certain limits, have much to do with their faith. By so controlling their actions that they either look or refuse to look at the facts as they are. Just see how the returns from the election made different impressions on men of different parties. This was owing to their will. Facts viewed from different standpoints make different impressions. But it is the duty of all candid seekers after truth to look at facts from all possible points of view. There is a uniformity of judgment recognized by the whole human family as possible and necessary, and the judgment that does not in its main features conform to this, making allowance for slight unimportant diversities, is adjudged insane. This is the only ground on which men are adjudged insane.

But he says, Men have no more control over their belief than they have over the pulsations of their hearts. They have much over both. By placing themselves in a favorable condition to view the whole facts in a case, without prejudice they attain to a just faith. By indulging in prejudice, by being warped by lust, appetite, ambition or overweening self conceit so as to refuse to view candidly testimony, men warp and control their judgment. So a man may, by certain courses actuated by his will, affect the pulsations of his heart. God demands that every one shall come to the study of his will, not free from passion or prejudice or human weakness, but with the sincere desire to know and do the truth. To every such one God proposes to furnish testimony sufficient to convince him of the truth. In other words, God demands a man must have an honest heart, and he proposes to meet every honest heart with testimony that will compel it to believe. If this is true, then the failure to believe is the crime of the unbeliever.

Our friend says a man is guilty or does wrong who fails to do right, but not guilty for failure to believe right; he is responsible for his will but not for his faith; but an honest man is one who conforms his will and action to his faith. No other is honest with himself. A man's purpose is based upon his faith. A man who does not purpose or will according to his faith on any subject is a dishonest man. Then it would be a strange thing that a man should be responsible for will or purpose, (they are synonymous) but not responsible for the faith which directs and controls the will of every honest man.

We make these suggestions merely to show that the diagnosis of the constitution of man is faulty, and that that which is recognized as facts are not facts, so form a faulty basis on which to judge of what man's capabilities are, and of his relations to the divine being. In contrast with this diagnosis we give the Biblical one. First, the Bible clearly recognizes that man is a responsible being, hence a proper subject to receive testimony, weigh that testimony and act upon the convictions formed from motives presented. Hence he is not totally depraved. It assumes that the mental and moral structure is essentially the same in all sane men. Hence that they will all understand, appreciate and believe the same testimonies alike, will alike be m[illegible] motives, and if all will hone[illegible] mony and the motives th[illegible] unison. While recognizing [illegible] sponsible it clearly declares "[illegible] that walketh to direct his steps."

It recognizes that he is weak, frail, sinful, tending downward to degradation, crime, brutality, to worse than brutality when separated from the law of God.

The Bible claims to be from God. It must be viewed on its claims, from its own standpoint to be judged fairly. Its author claims to know what is in man. It gives testimony in reference to the great central facts of the Bible, that it says are sufficient to convince every honest heart despite prejudice, despite passion, infirmity. human weakness, but not despite dishonesty of heart or a will to disobey God. Now if this claim be true, it is at once clear that to fail to believe, is a crime arising from dishonesty of heart or an indisposition to obey God. If the Bible is of God, God's assurance that he has given all that is necessary to produce faith in a true and honest heart is the end of controversy. It turns then on the question, is the Bible of God? We do not enter on the discussion of that question. We believe the testimony so clear that no honest heart can intelligently reject it.

Why do honest-hearted men differ about the Bible? Do they do it? Our definition of honesty is rigid but strictly true. No man is honest with his own heart who believes God is God, the Bible is true, yet prefers to gratify his own prejudices, passions, appetites or ambitions to obeying the Lord. Now we deny that men differ as to the teaching of the Bible. Show the question, if you dare, on which persons, who believe the Bible, differ. They differ about things not taught in the Bible; they intrude their own preferences and views into the arena of divine authority,

and seek to displace God's appointments with their devices and ambitions, God's law with their theories. But such are not honest hearted believers on the Bible or the God of the Bible.

But is it not horribly unjust to send the gray haired fathers and mothers, who have all their lives sought earnestly and honestly to know the truth, to hell because they failed to see it. Well if they honestly sought, all their lives, to know the truth of God above all else, were anxious to sacrifice their own feelings, prejudices, interests, partialities and prepossessions in order to know and do the will of God, and failed to learn it, the Bible is a lie and not of God. They may have been very zealous, and moral, and religious, yet preferred their own ways of serving God to God's way of serving him. If so, they were not honest; they were disobedient, and fall justly under his condemnation for not loving God above all else, and so "first seeking the kingdom of God and his righteousness." This brings us to the relationship that man bears to God, and the great leading purpose God has in dealing with man.

The Bible represents God as the Creator and ruler of the worlds. As such, his fundamental relationship to the universe is, He is the ruler. No being in the universe can then be in a state of harmony with God, save in obedience to him, in subjection to and harmony with his laws. God may be a Father, a friend, a preserver, a Savior, but each and every such relationship must grow out of the recognition of the first highest foundation that he is the ruler of the world. There can be no harmony with God in the material, moral, spiritual world, save in and through obedience to him, and conformity to his law. The law of nature in the material world is [illegible] nature. But man and the [illegible]re in rebellion against God. [illegible] man grow out of God's right [illegible]'s rebellion. Every revelation [illegible]ery messenger sent to him, has had the one end and aim of bringing man and the world, through man, back to harmonious relations to God the Creator and Ruler.

No being in the universe could maintain a permanent state of rebellion against God without imperiling the throne of Jehovah and the order and harmony of the entire universe. For God to tolerate rebellion here, or to permit men to attain to happiness while in, or as the result of rebellion, would be to invite rebellion and offer a premium to treason in other realms of his universal dominion.

To secure obedience to him is the prime end of all God's dealings with man. It is necessary for man's existence, for the good of the universe and for the authority of God. The prime object of God's dealings with man is not to make man happy, not to save him. He proposes to make every man, who co-operates in the accomplishment of the chief end of his dealings, happy; but the happiness is a secondary, subsidiary consequence of harmony with the leading purpose of God. The chief object is not to make him moral, religious or charitable. He may be moral, religious and charitable in rebellion against God. The chief end is to re establish the authority of God on earth as the rightful ruler of the world, to so bring the world back into harmonious relations with the universe, that "the will of God shall be done on earth as it is in heaven." These qualities and characters come in as results and accompaniments of attainment of the one chief end. Viewed from this standpoint, it will be seen at once that whatever tends to bring about this chief end is of high esteem in the sight of God; that which has no tendency in that direction must be lightly esteemed by God. God accepts only voluntary obedience. Now faith, above all other acts or conditions of the human mind, tends to make him who believes in God obey his laws; without faith it is impossible to obey him. Hence, as a helper to this end, it is highly esteemed by God. As necessary to it, it is essential in the sight of God. Repentance, a sorrowing for, a turning from sin, is only helpful to this end as it springs from faith in God. No other repentance is approved by God.

The will and the purpose depend upon faith. For no man can will or purpose to obey God, save as he believes in God. If he believes in him, and is honest with himself, he will desire or purpose to obey him. Then if God, as he claims, has given testimony sufficient to convince every honest heart—every heart that is willing to obey him—it follows that the refusal or failure to believe arises from an unwillingness to obey God, and must be the highest crime man can commit against God. It shows disloyalty, treason in the heart. Disloyalty or treason is the highest crime that a subject can commit against the ruler. Stealing, drunkenness, indulgence in lust, stinginess may be the result of human weakness without any intention of disloyalty to God. God is merciful to human weakness and human infirmity, but has no forbearance with human presumption that exalts self into the seat of God, that exalts man's own qualities and faculties into a sufficient rule of action. To do this, is to displace God and his authority with man's own frail and feeble faculties. God is a jealous God; he must be God alone, with none on earth or in heaven to divide the allegiance offered him.

This is the chief reason why lack of faith is the highest crime with God. There is still another reason, viewed as to its effects on man. Those virtues so highly extolled as making two hemispheres rejoice, if not done as matter of self-glorification, are dependent for their existence on earth, upon faith in God. The individual that exercises these virtues may reject that faith, but he imbibes the Spirit that prompts the charity from the principles of the religion of Christ. As evidence, in six thousand years not an example of such charity can be found in all the world away from the countries where the Bible is well known. Even when it is done as matter of self-glory, the Bible is still entitled to the credit of it. Inasmuch as no public sentiment, save that created by the Bible, has ever regarded it as matter of merit or honor for a man to spend his life and property for the good of his fellow man.

Is the man, who, without faith, spends his property and his life thus, entitled on any principle of justice, to blessing from God? He has borrowed or stolen from the arsenal of heaven, this quality that gives credit and influence to him, and turned it all against God. As well say a man who stole from the United States Government her best gun, and effectively used it against her to build up her rival, is entitled to reward from that Government.

Apply this same principle to these very religious people. Religion is acceptable to God and helpful to man only as it prompts him to obey God—only as it is used as a means to promote the end of bringing back man, and the world through man, to unison and harmony with God and the universe. Without this union and harmony, only ruin and destruction can await all that is out of harmony with God.

We have shown that God expected that the whole family of man, willing to obey God, would see and understand and obey him just as he commanded them. To refuse to do it is rebellion, is treason. A man may be so religious, so devoted to his religion, that he will not obey God. He may think more of his religion than of God. He prefers its service to obedience to God. Religion is only pleasing to God or helpful to man, as it leads to obedience to God. That religion that stands in the way of full and hearty obedience to God, is a crime against God and a curse to the man who holds it. The fact that it draws many of its rules, much of its zeal and devotion from the Bible—the religion of God; that it is directed as worship to him, while yet refusing implicit obedience, only like the infidel's charity, makes it more deceptive and fatal in its influence against God. Of this class Christ justly says, "Many will say to me in that day, Lord, Lord, have we not prophecied in thy name, in thy name cast out devils, in thy name done many wonderful works? yet will I profess unto them, I never knew you, depart from me ye that work iniquity."

Viewed from the standpoint that only that which leads to obedience to God is beneficial to man or approved of God, that all that leads man to trust self or any other being than God is rebellion, all these difficulties vanish. And the justness and force of the declaration, "Not every one that saith unto me, (worships me) Lord, Lord, shall enter into the kingdom of heaven, but he (and only he) that doeth the will of my Father who is in heaven," appear.

Then the case stands about thus, God created and has the right to govern the world. He cannot surrender the control of the world without destroying his own throne, his government, and turning the demon of confusion and destruction loose in the entire universe. Man is in rebellion against God, and has led the whole world into this rebellion. In that rebellion he is lost, ruined, undone, doomed, damned. He is a poor, helpless, dying creature; left to himself, he sinks downward in sin and ruin and degradation to still lower depths of woe. The world by his rebellion is out of harmony with the universe and its laws; the evidence of it is found in the mental, moral and material ruin and confusion that affect continually all that pertains to this world, presaging a more wide-spread and fearful destruction yet in the future.

God, the Ruler, proposes to rescue this, his fair domain, from the ruin into which it has been plunged by man's treason to him, and to bring it back to its primeval and harmonious relations with him and with the universe. He in mercy to man proposes, if man will conform to the divine will and co-operate with him, or so many of the human family as will do this by obeying his laws, shall be saved and restored to that state of immortality, of freedom from pain, sorrow, sickness and death that pertains to every being that is in harmony with God and his laws. He only accepts true heart service. He knew what was in man. He gave testimony in reference to his claims, and the claims of his Son, to satisfy the demands of every honest heart willing for God to rule over it. Human hearts and human minds vary within certain narrow limits. Divine testimony is diverse and so varied as to meet the varying demands of every heart willing for God to rule over it. If this be so, and God says it is, it is crime—it is treason against heaven alone that causes man to reject that testimony. The failure to believe is the evidence of treason in the heart. God, as a skillful architect, has exactly adjusted this testimony to meet every demand of the true heart, and to leave those hearts that are rebellious, without excuse in rejecting him, yet free to refuse him as their

ruler if they do not wish him to rule over them. So it is the will that decides the faith and the course of man.

The evil spirit of rebellion, that led our foreparents away from God and his service, lingers still in human hearts. It still prompts man to rebel against God; it causes him to go his own way, to exalt his own nature, to follow other authorities than God. It exalts his own, or some human conscience or reason into a rule or guide instead of God. It causes him to form organizations of his own to bring good to the world, instead of trusting God and seeking in the institutions which God has ordained, the only true and perfect good to man. Even when man enters the kingdom or church of God, to seek his own happiness and God's honor, in this God's own institution, this spirit of rebellion enters with him and whispers into his heart that this or that practice of his father or mother is preferable to the plain commands of God.

It tells him that the religious practices and styles of service, that were the stay and comfort of his parents, that have been sacred to him through childhood and youth, will be a safe guide through the toils and trials of manhood; a stay and support through the decrepitude of age, and a solace and a comfort in sickness; a staff and a rod through the valley and shadow of death; so he need not trouble himself to obey the exact commands of God. It is the spirit of rebellion that prevents these gray-haired fathers and mothers "walking in all the ordinances of the Lord blameless before God." These characters appeal tenderly to our sympathies, and that same spirit of rebellion prompts us to declare, Surely such characters cannot be lost in hell. Ah, friend, God must rule; rebellion must be destroyed out of the universe. Its fell spirit dragged the angels that stood nearest the throne of God down to the dark hell of despair; it changed the paradise of God on earth into an abode of sorrow and death. It will carry every soul that cherishes it to depths of eternal ruin. Religious devotion, with deeds of charity mingled with it, cannot save it. God must assert his authority and vindicate his right to rule, must destroy the *last* enemy, else the whole universe becomes a hell of confusion, disorder and eternal horror.

That same spirit of rebellion tells him who undertakes to do the will of God, that the improved ways and inventions of men in these years of enlightenment and progress, are more effective for saving souls and glorifying God, than a strict conformity to the methods God ordained in a past age for an ignorant and undeveloped people. It tells him that common sense—a sanctified common sense—may be relied upon to alter, to modify, to devise new ways of serving him. Remember the end, the supreme end, is obedience to God; remember the object of the enemy is to beguile and lead away from obedience. Remember it is the spirit of rebellion lurking in the heart that spreads its poison through the feelings, thoughts, desires and purposes of the soul, and vitiates the life and character of man. Many are willing to give all that they possess and their bodies to be burned to build up their religion, but are not willing to obey God. He rejects the most devoted service that is not prompted and directed by the supreme end to obey him. He is a jealous God; he will accept no divided fealty. The heart that comes with singleness of purpose, desiring to know and do the full will of God, with no divided fealty, God leads into the fullness of his knowledge that he may serve him with a true and honest heart. And all who come with this singleness of purpose will see his will alike, and "will be like-minded, and will with one mouth and one voice glorify God our Father."

Then charity, as the world calls it, divorced from faith in God, is heaven's armor used to build up Satan's kingdom and to destroy the throne of God. Religious zeal, devotion and self-sacrifice that do not spring from an undivided confidence in God, and do not lead to implicit obedience to him, are themselves prompted or vitiated by the spirit of rebellion, and under the garb of religion foster the rebellious spirit in man. Rebellion must be destroyed out of the universe and every being, religious or irreligious indissolubly wedded to that rebellion, must be destroyed with it. The will of God must be done "on earth as it is in heaven."

In the last number of the ADVOCATE, in reply to Bro. Halbrook, I say, "I never said those ignorant of the law obeyed it." I ought to have said, "I ought not to have said those ignorant of the law obeyed it." For, while I said nothing on this point in the original article, I believe the Gentiles, who had not the law, yet obeyed it, were those who came to know it through contact with the Jews. It had not been given to them, yet, of their own choice, they obeyed it.

SUNDAY-SCHOOL LITERATURE.

The true educator knows the youngest children need the most careful and exact teacher. The reason, wrong habits and ideas given the child are difficult to correct. True ones become fixed and lasting. This is true of religious teaching for children. We should be doubly careful to secure safe and true teaching to the child. A mature mind is able to detect and reject error. A child is not capable of it. It is a double crime to mislead a child. "It were better for a man that a millstone were hanged about his neck and be drowned in the depths of the sea, than that he should offend (lead into sin) one of these little ones."

The literature for the children should be more carefully kept pure than any other literature published. Is it done? Not long since the leading Sunday-school publication among disciples, in the lesson on the temple, after calling attention to the costliness of the temple, the gold and silver expended on it, without one word as to the typical nature of the material temple, that this gold and silver, and precious stones, and costliness typified the spiritual holiness and excellence required in the true temple of God, his church, asked, "Is it wrong then to build costly houses of worship?" Making the temple of God teach no higher lesson than to serve as an example for costly meeting houses. We submit that a man that has no higher appreciation of the lesson of that temple, has hardly enough spiritual knowledge to be called a Christian, and instead of setting himself forward as a teacher of children, should humble himself as a little child at the feet of Jesus and learn the first principles of the gospel of Christ.

We recently had samples of another set of Sunday-school periodicals sent us for examination. We hoped they would be such as we could recommend. But we find they teach the use of the organ, and encourage children to hold festivals and frolics as a means of helping the cause of God. We believe these are all wrong and sinful. That nothing carnalizes and corrupts the Christian religion like these appeals to the flesh to help the church, instead of teaching self-denying labor and self-sacrificing contribution of our means as a help to the individual and the means of furnishing the church with funds needed to carry forward its work. We believe such practices a curse to the individuals engaging in them, a weakness to the church and an offense to God. We cannot commend papers that teach these things to the little ones. D. L.

Obituaries.

Died, in Totty's Bend, Hickman county, Tenn., sister Martha E. Cummins, wife of John W. Cummins. Sister Cummins was born July 26, 1846; hence, at the time of her death, was thirty-eight years, four months, and sixteen days old. Under the preaching of J. K. Speer, she obeyed the gospel when in her sixteenth year, and from that time until her departure to a better world, she lived a devoted Christian. The writer has known her for several years, and never knew one who seemed more faithful as a wife, mother, and member of the church. She leaves a husband, several children, and other dear relatives and friends, to mourn her loss.

Shady Grove, Tenn. J. M. M.

Died, at Searcy, White county, Ark., Bro. Miller W. Sangster, in his fortieth year. He had been a great sufferer for a number of years, and died with dropsy of the heart. He became a member of the Church early in life, obeying the gospel in Williamson county, Tenn. Moving to Arkansas, he carried his Christian character with him: and though his trials were great, he was ever true to his profession, and gave close attention to the church. He was a member of the congregation in Little Rock at the time of his death, and gave heed to all calls made for help, both from the church and poor. He leaves a wife and one bright little son to mourn his departure; but, trusting in the promises of God's word, my dear sister, dry your tears and look up to him who said, "Blessed are the dead who die in the Lord;" for they are at rest.

C. E. GILLESPIE.

Dr. John C. Farmer died at his home in Fredericktown, Madison county, Mo., on January 28, [illegible] Robertson county, Tenn., in 180[illegible] daughters and one son. He united [illegible] under the preaching of Joel Hayden, [illegible] that time he has been preaching the [illegible] graduated in medicine at St. Louis, [illegible] years ago. He did a great deal of preaching, and received very little pay, for he never asked it of his brethren. He loved the house of God with all of its services. In his last hours we spoke to him of the Great Father, and told him he would care for us all, to which he replied, "Yes; I trust him." He has been a great sufferer for some years past, but he is now at rest. All through life he trusted him, and in death did not regret it. Let us imitate his example.

Fredericktown, Mo. THOS. P. REID.

Thos. J. Kidwill, the subject of this sketch, was born in Virginia, about seventy-five years ago. His father moved to Tennessee when he was quite a boy. He confessed faith in Christ in 1833 or 1834, and was baptized into the Church of Christ. He was soon after married to a good woman, who has been a devoted, pious, Christian wife and mother, and still survives Bro. Kidwill. May the Lord abundantly bless her in her declining years. Bro. Kidwill leaves a nice family of children, all grown, and members of the church. Two of his sons are able preachers of the primitive faith. They are left to still contend for that faith that Bro. Kidwill so well loved. He was a good man—friendly, amiable and courteous with all his associates—and no doubt is gone to reap that reward that awaits all the faithful in Christ. Oh, what a consolation to the bereaved. And may we all be prepared to enter that celestial clime when the summon comes.

Dibrell, Tenn. P. G. POTTER.

With sadness we chronicle the death of our sister, Sallie second daughter of Dr. E. P. and sister E. J. Boothe, of Valley Mills, Texas. She was taken sick at Waco, of typho-malarial fever, and started home; but at McGregor she grew worse, and was not able to reach home. Her faithful mother was soon by her, with good physicians to aid her; but, after an illness of about ten days, she ended her career here. She fell asleep in the arms of Jesus. With sorrow and sympathy with the bereaved family, we speak of her loss from our ranks, having lived a faithful member of the Church four years. On the 31st of December, 1884, she breathed her last. But the loved ones she left to mourn her loss, have the comforting assurance through the promise of him that doeth all things well, that, since her labors of love are over here, she has set down with "Abraham, Isaac and Jacob" in the kingdom prepared for the hosts of the redeemed, among whom we will finally meet all our departed jewels "when the weary watch is over" in "the sweet by and by."

Crawford, Texas. THOS. G. NANCE.

TEXAS WORK AND WORKERS.

This Department is conducted by JOHN T. POE, Longview, Texas, to whom all correspondence intended for these columns should be addressed.

JUDGMENT BEGINS AT THE HOUSE OF GOD.

The judgment of men begins now—in this life, and it may be ends here. Every man and woman dying, goes out of the world approved and blessed of God, or condemned already. If condemned here, judged here, and the final great day—the judgment day proper—may be to render to every man according as his work has been approved or condemned in life. Then, if this be true, who is the judge, where the tribunal which approves or condemns men here? We answer, the church—judgment begins at the house of God. Jesus said, "He that believeth not my words is condemned already. Again, "He that believeth not shall be (or is) condemned." Inspiration assures us that all who obey God, are approved—saved—and all who do not obey are lost—condemned. If then, the gospel thus distinguishes between the saved, and the unsaved, the judgment of the life and conduct of individuals is already past, and they are judged by God's word. Christ said that this word should judge us, and it does judge us so accurately that it is not difficult—with the word in our hands—to decide now, who shall, and who shall not be saved.

So judgment begins at the house of God, or with the people of God. Would you weigh yourself in the scales? Would you know yourself as you will be known when you stand in the presence of God, angels, and the world of mankind? [redacted]ord of the Lord, "Except ye [redacted]sh." Again, Jesus comes the [redacted]ing fire, to take "vengeance [redacted]w not God, and who obey not [redacted] Lord and Savior Jesus Christ." "Blessed are they who do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." And "whosoever will, let him come." So men may know their destiny now. God's word tells us our destiny just as plainly now as he will ever tell it. Judgment does go forth from the house of God (church) every time the word is preached. "He that believeth, and is baptized, shall be saved, and he that believeth not shall be damned," settles the matter as surely as God's word is true,—settles it now as firmly as the great day will settle it. After all, the only thing to be settled at the last is, as to whether men have been obedient to the word of God. If not, that same word *now* condemns them. Men need not put off the judgment to the future, nor expect that it will be in the future, for every day will present its responsibilities to the end of life, and the word of God approves or condemns as we discharge these responsibilities. Looking at ourselves in the looking glass of God's word, we may see precisely where we stand, and may *now* know whether we are in a lost or saved condition; whether we are tending towards life or death.

PREACH THE WORD.

But what if it should unchurch some of our friends? No matter, preach the word. This is what we are commanded to do, and God will take care of the results. Many of our brethren have relatives among the sects, whom they hope to win to Christ and his church some time, and in order to do so they are afraid to preach them the whole truth, but suppress much for fear of offending them. We were called upon not long since to superintend at the Lord's table, in a certain congregation, not a thousand miles from Longview. In the course of remarks, we stated that the table was for the Lord's children, and that all immersed believers were certainly the Lord's children. One brother present said he would not have had me make that talk for fifty dollars. "Why," said he, "my mother, a Presbyterian, has been communing with us, also several other pædobaptists, and we hoped at some time to win them over." How on earth he ever expects to win them to the truth, unless he preaches the truth, I do not know. This tenderfooted business is one of the causes of our want of success. If we had the nerve to tell the truth, to cry aloud and spare not, to tell the people of their errors, we would cause them to think, and perhaps to turn from their errors. But just so long as we lead sectarians to believe one church is as good as another, or that we are no better than others, or that they can be saved without obedience to the whole truth, so long are we guilty of double-dealing, and so long will we fail to accomplish our desire in winning our friends to Christ. To cover up truth in our teaching is no better than falsehood. When we tell the whole truth, though it may offend liberal sectarians at first, it will put them to studying, and at last win them to Christ. We can never win them from their errors so long as we leave them wrapped in the delusion that they are all right. When we preach the word, without fear or favor, when we show the people precisely what God requires, in order to salvation, we may then hope to save them—not before. Had this brother been faithful in teaching the truth, had he contended earnestly for the faith once delivered to the saints, his mother might long since have been with him in the kingdom of Christ.

It is this soft-shell, tenderfooted teaching that leads men either to neglect our teaching, or to lose all respect for us. We want more brave men; we want men who are not afraid to risk God's truth to convert the world; men who will not shun to declare the whole truth, and who are not afraid of giving offense to sectarianism, which is destroying the influence of the gospel in the world. We want men who will hear to no compromise with error in any form. Brave men and brave work, like this, will purify the church; it will cause men to investigate and lead them to the truth. But to suppress truth for fear of running counter to some pet idea of the sects, which we know to be wrong, will never accomplish any good. Brethren, be brave enough to declare the whole truth. Quit yourselves like men.

GOD BLESS THEM.

God bless the working classes of our country. We mean the farmers, the mechanics and artisans who toil constantly for a living. And God does bless them. They are, as a rule, blessed with health, good appetites, and sound sleep. Then they are, upon the whole, the happiest class of mankind. There is a genuine happiness connected with honest labor, which the professional man knows nothing of. Of course there are exceptions to all rules, and we cannot say that the poor, laboring classes in the cities, factories and mines, are blessed; but in this country (Texas) every laborer may be happy, if he will only be industrious, temperate and economical. The farmer is king. When he fails, all fails. When he prospers, the world prospers, too. Labor should be dignified by all, and given the first seat of honor, and men should be taught to love it. It is a country's ruin when honest labor is thought dishonorable. Our Savior himself honored and dignified labor, by working at the carpenter's bench. I know that the laboring classes sometimes regret that they have to labor, and that they have not piles of money like some others whom they have learned to envy. But we feel sure that, could they see the trouble and anxious care which riches bring, and compare all with their own condition, they must conclude that upon the whole the laboring classes are the happiest.

An organist of a fashionable church was arrested on complaint of his aged mother on the charge of drunkenness. The telegraph naively announced that "he was released in time to play the organ at the Christmas service." *Moral character*, no less than musical ability, should be a test of fitness in organists and singers in choirs. —*Texas Christian Advocate.*

Wouldn't it be well to have some divinely inspired instructions, too, about a thing which has supplanted and killed off the good old Wesleyan style of congregational singing, which once moved the hearts, and inspired with deep emotion the feelings of all your congregations? But then congregations do not sing fine operatic airs. Excuse us.

The *Texas Christian Advocate* has been greatly improved, both in matter and make-up, under the management of its new editor, G. W. Briggs. We congratulate the Texas Conferences on the change, and express the hope that the present editor will have the moral strength to investigate firmly, and in the light of God's word, any issue which may present itself. The truth cannot suffer from investigation—it courts it, and the more we try it the brighter and purer it shines. For ourselves, we have no desire, nor wish, that anything, save the truth, shall prosper.

Have you joined the "missionary circle?" It costs *one dollar*, and monthly or weekly dues. All who are tired of working in the name of Christ, and through his church, might possibly find congenial spirits in this circle. But if you expect to reap reward for good you do, whether missionary or other Christian work, you had better work through the church, and thus do what you do in the name of Christ.

The organ has about finished up the ruin of the church at another place where introduced last year. Members have become cold and indifferent. There is not spiritual pabulum in an organ.

Gen. Gordon has been killed and Kartoum has fallen into the hands of the "false prophet." The fall of Kartoum, we think, means a general European war. Step by step, it will be merged into that.

Congregations who are opposed to stipulated salaries, or prices paid preachers, should set a good example by liberally supporting those who labor with them without stipulation.

Write to J. T. Poe, Longview, Texas, for an agency for the GOSPEL ADVOCATE. You can make money working for it. Enclose stamp.

I visited Fort Worth recently, but did not meet a single member of the church while there, although I stayed days.

Bro. A. J. McCarty is doing a good work in Madison and Leon counties.

Don't be in a hurry to get rich; be content to let well-enough alone.

S. A. HANDLY. J. S. REEVES. A. W. SOUTHWORTH. R. F. MORGAN. G. M. NEELY.

Handly, Reeves & Co.,

—Importers and Jobbers of—

DRY GOODS AND NOTIONS,

Nos. 60 and 61 Public Square,

Nashville, - - - Tennessee.

B. H. COOKE. W. B. DOWELL. J. B. CRUTCHER.

B. H. Cooke & Co.,

—Wholesale Dealers in—

MEN'S, YOUTHS' AND BOYS' CLOTHING,

No. 4 Publishing House Block, Nashville, Tenn.

We are now offering an attractive line of these goods at popular prices, and we especially invite a careful inspection of this stock by the merchants visiting this market. These goods are nearly all new, and low prices will be the rule, not an exception. Orders carefully filled. B. H. COOKE & CO.

H. HARLEY. W. Y. HART. W. H. COX. H. E. HART.

Harley, Hart & Co.,

Manufacturers and Dealers in

Ranges, Stoves, Tinware,

Queensware, Glassware,

House-Furnishing Goods, Etc.

77-79 Broad St., - - Nashville, Tenn.

JOHN G. HOUSTON, President. THEO. PLUMMER, Sec'y and Treasurer.

NASHVILLE LUMBER CO.

Building Lumber.

CEILING, SIDING, FLOORING AND DRESSED LUMBER.

Cheap Stock at Low Prices.

Mills and Office on Northwestern Railroad, immediately in rear of Union Stock Yards.

MURKIN & HUNT,

28, 30, 32 South College Street,

—Manufacturers of—

Fine Carriages, Berlins. Landaus, Cabriolets, Coupes, and all Kinds of Heavy Work.

We have enlarged our Factories and Store-rooms by the addition of the three-story building adjoining, and have now improved facilities for the manufacture of first-class work.

OUR SPECIALTIES: Improved Timken and Brewster Spring Buggies; Platform Double-Spring and Three-Spring Phætons· Barouches, Rockaways, and Wagons of Every Description.

Special Attention Given to Repairing. Inspection Solicited. Telephone 332.

Geo. E. Cooper & Co.,

Manufacturers and Dealers in

Tinware, STOVES, Furnaces,

House-Furnishing Goods.

Tin and Slate Roofing and Galvanized Iron Cornice Work a Specialty.

Also our **Patent Chimney Top** for smoky chimneys has no equal. Write for prices.

GEO. E. COOPER & CO.,

22 North Market Street,

NASHVILLE, - - TENN.

WM. CUNNINGHAM, SON & CO.,

—Wholesale—

GROCERS, COTTON FATOR,

And Commission Merchants.

97 Broad St, - NASHVILLE, TENN.

Dissolution.

This is to notify our customers. and the public generally, tha the firm of DODD BROS., doing a Dry Goods business at 103 Union St, Nashville, Tenn., has this day, by mutual consent, been dissolved, W. H. Dodd retiring to engage in other business, and S. L. Dodd will continue to keep a complete line of DRY GOODS AND NOTIONS at the old stand of Dodd Bros. Thanking all for past favors, we ask a liberal portion of your patronage in the future for S. L. Dodd.

DODD BROS.

AMERICAN NATIONAL BANK.

CASH CAPITAL, - - - - $1,000,000.

Board of Directors.

E. W. Cole,	John M. Lea,	A. W. Harris,	John Woodard
John G. Houston,	J. Kirkman,	M. Burns,	J. A. Pigue,
J. F. Demoville,	Rev. Dr. R. A. Young,	T. A. Atchison,	C. E. Hillman.
John Orr,	V. L. Kirkman,	W. G. Bush,	W. W Berry,
Byrd Douglass, Jr.,	R. L. Weakley,	W. H. Jackson,	Wm. Porter, Edgar Jones.

This Bank has united with it the **THIRD NATIONAL BANK** of this city, and has increased its Capital Stock to **$1,000,000** With increased facilities in every particular, it can confidendently assert that it will offer superior advantages in all departments of Banking to its patrons and friends.

JOHN KIRKMAN, President, EDGAR JONES, Vice-President,
A. W. HARRIS, Cashier. JOHN M. LEA, Vice-President.
E. W. COLE, Chairman Executive Committee

P. A. SHELTON,

DEALER IN

STAPLE AND FANCY GROCERIES,

Flour, Bacon, Lard, Tobacco and Cigars, Country Produce, Queensware, Glassware, Tinware, Lamps and Trimmings.

No. 96 BROAD STREET, (Second door from College,) **NASHVILLE, TENN.**

Special Attention Given to Filling Orders.

SOLE AGENT FOR "RINGLEADER" FLOUR.

S. B. HOGAN. J. S. HOPKINS.

HOGAN & HOPKINS,

Dealers in Custom-Made

BOOTS & SHOES,

We sell the very best makes of Boots and Shoes, and endeavor to make the prices so that no one can possibly sell cheaper than we do.

20 Public Square, - - Nash[illegible]

SALESMEN.—Sam. R. Hopkins L. D. Simmons,

Dudley Bros. & Lips[illegible]

—Wholesale—

HARDWARE, GUNS, CUTLERY AND IMPLEMENTS,

Hoes, Rakes, Axes,

Chains, Hames, Collars, Bridles, Singletrees, Steel Shapes, all Seasonable Goods, in Endless Variety, and at Lowest Prices.

GENERAL AGENTS FOR

Syracuse Side-hill Plows, Thos. Meikle's Steel Cast Plows, Case's Racine Chilled Plows, Celebrated Mitchell Wagons, Buffalo Standard Scales, Winchester Repeating Rifles.

Full Stock of Plain and Barbed Fence Wire.

DUDLEY BROS. & LIPSCOMB,

84-86 Broad St., - - - Nashville, Tenn.

PASCHALL, FALL & CO.,

WHOLESALE

HARDWARE, CUTLERY, IRON, WAGON MATERIAL, ETC.

Fishing Tackle.

Nos. 57, 59 and 61 South Market St.,

NASHVILLE, TENNESSEE.

Our Prices are Very Low.

Agents for Chicago Scale Co.'s Platform and Wagon Scales.

THE GOSPEL ADVOCATE.

NASHVILLE, TENN., FEBRUARY 25, 1885.

CONTENTS:

Difficulties on Religion Considered 113, 114, 115
Judging Another Man's Corn by One's Own Half-bushel ... 115
Contents 118
The Evangelist and the Eldership 118
Items and Personals 119
Difficulties on Religion Presented 120
What Defense? 120
Obituaries 122
Notes from the Field 123

TEXAS WORK AND WORKERS.

Judgement Begins at the House of God 116
Preach the Word 116
God Bless Them 116

HOME READING.

The Wondrous Call 124
The Overcomers in Jerusalem 124
Another Chance 124
Do the Preachers Love Whiskey? 124
How Sugar Was Invented 124
Letters to Uncle Minor 124

THE EVANGELIST AND THE ELDERSHIP.

The following extract is from the *Old Path Guide*, and was written, I suppose, by Bro. McGarvey.

"The idea that an evangelist should not reside permanently with a church that has elders, is not a scriptural idea, though it is often confidently pronounced as such. Timothy was left at Ephesus, a church with an eldership, from before the date of 1 Timothy till after the date of 2 Timothy, a period of three years; and when he was called away Tychicus was sent in his place, 1. Tim. 1: 3; 2 Tim. 4: 12. Luke remained at Philippi, as we see from the pronouns "we" and "they," from the founding of that church in 52 till he started to Jerusalem with Paul in 58, a period of six years. James, a brother of the Lord, or the son of Alphaeus, it is doubtful which, remained in Jerusalen co-operating with the elders from the imprisonment of Peter in 44 till his death in 62, a period of eighteen years. This is a longer average than is common at the present

[redacted]ible for even the best and [redacted]p that which they have been [redacted]eticing till old age; especially [redacted] temporal interests and surroundings seem to depend largely upon their continuing in the old way. This sophistical extract from the *Guide* furnishes a striking example of this truth.

I know no man who opposes an evangelist's making his home permanently with a church that has elders, *provided it be distinctly understood and observed that the elders are the teachers, leaders and overseers of the church.* But when the evangelist assumes the duties of the God-appointed eldership, and becomes the teacher, leader and overseer of the church, there are some of us who object, and say that he is neglecting his own duties in attempting to do what God has committed to others; as a consequence neither work is properly done, and both elders and evangelists sin miserably. The editor of the *Times*, an old pulpit of Bro. McGarvey, in a recent editoral writes:

"Unless the preachers constitute the elders, we to-day stand before the facts of God's word without an eldership. There is not one elder in a hundred giving his time to soul-watching. From the nature of the case he cannot do it. Without a change it is not right that he should. We are not to mete out censure to those who have done much gratuitous work, but we simply state facts. God rewards the good done. He will supply the remedies for the evil. The preacher too often moves within the sphere marked by the orbit of his pulpit. He cannot or does not watch in behalf of souls. The elder, however anxious to watch for the souls committed to his care, is tied to his secular business as a center, and only touches up the flock as he halts beneath the weekly shade of God's church-tree. He barely wipes the sweat from off his forehead and then plunges into the race."

"Unless the preachers constitute the elders, we to-day stand before the facts of God's word without an eldership." So testifies the editor of the *Apostolic Times*, a paper published from Lexington, where is located the Bible College, in which Bro. McGarvey labors as teacher. This editor came from that college, and has been laboring for years in central Kentucky as a preacher. He knows whereof he affirms, and that which he testifies is true. Under the shadow of the Bible College, and in all the country adjacent thereto, the latter has only a nominal existence, God's law is violated, and the work is not done as it should be. This is the thing that the "Anti-Pastor" people object to.

But, says this writer in the *Old Path Guide*, "Timothy was left at Ephesus, a church with an eldership, from before the date of 1 Timothy till after the date of 2 Timothy, a period of three years; and when he was called away Tychicus was sent in his place, 1 Tim. 1: 3; 2 Tim. 4: 12."

The first passage referred to reads thus: "As I exhorted thee to tarry at Ephesus, when I was going into Macedonia, that thou mightest charge certain men not to teach a different doctrine, neither to give heed to fables and endless genealogies, the which minister questionings, rather than a dispensation of God which is in faith; so do I now."

From this first passage we learn that when Paul left Ephesus he left Timothy there for a certain purpose, *viz.*, to charge certain men not to teach a different doctrine, nor to heed fables and endless genealogies. He did not leave him there to become the "Preacher in charge," to do all the teaching, exhorting and overseeing. Being an assistant of Paul (and doubtless inspired) he was left to instruct, correct and develope certain teachers in the church, who were not yet fully prepared for the work. Some years before the writing of this letter to Timothy, Paul in addressing the elders of the church at Ephesus, (see Acts 20: 2–8) says: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." It is clear that Timothy was not left there to do the work that had been committed to these elders.

This writer (Bro. McGarvey I suppose) says that Timothy remained in Ephesus three years at least, and that when he was called away Tychicus was sent to take his place; the proof of all this he finds in the following verse taken in connection with the one just quoted:

"But Tychicus I sent to Ephesus." 2 Tim. 4: 12. Paul in his first letter tells Timothy that he left him in Ephesus for the benefit of certain teachers there; in the second letter he tells Timothy that he has sent Tychicus to Ephesus; from these statements this writer concludes that Timothy remained there as the evangelist of the congregation for three years, "the preacher in charge" I suppose, and that when he was called away Tychicus was to take his place.

There is not a vestige of proof that he remained there all this time, that I know of; there is no evidence in the word that Tychicus was sent to take his place. If the reader desires to know what Tychicus was sent for, let him read Ephesians 6: 21, and Col. 4: 7; these will give him some idea.

But, says our brother, "Luke remained at Philippi, as we see from the use of the pronouns 'we' and 'they' from the founding of the church in 62 till he started to Jerusalem with Paul in 68, a period of six years." He may have done so for aught I know, though the "use of the pronouns 'we' and 'they'" don't prove it; they simply show that he was not with Paul's company during this time. It may be that he made Philippi his home during this period while he preached the gospel in all the region round; (Winchester has been my home for the last ten years, and I have been engaged in evangelistic work during all this time, but have only occasionally met with the brethren of the town); it may be that he was in the practice of medicine, as he was a physician, in the city; he may have been one of the elders of the church; but it is certain that he was not "The Pastor," "The Preacher in Charge."

But James was in Jerusalem for eighteen years, says this writer; he may have been, but that he confined his labors to the church at Jerusalem during this period cannot be shown. The leaders of the church there are sometimes referred to as "the apostles and elders." There are no apostles now; the elders remain. I wonder if this is the best that such a man as J. W. McGarvey can do in maintaining the present system? Then surely the system is in a bad way for proof.

We need a reformation sadly. Elders should be developed in the churches. The evangelists should go about their own work. The church should be regarded as a society all sufficient to save sinners from their sins. When you save men from sin, and turn them with their whole hearts into the right way, every blessing follows. Hence the church is enough; he who is a faithful member of it, living fully up to his duty, is all God wants him to be in this world. For this let us all strive.

J. A. HARDING.

NOTICE.

Sometime since, to get the ADVOCATE before new readers, and so extend our circulation, we proposed that any old subscriber sending three dollars and one new name, would be credited with a year's subscription for both names. Many have availed themselves of the privilege, and placed the ADVOCATE in new families. But some who had rather grumble and find fault, than to work and help others in trying to do good, and who, like the laborers in the vineyard, who, when the Master paid them all that he promised, grumbled because of his own he gave to others as he saw fit—complain that they do not get the paper as cheap as others. Every one has precisely the same chance to get it at reduced price. If they do not, it is their fault. Many who enter into the spirit of the offer, get a new one to pay one dollar and they pay two, or they pay three dollars and give it to some one. Others divide the three dollars between them. It does not work well in another way. It breaks into the clubbing arrangements. There are always some who wait for others to urge and send for them; these, under this proposition, fail to renew. We are sorry that every subscriber did not heartily take hold of the proposition, and secure one other subscriber. If our list had been doubled we could have stood it; otherwise, we lose by it.

In view of these things, we give notice that all are urged to take advantage of the offer, and send in every one a new name, or names, until the first of March. After that time the proposition will be withdrawn, and only the old rates, two dollars per copy, or eleven copies for twenty dollars, 25 per cent. to be retained by a preacher who sends us names and money, will be restored. Our proposition remains open until first of March. We would be glad for all to take advantage of it. Let us have a good report to that time. After that date none will be received except at regular rates.

PUBLISHERS.

ITEMS AND PERSONALS.

E. G. Sewell is still confined to his room, but is improving slowly.

The Office Editor has an appointment to preach at Gallatin next Lord's day.

Bro. L. S. Barrett, of Franklin, Tenn., is just up from a long and serious spell of sickness.

The church at Lewisburg, Tenn., is contemplating building a new, commodious church house soon.

Bro. W. B. Davis, of Homer, La., is agent for the ADVOCATE. Let the brethren encourage him by giving him long lists, wheeever he goes.

Bro. O. H. Foster, of Gallatin, Tenn., made us cheerful, one day last week, with his interesting conversation. He reports the cause doing well at Gallatin.

Married, February 12, 1885, at the residence of the bride's parents, by E. A. Elam, Mr. W. G. Smith to Miss Prudie Warren. Both parties are of Wilson county.

Our readers will please read the article, "Difficulties on Religion Presented," before reading the one on "Difficulties on Religion Considered," as this is a response to that.

Some men are like the wind forever changing. Study well what you undertake, then with all your energies concentrated on your undertaking, stick to it till you succeed.

The mattress man, Ed. H. Miller, makes his appearance again in the form of a notice in our columns. If you want to buy cheap goods in his line, give him a call. He will always welcome you and try to do right.

Bro. E. A. Albritton, writes: "Please say through the ADVOCATE that I am at my old home again, in Snow Hill, Ala., and am ready to receive a call from any of our preachers who may pass this way. We are ready for preaching."

The church at Gallatin is still desirous of corresponding with a preacher who desires to locate. All communications should be addressed to J. O. Dillard, Gallatin, Tenn. This is a good field for some preacher, and the brethren will support him well.

Paschall, Fall & Co., Hardware merchants, renew their advertisement this week. Mr. Fall is a nephew of Bro. P. S. Fall, who preached for a long time in Nashville. This firm is very reliable, and if you give them your patronage, they will treat you right.

On Thursday, February 12, 1885, at home, Miss Callie Bass, daughter of Mr. and Mrs. John L. Bass, was given and bound in wedded life to Mr. Horace Young; all of Wilson county. So it happens that "Mr. Bass' oldest child becomes the *Young* one of the family." E. A. Elam officiated.

Some ofour advertisers tell us they are receiving orders from their advertisements in the ADVOCATE. We are glad and thankful to hear this, and hope our readers will continue to help us. If so, we promise you only first class advertisements and a paper of which you may justly be proud.

Married, at the residence of the bride's mother, at Johnson's Grove, by B. W. Brown, Mr. C. Fletcher to Sister Mollie Gregory. Sister Mollie is the last of five lovely sisters to leave the high and pure influences of a kind and intelligent mother, to become more important factors in the make-up of life. That the flowers of pleasure may bloom continually, as their little barque glides down the troubled stream of time, and finally gain safe anchorage in the ports of eternal felicity, is the wish of many friends.

A. Crone appears with an advertesement this week. Read his advertisement in another part of this paper. This is one of the cheapest houses in the city. If you want anthing in the line of provisions, be sure to give him a trial, stating that you saw his advertisement in the GOSPEL ADVOCATE.

Married, February 3, 1885, at the residence of the bride's parents, Mr. and Mrs. E. W. Lewis, near Hartsville, Tenn., Dr. J. Owen Campbell, of Lebanon, Tenn., to Miss Susie Lawson. Miss Susie is still a good Christian, notwithstanding the Doctor has made a "Campbell-ite" of her. Marriage ceremony performed by E. A. Elam.

Bro. Jas. H. Mullinicks, Bakervilie, Tenn., February 18, writes: "I am glad to hear of the prospects of your paper * * * There is no danger of its failure. God will bless you abundantly. The church at Bakerville is doing tolerably well. Bro. R. P. Meeks held us a meeting Christmas. Two were added. One baptized the 8th of this month."

We have purchased one of Dick's new mailers, and will soon be ready to do all our mailing on this. We hope to be able to make fewer mistakes, with this. Every subscriber can then see when his time is out. Our circulation is still growing well, and we hope our friends, brethren and agents, will help us run our list to six or seven thousand before the year is out.

Bro. F. B. Srygley and bride agreeably surprised us, one day last week, by giving the ADVOCATE office a pleasant call. They were returning to Lebanon, from a visit to New Orleans and Bro. Srygley's parents, in Alabama. Bro. Srygley was in good spirits, and well may he be, considering his recent good fortune. He promises to help us run up the circulation of the ADVOCATE.

The meting house at Winchester will soon be ready to be occupied. We are informed it will be a good and neat building. We are glad the brethren have succeeded in getting a house here at last, and we hope preaching brethren will do all they can to help build up a strong congregation at Winchester. We have a faithful little band here, and work bestowed with them we think, will not be in vain.

Bro. J. B. Davis furnishes us the following information: "I see in your paper an advertisement of G. S. Mavo & Co., of Chicago, Ill. They offer to send an extra Bible for two dollars, and for four dollars, two Bibles and a revised New Testament. I sent them four dollars and had to write several times before I got the Bibles. When they came, I could have bought the same Bible at any store for $1.50. I do not hesitate to pronounce them a *fraud*."

Under the date of February the 14th, Bro. W. J. Haynes, of Raif Branch, Ala., writes: "I have read 'Individual Evangelism,' 'Ordination,' and several other discussions that have appeared in the ADVOCATE from time to time. While there may be much good done and many taught the more perfect way; may not those brethren violate the good instruction given to us in 2 Tim. 2: 24–25, and Gal. 6: 1? The ADVOCATE has many warm friends in this section of Alabama: among them are several who have never made any profession of religion, they say it is free from abuse, sectarianism, etc. Will our brethren keep it so. Our brethren in South Alabama seem to be more zealous at present than at any former time. Dear brethren, let us do a good work for the Master this year. Shall we commence now, or wait until July? what say you brethren? May the Lord bless us and peace be unto all men everywhere."

The following recipe of a "Healthful and Delicious Drink," is sent us by a brother who signs himself "Temperance": "When you arise in the morning with a bad taste in your mouth, feeling as if your digestive organs were out of order, and feeling as though you would like to 'take s'uthin',' just get you a cup, fill with hot water, sweeten to your taste and drink. It may also be made more palatable by adding a little grated nut-meg or ginger to flavor. If you have never tried it, try it. Besides being a delicious drink, it is a most healthful one. It aids digestion, cleanses the stomach and is stimulating to the entire system. If you want a temperate drink, try this."

Two brethren, one of St. Louis, the other of Nashville, left ten and five dollars with us, to be spent in sending the ADVOCATE to persons as our judgments might direct. This is a good way in which to do good. Many may be brought to Christ from such a work. Will not others do the same? Say from the work thus begun, one soul should learn the way of life. Calculating that this man has ordinary influence, he certainly, if zealous, will win three others to Christ. Carry the same ratio through all time. and behold how many persons are redeemed in the blood of the Lamb! How many conld do this, but fail! In your anxiety to do something great, don't overlook little things.

To be a good business man, it is quite essential to be a good book-keeper. Our young men should be anxious to acquire an accurate knowledge of keeping books, and we, to enable the young men of the country in this acquisition, give in, our columns, this week, an advertisement of Prof. R. W. "Jennings' Business College," of this city. This school is extremely practi[cal] from his own practical experi[ence] school for reference large ledge[rs] years, from the ledger of A. T. Ste[wart] school has been established only a [short time], it has reached quite a good number of students. Mr. Jennings has recently associated with him Prof. McDavitt, who has charge of the penmanship department, where he teaches special classes, both day and night. He ranks among the best of our country as a penman. Examine into the merits of the school, before going elsewhere.

Bro. J. W Sparkman, Mifflin, Tenn., writes: "You often say of others—and truly, too—that it is the want of faith in God's promises that keeps them from obeying the truth, and thereby honoring him in his appointments. Why not put your theory into practice in your paper, and quit advertising *frauds*, and thereby helping villains to draw hard-earned money from those not well posted in the ways of sharpers? I once could point to your paper as one that had none but reliable advertisements in it. Now, children from eight to twelve years old will run over the advertisements pointing out the humbugs, and they are not a few. May you yet work by faith." The above verifies the old saying that "It is easier to preach to others their duty, than to be one of the number to follow your own preaching." However, we have not intended to advertise "humbugs," but we ourselves are often deceived as to advertisements. We tell our agents to send us only reliable matter, yet working by faith with them we are sometimes misguided. While in religion we must walk by faith and not by sight, I am inclined to think a little more *sight working* along here would do better, so we are now trying to work out all such advertisements and fill our pages with the most reliable merchants of our city. If Bro. Sparkman will notice he will find rapid advancement has been made toward this in the last month.

DIFFICULTIES ON RELIGION PRESENTED.

To THE GOSPEL ADVOCATE: Though not belonging to any of the church organizations, the writer, nevertheless, takes a keen interest in the religious literature of the period. Whether the Bible be a truth or a falsehood, no man of intelligence, who professes to keep abreast of the times, can afford to shut his eyes to the religious situation of the country, or to treat with antiphathy the discussions of the orthodox press.

If convinced that the whole scheme of the Christian Theology is a myth and imposture, so much the more reason, if possible, why its current development among men should be watched with the scrutiny necessary to the final exposure of error. It should be remembered that the church represents a vast proportion of the very best intelligence of the country; that, among its votaries, are men whose opinion, upon any question at issue, would be regarded as valuable by any tribunal of adjudicature; and to deal with the views and teachings of such solid characters in any other disposition than of supreme respect and consideration, is simply a reflection upon the intellectual and moral standing of the man who does it. While this is true, friendly and courteous criticism of those views and teachings, should not be objectionable; but on the contrary should be encouraged, inasmuch as it may have a tendency to good, by stimulating additional investigation and research on all hands. The cardinal center, from which all thought should radiate, is, that honest investigation will not hurt the truth. The gem shines the brighter from having passed through the crucible; and if our particular notions and dogmas should prove to be nothing but base alloy, it should be a source of intense gratification, rather than the reverse, to reflect that our minds have at length been disabused and are free for the quest of the genuine truth in other directions. The most dangerous tendency of the mind—we mean the most dangerous as relates to the interest of truth—is to assume that the particular conclusion it has reached upon any matter, is infallibly correct, or that it has attained the [illegible] investigation. When a man gets [illegible] unfortunate condition—when [illegible] so completely within the im[illegible]ation of bigotry and conceit as to [illegible]rrounding influences whatsoever, his wretched soul becomes as the stagnant cesspool, that evaporates from sheer inactivity and sloth.

Human experience should, by this time, have taught every rational man that there is no such thing as infallibility, or even an approximation to it, in the attainments of finite minds. What, a century ago, were regarded as fixed, established, incontrovertible facts, in science, philosophy and religion, are now looked upon as mere historic myths, or ludicrous idiosyncracies of a too credulous age. With this experience before us, we ought not to be too sure that the vaunted triumphs and achievements of our age, both in science and religion, may not incite the contempt of the next.

That this state of facts exists, should rather have an exhilarating than a depressing effect upon further research and investigation. The constant evolution of thought is a beautiful and grand consideration. The reflection that the human mind has never yet attained to absolute perfection, and is, therefore, not stationary, but forever onward, is a most encouraging desideratum.

The wrecks of the errors and follies of one age, serve as foundations for a grander and higher development in the succeeding; and so on, until, perchance, the sublime pinnacle of human destiny shall thrust itself within the radiance of the Almighty presence.

What has been said, is designed as a kind of introduction to some remarks upon a question that has ever been uppermost in the attention of the religious world. I allude to the question of Faith, or what I prefer to term in this article, Belief. I shall consider it, not dogmatically, but abstractly, or apart from the teachings of any sect or denomination. What I shall say will be with a view, solely, of eliciting information or explanation for my own, as well as for the benefit of others; and I trust the *intrinsic* importance of the question will serve to supply, what my treatment of it may lack, in the way of demanding attention.

Belief, I may say, is the very essence of the Christian religion. Without it, we are told, it is impossible to please God. From this we are to understand that, even as faith, without works, is dead, so works, so far as their acceptability in the sight of God is concerned, are worthless offerings, except as they are inspired by a belief in the Almighty Godhead, and in the divine attributes of Jesus Christ. A fair interpretation of this is, that, no matter how noble and exalted the character of the man may be, in a worldly sense; no matter though he may have covered two hemispheres with his works of benevolence and charity, and caused the desert places of poverty and want to bloom and blossom as the rose; no matter though his grave, at his death, may be wet with tears and bestrewn with flowers by the poor and unfortunate, whom he has succored in his lifetime—yet, unless he has professed, before men, a belief in the death, burial and resurrection of Jesus Christ, his tomb will be merely a gateway to hell, and his labors and achievements in the cause of humanity, mere shallow mockeries, or something for devils to gibe at.

I think that is a legitimate statement of the Bible doctrine, as I have heard it expounded by its teachers.

Without stopping to refer to the seeming injustice of such an arrangement—an arrangement which, from a worldly standpoint, obliterates all consideration of merit and demerit in human action—I now proceed to enquire, *What is belief?* Religious teachers appear to consider it as a *mechanical something*, which a man may manipulate, just as he does his hands and feet, or, in other words, that he may *believe* just as he pleases, without reference to any extraneous influences that may, perchance, run counter to his will. The belief of a man is really as independent of his will, as are the pulsations of his heart. He can no more control the one than the other. He can no more determine within himself, independent of his relations to external surroundings, what particular belief he will exercise in regard to a certain proposition, than he can determine, beforehand, what shall be the sensations produced upon his mind by certain phenomena which he has not yet seen. A man is frequently forced to a belief, which, had it been possible, his will would have averted.

The best definition of which the abstract term, belief, is capable, is: *A state or condition of the mind, induced by a preponderance of testimony in favor of a given proposition.* That testimony may consist, either of the declarations of witnesses, or of the mute evidence of circumstances.

Now, no two minds have precisely the same natural organization, and, therefore, have not the same degree of susceptibility to testimony. What may be conclusive with one, may be only partially so with the other, or perhaps it may produce no affirmative impression whatever. It follows, in consequence, that there can be no fixed standard of belief for these two minds, for, as remarked, from the very nature of their organization, they may be forced to opposite conclusions. It is a common observation that to differ is as characteristic of men, as it is for them to approach different subjects from different standpoints and under different conditions; and that they should thus approach subjects, will be a necessity, until their minds are all organized upon a common basis, and the conditions of their intellectual and physical lives are made to strictly conform.

I do not suppose there was ever a proposition submitted to the world, unless it were one capable of demonstration by means of the senses, or the truth of which was probable from relation to previous or existing knowledge, upon which men did not arrive at widely and radically different conclusions. The question then arises, what responsibility, if any, is to attach to belief? It is the generally accepted theory that there can be no responsibility where there is no freedom of choice, or where the will is not the exclusive determining power. That responsibility should attach to the actions of men, is altogether rational and just, in as much as they proceed deliberately from volition. There is an innate arbiter that determines, in advance, for every one, the righteousness or unrighteousness of actions, at least in most instances; and if the will perverts its functions, by impelling to the wrong instead of to the right, a retributive judgment ought to ensue. With regard to belief, however, I apprehend that such is not, or should not be the case, since it is not determined from *within*, as are actions, but by influences altogether from *without*, over which the man has absolutely no control. And again. Responsibility, of course, implies a penalty for the wrong. Where there is no wrong, there can be no penalty. The essence of the wrong is the intention, or, in other words, there can be no wrong, *per se or in morals*, where there is lacking an intent of a wrong nature. In the beliefs of men, there is no intent of *any nature*, since intent is generated spontaneously within the mind, and belief is merely an effect produced from without. The two cannot be associated together. It would be irrational for a man to say, I *intend* to *believe* so and so; for he would be connecting, in dependent relation, two conditions of the mind entirely foreign to each other, both in their origin and nature. When he says, however, I *intend* to *do* so and so, he speaks intelligently; for, in that instance, the act would merely be the outward manifestation of two reciprocal conditions of the mind, the intent and the will, over which the man has control, and for which, we can readily see, he ought to be responsible.

The Bible declares that, where there is no law, there can be no sin. A law is a regulation for human conduct. It contemplates an equal power on the part of every one to whom it is addressed, to obey it to an equal extent. Can there, then, be any law for belief? Could every one obey such a law to an equal extent? I have already answered that question by showing that, from the very constitution of the mind, men must arrive at different beliefs upon the same subjects. Law, too, implies that the power to obey it exists solely within the man; and I have previously argued, conclusively I think, that belief is not an attribute or power of the mind, that can be controlled from within, but is merely an effect upon the mind of influences without. If, therefore, no law can apply to belief, and consequently no sin, we are free to assume that there can be no responsibility or penalty for it.

This view of the question, I am persuaded, is the only one that can conform to the common conceptions of right and justice. A sad state of affairs would exist, should it turn out that everybody is to be rewarded or punished according to belief.

All around us are men and women, belonging to different religious denominations, who have grown old in what they conceive to be the service of God. They have been true in all the manifold relations of life. Their honesty and sincerity of belief is questioned by no one. They studied the testimony before them with a sole view of finding the truth; and yet they all differ as widely as the Poles. We can never get our consent to say that there is a God of infinite wisdom, mercy and compassion, who, when these gray-haired fathers and mothers sink under their burden of years and amidst the glories of a noble life, will send the greater portion of them headlong into hell, simply because they were not all able to believe the same way.

There are other phases of this subject which I would like to discuss, and I may at some future time; but my article is long enough now.

JAS. W. BRENTS.

WHAT DEFENSE?

To say, "I go," to God's command, "Work in my vineyard!" is a very easy thing to do. Every member of the church has said it often, but too many, like the son in our Lord's parable, have been false to their promise. They are doing nothing to persuade anybody to enter the kingdom of Christ. Alas! what will such souls do in their day of doom? What defense will they offer? They can have no available plea, because all of them, even the weakest, can at least *try* to win converts. Hence Wisdom crieth to them, "Keep your pledges. Repent of your past neglect and go into the vineyard. The Master waiteth to greet thee, and to pay thee thy wages. Go!"

I renew daily my covenant to become altogether Christ's, and to watch every moment, that I may not lose one opportunity of doing good to the souls of men.—*Mrs. Fletcher.*

Human things must be known to be loved; but divine things must be loved to be known.—*Pascal.*

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.*

ROYAL BAKING POWDER COMPANY, 106 Wall Street, New York.

Twin Foes to Life

Are **Indigestion** and **Constipation.** Their primary symptoms are among the most distressing of minor human ailments, and a host of diseases, speedily resultant from them, mutually aggravate each other and assail at once the whole machinery of life. **Nausea, Foul Breath, Sour Stomach, Dizziness, Headaches, Bilious Fever, Jaundice, Dyspepsia, Kidney Diseases, Piles, Rheumatism, Neuralgia, Dropsy,** and various **Skin Disorders,** are among the symptoms and maladies caused by derangement of of the stomach and bowels.

A Thorough Purgative

medicine is the first necessity for cure. Then the cathartic effect must be maintained, in a mild degree, just sufficient to prevent a recurrence of costiveness, and at the same time the liver, kidneys and stomach must be stimulated and strengthened.

Ayer's Pills

Accomplish this restorative work better than any other medicine. They are searching and thorough, yet mild, in their purgative action. They do not gripe the patient, and do not induce a costive reaction, as is the effect of other cathartics. Withal, they possess special properties, diuretic, hepatic and tonic, of the highest medicinal value and

Absolutely Cure

All diseases proceeding from disorder of the digestive and assimilatory organs. The prompt use of AYER'S PILLS to correct the first indications of costiveness, averts the serious illnesses which neglect of that condition would inevitably induce. All irregularities in the action of the bowels — looseness as well as constipation — are beneficially controlled by AYER'S PILLS, and for the stimulation of digestive organs weakened by long-continued dyspepsia, one or two of AYER'S PILLS daily, after dinner, will do more good than anything else.

Leading Physicians Concede

That AYER'S PILLS are the best of all cathartic medicines, and many practitioners, of the highest standing, customarily prescribe them.

AYER'S PILLS,

PREPARED BY

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

[Analytical Chemists]

For sale by all Druggists.

AGENTS make over 100 per cent. selling new CORRUGATED

Reflecting Safety Lamp

which can be sold in every family. Gives more light than three ordinary lamps. **Complete lamp sent for 50 cts. in stamps.** Our *Perfect Coffee Pot* beats all others. Circulars sent free. **FORSEE & McMAKIN, Cincinnati, O.**

NATHANIEL BAXTER, JR., President. THOS. PLATER, Vice President, J. P. WILLIAMS, Cashier. W. F. BANG, JR., Ass't Cashier.

The FIRST NATIONAL BANK,

OF NASHVILLE, TENN. (Reorganized.)

Designated Depository and Financial Agent of the United States.

CAPITAL STOCK, - - - - -	$500,000 00
UNDIVIDED PROFITS, - - -	190,000 00

Receives Deposits, Deals in United States Bonds and Local Securities, and Foreign and Domestic Exchange. Drafts drawn on all European points. Our facilities for making collections at all accessible points are unsurpassed.

M. M. TRECY. T. A. HEFFERNAN.

TRECY & CO.,

Manufacturers and Jobbers in

BOOTS and SHOES,

No. 50 Public Square, Nashville, Tenn.

In addition to our large stock of Eastern-made Boots and Shoes, we have a line of **Custom Goods,** manufacfured in our own store, and under our immediate supervision, which we can guarantee to be, in every respect, equal to any made to measure in a custom shop. As this is an opening wedge in the manufacture of Boots and Shoes for the wholesale trade in Tennessee, we hope for a fair share of patronage to enable us to continue and enlarge our facilities for turning out good Goods.

GOOD CLOTHING!

Gentlemen and boys who desire GOOD CLOTHING at medium prices, equal in style and make to any. custom work, should not fail to examine our stock before purchasing their Outfits.

HUNTINGTON, Clothier,

160 Church Street. - - - NASHVILLE.

SOUTH KENTUCKY COLLEGE,

HOPKINSVILLE, KY.

Midway between Nashville, Tenn., and Evansville, Ind., on the St. Louis and Southeastern Railway; connecting at Guthrie with Louisville and Memphis branch of the L. & N. R. R., and at Nortonville with the Chesapeake and Ohio R. R.

Spring Term Opens January 1st, 1885.

BUILDINGS NEW, HANDSOME AND COMMODIOUS;

103 feet long front; three stories high; with two wings, respectively 90 ond 116 feet long. Fine study halls, provided with the best single seats; also splendidly appointed recitation, music, and art rooms.

THIS SCHOOL IS INTENDED FOR BOTH SEXES.

Prof. and Mrs. James E. Scobey, so long connected with the Female Institute at Murfreesboro, Tenn., will have exclusive charge of the boarding department, in the College building, where only girls will be permitted to board. Young men and boys can find approved boarding houses near the College building, as well as in the family of Prof. M. L. Lipscomb. Pupils entering after the 1st of January, charged for only five months.

THE FACULTY

Is composed of five gentlemen and two ladies in the Literary department, two Music teachers, and a teacher of Art, and two lecturers, all of whom are experienced, successful teachers.

Mrs. L. F. Gates, who has been Matron at the Institute, Murfreesboro, will occupy same position in South Kentucky College.

In all the appointments necessary to a superior school, South Kentucky College stands in the front rank. For Catalogues, Announcements, etc., Address

S. R. CRUMBAUGH, Prest.

JAMES E. SCOBEY, Vice Prest.

BURRITT COLLEGE,

Spencer, Tennessee.

This institution was chartered in 1848, and is under the control of the Christian brotherhood. It is the pioneer of mixed Colleges, and in this regard it has proved quite a success. Teaching the Bible is an important feature of the institution.

Located on the Cumberland plateau, it is FREE FROM EPIDEMICS. The water is freestone and chalybeate. Invigorating breezes render the location a delightful summer resort. Doyle Station—nine miles distant—on the McMinnville and Manchester Railroad, is the nearest Railroad Station.

TERMS:

Primary Department, per session,	$ 7 50	Commercial Department, per session	$25 00
Preparatory Department, per session	15 00	Lessons, Instrumental Music	$15 00 to 20 00
Collegiate Department, per session	20 00	Lessons in Art Department	2 50 to 20 00

Board and washing for males, per week, from $2.00 to $2.50; Fuel, light, and incidental expenses, per session, $10.00; Board (including washing, fuel, and light,) females, per week, $3.00.

The Spring Session of 1885, Begins on the Last Monday in February.

For further particulars, address— Prof. A. T. SEITZ, President,

W. H. SUTTON, Secretary Board of Trustees.

STILL LOWER!

Misses' Cloaks.

We are determined not to carry over a single garment, and have made another cut in prices:

Our	$12.00 Misses' Cloaks now	$8 00
Our	10.00 Misses' Cloaks now	7 00
Our	8.50 Misses' Cloaks now	6 50
Our	7.50 Misses' Cloaks now	5 00
Our	6.00 Misses' Cloaks now	4 00

Russians and Newmarkets.

Our	$28.00, $30.00 and $33.00 Russians now	$24 00
Our	$18.00, $20.00 and $22.00 Russians now	15 00
Our	$17.00 Russians now	13 50
Our	15.00 Russians now	11 00
Our	12.00 Russians now	8 00
Our	16.50 Newmarkets now	11 00
Our	14.00 Newmarkets now	9 00

Plush Wraps.

Our	$20.00 Silk Pl... satin	
Our	25.00 Silk... now	
Our	35.00 Ex. St... very long;	
Our	42.00 Plush Newmarkets, 56 in. long, now	31 00
Our	55.00 Plush Newmarkets now	38 50

Blankets! Blankets! Blankets! Blankets!

We don't want to feed moths this summer with fine wool Blankets, so have made STILL FURTHER reductions on them to close out stock on hand.

Our	$1.25 white Blankets, per pair, now	$00 95
Our	$2.75 white wool blankets, per pair, now	1 75
Our	$4.50 all-wool Blankets, per pair, now	3 00
Our	$5.50 white 11-4 fine wool blankets, per pair, now	3 50
Our	$6.50 white 12-4 fine wool Blankets, per pair, now	4 00
Our	$7.50 white 13-4 fine wool Blankets, per pair, now	5 50

Do not delay. You will never have a chance to buy Wraps or Blankets as cheap again.

LEBECK BROS.,

17 Public Square.

GRACE AND WORKS.

TEXT: "Wherefore, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his own good pleasure." Phil. ii. 12–13.

Paul says that spiritual things are foolishness to the natural man. And the apostle's logic here would seem foolishness to those who reason as many do. He first exhorts us to work out our own salvation with fear and trembling; and then he gives, as the reason why we should do this, that it is God who worketh in us both to will and to do of his own good pleasure. Well, says the grace-alone man, if it is God that works within me both to will and to do of his own good pleasure, there is nothing left for me to do, and I may just wait and let the Lord save me in his own way and at his own time. On the other hand, the works-alone man will say that if I have to work out my own salvation with fear and trembling, what is there for the Lord to do? I have heard them so disputing, and each would array a long list of Scriptures to prove his position. I have known them actually to count quotations, each trying to bring the greatest number, as if one set of Scriptures could set aside and destroy another set. Often, too, the question of merit would come up, and here they would agree on one point, that human works cannot possibly contribute to salvation in any way at all, unless they are meritorious. Then the faith-alone man, or rather, the grace-alone man, would assume that human works could never merit anything from the Lord, and therefore cannot be saving. Then the works-alone man would assume that since we are told to work out our own salvation, therefore works *do save*, and they must be meritorious. So one party sits down to wait for the Lord to save him, and the other goes about trying to merit salvation..

Now, they both commit an egregious error. And if the grace-alone man allows his theory to stand in the way so as to prevent him from using the *means* of grace, he will perish from spiritual hunger. Also, if the other carries his theory of [illegible] come self-righteous and self-[illegible]eding and pampering his [illegible] that ought to be broken [illegible]erish because he does not [illegible]e to feed and streghthen the [illegible], so that this "*hidden man of the heart*" can so use the armor of heaven as to subdue and conquer self; while the other perishes, not from a neglect of the means of grace, but from a misuse and abuse of them; for he uses them, not in such a way as to feed and strengthen his spiritual man, but to feed and strengthen the natural man, and to pamper his self-love.

Now, let us see if we can find a way out of this tangle.

In the eleventh chapter of Romans, fifth and sixth verses, Paul utterly condemns works, out and out, as having nothing at all to do with sal vation; for he says if it is by works, then grace is no more grace; but if it be of grace, work is no more work. Yet, in many other passages, he just as plainly makes salvation depend upon what we do as language can express. Now certainly, either he contradicts himself irreconcilably, or else, when he condemns works altogether, he uses the term in a different sense from that in which he uses it when he makes our salvation depend upon what we do. And for reasons which we have not space to give, it has never been a satisfactory solution of this riddle to say that by works, when condemned, Paul means the ceremonial law, and that he condemns them simply because that law is done away. Equally unsatisfactory is the position that a sinner is justified at first by grace alone, but afterwards a Christian, by works. Still more unsatisfactory is the doctrine which I have read in creeds, that we are justified by grace alone in the sight of God, but by works in the sight of men and angels. But we think Paul gives us the clue in his own words, by which to unite the Gordian knot. In the Roman letter, fifth chapter, fourth and fifth verses he says: "Now to him that worketh is the reward reckoned not of grace, but the debt. But to him that worketh not, but believeth of him that justifieth the ungodly, his faith is counted for righteonsness." Now just what is meant by faith being counted for righteousness, we have not space here to explain. But it is plain here that works are condemned as not able to save. Equally plain, too, it is that the kind of works condemned are those done with the conceit of merit, as the doer of these works is represented as not expecting the reward as a gracious gift, but as the payment of a debt which the Lord ows him for service rendered. Now the Lord plainly condemns the doctrine of human merit when he admonishes the disciples that when they have done all which they are commanded to do, they are to count themselves unprofitable servants, since they have only done that what was their duty to do. Already, before we begin to serve the Lord, we owe him ourselves, as being his creatures, and we shall always owe in advance all we can do forevermore, for if he does not continually give us life and breath, and all things, and continually work within us to give power to do his will, we could do nothing; for he says without him we can do nothing.

All thought of merit, or bringing the Lord in debt to us, or under any obligation to us by what we do, is to be repudiated as if it were the serpent of Eden, who beguiled the first woman. Still, after all, the Lord is under the most indissoluble obligations to save every man who will allow himself to be saved. His own almighty and infinite love obliges him to seek and save the lost, and we are under obligations to let him save us. But until we are actually saved, the bonds by which we are bound to him are not so strong that we may not break them and hurl ourselves headlong into ruin. The Lord cannot make a heaven for those who do not love him; nor can he compel us to love him against our will. The strength of the cords that bind us to him, is the strength of our love to him, for love never conjoins unless it is reciprocal. Obedience is the only means of reciprocating the love of God, for "This is the love of God that we keep his commandments, and those are not grievous. Good works then, are to be done, not with the conceit of merit, not as a substitute for grace, but as the essential means by which grace accomplishes her gracious purposes, and without which she could not accomplish them, for a hearty and continued obedience is the only means by which we can give the Lord full possession of our hearts, and so strengthen and multiply the cords that bind us to him that we can never be plucked away from him. And yet it would avail nothing for us to strive to work out our own salvation, were it not that God works in us to help us, "For, in that he himself hath suffered, being tempted, he is able to succor them that are tempted." But he cannot save us without our obedience, for "Being made perfect (through sufferings) he became the author of eternal salvation *to all them that obey him.*" "Oh! Jerusalem! Jerusalem! thou that killest the prophets, etc., how often would I have gathered your children, etc., but ye would not." And it is evident that because they *would not*, therefore he *could not*.

Let us beware of the conceit of merit, on the other hand, but equally cautious not to neglect the means of grace by neglecting to work out our own salvation with fear and trembling, never forgetting, though, that all our best efforts would be vain but for the fact that "God is working in us, both to will and to do of his own good pleasure."

C. W. SEWELL, SR.

"JUDGING ANOTHER MAN'S CORN BY ONE'S OWN HALF-BUSHEL."

Judging is forbidden, and it is commanded. Then there must be two kinds of this article. "Judge not, that ye be not judged." "By their fruits shall ye know them." Is this not a species of judging? The church is commanded not to eat with some, or to keep company with some people. The disciples are ordered to withdraw from certain ones. Then they must decide upon certain characters, and act according to instructions, when the case is fairly made out; but rash condemnation is certainly forbidden. Yes; the custom of some to hurry to conclusions about others, and always bad ones,—that is wrong. Again, it is very ugly to decide that even the good others do is prompted by some bad spirit; but some do it. These, I have thought, were only measuring others' corn by their own half-bushel. Again, I have been less disposed to complain at them for this; for men are not apt to borrow a measure when they have one of their own. It is for having an incorrect measure, they are to be censured. Millers are to blame for not having a correct toll-dish; merchants are wrong when their weights are not right, from any fault of theirs; and men are all culpable when they will not have a correct spiritual standard, when it is offered to them freely. He who carries a heart right full of envy, will not, certainly, have a mind that all others are perfectly free from it. Put on green spectacles, and everything will appear green; change these for blue or purple ones, and everything soon takes the color of the glasses. It would be strange if the conduct of others could be seen in their proper light, when viewed through a thick lens, colored with envy. The same might be said of hatred, malice, or jealousy. Now, did you ever think how little coloring in the glass tints and taints everything? So the smallest evil in the heart will distort the vision and prevent its owner from forming just decisions. We should be very certain, then, that our judgments arise from the very best heart influences. We should strive to cleanse the fountain, that the stream may flow unmuddied.

I once wanted a standard half-bushel—one that had the county seal upon it. I learned the county of Montgomery once had a copper measure, by which all others were tested; but it was out of place.

This is very often the case with men professing to have a sealed measure here on earth. The Bible is our standard; it should form all impressions in the heart of man; we should judge of ourselves and others by this book; but it is often out of place. Our impressions of men, or our opinions of them, are often selfish. We like, and bear with, those who like us; those who dare to criticise our conduct, let it be ever so open to such examination, have our secret resentment. How seldom it is that we can rise above self in matters of this kind. We do love flattery so much! Now, we do not want it poured on boiling hot; but just let some praise us, and we hear it accidentally or otherwise, in a sly way—why, it tickles us more than a straw; and we like the person who thus makes us feel good, and regard such a one more highly than another more candid who dares speak of our derelictions. Those we meet here, and with whom we associate, are not always judged, weighed, and measured by a correct rule, weight, and measure. We find ourselves often making up our estimate of others by the number of presents they have made us, or by the number of kind offices rendered. "Ah! he is a most excellent man." "Why?" "Because he loaned me his horse." This is a species of selfishness. Nothing is said about what the same person has done for others. He may have done a hundred unselfish deeds to others; but nothing gives him a copper cent's value until he has performed some act of kindness to ME. Did those persons ever think that "with what measure ye mete, it shall be measured to you again?" They are so selfish they seldom, or never, do favors to others. If ranked and sized according to their own rule, they are little things—which is the exact truth. There is another class equally selfish. I do not know if it is not the same class showing another side by the same face. These pour forth praises on a person as long as they can feed upon his bounty, or profit by his kindness; but the ninety-nine favors are all lost in the Lethian waves of their selfish forgetfulness, if the hundredth fails to come at the time, and in the manner, their dictatorial minds prescribe. Some seem to think the little praise they utter is superabundant pay for all they have received. These all judge others by their own half-bushel. Some even measure God himself by their little, narrow, contracted notions, opinions, and a petty judgment.

Justice demands that we render unto others what is theirs. If we fail to do so, it is simply because we lack the principle. A man is as much entitled to his own reputation among others, as he is to his money. Sometimes a man's character answers the same as money; at all times it is rather to be chosen than great riches. Then we defraud others, if we, in any way, prevent them from having their full weight of character. It would be called stealing, if I took from another, stealthily, that which was his valued property. Well, what is it when I wantonly and recklessly, by slander or misrepresentation behind the back, impair the standing of another? There are flatterers who use their tongues as the little boy does the corn, oats, or fodder in his hat, to catch the

pony, or as the teamster does the lash to drive the oxen or mules. He who is baited by it, is indeed a pony man; and that one who allows himself to be driven by it, finds his fit type in Sir Muly, sure enough.

It is as essential to have just weights and measures in the moral and spiritual world, as it is in temporal concerns. The law of the land exacts it in one case; our heavenly Father demands it imperatively in the other.

J. M. BARNES.

NEWS OF THE WEEK:

DOMESTIC.

The hoop-pole industry of Sumner county is said to be very remunerative.

A tobacco man of Unicoi county cleared $400 from the product of one acre.

The State exchanges generally report the destruction of wheat by freezing.

Frank Taylor, of Madison county, has butchered a hog weighing 550 pounds net.

It is said that Speaker Carlisle gets the largest mail in Congress, and Gen. Logan next.

Gold is found in thirty-six counties of Georgia, silver in three, and diamonds in twenty-six.

A Lynchburg hack driver was recently shot by bird hunters, while driving near Mulberry.

It is mentioned as a remarkable fact that there is only one lawyer in the Indiana penitentiary.

$15,000 worth of railroad ties are annually turned out at Fountain Head, Sumner county.

The citizens of Lincoln county have sent a petition to the Legislature, urging the suppression of intemperance.

Hon. Dennis McCarthy, president of the New York State Senate, is said to be the A. T. Stewart of Central New York.

Commissioner Bowman reports the acreage sown to wheat, in this State, is from ten to fifteen per cent. less than that of last year.

A bill has been introduced in the Legislature to authorize the publication of a history of Tennessee to be used in the public schools.

There is said to be a prisoner in the Tipton county jail who is allowed to go to church every Sunday, besides many other privileges.

Charles Milford, of Daviess County, Kentucky, whipped his mother-in-law a few days ago, for which he was fined $50. and ten days in jail.

It is very certain that if the Legislature puts the limit of money to be loaned in this State at 10 per cent., it will not be let out at less than that.

Judge Fanning, county Judge of Elliott Co., Ky., was lately run over by a passenger train, on the Chesapeak & Ohio railroad, and instantly killed.

In Birmingham, Conn., a young man of twenty two years lately married a frisky widow aged seventy-five. He declares that pure love prompted the action.

Gen. Grant says: "I am troubled considerably from a soreness at the root of the tongue and of the tonsil, which inconveniences me very much in talking."

The reports of snow-storms are very general. An avalanche of snow in Utah destroyed three-fourths of the mining town of Alta, and twenty-eight lives were lost.

For seven years a New Hampshire man made a circuit of half a mile twice per day rather than pass a powder-house. The other day he learned it had been empty eight years.

In the Massachusetts Senate, a resolution providing that a person's disbelief in God shall not affect his credibility as a witness, was defeated by ten yeas to twenty-four nays.

A bill has been introduced in the Legislature to protect the youth of Tennessee from obscene, immoral and vicious literature. It further provides that if any person shall sell, exchange, loan or give away any such, they shall be fined and imprisoned at the discretion of the court.

The Victoria iron mines and furnaces of the Rockbridge company, at Lynchburg, Va., have closed on account of overstock, and twelve hundred men are thrown out of work.

Cincinnati has a very strict meat law. Every animal brought there to market is examined thoroughly, and if any defect is found, the owner is paid something and the animal shot.

Reports from the smallpox, in Obion county, are contradictory. One says it is not being successfully treated, while another declares that it is closely quarantined and very few cases fatal.

At Hartford City, Ind., Mrs. Woodworth, a great revivalist, has been creating a huge sensation, some of her converts remaining in trances for several hours, the eyes staring and hands uplifted.

Ex-Governor Moses, of South Carolina, lately stole thirty-four dollars, and in pleading his own case declared himself to be of unsound mind, instancing the paltriness of the crime in proof thereof.

On the 17th of February, Mr. Wm. Green, of Petersburg, Ky., was cutting ice with an ax, when his foot slipped, and he fell forward on the blade of the ax, cutting his throat so that he will die.

A Dr. Pierce, of Worcester, Mass., was recently sent to the House of Correction, for two years, for keeping one of his patients packed in clothes soaked with kerosene until she was literally flayed alive.

Five young men from Kentucky recently started West to try their fortunes, and when they reached Caldwell, Kansas, they decided to set up a saloon, for which the grand jury fined them $1,600 apiece.

Near Elizabethtown, Ky., Mrs. John Young a day or two since went visiting, leaving her two children locked up in the house. On returning she found the house burned to the ground and her darlings cremated.

The New Orleans Exposition wants Congress to appropriate another snug sum, as the thing is fearfully in debt. More than 250 telegrams have been sent to Congressmen, asking for the immediate granting of the loan.

Ex-Vice President Wilson was, comparatively speaking, a poor man. He began life with $84 which he obtained by selling a yoke of oxen for which he had worked eleven years. He never accumulated more than $8,000.

Col. Andrew Jackson, of the Hermitage, has brought suit in Washington to restrain the use of his grand father's papers by some one writing a biography. He claimed that they are his, and no one else has a right to them.

At Harwood Station, Tex., on the Galveston, Harrisburg & San Antonio Railroad, several attempts have, of late, been made to wreck a passenger train. Detectives were put on the track, and two negroes were shot dead while caught in the very act.

It is claimed that when the Government offered a reward, at Chattanooga, of five dollars apiece for the bones of fallen soldiers killed near that place, that persons anxious to make money would gather the bones of animals and send them in as identified braves.

The merchants of Nashville, Morristown, Union City, Dresden, Winchester, Henderson, Dyersburg, Kenton, Manchester, Martin, Bookeville, Bell's Depot, Culleoka, Centreville, and Athens have sent petitions to the General Assembly praying the repeal of the merchants' tax.

A few days ago, a woman with "credentials," and claiming to be a sister of Stonewall Jackson, appeared at Stanford, Ky., without friends, and penniless. Her wants were supplied by the citizens, and she was sent to some point near Chattanooga, where she claimed she had friends.

The State Senate, on Friday last, by a vote of 20 to 11, passed a resolution to submit the question of prohibiting the manufacture and sale of spirituous liquors, to a vote of the people. It has not been acted on by the Lower House, but it is thought it will pass it. This is said to be the largest majority by which such a bill has ever passed a Legislative assembly.

A little girl in Philadelphia, Pa., was returning home with some meat, when she was attacked by hungry dogs. The animals knocked her down, secured the meat, and terribly mangled the girl's body. It is doubtful as to her recovery.

While four young ladies were acting as pall bearers of a dead friend at Wesleyville, Penn., two of them fell and in the fall the coffin burst open, and the corpse rolled out on one of the prostrate young ladies who was frightened into insensibility. Afterwards the handles of the casket came off and resulted in another exposure, and as the coffin was lowered into the grave the ropes broke and it was dashed to pieces at the bottom of the pit.

Point Pleasant, W. Va., Feb. 18.—This morning, in the burying grounds attached to a church called Pisgah, about five miles south of this place, when the sexton went to dig a grave he found half a dozen corpses taken from their coffins and stretched on the ground. In one or two instances the limbs were severed from the bodies. The graves had been opened without regard to family. The bodies lay in one place, arranged in the shape of a Greek cross. There is no clue to the perpetrators, and no reason can be imagined. The bodies evidently have been exposed for a day or two.

FOREIGN.

Hon. John Russell Young, minister to China, will return home in March.

The revised version of the Old Testament will be published in London next Easter.

Dispatches from Korti state that the Arabs are deserting from Metemneh in large numbers, and entering the British camp at Gubat.

The Swiss Anarchists, in a public letter, threaten to destroy the office of the newspaper *Der Dund*, of Geneva, unless its tone towards anarchism is moderated.

The British steamer Preston, from New York on January 20, for Avonmouth, has not yet arrived at her destination, and [illegible] felt in regard to her safety.

An expert purchased th[illegible] itinerant book-peddler in Lon[illegible] a rare volume by Increase Mat[illegible] 1698, the real value of which is estimated at sixty dollars.

London, Feb. 17.—It is reported that Gen. Gordon's last message to Wolseley, "I can hold on at Khartoum for years," was preceded by the question, "What are you coming for? I have not asked for you."

The sum of £10,000 granted from the surplus funds of the London Fisheries Exhibition, will be invested in the names of three trustees as a relief fund for the widows and children of drowned fishermen.

Egypt and England are getting into close quarters. Affairs in the Desert are approaching a crisis. The war is assuming a very serious outlook. It is thought by some that nearly all the European powers will eventually be involved in the war.

London, Feb. 20.—Advices from Calcutta state that a treaty has just been concluded between France and Burmah which cedes France the Khynynange district, and stipulates a free grant of land in perpetuity as a site for the French consulate.

Paris, February 18.—A dispatch from Admiral Courbet says: "We have attacked the Chinese squadron and gained a complete victory." Another dispatch says that the French fleet succeeded in sinking two of the three Chinese men-of-war which took refuge in Ningpo river Saturday last.

Mexico, Feb. 20.—A telegram from Matamoras, published in to-day's *Diaris Official*, states that the rumor that the Mexican forces crossed the Rio Grande is not true, and the report of a conflict between the Americans and the Mexicans is without foundation. The truth is that several bands of outlaws were chased by Mexican soldiers and soon took refuge across the river, but were not followed.

Home Reading.

THE WONDROUS CALL.

Hadst thou no burdens of thine own, Lord Jesus,
And wast thou ne'er by care and grief oppressed,
That thou dost cry to all earth's weary millions,
"Come unto me and I will give you rest?"

Ah, never was a heart so heavy-laden,
And never was there such a cross as thine;
No mortal e'er hath known such deep affliction,
For thou hast borne the whole world's woes and mine!

A threefold burden weighed thee down, Lord Jesus,
A triple crown of sorrow thou didst wear,
God's anger for thy people's foul transgressions,
Hell's hate and mortal malice thou didst bear.

Oh, blessed Jesus, all this sorrow bearing,
Acquainted so with pang and bitter grief,
To thee, thus learning fully how to pity,
We come to find a sure, a sweet relief.

And not alone bring we our dark transgressions,
But all life's load of care and all our woe;
It is thy very sorrows, Lord, that bid us;
Hadst thou not wept, our woes how couldst thou know?

Thy tears forever tell us thou art human,
Thy griefs that thou our keenest griefs canst feel;
And so we bring to thee our pain and anguish,
For thou dost know our hurt and thou canst heal.

Thus finding rest for our own hearts so weary,
Would we to those about us still oppressed,
Echo thy winning, wondrous words of mercy,
"Come unto me and I will give you rest."

—*R. M. Offord.*

THE OVERCOMERS IN JERUSALEM.

Some of the readers of the *Observer* may remember that about four years ago a party of fifteen ladies and gentlemen, mostly from Chicago, left their homes and set out for the Holy Land under a direct call to go to Jerusalem, and there it would be told them what they should do. They called themselves Overcomers, because they should overcome the world by their faith. They were disappointed as to the immediate result attending their arrival in the city, but nothing daunted, they established themselves, and here they have been for over three years. The original fifteen has increased to twenty-six, the accessions coming mostly from English tourists. The last addition was a young English lady who had been a missionary in one of the schools here. She came, bringing a donkey and a piano to add to the common stock, those being her sole possessions.

[redacted]rty had known the leaders in [redacted]oved by the strange stories we [redacted]s and doings, we went seek-

[redacted]Colonie" is known all over the [redacted] had no difficulty in procuring a guide. We found them living in a delightful house, just out side the Damascus Gate. They are as bright, happy people as I have ever seen. They eat no meat, but in spite of that look as well as we carnivorous creatures who feed on flesh three times a day. Mr. S. is the temporal head, while his wife is the spiritual directress. It is through her that the revelations come—either by putting the command into her mind or by so leading her thouhts to some particular portion of scripture as to leave her in no doubt of the directess of the communicatian.

The family were gathered on the broad, flat roof to watch the sun set, and there we went also. The house was built by a wealthy Mohammedan for his harem, and on his death was rented by the colonists. And here, just on the spot where the Arab beauties had disported in the cool of the evening and stolen hasty glances to the street below, through the crevices in the high parapet, we, pilgrims from the western world, came to look over the Holy City.

The high coping has all been removed, the view is unbroken and is one of the loveliest in Jerusalem. Just in front rises the superb, glittering Mosque of Omar, from whose tall tower the Muezzin was just sounding the call to evening prayer, with the slopes of Olivet for background. To the left are the twin domes of the Holy Sepulchre and the Via Dolorosa, winding at your feet, while on the right the Tower of David raises its lofty height, and you look down into the pool Hezekiah. Still beyond is Mt. Zion—truly beautiful for situation is Jerusalem the joy of the whole earth.

The gentleman who was cicerone told me a good deal of their belief and life before he went down to the meeting below. They have everything in common like the early Christians, and have no visible means of support, those of their number who had money in the beginning having lost it. The Lord means them to depend directly on him, and they lack for nothing. They are not missionaries—are not called to that work, though a good many Mohammedans and Jews do come into their meetings, attracted originally by the singing, and incidentally they have done some work in that way, but they were only told to tarry at Jerusalem. They are the manifestation of the sons of God. The second coming of Christ is not a personal appearing, but he is to be manifested in the person of these, his followers, who will grow more and more Christ-like until the fulness of time shall come, and then the veil that now prevents others from seeking them as the temple veil. And they shall be as a city set on a hill which cannot be hid. Then the millennium will be ushered in.

They had expected some miraculous appearings to follow on their arrival in Jerusalem, but it was not to be: the time was not yet, and now they are waiting. They are not the only ones who are blessed with these revelations: there are still the seven thousand who have not bowed the knee to Baal. I asked, "Was it necessary to come to Jerusalem?" He said, "Oh, no, the Lord did not call every one to that; the only thing necessary was instantaneous, perfect obedience to whatever one was told to do. They might be sent back to America, in which case they would go at once.—*N. Y. Observer.*

ANOTHER CHANCE

For boys and girls to get a nice present for their work:

1. The boy or girl, fifteen years old or under, who will send ten new or old subscribers to the GOSPEL ADVOCATE, I will send them, free, one beautiful gilt-edge Bible.

2. The girl or boy, twelve years old or under, who will send five new or old subscribers, I will send them a beautiful Testament.

3. The girl or boy, twelve years old, or under, who will send one new subscriber, I will send them a photograph of Uncle Minor.

You may have from now until the first of April next to get up the clubs, and you can take advantage of the club rates offered by the publishers.

Send all communications and money to GOSPEL ADVOCATE, Nashville, Tenn., and let them know you are working for Uncle Minor's premiums.

In addition to the above, the girl or boy who will send the highest number of subscribers, I will make them a suitable present they will be very proud of. UNCLE MINOR.

DO THE PREACHERS LOVE WHISKEY?

We were discussing the prohibition question. Some were indifferent, some hopeful, some doubtful and some opposed it.

"The idea," said an Irish gentleman who was present, "of Americans giving up whiskey. It will never be done. They love it too well, here in America; why even the babies cry for it.

"Here is a boy," said another gentleman, laying his hand on the shoulder of his son, "who never cried for it in his life. He is nearly fifteen and does'nt know the taste of it."

"Is that so, me boy?" Said the Irishman, "well I'll tell ye it will be better for ye, if ye never do; but, by the powers, ye'll miss a sight of fune."

"Poor fun!" said another. But we surely will succeed. We have the press and the pulpit on our side."

"There is where ye are mistaken," the Irishman replied. "The preachers pretend to oppose it, but they all love it, and they all drink it, too. Jist ask one to take a dram if ye dare. He'll say he don't like it; or he opposes the practice; or he would'nt drink with every one; or he hardly ever takes any—but he takes it. The preachers! Bah! They all love it, confound em, they all love it, and drink it too."

I was mute, for I remembered certain of my preaching brethren who do like a dram. I've had it thrown in my face too often by sectarians to deny it, and while I rejoice that we have brethren who come out against it *teetotally*, I grieve that there are preachers who warn sinners to flee from the wrath to come, and who will yet disgrace themselves and the cause of Christ by tipping the bottle. That dreadful bottle whose mission is the ruin of man, temporally and spiritually.

AILENROC.

HOW SUGAR WAS INVENTED.

The exact date of invention of sugar is lost in the midst of fable. However, sugar is said to have been known to the Chinese three thousand years ago, and there is no doubt but that the manufacture of the article was carried on under the Tsin dynasty two hundred years B. C. A strong claim for priority has been made for India. Probably the Hindoos learned the art from the Chinese, and from India the knowledge was carried West. Three hundred and twenty years B. C., Alexander sent Nearchus with a large fleet down the Indus to explore the adjacent countries. When that officer returned from his expedition he brought to Greece an account of honey (sugar) which the Asiatics made from cane, without any assistance from bees. This was the earliest idea the Western nations had of sugar; the Jews, Egyptians, Babylonians and Greeks knowing nothing of its use. As late as A. D. 150, sugar was prescribed by Galen, the famous physician, as a medicine. Before the discovery of America sugar was a luxury, used only on rare occasions. During the war of Roses, about 1455, Margaret Paston, wife of a wealthy gentleman of Norfork, wrote to her husband, begging that he would "vouchsafe" to send her a pound of sugar. As late as the year 1700 all England consumed only twenty million pounds in the course of the year, but since the consumption has greatly incresed, twenty million hundred-weight now being used by English people. The process of refining was not known in England previous to 1659. That was probably an invention of the Arabs. A Venetian merchant learned the secret from the Saracens of Sicily, and sold the art for one hundred crowns.—*American Druggist.*

LETTERS TO UNCLE MINOR.

DEAR UNCLE MINOR: I am a little girl ten years old. I thought I would write to you for the first time. I study third reader, first part arithmetic, and Swinton's Word Primer. My mother is a subscriber to the GOSPEL ADVOCATE, I like to read your nice letters. I will close, as I am afraid my letter will be thrown into the scrap basket.—[Maggie Maury, Franklin, Tenn.

DEAR UNCLE MINOR: I will write to you, as I have never written to you before, I am ten years old. My grandma takes the ADVOCATE, and I like to read it very much; and she belongs to the Christian Church. My papa lives eight miles above Goliad. I have two little sisters and one little brother; two of them have been very sick. I go to the Presbyterian Sunday-school; Miss Mollie Boyd is my teacher. Now I will close. I am afraid my letter will go in the scrap basket. —[Myra Lott, Goliad, Texas.

DEAR UNCLE MINOR: As I see other girls and boys writing to you, I thought I would write. I am nine years old. Papa takes the ADVOCATE, and I read all the letters you write, and all that are written to you; I like them very much. We live two and one-half miles from the church. There are six churches in Bellbuckle; there are two Methodist churches, one of them a colored one, and two Baptist, one white and the other colored, and one Presbyterian church, and one Christian Church. We have a Sunday-school in the summer, but it freezes out in the winter. —[Your affectionate niece, Mamie E. Beachboard.

DEAR UNCLE MINOR: I received your kind letter in due time, making inquiry whether or not I had received the Bible you sent me. I must state through the ADVOCATE to all the little boys and girls that Uncle Minor will do what he says, for he has sent me a nice gilt-edge Bible, for getting a club of ten subscribers to the GOSPEL ADVOCATE. Many thanks to Uncle Minor for such a nice present. I prize it so much. We have just read Uncle Minor's good letter to-night; all love to hear them; my little brother, five years old, says he wants to write to Uncle Minor. I send Bro. Lipscomb three dollars for two other subscribers; wish I could get more. I will close by asking Uncle Minor to make us a visit at Yorkville some time this year.—[Your little niece, Eulalia McCorkle.

LEMONS AS MEDICINE.

They regulate the Liver, Stomach, Bowels, Kidneys and Blood, and cure all Throat and Lung diseases, as prepared by Dr. H. Mozley, in his Lemon Elixir and Lemon Hot Drops

Lemon Elixir

Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility and nervous prostration, by regulating the Liver, Stomach, Bowels, Kidneys and Blood.

Lemon Elixir is prepared from the fresh juice of Lemons, combined with other vegetable liver tonics, cathartics, aromatic stimulants and blood purifiers.

Fifty cents for one half-pint bottle; one dollar for pint and half bottle. Sold by druggists generally, and by all wholesale druggists.

Lemon Hot Drops

Cure all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Pneumonia, and all Throat and Lung diseases, except Consumption, which disease it palliates and greatly relieves. Price 25 cents. For sale by all Druggists. Prepared by DR. H. MOZLEY, office 114 Whitehall street, Atlanta, Ga.

A Prominent Minister Writes:

Dr. Mozley—Dear Sir: After ten years of great suffering from indigestion or dyspepsia, with great nervous prostration and biliousness, disordered kidneys and constipation, I have been cured by four bottles of your Lemon Elixir, and am now a well man

REV. C. C. DAVIS, Elder M. E. Church, South, No. 28 Tatnall Street, Atlanta, Ga.

From a Prominent Lady.

I have not been able in two years to walk or stand without suffering great pain. Since taking Dr. Mozley's Lemon Elixir, I can walk half mile without suffering the least inconvenience.

Mrs. R H. BLOODWORTH, Griffin, Ga.

If you feel dull, drowsy, debilitated, have sallow color of skin, or yellowish brown spots on face or body, frequent headache or dizziness, bad taste in mouth, internal heat or chills alternated with hot flushes, low spirit and gloomy forebodings, irregular appetite, and tongue coated, your are suffering from "torpid liver," or "biliousnes." In many cases of "liver complaint" only part of these symptoms are experienced. As a remedy for all such cases Dr. Pierce's "Golden Medical Discovery" has no equal, as it effects perfect and radical cures. At all drug stores.

"For family marking we have used Payson's indelible ink for 20 years, and will try no other. It is the oldest and best."—*Christian Union, N. Y.*

The new Upright Pianos of Mason & Hamlin are highly praised by good judges. They possess a refinement of musical tone which charms the connoisseur and all who hear it. This is owing largely to the new system of their construction. The great experience of Mason & Hamlin in their organ business, with the aid of their large corps of superior musical and mechanical experts, has enabled them, after several years of expensive experiments, to produce a piano which bids fair to do more for their reputation than even their famous organs have accomplished. Their chief improvements consist in securing the strings by metallic fastenings, instead of pins held by friction, which renders it easy to put the three strings of each tone exactly in unison, and thereby produce tones of wonderful sweetness and purity. Messrs. Mason & Hamlin have made 150,000 cabinet organs. They can hardly hope to reach this number of piance, but we doubt not their new "Uprights" will command a very large sale.—*Boston Traveller.*

Bad temper often proceeds from those painful disorders to which women are subject. In female complaints Dr. R. V. Pierce's "Favorite Prescription" is a certain cure. By all druggists.

DR. KLINE'S Great Nerve Restorer is the marvel of the age for all Nerve Diseases. All fits stopped free. Send to 931 Arch Street, Philadelphia, Pa.

SANITARIUM, Riverside, Cal. The dry climate cures. Nose, Throat, Lungs, full idea, 36p, route, cost free.

Young or middle aged men suffering from nervous debility, loss of memory, premature old age, as the result of bad habits, should send three stamps for Part VII of Dime Series pamphlets. Address World's Dispensary Medical Association, Buffalo, N. Y.

An Only Daughter Cured of Consumption.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidently made a preparation which cured his only child of **Consumption**. His child is now in this country, and enjoying the best of health. He has proved to the world that **Consumption** can be positively and permanently cured. The Doctor now gives this receipe free, only asking two 2-cent stamps to pay expense. This Herb also cures Night Sweats, Nausea at the Stomach, and will break up a fresh Cold in twenty-four hours. Address **CRADDOCK & CO.**, 1032 Race st., Philadelphia, naming this paper.

For sufferers of Chronic Diseases, 36 pp, symptoms, remedies, helps, advice. Send stamp—Dr. Whittier, St. Louis, Mo., (oldest office.) State case your way.

LADY, render your skin white Glenn's Sulphur Soap.

Pike's Toothache Drops cure in one minute.

HARTER'S THE ONLY TRUE **IRON TONIC**

Will purify the **BLOOD**, regulate the **LIVER** and **KIDNEYS**, and RESTORE THE HEALTH and VIGOR of YOUTH. Dyspepsia, Want of Appetite, Indigestion, Lack of Strength, and Tired Feeling absolutely cured. Bones, muscles and nerves receive new force. Enlivens the mind and supplies Brain Power.

LADIES Suffering from complaints peculiar to their sex will find in DR. HARTER'S IRON TONIC a safe and speedy cure. Gives a clear, healthy complexion. Frequent attempts at counterfeiting only add to the popularity of the original. Do not experiment—get the ORIGINAL AND BEST.

Send your address to The Dr. Harter Med. Co. St. Louis, Mo., for our "DREAM BOOK." Full of strange and useful information, free.

STEAM COOKED CEREALS.

Choicest Foods in the World, for Old and Young.

A. B. C. WHITE OATS. A. B. C. WHITE WHEAT. A. B. C. Barley Feed. A. B. C. Maize.

American Breakfast Cereals.

Selected grain, all hulls, cockle, and impurities removed. CRUSHED, STEAM COOKED AND DESICCATED. *Patented.* Prepared, as wanted, for the table, in ten minutes. Saving money. Saving fuel. Saving time. Saving waste. Saving health. Easy to digest, *being already thoroughly cooked and dried (desiccated.)*

Ask for A. B. C. only. (Registered Trade-Mark.) For sale by all Grocers. THE CEREALS M'F'G CO. Send for circulars. 83 MURRAY ST., NEW YORK.

1,391 1/2 BUSHELS OF POTATO PER ACRE, raised of our new GREEN MOUNTAIN POTATO. Send for history, description and full particulars. A Wonderful Variety Enormously Productive, Perfect in Form, Color and Table Qualities. IT WILL PAY YOU!

OUR SUPERB SEED CATALOGUE

Embraces all kinds of seeds. Each variety honestly reported. Reduced prices. Inducements to gardeners. Mailed Free. J. A. EVERITT & CO. Seedsmen, Box 42, Watsontown, Pa.

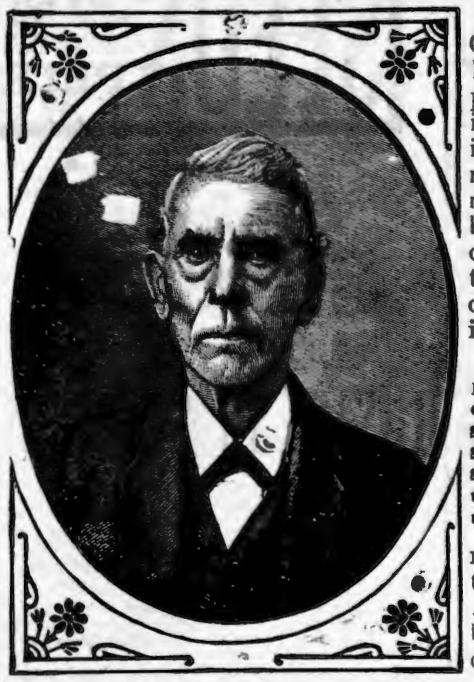
BARNES'

Patent Foot and Steam Power Machinery. Complete outfits for Actual Workshop Business. Lathes for Wood or Metal. Circular Saws, Scroll Saws, Formers, Mortisers, Tenoners, etc., etc. Machines on trial if desired. Descriptive Catalogue and Price List Free.

W. F. & JOHN BARNES, Rockford, Ill., No. 159 Ruby St.

Send for E. B. TREAT'S new books, including MOTHER, HOME, and HEAVEN. 250,000 sold. $2.75 by mail. Agents that have sold it for bankrupt Gen. Agents—Send direct to the publisher. Also 5000 Curiosities of the Bible. $1.75. 40,000 sold. E. B. TREAT, Pub. 757 Broadway, N.Y.

THE GREAT BLOOD PURIFIER!



Dr. Samuel Hodges' Alterative Compound Sarsaparilla with Iodide Potash. This compound is purely vegetable, each article of ingredient is perfectly harmless in itself, having been selected from roots and herbs possessing great medicinal properties, when combined forms a most powerful, efficient, and pleasant medicine for the removal and permanent cure of ALL diseases, arising from an impure state of system, viz.:

Chills, Rheumatism, Scrofula or King's Evil, Scald-head or Tetter, Chronic Sore Eyes, Old or Chronic Sores of all kinds, Boils, Pimples, Syphilitic Rheumatism, Primary and Secondary Syphilis, Nervous Debility, Liver Complaints, Inflamation of the Kidneys and Bladder,

renovates and invigorates the system; acts gently on the bowels. As an apetizer and for general debility, it is a most excellent remedy.

CAMPBELL BROS., Druggists, Sole Manufacturers.

For Sale by all druggist. Price $1.00 per bottle, or 6 for $5.00, Liberal discount to the trade.

Also Sole Proprietors and Manufacturers of

ETHIOPIAN PILE OINTMENT,

A never failing remedy for Blind Bleeding, Itching Internal or Protruding Piles. Gives almost instantaneous relief, and will effect a permanent cure. Price $1.00 per bottle, or 6 for $5.00.

Testimonial.

CAMPBELL BROS:—It affords me peculiar pleasure to testify to the great efficacy of your Ethiopian Pile Ointment. I was an intense sufferer from protruding Piles and a few applications of this wonderful remedy, speedily effected a permanent cure.

Truly, J. M. HAWKINS, 70 S. High St.

Testimonial No. 2.

This is to certify that I was affected with Piles for twenty years. I tried every remedy offered me. Finally used the Ethiopian Pile Ointment and found it the very best preparation I ever used. It gave me almost instant relief and has effected a permanent cure.

ED. A. IRELAND.

Formerly of Gallatin, now of Breen Phillips & Co., Nashville, Tenn.

CAMPBELL BROS., Druggists,

NASHVILLE, - - TENNESSEE.

KEEP COOL!

SUMMER GOODS!

Refrigerators, Ice Chests, Water Coolers Filters.

Fruit Jars, Fruit Cans, Stoneware, Woodenware, and all kinds of Kitchen Goods.

Cooking Stoves to suit the requirements of every Family.

PRICES TO SUIT THE TIMES.

PHILLIPS-BUTTORFF MANUFACTURING CO.,

24 & 26 College Street, - - - Nashville, Tenn.

FREEMAN & KEESEE,

INTERIOR DECORATORS,

No. 38 North College Street, Nashville, Tennessee.

Wall Paper and decorations, Window Shades, Cornice, Curtain Poles, Gold and Walnut Pier and Mantel Mirrors, Engravings, Chromos, and Oil Paintings. Frames of all kinds in stock, and made to order. Re-gilding old Frames a specialty. Manufacturers of fine Frames and Wood Mantels. CORRESPONDENCE SOLICITED.

PIGUE, MANIER & CO.,

WHOLESALE DEALERS IN

BOOTS AND SHOES,

NO. 40 SOUTH MARKET STREET, NASHVILLE, TENN.

We are receiving a very large stock of Spring and Summer goods that we have had manufactured expressly for us, which we think, without long experience and faculties, we can offer inducements equal to any market, to prompt and cash dealers. All goods warranted to be as represented.

FOR

Choirs, Conventions, Singing Classes and the Higher Schools,

No better Books have appeared for years than the following:

Choral Worship. L. O. EMERSON. A grand, full size Church Music Book of 220 pages 100 pages Elements, with a capital collection of Sacred and Secular music. 75 pages of the best Hymn Tunes. 110 pages of Anthems, and 30 pages of miscellaneous Concert Music. $1. Per dezen, $9.

The Model Singer. W. O. PERKINS and D B. TOWNER. A book for SINGING CLASSES. 192 pages. 124 Graded Exercises, 57 Glees and Part Songs, 29 Hymn Tunes, 18 Anthems and 4 Chants. Abundant and useful material for the Singing-school Teacher. 60 cts. Per doz. $6.

Song Greeting. L. O. EMERSON. A new and extra fine song book for the "higher schools," meaning by that, Colleges, Technological and other special schools, Academies, Institutes, Seminaries, High and Normal Schools. 160 large octavo pages. 82 harmonized songs of the highest order, both in words and music, classical in beauty and interesting to every one. Also exercises and solfeggios for voice culture. 60 cts. Per dozen $6.

Any book mailed for the retail price.

OLIVER DITSON & CO., Boston,

C. H. DITSON & CO., J. E. DITSON & CO.,
867 Broadway, New York. 1228 Chestnut St., Phil.

Christmas Music.

Santa Claus and Family, a Cantata, by J. H. Rosecrans. Fine music, beautiful scenes, and tableaux. Price, 30c. Per dozen by express, $3. Per dozen by mail, $3.25.

Jesus of Nazareth in Prophecy and Fulfillment—Responsive Scripture readings, with original music set to Scripture texts A small oratorio. Price 5c. Per dozen by mail, 60c.

Christmas Selections for 1884, by J. H. Fillmore. Price, 4c. Per dozen by mail, 40c.

Christmas Songs from "Grateful Praise." Price, 2c. Per dozen by mail, 20c.

Christmas Songs from "Joy and Gladness.' Price, 4c. Per dozen by mail, 40c.

A sample of all in the above list sent for 30c. A sample of each, without the Cantata, sent for 10c. Address

FILLMORE BROS.,
185 Race Street, Cincinnati, Ohio.

[redacted] whom **100 per cent** introduce the

ALBUM

00 Photographs, t side and edges. 9x11 **$2.50,** worth **$5 00.** examination for **$1.25,** satisfactory. Sells at sight. Illustrated circulars **FREE.** Address **FOSHEE & McMAKIN, Cincinnati, Ohio.**

500,000 GRAPE VINES!

Over 100 kinds. Concord, Deleware Lady, Martha, Catawba, Hartford, Ives, Iona, Agawam, Salem, Wilder, Jefferson, Vergennes, Early Victor, Empire State, Niagra, Lady Washington, Peabody, F. B. Hayes, Duchess, Noah, etc. Lucretia, Dewberry, Fay's Prolific Currant, Rasberries, etc. Splendid Stock. Low Prices, Catalogues free.
GEO. W. CAMPBELL, Deleware, Ohio.

GOSSAMER CARMENTS FREE!

To any reader of this paper who will agree to show our goods and try to influence sales among friends we will send post-paid two full size Ladies' Gossamer Rubber Waterproof Wearing Apparel as samples, provided you cut this out and return with 25 cents to pay postage, etc. WARREN MANUFACTURING CO., 9 Warren Street, New York.

Grand Christmas Offer!

You can have a Family Bible, an Elegant Album, or a Choice Book absolutely **free of charge,** by addressing UNION PUBLISHING HOUSE, 128 Chambers St., New York; or Constitution Building, Atlanta, Ga.

A PRIZE Send six cents for postage, and receive free, a costly box of goods which will help you to more money right away than anything else in this world. All, of either sex, succeed from first hour. The broad road to fortune opens before the workers, absolutely sure. At once address, TRUE & Co., Augusta, Maine.

CANCERS TUMORS AND ULCERS. Cured without the knife or loss of blood. Vastly superior to all other methods. Hundreds of cases cured! Descriptive pamphlet sent free. Address Dr. E. H. GREENE, 173½ Peachtree St., Atlanta, Ga.

TRADE-MARKS, PRINTS, LABELS. PATENTS. COPY-RIGHTS, DESIGNS, RE-ISSUES. Send description of your Invention. L. BINGHAM, Patent Lawyer and Solicitor, Washington D. C.

PENSIONS for any disability; also to Heirs. Send stamps for *New Laws.* COL. L. BINGHAM, Attorney, Washington, D. C.

Asthma **Smithnight's Asthma and Hay Fever Remedy.** Sold under **positive guaranty.** Sample **FREE.** A. SMITHNIGHT Cleveland, O.

Good Pay for Agents. $100 to $200 per month, made selling our fine Books and Bibles. Write to **J. C. McCurdy & Co., Cincinnati, Ohio.**

SEEDS

OUR ILLUSTRATED CATALOGUE FOR 1885, OF

"EVERYTHING FOR THE GARDEN."

full of valuable cultural directions, containing three colored plates, and embracing everything **new** and **rare** in **Seeds** and **Plants,** will be mailed on receipt of stamps to cover postage (6 cents). To customers of last season sent free without application.

PETER HENDERSON & CO.,
35 & 37 CORTLANDT STREET, NEW YORK.

PLANTS

R. W. Jennings

BUSINESS SCHOOL.

NASHVILLE, TENN., December 13, 1884.

Mr. R. W. Jennings:

We, the undersigned merchants and business men of Nashville, desire to express our approval of the methods you have adopted in conducting your Business School.

Your long experience as a practical book-keeper and office man, your truly practical method of teaching, and the fact that the examples are taken from books in your possession, which you have yourself heretofore kept, gives you advantages not possessed by other colleges, and we cheerfully an heartily commend your school to all who can spare the money and time to attend it. We speak from and observation and experience of many years as business men when we say that no commercial school taught by men who have not themselves had experience as practical book-keepers can compare with one where the examples are taken from transactions that have actually occurred.

We wish you abundant success in your laudable undertaking.

Fite, Porter & Co., Wholesale Dry Goods.
Cowan & Co., Wholesale Notions.
Anderson, Green & Co., Wholesale Dry Goods.
Eatherly Hardware Company, Wholesale Hardware.
Adams. Throne & Co., Wholesale Boots and Shoes.
Desmukes, Frierson & Co., Wholesale Hats.
B. H. Cooke & Co., Wholesale Clothing.
The Bransford Hardware Company, Wholesale Hardware
Richardson, Mason & Co., Wholesale Boots and Shoes.
Kinkaje, Williams & Co., Wholesale Hats.
Hardy, Reeves & Co., Wholesale Dry Goods.
Brown & Farrell, Wholesale Hardware.
Halls. Ordway & Mitchell, Wholesale Boots and Shoes.
O'Bryan Bros., Wholesale Dry Goods.
Berry, Demoville & Co., Wholesale Drugs.
Murray. Dibrell & Co. Wholesale Boots and Shoes
Gray, Fall & Co., Wholesale Hardware.
Tyler, Stratton & Co., Wholesale Grocers.
Orr Brothers, Wholesale Grocers.
Hillman, Buford & Justi, Wholesale Iron.
Carter, Dunbar & Co., Wholesale Boots and Shoes
Pigue, Manier & Co., Wholesale Boots and Shoes.
Ewing & Gaines, Wholesale Hardware.
Morris, Webb & Cheek, Wholesale Grocers.
Phillips, Jackson & Co., Wholesale Grocers.
Herman Bros & Co., Wholesale Dry Goods.
Dudley Bros. & Lipscomb, Wholesale Hardware.

We, the undersigned, cordially endorse the foregoing recommendation of Jennings' Business School, and will add that the instruction he gives his students in the art of counting money rapidly, the writing of checks, notes, notices of protest, endorsements, etc., will be of great value to them.

W. M. McGarth, Cashier Fourth National Bank Nashville.
F. Porterfield, Cashier Commercial National Bank, Nashville.
A. W. Harris, Cashier American National Bank, Nashville.
J. P. Williams, Cashier First National Bank, Nashville.
J. Hill Eakin, Sec'y Safe Deposit, Trust & Banking Co., Nashville.
Julius Sax, President Nashville Savings Co., Nashville.
Thos. S. Marr, President Nashville Savings Co, Nashville.

NASHVILLE, TENN., December 26, 1884.

Mr. R. W. Jennings:

The position of book-keeper for Evans, Fite, Porter & Co, which I held for ten years, was given me on account of training which I received at your hands while acting as your assistant in their counting-room. I have since taught your system to others, among whom is Mr. Jno. Campbell, who now fills my place in the office of Fite, Porter & Co. I can say without hesitation that you impart your knowledge of book-keeper and general business usage more rapidly and perfect than any person I ever saw, and I recommend your school as highly as words can express. Wishing you success, I am

Yours, etc. JAMES L. COOPER.

Baltimore Church Bells

Since **1844** celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY. **J. REGESTER & SONS,** Baltimore, Md

McSHANE BELL FOUNDRY
Manufacture those celebrated BELLS and CHIMES for CHURCHES, TOWER CLOCKS, Etc. Prices and catalogues sent free. Address,
H. McSHANE, Baltimore, Md.

OPIUM and WHISKY HABITS cured at home without pain. Book of particulars sent Free. B. M. WOOLLEY, M. D., Atlanta, Ga.

DR. J. H. M'LEAN'S
Homœopathic
Liver & Kidney Balm,
The Most Wonderful
LIVER AND KIDNEY CURE
In the World.

Will relieve and cure all diseases of the Liver, Kidneys and Urinary Organs, such as *Inflammation, Feverish Irritation of the Bladder, Weakness & Pains in the Back, Catarrh of the Bladder, Stone in the Bladder, Female Troubles, Bright's Disease, Melancholia, Impotency, Debility, Jaundice,* or any derangement of the

KIDNEYS, LIVER OR BLADDER.

THERE IS NO MISTAKE ABOUT IT!

Dr. J. H. M'Lean's HOMŒOPATHIC LIVER AND KIDNEY BALM will cure you.

We have thousands of certificates, but add only two:

H. C. Harris, Lloyds, W. Va., says: "Dr. J. H. M'Lean's Homœopathic Liver and Kidney Balm cured me of Nervous Prostration of five years' standing."

Mrs. C. B. Wilson, Toronto, Canada, writes: "Dr. J. H. M'Lean's Strengthening Cordial and Blood Purifier, and Dr. J. H. M'Lean's Homœopathic Liver and Kidney Balm have completely cured me of derangement of the natural functions.

Price $1 per Bottle; Six Bottles for $5.

DR. J. H. M'LEAN,
Cor. Broadway and Biddle, St., St. Louis, Mo.

DR. J. H. M'LEAN'S
Homœopathic Liver and Kidney Pillets.

They are little white pillets, size of a pin head, but they perform wonders in cleansing the Bowels. When the stomach, bowels, liver and kidneys are in an unhealthy condition, there is generated Bacteria (Animalculæ), which if not destroyed, produce various forms of organic disease. Dr. J. H. M'Lean's Liver and Kidney Pillets will destroy and remove these terrible parasites and cure all troubles of the liver kidneys and urinary organs by effectually removing the cause of all derangement of their natural functions, and taken with Dr. J. H. M'Lean's Liver and Kidney Balm, has cured thousands of cases of

Bright's Disease, Catarrh of the Bladder, Brick Dust Deposit, Irritation of the Bowels, Costiveness, Colic, Gravel, Renal Stones, Thick, Turbid, Frothy Urine, Pains in the Region of the Liver and Kidneys, Piles, also loss of nervous power. One of these little pillets taken every night before going to bed will produce an easy evacuation of the bowels and bring the natural functions into a healthy and regular condition.

Dr. J. H. M'Lean's Liver and Kidney Pillets cost 25 cents each vial, and can be sent by mail, One dozen for $2.00.

DR. J. H. M'LEAN,
Cor. Broadway and Biddle St., St. Louis, Mo.

Send For My Free Catalogue of
DR. J. H. M'LEAN'S OWN SELECTED
Field, Farm, Garden & Flower Seeds.

MASON & HAMLIN

Exhibited at ALL the important WORLD'S INDUSTRIAL COMPETITIVE EXHIBITIONS FOR SEVENTEEN YEARS, Mason & Hamlin Organs have, after most rigid examinations and comparisons, been ALWAYS FOUND BEST, and AWARDED HIGHEST HONORS; *not even in one such important comparison American has any other found equal* **ORGANS** *Organ been to them.* ONE HUNDRED STYLES, adapted to all uses, from the smallest size, yet having the characteristic Mason & Hamlin excellence, at $22, to the best instrument which it is possible to construct from reeds, at $900 or more. Illustrated catalogues, 46 pp. 4to, and price lists, free.

The Mason & Hamlin Company manufacture UPRIGHT PIANO-FORTES, adding to all the improvements been found val- **PIANOS** which have uable in such instruments, one of peculiar practical value, tending to greatest purity and refinement in quality of tone and durability, especially diminished liability to get out of tune. Pronounced the greatest improvement made in upright pianos for half a century. The MASON & HAMLIN CO., pledge themselves that every piano of their make shall illustrate that VERY HIGHEST EXCELLENCE which has always characterized their organs. Send for circular with illustrations, full description and explanation.

MASON & HAMLIN ORGAN AND PIANO CO.,
BOSTON, 154 Tremont St. CHICAGO, 149 Wabash Ave.
NEW YORK, 46 East 14th St. (Union Square.)

CATARRH

{Send 50 cts. and symptoms for Trial Treatment, to last 20 days, by mail post-paid.}

Which will convince the most incredulous that Dr. Brockington positively and permanently cures at small expense, by a pleasant treatment, the worst cases of Catarrh, though the bones of the nose have become affected, causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough, Bronchitis and Incipient Consumption. No Snuffs, washes, douches, inhalers or atomizers used. Over 1000 cases cured. The best internal treatment ever discovered for this dangerous disease. Address DR. C. N. BROCKINGTON,
[Mention this paper.] 309 FOURTH AVENUE, LOUISVILLE, KY.

PILES "Anakesis" gives instant relief, and is an *infallible cure* for Piles. Price $1, at druggists, or sent prepaid by mail sample free. Ad. "ANAKESIS" Makers, Box 2416 New York.

DR. J. H. M'LEAN'S
TAR WINE BALM,
A sure cure for all
THROAT AND LUNG DISEASES.

Colds, Coughs, Hoarseness, Sore Throat, Loss of Voice, Influenza, and all such Throat Troubles yield instantly to its magical and soothing influence.

For **Laryngitis, Bronchitis, Quinsy, Asthma** and **Consumption,** Dr. J. H. M'Lean's TAR WINE BALM is the only remedy that will give sure relief. It has cured Lung Diseases where all other remedies have failed. Why will you suffer from Throat and Lung Troubles when such a pleasant remedy is offered you? For Croup it is a positive specific. For Singers and Speakers the TAR WINE BALM is an absolute necessity. Nothing has ever been discovered which will give such immediate relief, and it will positively cure Throat Troubles. DON'T DELAY.

Cure That Bad Cold! Stop That Cough!

Those whose Lungs and Throats are sore, hard and dry, will realize the soothing effect of a single dose of **Dr. J. H. M'Lean's Tar Wine Balm,** and to give all doubting skeptics a chance to be assured of its wonderful soothing and miraculous virtues, I have put up Trial Bottles, costing only 25 cents per bottle. Every dealer in the United States should have them. If they have not, please ask them to send for a dozen as a test. Every one trying that 25-cent size will be convinced of the miraculous benefits they will receive from taking

Dr. J. H. M'Lean's Tar Wine Balm.

Cold in your Head, tickling in the nose, forehead and throat; you have **Catarrh;** get a box of DR. J. H. M'LEAN'S CATARRH SNUFF and use it once a day, besides taking DR. J. H. M'LEAN'S TAR WINE BALM to heal your Throat and Lungs.

Price of Trial Bottles 25 Cents Each.

I can send them only by Express. If you will send me $2.00 or that amount in postage-stamps, I will send you one dozen, freight paid.

Large Bottles, which contain six times as much as the 25-cent size Bottles - - - - - $1 00
Or six Bottles for - - - - - - - 5 00

After using DR. J. H. M'LEAN'S TAR WINE BALM, let me hear from you. Prepared by

DR. J. H. M'LEAN,
Cor. Broadway and Biddle St., ST. LOUIS, MO.,
Proprietor of DR. J. H. M'LEAN'S
WONDERFUL STRENGTHENING CORDIAL AND BLOOD PURIFIER,
which has rescued thousands upon thousands from the grave, giving them nerve, vital life, strength and pure blood.

"I would not take $100 for the benefit one bottle has given me. I. COREY,
St. Louis, Mo.

T. W. Yowell, Dudley, Ill., writes: "Dr. J. H. M'Lean's TAR WINE BALM is the only medicine which gives me relief. I have had Bronchitis for many years."

T. J. Phillips, Reed, Miss., writes: "Dr. J. H. M'Lean's Tar Wine Balm gives the greatest satisfaction here. It has no equal for coughs, colds, etc., and in croup it is certainly a wonderful remedy."

Thousands of letters come to me, all proclaiming the miraculous merits of Dr. J. H. M'Lean's Tar Wine Balm.

Farquhar's Improved Cotton Planter
Very Simple and Perfect in its Operation; Drops Unrolled Seed or Fertilizer with remarkable regularity in any desired amount. It is the Cheapest, most Reliable and Best COTTON PLANTER in existence. SEND FOR CATALOGUE.
Address, A. B. FARQUHAR, York, Pa.

"THE PIANO TEACHER'S IDEAL."
The New Musical
CURRICULUM

By DR. GEO. F. ROOT.

"A Perfect Instruction Book."

This work is the culmination of long years of labor and observation devoted to its ultimate perfection by one of America's greatest musicians, and in its present form it is beyond all doubt the

BEST WORK OF ITS KIND

ever issued for the purpose intended. Teachers and Students of Music are especially recommended to examine the Curriculum, as it cannot fail to be of invaluable service to them. Price $3 by mail post-paid. Specimen Pages free.

Published by
JOHN CHURCH & CO.,
CINCINNATI, OHIO.
For Sale by all Book and Music Dealers.

PAYSON'S INDELIBLE INK. No preparation and only a common pen needed. Established 50 Years. Superior and popular for decorative work on linen. Received Centennial **Medal & Diploma.** Sold everywhere.

OPIUM
Habit easily cured with CHLORIDE OF GOLD
LESLIE E. KEELEY, M.D., SURGEON, C. & A. R. R.
DWIGHT, Illinois.

Rates of Advertising in Gospel Advocate.

One inch, one insertion	$ 60
One inch, one month	2 00
One inch, three months	5 00
One inch, six months	7 50
One inch, twelve months	12 50

A discount of 10 per cent. on these rates for order of $25.00; 20 per cent. for order of $50.00; 30 per cent. for order of $100 00.

Note these Rules Carefully.

(1) Write only on one side of your paper.

(2) Write your name, post-office, county, and State, plainly.

(3) When changing your paper, give the office from which you change, and the one you wish it changed to.

(4) When ordering a book, give the name, edition, style of binding, and price, as near as possible, and state plainly HOW and WHERE you wish it sent.

(5) Gospel Advocate is $2.00 per year; $1.00 per six months; Clubs of $10, one copy free.

(6) Write very plainly, and make the clerks and printers happy.

Cullings and Comments.

A Boston preacher once said and well said, "Those who propose to break the church windows should go outside and not throw stones at them from the pulpit."

Would not all our public men do well by taking the above hints? And would not those who fill the pews do well to remember the same sentiment when appointed to them?

An Irish priest told a man who had a Bible in his possesion that "he had no business with the Bible; for St. Peter said it was not the Word, but the milk of the Word, he ought to have," and he confirmed his assertion by 1 Pet. 2: 2. "As newborn babes, desire the sincere milk of the Word." "I know that well, please your Reverance," replied the poor man; but for fear the milk should be adulterated, I like to keep the cow that gives it with me in the house!"

Well said. So let us appeal to God's immutable word, and by that be guided. This is the only infallible source of light and knowledge.

THE TRUE GENTLEMAN'S PORTRAIT.—The following sketch is called "The Portrait of the True Gentleman." It was found in an old manor-house in Gloucestershire, England, written and framed, and hung over the mantel-piece of a sitting-room: "The true gentleman is God's servant, the world's master and his own man. Virtue is his business, study his recreation, contentment his rest, and happiness his reward. God is his Father, Jesus Christ his Savior, the saints his brethren, and all that need him his friends. Devotion is his chaplain, Chastity his chamberlain, Sobriety his butler, Temperance his cook, Hospitality his housekeeper, Providence his steward, Charity his treasurer, Piety his mistress of the house, and Discretion his porter to let in or out, as most fit. Thus is his whole family made up of virtue, and he is the true master of the house. He is necessitated to take the world on his way to heaven, and he walks through it as fast as he can, and all his business by the way is to make himself and others happy. Take him in two words—a man and a Christian.—*New York Observer.*

Every true Christian is a true gentleman, and every true gentleman is a true Christian. Let us practice what we preach, then we will all compare favorably with the above.

Gathered Gems.

The massive gates of Circumstance
Are turned upon the smallest hinge,
And thus some seeming pettiest chance
Oft gives our life its after tinge.
The trifles of our daily lives,
The common things scarce worth recall,
Whereof no visible trace survives,
These are the mainsprings, after all.

As the Dead Sea drinks in the river Jordan and is never the sweeter, and the ocean all other rivers and is never the fresher, so are we apt to receive daily mercies from God, and still remain insensible to them, unthankful for them.—*Bishop Reynolds.*

Eternity is crying out to you louder and louder, as you near its brink. Rise, be going! Count your resources; learn what you are not fit for, and give up wishing for it; learn what you can do, and do it with the energy of a man.—*F. W. Roberton.*

Grant, O my God, that neither the joy nor the sorrow of this period shall have visited my heart in vain! Make me wise and strong to the performance of immediate duties, and ripen me by what means thou seest best for the performance of those that lie beyond.—*Margaret Fuller.*

The blind and cowardly spirit of evil is always telling you that evil things are pardonable, and you shall not die for them. And, if you believe these things you will find some day, to your cost, that they are untrue. Therefore, I pray you with all earnestness to prove, and know within your hearts, that all things lovely and righteous are possible for those who believe in their possibility, and who determine that, for their part, they will make every day's work contribute to them.—*John Ruskin.*

In making the beautiful golden inscription on the backs of volumes, hot type overlaid with thin leaves of gold are pressed upon them, the heat causing the gold to adhere, without which the inscription would not be permanent. It is even so in the word of thought and speech. If we would make lasting impressions upon the character of hearers or readers we should not only press upon them with the band of eloquent earnestness words over overlaid with golden thoughts, but they should be burning words from hearts aflamed with love.—*Rev. J. R. Godpasture.*

A Fallacy Exposed.

The fallacy that underlies the whole scheme of raising money for the church by raffles, bazaars, suppers, etc., is the assumption that God is honored and the church benefited in proportion to the amount of money raised. Not so. An overflowing treasury, gotten by a compromise of the sacred principles of our holy Christianity, is an abomination in his sight. No amount of money raised by such methods for the church can compensate for the loss of spiritual power and moral influence that any church inevitably suffers that adopts them. The whole question of honoring God with our substance is put upon the wrong basis, and both the getters-up of such methods and those who patronize them deceive themselves as to the real religious complexion of the transaction. As a financial plan, it fails in the long run. It dwarfs the liberalty of the church. The point soon reached is: that people are unwilling to support the gospel unless they can have feasting and frolic in connection with it. Motive is perverted. and the whole transaction becomes secular.—*Texas Advocate.*

Go to WEIL, CONNELL, WINTER & CO. for your DRY GOODS, BOOTS AND SHOES, and so on. They will treat you right.

O. EWING. FRANK W. GAINES.

EWING & GAINES,

WHOLESALE HARDWARE,

40 South Market Street, Nashville, Tennessee.

Complete Stock of Hardware, Guns, Cutlery and Gum Belting, at the lowest prices.

Prompt and Careful Attention given to Orders TRY US.

Wharton & Co.,

Druggists and Prescriptionists.

Fine Soda Water, Mineral Waters, Etc.

Corner College and Union Sts.,

Nashville, - - Tenn.

A. CRONE,

—At the—

Chockered Front Grocery House

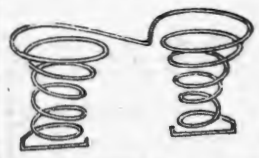
Cor. Market St. and Pub. Square, Nashville, Tenn,

Keeps the best GROCERIES, and sells them Cheaper than any other House in the City.

Price List Furnished on Application.

ED. H. MILLER,

—Manufacturer of—



SPRING BEDS AND MATTRESSES!

36 South College St., Nashville,

And dealer in all kinds of Beddings. I make the best Spring Bed now in use—the Twin Spring Bed they are bug-proof. Try a sett. Old mattresses neatly repaired. ED. H MILLER.

CHAS. F. SHARPE. W. L. HORN.

SHARPE & HORN,

Real Estate and Coal Agents,

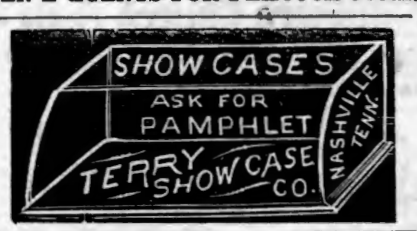
No. 1 Second Floor Burns Block,

Public Square, - NASHVILLE, TENN.

Buy, Sell and Negotiate Loans.

Special Attention Given to the Collection of Rents.

GEN'L AGENTS FOR PEACOCK COAL.



IT PAYS to sell our Rubber Stamps. *Free* catalogue to agents. FOLJAMBE & CO., Cleveland, Ohio.

DUNCAN'S G[illegible]

The Only Infa[illegible] Positiv[illegible]

This great remedy, now so widely [illegible] extensively used, stands without an equal and its sterling merits so well established as to need no praise to those that have used it or know of its remarkable cures Thousands of sufferers who found no relief from any other source are willing witnesses to the great Medicinal virtue and remarkable curative power of this Medicine. Many certificates of its fine effects and expressions of gratitude for benefit received reach us from all sections. It is not claimed that the Balsam will cure consumption in its last stages, but that it will effectually check this terrible disease in its incipiency and palliate sufferings all through its stages, there can be no doubt; and for all forms of Coughs arising from colds and bronchial affections throat trouble, it is without a parallel. A positive and rapid cure for Croup, which so often resists from medical treatment. The medicine is pleasant and does not sicken the patient. For sale by all druggists, 50 cents per box.

DR. C. P. DUNCAN'S

Liver and Kidney Medicine.

Of all the remedies now before the public for the treatment of the various forms of Liver and Kidney diseases, and the affections that arise from the unhealthy conditions of these organs, this medicine stands without an equal It is the great preventive of Malarial troubles, the sure cure for all forms of Dyspepsia and Indigestion, the most reliable remedy for the regulation of the Bowels and Kidneys, never failing to cure constipation. An absolute remedy for Headache Sore throat, Dullness of Feeling Want of Appetite, Nervousness, and all such diseases of the Bowels, Stomach, Kidney and Liver, The best family medicine sold. It is harmless and safe, and not unpleasant to take. Price 75 cts.

Duncan's Carbolic Ointment.

Old Sores, Skin Diseases, Eruptions, Pimples, Frost bites, Chapped hands, Wounds, Hurts, etc, readily relieved by Duncan's Ointment. Price 25 cts.

BETHANY COLLEGE,

West Virginia,

Begins its forty-fifth session **January, 1885.** It has 595 Alumni; four College Degree Courses—the Classical, the Scientific, the Ministerial and the Ladies' Course; also, professional courses in Engineering, practical Physics and Chemistry, with ample training in the use of instruments and apparatus, both in field work and the laboratory. Also a thorough Academical course, complete in itself, and arranged as a preparatory to the college courses.

Expenses reduced to the most reasonable terms, and every facility afforded the student to economize both as to time and costs.

All classes open to both sexes on equal terms.

Send for catalogue to—

W. K. PENDLETON, [illegible]

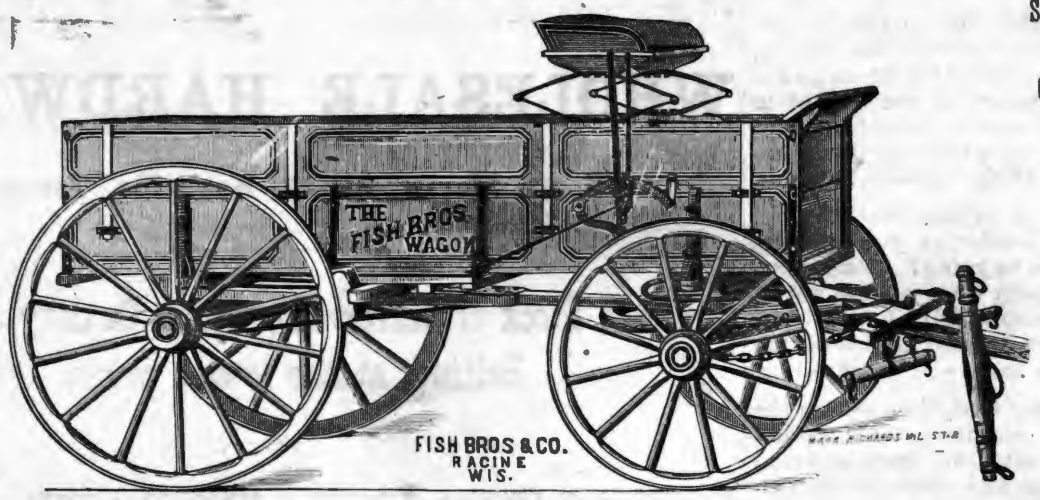
HILLMAN, BUFORD & JUSTI,

NASHVILLE, TENNESSEE,

SOLE AGENTS FOR

Fish Brothers Celebrated Farm Wagons.

Genuine BROWN PLOWS and WALKING CULTIVATORS, ROAD SCRAPERS,



Sorghum Mills, Corn Shellers, Cider Mills, Feed Cutters, Farm Bells, Fence Wire, Steel.

Crow Bars, Hammers, Wheel Barrows, Wood Work, Etc.

IRON, STEEL, BLACKSMITH'S TOOLS, HARDWARE,

Call on or address

HILLMAN, BUFORD & JUSTI, 18 and 20 South Market Street, Nashville, Tenn.

A. C. & J. C. MARCH,

(Successors to J. D. March & Sons.)

...ridles, Collars, ...s, Valises, ...ips, Chains.

REPAIRING DONE ON SHORT NOTICE.

50 NORTH MARKET STREET,
NASHVILLE, - - TENN.

NASHVILLE, CHATTANOOGA & ST. LOUIS RAILWAY.

BUSINESS MEN, TOURISTS, EMIGRANTS, FAMILIES, REMEMBER

The Best Route to St. Louis and the West **via McKenzie.**

The Best Route to West Tennessee and Kentucky, Mississippi, Arkansas, and Texas points is **via McKenzie.**

The Best Route to the Summer Resorts and Mountain Retreats of Tennessee, Virginia and the Carolinas, **via McKenzie and Nashville.**

The Best Route to the celebrated Colleges, Universities, Seminaries and other Educational Institutions in the Southeast, **via McKenzie and Nashville.**

The Best Route to points in East Tennessee, Virginia, the Carolinas, Georgia and Florida is **via Chattanooga.**

DON'T FORGET IT!

—By this Line you secure the—

MAXIMUM OF SPEED, SAFETY, COMFORT, SATISFACTION,

—AT THE—

MINIMUM OF EXPENSE, ANXIETY, BOTHER, FATIGUE.

Be sure to Buy your Tickets over the

N., C & ST. L. RAILWAY!

If you are going to Washington City, Baltimore, Philadelphia, or New York.

The Inexperienced Traveler need not go amiss; few changes are necessary, and such as are unavoidable are made in union Depots.

THROUGH SLEEPERS!

—BETWEEN—

Nashville and Atlanta, and Atlanta and Jacksonville, Fla., Nashville and Martin (to connect with Sleeper service via Cairo to St. Louis and Chicago.) Nashville and Columbus. Nashville and Memphis (Sleeper Humboldt to Mobile, and Milan to New Orleans.) McKenzie and Little Rock, and Little Rock and Texas points.

Call on or address

J H PEEBLES, T. A., Chattanooga, Tenn.
W W KNOX, T. A., Nashville, Tenn.
S S FINLEY, Ticket Agent, Memphis, Tenn.
A B WRENN, Trav. A., Atlanta, Ga.
W L DANLEY, G P & T A, Nashville, Tenn

J. W. LINDSEY. R. FARQUHARSON C. P. CRUTCHER. H. C. WILLSON.

J. W. LINDSEY & CO.,

Wholesale HATS,

75 Public Square,

NASHVILLE, TENNESSEE.

JOHN RAMAGE & SON,

48 North College Street, Nashville,

Offer the best stock of custom-made BOOTS, SHOES, and SLIPPERS, in all grades, of latest styles. **Trunks, Traveling and Hand Bags.**

LOWEST CASH PRICES!

Clothing for Fall and Winter.

The largest stock, and most elegant line of CLOTHING ever offered in this city. Double and single breasted Dress suits, Business suits in one and four button cutaways, and all the new styles in sacks. Our stock is made up of all new fabrics, and of the most popular and desirable shades.

The largest stock of Overcoats, every style, from the strong coat for the workingman to the finest made. Boys' and children's suits in great abundance and in endless variety. Furnishing Goods and Hats a specialty.

A fine line of imported piece goods to make to order on short notice. "Write for Catalogue."

W. A. LANNOM, Cash Clothier,

18 Public Square, - - - Nashville, Tenn.

Gates & Pohlman,

Corner College and Union Streets, Nashville,

Are the oldest Jewelers in the State, and have constantly in stock the very latest and best designs, in patterns as well as the finest in quality and finish of all goods pertaining to the Jewelry trade. They defy competition in prices, and warrant every article to be as represented by them. **Watches, Clocks and Jewelry** repaired by the most practical workmen. Orders by mail promptly attended to. Their motto is, "*Quick sales and small profits.*"

BAILEY, DAVIS & McCOMB,

WHOLESALE GROCERS,

And Dealers in

TOBACCO, CIGARS, ETC., ETC.,

38 MARKET STREET, - - - - - NASHVILLE, TENNESSEE.

THUSS, KOELLEIN & GIERS.

Successors to old Giers' Gallery,

PHOTOGRAPHERS!

139 Union Street, Nashville, Tenn.

WHEN YOU WANT

WRITING DESKS.

Photograph Albums,

AUTOGRAPH ALBUMS,

GOLD PENS, PENCILS,

Portmonnies, Card Cases, Etc.

Or anything in the way of

Staple and Fancy Stationery,

Call upon us,—we can suit you in

VARIETY, QUALITY, AND PRICE.

A. B. Payne & Co.,

61 UNION STREET.

Orders by Mail Receive Prompt Attention.

NEW HOUSE! NEW GOODS!

J. W. ORCHARD,

Manufacturer and Dealer in PLAIN and DECORATIVE

WALL PAPER,

Window Shades,

Looking-Glasses, Picture Frames and Cornices, Chair Cane, Picture Cord and Nails, Wall Brackets and Parlor Easels.

Looking-Glasses put in old frames. Old pictures and frames repaired.

134 Union Street.

Between College and Cherry,)

NASHVILLE, - - TENN.

China, Glass and Queensware.

We have the best Electric Lamp made, the best imported Student's Lamp, "Mays' New Ideal" Lamp, requires no chimney or shade; in fact, we are headquarters for the best Lamps in use. We keep the largest stock of CHINA, GLASS and QUEENSWARE, South of the Ohio river, all of which will be sold as cheap as good goods can be sold in any market. Why not buy first-class goods when you can get them at about what you are paying for trash? Come and see us, or send your orders.

HICKS, HOUSTON & CO.

Christian Quarterly Review

VOL. IV., 1885.

A magazine of one hundred and sixty (160) large pages, (640 pages in the volume,) of original articles on living religious questions by the best writers. The only *Quarterly* published advocating Primitive Christianity. A number of our best writers engaged for 1885. Price only $2.00 a year Specimen copies 50 cts. If you wish to continue, or to become a subscriber, please notify the Editor as soon as convenient. Your co-operation is earnestly requested. Address the Editor, Dr. E. W. **Herndon**, Columbia, Boone County, Mo.

THE GOSPEL ADVOCATE.

VOLUME XXVII., NUMBER 9. | NASHVILLE, TENNESSEE, MARCH 4, 1885. | TWO DOLLARS PER YEAR, IN ADVANCE.

EDITORS:

D. LIPSCOMB. | E. G. SEWELL.

J. A. HARDING, Associate Editor.

J. C. McQUIDDY, Office Editor.

We love our dead, and hold their memories dear;
But living love is sweeter than regret;
God's ways are just; and, though they seem severe,
He can give back with blessing greater yet
Than we have lost. He chastens for some good
That in our weakness is not understood.

—*Barton Grey.*

WHEN IS THE HEART RIGHT?

"So the heart is right all is well," is a common expression among religious people. We believe it contains a truth, but in its common usage it is so applied as to encourage error. The heart is used in different senses by different persons. Some use it to embrace only the feelings, emotions; others apply it to the mind only. These make the mind and the heart synonymous. We believe these are two extremes. Heart means more than the feelings or the mind alone, or than both combined. It embraces mind, feelings and purpose, together with the courage to act on the conviction. It is recognized in Scripture as embracing the determining faculties, as the fountain of life to the spiritual, mental and will power, and the source of action of the soul. Just as the physical heart is the fountain and source of life to all the members of the physical body.

The determining and controlling power embraces both the feelings and the mind. The heart is blind or intelligent as it acts from the feelings or emotions alone, or with the feelings and mind both active. Action from feeling alone is blind impulse; action from mental perception alone, without reaching the feelings and stirring the affections, has not much heart in it. We do not stop to argue this definition, if any one doubts it, if he will take a concordance and examine the use of the term as used in the Bible, we are certain he will convince himself of the correctness of the position. An evil arises from applying to the feelings or emotions alone, what the Scripture affirms of the heart, embracing both. Another evil comes of applying Scripture promises to the abstract or disembodied thought, feeling or purpose that the Scripture applies to the same embodied in action. The Bible never commends an abstract emotion, feeling or thought. Faith as a mere feeling of the heart, or perception of the mind, or both, is never approved. It must be embodied in action, become a living, controlling principle before it commends itself to God. Love, as a mere emotion that has no expression in action, is not approved by God. "This is the love of God that ye keep his commandments." "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" "He that hath my commandments and keepeth them, he it is that loveth me." "Hereby perceive we the love of God, because he hath laid down his life for us." In a word, God does not deal in or recognize abstractions or mere sentiment, but always the living, working, embodied realities. As examples of this, a child honors its father and mother by obeying them. To disobey father or mother is to curse father or mother. The words honor and obey, honor not or disobey and curse are used interchangeably and almost indiscriminately as applied to the relation of parent and child. It was for stubborn disobedience to or cursing father and mother that the parents were required to bring the child before the elders of Israel, and they were to command him to be stoned to death.

When then is a man's heart right in the sight of God? Man's heart can be right only when the affections, desires, emotions, impulses are properly directed toward God, the mind well taught by the word of God, when the courage and earnestness are sufficient to lead a man promptly forward in doing the will of God. With either of these elements lacking, the heart is not right toward God. Unless the affections or feelings that direct the emotions are right, the heart cannot be right.

Judas certainly, with his mental faculties, saw as clearly that Jesus was an innocent and a divine person as did any of the apostles. But his affection for money was stronger than for the maintainance of right. I think Judas was not lacking in courage, so far as external danger was concerned, to act on his convictions. But his affections, emotions, impulses ran toward money rather than truth. His heart was not right. Pontius Pilate saw the truth and his emotions were toward the truth. He preferred the truth, testified in its behalf, but he lacked earnest courage to act out and maintain the truth. His heart was not right toward God, he signed the death warrant of the Son of God. Christ prays for his crucifiers, for they know not what they do. They were zealous of God; their emotions run toward God. They clearly had the courage to maintain their convictions. But in their lack of knowledge, or, as Paul expresses it, in their "zeal of God that was not according to knowledge" they crucified the Son of God. Their hearts were not right. In those, directly concerned in the betrayal, condemnation and crucifixion of the Savior, we have an illustration of the fact that a lack of any of these three qualities of the heart transforms one, who else had been a friend of God into an enemy and unfits the heart for all service to God.

Judas was an enemy, his heart was not right, because he loved money better than truth and justice—better than God; because his emotions and feelings were wrong. Pilate's heart was not right because he had not courage and earnestness to maintain the right. He became an enemy of God by lack of courage. And the heart of the multitude was not right, and they were enemies of God because their minds were blended and they did not see the truth. There are many examples in the Scriptures, both old and new, showing that a lack of either of these elements necessary to a good heart, defiles the heart, vitiates the service, makes the heart an enemy instead of a friend of God, and brings its possessor to ruin, unless the lacking element be supplied so as to change it.

It will be noted that of the three characters that were connected with the death of the Savior, only one changed and was saved, that which was produced by lack of knowledge. This suggests the thought that a deficiency of the heart, that is produced through ignorance, lack of knowledge is more easily cured than either of the others. It is the only one possible to be cured. Indeed we feel safe in saying, a fixed condition or character of the heart, brought about by a lack of love for truth or a lack of courage to maintain truth, is incurable. We say a fixed characteristic in contradistinction to a momentary impulse like Peter's denial of the Master, which arises from human weakness. Peter's denial was not in harmony with his general character. It was the momentary yielding to human weakness. The love of money in Judas, the lack of courage in Pilate were in harmony with their characters, were fixed characteristics of their hearts.

Samuel said to Saul, "But now thy kingdom shall not continue; the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee." I. Sam. xiii. 14. Here the man after God's own heart is contrasted as the opposite of the man who did not do what God commanded him. The thing that indicated Samuel's heart was not right in the sight of God, was, he had offered sacrifices to God when God had never commanded any save the priest to do this.

Saul desired to worship, "to supplicate" God, but he did not have that reverence for the will of God that made him adhere closely to God's instruction in this worship. No motive more sacred in the sight of God ever moved the heart of man, than that which moved Saul—the desire to honor, to supplicate God. Yet the service was rejected because it was not according to the command of God. The heart was not right.

David was chosen and called a man "after my own heart," because he is willing to do all my will. David was after God's heart, because he was ready to do all his will. He testifies that "David did that which was right in the eyes of the Lord, and turned not aside from anything that he commanded him all the days of his life, save only on the matter of Uriah the Hittite." I. Kings xv. 5. The obedience to the will of God was clearly the indication of the condition of the heart toward God. Nothing else was accepted as evidence.

Solomon, II. Kings viii. 38, prayed "that our hearts may be inclined unto God to walk in all his ways, and to keep his statutes and commandments and judgments. * * * Let your heart therefore be perfect with the Lord our God, to walk in his statutes and to keep his commandments as at this day." Again, II. Kings ix. 4, God says to Solomon, "If thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness to do all that I have commanded thee and wilt keep my statutes and judgments, then I will establish the throne of thy kingdom forever."

David prayed, I. Chron. xxix. 19, "Give unto Solomon, my son, a perfect heart, to keep thy commandments, thy testimonies and thy statutes, and to do all these things, and to build the palace for which I have made provision." Showing clearly that the perfect heart always led to active obedience. Without prompt, active, earnest and immediate obedience, the heart cannot possibly be right. When we let anything come between us and immediate and resolute obedience, it shows that the heart clings to that thing rather than to God. That heart is not right in the sight of God that hesitates as to obedience to God, or

that seeks service to God in any other way than that commanded by God.

This clearly indicates that the doing all the commandments of God was the test of a man's heart being right before God. On the other hand, I. Kings xi. 4, it says, "When Solomon was old his wives turned aside his heart after other Gods: and his heart was not perfect with the Lord his God, as was the heart of David his father." Solomon's purpose and effort was not to do God's will as David's had been. He had knowledge and wisdom surpassing David's, but his purpose was not firmly fixed to do the will of God, with zeal and energy. He manifested this in taking strange wives, again in following them into idolatry. Again, chapter xiv. 8, he tells Jeroboam, "God rent the kingdom (of Israel) away from the house of David and gave it to thee, yet hast thou not been as my servant David, who kept my commandments, and who followed me with all his heart, to do only that which was right in mine eyes." A heart that is wholly right with God, does earnestly all that God commands, it does only that which is right in the eyes of God. It never follows its own wisdom. "Asa's heart was perfect with the Lord all his days," "for he did that which was right in the eyes of the Lord as did David his father." I. Kings xv. 11. We might give example's innumerable on this point from the Old Testament, showing conclusively that God recognized no man as having a good heart in his sight, a heart right toward God, save as he was found earnestly and zealously doing the things commanded by God.

In the New Testament the use is not different. The Savior, Matt. xv., says of those who profess to love him but do not obey his commandments, "This people draweth nigh to me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men"

Here the Savior plainly declares that obedience to his commands is the only heart service. The lips may bring service and honor, but only they who do his commandments bring heart service. He teaches them that dividing fealty with the commandments of men, teaching their commands as something to be practiced, violates this heart service. The desire to do things not commanded by God, or what God has commanded in a way not appointed by him, shows the heart is not right with God. Earnest, active, zealous obedience to God in God's own way is heaven's only test of the heart's being right in the sight of God. Any man that thinks his heart is right with, or pure before God, who is not earnestly and actively obeying God, and refusing to divide his fealty with any other authority, whether that authority is in himself or in another, deceives himself. To love God with all the heart, to have the heart right in the sight of God, perfect before God, is precisely the same as to "serve God with all the power of the mind, soul and body."

Mere emotions or impulses of feeling Godward, without knowing and doing his will, is not acceptable to God. Service not dictated by his will, shows the heart is far from God. Notwithstanding the failures and weaknesses of the flesh in David, no king of Israel, and but few Bible characters, were so ready at all times to render prompt and unquestioning obedience to the will of God, or more zealously and self-sacrificingly maintained the cause of God. Hence he is said by preeminence to be a man after God's own heart. D. L.

QUERY.

Bro. Lipscomb: In reading your reply to Bro. North's query, in last week's Advocate, in regard to anointing with oil, I am not fully satisfied with your answer. If I understand you correctly, your position is that the anointing was for a medical purpose. "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick," etc. James v. 14, 15. Now if the anointing with oil was for medicinal purposes, why was it necessary to call for the elders of the church? Why could not that have been done by the afflicted one himself, or some other than the elders of the church? James says (v. 15) that the prayer of faith shall save the sick; how, then, is it attributable to the medicinal qualities of the oil alone? While I am not an advocate of the "Pink Cottage" theory in the present age, still I cannot help but think the efficacy was in the faith and prayers in the age in which James wrote his letter.

There are two theories on this subject of the anointing with oil. One is, it was miraculous, and pertained wholly to the age of miracles. This involves the idea that these elders were endowed with miracle working powers. This generally carrries the idea that the sickness arose from some specific sin. This is the generally accepted theory. And while at Thorp Springs, recently, I was called upon for an exposition of the text, and I presented this as the generally accepted interpretation, without saying whether I believed it or not. For a good while I did accept it.

Of late years my mind has strongly tended to the idea that there was nothing miraculous about it. Anointing with oil was a very generally accepted means of healing among the Jews. The apostle James tells them, in using this, call for the elders of the church and let them pray for you, and the sick will be healed and his sins forgiven. This, as I said, is not to be interpreted as absolute in every case else the law of mortality would be abrogated. This is true if we adopt the miraculous theory. Nobody would have died in the church during the years of miraculous power if this promise had been absolute.

That prayer is as efficacious now as it was then, I have no doubt. That it was, and is efficacious yet when properly made in helping the sick, I no more doubt, than I do the truth of the Bible. It was then simply adding this help that comes through prayer to the medicinal qualities of the anointing, and then such cases as it is God's will shall recover, will recover. The Christian religion clearly intends to clothe all of the actions of the Christian with a religious character. It is on precisely the same principle that we pray for our daily food while working for it, or for success in any of our work.

With this view, the question involved, is whether the Holy Spirit intended to give special approval to anointing with oil, as a curative agent, or whether, as this was usually accepted as a curative agent at that day in a great variety of diseases, he intended simply to teach the lesson, that we should connect with the use of any approved curative agent the prayers of the church as represented in the elders.

I do not doubt that oil is greatly undervalued as a curative agent. In many nervous, neuralgic and rheumatic affections, headaches, stiffness of the joints, feeling of deadness, and dryness of the skin, and inactivity of the organs of the body in fevers, it has a most soothing and beneficent effect. It possesses all the curative efficacy it did in the days of James.

Prayer, if offered in faith, is just as effective to-day as it ever was. So one who anoints with oil, and has the earnest, trusting prayer of the church, as represented in the elders, will secure all the benefit from it that any ever did.

Another indication to my mind that it possesses nothing of the miraculous, is, the next sentence is "Confess your faults one to another, and pray one for another, that ye may be healed; the effectual, fervent prayer of the righteous man availeth much." This clearly places in the same connection, the confessing our faults one to another, and praying one for another. The ground of it all is, the fervent, effectual prayer of the righteous man availeth much. This certainly does not indicate miracle. It is not the prayer of the inspired man that availeth much, but of the righteous man. An inspired man's prayers availed no more than the prayer of the uninspired, unless he was more righteous, which was not necessarily so. A righteous man's prayers are just as effective now as they were in the days of the Savior. The whole connection indicates to me that it was a practice for the uninspired Christian for all ages. D. L.

IN TRACT FORM.

A good sister, writing to the Advocate on business, adds: "Many of us want your articles on Acts, in pamphlet form. They are too good to lose. Shall we have them?" We have been spoken to by several, on this matter, and we are anxious to do anything we can for the advancement of the cause of truth. As soon as we have leisure, we will investigate the matter of cost, and if we think we can afford the outlay, will put the leading articles on the subject of conversion in pamphlet form. But the success of the undertaking will depend mainly upon the co-operation of the brethren in buying and distributing them among the classes to be benefitted by such publications. We would be glad to hear from more of the brethren regarding the matter, before we undertake it. E. G. S.

TEXAS WORK AND WORKERS.

This Department is conducted by John T. Poe, Longview, Texas, to whom all correspondence intended for these columns should be addressed.

We find nothing in the Bible that authorizes "Ministers' Meetings," "Preachers' Institutes," and "Ministerial Associations." All such associations degenerate finally into class distinctions, and, as a consequence. a barrier, insurmountable, is erected between a titled and an untitled class. The love of "pre-eminence" is engendered and fostered in all such institutions, and the members of such corporations seek money and power more than they seek the good of the people. Instead of serving the people, the people are made to serve them.—*J. F. Rowe, in American Christian Review.*

Precisely so. The Great Apostacy began in this way, just as our *innocent* and *harmless* "State Meetings" and "Preacher's Institutes" are getting along now. Mosheim, in his church history, second century, says (page 41):

"During a greater part of this century (second) the Christian churches were independent with respect to each other; nor were they joined by associated confederacy, or any other bonds, than those of charity. * * * But in process of time, all the Christian churches of a province were formed into one large ecclesiastical body, which, like confederate States, assembled at certain times, in order to deliberate about the common interests of the whole. * * * To these assemblies, in which the deputies or commissioners of several churches consulted together, the names of *synods* was appropriated by the Greeks, and that of *councils*, by the Latins. These *councils*, of which we find not the slightest trace before the middle of this century, (the second,) changed the whole face of the church, and gave it a new form; for by them the ancient privileges

of the people were considerably diminished, and the power and authority of the bishops greatly augmented. The humility, indeed, and prudence of these pious prelates, prevented their assuming, all at once, the power with which they were afterwards invested. At their first appearance in these general councils, they acknowledged that they were no more than the delegates of their respective churches, and that they acted in the name and by the appointment of their people."

Our readers will call to mind an effort made last year, by one of the leaders in our State Meetings, to get the churches to send delegates, accredited with letters, to the Texas State Meeting; and, comparing this with the second century, how exactly is history repeating itself. But let us hear the great historian, Mosheim, further. He continues:

"But they soon changed this humble tone, imperceptibly extended the limits of their authority, turned their influence into dominion, and their counsels into laws; and openly asserted, at length, that Christ had empowered them to prescribe to his people *authoritative rules of faith and manners.*"

This we have seen working in our Texas meetings. An old brother, fretted at the restraints thrown around him by those he called "old fogies," at the meeting last year, declared he had a great mind to introduce a resolution dissolving the present meeting forever, and then at once to go to work and organize another, admitting none, save those who were friendly to such councils. Thus, these State meetings are but a repetition of the councils which despoiled Christ of his authority in the church in the second century, and brought about the great apostacy, of which the Pope is, to-day, the acknowledged head. This is its legitimate ending up. We are in danger from these councils. Even though all who lead in these assemblies acknowledge they have no divine authority for such meetings, and that they come not to legislate, but to consult, and devise ways and means to send the gospel out. This looks innocent and harmless, but such meetings move a step further in the direction of apostacy. The meetings assume authority little by little, inch by inch, until it culminates finally in the assumption, that Christ having left some things unfinished in his work, has authorized the church to do what *they* may deem *expedient* in the matter. Peter says: "He hath furnished us all things necessary to life and godliness, in the exceeding great and precious promises which he hath given us." And Paul says: "All Scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousnesness: that the man of God may be perfect, thoroughly furnished unto all good works." We may safely conclude, therefore, that the Scriptures furnished instructions for every work necessary for Christians to do. We warn all good Christians to be on their guard against these innovations.

BRO. MCPHERSON: Will you allow me to ask you, or some of the *Guide's* scribes, to answer a few simple questions on the work of the Spirit. In John xiv, beginning at the sixteenth verse, we read: "I will pray the Father and he shall give you another Comforter. Even the Spirit of truth, whom the *world* cannot receive." We presume the term *world* here refers to all who are not Christ's disciples. "They are not of the world, even as I am not of the world." xvii: 16. From this it is clear that the *Spirit* of truth, the *Comforter*, the *Holy Ghost* is that which the world, the unconverted, the sinner *cannot receive.* Then at the eighth verse of the sixteenth chapter, and that while he is yet talking to those disciples, he said, "When he (the Comforter) is come, he will reprove or convince the world." Query: How do you dispose of this *seeming* difficulty when teaching this subject? Give us an understandable way of presenting this to the confused minds of the populace that they may fully comprehend and appreciate it. I incline to the opinion that if a man is convicted and converted by the *Spirit* that in some sense he receives it.—[V. I. Stirman, Terrell, Texas, December 1, 1884.

[The above was received at this office several weeks ago. I answered that I would write the desired article, but the more I thought of it the less I knew about it. "Because you are sons, God hath sent forth the Spirit of his Son *into your hearts*, crying Abba, Father." Whom the world *cannot receive.*" In what sense does the Spirit enter the Christian's heart that he cannot enter the sinner's? If he enters the sinner's through the truth, does he enter the Christian's separate from the truth? If any brother can give us light, we are ready to receive it.—ED.]—*Texas Department of Old Path Guide.*

We think the difficulty here is in failing to distinguish between the mission of the Holy Spirit to the world, and its abiding or comforting influence in the church. Jesus sends the Spirit to teach the world, by inspiring the apostles to speak and write the word of God to man. That is—he has thus communicated to man all that he needs to know of duty to God and to his fellowmen, whether he be saint or sinner. The saint has here no advantages over the sinner, save as he applies and makes use of the inspired word. The sinner may read and understand the word of God as well as the saint. When therefore Jesus said, "Whom the world cannot receive," he was speaking of the Holy Spirit *as a Comforter*, who was to come *and take his place after he had returned to his Father.* His mission to the *world* is to convince of sin, of righteousness, and of judgment; but to the *church* his mission is one of camfort, and of peace, and joy. The world cannot receive this part of the Spirit's work. Christ sent him to his own followers to take *his* place, and comfort them in his absence. So, although we have not Christ dwelling with us personally, we have the Spirit's presence to cheer and comfort while Jesus is gone; and in this blessing only children of God—lovers of the Lord Jesus—can participate. *The Holy Spirit has one mission to the world, and another to the church.* The mission of the Holy Spirit to the world was done when inspiration ceased. Its mission to the church continues through all time—until Christ shall come again. And if the world would receive the comforting presence of the Holy Spirit, it will find it alone in the church of Christ.

JOHN T. POE: Dear Brother—I desire light on the following querie:

1. In I. Tim. iii. 2, the apostle says that a bishop must be blameless, the husband of one wife. Now, if a brother has been married the second time, having one wife dead and one living, thus having been the husband of two wives, does this second marriage disqualify him for the eldership?

2. If a brother has no children, does that disqualify him for the work of a bishop?

3. In I. Tim. iii. 12, the apostle says, "Let the deacon be the husband of one wife, ruling their children and their own houses." You will please answer this verse according to the above queries.

4. If one comes forward to make the good confession, having two wives, not having been loosed scripturally from the first before being united to the second: under the circumstances, what should be done? —[Robt. W. Floyd, Lockhart, Texas.

1. No; Paul means that he must be the husband of only *one living wife.*

2. No.

3. Paul means that if he has children at all, his ruling qualifications may be known by the way he rules his children—for, he says, if a man cannot, or does not rule his own house, or family, how can he be expected to rule in God's house. Rule here means to govern, we think.

4. We think, if the facts were known by the church to be as supposed or given above, that the church should take the matter in hand by informing the preacher, and should require the applicant for baptism to bring forth fruits meet for, or becoming his profession of repentance, by putting away the woman and sin of adultry, and being reconciled to his wife. A man standing as above represented is living in adultery, and we do not see how he could be accepted of God, unless he put away this sin. Such men have no inheritance among the saints, nor cannot have, unless they put away the cause of sin. This case ought to be plain to all who read the Scriptures. They are very plain on the subject.

"Is it not time to hold up on Bro. Hawthorn? I think about enough has been said." So a good brother suggests, and doubtless many agree with him.—*Texas Baptist Herald.*

We can, perhaps, help you a little here. The general was, no doubt, baptized the first time to make him a Baptist; the second time, in order to the remission of sins, or, to obey God, which is the same. If so, he should now come out of Babylon, and wear no name but the name of Christ. We think he must have read the discussion between Bro. Burnett and J. B. Link.

While the sects are filling up the kitchen of their preachers with eatables, and making them happy and comfortable, has it ever occurred to you—my brother or sister—that your preacher might be made happy in the same way, and at very little cost to any one, if a united effort is made? We know many poor, self-sacraficing preachers, who are entirely forgotten in a distribution of good things last Christmas. Who will take the matter in hand?

Bro. Wm. McHaney gave us a call the other day, and renewed his subscription for the ADVOCATE. Said he did not know how to get along without it. He says the church at Bellvue is still at work, and moving along. We are proud of such Christians as lead in the work at Bellvue. Oh! for more brave soldiers.

Bro. R. L. McMurray writes from Lavoca County: "We have engaged Bro. J. B. Rutledge to evangelize in this county, and it is done by individual co-operation. He began at Burnt Camp the third Lord's day in February, one added by baptism."

If you terrify an audience with the thunders of Mount Zion, don't forget to close with Mount Zion. The two are to be used in contrast. The one kills, the other makes alive.

Sister Williams, of Larriso, keeps sending subscribers for the ADVOCATE. She is a noble worker. Won't others of our good sisters send us a few names. Send to J. T. Poe, Longview, Texas.

Preached at Troupe the fourth Lord's day in February. Church still lives at that point, though some have become indifferent, and forgotten their first love.

The world is full of sadness. Men are weary, and bear weary burdens. Jesus calls upon all that are weary and heavy laden, to come unto him for rest.

Don't corrupt the gospel by telling anecdotes in the pulpit, to make people laugh. "Preach with all gravity."

Bro. Levi Speer is preaching away on the Lord's plan, and having success.

PERVERSIONS OF SCRIPTURE.

The expression, "sanctified common sense," is most generally used to excuse departures from the word of God. Common sense may be like all the gifts of God he sanctified. When it is sanctified, it very conscienciously conforms to the word of God, and devotes itself to doing his will, and to honoring his appointments. Its ordinary use, is that common sense that tries to be religious, yet devises ways of its own for serving God, so setting at naught the appointments and ways of God.

Common sense—sense so used is not sanctified to the honor of God or the true good of man. A true, sanctified common sense recognizes that God's word is the seed of the kingdom, that every practice or act of service in the kingdom that does not spring directly from the word of God, is from a foreign seed sown by an enemy, so must be uprooted. It not only recognizes that God's word is the seed that produces every plant that must grow in the kingdom or garden of God, but it recognizes that God is the husbandman who cultivates, prunes, and trains every vine in that garden to his own liking. Then a common sense that is wholly sanctified to the service of God not only is careful that only plants springing directly from the divine seed grow in the church of God, but it will be very cautious that every one of these is trained, pruned, modeled after the pattern and the shape which the Father the husbandman, through the Holy Spirit, modeled and trained these plants, which sprang from the seed of his own planting; showing what style of growth is well-pleasing to the husbandman. In other words, a common sense that is sanctified to the service and honor of God, seeks to develop that work that is specifically provided for in the word of God, and in exactly the same form and in the ways that God has shown are well-pleasing to him. Any other use of common sense shows it is not sanctified to God or the true good of man. But to its own exaltation and praise.

We heard, not long since, a brother quote the verse, Phil. iv. 8, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things," to prove that some human institution that does things that seem good and lovely and desirable to man is acceptable to God. The broadest latitude was given this passage without any rule or standard by which to test the truth, loveliness, good report, ect., of things, save only our views, conceptions, ideas or those accepted usually by the public.

If we will think seriously, we will see the fallacy of such loose application. To a Romish devotee it seems true, lovely, honest, pure, just and of good report to worship the Virgin Mary, to surrender the individual's own faith, judgment and conscience to the keeping of the church; to recognize the pope as the vicegerent and infallible representative of God on earth. Or worse still, the worship of the idol and the worst crimes of heathenism seem to possess all these requirements to the heathen; are they commanded to do these things? None will say so. Then where is the rule to be placed to modify this loose and hurtful application of the exhortation? To the pædobaptist all these characteristics pertain to the act of consecrating the infant in baptism to God. Is it a legitimate application of the Scripture? No one holding to believers baptism would admit it. Seeing then it is an exhortation, that cannot be applied in the light of human theories, beliefs and views, how can it be safely applied? We answer in only one way. Whatsoever by the teaching of God is determined to be true, honest, just, pure, lovely and of good report, are to be thought on, pondered in the heart and practiced in the life. Any other interpretation is wrong and misleading, and will justify every kind and class of error. The very next sentence throws this limitation around the exhortation. "Those things which ye have both learned, and received, and heard and seen in me, do, and the very God of peace shall be with you." Here Paul explains that those things which he had taught and practiced were the things that bore these characters and that he commanded to his brethren to be cherished and practiced. This Scripture authorizes nothing but what the inspired teachers taught by precept or example. To learn what things we are thus admonished to cherish, we must study the Scriptures, see what they command and approve, think on and cherish and do these, and eschew all others.

D. L.

QUERIES.

Does "which" in John i. 13, refer to Christ, or the people who believe on God?

The connection is: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The grammatical construction would make the "which" refer to them that believe as its antecedent. The Greek makes it absolutely certain this is true; as in the Greek the word translated *which* is in the plural number; showing certainly that it is the people who believed on him, and not Jesus, that are here referred to.

I desire to ask you a question or two. In Acts xx. 11, was that the Lord's supper? If so, when was it eaten? It has the appearance of being eaten after midgnight. Some information from you will help me and others that I know of.—[S. C. Grigg, Cobb, Tenn.

We have no knowledge certain on the subject. We think it was not the Lord's supper; but, after his long speech, he took refreshment. Our reason is this: They met together on the first day of the week, to break bread; it was likely on the morning of the first day; it is not probable the same service was continued until after midnight. Then it speaks of his having broken bread and eaten. There is so little of the eating in the breaking of bread, that it is never alluded to as having eaten. So I think it means they came together on the first day of the week, to break bread; the service was attended to, and at night Paul preached again, continuing till after midnight; he then took refreshment, or ate a meal in refreshment. That is my judgment in the matter—the best I have. D. L.

SCRAPS.

Bro. A. J. Bush, in the *Old-Path Guide*, in talking about debating, says:

"We need more gospel preaching and less debating. There are some occasions, perhaps, when debate is for the best; but, as a rule, the day for debates has passed. All the leading questions, between us and others, have been fully discussed over and over again; and many of them have been published, and hence all that can be done now is to rehash what has gone before with perhaps a little extra flavoring, which often detracts rather than improves. Let those who are anxious to see the differences more fully brought out, go to the published debates and at their leisure read and satisfy themselves."

It is true "all the leading questions between us and others have been discussed over and over again;" true one can hope to bring out but little new matter of much importance; but shall we therefore cease debating?

The gospel has been preached over and over again; it has been very fully published in books; hence all that can be done now in preaching it, is to "rehash" what has been said and written before. Shall we say, therefore, that the day for preaching the gospel has passed? Shall we say that those who desire to have the gospel brought out more fully, should get the New Testament and read it for themselves? Shall we discourage the preachers from going about their work because the matter has been already fully presented in books and discourses, and hence in preaching they can only give a "rehash?" I commend to Bro. Bush the study of the book of Acts. I know of no work of the same size that refers to so many public discussions, and that presents such a pugnacious set of preachers.

Two reporters were engaged for the Meaford debate; one by the disciples, the other by the Methodists. Our man, on the second or third day, gave up the work, stating that he was sick; we proposed to go in with the other party and get out a fair and full report of the debate; they declined; at the conclusion of the debate, I proposed to them to assist them all that I could in selling their book, if they would give a fair report. I suggested to them to give their reporter's manuscript to the printers, and then to send the proof sheets of each man's speeches to him for verbal and grammatical corrections, with the understanding that not an idea was to be taken out or put in. To this they did not agree, though they admitted the proposition was fair and just. I have just received proof sheets of the first two speeches, but they are the second proofs, and I am informed by the printer that the work is to be out in about ten weeks. I learn that the manuscript was put into the hands of a pædobaptist (possibly Mr. Wilkinson himself) *to edit it.* At a glance I saw that my speech is much shorter than Mr. Wilkinson's, and upon counting the lines, found that mine is only two-thirds the length of his; that is, supposing that we spoke with the same rapidity, twenty minutes of my hour's speech are cut out. I believe those who were present will testify that I spoke more rapidly than he did, if there were any difference. So one-third of my first speech is left out entirely. I have written this notice to caution the disciples of Canada and elsewhere about buying their book. Don't do it till you hear from me again. It may be that the remainder of the debate will not be so much mutilated. If it is anything like a fair report, I hope it will be circulated among the brethren. If this debate is not fairly reported, I will, the Lord so willing, publish a book on baptism, giving all the arguments, and all the authorities used by me in the discussion, and reviewing all the positions taken by Mr. Wilkinson, and other writers and speakers generally on that side.

I hope to be able to recommend the book to the brethren; but if they mutilate my speeches and suppress the arguments upon which we rely, they should not have our money. If any have ordered the debate they will be perfectly justifiable in refusing to take it. J. A. HARDING.

This is tne reason why cats wash their faces after meals: A cat caught a sparrow and was about to devour it; but the sprrow said: "No gentleman eats me till he has first washed his face." The cat, struck with this remark, set the sparrow down and began to wash his face with his paw; but the sparrow flew away. This vexed Puss exceedingly, and he said: "As long as I live I will eat first and wash my face afterward." Which all cats do to this day.

S. A. HANDLY. J. S. REEVES. A. W. SOUTHWORTH. R. F. MORGAN. G. M. NEELY.

Handly, Reeves & Co.,

-Importers and Jobbers of-

DRY GOODS AND NOTIONS,

Nos. 60 and 61 Public Square,

Nashville, - - - Tennessee.

B. H. COOKE. W. B. DOWELL. J. B. CRUTCHER.

B. H. Cooke & Co.,

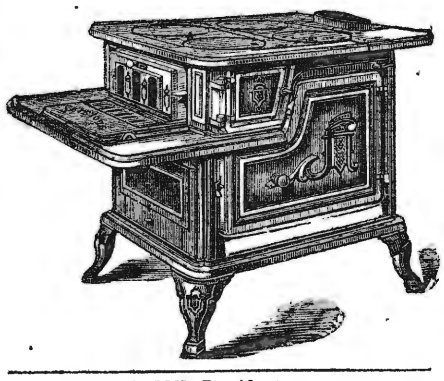
—Wholesale Dealers in—

MEN'S, YOUTHS' AND BOYS' CLOTHING,

No. 4 Publishing House Block, Nashville, Tenn.

We are now offering an attractive line of these goods at popular prices, and we especially invite a careful inspection of this stock by the merchants visiting this market. These goods are nearly all new, and low prices will be the rule, not an exception. Orders carefully filled. B. H. COOKE & CO.

H. HARLEY. W. Y. HART. W. H. COX. H. E. HART.



Harley, Hart & Co.,

Manufacturers and Dealers in

Ranges, Stoves, Tinware,

Queensware, Glassware,

House-Furnishing Goods, Etc.

77-79 Broad St., - - Nashville, Tenn.

JOHN G. HOUSTON, President. THEO. PLUMMER, Sec'y and Treasurer.

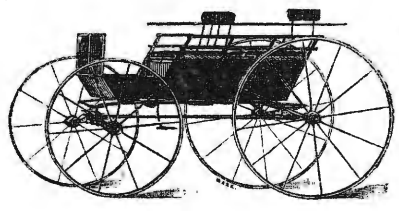
NASHVILLE LUMBER CO.

Building Lumber.

CEILING, SIDING, FLOORING AND DRESSED LUMBER.

Cheap Stock at Low Prices.

Mills and Office on Northwestern Railroad, immediately in rear of Union Stock Yards.



MURKIN & HUNT,

28, 30, 32 South College Street,

—Manufacturers of—

Fine Carriages, Berlins. Landaus, Cabriolets, Coupes, and all Kinds of Heavy Work,

We have enlarged our Factories and Store-rooms by the addition of the three-story building adjoining, and have now improved facilities for the manufacture of first-class work.

OUR SPECIALTIES: Improved Timken and Brewster Spring Buggies; Platform Double-Spring and Three-Spring Phætons· Barouches, Rockaways, and Wagons of Every Description.

Special Attention Given to Repairing. Inspection Solicited. Telephone 332.

Geo. E. Cooper & Co.,

Manufacturers and Dealers in

Tinware, STOVES, Furnaces,

House-Furnishing Goods.

Tin and Slate Roofing and Galvanized Iron Cornice Work a Specialty.

Also our **Patent Chimney Top** for smoky chimneys has no equal. Write for prices.

GEO. E. COOPER & CO.,

22 North Market Street,

NASHVILLE, - - TENN.

WM. CUNNINGHAM, SON & CO.,

—Wholesale—

GROCERS, COTTON FACTORS,

And Commission Merchants.

97 Broad St., - NASHVILLE, TENN.

Dissolution.

This is to notify our customers. and the public generally, that the firm of DODD BROS., doing a Dry Goods business at 103 Union St, Nashville, Tenn., has this day, by mutual consent, been dissolved, W. H. Dodd retiring to engage in other business, and S. L. Dodd will continue to keep a complete line of DRY GOODS AND NOTIONS at the old stand of Dodd Bros. Thanking all for past favors, we ask a liberal portion of your patronage in the future for S. L. Dodd.

DODD BROS.

AMERICAN NATIONAL BANK.

CASH CAPITAL, - - - - $1,000,000.

Board of Directors.

E. W. Cole,	John M. Lea,	A. W. Harris,	John Woodard
John G. Houston,	J. Kirkman,	M. Burns,	J. A. Pigue,
J. F. Demoville,	Rev. Dr R. A. Young,	T. A. Atchison,	C. E. Hillman.
John Orr,	V. L. Kirkman,	W. G. Bush,	W. W Berry,
Byrd Douglass, Jr.,	R. L. Weakley,	W. H. Jackson,	Wm. Porter,
			Edgar Jones.

This Bank has united with it the **THIRD NATIONAL BANK** of this city, and has increased its Capital Stock to **$1,000,000** With increased facilities in every particular, it can confidendently assert that it will offer superior advantages in all departments of Banking to its patrons and friends.

JOHN KIRKMAN, President, EDGAR JONES, Vice-President,
A. W. HARRIS, Cashier. JOHN M. LEA, Vice-President.
E. W. COLE, Chairman Executive Committee

P. A. SHELTON,

DEALER IN

STAPLE AND FANCY GROCERIES,

Flour, Bacon, Lard, Tobacco and Cigars, Country Produce, Queensware, Glassware, Tinware, Lamps and Trimmings.

No. 96 BROAD STREET, - (Second door from College,) - **NASHVILLE, TENN.**

Special Attention Given to Filling Orders.

SOLE AGENT FOR "RINGLEADER" FLOUR.

S. B. HOGAN. J. S. HOPKINS.

HOGAN & HOPKINS,

Dealers in Custom-Made

BOOTS & SHOES,

We sell the very best makes of Boots and Shoes, and endeavor to make the prices so that no one can possibly sell cheaper than we do.

20 Public Square, - - Nashville, Tennessee.

SALESMEN.—Sam. R. Hopkins L. D. Simmons, William Mayes,

Dudley Bros. & Lipscomb,

—Wholesale—

HARDWARE, GUNS, CUTLERY AND IMPLEMENTS,

Hoes, Rakes, Axes,

Chains, Hames, Collars, Bridles, Singletrees, Steel Shapes, all Seasonable Goods, in Endless Variety, and at Lowest Prices.

GENERAL AGENTS FOR

Syracuse Side-hill Plows, Thos. Meikle's Steel Cast Plows, Case's Racine Chilled Plows, Celebrated Mitchell Wagons, Buffalo Standard Scales, Winchester Repeating Rifles.

Full Stock of Plain and Barbed Fence Wire.

DUDLEY BROS. & LIPSCOMB,

84-86 Broad St., - - - Nashville, Tenn.

PASCHALL, FALL & CO.,

WHOLESALE

HARDWARE, CUTLERY, IRON, WAGON MATERIAL, ETC.

Fishing Tackle.

Nos. 57, 59 and 61 South Market St.,

NASHVILLE, TENNESSEE.

Our Prices are Very Low.

Agents for Chicago Scale Co.'s Platfor and Wagon Scales.

THE GOSPEL ADVOCATE.

NASHVILLE, TENN., MARCH 4, 1885.

CONTENTS:

When is the Heart Right..... 129
Queries..... 130, 132
In Tract Form..... 130
Perversion of Scripture..... 132
Contents..... 134
Queries on the Immortality of the Soul..... 134
The Last Chance..... 134
Items and Personals..... 135
Obituaries..... 136
A Letter With Remarks..... 136
Church News..... 138
The Christian Law of Marriage..... 138
News of the Week..... 139

TEXAS WORK AND WORKERS.

Editoral Notes..... 130, 131

HOME READING.

The Blessing of Song..... 140
An Effectual Prayer..... 140
Letters to Uncle Minor..... 140

QUERIES ON THE IMMMORTALITY OF THE SOUL.

Will Mr. Sewell tell us where we get our idea of the immortality of the soul, since the Bible does not convey it? Do we get it from tradition merely; or have we been left to *reason* it out, independently of the Bible; or to *infer* it from some more or less vague passage in the Bible, where, by implication, so important a fact may be taken to exist? Things are a little dark there. —[Jas. W. Brents.

Mr. Brents here treats our article just as very many religious people treat the word of the Lord. His question represents us as saying the Bible does not *convey* the idea of the immortality of the soul. We said nothing of the sort, and never thought of such a thing. He alludes to our reply to some queries on the subject in the ADVOCATE of February 18, of this year. We here repeat the language to which he refers: "Nowhere does the Bible say the soul is immortal. No matter what ideas we may form with reference to the soul and its existence after death, we should be careful to formulate no expressions regarding these notions, not found in the word of God." Page 100, No. 7, present volume.

In this we are answering a difficulty that was presented regarding the immortality of the soul and the resurrection. Our purpose was to show that the difficulty was only immaginary, and arose from using an expression not found in the Bible. We said, and here repeat with emphasis: *Nowhere does the Bible say that the soul is immortal.* Let Mr. Brents or any one else find it out who can. We were talking on the phraseology, "immortal soul." Men use this expression, but the Bible does not. And when we use words to express our ideas of what the Bible teaches in words and phrases not found in the Bible we are liable, and indeed most likely to find these phrases coming in conflict with something the Bible does say. This is the foundation of a very large proportion of the differences now existing on the teaching of the Bible. Men differ very little on what the Bible really says. But they differ across the very heavens on what men say the Bible means, as expressed in the words of uninspired men. Men do not differ on what the word of God says on *faith*, and *justification*. But when men say we "are justified by faith only," we at once begin to differ. But this difference is on the phraseology of men, and not of God, for God does not say it, God commands men to be baptized. All agree in this. Many *men* say, baptism is a *nonessential*. Here difference begins again, but not over what God says, but over what men say. So it is regarding the soul. Some say the soul is mortal. Others say, it is immortal. So here is a difference. But the difference is on what men say, not what God says. He does not say the soul is mortal, nor does he say it is immortal. Now suppose we drop off these expressions. Then the controversy on them ends. But what does the New Testament say regarding the soul. Jesus asks, "What is a man profited if he shall gain the whole world and lose his soul?" Matt. xvi. 26. Here it is plain that man has a soul, and that he may lose his soul. But what is it to lose the Soul? Jesus again says, "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." Matt. x. 28.

This shows that souls that are lost, will be lost in hell. And in another passage he says: "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched." Mark ix. 43–44. This passage shows what hell is, and what it is to lose the soul. What a terrible loss it is! And all who believe the Bible must believe the truth of these passages. There are revealed to us two abodes for men after this life: one is called heaven, into which the saved will go; the other is called hell, into which the lost will go. These are both represented as endless, or everlasting. The wicked "shall go away into everlasting (eternal) punishment: but the righteous into life eternal." Matt. xxv. 46. Regarding the righteous, Jesus said, "I go to prepare a place for you: and if I go and prepare a place for you, I will come again, and take you to myself, that where I am, there ye may be also." These passages, also, we must believe, if we believe the Bible.

So, then, men have souls that will either be saved or lost, eternally. The lost will be cast into hell; the righteous will be received into heaven. About the truth of these things there is no room for controversy among those who accept what God says as true. But when some say the soul is immortal, and others say it is mortal, then controversy begins. Let us, therefore, express our conceptions of what man is, and of what he is to be hereafter, in language found in the word of God, and we will have no trouble. Those who obey the Lord in this life, will live eternally in heaven; while those who disobey him, will be cast into hell, "into outer darkness, where shall be wailing and gnashing of teeth." Let us all, therefore, seek to save our souls, that we may be happy forever.

Another writer, referring to the same article, our answer to same query to which Mr. Brents alludes, says, "You leave the impression upon the mind of one brother, at least, that you are a 'soul sleeper,' or rather that you hold to the doctrine of soul sleeping between death and the resurrection." We never said one word about anything of this sort, nor even thought of such a thing. Paul said to the Thessalonian brethren, "If we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him." We alluded to this in the article above alluded to. Is this the evidence of that brother that I am a "soul sleeper?" Again I stated that from the verse in Corinthians mentioned by querist and other similar ones, "future happiness depends upon a resurrection of the dead." Is this the expression from which he gets his impression? Paul said, "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink, for to-morrow we die." This I believe, and so must every man that believes the Bible. And it shows that Paul regarded all a failure, if there be no resurrection of the dead. The modern idea of soul sleeping is a mere speculation of modern times, formulated in language not found in the word of God as its advocates put it, and which never has, and never can save a single soul. All such speculations are worthless, and worse than worthless, for they hinder those who embrace them from obeying the word of God, which alone will bring salvation to man.

E. G. S.

LAST CHANCE.

As many seem anxious for the ADVOCATE at a cheap rate, who have not yet subscribed, we have concluded to continue one old and one new subscriber at $1 50 each; or the one who gets the name, if anxious to introduce the ADVOCATE into other families, can pay two dollars, and let his neighbor have it at one dollar. You all can do a good work in this way. We continue this offer one month longer, or till the first of April. Remember, it will close promptly the first of April. All can get it at these rates now, but the 2nd day of April will be too late. *Now is the last chance at this rate!* Our circulation is still growing rapidly. Send on the names. J. C. M.

Manager.

J. A. HARDING: Dear Brother—I have not heard from you for quite awhile, and I do not know where you are; but I hope this may reach you very soon. There has been, here of late, quite a revival held in this city, by Mr. Jones, of Georgia. He is, or at least professes to be, a Methodist; but he works considerably on the plan of Geo. O. Barnes; tells his converts—I say *tells*, for they seem to be converted to Mr. Jones, instead of being turned to the Lord—that they must join some church; it does not matter with him which one, for one is as good as another. Before he would agree to come here to hold a revival, he had the preachers of the Episcopal, Cumberland, Presbyterian and Methodist churches bound to co-operate with him in the meeting. An effort was made to get Mr. Bailey, the Baptist preacher, to take part with him in the revival, but he refused; most of the Baptists, however, took an active part in the revival. By this united effort, in about one week *three hundred* were converted (?). On last night he closed. During the whole revival he preached four times each day. The first service was held at 6:30 a. m.; second, 10:30 a. m.; third, 3 p. m.; fourth, 7 p. m. He said some excellent things, but never preached the gospel plan of salvation, at all. Atl of his discourses had more or less slang in them, and it was generally spoken in such a way as to make the people laugh. I will quote some of his favorite expressions: "Come up here, and let Christ put his yoke on your necks; when he *clucks*, you go; and when he says *whoa*, you stop." "God won't let you suffer from hunger, if the angels have to go on half rations." "Christians *tuck their tails* and hide themselves." "They would not have you in hell." "I'll make God choke you again." It would be a good time for us to hold a meeting here in the course of a month. Can't you come, either in this month or in next, for this purpose? We need a good meeting very much. J. W. SHEPHERD.

Under the providence of God, in answer to the above request, we are now in a meeting at Huntsville. Have had three services; the audiences are very large, and we think the prospects are very good for a fine meeting. J. A. HARDING.

W. B. Wright, Coopertown, Tenn., February 20, writes: "In publishing my article concerning my work for the present year, you have things rather mixed. You have entirely left out my work for the fourth Lord's day in each month, with the church at Sycamore Mills, Cheatham County, Tenn. You also make me say that I commenced my work for the year with the Ashland church, the fourth Lord's day in January, which is not true; it was at Sycamore that we had three meetings, and one addition, the fourth Lord's day in January. We meet with the Ashland church the third Lord's day.

ITEMS AND PERSONALS.

Bro. W. B. McQuiddy changes his address from Tullahoma to Farmington, Tenn.

The brethren are building a new church-house near Plant, Humphreys County, Tenn.

Bro. Caskey is now in New Orleans. He is travelling and working in the interest of his book.

Bro. J. A. Harding is now in a meeting at Huntsville, Ala. Correspondents can address him there for the present.

Bro. Caskey, induced by the earnest solicitation of brethren, is preparing a new book. I wonder what he will name the "baby" this time?

In a Sunday-school a girl was asked: "Why did Jacob say at Bethel, 'This is none other than the house of God?'" The answer was, "Because in that place he slept so soundly."

The Nashville Lumber Company wants to buy a large lot of dry poplar lumber. Parties having such, would do well to see, or correspond with them.

Bro. H. F. Williams will teach school at Slate Springs, Giles County, Tenn. We will expect him to send us items of interest from that section.

Bro. P. W. Harsh, of Castalian Springs, was with us awhile, last Saturday. We were glad to see him. He preached for Church-street congregation last Lord's day.

You don't look happy," said a man to a neighbor who was just coming down the steps of his house one cold morning. "No," replied the neighbor, with a shiver; "Its cold without and scold within."

Our contributors will please be patient; we will put in their articles as soon as we can get space. We are leaving over of some our own matter in order to give room to corresponding contributors.

In answer to many inquiries concerning Bro. Sewell's health we are glad to inform all that he is still improving. When the weather gets better, he will probably be able to get out again. He may take a trip to Flordia very soon.

We are anxious that more work shall be done in the Lord's cause this year, than in any previous year. How many churches are making any special effort to spread the gospel? "Cast thy bread upon the waters; for thou shalt find it after many days."

"Did you pass the hat?" the pastor of a Texas congregation asked his deacon after the morning service. "Yes, I did," said the deacon, and then, looking into the vacant interior of a hat that wanted nothing but lining, he added gloomily, "and so did everybody else."

We are sorry to learn that Bro. J. W. Higbee, of Mexico, Mo., is in a critical condition. We hear he grows steadily weaker under the present course of Treatment. We pray that our brother may be spared long to a life of usefulness, but if it is the Lord's will to call him away to rest, may we all be able to say, "The Lord has given and the Lord hath taken away. Blessed be the name of the Lord."

While people are complaining of hard times, many of the best merchants of our city are taking advantage of the advertising columns of the ADVOCATE. Another one of Nashville's good merchants falls into line this week. See in another place the advertisement of MANLOVE & Co. Mr. Manlove will make it to your interest to buy from him. We examined through his stock of carpets and found him well supplied in all grades of carpeting. The ADVOCATE asks its readers to give him a trial.

Bro. R. P. Meeks of Stantonville, Tenn., in a *private* note says: "Will say I am much pleased with your course so far as office editor. Success to you. Your article, 'Our Christian Editors,' I do think is very timely. I told my wife when I read it, I felt like saying amen, and amen to that."

Bro. A. J. Smithson dropped in on us one day last week. We were agreeably surprised to see him, but sorry to learn his health was not good. He has been actively engaged in work in Missouri for some time, but is now returning to Tennessee. When they leave Tennessee, they will come back.

Married, Miss Lizzie Marks and Dr. Elisha Davidson, both of Bedford county, Tenn. We just heard this last Saturday, but if it is not too late we would like to be among the number to offer congratulations. When we learned that this couple had met, we said it would make a "match." There! another prophet!!

Bro. W. T. Shelton was in to see us last Wednesday. We are sorry we did not get to talk more to him. He will close his work at Franklin the last of April. The brethren are loth to let Bro. Shelton leave, but submit to the inevitable. We commend Bro. Shelton heartily to the brethren in California. He will do a good work wherever he may go.

Uncle Minor would better come down this way soon. We have several calls for his picture, and for several Testaments. I am really sorry we can't do any better in the picture line for the children. I am afraid they will be discouraged when they behold the *beautiful* picture! The next time we propose to send a picture of one of our good-looking editors.

The office editor has been inducing the merchants of the city to advertise in the ADVOCATE. It is right for us all to practice what we preach, so will be found an advertisement of SMITH & MCQUIDDY, Jewelers, Columbia, Tenn, in this issue. We solicit a liberal patronage from our readers, and you may all be assured that the firm will do you right.

We are sorry to learn that it was found, upon examination, that Bro. F. D. Srygley was not able to go to work. Microscopic tests by doctors revealed the fact that his sickness, Bright's disease, was no better. They advised perfect rest. He returns to Savannah, Tenn. Brother Srygley has our deepest sympathies. While we pray for him, we trust for the best.

Bro W. W. Vick, of Roanoke, Texas, writes: Miss Claude L. Busby, recently from Middle Tenneessee, and one of the Mars Hill girls of term 1881–2, was united in the holy bonds of matrimony to Mr. P. H. Street, last Lord's day at church. Our preacher, Bro. P. T. Smith, in his usual graceful manner, said the ceremony. Mr. Street, though not a member of any church, is a moral, intellectual, and refined gentleman, and reads the ADVOCATE. The happy couple, soon after their union, boarded the train for Dallas. We have preaching once a month by Eld. P. F. Smith. I find there is a great lack of zeal on the part of the brethren in this section. Though our membership is more than one hundred, as yet, we have no church building. It is true that a majority of the membership are poor in this world's goods, but a small contribution on the part of each member would erect a good house. I want to say to Bro. H. F. Williams, I have not forgotten him. Though I have never seen you, I feel as if you were an 'old time' chum."

Bro. J. R. Bradley, of Roberson Fork, writes: "My wife's health is some better of late * * * Roberson church is doing tolerably well now. Lord's day meetings have been kept up all the winter, which, I am told is a new thing in the history of this, a congregation fifty years of age." We are glad to hear this, and hope this congregation may continue in the good and right way.

Bro. J. H. Roulhac, of Union City, Tenn, passed through the city last week, en route, for Florida. He gave our office a pleasant call. He is anxious to see the churches of Tennessee go to *work;* send the gospel to the heathen, and to the utmost parts of the earth, and to see less contention among our scribes. So "mote" it be. Brethren, let us put the "Lord's plan" to work. I rather think, whatever it may be, *it is a working plan.* "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that *doeth* the will of my Father, which is in heaven."

Bro. G. W. Rice, of Birmingham, Ala., writes as follows: "We are about getting started to work, and I think will have us a church during the present year. We have a hall rented for the present for Sunday school and preaching, when we can get a preacher." Birmingham is a very important point. The churches of Tennessee and Alabama should concentrate here. This is a good mission point. By sowing the seed here now, we may reap a bountiful harvest in the future. Birmingham is growing very rapidly. Has, I suppose, about fifteen thousand inhabitants. Shall we cultivate the field? What say you brethren?

For a number of years difficulties have existed in the church at Sparta, Tenn. In a recent communication, Bro. Wesley T. Kidwill says of them: "Through the kind and wise efforts of a few, who are good at making peace, the offending and offended ones were brought face to face, and it is thought the matter is permanently settled. The church now seems to be in better condition than for many years past. And now, if they will heed the admonition of James, and "bridle the tongue," the church at Sparta will grow, souls will be saved, and God be glorified. Let me here say to all congregations, there is no good reason why churches should die. Jesus is our captain, and we his soldiers; when the enemy makes his appearance, then is the time to fight: and if we will use the weapon God has given us, we will always succeed in putting the enemy to flight. 'Blessed are the peace makers: for they shall be called the children of God.'"

In one of the papers of our city, we notice the following, in different words, concerning Bro. B. F. Manire. Bro. Manire had a very great admirer in an old darky, familiarly known by "Uncle Ben, de preacher man." This old darky admired one other man, by the name of Capt. Prince. Whatever Capt. Prince would say, was law; and whatever Bro. Manire would say, was gospel. He was accustomed, in times of great revival, to "give out" the old hymn, which he verily believed was written as he droned it:

"Hark! fum de tomb, de doleful sound,
Manire he rend de cry!"

And this other verse—

"Prince says dis day must be your bed!"

Uncle Ben would have rebelled against the theory that it was "mine ear," instead of "Manire," or "Princes," instead of "Prince says." This old man has passed away, and wild flowers have bloomed above his grave these many days; but thousands, not darkies, are just as slavish as he. They have no settled convictions, but they want to know what Bro. A. or Bro. B. says about it. Some swear by one, some by another. If Bro. C. says so, that is gospel. We have too many *such slaves* in the church.

Obituaries.

Died, November 26, 1884 my dear sister Mary Tennessee Harris, consort of Bro. Jas. B. Harris. Sister Harris was born, May 17th, 1840. Obeyed the gospel under the teaching of Bro. Wm. T. Lee in 1860, remained a consistent member of the one body till her death. Sister Harris left a family of husband, two sons and five daughters to mourn her loss. The two oldest, a son and daughter, are members of the church: may the others be impressed of their duty in due time. Especially do we sympathize with Ella upon whom the responsibility of guiding the house and caring for her little sisters devolves in her pa's absence. W. N. MURPHEY.

Near Bethel, Maury County, Tenn.

It is with a sad heart that I record the death of our dear sister, and mother in Isreal. Our sadness is caused by being deprived of her company, advice and motherly affection, and not by anything done, or said, during her pilgrimage of life, and devotion to God and his cause. Oh! how sad, when we have to give into the cold embrace of death, those who have filled their places so long! Sister Joanna, wife of Thomas Doggett, was born March 10th, 1811; died October 12th, 1884. Obeyed the commandments of Christ in 1838, under the preaching of our venerable father, and Bro. Wade Barret. Brother and sister Doggett have had a hard time through life. Raised six children, three boys and three girls. All members of the church, save one. Our old father now seventy-six years old, is still with us, though very feeble. We hope and pray that he may be spared to remain with us many more years. Also, we hope that he may be prepared (as he is now) to join the dear one in the "sweet by-and-by," when the summons comes. Sister Doggett's membership was at Roberson Fork. May God help us all to live, and walk in the light as did our dear sister, is the prayer of

Roberson Fork, Tenn. J. R. BRADLEY.

With a sad heart I chronicle the death of little Ashley, son of Bro. W. T. and sister Lula Craig. He was bron January 1884, and died November 1884. He suffered but a few days when its spirit took its flight to that place of repose prepared by our Heavenly Father. Little Ashley was a beautiful child, the pride and joy of his parents, his death makes a great vacancy in their little family circle, and leaves an aching void in their hearts that only time can soothe. O how sweet and consoling the thought that Jesus said, "Suffer little children to come unto me, for of such is the kingdom of heaven." His sweet little voice is greatly missed by papa and mamma, and their immediate neighbors and friends. Oh, what a consolation it should be to the parents of little Ashley to think that, though his sweet voice can no more be heard in their home, he is now on the sunny shore of sweet deliverance, asleep in the arms of Jesus, waiting and watching for papa and mamma. Yes, in the sweet by-and-by we will meet little Ashley, if we prove faithful unto the end.

Oh! cease, dear parents, cease your weeping,
Above the spot where I am sleeping;
My time was short, but blessed be He
That called me to Eternity.

Linden, Tenn. M. EMMA WEBB.

Died, February 13, 1885, in Franklin County, Texas, at the residence of her step-father, Bro. Isaac Vanzandzt, Mrs. Anna Cross, in the twenty-ninth year of her age. She was the daughter of Mr. C. L. Blanton, and her mother's maiden name was Lucy Moseley, at present, sister Vanzandzt. Sister Anna in her youth was a perfect type of all that characterizes that period of a young girl's life, beautiful, innocent, gay, happy, kind hearted and true. I suppose she was a favorite with most all her companions. Not undmindful of her responsibility to God she took the yoke of Christ under the ministry of that beloved father in the gospel, Jesse L. Sewell, at Salem church in 1872. As a member of the church she was much beloved. Conscious of her imperfections she always felt her need of Christ, and during her illnes often spoke of her attachment to him. January 25th, 1877 she was united in marriage to Samuel A. Cross, with whom she lived happily until he was stricken with consumption, of which he died September 21, 1883, not however until by her solutary influence he had been led to Christ. Left a widow with two children, she endeavored to brave the responsibility of their rearing, and was especially careful of her precious charge. Soon, however, she began to feel the relentless hand of disease—consumption. Medicine was of no avail. She fled to Florida, where she did not improve, seeing she must die she anxiously desired to see once more her children and friends, assisted by her brother and a new made lady friend whose labor of love to Anna shall not soon be forgotten. She reached home where in a short time she died. Calmly she passed away in hope of a blissful immortality. Leaving two children, a mother, and six brothers, besides a number of friends to mourn her loss. It was a melancholy pleasure to see a number of them at her burial.

GRANVILLE LIPSCOMB.

Why do we almost always say of those who leave us sorrowing here: "Departed this life?" Is not "entered into life" much more beautiful and cheering to those whose feet, while with us, walked in the path-way that leads to the many mansions?

"All, all on earth is shadow; all beyond
Is substance: the reverse is Folly's creed.
How solid all, where change shall be no more!
This is the bud of being, the dim dawn.
The twilight of our day, the vestibule:
Life's theatre, as yet, is shut; and Death
Strong Death, alone can cleave the massy bar,
This gross impediment of clay remove,
And make us embryos of existence, free."

Only a few short years ago and Mattie, the daughter of Mr. and Mrs. Sylvester Hilton, was in the bloom and vigor of fresh, young girlhood. Her bright face will not soon be forgotten by the members of "Union," where in 1881, during a protracted meeting, held by Bro. J. M. Kidwill, she confessed her faith in Jesus Christ. In September 1883, she was married to Mr. Wm. Skeene, and straightway moved to his home in Kentucky. Her face was only seen one more time in our congregation, and oh! how changed, its bloom replaced by such paleness, it was almost as colorless as the white dress she wore, and, ever and anon, an ugly cough heaved her chest—consumption claiming another victim. Soon after, she returned to her home in Kentucky, but came back ere long, never to leave the parental roof 'till aching hearts laid her to rest 'neath the sod. In November a beautiful little baby came, but lingered with them only a few weeks, then the waxen hands were folded and it was laid underneath the daises. Her husband hung over her with unceasing attention, and knowing, as he did, she was distined to pass so soon from earth, no doubt his heart often echoed the sentiments of these words:

"Oh! that we two were sleeping
In our nests in the church-yard sod;
With our bodies at rest
On the quiet earth's breast,
And our souls at home with God."

To her father, mother, and aged grandmother, her death was a grief almost too deep for words. She was their only living daughter, their joy and pride. She passed through the covered bridge of death at ten o'clock January 24th, 1885, was given to Mother Earth the following day, which was the Lord's day, attended by a concourse of friends and relations. We left her there, by the side of her little babe, with the snow-flakes—emblems of youth and innocence—falling on her grave. May God bless the bereaved ones, and may those not ready, prepare to meet her in Heaven. L. B. H.

Sumner County, Tenn., Feb. 16, 1885.

A LETTER, WITH REMARKS.

Looking over letters that had been laid away for two or three years, I met with one that much impressed me with its practical good sense. When an article improves by keeping—suits the times in which it comes up—is calculated to make people feel its goodness, its usefulness—it ought to be made public. Some one advises those who write to put away their thoughts for nine years. If, at the end of that period, they still consider them valuable, they should let others have the benefit of their perusal.

Such delay might have suited the days of Methuselah, who had time to wait, and wait, and never become weary; but in our time, when we know not what an hour may bring forth, it behooves us, with all earnestness, to do what comes to hand.

The experience of the writer to whose letter I have referred, is that of many others, who have not written, but who have felt quite as deeply the disadvantage arising from it. She says:

"If the proper influence had been exerted during my childhood, I feel that my life might have been more noble, better, and more useful. I cannot tell how I received the impression that labor was degrading, fit only for slaves, and those who have to toil for daily bread. Born and bred in a condition in which there was no incentive to work, and no necessity for it—guided by my inclination only—with no one to teach me, it was nobler to do some honorable work, than to live the life of an idler. I grew to womanhood cherishing the erroneous ideas impressed upon my mind. Now, after spending years as the lilies of the field, neither sowing nor reaping, the conviction is forced upon me that I must do something, as God does not suffer an idler in his vineyard. To give money to the Lord, for which I have not spent a moment's thought, or denied myself the least superfluity, is humiliating to me. The young should be encouraged, early, to enter upon a useful life, not only for the purpose of maintaining their own self-respect, but that they may be able to give of their own earnings to those who need. It ought to be, and is, as disgraceful for a woman, capable of supporting herself, to be dependent, as for a man to wait for others to toil for him."

This young lady earnestly desires that the young should not be brought up, as she was, without the proper impressions being made upon their hearts and lives. They should know they are sent here to be useful; to lighten the burden of life, not to make it more burdensome; to fill their station with dignity—the dignity of honorable labor.

Now she says, "I wish to find a place in which to atone for misspent years." This feeling of responsibility to God and our fellow beings, is increasing; has much increased since the date at which this letter was written. Young women are finding out that their talents must not be buried, must not be uselessly hid away; but must be employed to gain other talents, by which they may themselves be benefitted, as well as those connected with them. Girls of education are going out from home and toiling in other families, to assist fathers, old and feeble, to lighten the burdens of toil-worn mothers.

A few years ago it was rare to see a young girl engaged in a store. Now, how many bright faces beam upon one who takes a little exercise in the way of shopping? Not long since, a young girl wrote to know if she could get a place as a setter of type. The girls are looking about to see what can be done, and the boys ought to acquire real excellence in their occupations, if they do not wish to be supplanted—do not wish to change places. It might, perhaps, be an advantage to our country if more of the boys and young men would engage in plowing this spring, and give their shady places to the girls, to set type, to measure off calico, lace, etc. Many, who are now feeble and nervous for want of heaven's fresh air and sunshine, would, by crop gathering time, be healthy and vigorous. They would have no need of physic. They would throw to the dogs the physic they have been depending upon, instead of the exercise of all the energies, granted by God, to make men noble and strong, morally, physically and intellectually. C. F.

DEAR BRO. LIPSCOMB: Yesterday being my birth day, I am one day in my seventy-second year on earth; and as I was immersed in 1833, I am in my fiftieth year of my Christian life; and as I was set apart to preach the gospel, January 10, 1847, I am in my thirty-eighth year of my ministry. I am poor in my earthly goods, but my health is good. And, as Bro. G. W. Rice says, "My talents nor toils have never been appreciated, nor honored, nor rewarded in this lite; but you have a clear conscience and a hearty approbation of some of the best men and women on earth;" for which I praise God. My relatives have given me, since among them, $15.00 in money, and clothing to the amount of $30.00; yet none of these givers claim church membership, except Bro. Geo. Brown, who is a Baptist. Many brethren in this State have honored me highly. But what of those who have not? Ah, God is not partial. Bro. Harvey, a good preacher in Texas, said to me, "If any city church or any others do not invite you to preach, and act like it is a persuit of favor to let you preach, tell them I say, if they do not think it a privilege to get you, mount your horse and go to God's poor." So says every true man. I have the manuscript for a book of incidents of my life. Who will aid me to publish it? I fear none. Now, when I am dead, I shall not care for position nor honor. Now, or answer to God in the great day.

JAS. L. THORNBERRY.

God brings us into straits, that he may bring us to our knees.—*Henry.*

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.*

ROYAL BAKING POWDER COMPANY, 106 Wall Street, New York.

KING'S EVIL

Was the name formerly given to Scrofula because of a superstition that it could be cured by a king's touch. The world is wiser now, and knows that

SCROFULA

can only be cured by a thorough purification of the blood. If this is neglected, the disease perpetuates its taint through generation after generation. Among its earlier symptomatic developments are **Eczema, Cutaneous Eruptions, Tumors, Boils, Carbuncles, Erysipelas, Purulent Ulcers, Nervous and Physical Collapse,** etc. If allowed to continue, **Rheumatism, Scrofulous Catarrh, Kidney** and **Liver Diseases, Tubercular Consumption,** and various other dangerous or fatal maladies, are produced by it.

Ayer's Sarsaparilla

Is the only powerful and always reliable blood-purifying medicine. It is so effectual an alterative that it eradicates from the system **Hereditary Scrofula,** and the kindred poisons of contagious diseases and mercury. At the same time it enriches and vitalizes the blood, restoring healthful action to the vital organs and rejuvenating the entire system. This great

Regenerative Medicine

is composed of the genuine *Honduras Sarsaparilla,* with *Yellow Dock, Stillingia,* the *Iodides of Potassium* and *Iron,* and other ingredients of great potency, carefully and scientifically compounded. Its formula is generally known to the medical profession, and the best physicians constantly prescribe AYER'S SARSAPARILLA as an

Absolute Cure

For all diseases caused by the vitiation of the blood. It is concentrated to the highest practicable degree, far beyond any other preparation for which like effects are claimed, and is therefore the cheapest, as well as the best blood purifying medicine, in the world.

Ayer's Sarsaparilla

PREPARED BY

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

[Analytical Chemists.]

Sold by all Druggists: price $1; six bottles for $5.

FITS

A Leading London Physician Establishes an Office in New York.

From AM. JOURNAL OF MEDICINE

"Dr. Ab Meserole, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any other living physician. His success has simply been astonishing; we have heard of cases of over 20 years standing cured by him, he guarantees a cure." Large Bottle and Treatise sent free. Give P. O. and Express address to Dr. AB. MESEROLE, No. 96 John Street, New York.

AGENTS COIN MONEY who sell DR. CHASE'S FAMILY PHYSICIAN. Price $2.00. Write for Circular. Address, A. W. HAMILTON & Co., Ann Arbor, Mich.

NATHANIEL BAXTER, JR., President. THOS. PLATER, Vice President, J. P. WILLIAMS, Cashier. W. F. BANG, JR., Ass't Cashier.

The FIRST NATIONAL BANK,

OF NASHVILLE, TENN. (Reorganized.)

Designated Depository and Financial Agent of the United States.

CAPITAL STOCK, - - - - -	$500,000 00
UNDIVIDED PROFITS, - - -	190,000 00

Receives Deposits, Deals in United States Bonds and Local Securities, and Foreign and Domestic Exchange. Drafts drawn on all European points. Our facilities for making collections at all accessible points are unsurpassed.

M. M. TRECY. T. A. HEFFERNAN.

TRECY & CO.,

Manufacturers and Jobbers in

BOOTS and SHOES,

No. 50 Public Square, Nashville, Tenn.

In addition to our large stock of Eastern-made Boots and Shoes, we have a line of **Custom Goods,** manufacfured in our own store, and under our immediate supervision, which we can guarantee to be, in every respect, equal to any made to measure in a custom shop. As this is an opening wedge in the manufacture of Boots and Shoes for the wholesale trade in Tennessee, we hope for a fair share of patronage to enable us to continue and enlarge our facilities for turning out good Goods.

GOOD CLOTHING!

Gentlemen and boys who desire GOOD CLOTHING at medium prices, equal in style and make to any custom work, should not fail to examine our stock before purchasing their Outfits.

HUNTINGTON, Clothier,

160 Church Street, - - - NASHVILLE.

SOUTH KENTUCKY COLLEGE,

HOPKINSVILLE, KY.

Midway between Nashville, Tenn., and Evansville, Ind., on the St. Louis and Southeastern Railway; connecting at Guthrie with Louisville and Memphis branch of the L. & N. R. R., and at Nortonville with the Chesapeake and Ohio R. R.

Spring Term Opens January 1st, 1885.

BUILDINGS NEW, HANDSOME AND COMMODIOUS;

103 feet long front; three stories high; with two wings, respectively 90 ond 116 feet long. Fine study halls, provided with the best single seats; also spacious and elegantly appointed recitation, music, and art rooms.

THIS SCHOOL IS INTENDED FOR BOTH SEXES.

Prof. and Mrs. James E. Scobey, so long connected with the Female Institute at Murfreesboro, Tenn., will have exclusive charge of the boarding department, in the College building, where only girls will be permitted to board. Young men and boys can find approved boarding houses near the College building, as well as in the family of Prof. M. L. Lipscomb. Pupils entering after the 1st of January, charged for only five months.

THE FACULTY

Is composed of five gentlemen and two ladies in the Literary department, two Music teachers, and a teacher of Art, and two lecturers, all of whom are experienced, successful teachers.

Mrs. L. F. Gates, who has been Matron at the Institute, Murfreesboro, will occupy same position in South Kentucky College.

In all the appointments necessary to a superior school, South Kentucky College stands in the front rank.

For Catalogues, Announcements, etc., Address

S. R. CRUMBAUGH, Prest.

JAMES E. SCOBEY, Vice Prest.

BURRITT COLLEGE,

Spencer, Tennessee.

This institution was chartered in 1848, and is under the control of the Christian brotherhood. It is the pioneer of mixed Colleges, and in this regard it has proved quite a success. Teaching the Bible is an important feature of the institution.

Located on the Cumberland plateau, it is FREE FROM EPIDEMICS. The water is freestone and chalybeate. Invigorating breezes render the location a delightful summer resort. Doyle Station—nine miles distant—on the McMinnville and Manchester Railroad, is the nearest Railroad Station.

TERMS:

Primary Department, per session	$ 7 50	Commercial Department, per session	$25 00
Preparatory Department, per session	15 00	Lessons, Instrumental Music	$15 00 to 20 00
Collegiate Department, per session	20 00	Lessons in Art Department	2 50 to 20 00

Board and washing for males, per week, from $2.00 to $2.50; Fuel, light, and incidental expenses, per session, $10.00; Board (including washing, fuel, and light,) females, per week, $3.00.

The Spring Session of 1885, Begins on the Last Monday in February.

For further particulars, address— Prof. A. T. SEITZ, President,

W. H. SUTTON, Secretary Board of Trustees.

STILL LOWER!

Misses' Cloaks.

We are determined not to carry over a single garment, and have made another cut in prices:

Our	$12.00 Misses' Cloaks now	$8 00
Our	10.00 Misses' Cloaks now	7 00
Our	8.50 Misses' Cloaks now	6 50
Our	7.50 Misses' Cloaks now	5 00
Our	6.00 Misses' Cloaks now	4 00

Russians and Newmarkets.

Our	$28.00, $30.00 and $33.00 Russians now	$24 00
Our	$18.00, $20.00 and $22.00 Russians now	15 00
Our	$17.00 Russians now	13 50
Our	15.00 Russians now	11 00
Our	12.00 Russians now	8 00
Our	16.50 Newmarkets now	11 00
Our	14.00 Newmarkets now	9 00

Plush Wraps.

Our	$20.00 Silk Plush Cloaks, quilted satin lined, now	$16 00
Our	25.00 Silk Seal Plush Cloaks now	18 20
Our	35.00 Ex. Silk Seal Plush Coats very long, now	26 50
Our	42.00 Plush Newmarkets, 56 in. long, now	31 00
Our	55.00 Plush Newmarkets now	38 50

Blankets! Blankets! Blankets! Blankets!

We don't want to feed moths this summer with fine wool Blankets, so have made STILL FURTHER reductions on them to close out stock on hand.

Our	$1.25 white Blankets, per pair, now	$00 95
Our	$2.75 white wool blankets, per pair, now	1 75
Our	$4.50 all-wool Blankets, per pair, now	3 00
Our	$5.50 white 11-4 fine wool blankets, per pair, now	3 50
Our	$6.50 white 12-4 fine wool Blankets, per pair, now	4 00
Our	$7.50 white 13-4 fine wool Blankets, per pair, now	5 50

Do not delay. You will never have a chance to buy Wraps or Blankets as cheap again

LEBECK BROS.,

17 Public Square.

THE CHRISTIAN LAW OF MARRIAGE—MARRIAGE AND DIVORCE.

"What is the differences between Mormonism and Protestantism, as regards the marriage relation? About the only practical difference we can see, is in the number of wives a man may have at one time." It seems, of the two evils, Mormonism has the advantage in some respects. Under their system, mutual help is enjoined; but not so under our system of divorce. Under Mormonism, such liberties are only granted to the man; under the divorce law, to both man and woman.

The moral force that sustains the fabric of our divorce system comes primarily from the disloyalty of Christian men and women to the law of Christ upon that subject. To the laxity of the churches in teaching, enforcing and upholding the law of Christ is due, in great part, the custom and practices of our courts and society, in granting and rendering respectable the divorce law and second marriage with its attendant evils and disastrous results. The great boast of our civilized nations is that the Bible is the basis of their code of laws, yet in matters so plain and positive, as the law of Christ upon marriage and divorce, the Bible is wholly ignored by the law makers of the nations, and almost wholly disregarded by the churches. Yet the church is to be the light of the world, the pillar and ground of the truth. This being so, may we not expect the principles of Mormonism to grow, and possibly flourish in our country? While the church of Christ is represented as the medium through which moral and spiritual light—and consequent moral elevation of man—comes to man, she fails to let that light shine upon this subject, does she not commit sin and come short of that fealty to her head (Christ) that is required to constitute her a true church of Christ?

Many Christian men and women hold up hands of horror at the thought of polygamy, and at the same time approve and encourage second marriage of a divorced husband and wife. Why is this so? and why do some of our teachers refuse to teach upon this subject? Is there a lack of specific teaching upon the subject by Christ and his apostles? No; for there is certainly not a single proposition in the whole book of God more plainly and specifically taught. Why then are Christian men and women so ignorant upon the subject, and why so little teaching from our preachers, seeing the sin is a common one? I leave it for our teachers to answer, only adding that it seems to be a lack of faith in the teaching of Christ as being authoritative and binding in matters of religion. Did God institute and make binding the marriage relation? Read. Matt. v. 31: "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: (32) but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery."

Matt. xix. 3: "The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? (4) And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, (5) and said, for this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? (6) Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. (7) They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? (8) He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. (9) And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."

Mark x. 2: "And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him. (3) And he answered and said unto them, What did Moses command you? (4) And they said, Moses suffered to write a bill of divorcement, and to put her away. (5) And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. (6) But from the beginning of creation God made them male and female. (7) For this cause shall a man leave his father and mother, and cleave to his wife; (8) and they twain shall be one flesh: so then they are no more twain, but one flesh. (9) What therefore God hath joined together, let not man put asunder. (10) And in the house his disciples asked him again of the same matter. (11) And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. (12) And if a woman shall put away her husband, and be married to another, she committeth adultery."

Luke xvi. 18: "Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery."

I. Cor. vii. 10: "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: (11) but if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife."

Rom. vii. 2: "For the woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. (3) So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man."

We think, from the for-going quotations, any ten-year-old child could comprehend and be able to tell what adultery is, and what the sanctity of the marriage relation means. Is adultery, then, a crime against God, for which punishment will be inflicted upon the guilty.

Prov. vi. 32: "But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul."

Under the old dispensation the guilty ones were to be put to death. Lev. xx. 10. Under the Christian dispensation they shall not inherit the kingdom of God. I. Cor. vi. 9. God will judge such. Heb. xiii. 4.

Now, as regards the meaning and punishment of adultery, I think we have found it, to the satisfaction of every Christian, however weak in faith.

Now, what is the relation and responsibility of a church of Christ to such an one and his abettors?

II. John 9: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. (10) If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: (11) for he that biddeth him God speed is partaker of his evil deeds."

DISCIPLE.

CHURCH NEWS.

Preached the third Lord's day in February at Cathey's Creek, to a very large congregation. They meet regularly, and have a good Sunday-school. Will preach for them again, the Lord willing, the third Lord's day in March.—[E. S. B. Waldron, Lavergne, Tenn., February 22, 1885.

Preached at Lynnville on Lord's day to a nice audience, though the weather was very unfavorable. For several days the severely cold weather has interfered considerably, though I send you a good list for the ADVOCATE, all things considered. At Lynnville there seems to be considerable spiritual life manifested by the young members. I was truly glad to find our old college chum, Jno. W. Fry, acting as their leader. He is superintendent of the Lord's day school, and right well is his work done. He has a corps of live, earnest teachers to assist him in this good work. Bro. W. H. Dixon preaches for them every first Lord's day this year. They aim to evangelize the surrounding community. They have certainly secured the right man for this work, as no other has succeeded in this line better than Bro. Dixon. With the assistance of the brethren he will do them a grand work. I returned home to-day to find my wife very sick. She has been confined to her bed nearly a week. I cannot say when I can work for the ADVOCATE under these circumstances, though we will try to look on the bright side.—[H. F. Williams, Good Spring, Tenn., February 13, 1885.

Having seen a good many letters from other churches, but nothing from ours, I thought I would give you a few sketches of Jackson's Grove. This church was organized by Bro. Dr. McCain, who labored with us last year, doing much good and removing much prejudice. Don't know who will preach for us this year. I think the brethren are too careless about the Lord's work; they never meet on Lord's day and break bread, as other churches do. Have just received my eighth number of the ADVOCATE; am very much pleased with it; it is always a welcome visitor. I get it every Saturday in time to have it to read on Sunday. I read Bro. Sewell's reply to W. H. Carter's piece, in last week's issue, with great interest, and was much pleased with it. I will do all I can for the ADVOCATE to spread its circulation. Much joy to the ADVOCATE!—[J. B. Dollahite, Teasdale, Miss., February 15, 1885.

Your correspondent left his home, in Tennessee, on Monday for the work on ADVOCATE list. Came to Athens, Limestone county, Ala. Here we had the good fortune to meet old Bro. R. A. Glaze, an old and tried soldier of the Cross; he having been identified with the church of Christ in this county ever since 1827. This old brother was baptized in 1824 by one of our old pioneers. Bro. Glaze is advanced in years, and will soon be taken home. It did me good to talk with him. He sends his best wishes to the editors of the ADVOCATE, especially to Bro. Lipscomb. From Athens, went to Reunion church, not far from Green Hill, one of the oldest churches in the county. Here I secured a small list of names, but will receive more in the future. This congregation has enjoyed the labors of a long list of our able brethren; among them Tolbert Fanning, Bro. Barrett, Jacob Creath, David and Granville Lipscomb, Bro. Larimore, etc. Bro. Thos. Weatherford is preaching for them this year. Your correspondent preached six discourses for the congregation; three at meeting house and three at private house; had a good hearing, roads and condition of weather being considered. You may fancy the feelings of a young speaker in preaching in a field where so many able men had presented the word of God. On Lord's day we expected to hear Bro. Weatherford, but were disappointed, and were obliged to fill his place. This week we expect to work up the Bethel and Berea congregations. We find warm Christian love wherever we have gone.—[Andrew Perry, Athens, Ala., February 22, 1885.

Being at home this morning, while the earth is covered with snow, and the pines are bending beneath their weight, perhaps it would be proper to give a little sketch of the advance of the Christian religion in this part of southern Arkansas. There are eight congregations of the Christian brotherhood in three adjoining counties viz.: Ashley, Drew and Lincoln. Antioch congregation is situated six miles northwest of Hamburgh, Ashley county; is a beautiful, productive, up-land country. Next is Bethel congregation, in the same county, situated on Gum Ridge, the western portion of the Mississippi Valley. This land will produce from fifteen hundred to two thousand pounds of cotton per acre, and from forty to fifty bushels of corn per acre. Next is Troy and Gravel Ridge congregations, situated in Drew county; also Bear-house congregation. Troy is situated on the table lands joining the Mississippi Valley; fine productive land. Bear-house is a real fertile region of country; took its name by once being a great harboring place for bear. Gravel Rridge is situated four miles south of Monticello; this is quite a high region, though productive. Cornersville, New Hope and Tyro congregations are situated in Lincoln county, Seven of the above congregations met in co-operation; I was selected as evangelist for 1885. I write this to let our preaching brethren know where we are. Brethren, give us a call. I would say to the brethren everywhere, who wish to emigrate West, there is multiplied thousands of acres of good, productive lands unsettled; can be gotten at low prices. If you don't think there is anything good in Arkansas, come and see.—[J. T. Young, Midway, Drew Co., Ark., February 19, 1885.

NEWS OF THE WEEK.

DOMESTIC.

It is claimed that an extra session in Congress is not probable.

At Niagara Falls a natural ice bridge has formed. It is nine miles long.

The proposed Government building at Lexington, Ky., will cost $100,000.

Extensive deposits of manganese have been discovered near Batesville, Ark.

The death sentence of Spence has been commuted to imprisonment for life.

Congressman White, of Kentucky, talks more than any other man in the house.

Jay Gould's holdings of one railroad yields him an income of about $3,300,000 a year.

It costs more to print a newspaper in Arkansas than in any other State in the Union.

A walking-cane presented to Gov. St. John, of Kansas, is composed of 206 pieces of wood.

Hon. George Q. Cannon, a prominent Mormon leader, denies that the Saints intend leaving Utah.

A North Carolina young man drank a quart of whisky in thirty-one minutes, and was buried next day.

Washington's birthday was generally observed. In New York all banks were closed and business suspended.

It is now estimated that one-fifth of the American people live in cities where only one-twentieth lived in 1860.

Mr. Bryan introduced a bill in the Legislature to set a price upon the vacant and unappropriated lands in Tennessee.

The charges preferred against the notorious Frank James, in Missouri, have been dismissed, and he is a free man.

The Legislature of California has been in session thirty-five days, and passed only one bill through both houses.

A boy of North Berwick, Me., has saved enough money, from selling popped corn, to pay off the mortgage on his home.

One hundred Mormon converts left Chattanooga, last week, for Utah. They were, as a class, the lowest and most illiterate creatures.

A bill has been introduced in the Legislature, asking the prevention of pleuro-pneumonia spreading among the cattle in this State.

A bill has passed in the Legislature, providing for the payment of jurors. They are to receive the same pay for mileage as do witnesses.

The Oregon Legislature has temporarily solved the temperance question by passing a local option law, and fixing the license fee at $300 a year.

Several farmers in Bourbon county, Ky., will abandon the growing of tobacco, and cultivate hemp. The latter is not so hard on the land.

Seventy-two graduates from the University of Tennessee and the Nashville Medical College were examined and given diplomas last week.

There are 407 Penobscot Indians in Maine, who receive annually about $21. apiece, State aid; another tribe number 540, and receive $13. each.

The area of the coal fields of the world is 360,000 square miles, of which the United States contains 292,000 square miles, or 74 per cent. of the total area.

There is a Roman Catholic convent in Baltimore for colored women. It has, at present, thirty-two professional nunns, two novices and one postulant.

The Rev. Allen Hill, who rides a circuit in Arkansas, is a brother of the noted Ben Hill, of Georgia. LaFayette Hill, a rich Texas farmer, is another brother.

At Evansville, Ind., in a building used by medical students, as a college and public dispensary, were found forty-five dead bodies that they had thrown aside, the limbs being scattered around over the floors, and the whole building presenting a ghostly spectacle.

A gavel has been presented to Vice President-elect Hendricks, with which he will awake drowsy Senators. It is made of eight different kinds of Indiana hickory.

Gen. Green Clay Smith, the leader of the Prohibition party in Kentucky, says that Mr. St. John will never figure again as the presidential candidate of the party.

A Maryland farmer has been experimenting with barbed wire fence for telephone use, and announces that farmers and others will soon adopt them for that purpose.

At Richmond, Ind., a party of spiritualists were repulsed. The Mayor refused to recognize it as a religious body, and ordered the police to arrest them, if they opened doors.

At the last examination of the different medical colleges of our city, the Tennessee Medical College had 53 graduates, the Vanderbilt 100, and the Meharry College (colored) 8.

There is great distress and suffering in Gilmer, Braxton and Calhoun counties, of West Virginia. Whole neighborhoods are suffering for want of proper food, and live stock is dying by herds.

One in twenty of the inhabitants of this country are rendered idle and incapacitated for work through the liquor traffic; and these, if at ordinary wages, would earn annually $200,000,000.

The Bishop of Erie, Pa., has asked the courts to order the directors of the common-schools at Shopville to discontinue the use of the Protestant Bible and gospel hymns in the exercises of the schools.

On the St. Louis & Iron Mountain Railroad, about fifteen miles below Poplar Bluff, Mo., the engine of a passenger train, running at full speed, exploded, killing the engineer and fatally injuring the fireman.

It is said that Birmingham, Ala., is the busiest and strongest suddenly-created city on the continent. It is claimed that Alabama outstrips Pennsylvania and England in her coal, iron and limestone resources.

The city government of Pensacola, Fla., which was abolished by legislative action, refused to give way. The Mayor and Marshal were arrested, and provisional officers took charge of the city without any interference.

A colored preacher in Chattanooga advocated intermarriage of whites and blacks from his pulpit, and it is a shameful fact, that through his instrumentality, fully a score of negro men in that city have white wives.

A petition has been presented the Legislature from 1,000 citizens of Carter county, praying for the suppression of the whisky traffic. Also a petition from citizens of Davidson county praying for the passage of the "anti-gambling act."

America pays whisky-dealers more than she pays the laboring classes. Drink costs three times as much as we pay for clothes, fourteen times as much as we pay for public schools, and eighteen times as much as we give to the poor.

C. B. Lespenasse, a farmer of Rockland Co., N. Y., who lost a wager on the last presidential election, is paying penance by tramping from his home to Washington, carrying a live pig under one arm and a crowing rooster under the other.

Many artesian wells are being sunk in Southern towns in order to obtain a good supply of water. The well at Choctaw recently reached a depth of 1,346 feet, since which time the water has been gushing out to a height of sixty-four feet above the derrick floor.

The Louisville & Nashville Railroad has been sued for $5,000, by one Mrs. Larkin, who alleges that she was damaged to that amount, by being put off the train about seventy-five yards beyond the station at Goodlettsville, whereby she had to walk back to the depot.

Baltimore, the home of the oyster, is now receiving cargoes of bivalves from New Haven, Conn. In return she ships large quantities of oyster-shells, which are planted in the waters adjacent to New Haven, and to which the oyster-spawn attaches itself. In three years' time the oysters so grown are ready to be shipped.

A will is on record at the Newark, N. J., court-house containing this remarkable provision: "If at the second coming of Christ the dead shall inherit the earth, said property shall revert to the grantor." An attempt was made to prove insanity, and the counsel for the devisees declared that the testator had understood literally the last verse in the book of Daniel, "And thou shalt stand in thy lot at the end of the days."

FOREIGN.

Count Von Hatzfeld, German Foreign Secretary, will shortly make a journey to Italy for the benefit of his health.

The wealth of England has apparently doubled since 1845, that of France since 1856, and that of the United States since 1864.

England has taken steps to build a railroad in Eastern Soudan. El Mahdi will doubtless appoint the commission to regulate it.

The Swiss Federal Council has declined to ratify the reciprocal naturalization treaty between Switzerland and the United States.

The looms used in the manufacture of silk in New Jersey are said to be almost fac-similes of those employed for the same purpose in India and China.

There are at present in Lisbon seven native Protestant congregations—one Presbyterian, two Independent, and four Episcopal. In Oporto there are three—one Methodist and two Episcopal.

The enormous cathedral at Moscow, built to hold 10,000 persons, and at a cost of £2,000,000, is just completed. It has taken fifty years to build, and was intended to commemorate the defeat of Napoleon.

The Chinese labor market may be overcrowded, and the cost of living very low, but of some things there is not a glut. Dragon-whiskers tea is worth $20 a pound, dried birds' nest of the best quality $50 a pound, and several other things in proportion.

Three fruitless attempts were made in London recently to execute John See, the murderer of Miss Emma Keys, at Babbacame, November 15, last. The scaffold was not in order, and the executioner declared it was impossible to carry out the penalty without having the drop repaired.

A London botanist has endeavored to prove that plants have a certain form of intelligence, and are able, at least, to exert as voluntary power as certain lowly organized animals. One proof of this is the plants' avoidance of obstacles placed artificially in their way by bending aside before touching.

After considerable difficulty a Paris photographer succeeded in taking an instantaneous negative of a railawy train in moton, only to discover that he might just as well have taken his time to it and photographed a train standing still as the appearance of the negative was precisely the same.

It is announced that the Prince and Princess of Wales will make a tour of Ireland in April, and that they will hold a series of levees in Dublin Castle. This visit of courtesy and recreation by the future ruler of Great Britain, to the most disaffected section of the Empire, is sure to form the subject matter of much comment and conjecture.

John G. Abrams, of Owensboro, died in New Mexico, recently, and the following from the White Oak (N. M.) *Leader* shows how he was laid to rest. It was written by his comrades, tied to a stone and thrown into the window of a passenger car: "We, the representatives of the road, commonly and vulgarly called 'tramps,' have this day, February 6, laid away in the cold and inhospitable ground, our brother John G. Abrams. We could give him no shroud to wrap his body in, nor could we preach over his lifeless form a sermon four his soul. He died a pauper, and we buried him in a pauper's grave. Consumption, aggravated by continuous exposure, did the work. His family live in Owensboro, Ky., or near that place. He became a tramp four years ago, and has been a member of our fraternity ever since. At the grave we all shed tears, for a tramp has a heart as well as any one else."

Home Reading.

THE BLESSING OF SONG.

"What a friend we have in Jesus!"—
Sang a little child, one day;
And a weary woman listened
To the darling's happy lay.

All her life seemed dark and gloomy,
And her heart was sad with care;—
Sweetly rang out baby's treble—
"All our sins and griefs to bear."

She was pointing out the Savior
Who could carry every woe;
And the one who sadly listened
Needed that dear Helper so!

Sin and grief were heavy burdens
For a fainting soul to bear—
But the baby, singing, bade her
"Take it to the Lord in prayer."

With a simple, trusting spirit,
Weak and worn, she turned to God,
Asking Christ to take her burden,
As he was the sinner's Lord.

Jesus was the only refuge,
He could take her sin and care,
And he blessed the weary woman
When she came to him in prayer.

And the happy child still singing,
Little knew she had a part
In God's wondrous work of bringing
Peace into a troubled heart

—*Christian Observer.*

AN EFFECTUAL PRAYER.

"No," said the lawyer, "I shan't press your claim against that man; you can get some one else to take the case, or you can withdraw it, just as you please."

"Think there isn't any money in it?"

"There would probably be some money in it, but it would, as you know, come from the sale of the little house the man occupies and calls 'home;' but I don't want to meddle with the matter, anyhow."

"Got frightened out of it, eh?"

"No, I wasn't frightened out of it."

"I suppose likely the old fellow begged hard to be let off?"

"Well—yes, he did."

"And you caved, likely?"

"No, I didn't speak a word to him."

"O he did all the talking, did he?"

"Yes."

"And you never said a word?"

"Not a word."

"What in creation did you do?"

"I believe I shed a few tears."

"And the old fellow begged you hard, you say?"

"No, I didn't say so; he didn't speak a word to me."

"Well, may I respectfully inquire whom he did address in your hearing?"

"God Almighty."

"Ah! he took to praying, did he?"

"Not for my benefit in the least. You see"—the lawyer crossed his right foot over his left knee, and began stroking his lower leg up and down, as if to help state his case concisely—"you see, I found the little house easily enough, and knocked on the outer door which stood ajar, but nobody heard me, so I stepped into the little hall, and saw through the crack of another door just as cozy a sitting-room as there ever was.

"There on a bed, with her silver head 'way up high on the pillows, was an old lady who looked for all the world just as my mother did the last time I ever saw her on earth. Well, I was right on the point of knocking, when she said as dearly as could be: "Come, father, now begin; I'm all ready"—and down on his knees by her side went an old, white-haired man, still older than his wife, I should judge; and I couldn't have knocked then for the life of me. Well, he began; first he reminded God they were still his submissive children, mother and he, and no matter what he saw fit to bring upon them, they shouldn't rebel at his will! Of course 'twas going to be terrible hard for them to go out homeless in their old age, especially with poor mother so sick and helpless, but still they'd seen sadder things than ever that would be. He reminded God in the next place how different all might have been if only one of their boys had been spared them; then his voice kind of broke, and a thin, white hand stole from under the coverlet and moved softly over his snowy hair; then he went on to repeat that nothing could be so sharp again as the parting with those three sons—unless mother and he should be separated. But at last he fell to comforting himself with the fact that the Lord knew it was through no fault of his own that mother and he were threatened with the loss of their dear little home, which meant beggary and the almshouse, a place they prayed to be delivered from entering, if it could be consistent with God's will; and then he fell to quoting multitudes of promises concerning the safety of those who put their trust in the Lord. Yes, I should say he begged hard; in fact it was the most thrilling plea to which I ever listened; and at last he prayed for God's blessing on those who were about to demand justice"—the lawyer stroked his lower limb in silence for a moment or two, then continued, more slowly than ever:

"And I—believe—I'd rather go to the poor-house myself, to-night, than to stain my heart and hands with the blood of such a prosecution as that."

"Little afraid to defeat the old man's prayer, eh?" queried the client.

"Bless your soul, man, you couldn't defeat it!" roared the lawyer. "It doesn't admit of defeat! I tell you he left it all subject to the will of God; but he left no doubt as to his wishes in the matter; claimed that we were told to make known our desires unto God; but of all the pleading I ever heard, that beat all. You see I was taught that kind of thing myself in my childhood, and why I was sent to hear that prayer I'm sure I don't know; but I hand the case over."

"I wish," said the client, twisting uneasily, "you hadn't told me about the old fellow's prayer."

"Why so?"

"Well, I want the money confoundedly much the place would bring, but I was taught the Bible all straight when I was a youngster, and I'd hate to run counter to such a harangue as that you tell about. I wish you hadn't heard a word of it; and another time I wouldn't listen to petitions not intended for your ears."

The lawyer smiled.

"My dear fellow," he said, "you're wrong again; it was intended for my ears, and yours, too, and God Almighty intended it. My old mother used to sing about God's moving in a mysterious way, I remember."

"Well, my mother used to sing it, too," said the claimant, as he twisted his claim-papers in his fingers. "You can call in the morning, if you like, and tell mother and him the claim has been met."

"In a mysterious way," added the lawyer, smiling.—*Mrs. Harriet A. Cheever, in Christian Union.*

LETTERS TO UNCLE MINOR.

DEAR UNCLE MINOR: I am very proud of the nice Bible you sent me, though I do not feel that I deserved it, not having sent the number of subscribers. Will try to get some more and send as pay for the Bible, and the love we have for the ADVOCATE. I am eleven years old.—[Delila Franklin, Hartsville, Tenn.

DEAR UNCLE MINOR: As I have seen all the other little girls writing to you, I thought I would try to write you a letter. My grandpa is a subscriber for the ADVOCATE, and I love to read it very much, especially the "Home Reading." I am trying to get a club for that good paper; will send them as soon as I get them. I am a girl, ten years of age.—[Martha S. Crenshaw, Hartsville, Tenn.

DEAR UNCLE MINOR: As I have seen so many of the girls and boys writing to you, I thought I would write, too. I am twelve years old. Grandpa takes the ADVOCATE, and I always look for Uncle Minor's pieces, for they are so beautiful. I go to Sunday-school; but, on account of the bad weather and chills, I have not been for some time. Well, as this is my first letter, I will close. —[Pinkey L. Johnson.

DEAR UNCLE MINOR: As I see other girls and boys writing to you, I thought I would write, too. We have a church here; have Sunday-school every Lord's day; preaching once a month, by Bro. J. M. Kidwill. My papa takes the ADVOCATE. I am a little boy, thirteen years old; have two brothers and three sisters. I will close, hoping my letter will not be thrown into the waste-basket.—[William Jones, Watertown, Tenn.

DEAR UNCLE MINOR: I am a little boy, just in my fourth year, and I would like your picture really well. Mean to try to get my grandma to subscribe for the ADVOCATE. I can spell, and want to learn to read soon; I can print my letters. I have a little pet puppy, named Grover Cleveland. I had to get mamma to write this letter.—[Allen Hughey, Cyruston, Lincoln county, Tenn.

DEAR UNCLE MINOR: Seeing so many nice letters in the ADVOCATE from the children to Uncle Minor, I thought I would write. This is my first. I am a little girl, twelve years old. My mother died when I was a baby, and I am living with my sister. We take the ADVOCATE, and I love to read it. I am going to try to get up a club; I think everybody ought to read the ADVOCATE; would like to have a nice Testament.—[Alice Morton, Bell's Depot, Tenn.

DEAR UNCLE MINOR: We are a little girl and boy; our names are Cora and Luther Lee Hamilton; we are seven and ten years old, respectively. We have seen so many nice little letters from you and the little folks, we thought we would write. Papa takes the ADVOCATE, and it is a welcome visitor to our home. We go to Sunday-school and Lord's day meeting with papa and mamma every Lord's day. They are both members of the Christian Church. We will close for this time, hoping to hear from you soon.—[Cora and Luther Lee Hamilton, Evening Shade, Ark.

DEAR UNCLE MINOR: I am a little girl, twelve years of age. My papa and mamma are both members of the Christian Church. They take the ADVOCATE, and I like to read it. My papa gave me a nice Bible, of which I am proud; I read it a great deal; there are many things I can't understand; I wish I could understand as those smart men that write for your paper. We haven't any Sunday-school; I wish we did; I would like so much to attend. I will not write any more; will wait and see if the waste-basket receives my letter.—[Carrie F. C., Bellbuckle, Tenn.

DEAR UNCLE MINOR: I have been thinking of writing to you for a long time. Papa and mother and all of us know you, but I guess you have forgotten me. Do you remember the little girl that called you Bro. "Catnip?" Well, that was my little sister, Genevieve. She was three years old then, and I was five and a half. Now I am nine years old; but we have not forgotten the taffy you brought us. My papa is a preacher, and takes the ADVOCATE; I read all your letters, and love them very much. I go to Sunday-school every Sunday. I will close now, as my letter is getting too long.—[Emma Cooke, Fulton, Ky.

DEAR UNCLE MINOR: I am a little stranger to you, but I want to get acquainted through the ADVOCATE, which comes every week. I live in sight of Berea, one of the Christian churches in Logan county, Ky., of which my mother and father are both members. Bro. Mobley preaches every third Lord's day, and everybody likes him; consequently he always has a good congregation. I do not know exactly how many members there are, but it is a large church. I have five sisters, but no brothers. Now, Uncle Minor, I am nine years old, and will be very proud to see my letter in print; if I do not, I will take it for granted that it was not worth publishing, and was thrown into the waste-basket.—[Lena B. Follin.

DEAR UNCLE MINOR: I am a little boy, eleven years old. My mamma takes the ADVOCATE, and you say so many nice things to the children, that I want you to know me, too, and write some for me. I go to Sunday-school, and Miss Mattie Lewis is my teacher; she is my every-day school teacher, too, and so good and kind. I try to be a good boy, and at night I ask God to watch over me while I sleep; and in the morning, to keep me from evil during the day. Mamma says a boy who will do this will make a good and useful man. I know one of the editors of the ADVOCATE—Bro. Harding. My little brother says he loves him because he loves little children, and I know you do, too. I hope you will write something nice again, soon. I am going to see if I can get one of the nice little presents you offer the children.—[Homer H. Wade, Sherman, Texas.

Those Who Doubt

Are cordially invited to read the following authentic and unsolicited Letters. We have many thousands. They come every day. All Ladies, well or ill, should wear these Corsets. They impart no "shock" whatever, but a really delightful sensation.

NEWARK, N. Y., June 1.
Dr. Scott's Electric Corsets have entirely cured me of muscular rheumatism. It has also cured a severe case of headache and female troubles of eighteen years' standing. Mrs. L. C. SPENCER.

BROOKLIN, ME., June 28.
Dr. Scott—The Corsets I ordered six months ago have worn splendidly, and have given satisfaction every way. They are the best Corsets I ever wore, aside from their electric qualities, which are truly marvellous. I suffered greatly from rheumatism in my back and limbs, but your Electric Corsets have entirely cured me. They are better than represented. Mrs. J. B. BABSON.

CHAMBERSBURG, PA., October 9.
I found Dr. Scott's Electric Corsets possessed miraculous power in stimulating and invigorating my enfeebled body, and the Hair Brush had a magic effect on my scalp. Mrs. T. E. SNYDER, Fancy Goods Dealer.

SAND BEACH, MICH., September 3.
I cheerfully tender you my heartfelt gratitude for what your Electric Corsets have done for me. I have suffered for over three years with weak back, growing worse all the time. At times I was almost helpless—could not work or walk. I received benefit the second day of wearing it, and have improved ever since. I am now able to work and walk all day without any trouble. My friends are simply astonished. Mrs. A. CURREY.

HOLLIS CENTER, ME., August 29.
I suffered severely from back trouble for years, and found no relief till I wore Dr. Scott's Electric Corsets. They cured me, and I would not be without them. Mrs. H. D. BENSON.

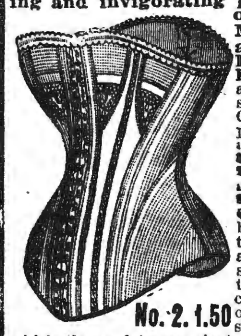
PEORIA, ILLS.
I suffered from kidney, liver and nervous troubles for twelve years. Dr. Scott's Electric Belt entirely cured me, after all other remedies had failed. His Electric Hair Brush has cured my neuralgia. C. W. HORNISH.

NILES, MICH., January 5, 1885.
Dr. Scott's Electric Corsets have cured me of acute dyspepsia, from which I have suffered for eight years. His Electric Hair Brush cures my headache every time.

BALTIMORE, MD.,
Intense nervous debility has been my trouble for years. Physicians and their medicines did not help me. I finally derived great relief from Dr. Scott's Electric Belt. L. H. MILLER.

Dr. Scott's Genuine ELECTRIC CORSETS.

have established a deserved reputation beyond that of all other Corsets for comfort, elegance, durability, and excellence of material. **In addition to all these advantages, they possess more Electro-Magnetism and thorough healing and invigorating power than any other Electric or Magnetic appliances on the market, however high priced.** The adjoining cut represents our No. 2, or $1.50 Corset. Our other prices are $1.00, $2.00 and $3.00; nursing, $1.50, abdominal, $3.00 25 cents extra for sizes above 30. The $2.00, $3.00 and abdominal Corsets are made of beautiful English sateen. All our Corsets are corded, double stitched, and have tipped steels and lock clasps, combined with our patent solid back spinal steels, through which the eyelets are riveted. For weak backs, spinal, kidney and liver troubles, rheumatism, and other weaknesses peculiar to women, our Corsets have no equal. A beautiful silvered compass with which to test their electro-magnetic power accompanies each Corset. **OUR ELECTRIC INSOLES, price 50 cents per pair,** should be worn together with our Corsets; astonishing results follow. Most of the above remarks apply equally to our Electric Belts for ladies and gentlemen. Price $3.00. (In ordering by mail, add 20 cents for postage.) State size of waist and mention this paper. Make all remittances payable to **GEO. A. SCOTT, 842 Broadway, N. Y.** Dr. Scott's Electric Hair Brushes, $1.00, 1.50, 2.00, 2.50, 3.00.



POSTPAID

MEMPHIS, TENN., November 28.
Dr. Scott's Electric Corsets have given much relief. I suffered four years with breast trouble without finding any benefit from other remedies. They are invaluable. Mrs. JAS. CAMPBELL.

HENDERSON, TEX., August 17.
I tell my friends gold would not induce me to part with my Electric Corset and Hair Brush, unless I could obtain others. Mrs. S. P. FLANAGAN.
Wife of Webster Flanagan, Real Estate Operator.

ON TRIAL.

BELOIT, WIS., November 7.
Dr. Scott—Your Electric Corset has done wonders for me. It has so improved my health that I am now able to attend personally to all my household duties. I am greatly encouraged. M. E. PENNBOCK.

MERIDIAN, MISS., June 24.
Dr. Scott—Your Electric Corsets have given splendid satisfaction. One lady who suffered continually from indigestion, has been greatly benefited by wearing them, and has thrown all medicines aside. Mrs. J. H. DRINKWATER.

EAST PEPPERELL, MASS., June 26.
Here is my experience in wearing Dr. Scott's Electric Corset: I suffered untold pain in my back and sides, so much so that I dreaded lying down at night. I found no relief till wearing your Electric Corset. Since wearing them I have been almost entirely free from those pains. With much gratitude, ELIZA M. HOBART.

PRINCETON, MINN., June 25.
Your Corsets have accomplished wonders in my case, I was, previously, thoroughly incapacitated and could not help myself. I have worn your Corsets now for two weeks, and I am able to be up and around, helping to do housework, etc. My friends are astonished. With many thanks, etc., JULIA J. MCFARLAND.

My sister suffered constantly with back and spinal trouble, so badly at times that she had to be lifted about. She put on one of your Electric Corsets on Monday, on the following Wednesday, much to our surprise, she was able to get around the house and superintend the cooking and domestic labor: She is now feeling well and is full of gratitude. Mrs. S. J. HARPER, WESTON, O.

AGENTS! (Either Sex) Wanted for Dr. Scott's beautiful Electric Corsets, Belts, Electric Hair, Flesh, and Tooth Brushes, and Insoles. No risk. Quick Sales. Satisfaction Guaranteed. For terms, address GEO. A. SCOTT, 842 BROADWAY, NEW YORK.

THE GREAT BLOOD PURIFIER!

Dr. Samuel Hodges' Alterative Compound Sarsaparilla with Iodide Potash. This compound is purely vegetable, each article of ingredient is perfectly harmless in itself, having been selected from roots and herbs possessing great medicinal properties, when combined forms a most powerful, efficient, and pleasant medicine for the removal and permanent cure of ALL diseases, arising from an impure state of system, viz.:

Chills, Rheumatism, Scrofula or King's Evil, Scald-head or Tetter, Chronic Sore Eyes, Old or Chronic Sores of all kinds, Boils, Pimples; Syphilitic Rheumatism, Primary and Secondary Syphilis, Nervous Debility, Liver Complaints, Inflamation of the Kidneys and Bladder,

renovates and invigorates the system; acts gently on the bowels. As an apetizer and for general debility, it is a most excellent remedy.

CAMPBELL BROS., Druggists, Sole Manufacturers.
For Sale by all druggist. Price $1.00 per bottle, or 6 for $5.00, Liberal discount to the trade.

Also Sole Proprietors and Manufacturers of

ETHIOPIAN PILE OINTMENT,

A never failing remedy for Blind Bleeding, Itching Internal or Protruding Piles. Gives almost instantaneous relief, and will effect a permanent cure. Price $1.00 per bottle, or 6 for $5.00.

Testimonial.

CAMPBELL BROS:—It affords me peculiar pleasure to testify to the great efficacy of your Ethiopian Pile Ointment. I was an intense sufferer from protruding Piles and a few applications of this wonderful remedy, speedily effected a permanent cure
Truly, J. M. HAWKINS, 70 S. High St.

Testimonial No. 2.

This is to certify that I was affected with Piles for twenty years. I tried every remedy offered me. Finally used the Ethiopian Pile Ointment and found it the very best preparation I ever used. It gave me almost instant relief and has effected a permanent cure.
ED. A. IRELAND.
Formerly of Gallatin, now of Breen Phillips & Co., Nashville, Tenn.

CAMPBELL BROS., Druggists,
NASHVILLE, - - TENNESSEE.

A Fatal Mistake

would be not to take Dr. R. V. Pierce's "Golden Medical Discovery" if you are bilious, suffering from impure blood, or fearing consumption (scrofulous disease of the lungs). Sold by druggists.

The Mason & Hamlin Upright Pianos are pronounced to be like the organs of the same company, the best of their kind. The refinement and purity of tone attained in them are especially commended.—*Boston Journal.*

DR. KLINE'S Great Nerve Restorer is the marvel of the age for all Nerve Diseases. All fits stopped free. Send to 931 Arch Street, Philadelphia, Pa.

Dr. R. V. Pierce's "Pleasant Purgative Pellets" are sugar coated and inclosed in glass bottles, their virtues being thereby preserved unimpared for any length of time, in any climate, so that they are always fresh and reliable. No cheap wooden or pasteboard boxes. By druggists.

SANITARIUM, Riverside, Cal. The dry climate cures. Nose, Throat, Lungs, full idea, 36p, route, cost free.

Functional derangement of the female system is quickly cured by the use of Dr. R. V. Pierce's "Favorite Prescription." It removes pain and restores health and strength. By all druggists.

HARTER'S IRON TONIC

THE ONLY TRUE

Will purify the **BLOOD**, regulate the **LIVER** and **KIDNEYS**, and RESTORE THE HEALTH and VIGOR of YOUTH. Dyspepsia, Want of Appetite, Indigestion, Lack of Strength, and Tired Feeling absolutely cured. Bones, muscles and nerves receive new force. Enlivens the mind and supplies Brain Power. Suffering from complaints peculiar to their sex will find in DR. HARTER'S IRON TONIC a safe and speedy cure. Gives a clear, healthy complexion. Frequent attempts at counterfeiting only add to the popularity of the original. Do not experiment—get the ORIGINAL AND BEST.

LADIES (Send your address to The Dr. Harter Med. Co. St. Louis, Mo., for our "DREAM BOOK." Full of strange and useful information, free.)

GATE CITY *"Pure Water, Health, Life."* "ONLY PERFECT FILTER."—*Prof. J. Gray.* "BEST FILTER IN THE WORLD."—*J. M. Johnson, M. D.* AVOID CHOLERA, MALARIA, TYPHOID FEVER, DIPHTHERIA, by its use.

Stone Filter, Simplest, Cheapest, and BEST. "NO OTHER FILTER CAN BE COMPARED TO IT."—*Medical Journal.* McBRIDE & CO., Atlanta, Georgia. Send for Catalogue.

THE WORLD'S WONDERS As seen by all the great Tropical and Polar Explorers, with **Official History** of the **Greely Expedition.** Grandest New Book published; outsells ALL others. Agents wanted, on **Salary or Commission.** Write for **Special Terms** and Pict. Circulars. HISTORICAL PUB. CO., Philadelphia, Pa.

OPIUM and WHISKY HABITS cured at home without pain. Book of particulars sent Free. B. M. WOOLLEY, M. D., Atlanta, Ga.

OPIUM MORPHINE HABIT EASILY CURED. BOOK FREE. DR. J. C. HOFFMAN, Jefferson, Wis.

ROSES SAMPLE with Catalogue, 25 c., 4 for 50c. Order now. WM. B. REED, Chambersburg, Pa.

KEEP COOL!

SUMMER GOODS!

Refrigerators, Ice Chests, Water Coolers Filters.
Fruit Jars, Fruit Cans, Stoneware, Woodenware, and all kinds of Kitchen Goods.
Cooking Stoves to suit the requirements of every Family.
PRICES TO SUIT THE TIMES.

PHILLIPS-BUTTORFF MANUFACTURING CO.,
24 & 26 College Street, - - - Nashville, Tenn.

FREEMAN & KEESEE,

INTERIOR DECORATORS,

No. 38 North College Street, Nashville, Tennessee.

Wall Paper and decorations, Window Shades, Cornice, Curtain Poles, Gold and Walnut Pier and Mantel Mirrors, Engravings, Chromos, and Oil Paintings. Frames of all kinds in stock, and made to order. Re-gilding old Frames a specialty. Manufacturers of fine Frames and Wood Mantels. CORRESPONDENCE SOLICITED.

PIGUE, MANIER & CO.,

WHOLESALE DEALERS IN

BOOTS AND SHOES,

NO. 40 SOUTH MARKET STREET, NASHVILLE, TENN.

We are receiving a very large stock of Spring and Summer goods that we have had manufactured expressly for us, which we think, without long experience and faculties, we can offer inducements equal to any market, to prompt and cash dealers. All goods warranted to be as represented.

FOR

Choirs, Conventions, Singing Classes and the Higher Schools,

No better Books have appeared for years than the following:

Choral Worship. L. O. EMERSON. A grand, full size Church Music Book of 220 pages. 100 pages Elements, with a capital collection of Sacred and Secular music. 75 pages of the best Hymn Tunes. 110 pages of Anthems, and 30 pages of miscellaneous Concert Musuc. $1. Per dezen, $9.

The Model Singer. W. O. PERKINS and D B. TOWNER. A book for SINGING CLASSES. 192 pages. 124 Graded Exercises, 57 Glees and Part Songs, 29 Hymn Tunes, 18 Anthems and 4 Chants. Abundant and useful material for the Singing-School Teacher. 60 cts. Per doz.. $6.

Song Greeting. L. O. EMERSON. A new and extra fine song book for the "higher schools," meaning by that, Colleges, Technological and other special schools, Academies, Institutes, Seminaries, High and Normal Schools. 160 large octavo pages. 82 harmonized songs of the highest order, both in words and music, classical in beauty and interesting to every one. Also exercises and solfeggios for voice culture. 60 cts. Per dozen $6.

Any book mailed for the retail price.

OLIVER DITSON & CO., Boston,

C. H. DITSON & CO., J. E. DITSON & CO.,
867 Broadway, New York. 1228 Chestnut St., Phil.

The Ministers' and Teachers' Bible.

"This magnificent Parlor Bible is imported from London and is indorsed as **The Best** by the leading Bishops of England. In addition to the Old and New Testaments it contains a full **concordance of Bible Words**; 46,000 References with Context! An Encyclopædia. A Dictionary of Proper Names, with Pronunciation, 12 full page colored Maps. Poetry, Music, Ethnology, Plants, Animals, and Jewish sects of the Bible, etc. 'superior to all others."—*N. Y. Times*. "A complete Biblical Encyclopædia."—*London Times*. This Bible is bound in French morocco, gilt edge, with silk book-mark, and has copious references. Rev. Eli Milton, Norwalk, O., writes: "The Bibles received to-day I am more than pleased." **A Special Offer!** To rapidly introduce this Bible in America we will, for a *limited time only*, send one copy, *post-paid*, to any address on receipt of **only $2.00!** Two copies and one copy of Revised New Testament **for $4.00!** Other Bibles, with less matter, sell for $15. **Order at once. AGENTS WANTED!** Circulars FREE.

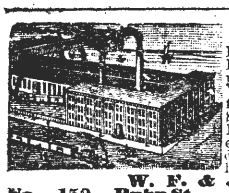
$2.00

A. S. MAYO & CO., 160 La Salle St. Chicago, Ill.

Pianos & Organs

Of all makes direct to customers from headquarters, at wholesale prices. All goods guaranteed. No money asked till Instruments are received and fully tested. Write us before purchasing. An investment of 2 cents may save you from $50.00 to $100.00. Address

JESSE FRENCH, Nashville, Tenn.,
Wholesale Distributing Dep't for the South.



BARNES'

Patent Foot and Steam Power Machinery. Complete outfits for Actual Workshop Business. Lathes for Wood or Metal, Circular Saws, Scroll Saws, Formers, Mortisers, Tenoners, etc., etc. Machines on trial if desired. Descriptive Catalogue and Price List Free.

W. F. & JOHN BARNES,
No. 159 Ruby St. Rockford, Ill.

Established 1857.

The GREAT CHURCH LIGHT

FRINK'S Patent Reflectors for Gas or Oil, give the most **powerful, softest cheapest & Best** light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A Liberal discount to churches and the trade. *Don't be deceived by inferior imitations.*

I. P. FRINK, 551 Pearl St., N. Y.

BLOOMINGTON NURSERY CO., BLOOMINGTON, ILL. Established 1852, by F. K. PHŒNIX. Incorporated 1868. We offer for the *Spring Trade* a very large & fine stock of every description of Fruit & Ornamental **TREES.** Catalogue for SPRING of 1885 now ready and mailed on application. **600 ACRES. 13 GREENHOUSES.**

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease to any sufferer. Give express and P. O. address.

DR. T. A. SLOCUM, 181 Pearl St., New York.

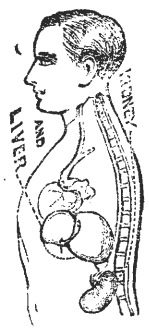
Baltimore Church Bells

Since 1844 celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY, J. REGESTER & SONS, Baltimore, Md

McSHANE BELL FOUNDRY

Manufacture those celebrated BELLS and CHIMES for CHURCHES, TOWER CLOCKS, &c. Prices and catalogues sent free. Address,

H. McSHANE, Baltimore, Md.



DR. J. H. M'LEAN'S

Homœopathic

Liver & Kidney Balm,

The Most Wonderful

LIVER AND KIDNEY CURE

In the World.

Will relieve and cure all diseases of the Liver, Kidneys and Urinary Organs, such as *Inflammation, Feverish Irritation of the Bladder, Weakness & Pains in the Back, Catarrh of the Bladder, Stone in the Bladder, Female Troubles, Bright's Disease, Melancholia, Impotency, Debility, Jaundice*, or any derangement of the

KIDNEYS, LIVER OR BLADDER.

THERE IS NO MISTAKE ABOUT IT!

Dr. J. H. M'Lean's HOMŒOPATHIC LIVER AND KIDNEY BALM will cure you.

We have thousands of certificates, but add only two:

H. C. Harris, Lloyds, W. Va., says: "Dr. J. H. M'Lean's Homœopathic Liver and Kidney Balm cured me of Nervous Prostration of five years' standing."

Mrs. C. B. Wilson, Toronto, Canada, writes: "Dr. J. H. M'Lean's Strengthening Cordial and Blood Purifier, and Dr. J. H. M'Lean's Homœopathic Liver and Kidney Balm have completely cured me of derangement of the natural functions.

Price $1 per Bottle; Six Bottles for $5.

DR. J. H. M'LEAN,

Cor. Broadway and Biddle, St., St. Louis, Mo.

DR. J. H. M'LEAN'S

Homœopathic Liver and Kidney Pillets.

They are little white pillets, size of a pin head, but they perform wonders in cleansing the Bowels. When the stomach, bowels, liver and kidneys are in an unhealthy condition, there is generated Bacteria (Animalculæ), which if not destroyed, produce various forms of organic disease. Dr. J. H. M'Lean's Liver and Kidney Pillets will destroy and remove these terrible parasites and cure all troubles of the liver kidneys and urinary organs by effectually removing the cause of all derangement of their natural functions, and taken with Dr. J. H. M'Lean's Liver and Kidney Balm, has cured thousands of cases of

Bright's Disease, Catarrh of the Bladder, Brick Dust Deposit, Irritation of the Bowels, Costiveness, Colic, Gravel, Renal Stones, Thick, Turbid, Frothy Urine, Pains in the Region of the Liver and Kidneys, Piles, also loss of nervous power. One of these little pillets taken every night before going to bed will produce an easy evacuation of the bowels and bring the natural functions into a healthy and regular condition.

Dr. J. H. M'Lean's Liver and Kidney Pillets cost 25 cents each vial, and can be sent by mail, One dozen for $2.00.

DR. J. H. M'LEAN,

Cor. Broadway and Biddle St., St. Louis, Mo.

Send For My Free Catalogue of

DR. J. H. M'LEAN'S OWN SELECTED

Field, Farm, Garden & Flower Seeds.

MASON & HAMLIN

Exhibited at ALL the important WORLD'S INDUSTRIAL COMPETITIVE EXHIBITIONS FOR SEVENTEEN YEARS, Mason & Hamlin Organs have, after most rigid examinations and comparisons, been ALWAYS FOUND BEST, and AWARDED HIGHEST HONORS; *not even in one such important comparison has any other American Organ been found equal to them.* ONE

ORGANS

HUNDRED STYLES, adapted to all uses, from the smallest size, yet having the characteristic Mason & Hamlin excellence, at $22, to the best instrument which it is possible to construct from reeds, at $900 or more. Illustrated catalogues, 46 pp. 4to, and price lists, free.

The Mason & Hamlin Company manufacture UPRIGHT PIANO-FORTES, adding to all the improvements which have been found valuable in such

PIANOS

instruments, one of peculiar practical value, tending to greatest purity and refinement in quality of tone and durability, especially diminished liability to get out of tune. Pronounced the greatest improvement made in upright pianos for half a century. The MASON & HAMLIN CO., pledge themselves that every piano of their make shall illustrate that VERY HIGHEST EXCELLENCE which has always characterized their organs. Send for circular with illustrations, full description and explanation.

MASON & HAMLIN ORGAN AND PIANO CO.,

BOSTON, 154 Tremont St. CHICAGO, 149 Wabash Ave.
NEW YORK, 46 East 14th St. (Union Square.)

CATARRH

Send 50 cts. and symptoms for Trial Treatment, to last 20 days, by mail post-paid. Which will convince the most incredulous that Dr. Brockington positively and permanently cures at small expense, by a pleasant treatment, the worst cases of Catarrh, though the bones of the nose have become affected, causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough, Bronchitis and Incipient Consumption. No Snuffs, washes, douches, inhalers or atomizers used. Over 7000 cases cured. The best internal treatment ever discovered for this dangerous disease. Address DR. C. N. BROCKINGTON,

[Mention this paper.] 309 FOURTH AVENUE, LOUISVILLE, KY.

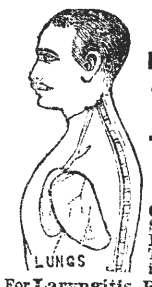
PILES "Anakesis" gives *instant relief*, and is an *infallible cure* for Piles. Price $1, at druggists, or sent prepaid by mail; sample *free*. Ad. "ANAKESIS" Makers, Box 2416 N. Y.

TRADE-MARKS, PRINTS, LABELS, PATENTS, COPY-RIGHTS, DESIGNS, RE-ISSUES,

Send description of your Invention. L. BINGHAM, Patent Lawyer and Solicitor, Washington D. C.

CANCERS TUMORS AND ULCERS.

Cured without the knife or loss of blood. Vastly superior to all other methods. Hundreds of cases cured! Descriptive pamphlet sent free. Address Dr. E. H. GREENE, 17½ Peachtree St., Atlanta, Ga.



DR. J. H. M'LEAN'S

TAR WINE BALM,

A sure cure for all

THROAT AND LUNG DISEASES.

Colds, Coughs, Hoarseness, Sore Throat, Loss of Voice, Influenza, and all such Throat Troubles yield instantly to its magical and soothing influence.

For **Laryngitis, Bronchitis, Quinsy, Asthma** and **Consumption,** Dr. J. H. M'Lean's TAR WINE BALM is the only remedy that will give sure relief. It has cured Lung Diseases where all other remedies have failed. Why will you suffer from Throat and Lung Troubles when such a pleasant remedy is offered you? For Croup it is a positive specific. For Singers and Speakers the TAR WINE BALM is an absolute necessity. Nothing has ever been discovered which will give such immediate relief, and it will positively cure Throat Troubles. DON'T DELAY.

Cure That Bad Cold! Stop That Cough!

Those whose Lungs and Throats are sore, hard and dry, will realize the soothing effect of a single dose of **Dr. J. H. M'Lean's Tar Wine Balm,** and to give all doubting skeptics a chance to be assured of its wonderful soothing and miraculous virtues, I have put up Trial Bottles, costing only 25 cents per bottle. Every dealer in the United States should have them. If they have not, please ask them to send for a dozen as a test. Every one trying that 25-cent size will be convinced of the miraculous benefits they will receive from taking

Dr. J. H. M'Lean's Tar Wine Balm.

Cold in your Head, tickling in the nose, forehead and throat; you have **Catarrh**; get a box of DR. J. H. M'LEAN'S CATARRH SNUFF and use it once a day, besides taking DR. J. H. M'LEAN'S TAR WINE BALM to heal your Throat and Lungs.

Price of Trial Bottles 25 Cents Each.

I can send them only by Express. If you will send me $2.00 or that amount in postage-stamps, I will send you one dozen, freight paid.

Large Bottles, which contain six times as much as the 25-cent size Bottles - - - - - $1 00
Or six Bottles for - - - - - - - 5 00

After using DR. J. H. M'LEAN'S TAR WINE BALM, let me hear from you. Prepared by

DR. J. H. M'LEAN,

Cor. Broadway and Biddle St., St. Louis, Mo.,
Proprietor of DR. J. H. M'LEAN'S

WONDERFUL STRENGTHENING CORDIAL AND BLOOD PURIFIER,

which has rescued thousands upon thousands from the grave, giving them nerve, vital life, strength and pure blood.

"I would not take $100 for the benefit one bottle has given me. I. COREY,
St. Louis, Mo.

T. W. Yowell, Dudley, Ill., writes: "Dr. J. H. M'Lean's TAR WINE BALM is the only medicine which gives me relief. I have had Bronchitis for many years."

T. J. Phillips, Reed, Miss., writes: "Dr. J. H. M'Lean's Tar Wine Balm gives the greatest satisfaction here. It has no equal for coughs, colds, etc., and in croup it is certainly a wonderful remedy."

Thousands of letters come to me, all proclaiming the miraculous merits of Dr. J. H. M'Lean's Tar Wine Balm.

BETHANY COLLEGE,

West Virginia,

Begins its forty-fifth session **January, 1885.** It has 595 Alumni; four College Degree Courses the Classical, the Scientific, the Ministerial and the Ladies' Course; also, professional courses in Engineering, practical Physics and Chemistry, with ample training in the use of instruments and apparatus, both in field work and the laboratory. Also a thorough Academical course, complete in itself and arranged as a preparatory to the college courses

Expenses reduced to the most reasonable terms, and every facility afforded the student to economize both as to time and costs.

All classes open to both sexes on equal terms.

Send for catalogue to—

W. K. PENDLETON, Pres't

Parquhar's Improved Cotton Planter

Very Simple and Perfect in its Operation; Drops Unrolled Seed or Fertilizer with remarkable regularity in any desired amount. It is the Cheapest, most Reliable and Best COTTON PLANTER in existence. SEND FOR CATALOGUE.

Also, Steam Engines, Threshing Machines, Saw-Mills, &c.

Address, A. B. FARQUHAR, York, Pa.

"THE PIANO TEACHER'S IDEAL."

The New Musical

CURRICULUM

By DR. GEO. F. ROOT.

"A Perfect Instruction Book."

This work is the culmination of long years of labor and observation devoted to its ultimate perfection by one of America's greatest musicians, and in its present form it is beyond all doubt the

BEST WORK OF ITS KIND

ever issued for the purpose intended. Teachers and Students of Music are especially recommended to examine the Curriculum, as it cannot fail to be of invaluable service to them. Price $3 by mail post-paid. Specimen Pages free.

Published by

JOHN CHURCH & CO.,
CINCINNATI, OHIO.

For Sale by all Book and Music Dealers.

PENSIONS for any disability; also to Heirs. Send stamps for *New Laws*. COL. L. BINGHAM, Attorney, Washington, D. C.

R. W. Jennings

BUSINESS SCHOOL.

NASHVILLE, TENN., December 13, 1884.

Mr. R. W. Jennings:

We, the undersigned merchants and business men of Nashville, desire to express our approval of the methods you have adopted in conducting your Business School.

Your long experience as a practical book-keeper and office man, your truly practical methon of teaching, and the fact that the examples are taked from books in your possession, which you have yourself heretofore kept, gives you advantages not possessed by other colleges, and we cheerfully an heartily commend your school to all who can spare the money and time to attend it. We speak from and observation and experience of many years as business men when we say that no commercial school taught by men who have not themselves had experience as practical book-keepers can compare with one where the examples are taken from transactions that have actually occurred.

We wish you abundant success in your laudable undertaking.

Fite, Porter & Co., Wholesale Dry Goods.
Cowan & Co., Wholesale Notions.
Anderson, Green & Co., Wholesale Dry Goods.
Eatherly Hardware Company, Wholesale Hardware.
Adams, Throne & Co., Wholesale Boots and Shoes.
Dismukes, Frierson & Co., Wholesale Hats.
B. H. Cooke & Co., Wholesale Clothing.
The Bransford Hardware Company, Wholesale Hardware.
Richardson, Mason & Co., Wholesale Boots and Shoes.
Kinkade, Williams & Co., Wholesale Hats.
Handly, Reeves & Co., Wholesale Dry Goods.
Brown & Farrell, Wholesale Hardware.
Halls, Ordway & Mitchell, Wholesale Boots and Shoes.
O'Bryan Bros., Wholesale Dry Goods.
Berry, Demoville & Co., Wholesale Drugs.
Murray, Dibrell & Co., Wholesale Boots and Shoes.
Gray, Fall & Co., Wholesale Hardware.
Tyler, Stratton & Co., Wholesale Grocers.
Orr Brothers, Wholesale Grocers.
Hillman, Buford & Justl, Wholesale Iron.
Carter, Dunbar & Co., Wholesale Boots and Shoes.
Pigue, Manier & Co., Wholesale Boots and Shoes.
Ewing & Gaines, Wholesale Hardware.
Morris, Webb & Cheek, Wholesale Grocers.
Phillips, Jackson & Co., Wholesale Grocers.
Herman Bros & Co., Wholesale Dry Goods.
Dudley Bros. & Lipscomb, Wholesale Hardware.

We, the undersigned, cordially endorse the foregoing recommendation of Jennings' Business School, and will add that the instruction he gives his students in the art of counting money rapidly, the writing of checks, notes, notices of protest, endorsements, etc., will be of great value to them.

W. M. McCarth, Cashier Fourth National Bank, Nashville.
F. Porterfield, Cashier Commercial National Bank, Nashville.
A. W. Harris, Cashier American National Bank, Nashville.
J. P. Williams, Cashier First National Bank, Nashville.
J. Hill Eakin, Sec'y Safe Deposit, Trust & Banking Co., Nashville.
Julius Sax, President Nashville Savings Co., Nashville.
Thos. S. Marr, President Nashville Savings Co., Nashville.

NASHVILLE, TENN., December 26, 1884.

Mr. R. W. Jennings:

The position of book keeper for Evans, Fite, Porter & Co., which I held for ten years, was given me on account of training which I received at your hands while acting as your assistant in their counting-room. I have since taught your system to others, among whom is Mr. Jno. Campbell, who now fills my place in the office of Fite, Porter & Co. I can say without hesitation that you impart your knowledge of book-keeper and general business usage more rapidly and perfect than any person I ever saw, and I recommend your school as highly as words can express. Wishing you success, I am

Yours, etc. JAMES L. COOPER.

SPRING, 1885.

CARPETS! CARPETS!

We have the largest and most complete stock of **Carpets of all grades, Mattings, Oil Cloths, Linoleums, Rugs, etc.,** that we have ever shown to the trade. These goods are brought from the factory, and our prices are the lowest. All orders promptly filled.

Manlove & Co.,

26–28 Summer St., - - Nashville, Tenn.

GRATEFUL PRAISE!

A New S. S. Book by J. H. Fillmore.

Pure in sentiment, rich in music. Sample copy in boards, 25 cents; per dozen, by express, $3 60; per dozen, by mail, $4. *Specimen pages free.*

FILLMORE BROS, 185 Race St., Cincinnati, O.

Rates of Advertising in Gospel Advocate,

One inch, one insertion,	$ 60
One inch, one month	2 00
One inch, three months	5 00
One inch, six months	7 50
One inch, twelve months	12 50

A discount of 10 per cent. on these rates for order of $25.00; 20 per cent. for order of $50.00; 30 per cent. for order of $100 00.

Note these Rules Carefully.

(1) Write only on one side of your paper.

(2) Write your name, post-office, county, and State, plainly.

(3) When changing your paper, give the office from which you change, and the one you wish it changed to.

(4) When ordering a book, give the name, edition, style of binding, and price, as near as possible, and state plainly HOW and WHERE you wish it sent.

(5) Gospel Advocate is $2.00 per year; $1.00 per six months; Clubs of $10, one copy free.

(6) Write very plainly, and make the clerks and printers happy.

Church News.

We wish to say to the readers of the GOSPEL ADVOCATE that the church of Christ worshiping at Peytonsburg, Cumberland county, Ky., have undertaken to build them a church house, so they can meet and worship God. They have begun the house, but their means are exhausted. They need help. They are of limited means and surrounded with sectarians, but there is a hope of much good in that vicinity. Brethren, you who have houses built and paid for, will please help them, or any other person that loves the Master's cause, for they need help. Remember, brethren, that the Lord loves a cheerful giver. You can send money to J. W. Williams, or Robert Kirby, Burksville, Ky., or J. T. Odle, Kettle, Cumberland county, Ky.

Elder P. J. Vandiver will commence a meeting at the Baptist church, five miles north of Waterloo, the fifth Lord's day in this month. I have written to Bro. T. B. Larimore to meet him, and let us have a pentecost. This meeting is at the request of some of the Baptists, while others are opposed. I tell them that my brethren are determined that all shall hear the gospel whether they believe and obey or not. I was to have met Bro. P. J. Vandiver at Old Town last Saturday, but the death of Bro. Jackson Webb near me prevented, it being his request that I should stay with him till he was put away. I must say, all love the ADVOCATE, but some are too narrow and contracted to subscribe. May it live long is my prayer.—[John N. Vandiver.

At our evening service in Shelbyville the fourth Lord's day, Bro. Frank E. Lacy, of the Primitive Baptist Church, took his stand with us upon "the Bible, and the Bible alone" plea. Bro. Lacy has been preaching regularly for upwards of twenty years, if I mistake not. The night he came forward he made a brief statement, in which he gave some of the reasons that had impelled him to this step. He stated in substance, that he had been viewing with much pain and sadness the divisions among God's people, and after much mature deliberation, had come to the solemn conviction that the only sure and true basis of union was upon the word of the living God, and that he was now ready and willing to take his stand with us upon the Bible, and the Bible alone. He also stated that this step was not taken to escape persecution, but simply to honor the Lord. Bro. Lacy is a man of broad culture and enlightened views; a man of unquestioned integrity, and a man whose moral status as a man, a neighbor, and a citizen, is far above suspicion. He had the full fellowship and confidence of his Baptist brethren, who regarded him as one of the best educated and ablest preachers among them. May the Lord bless him in his desire and labors for the complete union of God's people.—[Geo. Gowen, Flat Creek, Tenn., February 27, 1885.

Your valuable paper has been delivered to us since last October, and yet each week it receives a welcome in this household. Bro. Harding is in the midst of a grand meeting now. Forty-three have been added to the church since his return to Dallas. We have a large Bible school; number present last Lord's day one hundred and forty-one, and still they come. Bro. Harding has had large crowds, both on the street and at the church. He has awakened a wonderful interest in the minds of the people as regards their eternal welfare. Like Paul, he has exceedingly troubled this city by preaching the simple gospel. I pray that many souls may be brought to Christ through him. He certainly is the most indefatigable worker that ever visited this city, and an earnest advocate of the ancient order of things, and labors hard to establish primitive Christianity. He deserves the prayers and support of all Christian people. May the Lord spare his life many years to do a still grander work for Him. This is the first time I ever wrote anything to be printed. If the editor will give these lines room in his paper, I would like to write again, for I have lots more to say about the revolution that is going on in Dallas. Our Bible school has increased from twenty-two to one hundred and forty-one, in the space of five weeks.—[Mollie O'Bannon.

Gathered Gems.

Trouble and perplexity drives me to prayer, and prayer drives away perplexity and trouble.—*Melancthon.*

When any calamity has been suffered, the first thing to be remembered is how much has been escaped.—*Johnson.*

Our grand business in life is not to see what lies dimly at a distance, but to do what lies clearly at hand.—*Carlyle.*

Reason and faith resemble the two sons of the patriarch; reason is the first born, but faith inherits the blessing.—*Culverwell.*

Live as with God; and, whatever be your calling, pray for the gifts that will perfectly qualify you in it. *Horace Bushnell.*

Men do things which their fathers would have deprecated, and then draw about themselves a flimsy cordon of sophistry, and talk about the advance of humanity and liberal thought, when it is nothing after all but a preference for individual license.—*Rev. John Hall.*

"Now I see!" but not the glory,
Not the face of Him I love,
Not the full and burning story
Of the mysteries above,
But I see what God hath spoken,
How his well-beloved Son
Kept the laws which man had broken,
Died for sins which man had done;
Dying, rising, throned above!
"Now I see" that God is love.
—*Frances Ridley Havergal.*

Go to WEIL, CONNELL, WINTER & CO. for your DRY GOODS, BOOTS AND SHOES, and so on. They will treat you right.

O. EWING. FRANK W. GAINES.

EWING & GAINES,

WHOLESALE HARDWARE,

40 South Market Street, Nashville, Tennessee.

Complete Stock of Hardware, Guns, Cutlery and Gum Belting, at the lowest prices.

Prompt and Careful Attention given to Orders TRY US.

Wharton & Co.,

Druggists and Prescriptionists.

Fine Soda Water, Mineral Waters, Etc.

Corner College and Union Sts.,

Nashville, - - Tenn.

A. CRONE,

—At the—

Checkered Front Grocery House

Cor. Market St. and Pub. Square, Nashville, Tenn.,

Keeps the best GROCERIES, and sells them Cheaper than any other House in the City.

Price-List Furnished on Application.

W. ABE SMITH. J. C. McQUIDDY.

SMITH & McQUIDDY,

—Dealers in—

WATCHES, CLOCKS AND JEWELRY,

Bethell Block, (P. O. Box 106,) Columbia, Tenn.

MONOGRAMS, MEDALS, BADGES A SPECIALTY.

Watches and Jewelry repaired on short notice, at low rates.

CHAS. F. SHARPE. W. L. HORN.

SHARPE & HORN,

Real Estate and Coal Agents,

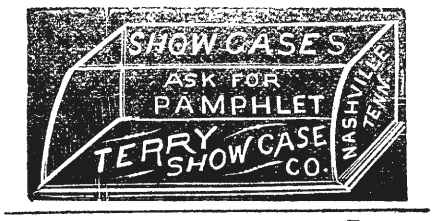
No. 1 Second Floor Burns Block,

Public Square, - NASHVILLE, TENN.

Buy, Sell and Negotiate Loans.

Special Attention Given to the Collection of Rents.

GEN'L AGENTS FOR PEACOCK COAL.



IT PAYS to sell our Rubber Stamps. *Free* catalogue to agents. FOLJAMBE & CO., Cleveland, Ohio.

DUNCAN'S COUGH BALSAM.

The Only Infallible! The Only Positive Cure!

This great remedy, now so widely known and extensively used, stands without an equal and its sterling merits so well established as to need no praise to those that have used it or know of its remarkable cures. Thousands of sufferers who found no relief from any other source are willing witnesses to the great Medicinal virtue and remarkable curative power of this Medicine. Many certificates of its fine effects and expressions of gratitude for benefit received reach us from all sections. It is not claimed that the Balsam will cure consumption in its last stages, but that it will effectually check this terrible disease in its incipiency and palliate sufferings all through its stages, there can be no doubt; and for all forms of Coughs arising from colds and bronchial affections throat trouble, it is without a parallel. A positive and rapid cure for Croup, which so often resists from medical treatment. The medicine is pleasant and does not sicken the patient. For sale by all druggists, 50 cents per box.

DR. C. P. DUNCAN'S

Liver and Kidney Medicine.

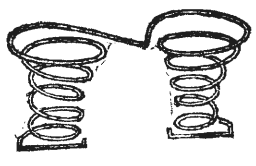
Of all the remedies now before the public for the treatment of the various forms of Liver and Kidney diseases, and the affections that arise from the unhealthy conditions of these organs, this medicine stands without an equal. It is the great preventive of Malarial troubles, the sure cure for all forms of Dyspepsia and indigestion, the most reliable remedy for the regulation of the Bowels and Kidneys, never failing to cure constipation. An absolute remedy for Headache, Sore throat, Dullness of Feeling Want of Appetite, Nervousness, and all such diseases of the Bowels, Stomach, Kidney and Liver. The best family medicine sold. It is harmless and safe, and not unpleasant to take. Price 75 cts.

Duncan's Carbolic Ointment.

Old Sores, Skin Diseases, Eruptions, Pimples, Frost bites, Chapped hands, Wounds, Hurts, etc, readily relieved by Duncan's Ointment. Price 25 cts.

ED. H. MILLER,

—Manufacturer of—



SPRING BEDS AND MATTRESSES!

36 South College St., Nashville,

And dealer in all kinds of Beddings. I make the best Spring Bed now in use—the Twin Spring Bed; they are bug-proof. Try a sett. Old mattresses neatly repaired. ED. H. MILLER.

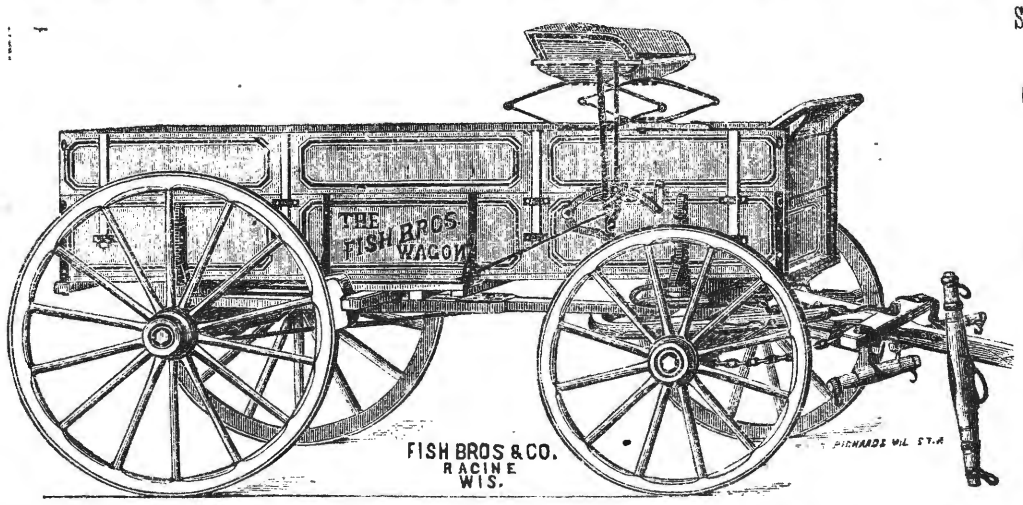
HILLMAN, BUFORD & JUSTI,

NASHVILLE, TENNESSEE,

SOLE AGENTS FOR

Fish Brothers Celebrated Farm Wagons.

Genuine BROWN PLOWS and WALKING CULTIVATORS, ROAD SCRAPERS,



Sorghum Mills, Corn Shellers, Cider Mills, Feed Cutters, Farm Bells, Fence Wire, Steel.

Crow Bars, Hammers, Wheel Barrows, Wood Work, Etc.

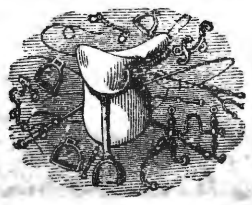
IRON, STEEL, BLACKSMITH'S TOOLS, HARDWARE,

Call on or address

HILLMAN, BUFORD & JUSTI, 18 and 20 South Market Street, Nashville, Tenn.

A. C. & J. C. MARCH,

(Successors to J. D. March & Sons.)



Manufacturers of and Dealers in

Saddles, Harness, Bridles, Collars, Trunks, Bags, Valises, Hames, Whips, Chains.

REPAIRING DONE ON SHORT NOTICE.

50 NORTH MARKET STREET,
NASHVILLE, - - TENN.

NASHVILLE, CHATTANOOGA & ST. LOUIS RAILWAY.

BUSINESS MEN, TOURISTS, EMIGRANTS, FAMILIES, REMEMBER

The Best Route to St. Louis and the West **via McKenzie.**

The Best Route to West Tennessee and Kentucky, Mississippi, Arkansas, and Texas points is **via McKenzie.**

The Best Route to the Summer Resorts and Mountain Retreats of Tennessee, Virginia and the Carolinas, **via McKenzie and Nashville.**

The Best Route to the celebrated Colleges, Universities, Seminaries and other Educational Institutions in the Southeast, **via McKenzie and Nashville.**

The Best Route to points in East Tennessee, Virginia, the Carolinas, Georgia and Florida is **via Chattanooga.**

DON'T FORGET IT!

—By this Line you secure the—

MAXIMUM OF SPEED, SAFETY, COMFORT, SATISFACTION,

—AT THE—

MINIMUM OF EXPENSE, ANXIETY, BOTHER, FATIGUE.

Be sure to Buy your Tickets over the

N., C & ST. L. RAILWAY!

If you are going to Washington City, Baltimore, Philadelphia, or New York.

The Inexperienced Traveler need not go amiss; few changes are necessary, and such as are unavoidable are made in union Depots.

THROUGH SLEEPERS!

—BETWEEN—

Nashville and Atlanta, and Atlanta and Jacksonville, Fla., Nashville and Martin (to connect with Sleeper service via Cairo to St. Louis and Chicago.) Nashville and Columbus. Nashville and Memphis (Sleeper Humboldt to Mobile, and Milan to New Orleans.) McKenzie and Little Rock, and Little Rock and Texas points.

Call on or address

J H PEEBLES, T. A., Chattanooga, Tenn.
W W KNOX, T. A., Nashville, Tenn.
S S FINLEY, Ticket Agent, Memphis, Tenn.
A B WRENN, Trav. A., Atlanta, Ga.
W L DANLEY, G P & T A, Nashville, Tenn

J. W. LINDSEY. R. FARQUHARSON C. P. CRUTCHER. H. C. WILLSON.

J. W. LINDSEY & CO.,

Wholesale HATS,

75 Public Square,

NASHVILLE, - - - TENNESSEE.

JOHN RAMAGE & SON,

48 North College Street, Nashville,

Offer the best stock of custom-made BOOTS, SHOES, and SLIPPERS, in all grades, of latest styles, **Trunks, Traveling and Hand Bags.**

LOWEST CASH PRICES!

Clothing for Fall and Winter.

The largest stock, and most elegant line of CLOTHING ever offered in this city. Double and single breasted Dress suits, Business suits in one and four button cutaways, and all the new styles in sacks. Our stock is made up of all new fabrics, and of the most popular and desirable shades.

The largest stock of Overcoats, every style, from the strong coat for the workingman to the finest made. Boys' and children's suits in great abundance and in endless variety. Furnishing Goods and Hats a specialty.

A fine line of imported piece goods to make to order on short notice. "Write for Catalogue."

W. A. LANNOM, Cash Clothier,

18 Public Square, - - - Nashville, Tenn.

Gates & Pohlman,

Corner College and Union Streets, Nashville,

Are the oldest Jewelers in the State, and have constantly in stock the very latest and best designs, in patterns as well as the finest in quality and finish of all goods pertaining to the Jewelry trade. They defy competition in prices, and warrant every article to be as represented by them. **Watches, Clocks and Jewelry** repaired by the most practical workmen. Orders by mail promptly attended to. Their motto is, "*Quick sales and small profits.*"

BAILEY, DAVIS & McCOMB,

WHOLESALE GROCERS,

And Dealers in

TOBACCO, CIGARS, ETC., ETC.,

38 MARKET STREET, - - - - - NASHVILLE, TENNESSEE.

THUSS, KOELLEIN & GIERS,

Successors to old Giers' Gallery,

PHOTOGRAPHERS!

139 Union Street, Nashville, Tenn.

WHEN YOU WANT

WRITING DESKS.

Photograph Albums,

AUTOGRAPH ALBUMS,

GOLD PENS, PENCILS,

Portmonnies, Card Cases, Etc.

Or anything in the way of

Staple and Fancy Stationery,

Call upon us,—we can suit you in

VARIETY, QUALITY, AND PRICE.

A. B. Payne & Co.,

61 UNION STREET.

Orders by Mail Receive Prompt Attention.

NEW HOUSE! NEW GOODS!

J. W. ORCHARD,

Manufacturer and Dealer in PLAIN and DECORATIVE

WALL PAPER,

Window Shades,

Looking-Glasses, Picture Frames and Cornices, Chair Cane, Picture Cord and Nails, Wall Brackets and Parlor Easels.

Looking-Glasses put in old frames. Old pictures and frames repaired.

134 Union Street.

Between College and Cherry,)

NASHVILLE, - - TENN.

China, Glass and Queensware.

We have the best Electric Lamp made, the best imported Student's Lamp, "Mays' New Ideal" Lamp, requires no chimney or shade; in fact, we are headquarters for the best Lamps in use. We keep the largest stock of CHINA, GLASS and QUEENSWARE, South of the Ohio river, all of which will be sold as cheap as good goods can be sold in any market. Why not buy first-class goods when you can get them at about what you are paying for trash? Come and see us, or send your orders.

HICKS, HOUSTON & CO.

AGENTS WANTED FOR OUR NEW BOOK, "THE

COMING CREED

OF THE WORLD. "A Voice Crying in the Wilderness," by Frederick Gerhard. All thinking people want it. Everybody reads and quotes it. There has been nothing like it before in the history of book making. **Authors, Teachers, Students, Business Men, Clergymen, Laymen, Atheists, and Agnostics** acknowledge it the great literary work of the century. See press notices everywhere. Issued in one octavo volume of **526** pages, with portrait of the author. **Price $2.00.** Trade edition in paper at **$1.25,** helps to create demand for the **handsome subscription edition.** A copy post-paid, on receipt of price. Outfit for agents **$1.00. Liberal terms. Circulars** for stamp. Address **W. H. THOMPSON, 404 Arch St., Phila., Pa.**

THE GOSPEL ADVOCATE.

VOLUME XXVII. NUMBER 10. | NASHVILLE, TENNESSEE, MARCH 11, 1885. | TWO DOLLARS PER YEAR, IN ADVANCE.

EDITORS:

D. LIPSCOMB. | E. G. SEWELL.

J. A. HARDING, Associate Editor.
J. C. McQUIDDY, Office Editor.

THE GOLDE SIDE.

There is many a rest in the road of life,
If we would only stay to take it,
And many a tone from the better land,
If the querulous heart would make it!
To the sunny soul that is full of hope,
And whose beautiful trust ne'er faileth,
The grass is green and the flowers are bright,
Though the wintry storm prevaileth.

Better to hope though the clouds hang low,
And to keep the eye still lighted,
For the sweet blue sky will soon peep through,
When the ominous clouds are rifted:
There was never a night without a day,
Or an evening without a morning,
And the darkest hour, as the proverb goes,
Is the hour before the dawning.

There is many a gem in the path of life,
Which we pass in our idle pleasure.
That is richer far than the jeweled crown,
Or the miser's hoard treasure;
It may be the love of ittle child,
Or a mother's praye heaven,
Or only a beggar's grateful thanks
For a cup of water given.

Better to weave in the web of life
A bright and golden filling,
And to do God's will with a steady heart,
And hands that are swift and willing,
Than to snap the delicate minute threads
Of our curious lives asunder,
And then blame heaven for the tangled ends,
And sit and grieve and wonder.

—*Mrs. M. A. Kidder.*

"RESTORATION."

DE[illegible] SEWELL: There is a paper in circulatio[illegible] creating some confusion among the brethren on the subject of the restitution, called *Zion's Watchtower*, and he quotes from Acts iii. 20, and says that Christ will come in person and restore all things, before the close of time. Now, please explain, through the ADVOCATE, where Christ will be sent, and what is meant by the final restitution of all things.—[C. A. Wheeler, Vernon, Ala.

The passage alluded to, is this: "And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." The word restitution more properly means *restoration*. Until the times of restoration of all things. As to what this word restoration may refer, in its fullest sense, may be a little difficult to determine at once. But that it refers to the second coming of Christ, there can be no doubt. And there are many passages elsewhere that are very plain regarding it. And there is no passage anywhere that, with a proper application in the connection in which the passage stands, teaches that Christ will come personally to earth, and on this earth and among men accomplish the work of restoration. Christ will not make his second advent to earth till the end of time, when he will come to take his people home, and cast the wicked into outer darkness, as is plainly manifested by a number of passages. Paul says: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (anticipate) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." I. Thes. iv. 15–17. This passage shows plainly that the second coming of Christ will not take place till the end of time, when the dead saints will rise first, before the wicked, and then the living saints will be changed, and all the righteous be caught up to meet the Lord in the air, and be forever with the Lord; be with him where he is; be with him in the eternal mansions of heaven.

There is not a hint in this that Christ will appear among men on earth before the close of time, to accomplish anything. But just the reverse. It is plainly shown that when he comes, time will be at an end, and the eternal doom and location of men will be at once fixed. The last day is represented as coming as a thief in the night, when the heavens shall pass away with a great noise, and when the earth and the things therein shall be burned up. All these things show plainly that the second coming of Christ will not be to take up his abode on this earth for the accomplishment of certain ends, but to bring all things pertaining to this earth to a close.

That not only the righteous will be eternally saved, but that the wicked will also be eternally cast away at the second coming of Christ, see the following from Paul: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." II. Thes. i. 7–9. This shows that the righteous will enter upon their final rest, and that the wicked will be doomed to everlasting destruction at the second coming of Christ. And there is not one word to indicate that Christ will come personally to earth and remain here among men to prepare them for it. The last part of 25th of Matthew also shows that when Christ comes again, the final location and doom of both righteous and wicked will be at once made. Many other passages might be presented to the same effect, but these may suffice just now, regarding the second coming of Christ. But the point is, that when Christ comes to judge the world, to take his people home and cast the wicked into hell, the restoration spoken of in third of Acts will be complete. So far as the work of Christ on this earth is concerned, that will all be accomplished by the gospel, the words of Christ, through his church, his kingdom, which was established more than eighteen hundred years ago.

All who will obey the gospel, come into the church, live as the word of the Lord directs, will be eternally saved, no matter in what age of the world they may live. But those who obey not the gospel will be eternally condemned, no matter in what age they may live or die. The gospel, through the church, is the only means through which Christ has ever promised to bless and save men. When the end comes, the full and universal authority of God will be restored. The righteous, who placed themselves under the authority of God while living, will be then fully restored to the divine presence of God forever. The wicked also will be forever stopped in their rebellion, so far as this earth and this life are concerned, and thus made to confess the name, the authority and the power of the Lord Jesus, to their everlasting shame and ruin. And thus the authority of God will be complete, will be fully restored, resulting in the eternal salvation of some, and the eternal condemnation of others. And And in this way, all things that God has spoken by all his holy prophets will be restored, be fulfilled, and such is the teaching in the third of Acts.

When speculations like the one alluded to in the above are presented to the brethren, they aught to ask themselves the question; what is there in this or that, that is valuable? is there anything that will save men in it, anything that will make men more devoted to the work of the church, more devoted to the ordinances of the Lord's house? In regard to the idea that Christ will come personally to dwell on earth to restore all things, these questions will have to be answered in the negative. Granting it to be true, no one in the world can be benefitted one particle in his salvation by thinking so. If it is a truth at all, it is an unrevealed thruth, and therefore can save no one. Nothing that God has not plainly revealed, can benefit man in his salvation. This speculation under consideration has not been revealed, and therefore no mortal on earth can be saved by believing it. But further; not only is it true that such speculations will not save, but they so engage the minds of those that embrace them, as to carry them away from the things that will save. Those that take up with these speculations, never, as a rule, at the same time devote themselves to the practical work of the church. And only those who do, have the promise of eternal life. Thus many allow the speculations of men to cheat them out of their soul's salvation.

The things that save are plain. Christ was born in Bethlehem, was crucified at Jerusalem, raised again from the dead the third day. Faith in the gospel, repentance, confession of the name of Christ and baptism are plainly taught. Then continued denying ungodliness and worldly lusts, and living soberly, righteously, and Godly through life are plainly revealed in the word of the Lord. It is plainly made known that Christians should assemble upon the first day of the week to break bread. The religion of Jesus plainly demands that Christians shall visit the fatherless and widows in their afflictions, and keep themselves unspotted from the world. These things, and many others like them are plainly revealed, and we are plainly told that if we do them faithfully to the end, we shall receive eternal life in heaven. But if we do not believe and do these things, we have not even the shade of a promise of eternal life, no matter what else we may believe, or do. And it is certain that a man may believe and do these things, and never even hear of the above speculation, and go to heaven. And it is equally certain that a man may believe this speculation all his life, and yet if he does not believe and do these requirements we have mentioned, he will be eternally lost. The brethren ought not to allow themselves to be shaken from the firm foundation of the Lord's word by these empty and lifeless speculations that can only starve the soul, and render it unfit for the eternal presence of the Redeemer.

E. G. S.

Whosoever would be sustaind by the hand of God, let him constantly lean upon it; whosoever would be defended by it let him patiently repose himself under it.—*Calvin.*

QUERIES.

BRO. LIPSCOMB: Please answer the following queries through the ADVOCATE: (1) "But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." What works were Christ to finish? John v. 36. (2) Neither shall they say, Lo here! or, lo there! for, behold, the kingdom is within (or among) you." Luke xvii. 21. In what sense was the kingdom in the Pharisees? (3) "For our conversation is in heaven." Phil. iii. 20. In heaven in what sense? (4) "All things are lawful unto me, but all things are not (profitable) expedient: all things are lawful for me, but I will not be brought under the power of any." I. Cor. vi. 12; x. 23. What are the "all things" spoken of by Paul? We have no one in our Bible Class that can solve the problem. (5) Is the term "nature" in Ephe. ii. 3 used in the sense of custom or practice as in I. Cor. xi. 14, or in a creative sense? (1) "Are the terms "born" an "begotten," as used in John iii. 3–5, and in John's epistles, synonymous? Are they translated from the same Greek word? (7) Please explain John x 9, "Go in and out and find pasture." (8) If the kingdom was not set up before Pentecost, in what sense were the Jews and Abraham, Isaac and Jacob in the kingdom? See Matt. viii. 11, 12. By answering these questions you will confer a great favor on me.—[Jno. Fisk, Dallas, Texas.

1. All that he did and suffered in his mission on earth, was what the Father had given him to do. The miracles he wrought, and his own triumph over death and resurrection from the dead, were the especial works that substantiated his claim to be the Son of God. Paul says "he was declared to be the Son of God with power, by the resurrection from the dead."

2. The kingdom in its unorganized elements, the head, laws and subjects, in embryo, were among them.

3. The word translated "conversation" in common version should be citizenship. The later versions of the Testament so translate it. It means while we are pilgrims here, our citizenship is in heaven. Just as a traveller, in a far country, says my citizenship is in America or England. It means that no Christian should own citizenship in any kingdom save that the seat of whose government is in heaven.

4. The "all things" refers to "all meats." Meats that had been consecrated to the idol, Paul could eat without sin, knowing that an idol is nothing. But inasmuch as there were many converts, who had still a lingering superstitious regard for the idol, seeing him eat, would be encouraged to eat as honor or worship to the idol so defile their consciences, it was not expedient for him to eat lest they, by his liberty, should be led into sin. In both connections the eating of meat is referred to. The very next sentence explains. "Let every man seek not his own, but another's good." Our version improperly says wealth. If any bid you to a feast, eat whatsoever is placed before you, asking no questions, as to whether it was offered to an idol or not,) but if any say unto you, "This is offered to an idol, eat not for his sake that showed it," lest he, led by your example, eat and his conscience be defiled.

5. The word nature, in Ephesians ii. 3, clearly refers to the fact that they were Gentiles, born out of the family of God, among those who were strangers from the covenants of promise and aliens from the commonwealth of Israel. We, by nature, are of the family or class into which we are born. Read the connection, it shows this clearly.

6 The words born and begotten are from the same Greek word. When connected with the Father it should be translated begotten when with the mother, born. Inasmuch as persons are begotten by the father, but they are born of the mother.

7. The expression "go in and out" is simply a reference to the shepherd leading his flocks out to pasture and into the cote or fold for protection. It means that God affords his children food and protection. No parable is intended to apply in all its parts, but one leading point or feature represents the lesson intended to be taught.

8. The persons who come from the North, and the South, and the East, and the West, and set down with Abraham, and Isaac, and Jacob in the kingdom of heaven, will do it in the everlasting kingdom. Not in the Jewish family. The kingdom of heaven has been in existence since the universe was created. God is the king, the entire universe, wheresoever his laws extend, is his kingdom, under his dominion. On earth his rule was overthrown by the treason of man to whom he had entrusted its government. He established provisional governments until his Son came into the world to re-establish fully the divine authority. All who were faithful to him in the provisional government pass into the everlasting kingdom at the resurrection.

D. L.

BRO. POE: Bro. Sewell says to Bro. Carter, in their controversy on "Ordination," in the ADVOCATE of Feb. 4, present volume, "Please remember these facts: (1) That none but men who were themselves inspired ever laid hands upon any one for any purpose. (2) That no uninspired man was ever commanded to lay hands on any one for any purpose. (3) That no church, as such, was ever engaged in any sense in the world in any sort of an appointing or ordaining ceremony." Now, I do not wish to "fly in" and interrupt the argument of either of these good brethren; but I have one or two questions arising in my mind, suggested by each of the above propositions. (1) Were there any other kind of men in the church, in the days of the apostles, but inspired men? (2) Is there a command to any uninspired member of the body of Christ, in apostolic days, to *do anything* religiously, whatever? (3) If the church (congregation) at Antioch was not represented by those teachers and prophets, or if the church did not act through them as organs or mediums through which to exert her power, is there any authority for elders or teachers to speak or act for a church at all? If you like, you can answer these questions in "Texas Department" of the ADVOCATE. I feel confident that when these three questions are well understood, much, if not all, of the controversy on ordination, now going on among brethren, will have come to an end.—[J. A. Lincoln, Davilla, Texas.

[Referred to Bro. E. G. Sewell as the proper correspondent in the premises.—J. T. POE.]

The first question by Bro. Lincoln virtually assumes that all Christians in the days of the apostles were inspired. We do not so understand the Scriptures to teach. Paul says God hath set some in the church, apostles, prophets and teachers. To one he gave the word of knowledge, to another, one other, the word of wisdom, etc. These passages indicate that only a few members in the church at Corinth were inspired. Again, to the Ephesians he says that the Lord gave some, apostles, and some pastors and teachers, for the perfecting of the saints, etc. This again indicates that only a few in the whole church of God were inspired in the days of the apostles. Enough were inspired or miraculously endowed with the Holy Spirit for the work of perfecting of the saints, and for the proclamation of the word, before the word was written. But if there is anything to indicate that all the first Christians were inspired, we do not know what it is. Enough of the Jews were inspired to fully teach the word to the people, such as Moses, the seventy elders, the prophets, and so on, but the masses of the Jews were not. So we understand it was in the church in apostolic times. And when the word of God was fully given, in permanent form, these miraculous endowments all ceased. We might largely extend our reasons for these conclusions, but will not now.

The second question is the same in sentiment as the first, and to it we answer, Yes; nearly all the commands given the church for its practical, devotional work, were given to uninspired men.

As to the prophets and teachers, mentioned in third question, representing the church at Antioch, and the church acting through them, there is not a word in the passage about it. These prophets and teachers were commanded to separate Paul and Barnabas to the work whereunto they were called. They obeyed the injunction, and Paul and Barnabas were sent away, as the Spirit directed. There is nothing to indicate that this was a work of the church, as such. These individuals obeyed the command of the Spirit in sending them away. But that the elders should take the lead in any and every work of the church, as such, over which they are appointed, seems plain, from such passages as where Peter commands the elders to take the oversight of the church, and where Paul commands them to feed the flock over which the Spirit had made them overseers. But all overseeing must be done by the directions of the word of God. E. G. S.

SOW THE SEED.

"Cast thy bread upon the waters, for thou shalt find it after many days."

Though many years have rolled into the mighty past, leaving only their foot prints on the sands of time, since the principle contained in this verse, was made known by Soloman, yet it is just as true to-day. We should sow the seed of the kingdom, trusting to the [illegible] ntiful harvest. We should not be discouraged, though we see no fruit of our labor. In due time it will bring forth a harvest. Let us learn a lesson from nature's kingdom. Many acorns fall to where we have one oak. If every acorn brought forth an oak, the forest would be made up of nothing but oaks. But because many acorns decay and bring forth no fruit, God does not stop sowing. The farmer sows his seed. He does not expect every grain to bring forth new wheat. If such were the case, an acre would yield as much as a little farm. Neither does he know what seed will bring forth wheat. Yet trusting he goes forth sowing at seed time. So it should be with us in God's vineyard. We should sow the seed, leaving the result with God. Though we may not be able to see what effort will yield a harvest, yet let us sow the seed of the kingdom and our "labor will not be in vain in the Lord." I call to mind a remark of a brother. A church had done its duty by sending out some evangelists into a destitute field. They went forth sowing the seed. While additions were brought into the church, a certain brother remarked, "The work did no good," hence he was opposed to such similar work. A man should blush with shame to act and talk thus. What's the matter? walking by *sight* and not by *faith*. If only one truth had been thoroughly fixed in some heart, what a harvest may be yielded! Is a man equal to God that he can see it did no good? God can only know the harvest.

Then let us sow the seed in the morning, at the noonday's glare, at the dewy eve's, in the field, in the office, in the shop, in the store, in the school room, by the fireside in the home circle, sow it broadcast wherever we may go, and ere long we shall come with joyous songs, "Bringing in the golden sheaves." J. C. M.

CULLINGS AND COMMENTS.

GOSSIP.

Among the letters from Abraham Lincoln which turned up recently is one from a New York firm concerning the standing of one of his neighbors, in which he says: "Yours of the 10th inst. received. I am well acquainted with Mr. —— and know his circumstances. First of all, he has a wife and baby; together ought to be worth $50,000 to any man. Secondly, he has an office in which there is a table worth $1.50, and three chairs worth say $1. Last of all there is in one corner a large rat hole which will bear looking into. Respectfully yours, A. LINCOLN.

The above is a fair specimen of gossip. Mr. Lincoln didn't propose to tell anything of his neighbor, yet in the little he said, he told all about the man's circumstances. Just so with many now. They don't propose to gossip about their neighbors, but by a few suggestions they tell the whole tale. Be careful of thy tongue. "The tongue is an unruly evil, full of deadly poison." "Behold how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity, so is the tongue among our members that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell." Bridle thy tongue; speak at the right time. You may fail to bridle it by not speaking when you should.

"So far from celibacy being a help in this work, we believe that a young man of equal ability and earnestness, blessed with a good wife devoted to the same cause, can do far more good among the poor than could any two young men who take the vow of celibacy."

The above is from the *Christian* (Unitarian) *Register*, in speaking of mission work in the city. We heartily endorse the sentiment, which is good, sound sense, backed up both by Scripture and observation. Monastic vows are not only delusions, but snares which lead to ruin.

The following is also from the *Christian Register*:

"Unitarians believe in salvation by character; that is, that the qualities which constitute a man a saint on earth constitute the best preparation for a life hereafter, without the slightest reference whatever to any belief in the dogma of Jesus as an atoning Savior."

If a man's character on earth, entirely regardless of an atoning Savior, is preparation "for a life hereafter," what about the man who has no "character," or his character is nearly all bad? And what about the man whose life is equally divided between good and bad deeds? I suppose he will have no life or character hereafter according to the Unitarian doctrine. We want light here.

Finally, there is one heresy we desire to rebuke, and we wish only it were in our power to administer the rebuke in the manner it so richly deserves. What possible sound, respectable reason can any man give for regarding geographical, sectional lines in education or the religious press? The very thought is monstrous and revolting! Education, in all its good and grand interests and aims, is, and should ever be the same everywhere, disregarding wholly, in its exalting, expanding, liberalizing spirit and work, all narrow barriers. As Schiller has so sublimely sung of the human mind:

"The flight of thought no limit more shall bound,
But the farthest bourne of finite being."

So, too, we should sing of the free spirit and action of education. State and sectional—even national—limits and prejudices, are a blasting mildew, a deadly poison, a blighting curse to education.—*C. L. L, in Christian Standard.*

We heartily endorse the sentiment of the above, and we are glad to see that some of our papers have abandoned the idea of being sectional. I m glad one of our leading papers has abandoned the idea of being a Northern paper and another a Southern paper. Religion is not sectional. Christ never said go ye into the North and preach the gospel, or go ye into the South, but go ye into all the world, and preach the gospel to every creature. Christianity that is *Northern*, and Christianity that is *Southern*, are not genuine articles. *We need no sectional* limits in Christianity.

OPINIONS OF MOODY.

Several sheets of paper were handed by a reporter to some prominent ministers on the stage yesterday, with the request that each write a sentence giving an opinion of Moody. Below are the replies:

A. I. Hobbs—Moody is the king of preachers. I indorse him.

J. M. Weaver—Moody preaches the pure gospel with the power.

Green Clay Smith—Mr. Moody impresses me as a man of great earnestness and faith. He is certainly the best organizer and manager of men I ever saw.

S. S. Waltz—Mr. Moody is a man of great good common sense, wonderfully anointed with the Holy Ghost.

H. Allen Tupper, Jr.—Mr. Moody is a student of two text-books: the Bible and human nature. He deserves a diploma in both.

J. W. Warder—Mr. Moody is a man of great tact, common sense, directness, knowledge of human nature and power to command masses of men, and his great force of character under supreme control of love for God and man.

John A. Broadus—Like Spurgeon, he combines great power in speaking with great administrative power. He is as direct and straight-forward as Demosthenes himself.

C. K. Marshall, Richmond, Ky.—The elements of his power are simplicity, directness and thorough consecration to Christ in the work to which he is evidently called of God.

J. W. Bigham—A man of God, filled with the Holy Ghost.

The above is from the Louisville Courier-Journal. A. I. Hobbs and C. K. Marshall are members of the Christian Church. A. I. Hobbs heads the list. I am sorry to see his name at the head of this list. "*I endorse him.*" When it is remembered that Moody teaches "justification by faith only, abstract operation of the Holy Spirit, belong to any church you please, etc," it will be seen that Bro. Hobbs can endorse most any doctrine. Moody regards baptism as non-essential. Bro. Hobbs endorses this. Not much in accord with Paul, when he taught, "*You must be baptized.*" Not much in accord with James, "Ye see how that by works a man is justified, and and not by faith only." Bro. Hobbs will need James to *endorse him*, if he endorses many more like Moody. "In the work which he is evidently called of God." He is not called of God through his word to preach these theories, hence he must be called in a mysterious, or abstract way. So Bro. Marshall believes in the abstract operation of the Holy Spirit. I am sorry to see these departures on the part of these brethren. I hope Bro. Allen will teach Bro. Hobbs the way of the Lord more perfectly.

The *Baptist Union*, of Mobile, delights us always. It is the sweet little maiden of the Southern Baptist press. The last issue has a leading article by Bro. Hamberlin on succession. He believes in Baptist succession, and so do we, but we do not believe that it has been historically proven, link by link, and we do not rest an ounce of weight on the ability of any man to prove it. The Baptist churches are true, because they are scriptural, and not because of our ability to prove a succession. We believe, however, very heartily with Spurgeon, that we are sprung directly from the loins of Christ and the apostles, and there are many records that go to confirm the belief.—*Miss. Baptist Record.*

Two more faithful witnesses for the truth in these times of general apostasy. We thank God and take courage, and trust the time not long, till the Master will come, and vindicate his own cause.—*Baptist Gleaner.*

From the above it will be seen that Baptists are divided on the subject of Baptist succession. The *Gleaner* seems to be so weary of the discussion that it prays the Lord will come soon and vindicate his own cause. We think, if the Lord were dependent on the *Gleaner* to vindicate his cause, the prayer is a very appropriate one.—*Gospel Advocate.*

The *Gleaner* is not weary of the discussion, and if it were, the ADVOCATE could not boast of having contributed one iota to that end. The *Gleaner* is weary of one thing, that is of trying to decoy the ADVOCATE into a discussion on any subject. If the Lord were dependent on the *Gleaner* to vindicate his cause against the ADVOCATE, then—

The "Gleaner" in the day
Of this coming can say
"I have fought my way through
I have finished the work thou didst
Give me to do."

—*Baptist Gleaner.*

Why did not the *Gleaner* give the passage in its connection? It is to make the impression that we had reference to a discussion with us, when the discussion was about Baptist sucession. We plead guilty to not discussing with the *Gleaner*. It won't let us. It does the discussing for both sides, by giving only its own side. We noticed them only one time before, and then they would not give what we said to their readers. We discuss with men that will let their readers see what we say. If the Lord were dependent on the *Gleaner* to vindicate his cause against the ADVOCATE, by giving only the *Gleaner's* side, then.—

The "Gleaner" in the day
Of this coming can say
"I have fought my way through,
I have finished the work thou didst
Give me to do."

WOMAN LARGELY RESPONSIBLE FOR INTEMPERANCE.

The first Lord's day in March, on board the train for Gallatin, I beheld a scene that filled my heart with sensations of pity and sorrow. Two old men and an elderly lady occupied the seats just in front of the writer. The scene is briefly described as follows: They had a silver cup, some sugar, a cup of water, and a bottle of whisky. The old lady held the bottle and poured out the poison into the cup for the men to drink, and then she took a little. What a heart-rending scene!—the gray-haired trio dealing in the poison that damns so many men's souls! What an example for the youth of the land! I felt ashamed for the woman, dealing out ruin to her husband. Woman, the last being that fell from the plastic hand of God, and the last being on earth that should tamper with whisky, since it blights her hopes and brings her sorrowing to the tomb, dealing it out to man. Woman, do you desire the dread destroyer banished from the land?—trample the unhallowed stuff under your feet. Does a man drink?—utterly refuse to associate with him. Place a high price on *virtue* in man. Young lady, for the good of yourself and humanity never offer a young man, wine, or ardent spirits to drink in your parlor. It may be the gateway to hell. Instead of doing as did the woman on the train, consider your company too good for any young man that touches it. Instead of keeping the society of such, exclude all such from your associates. Man has no right to make demands on you, that you do not make on him. Let every woman in the land do this and we will have less *drunkenness, poverty, tears, thefts, murders*, and dark crimes of every nature.

J. C. M.

WHO TROUBLES ISRAEL?

There never has been a time that there has not been trouble to, and in, the Israel of God. This has been true equally of Judaism and of spiritual Israel. Judaism was a type in this, as in other things, of spiritual Israel, or the church of God. We apprehend there never will be a time, until the second coming of the Master, when troublers to the Israel of God will not be in the camp. They are needed to manifest the true and faithful children of God, from the weak, the fearful, the unbelieving. They serve as a winnowing fan in the hand of the Master, to separate the chaff from the wheat; the dividing rod in the hand of the shepherd, to divide the sheep from the goats.

The ocean would grow stagnant and become an offensive, putrid mass of water, breeding pestilence and death in, and poisoning, every breeze that floats over its bosom, spreading pestilence and death throughout the whole earth, were it not for the ceaseless agitation going on in its bosom. Its toil and moil, its dashing waves and destructive storms, its eddying, seething, boiling whirlpools and maelstroms, destroy life now and then, disturb the calm, placid beauty of its broad surface, and make its highways disagreeable to those who traverse its expanse, and often engulf in ruin, or dash in pieces, the vessels laden with life and wealth; yet this ceaseless agitation preserves its purity, by casting out the impurities and filth and scum above the mass, so purify the waters that, instead of stagnant, foul-breeding miasma and death, it sends forth health-giving and invigorating breezes to gladden and bless the earth.

Just so, the church of God, if left quiet and stagnant, becomes corrupt and corrupting; it becomes an organism that, being corrupted itself, spreads corruption wherever its influence is felt. Any church that remains quiet for a number of years, that has no question to agitate it, stir its depths, make it re-examine its foundations, and purge out the human accretions that collect on all institutions that are operated by human beings, becomes lifeless, fashionable, ease-loving and corrupt in its faith and work. Ease-loving humanity dislikes the agitation in churches, just as it dislikes the waves and stir of the ocean. But the cause that produces sea-sickness makes it possible for men to breathe the sea air and live. So ceaseless stir and discussion and agitation in the church alone can preserve its purity and keep alive its true life-giving spirit. Without this, it produces spiritual death, rather than gives life and health to the soul.

He who opposes discussions in the churches, whether he knows it or not, opposes the only thing that can keep the faith of the church pure, its life righteous, and its work approved of God, and can preserve its power to save. It is not a holy, a righteous, a godly or pious spirit, that opposes the discussion of questions in the church; it is a spirit that tolerates error, winks at wrong in the church; that is willing to sacrifice truth and fidelity to God, for fleshly ease or partisan success.

A man that is more anxious to expose the errors and wrong doings of others, than of the church, has not the spirit of Christ. God and Christ desired first, and above all, that the children of God should be kept pure in faith, holy in life. They have been always more ready to reprove and expose and punish error in their own children, than in others. Every true lover of God, every one who has the spirit of Christ, will be more anxious to keep Christ's children pure, than to correct errors in others; more ready to expose their wrongs, than the wrongs of others. And all this fear of division is of the spirit of party, not of Christ. The only union that Christ ever desired, is union in Christ; the union that truth, which makes every man free from sin, brings. Compromises of truth, or winking at error, to effect union, is offensive to God; is a union to build up error—a union in which Satan rejoices. If men will obey God, and be satisfied to stop with that obedience, they will by God be made one. If they pass beyond that obedience, do more than he requires, do it in a way not directed by God, they then become promoters of division and strife, instead of union and harmony. In the history of God's dealing with his people, they much more frequently offend by doing more than God requires, or in a way different from that commanded by God, than in failing to do what God commanded. Then these sins are more heinous in the sight of God, than the sins of omission. They partake of the character of presumptuous sin; the presumptuous sin is unpardonable.

Some say that error ought to be exposed, but in a mild manner. Mildness of manner depends much upon the standpoint from which it is viewed. Not many men think a full and complete exposure of their error, mild in manner. Then again, errors, untruths, falsehoods, hypocrisies, betrayal of truth for the sake of popularity or money, those who add new ways to God's appointments, cannot be called by soft and honied phrases, without encouraging, instead of condemning them. Call Bible things by Bible names. The Savior said that those who professed to worship him, yet refused to do his commandments, were hypocrites.

Grievous sins, departures from the faith, efforts to supplant God's appointments with the devices of humanity, or to accommodate the commandments and truths of the living God, to the fashions and follies of a corrupt age, cannot be dealt with in honied words and soft arguments without treason to God. They must be dealt with in stern and strong language, and condemned in no uncertain tones. Men who criticise error and wrong, yet work with them, are their strongest allies. They invariably fall into the support of the error, sooner or later. There can be no compromise between truth and error save at the sacrifice of truth. And these things need to be watched continually. There never was a reformation begun, a return to truth made, that immediately men did not begin to turn back to the ways of the flesh, of error, of sin. God created Adam pure. He turned immediately to sin. At every generation since, the enemies of truth have been more than the friends. God has often called men back to his truth, but never has a generation passed, that, among those who started out to serve the Lord, there were not found a large proportion disposed to go back.

In Noah's family a turning back to the sins for which the world had been destroyed is found at once. Abraham's family soon went after idols. Of the vast throng that Moses led out of Egypt, how many soon longed for the fleshpots and idolatry from which they had been delivered. David was a man after God's own heart, but Solomon took strange wives, worshiped idols and the whole nation of the Jews went into sin. Frequent reformations took place, one generation was as long as they could last. Christ came into the world, many started out to follow him, the great crowds forsook him and only a small band was steadfast. Even during Paul's life the man of sin worked in the church, and only waited his death for its development in the spiritual temple of God. Since none of these reformations, perfected under the direct guidance of the Spirit, lasted through even one generation, without from among those who turned to the Lord, men being found to draw them away from the faith and turn back to the world, certainly it cannot be expected such a state of affairs would exist in the efforts made by uninspired men, to come back to the true service of God.

So we can find no single reformation, since the days of the apostles, lasting in its purity through the life of the reformer who originated it. Why should we presume the one in which we are engaged an exception? Why should we expect this one to remain true to God without constant watchfulness, a constant and earnest maintainance of the truth? The popular current, the human current is always in every organization outward from God, away from God. It is so easy to float with this that the masses go in that direction. It is so difficult to stem the current, to move against it, or even to stand firm while the current is floating outward and downward, that few do this.

Numbers of disciples at this time object to discussion, on the presumption that those in the present reformation, or the majority of them, will be true to the faith. On what ground do they base the supposition? Neither divine revelation nor human experience justifies the presumption. Were they to so act, it would be an anomaly in human history. All we can hope to do is to earnestly protest against the departures from the truth, and so to save ourselves and preserve a larger nucleus for the beginning of the next return to God and his ways. It will come. God will raise him up true men at the right time. And with each succeeding effort a still closer adherence to divine truth may be gained, and a larger number still remain faithful to the truth.

It is the duty of every man and woman to speak and to stand against the departures from the truth. To speak, unless we stand firm, is of no value. That is saying and doing not. All who do this will be accused of troubling Israel. The prophets who protested against the apostacies of Israel were accused of troubling Israel, were hated, persecuted, imprisoned for these protests. Elijah, Elisha, Isaiah, Jeremiah, Micaiah, were in turn accused of troubling Israel, because they protested against the departures from God's commandments, and foretold the evils that must come from these departures. We give an example of this. I. Kings xviii. 17: "Ahab says to Elijah, Art thou he that troubleth Israel? And he answered, I have not troubled Israel: but thou and thy father's house, in that ye have forsaken the commandments of the Lord."

Those who depart from the word of God trouble Israel; not those who are faithful to him, and protest against it, or foretell the evil that will come from this departure. One who sees the departure, but fails to protest against it, is the watchman who sees the evil, but does not give warning. He shall perish. If he gives warning, and the people take no heed, they perish, but he saves himself. Ezek. xxxiii. D. L.

LAST CHANCE.

As many seem anxious for the ADVOCATE at a cheap rate, who have not yet subscribed, we have concluded to continue one old and one new subscriber at $1 50 each; or the one who gets the name, if anxious to introduce the ADVOCATE into other families, can pay two dollars, and let his neighbor have it at one dollar. You all can do a good work in this way. We continue this offer one month longer, or till the first of April. Remember, it will close promptly the first of April. All can get it at these rates now, but the 2nd day of April will be too late. *Now is the last chance at this rate!* Our circulation is still growing rapidly. Send on the names.

J. C. McQUIDDY, Manager.

S. A. HANDLY. J. S. REEVES. A. W. SOUTHWORTH. R. F. MORGAN. G. M. NEELY.

Handly, Reeves & Co.,

—Importers and Jobbers of—

DRY GOODS AND NOTIONS,

Nos. 60 and 61 Public Square,

Nashville, - - - Tennessee.

B. H. COOKE. W. B. DOWELL. J. B. CRUTCHER.

B. H. Cooke & Co.,

—Wholesale Dealers in—

MEN'S, YOUTHS' AND BOYS' CLOTHING,

No. 4 Publishing House Block, Nashville, Tenn.

We are now offering an attractive line of these goods at popular prices, and we especially invite a careful inspection of this stock by the merchants visiting this market. These goods are nearly all new, and low prices will be the rule, not an exception. Orders carefully filled. B. H. COOKE & CO.

H. HARLEY. W. Y. HART. W. H. COX. H. E. HART.

Harley, Hart & Co.,

Manufacturers and Dealers in

Ranges, Stoves, Tinware,

Queensware, Glassware,

House-Furnishing Goods, Etc.

77-79 Broad St., - - Nashville, Tenn.

JOHN G. HOUSTON, President. THEO. PLUMMER, Sec'y and Treasurer.

NASHVILLE LUMBER CO.

Building Lumber.

CEILING, SIDING, FLOORING AND DRESSED LUMBER.

Cheap Stock at Low Prices.

Mills and Office on Northwestern Railroad, immediately in rear of Union Stock Yards.

MURKIN & HUNT,

28, 30, 32 South College Street,

—Manufacturers of—

Fine Carriages, Berlins. Landaus, Cabriolets, Coupes, and all Kinds of Heavy Work.

We have enlarged our Factories and Store-rooms by the addition of the three-story building adjoining, and have now improved facilities for the manufacture of first-class work.

OUR SPECIALTIES: Improved Timken and Brewster Spring Buggies; Platform Double-Spring and Three-Spring Phætons· Barouches, Rockaways, and Wagons of Every Description.

Special Attention Given to Repairing. Inspection Solicited. Telephone 332.

Geo. E. Cooper & Co.,

Manufacturers and Dealers in

Tinware, STOVES, Furnaces,

House-Furnishing Goods.

Tin and Slate Roofing and Galvanized Iron Cornice Work a Specialty.

Also our **Patent Chimney Top** for smoky chimneys has no equal. Write for prices.

GEO. E. COOPER & CO.,

22 North Market Street,

NASHVILLE, - - TENN.

WM. CUNNINGHAM, SON & CO.,

—Wholesale—

GROCERS, COTTON FACTORS,

And Commission Merchants.

97 Broad St., - NASHVILLE, TENN.

Dissolution.

This is to notify our customers. and the public generally, tha the firm of DODD BROS., doing a Dry Goods business at 103 Union St, Nashville. Tenn., has this day, by mutual consent, been dissolved, W. H. Dodd retiring to engage in other business, and S. L. Dodd will continue to keep a complete line of DRY GOODS AND NOTIONS at the old stand of Dodd Bros. Thanking all for past favors, we ask a liberal portion of your patronage in the future for S. L. Dodd.

DODD BROS.

AMERICAN NATIONAL BANK.

***CASH CAPITAL,* - - - - $1,000,000.**

Board of Directors.

E. W. Cole,	John M. Lea,	A. W. Harris,	John Woodard
John G. Houston,	J. Kirkman,	M. Burns,	J. A. Pigue,
J. F. Demoville,	Rev. Dr. R. A. Young,	T. A. Atchison,	C. E. Hillman.
John Orr,	V. L. Kirkman,	W. G. Bush,	W. W. Berry,
Byrd Douglass, Jr.,	R. L. Weakley,	W. H. Jackson,	Wm. Porter,
			Edgar Jones.

This Bank has united with it the **THIRD NATIONAL BANK** of this city, and has increased its Capital Stock to **$1,000,000**. With increased facilities in every particular, it can confidendently assert that it will offer superior advantages in all departments of Banking to its patrons and friends.

JOHN KIRKMAN, President, EDGAR JONES, Vice-President,
A. W. HARRIS, Cashier. JOHN M. LEA, Vice-President.
E. W. COLE, Chairman Executive Committee

P. A. SHELTON,

DEALER IN

STAPLE AND FANCY GROCERIES,

Flour, Bacon, Lard, Tobacco and Cigars, Country Produce, Queensware, Glassware, Tinware, Lamps and Trimmings.

No. 96 BROAD STREET, - (Second door from College,) - **NASHVILLE, TENN.**

Special Attention Given to Filling Orders.

SOLE AGENT FOR "RINGLEADER" FLOUR.

S. B. HOGAN. J. S. HOPKINS.

HOGAN & HOPKINS,

Dealers in Custom-Made

BOOTS & SHOES,

We sell the very best makes of Boots and Shoes, and endeavor to make the prices so that no one can possibly sell cheaper than we do.

20 Public Square, - - Nashville, Tennessee.

SALESMEN.—Sam. R. Hopkins L. D. Simmons, William Mayes.

Dudley Bros. & Lipscomb,

—Wholesale—

HARDWARE, GUNS, CUTLERY AND IMPLEMENTS,

Hoes, Rakes, Axes,

Chains, Hames, Collars, Bridles, Singletrees, Steel Shapes, all Seasonable Goods, in Endless Variety, and at Lowest Prices.

GENERAL AGENTS FOR

Syracuse Side-hill Plows, Thos. Meikle's Steel Cast Plows, Case's Racine Chilled Plows, Celebrated Mitchell Wagons, Buffalo Standard Scales, Winchester Repeating Rifles.

Full Stock of Plain and Barbed Fence Wire.

DUDLEY BROS. & LIPSCOMB,

84-86 Broad St., - - - Nashville, Tenn.

PASCHALL, FALL & CO.,

WHOLESALE

HARDWARE, CUTLERY, IRON, WAGON MATERIAL, ETC.

Fishing Tackle.

Nos. 57, 59 and 61 South Market St.,

NASHVILLE, TENNESSEE.

Our Prices are Very Low.

Agents for Chicago Scale Co.'s Platform and Wagon Scales.

THE GOSPEL ADVOCATE.

NASHVILLE, TENN., MARCH 11, 1885.

CONTENTS:

The Golden Side 145
"Restoration" 145
Queries 146
Sow the Seed 146
Woman Largely Responsible for Intemperance 147
Cullings and Comments 147
Who Troubles Israel? 148
The Last Chance 148
Contents 150
Circumcision Again 150
Gone South 150
Items and Personals 151
A Three Months' Diary 152
The Spread of the Gospel 152
Obituaries 152
A Letter to the Lovers of Sectarian Division—No 4 154
Infant Baptism 154
News of the Week 155

TEXAS WORK AND WORKERS.

Our Father 151

HOME READING.

Plunge Boldly 156
Effie and Clare 156
Letter to Uncle Minor 157

CIRCUMCISION AGAIN.

BRO. HARDING: You say that if you were a Jew you would circumcise your male children. (1) For what purpose? (2) and in what way would the child be benefited? (3) Is circumcision a part of "the law of the Spirit of life in Christ Jesus?" If so, there is a difference in Jews and Greeks in Christ. (4) If a converted Jew lives up to all the requirements of the New Testament, and is not circumcised, will he be lost? If so, circumcision availeth much in Christ. See Gal. v. 6. "For in Jesus Christ neither circumcision availeth anything nor uncircumcision." (5) How did you learn that one purpose of circumcision was to keep Jews and Gentiles separated until the second coming of Christ? and for what purpose were they to be kept separate?—[C. F. Bonner, Viola, Tenn., January 15, 1885.

Very few Jews unite with the disciples of Christ. I have never baptized one, and hence have never found it necessary to instruct any one to have his children circumcised. But it is exceedingly important to investigate all New Testament teaching; for it often happens that in understanding a matter that has no practical importance *in itself*, much light is thrown upon other matters that are coming before us, and demanding solution every day. Hence Bro. Bonner's letter is given to the readers of the ADVOCATE. I have inserted the numerals 1, 2, 3, etc., into the body of this letter for convenience in answering his questions in order.

1. For what purpose would you circumcise your child if you were a Jew? he inquires. For the best purpose known on earth, namely, for the purpose of following Christ and his holy apostles in their teaching and practice. God gave circumcision to Abraham for an "everlasting covenant," and nothing is more certain than that Christian Jews observed it to the end of the apostolic age, than that it was considered disorderly by them not to do it. See Acts xvi. 1–3; Acts xxi. 17–25. It must be evident to every man of ordinary powers of apprehension, that the hot discussion as to whether the Gentiles should be circumcised, which agitated the church to the end of the apostolic age, could never have arisen had the Jewish Christians ceased to practice it from the institution of the church.

(2) "In what way would the child be benefited?" inquires Bro. Bonner. If I could not see anything to be derived from observing this institution, that would not be the slightest reason for not attending to it. We are to follw Christ and the apostles whether we can see any reason for their requirements or not. But I think we can find a reason in this case. God intends that the Jews shall be a distinct people before him forever. He gave them a mark in the flesh by which they are distinguished from all other peoples. They are a prepetual miracle. See Jeremiah xxix. 17–19; Jeremiah xxx. 11; Jeremian xxxi. 35–37; Matt. xxiv. 34.

Indeed, I was much surprised that Bro. Bonner inquired, "How did you learn that one purpose of circumcision was to keep Jews and Gentiles separated until the second coming of Christ?" For not only does God many times in the Old Testament teach that the Jews shall never cease to be a people before him,—that they shall exist to be a people as long as do the sun, moon and stars,—as long as man is unable to measure the heavens, and to search out the foundations of the earth,—but Jesus also in the New Testament, in speaking of his second coming says, "This generation (race) shall not pass away till all these things shall be fulfilled."

Why even after "*the great day of his wrath*," John sees the sealing of the redeemed, of those who had "washed their robes and made them white in the blood of the Lamb," and first were sealed 144,000 Jews, and then a great, innumerable multitude of all nations, and kindreds, and people, and tongues. That circumcision was designed to keep up this distinction between Jews and Gentiles forever, or rather between Abraham's seed and other nation, is expressly taught in the beginning of the institution. See Gen. 17:9-14.

(3.) Circumcision is not for Christians because they are Christians; it is for Jews because they are Jews. There is as much benefit to a child of Abraham now in keeping this law as there ever was; and that is the reason doubtless that Paul and the other apostles practiced circumcision among Jewish Christians.

(4.) "If a converted Jew lives up to all the requirements of the New Testament, and is not circumcised, will he be lost?" inquires Bro. Bomer. If he lives up to all the requirements of the New Testament he will be saved. If he lives up to all the requirements of the New Testament he will also be circumcised, for Paul says: "Be followers together of me." "These things which ye have both learned, and received, and heard and seen in me, do; and the God of peace shall be with you." Now this is one matter that we learn in the New Testament from Paul. He circumcised Timothy and justified himself by saying his mother was a Jewess. He would not allow Titus to be circumcised because he was a Greek. We are no where commanded to meet on the first day of the week to break bread in the New Testament. We do it because the apostles and first Christians did. We are no where commanded to observe the day in any way. This matter is taught by example, that Jewish Christians should observe circumcision is much more strongly set forth by example.

"For in Christ, Jesus neither circumcision availeth any thing, nor uncircumcisien, but a new creature." Gal. vi. 15. In the New Testament the Jew is called the circumcision, the Gentiles the uncircumcision. This passage means that a man's being a Jew merely, will not avail any thing in Christ, nor will his being a Gentile avail; but his being a new creature saves him.

In the same letter Paul says: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ." He does not mean, as many foolishly suppose, that all distinctions between men and women, servants and masters, Jews and Greeks, are broken down. There are some things that a man must do, or sin, that a woman cannot do without sinning; teaching the public congregation is one of these things. There are special instructions to servants and particular directions to masters. The passage simply means that God looks with equal favor upon Jew and Greek, male and female, bond and free. We are brethren and equals in Christ, though all have not the same things to do.

I trust that these answers will be of some service to Bro. Bonner and others.

In the love of the truth and of all who love the truth, J. A. HARDING.

P. S.—Instead of going to Oxford, N. C., as I confidently expected to do, until last Thursday or Friday, I came to this place, Huntsville, Alabama, am now in a meeting, co-operating with Bro. J. W. Shepherd, of this congregation.

We have just begun, but the prospects are most flattering. Not by any planning of mine, but by the over-ruling of God the change was brought about.

My correspondents can address me here till further notice. The meeting will probably be continued for about a month.

The meeting at Plum Street, Detroit, lasted for thirty-eight days, and resulted in thirty-seven additions; thirty-five by baptism and two from the Baptists. J. A. H.

GONE SOUTH.

When this reaches our readers, the writer of it, "The Lord willing," will be in the city of Jacksonville, Florida, to enjoy the land of flowers for a time, and to try the effect of the pleasant, sunny land upon his health. We have not been in good health every way, since last September.

We held a large number of protracted meetings last summer and fall, preached twice a day nearly all the time, and these meetings running in almost immediate succession, one after another. In September, the tonsils of my throat began to enlarge, and a cough set in. Had I stopped then, I think I would soon have recovered. But I had three more protracted meeting appointed, and went right on through them, coughing all the time more or less, with swollen tonsils also. We received treatment from two physicians during these meetings, so as to be able to go through with them. By this means, and by laboring under a harrassing cough, we went through, closing the last meeting under the entreaties of brethren, on account of very great interest, to go on. But we were so worn down that we felt it necessary to stop. We have not had full relief from this cough yet. And when the severe weather of winter set in, the severest cold that we can remember ever having, set in, and grew gradually worse, till we had to lie up, and call in a physician for treatment. Nearly three weeks past before we could get out again. Much of this trouble, we think, resulted from over work in so many meetings, with so little rest between them. And even now, we are unwilling to set in to preaching again for some weeks. We have therefore concluded to try a Southern clime, and rest for a time, to see if we cannot recuperate, and get ready for another summer's work. We expect to spend March, and if we find satisfactory improvement, may also spend April. We hope the brethren where we have some regular appointments during this time in Kentucky and Tennessee will excuse us, if we should remain to the first of May. But the length of time we remain will depend upon apparent improvement. We would add also that we are suffering from rheumatism, which we hope may also be improved by so mild a climate. We will let the brethren hear from us from time to time, while in the land of fruit and flowers.

E. G. S.

ITEMS AND PERSONALS.

Bro. E. G. Sewell has gone to Florida.

The congregation at Fayetteville sends Huntsville $5.20 towards building the house. Let others do likewise.

Bro. Granville Lipscomb is holding a series of meetings in North Nashville. Two made confession Friday night.

W. B. Hicks writes: "The friends of S. S. Landrum want to know his post-office." If any one knows please send address to this office.

D. L. will preach Saturday night, March 14th, and Sunday, March 15th, morning and night, at Leiper's Fork, Williamson county, Tenn.

We are sorry to hear the church house at Lavergne, Tenn., was destroyed by fire the first Lord's day in March. It caught from a defective flew. Steps have already been taken toward rebuilding.

We ask your attention to the advertisement of Weakly & Warren in this issue. They will be found on College street. This is well known as a reliable firm. If you need any furniture, give them a call.

In this issue will be seen an advertisement of Spurlock, Page & Co. We think these medicines advertised by them are good, and that our readers would do well to patronize them if they need anything in that line.

Hirsch Bros. & Co. come in this week for a share of your trade. Bro. Hall is with this firm and will always be glad to see any of the ADVOCATE's readers. Try them, stating that you saw their advertisement in the ADVOCATE.

In a note from Bro. Harding we learn three have confessed the Savior and were baptized the same hour of the night. Interest in meeting unusal, and will probably continue several weeks. Bro. Harding wrote under date of March the 3rd.

Sister A. F. McMullen writes from Huntsville, Ala.: "We are having a grand meeting, crowded house. Two confessions to-night and baptized the same hour. Nothing ever like it in Huntsville before. The weather fine. Bro. Cartwright is slowly improving.

Bro. B. C. Goodwin writes: "I wish to inform the preaching brethren and others through the ADVOCATE, that the brethren at Paint Rock Station have their house so they can use it, and wish them to give them a call in passing." Call on J. C. Redman and Silas Kennamer.

A. C. & J. C. March renew their advertisement. These brethren have been advertising in the ADVOCATE for a long time; our readers will find them thoroughly upright and entergetic business men. Don't forget to see them, when you need something in the line of saddlery.

Uncle Minor came by this way last week, and oh! the pictures. The children will please not fall out with "Uncle Minor." He does not mean any harm by being ugly, for you notice he is trying to smile in that picture. He gave the Office editor one, but none of the other editors. He is suspicious about that note threatening the picture of a good looking editor next time.

Bro. J. S. Landureth writes: "I began a meeting at Big A, Dallas County, Texas, February 14, and continued till February 22, and closed with moderate success, it being one of the hardest places in North Texas. Here I found a congregation I could call an iceberg, that was almost frozen to death, but the gospel fire has been kindled in their midst, which we hope will result in much good, as we have introduced your valuable paper in their midst, which is a light to all those who read it.

Bro. Geo. T. Smith writes from Thorps Srings, Texas: "To-morrow I will leave this place for my old home in Illinois. My stay in Texas has been very pleasant, especially since I have been here in school during two months, and would have remained four months longer, but news has reached me of my father's serious illness, and I feel it my duty to return. Any church desiring my services will address me at Bridgeport, Lawrence County, Ill."

BRO. ERRETT: Enclosed find clipping of Columbus *Daily Journal*, Feb. 21.

"The Campbellite church, the denomination to which Mr. Garfield belonged, has purchased 18,000 acres of land at $1.75 per acre, and taken up 20,000 acres additional near Redding, Shaste county, Cala., on which they intend to found a colony. The Campbellites of St. Louis are the prime movers in the enterprise."

This is a new thing to me. What about it? Is it trustworthy?—T. J. W. We know nothing about it.—Errett.

We clip the above from the *Christian Standard*. We know this much about it, that the Campbellite church did no such thing, for there is no such church in existence.

See in another column the advertisement of Brooks, Sweeney & Co., Wholesale and Retail Hardware dealers, No. 52, College Street. They are the general Southern agents for Champion Machines and Reapers, J. W. Bookwalter & Co's. hand-dump and horse-dump hay-rakes and tedders, Biebold Safe and Lock Co., Foos Manufacturing Co's. portable blacksmith forges, Chas. A. Schreren & Co's. oak-tanned leather belting, Revere Rubber Co's. grant-stitched gum belting, saws, guns, fishing-tackles, etc., and many other things too numerous to mention. Give them a call.

Bro. W. F. Mitchell writes from Collierville, Tenn.: "We have nothing to report from our church at Collierville, only that we meet weekly for worship and Sunday-school, and Bro. B. W. Lauderdale preaches for us twice per month. The attendance has not been very good, but we hope will improve in better weather. We also have prayer meeting Wednesday nights. We pray our Father's blessings upon the efforts of the GOSPEL ADVOCATE to develop the *truth as revealed*, and thereby build up our Savior's cause. Would that *every* Christian could read it, for they would be strengthened thereby."

When clergymen speak against the theatre and express doubts as to the character of actors, they are often charged with bigotry and uncharitableness. Mr. Burnard, the editor of the London *Punch*, is not likely to be influenced by such tendencies, and he says that if a well brought up young lady goes on the stage "one of two things will happen: she will be either so thoroughly disgusted at all she hears and sees that she will never go near the place after the first visit; or she will unconsciously deteriorate in tone, until the fixed lines of the moral boundary have become blurred and faint." He adds, that if among the surroundings of a theatre "a girl remains pure in heart, it is nothing short of a miracle of grace."—*Baptist Weekly*.

Bro. J. M. Kidwill writes: "In Bro. Potter's notice of my father's death, he states that his father brought him from Virginia to this State when quite a boy. My father was thrown on his own resources in Virginia when but a boy. He worked and bought a horse, and with a little money, the wages of his own toil, he came to Tennessee when about twenty-one years of age. He and Bro. W. B. Lawrence, who now lives near Nashville, came together, riding the entire distance on horseback. Father lived for some time, after coming to Tennessee, in the Lawrence family. It was, perhaps, through the influence of that family that my father first heard the truth. My father loved Bro. Billy Lawrence, as he always called him, with the devotion of a brother. Bro. Lawrence, by his admonition and words of encouragement, at a time when I needed encouragement, has done more to mould my life and character, such as it is, than any other person outside of my own near kindred."

TEXAS WORK AND WORKERS.

This Department is conducted by JOHN T. POE, Longview, Texas, to whom all correspondence intended for these columns should be addressed.

OUR FATHER.

If we could always look up to God, as a trusting, loving child looks up to its parent, we should certainly enjoy our Christian life more. We are not *trustful* enough, because, perhaps, we know we have not been *faithful* enough. God loves his children more than an earthly parent could ever love. He is more able to help, than they; therefore we should come to him with all our cares, our trials and difficulties, and lay them all open to him. Jesus says, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." Then let us come. Test him, O burden-carrying Christian, and see if he will not do even more than he says. We should talk with our heavenly Father; we should talk freely and trustingly; we should tell him our wants, and ask whatever he has directed us to pray for, assured he will give. But let us try to feel he is our Father. Let us speak with him often, and speak to each other of him. Remember what was said anciently: "Then they that feared the Lord, spoke often one to another, and the Lord hearkened and heard, and a book of remembrance was written: and they shall be mine, saith God, in that day when I make up my jewels."

Preachers who feel called to introduce missions into new fields should not hesitate to do so, nor wait for churches or missionary societies to back them by guaranteeing salary. If it is the Lord's will that you inaugurate the mission, we believe it will be made self-sustaining. God always provided for those he sent on such missions in olden times, and we believe he would do it now. If not, it is an evidence he does not send you, and that he does not want that particular work done.

Instead of giving *their own views* about Gen. Hawthorne's conversion, why don't the Baptists refer the case to the New Testament, and see whether he has complied with the law of Christ or not? But—excuse me—they are talking about his being made a Baptist, and the New Testament does not treat on that subject. The purpose of the New Testament is to make Christians.

We have been sending the ADVOCATE to certain parties in exchange for the *Apostolic Times*; but as soon as that paper changed hands, they have stopped the exchange copy to this office. What's the matter in Lexington?

The Lord permitting, we will preach at Jacksonville, fifth Lord's day in March, commencing Saturday night. Expect to protract the meeting. Brethren near there, please bear in mind, and come and help us.

We want every preacher in the State to act as agent in getting us subscribers. Send names and money to John T. Poe, Longview, Texas. Write me for terms to agents.

Married, at Hallville, Texas, March 4th, 1885, by J. T. Poe, Mr. W. G. Crowder and Miss Mollie Whitehorn. We wish for them a happy and useful life.

Will the editor of the *Microcosm*, A. W. Hall, send us his paper?

Preach the gospel—its facts, command and promises—nothing else.

A THREE MONTHS' DIARY.

January—First Lord's day: Too rainy to meet with the brethren. Second Lord's day: Went visiting. Third Lord's day: Walked over to friend A.'s to look at some cattle I contemplate purchasing. Fourth Lord's day: Went to *hear* preaching; did not contribute because I had to pay for some cattle on Monday.

February—First Lord's day: Had company; couldn't leave them. Second Lord's day: Very cold; rode twenty miles to town in order to be on jockey-yard early Monday morning. Third Lord's day: Walked over to a neighbor's that is owing me; cast a few hints at him. Fourth Lord's day: Went to *hear* preaching; none; badly disappointed.

March—First Lord's day: Talked over a horse swap, with intention of going Monday to make the exchange; did. Second Lord's day: Very windy and disagreeable; however, rode to town to be present Monday to keep my note from going to protest. Third Lord's day: Nice day; rode over to hear a Mormon preach. Fourth Lord's day: Went to preaching; subject, "The duty of Christians." I just tell you it scored old Bro. Neglect all over; I was so glad; hope he will profit by the advice given.

And we say "ditto" to you, my brother. If the above diary is a true record of the life you are living, you need to employ a *home* "pastor" to sit around your fireside, and take up the same discourse daily, and preach unto you Jesus; for it is not likely the elders of your congregation will have an opportunity soon. Reflect, my brother; cast a retrospective view over your past life; do you not see you are *killing* the cause that Christians love so well, by the course you are pursuing? Remember, "No murderer hath eternal life." My dear brother, bestir yourself; get about your duty; see that you are as earnest and energetic in the religion that will save your poor soul, as you are in your daily avocation for worldly gain; seek first a place in the beautiful Beyond for your soul's enjoyment after death, and all necessary riches will be added for this life; see that you conform your temper and conduct to the examples of Christ; see that you possess a filial spirit towards our heavenly Father—a spirit of confidence, affection, submission and obedience. Let the same predominate until you give *full* credit to—more, to heed—what the Spirit hath said. It hath said, "Forsake not the assembling of yourselves together." When, and for what purpose? "Upon the first day of the week, when the disciples came together to break bread." "Let every one of you lay by him in store, as God hath prospered him." You say you cannot understand the phrase "prospered?" Do you care to? Probably there were a few Jews that did not want to understand the meaning of the "tenth;" nevertheless, they had to. Suppose you never thoroughly understand the term "prospered," will your ignorance render you guiltless? I think not. You *know* you are required to give something; then would it not be better to give all you can? Your conscience, at least, would be at ease, and you would have the pleasure of knowing you had approximated duty as near as was in your power.

The Spirit has said for us to meet upon the first day of the week, to commemorate the death and suffering of him who made salvation possible for us, and to contribute of our means for the sustenance of the poor of our congregations, and for the support of those that sound the word abroad; do you do it, my brother? Did you meet with your brethren and sisters last Lord's day? "I couldn't" you say? Remember, Ananias and Sapphira "couldn't" and they died for it; the Spirit has pointedly and plainly bid you to assemble with the brethren and sisters; you tell the Spirit you could not, when probably there was no unsurmountable obstacle in the way. My brother, this is lying to the Spirit, be careful; once more you collect courage to meet your brethren, you go, you take part in the worship until it comes to the contribution; the song is commenced as an invitation for all to complete their worship, by contributing of their abundance; the deacon places the plate accessible to all; with money in your pockets, you sit still. "Why hath Satan filled thy heart to lie to the Holy Spirit?" "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service,"—yes, my brother, "reasonable service." God requires nothing unreasonable of us; if you have money on Lord's day, help support the cause; if you have not, you have corn in the bin, wheat in the garner, bacon in the house; all these God has prospered you with, and they are ready cash; then there is that yearling you sold the other day for ten dollars, give the Lord one dollar out of it, my brother, you will never miss it; be the good ground into which the seed of the kingdom is sown and bring forth fruit. (Mark iv. 20; Matt. xix. 29.) "Present your bodies holy, acceptable" recollect, God takes no pleasure in falsehood, but says all that practice it "shall have their part in the lake that burneth with fire and brimstone." If you are *very* poor in this world's goods, and *cannot* contribute, God does not expect it; but let me tell you, in these broad United States, there are very few but what can donate a little.

Suppose you had a guest in your house—a kind friend, a real comforter—one that had succored you in every time of need; suppose this good friend the embodiment of honorable, goodness, and truthfulness, and that falsehood was very detestable to him: think you, if you were to lie to him, it would grieve him? it certainly would. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" "Helping our infirmities by making intercession for us," then "Grieve not the Spirit" by your inconsistency. Now, my brother, leave off your short comings, and next Lord's day wend your way to the house of the Lord, and resolve that you will do all that God requires at your hands; the more you associate with your brethren, the better you will learn to love them: "by this we know we have passed from death unto life." Strive, O strive, to be a Christian in deed and in truth; aim at the most perfect obedience, whether you obtain or not; do not let one failure discourage you; if you are a devoted disciple and *do* happen to be overtaken in a fault, God will pardon, and man will make allowance for your weakness and imperfections. Yes, the infidel will point his finger at you and say "there is an honest man, he practices what he believes, see his walk, watch his actions, notice his obedience to his religious rules, they are all in comport with his profession." Not so with one that is inconstant or vacillating, their brethren charge them of bringing reproach upon the cause in much of their talk and conduct; the worldling says he is no better than I am, and criticises his best actions. Mark you, my brother, the sinner knows tolerable well what it takes to constitute Christianity, if they do not practice it. But more and far superior to all, is to have the approbation of Him who gave us a law to keep to test our worthiness for the home at his own right hand, and for that crown he has prepared for all the finally faithful. ROBT. C. ABERNATHY.

Miner Hill, Tenn.

THE SPREAD OF THE GOSPEL.

The instruction of Jesus to those he sent forth, was, "Go into all the world and preach the gospel to every creature." What a shining example of self-sacrifice is presented to us in the word of the apostles and their co-laborers. Who ever read their labors and failed to be impressed that the grand object of their lives was to prepare themselves and others for their heavenly home; how they sought to glorify God in their bodies and spirits which were his; who, in the sight of God's word can say, that he would not be pleased with a like service from his people now? Certainly our unconcern as to our spiritual and material interest of our fellow creatures is not a manifestation of the Spirit of Christ. Oh! how he sought to save that which was lost, to rescue man from hell. "God is long suffering to reward, not willing that any should perish, but that all should come to repentance."

When my heart is wholly given to God, it is at the same time given to my fellow men. "One is your father, even God and all ye are brethren." My brother, does your heart go out in anxious yearning that light may spring up unto those "who sit in darkness and the shadow of death," that they may participate with you in the glorious hope of the resurrection to die no more?

Jesus says, "No man can serve two masters," how true his word. Those whose hearts are set on making money certainly have not God for their master. They may profess with their mouths to serve him, but in works deny him. Our practice must approximately conform to our profession before we are God's. Brethren has not God committed a work to our hearts—the spread of the gospel? Shall it be neglected? Oh! no, never. The work must go on. The work will go on to a greater or less extent, according to the number of faithful and active workers enlisted. Brethren, shall our preachers be driven from the evangelistic field because their hands are not held up?

By the way, permit me to ask how many preachers within the bounds of the circulation of the ADVOCATE, are wholly or partly sustained while preaching to poor? While those who know of such preaching tell us of it in the ADVOCATE and along with it, of the work being done by preachers at their own charges. P. W. HARSH.

Obituaries.

Died, at his residence, eight miles south of Fulton, in Itawamba county, Miss., Bro. Nathaniel King, of typho-malarial fever, November 11, 1884, after an illness of fifteen days, which he bore with Christian fortitude. He was born in Lancaster district, South Carolina, May 27, 1812, and was married to Martha Weaver, March 20, 1835; with whom he lived a quiet and happy life up to the time of his death. They were never blessed with any offspring. He joined the Christian church in 1852, and was baptized by Robt. Ursey; commenced preaching the gospel in 1861. Not only as a preacher, but as a citizen, his loss will long be felt. He was a man of strong character, firm, but kind disposition. His friendships were strong and enduring, and, among the young men, no man had more or truer friends. He was a great lover of the Bible. We have often heard him say, if he were banished to some lonely isle, he would ask for the Bible; if that were refused him, he would ask for the book of John; if that were refused, he would ask for the third chapter of John; if that were refused, he would ask for the sixteenth verse of that chapter—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." To the loving wife, who had been to him a helpmeet indeed—who, for almost half a century, had traversed with him life's troubled sea, through sunshine and shadow—whose joy had been his joy, and whose sorrow was his sorrow—we humbly beg leave to tender our most sincere sympathies; and we earnestly beseech Him "who tempers the wind to the shorn lamb," to look down upon her in mercy, and give her strength to bear this great affliction. And if there be any consolation for so great a grief, may it not not be found in the words of her idol's great countrymen, alluding to an event of five centuries ago?

"She saw him die; her deepest sigh
Joined in a kiss his parting breath!"
Gone to loved ones gone before—
Gone to meet to part no more;
Gone to worlds that are pure and blessed;
Gone where the weary are at rest.

M. L. REED.

Departed this life, February 2, 1885, near Chestnut Grove, Hickman county, Tenn., Bro. Frank Litton; being about thirty-seven years of age. He took a severe hemorrhage of the lungs about twelve months previous to his death, from which he never fully recovered. Finally death came and relieved him of his sufferings. He was baptized by Elder J. P. Litton, about seven years before his death; and from then until death lived a consistent, Christian life, so far as is known to the writer. He leaves a wife and three children to mourn his death; but they should not sorrow as those who have no hope. I wish to say to the bereaved wife and children, Prepare to meet him in a brighter world than this. May God bless the family and numerous relatives in their sad affliction, is my humble prayer. E. S. B. WALDRON.

With a sad heart I record the death of my son, W. P. Hicks. He was born in Georgia, in 1841; died, July 27, 1884. In 1866 he was baptized into Christ, by Bro. Barnes, of Highland Home, and lived a consistent Christian till the time of his death. He leaves a wife and three children, three sisters and one brother, an old father and mother, to mourn his departure; but our loss is his gain: therefore we do not sorrow as those who have no hope, for we have the evidence of God's word that he sleeps in Christ, and that he will be resurrected to life eternal; so we all try to comfort ourselves with these promises. W. B. HICKS.

Coffeeville, Clark County, Ala.

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.*

ROYAL BAKING POWDER COMPANY, 106 Wall Street, New York.

A Pretty Woman's Secret.

Fear of discovery, when she resorts to false hair and dyes, is a source of constant anxiety to her. The very persons from whom she most desires to hide the waning of her charms are the ones most likely to make the discovery. But there is no reason why she should not regain and retain all the beauty of hair that was her pride in youth. Let her use AYER'S HAIR VIGOR, and, not only will her hair cease to fall out, but a new growth will appear where the scalp has been denuded; and locks that are turning gray, or have actually grown white, will return to their pristine freshness and brilliance of color. AYER'S HAIR VIGOR cures

Hereditary Baldness.

GEORGE MAYER, *Flatonia, Texas*, was bald at 23 years of age, as his ancestors had been for several generations. One bottle of HAIR VIGOR started a growth of soft, downy hair all over his scalp, which soon became thick, long, and vigorous.

Ayer's Hair Vigor

is *not a dye*, but, by healthful stimulation of the roots and color glands, speedily restores to its original color hair that is

Turning Gray.

MRS. CATHERINE DEAMER, *Point of Rocks, Md.*, had her hair suddenly blanched by fright, during the late civil war. AYER'S HAIR VIGOR restored it to its natural color, and made it softer, glossier, and more abundant than it had been before.

Scalp Diseases

Which cause dryness, brittleness, and falling of the hair, dandruff, itching, and annoying sores, are all quickly cured by AYER'S HAIR VIGOR. It cured HERBERT BOYD, *Minneapolis, Minn.*, of intolerable **Itching of the Scalp**; J. N. CARTER, JR., *Occoquan, Va.*, of **Scald Head**; MRS. D. V. S. LOVELACE, *Loveladeville, Ky.*, of **Tetter Sores**; MISS BESSIE H. BEDLOE, *Burlington, Vt.*, of **Scalp Disease** and **Dandruff**. Torpidity of the roots of the hair, which, if neglected, may result in incurable baldness, is readily cured by AYER'S HAIR VIGOR. As

A Toilet Luxury

AYER'S HAIR VIGOR has no equal. It is colorless, cleanly, delightfully perfumed, and has the effect of making the hair soft, pliant, and glossy.

Ayer's Hair Vigor,

PREPARED BY

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

Sold by all Druggists.

FITS

A Leading London Physician Establishes an Office in New York.

From AM. JOURNAL OF MEDICINE

"Dr. Ab Meserole, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any other living physician. His success has simply been astonishing; we have heard of cases of over 20 years standing cured by him, he guarantees a cure." Large Bottle and Treatise sent free. Give P. O. and Express address to

Dr. AB. MESEROLE, No. 96 John Street, New York.

NATHANIEL BAXTER, JR., President. THOS. PLATER, Vice President. J. P. WILLIAMS, Cashier. W. F. BANG, JR., Ass't Cashier.

The FIRST NATIONAL BANK,

OF NASHVILLE, TENN. (Reorganized.)

Designated Depository and Financial Agent of the United States.

CAPITAL STOCK, - - - - - $500,000 00
UNDIVIDED PROFITS, - - - 190,000 00

Receives Deposits, Deals in United States Bonds and Local Securities, and Foreign and Domestic Exchange. Drafts drawn on all European points. Our facilities for making collections at all accessible points are unsurpassed.

M. M. TRECY. T. A. HEFFERNAN.

TRECY & CO.,

Manufacturers and Jobbers in

BOOTS and SHOES,

No. 50 Public Square, Nashville, Tenn.

In addition to our large stock of Eastern-made Boots and Shoes, we have a line of **Custom Goods**, manufacfured in our own store, and under our immediate supervision, which we can guarantee to be, in every respect, equal to any made to measure in a custom shop. As this is an opening wedge in the manufacture of Boots and Shoes for the wholesale trade in Tennessee, we hope for a fair share of patronage to enable us to continue and enlarge our facilities for turning out good Goods.

GOOD CLOTHING!

Gentlemen and boys who desire GOOD CLOTHING at medium prices, equal in style and make to any custom work, should not fail to examine our stock before purchasing their Outfits.

HUNTINGTON, Clothier,

160 Church Street, - - - NASHVILLE.

SOUTH KENTUCKY COLLEGE,

HOPKINSVILLE, KY.

Midway between Nashville, Tenn., and Evansville, Ind., on the St. Louis and Southeastern Railway; connecting at Guthrie with Louisville and Memphis branch of the L. & N. R. R., and at Nortonville with the Chesapeake and Ohio R. R.

Spring Term Opens January 1st, 1885.

BUILDINGS NEW, HANDSOME AND COMMODIOUS;

103 feet long front; three stories high; with two wings, respectively 90 ond 116 feet long. Fine study halls, provided with the best single seats; also splendidly appointed recitation, music, and art rooms.

THIS SCHOOL IS INTENDED FOR BOTH SEXES.

Prof. and Mrs. James E. Scobey, so long connected with the Female Institute at Murfreesboro, Tenn., will have exclusive charge of the boarding department, in the College building, where only girls will be permitted to board. Young men and boys can find approved boarding houses near the College building, as well as in the family of Prof. M. L. Lipscomb. Pupils entering after the 1st of January, charged for only five months.

THE FACULTY

Is composed of five gentlemen and two ladies in the Literary department, two Music teachers, and a teacher of Art, and two lecturers, all of whom are experienced, successful teachers.

Mrs. L. F. Gates, who has been Matron at the Institute, Murfreesboro, will occupy same position in South Kentucky College.

In all the appointments necessary to a superior school, South Kentucky College stands in the front rank. For Catalogues, Announcements, etc., Address

S. R. CRUMBAUGH, Prest.

JAMES E. SCOBEY, Vice Prest.

BURRITT COLLEGE,

Spencer, Tennessee.

This institution was chartered in 1848, and is under the control of the Christian brotherhood. It is the pioneer of mixed Colleges, and in this regard it has proved quite a success. Teaching the Bible is an important feature of the institution.

Located on the Cumberland plateau, it is FREE FROM EPIDEMICS. The water is freestone and chalybeate. Invigorating breezes render the location a delightful summer resort Doyle Station—nine miles distant—on the McMinnville and Manchester Railroad, is the nearest Railroad Station.

TERMS:

Primary Department, per session,	$ 7 50	Commercial Department, per session	$25 00
Preparatory Department, per session	15 00	Lessons, Instrumental Music	$15 00 to 20 00
Collegiate Department, per session	20 00	Lessons in Art Department	2 50 to 20 00

Board and washing for males, per week, from $2.00 to $2.50; Fuel, light, and incidental expenses, per session, $10.00; Board (including washing, fuel, and light,) females, per week, $3.00.

The Spring Session of 1885, Begins on the Last Monday in February.

For further particulars, address— Prof. A. T. SEITZ, President,

W. H. SUTTON, Secretary Board of Trustees.

R. W. Jennings

BUSINESS SCHOOL.

NASHVILLE, TENN., December 13, 1884.

Mr. R. W. Jennings:

We, the undersigned merchants and business men of Nashville, desire to express our approval of the methods you have adopted in conducting your Business School.

Your long experience as a practical book-keeper and office man, your truly practical method of teaching, and the fact that the examples are taken from books in your possession, which you have yourself heretofore kept, gives you advantages not possessed by other colleges, and we cheerfully an heartily commend your school to all who can spare the money and time to attend it. We speak from an observation and experience of many years as business men when we say that no commercial school taught by men who have not themselves had experience as practical book-keepers can compare with one where the examples are taken from transactions that have actually occurred.

We wish you abundant success in your laudable undertaking.

Fite, Porter & Co., Wholesale Dry Goods.
Cowan & Co., Wholesale Notions.
Anderson, Green & Co., Wholesale Dry Goods.
Eatherly Hardware Company, Wholesale Hardware.
Adams, Throne & Co., Wholesale Boots and Shoes.
Dismukes, Frierson & Co., Wholesale Hats.
B. H. Cooke & Co., Wholesale Clothing.
The Bransford Hardware Company, Wholesale Hardware.
Richardson, Mason & Co., Wholesale Boots and Shoes.
Kinkade, Williams & Co., Wholesale Hats.
Handly, Reeves & Co., Wholesale Dry Goods.
Brown & Farrell, Wholesale Hardware.
Halls, Ordway & Mitchell, Wholesale Boots and Shoes.
O'Bryan Bros., Wholesale Dry Goods.
Berry, Demoville & Co., Wholesale Drugs.
Murray, Dibrell & Co. Wholesale Boots and Shoes.
Gray, Fall & Co., Wholesale Hardware.
Tyler, Stratton & Co., Wholesale Grocers.
Orr Brothers, Wholesale Grocers.
Hillman, Buford & Justi, Wholesale Iron.
Carter, Dunbar & Co., Wholesale Boots and Shoes.
Pigue, Manier & Co., Wholesale Boots and Shoes.
Ewing & Gaines, Wholesale Hardware.
Morris, Webb & Cheek, Wholesale Grocers.
Phillips, Jackson & Co., Wholesale Grocers.
Herman Bros & Co., Wholesale Dry Goods.
Dudley Bros. & Lipscomb, Wholesale Hardware.

We, the undersigned, cordially endorse the foregoing recommendation of Jennings' Business School, and will add that the instruction he gives his students in the art of counting money rapidly, the writing of checks, notes, notices of protest, endorsements, etc., will be of great value to them.

W. M. McCarthh, Cashier Fourth National Bank, Nashville.
F. Porterfield, Cashier Commercial National Bank, Nashville.
A. W. Harris, Cashier American National Bank, Nashville.
J. P. Williams, Cashier First National Bank, Nashville.
J. Hill Eakin, Sec'y Safe Deposit, Trust & Banking Co., Nashville.
Julius Sax, President Nashville Savings Co., Nashville.
Thos. S. Marr, President Nashville Savings Co., Nashville.

NASHVILLE, TENN., December 26, 1884.

Mr. R. W. Jennings:

The position of book-keeper for Evans, Fite, Porter & Co., which I held for ten years, was given me on accounnt of training which I received at your hands while acting as your assistant in their counting-room. I have since taught your system to others, among whom is Mr. Jno. Campbell, who now fills my place in the office of Fite, Porter & Co. I can say without hesitation that you impart your knowledge of book-keeper and general business usage more rapidly and perfectly than any person I ever saw, and I recommend your school as highly as words can express. Wishing you success, I am

Yours, etc. JAMES L. COOPER.

SPRING, 1885.

CARPETS! CARPETS!

We have the largest and most complete stock of **Carpets of all grades, Mattings, Oil Cloths, Linoleums, Rugs, etc.**, that we have ever shown to the trade. These goods are brought from the factory, and our prices are the lowest. All orders promptly filled.

Manlove & Co.,

26–28 Summer St., - - Nashville, Tenn.

GRATEFUL PRAISE!

A New S. S. Book by J. H. Fillmore.

Pure in sentiment, rich in music. Sample copy in boards, 25 cents; per dozen, by express, $3 60; per dozen, by mail, $4. *Specimen pages free.*

FILLMORE BROS, 185 Race St., Cincinnati, O.

STEADFASTNESS.

The apostle in Heb. x. 23, admonishes the brethren to "hold fast to the profession of their faith, without wavering," adding "that he is faithful that promised." We understand this to be just as applicable to Christians now as then; and that all ought to examine ourselves, and see whether or not we are "holding fast." This is a strong term used to express faithfulness in obeying the commandments of the Lord, and as his word expresses his commandments, it follows that our actions are to be examined by the teachings of the word. We too often make the mistake of comparing our lives with others, thereby making imperfection a standard. There are too many departures being made from the faith once delivered the saints," for this course of action. Many look upon the Christian profession as one of servitude and bondage, shut out from all that tends to happiness and joy, and from this cause refuse to become Christians, while they go on in the ways of the world being deceived by Satan until it is too late to mend their course.

This does not only apply to those without, but can truly be said of many in the church. A large number of those that have entered the "race" have misconceived the *true* nature of happiness, and feeling themselves disappointed, have sought, by ceasing to wait upon the Lord, to find it in the circle of the gay and the lovers of pleasure by patronizing whisky sellers. We know of several that have started with apparently a strong determination to run to the end, but have returned to "eat bread and drink water" in the forbidden city, and we fear will fall a prey to the devil's lion. The Christian profession, when rightly considered, is the highest in the universe. The king upon his throne holds but little comparison with the poorest and humblest disciple of the Lord, when viewed in a moral and spiritual light. Consider the power in the lives of the two individuals. One can take the lives of his subjects for disobeying his laws, and with such power and authority in himself, is filled with pride and worldly ambition, which inevitably leads to eternal ruin. The other by "holding fast" to his profession, walking uprightly before the Lord, exerts an influence upon those around him, which often leads to the saving of souls. One is the strength of God in an humble being, the other is the strength of Satan in an exalted being. Let us strive to show to the world that we are proud of our calling, and that instead of being in bondage, we have been "called unto liberty;" and that instead of being cheated out of happiness, we can "rejoice with joy unspeakable." How is this problem to be solved? simply by living upright, godly lives, seeking to know the Lord's will, and performing as *soon* as learned. By doing this, we elevate our profession to its proper place, making it beautiful and attractive in the eyes of the world, influencing sinners to become Christians.

Remember, fathers, that your children will soon be accountable to God for their actions, and it is your solemn duty to guide their youthful minds in the right direction. Eph. vi. 4; Deut. vi. 6–10. How often do you read to them from God's book while sitting around the fireside? How often do you kneel in their presence to offer up prayers to God? Do you wait until they have gone to bed before attending to this duty? If so, shame upon you. What good, you ask, will their witnessing the family prayer do? Listen. Joshua commanded twelve stones to be taken out of the midst of the river Jordan for the purpose of erecting a monument. This was to be a testimony to the coming generations of Israel, telling of God's goodness in bringing their fathers through the rapid stream of Jordan on dry land. Joshua iv. 5–7. If liteless stones could bear testimony to God's goodness, do you not believe your prayers will testify? You may be called away from them to return no more, leaving them quite young, but your prayers have made an impression on their little minds, and by-and-by they appeal to mother to know what it all meant. She explains, and so, my brother, you have left a monument in your family testifying of God's goodness. Do not become weary, but press on. The Jews to whom Paul wrote had slackened their hold upon Christianity, and was impregnated with a strong desire to return to the old corrupted law and traditions of their fathers. We have many among us that have grown tired of the humbleness and meekness of the profession, and have sought to elevate themselves in the eyes of the world by refusing to "hold fast" and become satisfied with what God has given us for the development of his cause. This is true of many preachers who have taken the lead in organizing and augmenting the growth of institutions which are conducted in the name of the Lord, which, in truth, are but the outgrowth of human wisdom and an attempt to improve upon God's ways. If any who are simple enough to heed Peter's admonition, "if any man speak let him speak as the oracles of God," calls in question the grounds upon which these new temples are erected, instead of receiving a "thus saith the Lord" he is pointed to the wisdom of the leaders as an all-sufficiency.

If intellectual power is to be made a standard, then by this rule we can establish every denomination in christendom as being right and true. For who will deny that all denominations have leaders that have reached the very top round in intellectual culture. It will not do to be led by men because they are said to be great and good. Great and good men have made great mistakes. We have an infallible leader in the Spirit of God. "For as many as are led by the Spirit of God are the sons of God." Rom. viii. 14. All, whether learned or unlearned, that will submit to the leadership of God's Spirit, will certainly be safely conducted to an eternal resting place. It will lead men from the kingdom of Satan into God's temple, and introduce them upon a new profession. But it does not authorize them to devise and invent for themselves, but dictates every step that we shall take, telling us to "hold fast the form of sound words." We must let God help us, and not try to help him. He has erected his house and set it in order, and all work done in his name must be done in this house and in no other institution. The foundation upon which it rests is not broad enough for another building. Neither is there room inside, for it is the abode of God's Spirit, and bringing in things not authorized by the Spirit will cause its departure, hence, leaving a lifeless body. We do not mean that a body will not still exist, but that it will be one whose movements will be animated by an entirely different spirit—that of the *evil* one. The little "stone" Daniel saw, (Dan. ii.) and that started to rolling in the city of Jerusalem over eighteen hundred years ago, will accomplish the design of its great author if men will quit seeking to load it down with strange moss. By "holding fast to the profession of our faith, without wavering," the church will indeed be "the light of the world." And as the traveller lost in darkness upon the plains, sees a light, he hastens to it for food and protection. Just so with those in the darkness of Satan's kingdom, beholding the brilliant light shed forth by the church of God, will hasten to it for shelter and protection. May God help us to "hold fast" to what he has given us, is the prayer of— F. W. SMITH.

INFANT BAPTISM.

Infant baptism is not taught in the Scriptures of divine truth, and they that practice such are adding to the word of the Book; consequently are adding to themselves the plagues that are written therein. Luke says: "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye witnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of these things, wherein thou hast been instructed." Luke i. 1–4. Again he says: "The former treatise have I made, O Theophilus, of all that Jesus began both to do and to teach." Acts i. 1.

Now, I believe the sum of these quotations is that Luke had a perfect understanding of all things which Jesus did and taught, and that he wrote in order that Theophilus might know the certainty of the whole matter, as believed among the disciples. Certainly, then, we may justly conclude that no important matter was omitted which had not been perfectly taught by some one else. Hence, as he says not a word about infant baptism, we may feel tolerably sure that it was not taught or practiced by Jesus, nor believed among the disciples with whom he associated. When he tells us that Saul made havoc of the church, entering into every house and hailing men and women committed them to prison, (Acts viii. 3,) we may justly conclude that infants escaped the fierceness of his wrath; otherwise they would have been mentioned, as men and women were. We are strengthened in this conclusion by the fact already seen, that it was his custom to mention them where they were connected with the matter recorded. Then, as he speaks of the baptism of multitudes of believers, at different times and places, and under different circumstances, even mentioning men and women, and yet says nothing of the baptism of infants, we conclude that none were baptized, or he would have mentioned the fact somewhere, especially when he must have known that what he was writing would not only furnish an interesting history of past events, but would constitute a rule of action for the government of God's people as long as time should endure.

A LETTER TO THE LOVERS OF SECTARIAN DIVISION—No. 4.

Those who love and create division should examine the Scriptures so as to ascertain the will of God on the subject. They should ask themselves the question, is it according to divine authority to be divided into factions and parties upon the law of the Lord. Or is it scriptural to be one people, of one mind, of one heart, of one soul, of one faith, of one church. Advocating the same thing concerning the scheme of redemption. But the masses of the people have become so familiar with sectarian division. Branch churches, denomination, etc., that they regard division as a divine blessing from above. We have heard men who claimed to be sent of God to proclaim the Gospel, boast of the advantage of a multiplicity of sects and denominations. Hence the teaching of the day is if you don't like Methodism, Presbyterianism you can be suited elsewhere among the differet denominations. A great many people seem to think that it is according to divine authority that there should be a variety of Denominations. Delusive idea—a babylonish doctrine. We as a people unjustly called, Campbellites, take the position that the God of Heaven designed his people everyhere to be perfectly joined together in visible as well as in spiritual communion and fellowship. As long as the sects remain divided as it is now in the 19th centery, it will be impossible for them to live in love to each other, in the unity of the spirit and in the bond of peace. The command of the Saviour while on earth was that his disciples should love one another. Pray tell me how can the sects love one another divided as they are, fighting and devouring each other. Each party laboring to support its own creed. Can the religious world manifest love in this way? We answer no; it is impossible. The sects in their zeal to build up their churches, are like extreme parties in politics. Republicans, Democrats like to increase in numbers. So it is with the sects and in order to do this they fight and devour each other. Again, I ask the question, is this love? Is this the way Christians did in primitive times? surely not. The Scriptures teach the love of the brethren to be the test of Christian character. I would say to the sects who stand divided, apply your test, if you please, and see how much love you have for those you call brethren. We don't speak of these things to wound feelings. Our only object is to show the sinfulness of division. How is the principle of love to be maintained among the sects when there is so much to impair and dispel it? We will now offer a few reasons to show that sectarianism is a *curse* to the cause of of Christ.

1. The sects do not exhibit the the same mind that was in our Savior. The advocates of denominationalism in their prayers beseech the Lord to shower his blessings down upon all the various denominations that oppose each other. Is this a scriptural prayer? Does this exhibit the mind of Christ, our Savior, while on earth? Neither pray I for these alone, but for them also which shall believe on me through their word, that they may be one. John xvii. 20–21.

2. The sects in their divided state strive for the faith of their creeds and opinions; they are not established together in the faith of the gospel.

Primitive Christians were admonished to strive together for the faith of the gospel. Phil. i. 27.

3. If we would convince an unbelieving world of the reality of the religion of our Lord and Savior Jesus Christ, we must stand united. The sects cannot do this in their divided state, opposing each other. Sectarian division is the chief cause of skepticism and infidelity. This may seem hard, but, nevertheless, it is true. In our next article on this subject, we shall labor to demonstrate why it is that division causes so much infidelity in our land and country.

HENRY REHORN, JR.

NEWS OF THE WEEK.

DOMESTIC.

Fully 2,000 Mormons settled in Arizona last year.

Natural gas sells in Pittsburg for 12½ cents per 1000 feet.

Fertile lands can be purchased in Mexico at thirty cents an acre.

B. F. Avery, the manufacturer of the celebrated Avery plow, is dead.

There are 558 persons engaged in the Postoffice Department at Washington.

Two of President Cleveland's nieces are teaching in the public schools of Peoria, Ill.

The continuation of the New Orleans Exposition till next year is seriously discussed.

Senator Davis, of Clinton, Missouri, it is said, stands just seven feet with his shoes off.

Australia has a cave larger than the Mammoth Cave, of Kentucky. It is called the Genoian.

Mrs. Eliza Blaine Walker, the only sister o James G. Blaine, died in Baltimore last week.

It is said that Miss Susan B. Anthony is so delighted that the new President is a bachelor.

A lot of Pennsylvania blind men have earned $12,000 within a year making brooms and brushes.

The hub and spoke factory, of Tullahoma, was destroyed by fire on the 4th of March. Loss $10,000.

A negro boy at Celina, in this State, blew into the muzzle of a shotgun last week and was instantly killed.

It is said that the average yield of petroleum wells in Caucasia is sixteen times as great as that of American wells.

There are 16,000,000 school-children in the United States, 10,000,000 of whom are enrolled in the public schools.

During the past year Cincinnati packed 385,435 hogs, against 365.451 the preceding season, an increase of nearly 20,000.

Eighty thousand persons are engaged in the United States in brewing lager beer, and almost a countless number in selling it.

A Mrs. Ralph, of Tipton county, Tenn., is the mother, grandmother and great-grandmother of 105 children, about 85 of whom are living.

During the two sessions of the Forty-eighth Congress. there have been introduced in the house 8,286 bills and 345 joint resolutions.

St. Louis, after looking into her destitution complaints, discovered that in four cases out of five the head of the family was a drunkard.

The colored people of Philadelphia have purchased ground on which to erect an industrial school for colored children, at a cost of $100,000.

Last month the National Bank circulation was reduced by $2,241,307, and the decrease in the twelve months, ending March first, was $21,742,716.

The imports of general merchandise at the port of Alen Yord for last week were $5,043.000. and the imports of spice at the same port was $348,000, exports $432,000.

A Daviess county, Ky., man hauled into Owensboro last week, at a single load, 5,210 pounds of tobacco and then complained that the load was too light. It was pressed into the wagon-bed with jack-screws, and brought the neat sum of $315,60.

It is said that there is still living near Culpepper Courthouse, Va., a colored man, known as Jim Washington, who was born the slave of George Washington, in 1791.

The California friends of Gen. Grant have offered him a large bearing vineyard, and a residence. It is claimed by the General's physicians that his days are numbered.

Perhaps the oldest couple in this State reside near Taylorsville, Johnson county. The husband was born in 1793, and his wife in 1794. They have lived together over 69 years.

That tastes differ, is illustrated by the fact that the Alumni of Harvard University excluded two colored graduates from the annual dinner, while those of Ann Arbor admitted three to theirs.

The strawberry growers in and about Gadsden are receiving box material and making arrangements for their early shipments. Gadsden ships more strawberries than any town in the State.

It is estimated that one hundred and fifty thousand people saw the new President sworn in. He took the oath on a small, much-worn morocco Bible, which his mother had given him in boyhood.

The House of Representatives of North Carolina has forbidden the gift or sale of cigarettes to boys under ten years of age. Our Tennessee House has refused to prohibit the gift or sale of liquor to minors. Shame!!

An exchange says: The treasurer of the Holy Trinity Catholic Church of Cincinati, kept a saloon, and no complaint was made against his business, but when his accounts fell $8.000 short, he was ejected from the office.

The first creamery in the State was started in Nashville, about a year ago. Since then nearly every town in the commonwealth of any importance has agitated the creamery business, and, in many instances, successfully.

A couple of Philadelphia visitor to the New Orleans Exposition were seen examining and admiring the Liberty Bell the other day. They had never seen the old relic before, and said they were glad they had visited the show.

A queer accident happened in Johnson county, Tenn., a few days ago. Alex. Raben felled a large tree on a steep hillside near his house; after the tree fell it commenced rolling, and it finally swept his house away with his whole family; all were more or less injured, but none fatally.

A company of Michigan capitolists have just purchased 20,000 acres of coal and timber lands in Laurel county, Ky., and will, it is said, construct a narrowguage railroad from the Knoxville branch of the L. & N. into their lands in order to get their coal and timber to market.

Near Hazleton, Ind., at a sugar camp, a Mr. Beard met with a most horrible death. He was standing over a large kettle of boiling sugar-water, when he suddenly lost his balance and fell headlong into the kettle. No one was near at the time, and his lifeless body was found boiling in the huge vessel.

Cholera, by the most eminent physicians, is expected at any moment. It is a mistake to suppose that the disease will not come in cold weather. The cholera of 1848-9, was landed in New Orleans as early as December the 2d. The exposition at New Orleans will be a fine place for its getting a foot-hold.

Mary Langsford had Louis Gray arrested in Louisville a night or two since on very peculiar charges. The woman states that she once boarded with Gray, and when she left Mrs. Gray adopted her child. The child died last week and the mother accuses Gray of seizing upon some of her property to defray the funeral expenses.

Lyinchburg, March 2.—The Secretary of the Lynchburg Tobacco Association, at a meeting to-day, reported the sales of leaf tobacco for February were 2,300,000 pounds—one half the sales for the same month of the previous year. Want of activity in the leaf trade was made up in sales of manufactured, as revenue receipts were $12,000 more than for February of the previous year, and 750,000 pounds were shipped from here during the month.

Sang Ling, a respectable Chinese and his wife living in Chicago, Ill., wanted to adopt an American boy and made the necessary application to the court. The judge denied the petition, stating that he was not willing to change the child from the civilization in which it was born without its consent, and this, it was too young to give.

While the politicians are dallying over the Mormon question the school-teachers are attacking the evil in great earnest. Eighty-five schools are now maintained in the Territory by out-side help. These employ 195 teachers, who are paid $98.000 a year, and who give instructions to 7,500 children. The buildings have been erected at a cost of $300,000.—*The Current.*

The following are the Cabinet nominations as sent to the Cabinet by President Cleveland: Secretary of State—Thos. F. Bayard, of Delaware; Secretary of the Treasury—Daniel Manning, of New York; Secretary of War—William C. Endicott, of Massachusetts; Secretary of the Navy—William C. Whitney, of New York; Secretary of the Interior—L. Q. C. Lamar, of Mississippi; Postmaster-General—Wm. F. Vilas, of Wisconsin; Attorney-General—A. H. Garland, of Arkansas. The Senate adjourned without confirming any of the nominations.

The libel suit against the editors of the *Banner*, progresses slowly. It was adjourned a couple of days on account of sickness in family of jurors. It was resumed Friday morning with eleven jurors. both parties agreeing to proceed with these. It will take a day or two longer to complete testimony. The testimony has failed so far, to establish some of the charges. The investigation developed that while the inspecters and others in authority failed to do their duty as prescribed by law, the affairs at the main prison had been conducted with fairness and freedom from the gross abuses. The development show the management not so good, and serious abuses at the branch prisons. Much interest is manifested in the trial throughout the State.

FOREIGN.

Grenada has again been alarmed by several shocks of earthquake.

France proposes that the Suez Canal be free in times of peace and war.

An excursion from the city of Mexico went to the crater of Mount Popocatapelt, where, on the summit of the highest mountain in America, they celebrated the inauguration of the new President

Russia's advance into Afghanistan has caused the English government to prepare for the worst, and be ready to meet any attempt by the Russians to enter into the territory under the protectorate of the British empire.

Dr. Thomson, of the Bible House in Constantinople, says the Turks are now reading the Bible far more than they used to do; and some of them declare that it is a better book than the Koran. The Doctor has eight colporteurs selling the Bible in the city. The Bible was first translated into Turkish two centuries ago, by Ali, a captured Pole, who had been brought up as a Turk.

Queen Makea, of Raratonga, incensed at her police for permitting the increase of drunkenness, dismissed them all and appointed women of mature age in their place interested in the suppression of the evil. They have shown such ability and energy in discovering frauds and in destroying smuggled brandy that a decided reformation in the morals of her people has followed.

The peace party in England have entered a protest against any further war in the Soudan. Mr. Gladstone, in replying to their protest, referred to the many proposals on the part of Lord Wolseley to stop hostilities, if the Mahdi would surrender the fellaheen and European prisoners in his possession, and to establish a native government at Khartoum, with the Mahdi as Sultan of Kordofan. The English government would be glad enough to make peace, if only the Mahdi would stop making war. The Conservatives demand the prosecution of the war and the annexation of Egypt. The peace party oppose both measures. Mr. Gladstone is between two fires.

PLUNGE BOLDLY.

I remember, when a schoolboy,
The lesson which a comrade taught;
It has saved me many sorrows,
And will last with life and thought.

School was out, and o'er the meadow
We boys went in mirth and glee,
Toward the lake behind the school-house—
Stream for ever dear to me.

Quick disrobing, in they darted,
Until all but I was there;
Much I wished to join my schoolmates,
But shrank back and did not dare.

It was in the cool September,
And I knew the stream was cold;
On the bank I sat and shivered,
Envious of my comrades bold.

Soon there came a voice assuring,
From a daring swimmer near;
"Plunge boldly, the chill's soon over,
Dive in quick, you've naught to fear."

His cheering words each fear dispelled,
Quickly I plunged into the pool;
Soon fear was gone, and then with joy
I sported 'mid the waters cool.

Oh, ever remember this lesson,
Don't tremble at ev'ry care;
In life's cold waters plunge boldly,
And learn to do and to dare.

John M. Macdonald.

EFFIE AND CLARE.

"Hush! don't talk to *me* about religion, *you* can spend *your* life thinking and talking of nothing else, but as for *me*, *I* want a little brightness, a little pleasure in my life."

Two girls were sitting on the steps of a vine-covered porch, but as the exclamation just mentioned fell excitedly from the lips of one, she sprang up petulantly and began to pace up and down the gravel walk, stopping occasionally to nervously twitch a petal from some rose nodding at its side, thus scattering a shower of fragrant beauty to the ground. The other watched the supple, willowy form and lovely face with a look of sad concern on the patient face—no anger, occasioned by the impatient remark, resting on the calm surface of the placid features. That hers had been a life of suffering was evidenced by the pale, drawn face.

"Clare, do you know what those shattered petals remind me of?"

"No, one of your imaginary comparisons to religion that nobody else can see, I reckon."

"It seems to me, Clare, just what you are doing with the *real* roses of life—scattering them to the "four winds" and leaving only an ugly stem."

"Sister Effie, it makes quite a difference the way you look at a thing; now, to *me*, those bright rose-leaves look more like *pleasure* and that bare stem like your long-faced religion;" but, seeing a shadow of pain cross the sweet face, the impulsive girl threw her arms around her sister's neck, and kissing her said:

"Sister dearie, I don't mean to hurt you, but I'm too young to settle down yet," and she skipped away singing gaily, "I Won't Be a Nun."

After she was gone the head was bowed against the rose-wreathed pillar, and who shall say a fervent prayer did not ascend for the wayward, young spirit?

Not many weeks afterward Clare came sauntering idly into her sister's room, and found her looking paler than usual as she lay on the little lounge by the open window. With a sudden pang for her neglect of the patient, suffering sister while she was so engrossed with amusements, etc., (for extreme beauty, youth and gayety always has many moths to flutter in its glare,) she asked in warm, tender tones:

"Sister Effie, can't I do something for you?"

"Yes, dear, you may bathe my head a little, as it aches worse than usual this evening."

"Why don't you go to sleep, *ma cherie?*" the musical voice asked gently.

"I don't feel sleepy; besides, I keep thinking of a circumstance that troubles me with its ingratitude."

"What new sin is troubling your sensitive mind *now?* Sister Effie, you worry entirely too much over other people's sins anyway."

"But, Clare, this is a tale of such heart-rending ingratitude that I know even you, little sister, with your light heart, would grow indignant."

"Well, I don't generally like to hear unpleasant things, but as my curiosity is excited you may tell it," adding, "if it won't tire you."

"The story runs that a young girl, beautiful and accomplished, was, some time since, walking along, as she thought, free from danger, singing in girlish glee, when suddenly a lion, with terrific roar, sprang from a covert near by and confronted her."

"Oh! sister Effie, where could he have come from?" asked Clare excitedly.

"He had escaped from his den and now, in all his terrible strength and ferocity, stood, with gaping jaws, ready to devour the helpless girl. It seemed that her startled, anguished screams were of no avail, when, as suddenly as the lion, a man with what seemed to be, and no doubt *was*, superhuman strength, rushed forth and grappled with the infuriated beast. One glance at the face revealed a person whom she had treated with scorn and contempt. It would seem as she saw the flashing teeth of that insatiable lion plunge themselves into the warm flesh, and the life-blood stream from the cruel wounds, her heart would have melted with gratitude and love, when by that powerful effort of strong, sympathetic manhood, even for an enemy, he lay helpless by the side of the foe—conqueror and conquered stiff in death."

"Oh! sister Effie, you don't mean to say she *didn't?* I can't believe *any* human heart *could* be so steeped in ingratitude as *that;*" the voice quivered with intensity of feeling.

"Yes, Clare, she still treasured her dislike, and was even heard to make slighting remarks of her deliverer."

"Sister Effie, will you trouble over such a tale as *that?* I didn't know you were so credulous: just dispel it from your tender heart, for *no one* was *ever* so ungrateful as that. I'll tell you, sister Effie, as careless and light hearted as you think me, I could not even *think* of any one who would thus rescue me without tears of gratitude and love."

"Yes, Clare, I *know* the story to be *true*, and what hurts me most, is that such a heart beats in the bosom of one I love so dearly."

"What do you mean, sister Effie, and why do you look at me as though *I* had been guilty of the crime?—yes, *crime*, [illegible] language would be too tame to express so heartless a deed."

Then, as the hands, cool from excitement, felt the flushed face, came a sickening suspicion that Effie was delirious. Seeing the frightened look in her eyes, and noticing how concernedly the hand pressed her forehead, she said quietly:

"Don't be frightened, I am not delirious as you may think, only *very sick at heart.* Clare, you haven't asked me who that ungrateful girl was, don't you care to know?"

Clare was beginning to feel uncomfortable under the scrutinizing gaze of her sister, and in some way felt *she* must be connected with the story; so she said uneasily:

"Oh! sister Effie, that is just one of your *visions*, let's talk of something real. Don't you want me to get you a cool drink of water? You feel so hot."

She wanted to get away from that searching, earnest gaze.

"No, thank you. Oh! Clare, I know you wont like for me to tell you, but—it's *you!* "Greater love hath no man than this that a man lay down his life for his *friends*," and just think of giving it up for an *enemy*."

The last words were full of suppressed sobs and the hot tears fell silently. Clare, without word or comment, hastily left the room.

Effie and Clare Heath had been left motherless at an early age; their father, sometime after, marrying a young, thoughtless girl, kind-hearted, but unfit to train the tender tendrils of child-nature. Effie had been a sufferer from childhood, and, as is usually the case with such children, thoughtful beyond her years; hers, too, was a nature that revered everything holy. Why couldn't at least a part of it be shared by pretty, careless Clare? She was such a care to her elder sister, though she was keenly sympathetic when the right chord was touched, and prided herself on "never forgetting a kindness." Effie knew her life-tide would soon ebb beyond earthly bounds, and, as she felt her strength decreasing, her solicitude for Clare was almost absorbing. Who, sighed she to herself, would stem the current of worldliness when she was gone? When she mentioned the subject to her father, he thought it was only morbidness from continued sickness, and would say carelessly:

"Oh! Clare will "come out all right" yet."

Like many fathers, he was proud of her beauty and popularity, and was little concerned beyond the passing hour. But those who have been, day after day, on beds of affliction learn to realize how evanescent is worldly pleasure. But her end was nearer than even she supposed. Clare absented herself from her sister's room for some days, though her conscience smote her for it, and even in the midst of gay companions the tearful face was before her and the pleading voice rang in her ears. One day, as she returned from a pleasure excursion, she met a servant in the hall who said:

"Miss Clare, 'pears to me Miss Effie looks mighty bad here for the last two or three days; she don't complain, but she looks so weak-like."

Without taking off her broad hat, Clare hastily ran up to her sister's room, with words of love and a prayer for forgiveness in her heart; but, alas, as is too often the case, she had waited too long. She was startled to find Effie so pale, and on going nearer, as the awful truth forced itself upon her, a piercing shriek assembled the family and servants to where she lay almost fainting on her sister's lifeless form. Oh! the agony of that moment! Clare never forgot it, or the days of sorrow and remorse that followed. Never had she been face to face with death but once before, and that was when, as a child, she kissed the marble lips of her dead mother. She, too, as Effie, had been struck with that quick destroyer—heart disease.

During the days that Clare secluded herself on account of her sorrow, she found a diary of Effie's and the tender solicitude for her spiritual welfare expressed in its pages made a deep impression on her softened heart. She looked anxiously and found one entry after that last memorable evening, just mentioning it, her rapid exit, non-return, and, at the last, words of forgiveness and a prayer for her salvation. So much love, so much forgiveness even to the last!

She read, too, the well-worn, marked Bible found open by Effie's side. She felt nearer to her in perusing its pages than elsewhere. Effie's sudden death awed her strangely; she there saw the uncertainty of life, the certainty of death, and realized more than she had ever before the importance of being prepared for it. She reasoned with herself thus: "Mamma and sister Effie died of heart disease, may not I? Am I ready?" the very thought made her shudder. Somehow she felt she couldn't go to sleep at night without reading some in the dear, marked Bible—the words seeming to be clothed with Effie's pleading voice. She was still, after the first outbursts of grief, a happy, blithesome girl, but often a *something* seemed to shadow her gayety. The leaven of that faithful sister's life and prayers still worked on, though slowly, yet surely, and a few years after "society" lost its brightest charm, but the church, home and social circles gained a light that burned even into eternity, lighting other weary souls along the heavenward way.

L. B. H.

LETTER TO UNCLE MINOR.

DEAR UNCLE MINOR: Having read quite a number of letters addressed to you, through the GOSPEL ADVOCATE from different States, I hope you will not consider it at all presumptuous in me to write you a short one, in which I, although only a school girl, will represent the empire State. I (as my name will indicate) am a native of Georgia, and live in the extreme southern portion. The town in which I reside is a beautiful little village containing about 2,200 inhabitants, and in respect to health and enterprise ranks among the first towns in the State. Our county, Lowndes, borders on the Florida line, and in consequence of being so near the Land of Flowers, Valdosta is visited every winter by health and pleasure seekers from the North. We cultivate tropical fruits,—corn, cotton, sugar cane and truck-farming is also admirably adapted to our sunny and delightful climate. Valdosta supports two weekly papers, and also an excellent school which is attended by pupils from many parts of the State. There is a band of disciples here numbering about seventy-five. They meet every Lord's day, although they have neither organ nor pastor. We (speaking for the church) have enjoyed the privilege of having Bro. Harding with us on two occasions, and, if providence permit, we hope to have him hold us another meeting in February. Now, Uncle Minor, if you think my colors are too glowing for south Georgia, we would be delighted to have you come down and see for yourself. Good-bye.
—[Georgia Pearl Smith, Valdosta, Ga.

Advice to Consumptives.

On the appearance of the first symptoms, as general debility, loss of appetite, pallor, chilly sensations, followed by night-sweats and cough, prompt measures of relief should be taken. Consumption is scrofulous disease of the lungs; therefore use the great anti-scrofulous or blood purifier and strength restorer, Dr. Pierce's "Golden Medical Discovery." Superior to cod liver oil as a nutritive, and unsurpassed as a pectoral. For weak lungs, spitting of blood, and kindred affections, it has no equal. Sold by druggists. For Dr. Pierce's treatise on Consumption send two stamps. World's Dispensary Medical Association, Buffalo, N. Y.

That the Mason & Hamlin organs stand at the very head of intruments of this class in the whole world will scarcely be doubted by any one. Few among rival makers, even, will claim to make organs equal to theirs; none to make better ones. Prices of Mason & Hamlin organs are a little higher than those of poorest, lowest priced instruments, but nothing in propopotion to their superiority.

This company have just commenced the manufacture of improved Upright Pianos, which they claim are entitled by their superiority to rank high as their organs.—*Boston Traveller.*

"Sigh no More Ladies"

for Dr. Pierce's "Favorite Prescription" is a prompt and certain remedy for the painful disorders peculiar to their sex. By all druggists.

A Physician's Opinion.

Dr. Orr says: "I am well acquainted with the composition of **Dr. Duncan's Cough Balsam.** I have used it in my family and in my practice for several years, and do not hesitate to say that I believe it to be the best remedy known to the medical profession for the speedy **Cure of Colds, Coughs, Sore Throats, Whooping Cough,** and far surpassing all other remedies for the speedy cure of **Croup** and **Hives** in children. It is very pleasant to take, and perfectly harmless." Price 50 cents.

SANITARIUM, Riverside, Cal. The dry climate cures. Nose, Throat, Lungs, full idea, 36p, route, cost free.

Woman and Her Diseases

is the title of a large illustrated treatise, by Dr. R. V. Pierce, Buffalo, N. Y., sent to any address for three stamps. It teaches successful self-treatment.

DR. KLINE'S Great Nerve Restorer is the marvel of the age for all Nerve Diseases. All fits stopped free. Send to 931 Arch Street, Philadelphia, Pa.

Special Notice.

We would call the attention of the readers of this paper, especially those who are suffering with **Dyspepsia,** or **Indigestion,** to **Dr. Duncan's Liver and Kidney Medicine.** It is, beyond doubt, the best and most reliable remedy known or ever offered for sale, for the **Cure of Constipation, Sour Stomach, Sick Headache, Torpid Liver,** and all **Kidney** troubles. It is the best and cheapest. Price 75 cents.

STILL LOWER!

Misses' Cloaks.

We are determined not to carry over a single garment, and have made another cut in prices:

Our	$12.00 Misses' Cloaks now	$8 00
Our	10.00 Misses' Cloaks now	7 00
Our	8.50 Misses' Cloaks now	6 50
Our	7.50 Misses' Cloaks now	5 00
Our	6.00 Misses' Cloaks now	4 00

Russians and Newmarkets.

Our	$28.00, $30.00 and $33.00 Russians now	$24 00
Our	$18.00, $20.00 and $22.00 Russians. now	15 00
Our	$17.00 Russians now	13 50
Our	15.00 Russians now	11 00
Our	12.00 Russians now	8 00
Our	16.50 Newmarkets now	11 00
Our	14.00 Newmarkets now	9 00

Plush Wraps.

Our	$20.00 Silk Plush Cloaks, quilted satin lined, now	$16 00
Our	25.00 Silk Seal Plush Cloaks now	18 20
Our	35.00 Ex. Silk Seal Plush Coats very long, now	26 50
Our	42.00 Plush Newmarkets, 56 in. long, now	31 00
Our	55.00 Plush Newmarkets now	38 50

Blankets! Blankets! Blankets! Blankets!

We don't want to feed moths this summer with fine wool Blankets, so have made STILL FURTHER reductions on them to close out stock on hand.

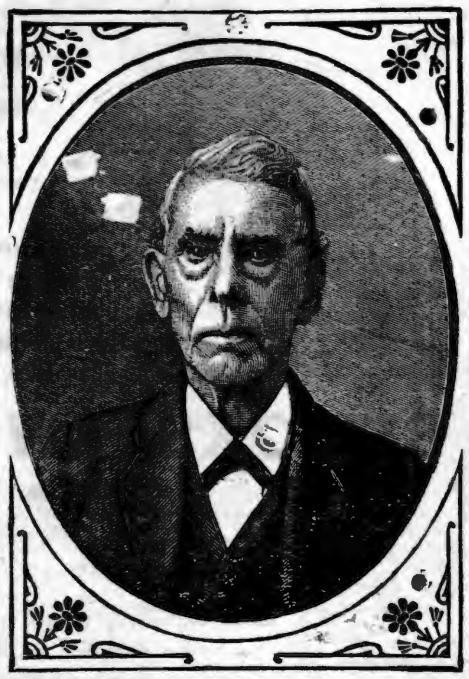
Our	$1.25 white Blankets, per pair, now	$00 95
Our	$2.75 white wool blankets, per pair, now	1 75
Our	$4.50 all-wool Blankets, per pair, now	3 00
Our	$5.50 white 11-4 fine wool blankets, per pair, now	3 50
Our	$6.50 white 12-4 fine wool Blankets, per pair, now	4 00
Our	$7.50 white 13-4 fine wool Blankets, per pair, now	5 50

Do not delay. You will never have a chance to buy Wraps or Blankets as cheap again.

LEBECK BROS.,

17 Public Square.

THE GREAT BLOOD PURIFIER!



Dr. Samuel Hodges' Alterative Compound Sarsaparilla with Iodide Potash. This compound is purely vegetable, each article of ingredient is perfectly harmless in itself, having been selected from roots and herbs possessing great medicinal properties, when combined forms a most powerful, efficient, and pleasant medicine for the removal and permanent cure of ALL diseases, arising from an impure state of system, viz.:

Chills, Rheumatism, Scrofula or King's Evil, Scald-head or Tetter, Chronic Sore Eyes, Old or Chronic Sores of all kinds, Boils, Pimples, Syphilitic Rheumatism, Primary and Secondary Syphilis, Nervous Debility, Liver Complaints, Inflamation of the Kidneys and Bladder,

renovates and invigorates the system; acts gently on the bowels. As an apetizer and for general debility, it is a most excellent remedy.

CAMPBELL BROS., Druggists, Sole Manufacturers.

For Sale by all druggist. Price $1.00 per bottle, or 6 for $5.00, Liberal discount to the trade.

Also Sole Proprietors and Manufacturers of

ETHIOPIAN PILE OINTMENT,

A never failing remedy for Blind Bleeding, Itching Internal or Protruding Piles. Gives almost instantaneous relief, and will effect a permanent cure. Price $1.00 per bottle, or 6 for $5.00.

Testimonial.

CAMPBELL BROS:—It affords me peculiar pleasure to testify to the great efficacy of your Ethiopian Pile Ointment. I was an intense sufferer from protruding Piles and a few applications of this wonderful remedy, speedily effected a permanent cure

Truly, J. M. HAWKINS, 70 S. High St.

Testimonial No. 2.

This is to certify that I was affected with Piles for twenty years. I tried every remedy offered me. Finally used the Ethiopian Pile Ointment and found it the very best preparation I ever used. It gave me almost instant relief and has effected a permanent cure.

ED. A. IRELAND.

Formerly of Gallatin, now of Breen Phillips & Co., Nashville, Tenn.

CAMPBELL BROS., Druggists,

NASHVILLE, - - TENNESSEE.

KEEP COOL!

SUMMER GOODS!

Refrigerators, Ice Chests, Water Coolers Filters.

Fruit Jars, Fruit Cans, Stoneware, Woodenware, and all kinds of Kitchen Goods.

Cooking Stoves to suit the requirements of every Family.

PRICES TO SUIT THE TIMES.

PHILLIPS-BUTTORFF MANUFACTURING CO.,

24 & 26 College Street, - - - Nashville, Tenn.

FREEMAN & KEESEE,

INTERIOR DECORATORS,

No. 38 North College Street, Nashville, Tennessee.

Wall Paper and decorations, Window Shades, Cornice, Curtain Poles, Gold and Walnut Pier and Mantel Mirrors, Engravings, Chromos, and Oil Paintings. Frames of all kinds in stock, and made to order. Re-gilding old Frames a specialty. Manufacturers of fine Frames and Wood Mantels. CORRESPONDENCE SOLICITED.

PIGUE, MANIER & CO.,

WHOLESALE DEALERS IN

BOOTS AND SHOES,

NO. 40 SOUTH MARKET STREET, NASHVILLE, TENN.

We are receiving a very large stock of Spring and Summer goods that we have had manufactured expressly for us, which we think, with our long experience and faculties, we can offer inducements equal to any market, to prompt and cash dealers. All goods warranted to be as represented.

FOR

Choirs, Conventions, Singing Classes and the Higher Schools,

No better Books have appeared for years than the following:

Choral Worship. L. O EMERSON. A grand, full size Church Music Book of 220 pages 100 pages Elements, with a capital collection of Sacred and Secular music, 75 pages of the best Hymn Tunes. 110 pages of Anthems, and 30 pages of miscellaneous Concert Music. $1. Per dezen, $9.

The Model Singer. W. O. PERKINS and D B. TOWNER. A book for SINGING CLASSES. 192 pages. 124 Graded Exercises, 57 Glees and Part Songs, 29 Hymn Tunes, 18 Anthems and 4 Chants. Abundant and useful material for the Singing-School Teacher. 60 cts. Per doz. $6.

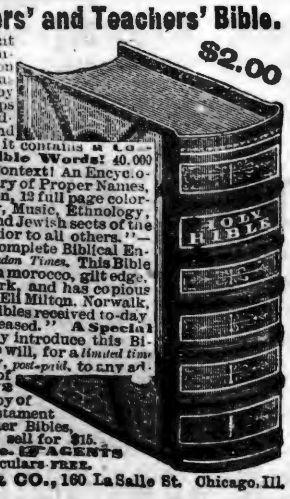
Song Greeting. L. O. EMERSON. A new and extra fine song book for the "higher schools," meaning by that, Colleges, Technological and other special schools, Academies, Institutes, Seminaries, High and Normal Schools. 160 large octavo pages. 82 harmonized songs of the highest order, both in words and music, classical in beauty and interesting to every one. Also exercises and solfeggios for voice culture. 60 cts. Per dozen $6.

Any book mailed for the retail price.

OLIVER DITSON & CO., Boston,

C. H. DITSON & CO., J. E. DITSON & CO.,
867 Broadway, New York. 1228 Chestnut St., Phil.

The Ministers' and Teachers' Bible.



This magnificent Parlor Bible is imported from London and is indorsed as "The Best" by the leading Bishops of England. In addition to the Old and New Testaments it contains A Concordance of Bible Words! 40,000 References with Context! An Encyclopedia. A Dictionary of Proper Names, with Pronunciation, 12 full page colored Maps. Poetry, Music, Ethnology, Plants, Animals, and Jewish sects of the Bible, etc. "Superior to all others."—*N. Y. Times*. "A complete Biblical Encyclopedia."—*London Times*. This Bible is bound in French morocco, gilt edge, with silk book-mark, and has copious references. Rev. Eli Milton, Norwalk, O., writes: "The Bibles received to-day I am more than pleased." A Special Offer! To rapidly introduce this Bible in America we will, for a *limited time only*, send one copy, *post-paid*, to any address on receipt of only $2.00! 3 copies and one copy of Revised New Testament for $4.00! Other Bibles with less matter, sell for $15. Order at once. AGENTS WANTED! Circulars FREE.

J. S. MAYO & CO., 160 LaSalle St. Chicago, Ill.

Pianos & Organs

Of all makes direct to customers from headquarters, at wholesale prices. All goods guaranteed. No money asked till Instruments are received and fully tested. Write us before purchasing. An investment of 2 cents may save you from $50.00 to $100.00. Address

JESSE FRENCH, Nashville, Tenn.,
Wholesale Distributing Dep't for the South.

BARNES'

Patent Foot and Steam Power Machinery. Complete outfits for Actual Workshop Business, Lathes for Wood or Metal, Circular Saws, Scroll Saws, Formers, Mortisers, Tenoners, etc., etc. Machines on trial if desired. Descriptive Catalogue and Price List Free.

No. 159 Ruby St. W. F. & JOHN BARNES, Rockford, Ill.

Established 1857.

The GREAT CHURCH LIGHT

FRINK'S Patent Reflectors for Gas or Oil, give the most **powerful, softest cheapest & Best** light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A Liberal discount to churches and the trade. *Don't be deceived by cheap imitations.*

I. P. FRINK, 551 Pearl St., N. Y.

BLOOMINGTON NURSERY CO. BLOOMINGTON, ILL.

Established 1852, by F. K. PHŒNIX. Incorporated 1883. We offer for the *Spring Trade* a very large & fine stock of every description of Fruit & Ornamental TREES. Catalogue for SPRING of 1885 now ready and mailed on application. **600 ACRES. 13 GREENHOUSES.**

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease to any sufferer. Give express and P. O. addr ss.

DR. T. A. SLOCUM, 181 Pearl St., New York.

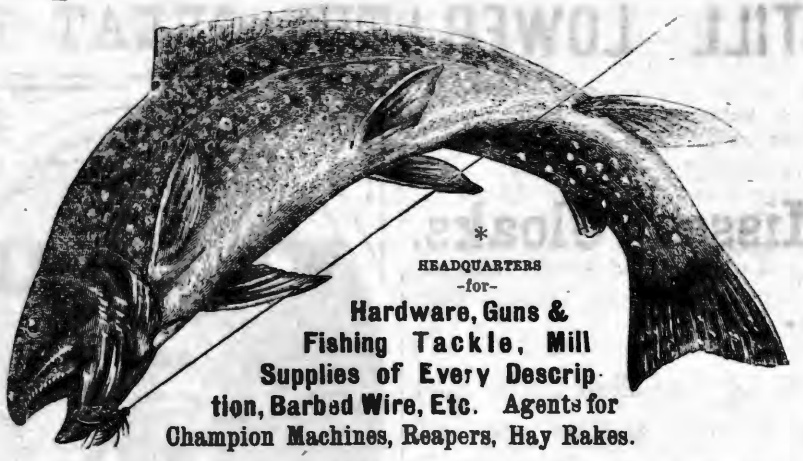
Baltimore Church Bells

Since 1844 celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY, J. REGESTER & SONS, Baltimore, Md

McSHANE BELL FOUNDRY

Manufacture those celebrated BELLS and CHIMES for CHURCHES, TOWER CLOCKS, Etc. Prices and catalogues sent free. Address,

H. McSHANE, Baltimore, Md.



HEADQUARTERS
-for-
Hardware, Guns & Fishing Tackle, Mill Supplies of Every Description, Barbed Wire, Etc. Agents for Champion Machines, Reapers, Hay Rakes.

BROOKS, SWEENY & CO.,

Nashville, Tennessee.

DR. J. H. M'LEAN'S

Homœopathic

Liver & Kidney Balm,

The Most Wonderful

LIVER AND KIDNEY CURE

In the World.

Will relieve and cure all diseases of the Liver, Kidneys and Urinary Organs, such as *Inflammation, Feverish Irritation of the Bladder, Weakness & Pains in the Back, Catarrh of the Bladder, Stone in the Bladder, Female Troubles, Bright's Disease, Melancholia, Impotency, Debility, Jaundice*, or any derangement of the

KIDNEYS, LIVER OR BLADDER.

THERE IS NO MISTAKE ABOUT IT!

Dr. J. H. M'Lean's HOMŒOPATHIC LIVER AND KIDNEY BALM will cure you.

We have thousands of certificates, but add only two:

H. C. Harris, Lloyds, W. Va., says: "Dr. J. H. M'Lean's Homœopathic Liver and Kidney Balm cured me of Nervous Prostration of five years' standing."

Mrs. C. B. Wilson, Toronto, Canada, writes: "Dr. J. H. M'Lean's Strengthening Cordial and Blood Purifier, and Dr. J. H. M'Lean's Homœopathic Liver and Kidney Balm have completely cured me of derangement of the natural functions.

Price $1 per Bottle; Six Bottles for $5.

DR. J. H. M'LEAN,

Cor. Broadway and Biddle, St., St. Louis, Mo.

DR. J. H. M'LEAN'S

Homœopathic Liver and Kidney Pillets.

They are little white pillets, size of a pin head, but they perform wonders in cleansing the Bowels. When the stomach, bowels, liver and kidneys are in an unhealthy condition, there is generated Bacteria (Animalculæ), which if not destroyed, produce various forms of organic disease. Dr. J. H. M'Lean's Liver and Kidney Pillets will destroy and remove these terrible parasites and cure all troubles of the liver kidneys and urinary organs by effectually removing the cause of all derangement of their natural functions, and taken with Dr. J. H. M'Lean's Liver and Kidney Balm, has cured thousands of cases of

Bright's Disease, Catarrh of the Bladder, Brick Dust Deposit, Irritation of the Bowels, Costiveness, Colic, Gravel, Renal Stones, Thick, Turbid, Frothy Urine, Pains in the Region of the Liver and Kidneys, Piles, also loss of nervous power. One of these little pillets taken every night before going to bed will produce an easy evacuation of the bowels and bring the natural functions into a healthy and regular condition.

Dr. J. H. M'Lean's Liver and Kidney Pillets cost 25 cents each vial, and can be sent by mail. One dozen for $2.00.

DR. J. H. M'LEAN,

Cor. Broadway and Biddle St., St. Louis, Mo.

Send For My Free Catalogue of

DR. J. H. M'LEAN'S OWN SELECTED

Field, Farm, Garden & Flower Seeds.

DR. J. H. M'LEAN'S

TAR WINE BALM,

A sure cure for all

THROAT AND LUNG DISEASES.

Colds, Coughs, Hoarseness, Sore Throat, Loss of Voice, Influenza, and all such Throat Troubles yield instantly to its magical and soothing influence.

For **Laryngitis, Bronchitis, Quinsy, Asthma** and **Consumption**, Dr. J. H. M'Lean's TAR WINE BALM is the only remedy that will give sure relief. It has cured Lung Diseases where all other remedies have failed. Why will you suffer from Throat and Lung Troubles when such a pleasant remedy is offered you? For Croup it is a positive specific. For Singers and Speakers the TAR WINE BALM is an absolute necessity. Nothing has ever been discovered which will give such immediate relief, and it will positively cure Throat Troubles. DON'T DELAY.

Cure That Bad Cold! Stop That Cough!

Those whose Lungs and Throats are sore, hard and dry, will realize the soothing effect of a single dose of **Dr. J. H. M'Lean's Tar Wine Balm,** and to give all doubting skeptics a chance to be assured of its wonderful soothing and miraculous virtues, I have put up Trial Bottles, costing only 25 cents per bottle. Every dealer in the United States should have them. If they have not, please ask them to send for a dozen as a test. Every one trying that 25-cent size will be convinced of the miraculous benefits they will receive from taking

Dr. J. H. M'Lean's Tar Wine Balm.

Cold in your Head, tickling in the nose, forehead and throat; you have **Catarrh**; get a box of DR. J. H. M'LEAN'S CATARRH SNUFF and use it once a day, besides taking DR. J. H. M'LEAN'S TAR WINE BALM to heal your Throat and Lungs.

Price of Trial Bottles 25 Cents Each.

I can send them only by Express. If you will send me $2.00 or that amount in postage-stamps, I will send you one dozen, freight paid.

Large Bottles, which contain six times as much as the 25-cent size Bottles - - - - - - $1 00
Or six Bottles for - - - - - - - - 5 00

After using DR. J. H. M'LEAN'S TAR WINE BALM, let me hear from you. Prepared by

DR. J. H. M'LEAN,

Cor. Broadway and Biddle St., ST. LOUIS, MO.,

Proprietor of DR. J. H. M'LEAN'S

WONDERFUL STRENGTHENING CORDIAL AND BLOOD PURIFIER.

which has rescued thousands upon thousands from the grave, giving them nerve, vital life, strength and pure blood.

"I would not take $100 for the benefit one bottle has given me. I. COREY,
St. Louis, Mo.

T. W. Yowell, Dudley, Ill., writes: "Dr. J. H. M'Lean's TAR WINE BALM is the only medicine which gives me relief. I have had Bronchitis for many years."

T. J. Phillips, Reed, Miss., writes: "Dr. J. H. M'Lean's Tar Wine Balm gives the greatest satisfaction here. It has no equal for coughs, colds, etc., and in croup it is certainly a wonderful remedy."

Thousands of letters come to me, all proclaiming the miraculous merits of Dr. J. H. M'Lean's Tar Wine Balm.

BETHANY COLLEGE,

West Virginia,

Begins its forty-fifth session **January, 1885.** It has 595 Alumni; four College Degree Courses the Classical, the Scientific, the Ministerial and the Ladies' Course; also, professional courses in Engineering, practical Physics and Chemistry, with ample training in the use of instruments and apparatus, both in field work and the laboratory. Also a thorough Academical course, complete in itself, and arranged as a preparatory to the college courses.

Expenses reduced to the most reasonable terms, and every facility afforded the student to economize both as to time and costs.

All classes open to both sexes on equal terms.

Send for catalogue to—

W. K. PENDLETON, Pres't

CANCERS TUMORS AND ULCERS.

Cured without the knife or loss of blood. Vastly superior to all other methods. Hundreds of cases cured! Descriptive pamphlet sent free. Address Dr. E. H. GREENE, 171½ Peachtree St., Atlanta, Ga.

TRADE-MARKS, PRINTS, LABELS. **PATENTS.** **COPY-RIGHTS, DESIGNS, RE-ISSUES**

Send description of your Invention. L. BINGHAM, Patent Lawyer and Solicitor, Washington D. C.

PENSIONS for any disability; also to Heirs. Send stamps for *New Laws*. COL. L. BINGHAM, Attorney, Washington, D. C.

MASON & HAMLIN

Exhibited at ALL the important WORLD'S INDUSTRIAL COMPETITIVE EXHIBITIONS FOR SEVENTEEN YEARS, Mason & Hamlin Organs have, after most rigid examinations and comparisons, been ALWAYS FOUND BEST, and AWARDED HIGHEST HONORS; *not even in one such important comparison American has any other Organ been found equal to them.* ONE

ORGANS

HUNDRED STYLES, adapted to all uses, from the smallest size, yet having the characteristic Mason & Hamlin excellence, at $22, to the best instrument which it is possible to construct from reeds, at $900 or more. Illustrated catalogues, 46 pp. 4to, and price lists, free.

The Mason & Hamlin Company manufacture UPRIGHT PIANO-FORTES, adding to all the improvements which have been found valuable in such

PIANOS

instruments, one of peculiar practical value, tending to greatest purity and refinement in quality of tone and durability, especially diminished liability to get out of tune. Pronounced the greatest improvement made in upright pianos for half a century. The MASON & HAMLIN CO., pledge themselves that every piano of their make shall illustrate that VERY HIGHEST EXCELLENCE which has always characterized their organs. Send for circular with illustrations, full description and explanation.

MASON & HAMLIN ORGAN AND PIANO CO.,

BOSTON, 154 Tremont St. CHICAGO, 149 Wabash Ave.
NEW YORK, 46 East 14th St. (Union Square.)

OPIUM and WHISKY HABITS cured at home without pain. Book of particulars sent Free. B. M. WOOLLEY, M. D., Atlanta, Ga.

PLEASE CALL

And see the largest stock of Fine DRESS GOODS, SILKS, NOTIONS, MILLINERY and FANCY GOODS, in the City. Our Prices are, without doubt, the lowest ever heard of.

Very Respectfully,

MISS SUE WILLIAMSON,

D. C. HALL,

(formerly of Shields, Hall & Co.,)

—WITH—

Hirsch Bros. & Co.

56 College Street,

Nashville, - - Tenn.

WEAKLEY & WARREN,

Manufacturers and Wholesale and Retail Dealers in

FURNITURE & MATTRESSES,

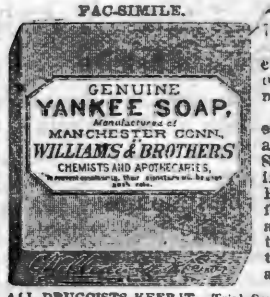
The Largest, Finest and Best Assorted Stock in the South.

Chamber Suits, Parlor Suits, Library Suits, Hall Suits, Dining-Room Suits.

All kinds of Mattresses, Spiral and Woven Wire Bed Springs, Woven Wire Cots and Canvass Cots.

ALL ORDERS WILL RECEIVE PROMPT ATTENTION.

FAC-SIMILE.



FOR SHAVING.

The Genuine Yankee Soap. His never been equaled in the richness and permanence of its lather. Especially adapted for heavy beards and a delicate skin. Standard for quality in the U. S. Navy. Has been counterfeited more than any other soap in the world. Notice the engraving and avoid imitations.

ALL DRUGGISTS KEEP IT. Trial Sample for 12 Cents.
THE J. B. WILLIAMS CO., Glastonbury, Conn.
Formerly WILLIAMS & BROS., Manchester, 1840.

GATE CITY

"Pure Water, Health, Life."

"ONLY PERFECT FILTER."—*Prof. J. Gray.*

"BEST FILTER IN THE WORLD."—*J. M. Johnson, M. D.*

AVOID CHOLERA, MALARIA, TYPHOID FEVER, DIPHTHERIA, by its use.

Stone Filter,

Simplest, Cheapest, and BEST.

"NO OTHER FILTER CAN BE COMPARED TO IT."—*Medical Journal.*

McBRIDE & CO., Atlanta, Georgia.

Send for Catalogue.

Parquhar's Improved Cotton Planter

Very Simple and Perfect in its Operation; Drops Unrolled Seed or Fertilizer with remarkable regularity in any desired amount. It is the Cheapest, most Reliable and Best COTTON PLANTER in existence. SEND FOR CATALOGUE.

Also, Steam Engines, Threshing Machines, Saw-Mills, &c.

Address, A. B. PARQUHAR, York, Pa.

VASSAR COLLEGE, Poughkeepsie, N. Y. FOR THE LIBERAL EDUCATION OF WOMEN, with a complete College Course, Schools of Painting and Music, Astronomical Observatory, Laboratory of Chemistry and Physics, Cabinets of Natural History, a Museum of Art, a Library of 15,000 Volumes, ten Professors, twenty-three Teachers, and thoroughly equipped for its work. Students at present admitted to a preparatory course. Catalogues sent on application.

S. L. CALDWELL, D. D., LL. D., *President.*

PAYSON'S INDELIBLE INK.

No preparation and only a common pen needed. Established **50 Years.** Superior and popular for decorative work on linen. Received Centennial **Medal & Diploma.** Sold everywhere.

THE WORLD'S WONDERS As seen by all the great Tropical and Polar Explorers, with **Official History** of the **Greely Expedition.** Grandest New Book published; outsells ALL others. Agents wanted, on Salary or Commission. Write for Special Terms and Pict. Circulars. HISTORICAL PUB. CO., Philadelphia, Pa.

AGENTS COIN MONEY who sell DR. CHASE'S FAMILY PHYSICIAN. Price $2.00. Write for Circular. Address, A. W. HAMILTON & Co., Ann Arbor, Mich.

OPIUM MORPHINE HABIT EASILY CURED. BOOK FREE. DR. J. C. HOFFMAN, Jefferson, Wis.

Rates of Advertising in Gospel Advocate.

One inch, one insertion	$ 60
One inch, one month	2 00
One inch, three months	5 00
One inch, six months	7 50
One inch, twelve months	12 50

A discount of 10 per cent. on these rates for order of $25.00; 20 per cent. for order of $50.00; 30 per cent. for order of $100 00.

Note these Rules Carefully.

(1) Write only on one side of your paper.

(2) Write your name, post-office, county, and State, plainly.

(3) When changing your paper, give the office from which you change, and the one you wish it changed to.

(4) When ordering a book, give the name, edition, style of binding, and price, as near as possible, and state plainly HOW and WHERE you wish it sent.

(5) Gospel Advocate is $2.00 per year; $1.00 per six months; Clubs of $10, one copy free.

(6) Write very plainly, and make the clerks and printers happy.

Evangelizing in White and Adjoining Counties.—No. 1.

I see in the GOSPEL ADVOCATE of February 4th, on page 68, by Bro. W. B. Young, a short report of my labors for the year 1884, in which were some mistakes which I wish to correct. The Baptist preacher who united with us, lives in Putman County, while Bro. Young's report has it Warren County. There were eighteen additions at Bildad instead of eight. I see no report of the meeting at Cherry Creek church, White County. In two meetings of six days each at that place there were seven additions. Of the one hundred and twenty-six additions some ten or twelve were reclaimed. Bro. J. K. Walling, of White County, was with me in three of my meetings, and assisted much by prayer and singing, and preaching the word. Walling has spent much of time preaching in destitute places in White and adjoining counties, for which he has received little of the things of this world. But has lost much at home for want of attention during his absence. He, as many others, has labored in this way receiving comparatively nothing for his work, until the wants of his family and even the Bible itself calls him from the gospel field to attend to home affairs. While hundreds are going into eternity, unprepared to meet God in peace. Brethren whose duty it is to see after those things will find, I fear, many souls charged to their account when the day comes for the final settlement with the Lord.

Brethren are slow to learn that preachers' families must eat and wear, as well as other people, and that promises will neither feed the hungry or clothe the naked. We should remember "The king sent his *servants to call* them that were bidden to the wedding. Matt. xxii. 3. Every child of God is (or should be) *a servant.* All know the duty of *servants;* that 'tis their duty to do the work of their Master. The Master has but one work to be done, that is to save the world. This work is left in the hands of his people, and what they fail to do in this matter will never be done. This is no one man's work, all have something to do. If a man will do his own part well he will have no time to perform the duties of another. "The kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire *laborers* into his vineyard." Matt. xx. 1. As it is "*laborers*" the Lord wants, each one should study well how he can do the most good in spreading the gospel. Paul says, "Every man shall receive his own reward according to his own *labor.*" I. Cor. iii. 8. The reward then will be according to the amount of *work performed.* But what kind of *work?* See verse 9, "For we are *laborers together with God.*" Then if God's work is to save the world, this is the work in which we should be engaged. How is this to be done? "It pleased God by the foolishness of preaching to save them that believe." I. Cor. i. 21.

People sometimes say, "I have enough to do to save myself." But a man can only save himself by "holding forth the word of life" to others. See Phil. ii. 12, 13, 14, 15, 16. It is expected that the whole man shall be engaged in the work. So we read, "Therefore glorify God in your body and in your spirit which are God's." I. Cor. vi. 20. How do we glorify God? "Herein is my Father glorified that ye bear much fruit." John xv. 8. We belong to God by the right of purchase." "Ye are not your own, for ye are bought with a price. I. Cor. vi. 19, 20. As God has bought us he claims our whole time, so we read, "Be *always* abounding in the work of the Lord." I. Cor. xv. 5–8. Such are some of my ideas of the work of God's people. But I have wandered far from what I expected to write when taking my pen in hand. But as I have written more perhaps than will be read with profit or interest, I will reserve my first thoughts for another writing.

W. T. KIDWILL.

Notes From Kentucky.

Since my return to Kensucky I have held a meeting at Wickliffe, the county seat of Ballard County, where I organized a congregation of twelve members, on the fourth Lord's day in last month. During the meeting I baptized seven happy converts. We had to cut through four inches of ice to get into the water. I also took in fourteen others, some as baptized believers; the rest upon commendation; thus making a congregaaion of thirty-three good and faithful disciples.

At Clinton, where I preach twice a month, there have been two additions, one a professor in the college at this place, and the other, an intelligent young lady from near Chicago, who is here on a visit, and who never heard one of our ministers until the writer preached the gospel to her. Here, also, we had to cut about four inches of ice to do the baptizing.

D. M. BREAKER.

Do not fear the power of the world. When a blind man runs against you in the street, you are not angry with him. You say, He is blind, poor man, or he would not have hurt you. So you may say of the world, when they speak evil of Christ, "They are blind."—*McCheyne.*

Why search so eagerly for the "missing link" that relates us to the beasts that perish? Is it not better to find here the missing link that relates us to the heavenly Father?—*The Living Church.*

I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me, seemed insufficient for that day.—*A. Lincoln.*

Go to WEIL, CONNELL, WINTER & CO. for your DRY GOODS, BOOTS AND SHOES, and so on. They will treat you right.

O. EWING. FRANK W. GAINES.

EWING & GAINES,

WHOLESALE HARDWARE,

40 South Market Street, Nashville, Tennessee.

Complete Stock of Hardware, Guns, Cutlery and Gum Belting, at the lowest prices.

Prompt and Careful Attention given to Orders TRY US.

Wharton & Co.,

Druggists and Prescriptionists.

Fine Soda Water, Mineral Waters, Etc.

Corner College and Union Sts.,

Nashville, - - Tenn.

A. CRONE,

—At the—

Checkered Front Grocery House

Cor. Market St. and Pub. Square, Nashville, Tenn,

Keeps the best GROCERIES, and sells them Cheaper than any other House in the City.

Price-List Furnished on Application.

W. ABE SMITH. J. C. McQUIDDY.

SMITH & McQUIDDY,

—Dealers in—

WATCHES, CLOCKS AND JEWELRY,

Bethell Block, (P. O. Box 106,) Columbia, Tenn.

MONOGRAMS, MEDALS, BADGES A SPECIALTY.

Watches and Jewelry repaired on short notice, at low rates.

CHAS. F. SHARPE. W. L. HORN.

SHARPE & HORN,

Real Estate and Coal Agents,

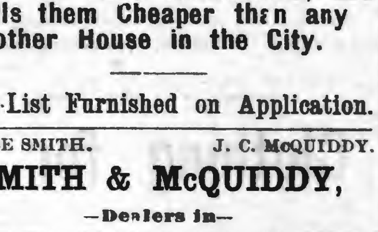
No. 1 Second Floor Burns Block,

Public Square, - NASHVILLE, TENN.

Buy, Sell and Negotiate Loans,

Special Attention Given to the Collection of Rents.

GEN'L AGENTS FOR PEACOCK COAL.



IT PAYS to sell our Rubber Stamps. *Free* catalogue to agents. FOLJAMBE & CO., Cleveland, Ohio.

DUNCAN'S COUGH BALSAM.

The Only Infalible! The Only Positive Cure!

This great remedy, now so widely known and extensively used, stands without an equal and its sterling merits so well established as to need no praise to those that have used it or know of its remarkable cures Thousands of sufferers who found no relief from any other source are willing witnesses to the great Medicinal virtue and remarkable curative power of this Medicine. Many certificates of its fine effects and expressions of gratitude for benefit received reach us from all sections. It is not claimed that the Balsam will cure consumption in its last stages, but that it will effectually check this terrible disease in its incipiency and palliate sufferings all through its stages, there can be no doubt; and for all forms of Coughs arising from colds and bronchial affections throat trouble, it is without a parallel. A positive and rapid cure for Croup, which so often resists from medical treatment. The medicine is pleasant and does not sicken the patient. For sale by all druggists, 50 cents per box.

DR. C. P. DUNCAN'S

Liver and Kidney Medicine.

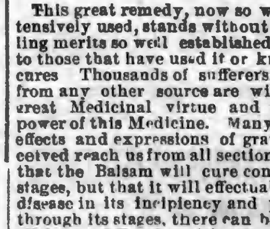
Of all the remedies now before the public for the treatment of the various forms of Liver and Kidney diseases, and the affections that arise from the unhealthy conditions of these organs, this medicine stands without an equal. It is the great preventive of Malarial troubles, the sure cure for all forms of Dyspepsia and indigestion, the most reliable remedy for the regulation of the Bowels and Kidneys, never failing to cure constipation. An absolute remedy for Headache, Sore throat, Dullness of Feeling Want of Appetite, Nervousness, and all such diseases of the Bowels, Stomach, Kidney and Liver, The best family medicine sold. It is harmless and safe, and not unpleasant to take. Price 75 cts.

Duncan's Carbolic Ointment.

Old Sores, Skin Diseases, Eruptions, Pimples, Frost bites, Chapped hands, Wounds, Hurts, etc, readily releived by Duncan's Ointment. Price 25 cts.

ED. H. MILLER,

—Manufacturer of—



SPRING BEDS AND MATTRESSES!

36 South College St., Nashville,

And dealer in all kinds of Beddings. I make the best Spring Bed now in use—the Twin [illegible] they are bug-proof. Try [illegible] neatly repaired. ED. [illegible]

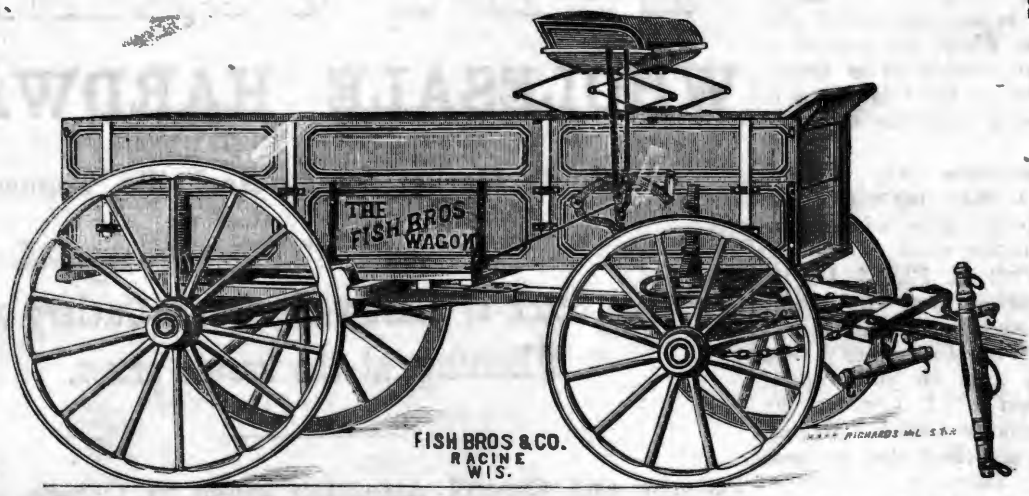
HILLMAN, BUFORD & JUSTI,

NASHVILLE, TENNESSEE,

SOLE AGENTS FOR

Fish Brothers Celebrated Farm Wagons.

Genuine BROWN PLOWS and WALKING CULTIVATORS, ROAD SCRAPERS,



Sorghum Mills, Corn Shellers, Cider Mills, Feed Cutters, Farm Bells, Fence Wire, Steel.

Crow Bars, Hammers, Wheel Barrows, Wood Work, Etc.

IRON, STEEL, BLACKSMITH'S TOOLS, HARDWARE,

Call on or address

HILLMAN, BUFORD & JUSTI, 18 and 20 South Market Street, Nashville, Tenn.

A. C. & J. C. MARCH,

(Successors to J. D. March & Sons.)

Manufacturers of and Dealers in

Saddles, Harness, Bridles, Collars, Trunks, Bags, Valises, Hames, Whips, Chains.

REPAIRING DONE ON SHORT NOTICE.

50 NORTH MARKET STREET,

NASHVILLE, - - TENN.

NASHVILLE, CHATTANOOGA & ST. LOUIS RAILWAY.

BUSINESS MEN, TOURISTS, EMIGRANTS, FAMILIES, **REMEMBER**

The Best Route to St. Louis and the West **via McKenzie.**

The Best Route to West Tennessee and Kentucky, Mississippi, Arkansas, and Texas points is **via McKenzie.**

The Best Route to the Summer Resorts and Mountain Retreats of Tennessee, Virginia and the Carolinas, **via McKenzie and Nashville.**

The Best Route to the celebrated Colleges, Universities, Seminaries and other Educational Institutions in the Southeast, **via McKenzie and Nashville.**

The Best Route to points in East Tennessee, Virginia, the Carolinas, Georgia and Florida is **via Chattanooga.**

DON'T FORGET IT!

—By this line you secure the—

MAXIMUM OF SPEED, SAFETY, COMFORT, SATISFACTION,

—AT THE—

MINIMUM OF EXPENSE, ANXIETY, BOTHER, FATIGUE.

Be sure to Buy your Tickets over the

N., C & ST. L. RAILWAY!

If you are going to Washington City, Baltimore, Philadelphia, or New York.

The Inexperienced Traveler need not go amiss; few changes are necessary, and such as are unavoidable are made in union Depots.

THROUGH SLEEPERS!

—BETWEEN—

Nashville and Atlanta, and Atlanta and Jacksonville, Fla., Nashville and Martin (to connect with Sleeper service via Cairo to St. Louis and Chicago.) Nashville and Columbus. Nashville and Memphis (Sleeper Humboldt to Mobile, and Milan to New Orleans.) McKenzie and Little Rock, and Little Rock and Texas points.

Call on or address

J H PEEBLES, T. A., Chattanooga, Tenn.
W W KNOX, T. A., Nashville, Tenn.
S S FINLEY, Ticket Agent, Memphis, Tenn.
A B WRENN, Trav. A., Atlanta, Ga.
W L DANLEY, G P & T A, Nashville, Tenn

J. W. LINDSEY. R. FARQUHARSON C. P. CRUTCHER. H. C. WILLSON.

J. W. LINDSEY & CO.,

Wholesale HATS,

75 Public Square,

NASHVILLE, - - - TENNESSEE.

JOHN RAMAGE & SON,

48 North College Street, Nashville,

Offer the best stock of custom-made BOOTS, SHOES, and SLIPPERS, in all grades, of latest styles. **Trunks, Traveling and Hand Bags.**

LOWEST CASH PRICES!

Clothing for Fall and Winter.

The largest stock, and most elegant line of CLOTHING ever offered in this city. Double and single breasted Dress suits, Business suits in one and four button cutaways, and all the new styles in sacks. Our stock is made up of all new fabrics, and of the most popular and desirable shades.

The largest stock of Overcoats, every style, from the strong coat for the workingman to the finest made. Boys' and children's suits in great abundance and in endless variety. Furnishing Goods and Hats a specialty.

A fine line of imported piece goods to make to order on short notice. "Write for Catalogue."

W. A. LANNOM, Cash Clothier,

18 Public Square, - - - Nashville, Tenn.

Gates & Pohlman,

Corner College and Union Streets, Nashville,

Are the oldest Jewelers in the State, and have constantly in stock the very latest and best designs, in patterns as well as the finest in quality and finish of all goods pertaining to the Jewelry trade. They defy competition in prices, and warrant every article to be as represented by them. **Watches, Clocks and Jewelry** repaired by the most practical workmen. Orders by mail promptly attended to. Their motto is, "*Quick sales and small profits.*"

BAILEY, DAVIS & McCOMB,

WHOLESALE GROCERS,

And Dealers in

TOBACCO, CIGARS, ETC., ETC.,

38 MARKET STREET, - - - - - NASHVILLE, TENNESSEE.

THUSS, KOELLEIN & GIERS.

Successors to old Giers' Gallery,

PHOTOGRAPHERS!

139 Union Street, Nashville, Tenn.

WHEN YOU WANT

WRITING DESKS.

Photograph Albums,

AUTOGRAPH ALBUMS,

GOLD PENS, PENCILS,

Portmonnies, Card Cases, Etc.

Or anything in the way of

Staple and Fancy Stationery,

Call upon us,—we can suit you in

VARIETY, QUALITY, AND PRICE.

A. B. Payne & Co.,

61 UNION STREET.

Orders by Mail Receive Prompt Attention.

NEW HOUSE! NEW GOODS!

J. W. ORCHARD,

Manufacturer and Dealer in PLAIN and DECORATIVE

WALL PAPER,

Window Shades,

Looking-Glasses, Picture Frames and Cornices, Chair Cane, Picture Cord and Nails, Wall Brackets and Parlor Easels.

Looking-Glasses put in old frames. Old pictures and frames repaired.

134 Union Street.

Between College and Cherry,)

NASHVILLE, - - TENN.

China, Glass and Queensware.

We have the best Electric Lamp made, the best Imported Student's Lamp, "Mays' New Ideal" Lamp, requires no chimney or shade; in fact, we are headquarters for the best Lamps in use. We keep the largest stock of CHINA, GLASS and QUEENSWARE, South of the Ohio river, all of which will be sold as cheap as good goods can be sold in any market. Why not buy first-class goods when you can get them at about what you are paying for trash? Come and see us, or send your orders.

HICKS, HOUSTON & CO.

AGENTS WANTED FOR OUR NEW BOOK. THE

COMING CREED

OF THE WORLD. "A Voice Crying in the Wilderness," by Frederick Gerhard. All thinking people want it. Everybody reads and quotes it. There has been nothing like it before in the history of book making. **Authors, Teachers, Students, Business Men, Clergymen, Laymen, Atheists, and Agnostics** acknowledge it the great literary work of the century. See press notices everywhere. Issued in one octavo volume of **526** pages, with portrait of the author. **Price $2.00.** Trade edition in paper at **$1.25,** helps to create demand for the **handsome subscription edition.** A copy post-paid, on receipt of price. Outfit for agents $1.00. Liberal terms. Circulars for stamp. Address W. H. THOMPSON, 404 Arch St., Phila., Pa.

THE GOSPEL ADVOCATE.

VOLUME XXVII., NUMBER 11. | NASHVILLE, TENNESSEE, MARCH 18, 1885. | TWO DOLLARS PER YEAR, IN ADVANCE.

EDITORS:

D. LIPSCOMB. | E. G. SEWELL.

J. A. HARDING, Associate Editor.

J. C. McQUIDDY, Office Editor.

GOD KNOWS THE BEST.

Sometime, when all life's lessons have been learned,
And sun and stars forevermore have set,
Things which our weak judgments here have spurned—
The things o'er which we grieved with lashes wet—
Will flash before us out of life's dark night,
As stars shine most in deeper tints of blue,
And we shall see how all God's plans were right,
And how what seemed reproof was love most true.

And we shall see how, while we frown and sigh,
God's plans go on as best for you and me;
How, when we called, He heeded not our cry,
Because His wisdom to the end could see.
And e'en as prudent parents disallow
Too much of sweet to craving babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things, because it seemeth good.

And if sometimes, commingled with life's wine,
We find the wormwood, and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out this portion for our lips to drink.
And if some friend we love is lying low,
Where human kisses cannot reach his face,
O do not blame the loving Father so,
But wear your sorrow with becoming grace.

And you shall shortly know that lengthened breath
Is not the sweetest gift God sends his friend;
And that sometimes the sable pall of death
Conceals the fairest boon His love can send.
If we would push ajar the gates of life,
And stand within and all God's workings see,
We could interpret all this doubt and strife,
And for each mystery could find a key.

But not to-day; then be content, poor heart!
God's plans, like lilies pure and white, unfold.
We must not tear the close-shut leaves apart—
Time will reveal the calyxes of gold.
And if through patient toil we reach the land,
Where tired feet with sandals loose may rest,
When we shall clearly know and understand,
I think that we will say: "God knew the best."

QUERIES.

Matt. viii. 29, reads thus: "And behold they cried out, saying, What have we to do with thee, Jesus thou son of God? Art thou come hither to torment us before the time?" What time did they have reference to?—[R. R. Herndon, Jr., Oak Level, Ala.

The time for tormenting devils, of course.

Is this world the devil's dominion? If so, why did Christ say, after his resurrection, that all power, both in heaven and in earth, was given into his (Christ) hands?—[J. E. Watson, Finch, Arkansas.

All power was given him; but he did not see fit to use that power to exterminate evil, save through his appointed institutions.

What kind of wine should we use for the supper? The Book speaks of the Savior and disciples partaking only of "the fruit of the vine," and do you think we should, even when it is not convenient to have the grape wine, partake of some other kind, or none at all?—[M. E. S.

I think the fruit of the vine is the only thing that should be used to commemorate the Savior's death. We should put ourselves to trouble to have this.

Please explain the 20th and 21st verses of the third chapter of Acts.—[Wm. R. Carpenter, Redland, Bossier Parish, La.

It says whom the heavens must receive until the restitution of all things. The heavens were to receive Christ until all things on earth should be subjugated to him and restored to the authority of God. This world is out of harmony with the universe, both morally, spiritually and physically. It is to be restored in all its parts.

Please explain, through the GOSPEL ADVOCATE, did Christ work any miracles before he was baptized of John? and did John ever baptize any after he baptized Christ? Also explain I. Cor. xv. 29, and I. John v. 1–18.—[G. R. A. Hastin.

There is no evidence that the Savior wrought any miracles, or exercised spiritual power of any kind, before his baptism. John's disciples clearly baptized after the baptism of Christ. Christ is the only individual mentioned as baptized by John. So we know nothing as to whether he baptized others or not. The failure to mention others is no evidence that none others were baptized by him, as only Christ is mentioned by name.

I find, in the ADVOCATE of March 4th, an explanation of the Lord's supper. I wish to ask you—If we imagine ourselves back under Jewish count, when the day ended and began at sundown, and not the Roman count at midnight, would not that whole proceeding have occurred on the first day of the week? Disciples meeting together after sundown on Saturday evening, Paul being with them after midnight, it would have been on our Sunday morning.—[G. W. Dibrell, Martin, Tenn., March 6, 1885.

That is worthy of consideration; yet I hardly think that, even with the Jewish count, beginning on Saturday evening at six o'clock, a meeting on Saturday night would be called the first of the week. We would hardly call a meeting Sunday night the first of the week.

Please explain Matt. ix. 14, 15: "Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast." Why use the word mourn.—[W. J. Rorex.

It meant there was no occasion for the disciples to fast and sorrow while he was with them to comfort them. But the time would come when he would leave them, then they would fast and mourn. Fasting is usually connected with mourning. The disciples after his departure would have frequent occasion for mourning and sorrow.

Please explain in the ADVOCATE Matthew ix. 16, 17, also Matthew xix. 30.—[Mattie Comer, Gamalia, Ky.

Skins were used for bottles. When they were new, and new wine was put into them they would stretch when the wine fermented and would not burst. When they became old they would burst from the fermentation of the wine. Christ evidently intended to teach that the laws or practices, or statements with reference to the old dispensation, were not to be applied to the new. They would not harmonize.

The other passage says Christ blessed little children and his disciples murmured because their parents troubled him. That is so plain we cannot explain it.

This is the first time that I've troubled you with a question, but as a large majority of our Bible class are of one opinion, and perhaps only one or two of the opposite, I, at least, would like to have your views on the eighth verse of the seventh chapter of Hebrews. Who is the "he" named in that verse? We have three good sized classes in the Bible, (no papers) and considerable interest appears to exist in its study; hope soon to have a house of our own in which to meet, the work is rather estopped for want of funds, two hundred and eighty or ninety dollars will ('tis that) finish the house.—[Jas. H. Davis, Winchester Tenn.

I think the "he" who received tithes was Melchisedec, in contrast with the Levitical priesthood who died. It was written of Melchisedec that he had a continual priesthood. Christ was like him in this, therefore more worthy of tithes, honor and service than was priests who died, to whom the Hebrews paid tithes.

Is the language of our Savior, in Luke xviii. 18, applicable to us in our day and time? and if not, why not?—[F. M. McMurray.

If the reference is correct, yes. A man is just as much bound to serve the Lord with all the powers of the mind, soul, body as he ever was. He is bound to use all his property, his possessions, his mental and moral powers to honor God. It may not always demand the divesting himself of his property in order to follow Christ. If it did, he should give up the last dollar. But it is true that he should use all his possessions to promote the Master's cause.

Please explain I. Cor. xiv. 34, 45. Does this passage prevent, or forbid the sisters engaging in the Sunday-school—that is, reading the Scriptures, repeating verses, asking and answering questions, or becoming teachers in a Sunday-school capacity? I mean by Sunday-school the work of the church on Lord's days, in studying the Scriptures and meditating thereon.—[A Brother.

I certainly think it does not. It forbids women engaging in public declamation, ruling, assuming authority. But certainly Priscilla teaching Apollos and others is a sufficient example for Christian women engaging in quietly teaching children in a class at school.

Please explain II. Cor. vii. 14–16; also I. Cor. vii. 15. Paul says a brother is not under bondage in such case. Also II. Cor. xii. 2, Who was the man caught up to the third heaven?—[A Brother.

Paul had sent Titus to the Corinthians, with a letter of reproof and exhortation. The first letter to Corinthians, we suppose. While sending he had clearly boasted of their willingness to do right to Titus. They had heeded his admonitions, turned from their wrongs, and had been comforted by Titus, who was greatly comforted by their willing repentance. Paul then says, "We are comforted in your comfort." The more so because of the joy of Titus, because his spirit was refreshed by them. Then he says, If I boasted to Titus concerning you, while reproving you, I am not now ashamed. Your course has justified the boast, so it is found within truth. He says then, Titus' inward affection for you is more abundant because of your ready obedience to the reproofs he conveyed. Then he says, I rejoice that I have confidence in you in everything.

The expression, "The brother is not in bondage in such case," I think, means the believer is not bound to refrain from marriage when the unbelieving companion leaves him on account of his religion. I will say that many excellent critics think it only means is not bound to live with the unbeliever, but does not permit to marry again.

I think Paul himself was the man caught up to the third heavens and shown the wonders he saw.

D. L.

DOES THE CHURCH CHOOSE, SEND AND SUSTAIN THE EVANGELIST?

At last a clear, clean-cut issue is made. We affirm that these words embody the rule or organic law of the church of God for the spread of the gospel. Bro. Harding says, "If Bro. Jones' soul's salvation depended upon it, he could not find a single man operating under this rule in Bible times, nor is there such a rule in the holy Book." As it is not our purpose to substitute prejudice for argument, or to identify this denial with errors hated by my brethren, I shall avoid the odium theologicum, and proceed to honorable discussion.

Is it right for the church to choose, send out and sustain men, when they are trying to get clearer visions of truth? The church at Antioch thought so, hence they sent, as Acts xv. 3 teaches, Paul and Barnabas to Jerusalem to learn the whole truth as to the relation between circumcision and the gospel. "They therefore being brought on their way by the church." These words imply a choice of these men, a sending of these men, and explicitly declare that they were supported by the church. Now, can it be shown that it is right to choose, send out and sustain men to learn truth? and wrong to choose, send out and sustain men to impart the same truth? It will take a man who has spent a thousand years in theological hair-splitting to show that the one is right and the other wrong. In the fourteenth chapter of Acts these men return and report to this same church. In the preceding history they were separated under the direction of the Holy Spirit by the church, and after the fasting, prayer and the laying on of hands, went forth to preach to the Gentiles. The presumption is that the same rule which applied to the case in Acts xv., applies here. The facts can be presumptively construed thus without the violation of the text or context. From first to last they are against the pro-chaos plan, which is the exception and not the rule.

In Acts xi. 22, we learn that the church "sent forth Barnabas as far as Antioch." Here is a preacher, an evangelist sent by a church. Either he was chosen or not chosen. If you say he was not chosen, then the church at Jerusalem acted without choice, which is chaotic nonsense. You dare not impute folly to this church. Hence he was chosen, and he was sent. It remains to be proved that he was sustained. It is fair to assume that what was done to learn truth, may be done by the church to impart truth. Hence the rule before shown to exist when Barnabas went with Paul, and were "brought on their way to Jerusalem," applies here either to the church sending, or to the church with which the evangelist worked. Apply the sustaining to either, and the point is gained, to-wit: that in the beginning the church chose, sent out and sustained its preachers. When the church thus sent them out, where the evangelist went, the church went; where he preached, the church preached; where he forgave or pardoned, the church forgave or pardoned. But here my brother, violating the law of discussion, shuts his eyes, throws dust into the air and cries the Pope Priestcraft! What a dreadful doctrine! Now let me say in the name of the truth and righteousness that this is not the way to elicit truth. Tell your brethren that read the ADVOCATE that you let your hatred for Missionary Societies do violence to your judgment.

In II. Cor iii. 10, Paul, the apostle of God says to the church, Bro. Jas. Harding, this: "But to whom you forgive anything, I forgive also." Who is right? Paul, the apostle of Christ, or my good brother, Jas. A. Harding, the enemy of societies and the fighter of plans and methods. The church can forgive. How? Outside of the laws of pardon for saints and sinners? Never. The preacher can forgive. How? Outside of faith, repentance, and baptism for the alien and outside of repentance, prayer, reparation for the church members? Never. Apostles, preachers and churches are shut up to these laws of pardon; yet when this is the only sense in which the words in question could have been used by me in laying down God's organic law for the spread of the gospel, my good brother, from some cause which, for his own vindication, he must reveal, cries, priest-craft, clergy. If the readers of the GOSPEL ADVOCATE cannot see the injustice dominating in this departure from the issue in hand, it had been better that this investigation had never been inaugurated. Intention or accident has been guilty of injustice. In either case let the guilty party be forgiven; and to whom we forgive, the church forgives; and to whom the church forgives, the Lord forgives. Now let the truth reign and error writhe.

But now you are ready to say that "the church never hired a pastor, nor did it ever contract with an evangelist to give him so much pay for so much preaching." Grant that there was no contract. What of it? Does that show that the men who work on the "go-any-how plan" are the personification of trust, and that J. W. McGarvey, John S. Sweeney, R. Lin Cave, and hundreds of others, are hirelings? Before the brethren will accept this perpetual thrumming of the hireling chord—sweet music to many a covetous heart—as strains from harps divine, you must meet an argument which, up to this time, you have silently passed by. Work, you know, lies at the basis of right and obligation.

The right to receive pay, and the obligation to render pay, is created by work on the one hand, and on the other work received. You dare not deny this. "The laborer is worthy of his reward." Paul says he "received wages from other churches to do the Corinthians service." But there was no contract, you say. Then it follows that to make a contract is a sin, does it? By no means. What is a contract? It creates no right. It simply defines rights and obligations. Work created rights and obligations. An agreement no more creates rights and obligations, than the survey around a tract of land creates the land. Contract does not breed distrust in God or man. It saves confusion. Please tell what factor in a contract between preacher and church turns trust in God to disloyalty and plucks up the church of God by the roots. Come up to the work, or tell the brethren that you have been exciting prejudice against that which is the soul of "decency and order." Do not confound a contract for preaching, with the determination not to preach without "the love of money as the rule of life." If your principle is just to one, it is just to all. Push it all the way through. Let it be used by lawyers, physicians, merchants, farmers, and put the cap on the unwilling head of the GOSPEL ADVOCATE. Abolish all contracts; rub out all lines defining rights and correlative obligations. You must meet this or stand with Paul, who said, "Let all things be done decently and in order."

But you oppose paid pastors. What do you mean by paid pastors? Do you mean by paid pastor a man who does the work of soul-watching? If so, you are fighting against God who, through the apostles, appointed an eldership, overseership, which was paid. Here is a good place to define your own ministry. If you are an evangelist, you cannot work in the churches without renouncing your narrow definition of gospel, making it simply what is involved in bringing men into the church. Paul made the gospel all that is revealed for the salvation of the sinner and the perfection of the saint. It meant love out of a pure heart, a good conscience and faith unfeigned. Broaden out your mission, and tell the people that while you pull down preachers who, like Timothy, are doing local work exactly like that committed to the elders, you in turn act as elder and preacher, and that you do not seek to create an eldership sustained, because when the elders watch, the church watches; when they forgive, the church forgives. But really it is difficult to hold you to any one line of argument. In one article you triumphantly ask, "Who sent the prophets of the olden time? Who sent the seventy? Who sent the twelve? Who sent the dispersed? Who sent Timothy, Titus, Luke, Erastus?" Now, when I answer these irrelevant questions, you plunge off into a side issue; you switch off the gospel train on an old worn-out track, or one like the special track laid to Elberon which was used only for a special case. Tell the readers of the ADVOCATE that you made a mistake in citing the prophets, the seventy, the twelve, and all the dispersed, and even the case of Apollos. You know that you are not sent directly, like the cases occurring before the kingdom was set up. You know that Jesus does not send you as he did the twelve or Paul. The persecution introduced the gospel by exceptional work. The fact that Aqnila and Priscilla were banished from Rome—that Apollos was a Baptist, preaching in the Jewish synagogue, shows this to be a sporadic case, an exception. You have as much right to use any of these cases, as you have to teach the way into the church from what is said to the thief on the cross. He is the last man who ought to appeal to the case before the kingdom was established, or to cite exceptional cases, as if they were the rule.

If brother Harding will make confession, we will allow him to use our methods. Indeed, a faint hope sometimes flits over us that he will yet acknowledge his sin against his brethren and get down to business according to the rule, and not according to the exception.

Read a concession torn from its hiding place in the deep recesses of his heart. "True the churches, doubtless, had fellowship with him (Apollos) in the work by ministering to his wants; but this was at their own discretion, and invariably without a contract." Doubtless!! Discretion!! Contract!! What dreaded chimeras lurk behind these trembling words! Doubtless is a pretty little two-syllabled word. But it tells a tale that fain would go untold. Discretion is the better part of valor, but here it is the better part of Bro. Harding, and those ever to be remembered words, "without a contract," bring up the rear with a poor, pitiful request, and rubbing their tearful eyes beg to sit at the footstool of this modified concession that ought to leap to the front in an open, candid confession of the rule already established.

You have given yourself away. The fellowship that supported Paul in Thessalonica bore him the wages in the taking of which he wronged the church at Corinth. It was a willing fellowship. No one has taught otherwise; yet you would imply that compulsion is urged. But the fellowship involved the oversight, choosing, sending and sustaining of the evangelist. Here is the rule, Accept it or allow your brethren to go on with their work. Take heed lest you be found fighting against God.

J. B. JONES.

OBEDIENCE IS BETTER THAN SACRIFICE.

I. SAMUEL XV. 22.

EDITORS OF THE ADVOCATE: The ADVOCATE of the 18th inst. is to hand with my response to an anonymous writer, with one omission which I will supply lest the reader put the word no before the word counter, it will then read there is no counter testimony to the covenant brother A. Campbell and I made in April, 1828. The above caption is the reply of Judge Samuel to King Saul, two noted personages, and it is a proper rebuke to Saul's excuse for his disobedience to the command of God to kill the Amalekites. "Obedience to the will of God is the end of all religion, of all rites, ceremonies and sacrifices." God never required more of man than to believe what he said to him, and to do what he commanded him to do; nor did he ever require less of him than to believe him and obey him. These things he required of Adam before his fall, and he has required them of men under every dispensation since the fall of man. Man had power to believe testimony before his fall, and he has that power now. All religions, true and false, are based upon this principle, and it is the principle on which the whole complicated machine of human society is turned, and God who made man selected this faculty in man on which to engraft his religion in every age of the world. The patriarchs believed God and obeyed him. They believed different things, and performed different acts of obedience. Noah believed that God would send a flood and drown the world, and he built an Ark and entered it, and saved himself and seven others. Abraham believed that in his seed (Christ) all the nations of the earth would be blessed, and he offered Isaac, and he believed and did other things, but built no Ark as Noah did, and neither of them were immersed for, or in order to the remission of their sins, because they were not commanded to do it.

Every good or righteous man in the Bible obeyed God. "As the Lord commanded Moses, so did the children of Israel," is often repeated in the law of Moses. It is one of the fundamental errors of the great apostacy that God saves the disobedient, and another error is, that man cannot believe God nor understand what he says to him until he regenerates mystically before faith. If Moses and the prophets, and the

Jews had had as many of "my views," "my opinions," my plans, my conjectures, and my creed, and my traditions as we have in this infidel age, the men, women, children and strangers would not have heard and learned and obeyed the law without they had first been operated upon to produce faith, an enthusiastic sectarian feeling falsely called faith. Deut. xxi. 11, 12. All the evils which men have suffered from Adam to this day, have come from this unbelief of God's word, and their disobedience to Him.

There is one thing to which I wish to call the attention of your readers in this history of Saul. It is recorded in the eighth chapter of first Samuel, and at the seventh verse it reads, "For they have not rejected thee, (Samuel,) but they have rejected Me, that I should not reign over them." Let us attend to this reasoning of our heavenly Father. At Sinai, the Jews that he brought out of Egypt, chose him for their God and king and husband. Thy Maker is thy husband. Isa. liv. 5. The Jews were his wife; every act of idolatry was figurative adultery. See Ezekiel 16 and 23d chapters, and all the prophets; Jeremiah xxxi.; Hebrews viii. It was their repeated acts of idolatry or adultery that caused God to make the new institution. Hebrews viii. Their choosing Saul for king was a rejection of God for king. When God appoints one thing, he thereby forbids every other thing. When he became king of the Jews, he thereby forbade every other being from being king or husband; from the time the Jews broke this marriage covenant in the worship of the golden calf they went the downward road till they reached the bottom of their dispersion; when God gave them his law for their rule of faith and practice, he forbid their traditions. And our Savior said to the Jews of his day, "Full well ye reject the commandments of God, that you may hold to your own tradition." Mark vii. Whosoever chooses any other rule of faith and practice, than the Bible alone, and especially the New Testament, has rejected the New Testament; it is only a rule. Whosoever chooses another gospel than the one preached on the day of Pentecost, has rejected that in the second of Acts.

To reject is to cast off, or forsake, refuse, to frustrate. "That which beareth thorns and briers is rejected." Hebrews vi. 8. I. Sam. xv. 23: "Because thou hast rejected the word of the Lord, the Lord hast rejected thee from being king." To reject the word of the Lord, is to reject God himself. "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. John xii. 47, 48, 49. His commandment is everlasting life. These are solemn and useful truths. The Jews, by rejecting the words of Jesus Christ, rejected him and the Father who sent him. When a man's words are rejected he considers himself rejected. To alter one letter in a charter is high treason. In ordinary writings, the man who alters a writing is prosecuted for the penitentiary. Obedience is as necessary to salvation as faith. He (Christ) has become the author of eternal salvation to all who obey him. Hebrews v. 9. "He therefore that despiseth, despiseth not man, but God, who hath given to us his Holy Spirit." I. Thes. iv. 8.

When Luther was translating the New Testament into the German language, he translated Rom. v. 1: "Therefore being justified by faith alone, we have peace with God," a Catholic priest was standing at his elbow and said to him, Don't put that word alone there, it is not in the original Greek. He said, I will put it there if all the priests in christendom run mad. That is the way Luther's gospel reads and all sectarian gospels read. But the gospel of Jesus Christ reads, "He that believes, and is immersed, shall be saved." Mark xvi. 16. "Be baptized every one of you." Acts ii. 38. John's disciples were not excepted from this command. "Arise, and be immersed, and wash away your sins." Acts xxii. 16. This is the gospel preached by the apostles among all nations for the obedience of faith, which neither patriarchs nor Jesus ever heard, believed or obeyed before the apostles preached it in the first century of the Christian era. Read Romans i. 5–16; xix. 25, 26. This is the secret made known to the Gentiles for their obedience. This is the gospel preached by the apostles on the day of Pentecost, and in the Acts of Apostles, before there was a Catholic or a Protestant on this earth, both papacy and protestantism are additions to this gospel, and both of them are as useless and as unnecessary to it, as a third wing is to a bird to fly. By the year seventy it was spread through the *imperium orbis terrarum*, the Roman empire, not only without the aid either of Romanism or Protestantism; not only without the aid of either Judaism or Paganism, but in opposition to all of them, but in defiance of all the combined forces and powers of earth and hell. All this was done before Luther and Calvin and the Wesleys and the Campbells were born. They were not in existence while the book of Acts was being written, nor were they present on the day of Pentecost, nor are the isms of these men the faith that was made known to all men for the obedience of faith. This faith is found in the four gospels and in the book of Acts.

Brethren, the Lord of Hosts is with us; the God of Jacob is our refuge. Selah! God is our refuge and strength, a very present help in trouble, therefore will we not fear? Trust in the Lord forever, for in the Lord Jehovah is everlasting strength. Brethren, we have only a short time to work and a long time to rest; all eternity. Take the ADVOCATE, pay for it, pray for it, and work for it. Let us be sober and vigilant. Our adversary, the devil, walks about as a lion, seeking whom he may devour. Let us resist him in the faith of the gospel. Above all things, let us have fervent love among ourselves, for love will cover or pardon a multitude of sins. It beareth all things, believeth all things, and endureth all things. I am your brother in tribulation, and your companion in the kingdom of Christ.

JACOB CREATH.

LETTER FROM SANTA MONICA, CALAFORNIA.

BRO. LIPSCOMB: Two copies of your paper came round this afternoon, and *very* glad to hear from you.

I am located here seventeen miles south of Los Angelos, Cal., on the coast where we have plenty of fish. Was *very* sick for some time after we separated at Weatherford, Texas, but am as hearty as ever now. Preached in the M. E. Church house last Lord's day evening, on "heart-felt religion," the outlines of which I send you for publication, if you think it worthy of a place in your GOSPEL ADVOCATE. No congregation of disciples here; (*i. e.*, I mean these naughty "Campbellites.") I think we need missionary aid here, for poor fellows like myself cannot preach much without help, especially when the women and children are to feed and clothe. Shall show all of our papers (that I am able to take) to the people, and solicit subscriptions. God willing, I will preach for the old school Presbyterians to-morrow morning and evening. Everything looks as lovely here as a spring morn in Missouri or Texas. Gathering oranges here, and plenty of cabbage all the way from setting out up to gathering in, also of potatoes, and, in fact, beautiful flowers of numerous descriptions in full bloom. But it would take too much time and space to tell you all now; therefore I desist at present.

I think some of you brethren that are opposed to our missionary society, ought to come over here and help us (missionaries) work up California; for it certainly don't take as much to run your anti-missionary craft, as it does to run our missionary ship, or else you have a better slight of getting to the pocket-book than we have.

J. J. LANE.

HEART-FELT RELIGION.

INTRODUCTION.—*Kardia* (*heart*) *occurs* 159 *times in the New Testament, and is rendered heart, hearts.*

1. Religion, from *threeskia*, means worship, divine service, superstition, false religion.

2. *Threeskia* occurs four times in the New Testament, and *threeskos* once, and the latter is translated religious.

3. Paul was very religious while he was persecuting the church of Christ.

4. He belonged to the most straight sect of the Jews' religion, being a Pharisee.

5. He thought he was doing God's service in persecuting the church of Christ.

6. He did those things in all *good* conscience before God and in the presence of men.

7. By the law of Moses, he was blameless; but by the gospel of Christ, chief of sinners.

From these premises we may draw some conclusions, viz.:

First—To be religious is simply to be a worshipper, whether right or wrong, good or bad.

Second—Men may be very religious, and still persecutors of God's people, and chief of sinners.

Third—There are numerous sects of religion, and some of them very straight, and still they are wrong.

Fourth—A man may think he is doing God's service, by doing it in a good conscience, and still be a sinner.

Fifth—By all laws of men we may be blameless, and yet be condemned by the gospel of Christ.

Admonition: "Therefore let us examine ourselves whether we be in the faith or not."

II.—*Heart, what is it?*

1. Illustrate: Absalom stole the hearts of the children of Israel by his flattery.

2. We should lay up our treasures in heaven; for where our treasures are, there is our *heart.*

3. Therefore set your affections on things above, where Christ sitteth at the right hand of God.

III.—*The heart is the fountain of good and evil.*

1. Evil thoughts, adulteries, murders, fornication, theft, false witness and blasphemies, proceed out of the heart.

2. A good man out of the good treasure of his heart bringeth forth that which is good.

3. Therefore out of the abundance of the heart the mouth speaketh.

Conclusion: If the fountain be good, the conduct will be good; but if the fountain be evil, the life will be evil also.

IV.—*How is the impure heart to be purified?*

1. Purifying their hearts by faith. Acts xv. 9].

2 How does faith come, or how get faith? [Rom. x. 17].

3. The preacher is the sower, the seed is the word of God, and the heart is the soil. [Matt. xiii].

4. Seed enters the heart through the door or avenue of hearing. [Acts ii. 37.]

5. It is the faith that works by love, that purifies the heart.

6. You must believe with all the heart. [Rom. x. 6–10; Acts viii. 37].

7. We obey (the gospel) from the heart. [Rom. vi. 18. I. Pet. i. 22].

Final conclusion: Now, if this be true, what great responsibilities rest on the preacher; but what can he do without support from the church, or must he beg his way? How deep down in our hearts do we *feel* for the poor who are not able to support a preacher? Do we care whether the preacher's family have food and raiment or not?

I fear our heart-felt religion will not save many of us.

J. J. LANE.

Santa Monica, Cal., February 22, 1885.

A WELL-ORDERED FAMILY.

What struck us especially and most pleasantly was that each child was neatly and tidily dressed, with not the least mark of haste or negligence; and this the more when we learned afterward that, except to the very youngest, no assistance was given; not a pin was wanting, nor button drawn away, nor shoe string untied. The morning toilet had been left all to themselves, subject only to the mother's keen and rapid search as they severally presented themselves to her on entering the breakfast-room. We learned that for any failure to bear this examination, the delinquent was inexorably dismissed to solitary breakfast in the nurse's room. During the whole time of our stay in that family, it gives us pleasure to say that not one case of delinquency occurred, though we did not fail to observe each morning how sharply the mother's eyes conducted the inspection, not overlooking teeth or finger-nails. These children were so genuinely anxious to obtain the mother's kiss of approval, that we scarcely know which would have been more grieved, they or we, had they failed.—*Albion, in Pittsburg Christian Advocate.*

Learn to say No; it will be of more use to you than to be able to read Latin.—*Spurgeon.*

TEXAS WORK AND WORKERS.

This Department is conducted by JOHN T. POE, Longview, Texas, to whom all correspondence intended for these columns should be addressed.

DEAR BRO. POE: As I am much pleased with your department of the good old ADVOCATE, perhaps you will give me relief on a subject over which many are concerned. It is this: How little can a follower of Christ do, and yet gain the reward of the faithful? Answer through the ADVOCATE, and oblige many. Accept kind regards and best wishes of a strange brother in search of truth.—[A Disciple, San Gabriel, Texas.

"A Disciple" is on the wrong end of the road, when he inquires *how little* he can do, and yet gain the reward that is intended for the *faithful*. The man or woman who stops and seriously considers "how little" they can do, and yet get to heaven, will not get there at all. John saw a great multitude there, which no man could number, and these all had come up, they said, "through great tribulation." Do you remember the settlement, the steward was commanded to make, after the day's labor in the vineyard? "Call the *laborers*, and give them their wages." Not the idlers; not the hangers on around the shady fence-corners; not the honorary members, who have their names on the list—not to work, but to give their *influence* and prestige. No, sir; none of these; but "call the laborers." A man in the vineyard, or church of Christ, who does not do something for Christ and his cause,—yea, who does not do *all he can*,—is disloyal, ungrateful, and unprofitable, and must at last be cast out as an unprofitable servant.

Imagine, if you can, a man to stand where John stood, on the Isle of Patmos; before him heaven is opened up; the joys of the eternal inheritance are passed in review before him; he sees the elders before the throne, veiling their faces with their wrongs, and crying, Holy, holy, holy, Lord God Almighty! He hears the "voice as it were of much people in heaven, saying, Hallelujah! Salvation, and glory, and honor, and power, unto the Lord our God." He sees the millions of happy redeemed souls, which John saw; he sees the New Jerusalem, the Holy City, the pearly gates, the golden streets, the river of life, the tree of life, and the glory of Almighty God, lighting up the whole; he is told that here friends never part; there is no sorrow nor tears here; no dying—but youth, perpetual and undecaying, is the heritage of all; righteousness dwells here, and sin never, never defiles; he is told that this is the inheritance of the faithful in Christ—the reward of those who dare and do for him.

What, then, would you think of such a man, if he should turn to the angel who showed him all this glory, and ask, "Sir, will you tell me just 'how little' I may do, and yet enter here at last?" You would call him crazy. You would say, Oh! foolish man, ask not 'how little' you may do; but ask, 'Lord, what wilt thou *have me do*, that I may enter here?' And you would say, "Pray God for more strength, that you may do more and more, and at last be accounted worthy to enter in through the gates into the city."

Oh, for more laborers!—more earnest, God-loving hearts, who serve God from principle, and who earnestly do what they can, and thus aid in building up the cause of our dear Redeemer, which is to lift up and save fallen man. "How little can I do?" has sapped the very life of the church. It has murdered the spirit of the martyrs which once dwelt in the church, and drove forward to victory. It has made infidels and skeptics by thousands and millions; and to-day the church deserves the railing and scoffing she gets from the blasphemous infidels and railing skeptics, who twit her with her inconsistencies. She deserves this, because she has not been faithful to the trust imposed. We have not been laborers. We have asked, "How little can I do?" when we should have striven to do all we could.

We hope "Disciple" may find relief in renewed strength and earnest labor for God, and that all the church may awake to earnest duty, and go forth terrible as an army with banners.

Here is another question which comes clothed from time to time in various language, and suggesting a deplorable lack of the Christian spirit, in many churches. A Friend of the cause writes:

"Would it be right for the elders to invite an organ into the church when it drives some of the brethren out?"

That depends on circumstances. Sometimes the opposing party is one or two croakers who have set themselves against every measure for the upbuilding of the church. In such cases, the sooner the organ is introduced and such parties set aside, the sooner the work of the Lord will move onward.—*Christian Evangelist.*

What about the consciences of the *weak* brethren, then? What did Paul mean when he declared that rather than give offence to a brother, or cause him to offend, he would eat no more meat while the world should stand. Then hear him further: "It is good neither to eat meat, nor drink wine, whereby thy brother stumbleth, or is offended, or is made weak." Rom. xiv. 21. He means, doubtless, in the last clause, that nothing should be done which is calculated to *weaken the faith* of any. And surely if one is already weak, his faith should not be lessened. While we take care of the hundred-fold fruit-bearers, we should not neglect those who bear only thirty-fold. Christ accepts even these.

At the request of several brethren of the West Mountain congregation, in Upshur county, we preached for them on the first Lord's day in March, and on Saturday night before. A good audience gave attention to the preaching, and we hope good will result. We met old friends, and made new ones. This community has a most excellent school, under the management of Prof. Perdue, who aims at the development of all the good there is in children. We take it he is a man with very correct views as to the true way of educating children. He seems to give his whole soul to the work. We were greatly pleased with the school, people, and the church. Wife and baby were with me, and we made our home with our old-time friends, Brother and sister Phillips (B. F.). Bro. Ben is still a good M. D., though not as good as formerly. He lead us to the top of West Mountain, the day we left, and showed us the surrounding country, and the glory of it. We got five subscribers for the ADVOCATE at this meeting, and returned home pleased with our visit.

It looks as if the day were not far distant, when whatever remaining trace of savagery there was in Indian blood, would be humanized by the gospel. During the past year three hundred conversions were reported among the Cherokee Indians, who now have over 2,000 Baptists among them. In the whole Indian Territory there are about 6,000 Baptists.—*Christian Evangelist.*

Yes, and there are now a good many Christians, as well as Baptists, there. The Church of Christ at Paris is doing a noble work among the Indians, through Bro. Officer and others. Help this mission, brethren; it is a church work.

Clark Braden has had a debate with an infidel, at Liberal, Mo. We guarantee that infidel feels as if he had been put through a bark-mill.

APPEAL TO ALL LOVERS OF CHRIST.

BRO. POE: Bro. W. P. Jones, of Manor, Travis county, a true soldier and efficient evangelist, has agreed to go to Houston, Texas, and preach one month, and longer, if he can be sustained. He has started to the work with three dollars and a half, made up by E. W. Dabney, F. Sopp, G. W. Harvey, and Dr. L. B. Creath.

Houston is one of the centres in Southern Texas, and I believe the time has come when we can accomplish good there. We have no one there to present our plea. Bro. Jones is a representative man, true, zealous, faithful, and is able to defend the cause for which we are battling.

Now, we make this appeal to a generous brotherhood, in the name of Jesus and the best cause that ever fell to mortal man to plead, for help in this good work. As the people in this part of the country endorse the ADVOCATE in her position on evangelizing, and have for three years kept an evangelist in the field, preaching to destitute places without this man-made machinery, we now propose, by the grace of God, to try Houston. We have such men as E. W. Dabney, Maxwell and McCaleb, true as steel, endorsing the work. Therefore we ask brethren, as individual members of the body of Christ, and as congregations, to help. From a postage stamp up will be thankfully received. Send directly to W. J. Jones, Houston, Texas. Means and work will be reported by him, through the ADVOCATE.

Bro. Poe, you have the facts; fix it in any form you please, so we get it before the brethren; for we intend to make the effort with faith in God and a brotherhood for help.

Hempstead, Texas. G. W. HARVEY.

[You have fixed it just right, Bro. Harvey. You appeal to the brethren in the name of the Master, and not through human machinery. You will hear from us.—ED.]

TO REDEEM.

What is it? Webster says, "To repurchase, to ransom, to rescue." The following things are to be understood: (1) The person or thing is lost; (2) there must be a redeemer; (3) there must be means by which the person or thing lost is to be redeemed; (4) the price paid. Of the three meanings given, we choose the second—to ransom—and that man is the thing lost. Man rebelled against his rightful sovereign, and placed himself under the reign of God's adversary, the devil. Jesus said "he came to save the lost." Man had forfeited every right to mercy from his Creator, and must die; but Jesus the Son of God steps in and ransoms him, and man is given another chance for life. The gospel of Christ is the means by which he is to be saved, or ransomed. The price paid for him is the blood of God's dear Son. Jesus will not ransom one against his or her will, by no means; there must be on their part a desire to be ransomed, and given a chance for the hope of eternal life; hence the terms must be made known. They are as proclaimed by our Redeemer: (1) A belief in him as God's Son, and accepted as my Redeemer; (2) to repent of all sins, deep sorrow in the heart for our past rebellion; and (3) by his authority to come under his reign by being baptized. All three of these things done places the lost in, or or into, a saved state; a new creature, sealed by the spirit of God given; one of God's family, with the promise of an inheritance beyond the skies. Blessed be God's dear Son, our Savior, who has brought to us eternal selvation. Now to be faithful, and never rebel again, but persevere to do God's will unto death, the victory is ours over death and the grave. Through our Lord, enter in, all ye ransomed of the Lord. Oh, how glorious!

W. S. D.

When last at Troupe, we had some to hear us who had never condescended to hear us before. We hope they found us not half so bad in doctrine taught, as they had expected. Surely no good man or woman can conscienciously oppose any who preach Christ and his gospel as it is in the New Testament.

Of all commentaries upon the Scriptures, good examples are the best and the liveliest.—*Dr. Donne*

S. A. HANDLY. J. B. REEVES. A. W. SOUTHWORTH. R F. MORGAN. G. M. NEELY.

Handly, Reeves & Co.,

-Importers and Jobbers of-

DRY GOODS AND NOTIONS,

Nos. 60 and 61 Public Square,

Nashville, - - - Tennessee.

B. H. COOKE. W. B. DOWELL. J. B. CRUTCHER.

B. H. Cooke & Co.,

—Wholesale Dealers in—

MEN'S, YOUTHS' AND BOYS' CLOTHING,

No. 4 Publishing House Block, Nashville, Tenn.

We are now offering an attractive line of these goods at popular prices, and we especially invite a careful inspection of this stock by the merchants visiting this market. These goods are nearly all new, and low prices will be the rule, not an exception. Orders carefully filled. B. H. COOKE & CO.

H. HARLEY. W. Y. HART. W. H. COX. H. E. HART.

Harley, Hart & Co.,

Manufacturers and Dealers in

Ranges, Stoves, Tinware,

Queensware, Glassware,

House-Furnishing Goods, Etc.

77-79 Broad St., - - Nashville, Tenn.

JOHN G. HOUSTON, President. THEO. PLUMMER, Sec'y and Treasurer.

NASHVILLE LUMBER CO.

Building Lumber.

CEILING, SIDING, FLOORING AND DRESSED LUMBER.

Cheap Stock at Low Prices.

Mills and Office on Northwestern Railroad, immediately in rear of Union Stock Yards.

MURKIN & HUNT,

28, 30, 32 South College Street,

—Manufacturers of—

Fine Carriages, Berlins. Landaus, Cabriolets, Coupes, and all Kinds of Heavy Work,

We have enlarged our Factories and Store-rooms by the addition of the three-story building adjoining, and have now improved facilities for the manufacture of first-class work.

OUR SPECIALTIES: Improved Timken and Brewster Spring Buggies; Platform Double-Spring and Three-Spring Phætons· Barouches, Rockaways, and Wagons of Every Description.

Special Attention Given to Repairing. Inspection Solicited. Telephone 332.

Geo. E. Cooper & Co.,

Manufacturers and Dealers in

Tinware, STOVES, Furnaces,

House-Furnishing Goods.

Tin and Slate Roofing and Galvanized Iron Cornice Work a Specialty.

Also our **Patent Chimney Top** for smoky chimneys has no equal. Write for prices.

GEO. E. COOPER & CO.,

22 North Market Street,

NASHVILLE, - - TENN.

M. CUNNINGHAM, SON & CO.,

—Wholesale—

GROCERS, COTTON FACTORS,

And Commission Merchants.

97 Broad St, - NASHVILLE, TENN.

Dissolution.

This is to notify our customers. and the public generally, tha the firm of DODD BROS., doing a Dry Goods business at 103 Union St, Nashville, Tenn., has this day, by mutual consent, been dissolved, W. H. Dodd retiring to engage in other business, and S. L. Dodd will continue to keep a complete line of DRY GOODS AND NOTIONS at the old stand of Dodd Bros. Thanking all for past favors, we ask a liberal portion of your patronage in the future for S. L. Dodd.

DODD BROS.

American National Bank.

Cash Capital, $1,000,000.

Board of Directors.

E. W. Cole,	John M. Lea,	A. W. Harris,	John Woodard
John G. Houston,	J. Kirkman,	M. Burns,	J. A. Pigue,
J. F. Demoville,	Rev. Dr. R. A. Young,	T. A. Atchison,	C. E. Hillman.
John Orr,	V. L. Kirkman,	W. G. Bush,	W. W. Berry,
Byrd Douglass, Jr.,	R. L. Weakley,	W. H. Jackson,	Wm. Porter,
			Edgar Jones.

This Bank has united with it the **THIRD NATIONAL BANK** of this city, and has increased its Capital Stock to **$1,000,000** With increased facilities in every particular, it can confidendently assert that it will offer superior advantages in all departments of Banking to its patrons and friends.

JOHN KIRKMAN, President, EDGAR JONES, Vice-President,
A. W. HARRIS, Cashier. JOHN M. LEA, Vice-President.
E. W. COLE, Chairman Executive Committee

P. A. SHELTON,

DEALER IN

STAPLE AND FANCY GROCERIES,

Flour, Bacon, Lard, Tobacco and Cigars, Country Produce, Queensware, Glassware, Tinware, Lamps and Trimmings.

No. 96 BROAD STREET, - (Second door from College,) - **NASHVILLE, TENN.**

Special Attention Given to Filling Orders.

SOLE AGENT FOR "RINGLEADER" FLOUR.

S. B. HOGAN. J. S. HOPKINS.

HOGAN & HOPKINS,

Dealers in Custom-Made

BOOTS & SHOES,

We sell the very best makes of Boots and Shoes, and endeavor to make the prices so that no one can possibly sell cheaper than we do.

20 Public Square, - - Nashville, Tennessee.

SALESMEN.—Sam. R. Hopkins L. D. Simmons, William Mayes,

Dudley Bros. & Lipscomb,

—Wholesale—

HARDWARE, GUNS, CUTLERY AND IMPLEMENTS,

Hoes, Rakes, Axes,

Chains, Hames, Collars, Bridles, Singletrees, Steel Shapes, all Seasonable Goods, in Endless Variety, and at Lowest Prices.

GENERAL AGENTS FOR

Syracuse Side-hill Plows, Thos. Meikle's Steel Cast Plows, Case's Racine Chilled Plows, Celebrated Mitchell Wagons, Buffalo Standard Scales, Winchester Repeating Rifles.

Full Stock of Plain and Barbed Fence Wire.

DUDLEY BROS. & LIPSCOMB,

84-86 Broad St., - - - Nashville, Tenn.

PASCHALL, FALL & CO.,

WHOLESALE

HARDWARE, CUTLERY, IRON, WAGON MATERIAL, ECT.

Fishing Tackle.

Nos. 57, 59 and 61 South Market St.,

NASHVILLE, TENNESSEE.

Our Prices are Very Low.

Agents for Chicago Scale Co.'s Platform and Wagon Scales.

THE GOSPEL ADVOCATE.

NASHVILLE, TENN., MARCH 18, 1885.

God Knows the Best 161
Queries 161
Does the Church Choose, etc 162
Obedience is better than Sacrifice 163
Heart-Felt Religion 163
Contents 166
The Church 166
Notes from Jacksonville, Florida 167
Items and Personals 167
When God Speaks, We are Silent 168
Tis Sweet to Remember 168
The Resurrection of the Just 168
Obituary 168
Final Reply to J B Jones 170
Last Chance 170
News of the Week 171
Words of Gratitude 175
Church News 175
A Successfull Business School 175

TEXAS WORK AND WORKERS.

Editoral Notes 164
To Bodega 164

HOME READING.

The Golden Wedding 172
Jimmy's Lecture 172
The Printer Boy 172
For the Children 172

THE CHURCH.

Usually, when a wrong practice is defended, it is done on many contradictory grounds. Take infant baptism for instance. It is defended on the ground that infants are sinners, and need the cleansing effects of baptism. Another ground, is the infants are in a saved state, and entitled to baptism because they are pure and sinless. These are two opposite and typical reasons given for infant baptism.

Missionary societies are defended on grounds equally irreconcilable. Heretofore they have been defended on the ground that the work of converting the world has been committed to the churches, and they have the right to meet together through their representatives, and do through the combination what each is unable to do singly. Some maintained a society formed of individuals, based on a monied membership, is "unfair, unjust, unscriptural and violative of the commands of God." These work in perfect harmony with those who deny that any church is authorized to send out an evangelist, as a church, or to send help to an evangelist as missionary or preacher. They claim that no account is given in Scripture of churches doing this, and make it the ground for maintaining that God has made no arrangement or provision for spreading the gospel, so it is left to man to make such arrangement as his own wisdom may dictate.

How Christians can fellowship positions so diametrically opposite and destructive of each other, while refusing to fellowship or work with those maintaining that the churches are God's appointments for spreading the gospel, and maintaining that their co-operation shall be carried on as under the apostles, through messengers, bearers of messages instead of through delegates and delegate meetings, representing the conjoint authority of a number of congregations which naturally exercise the authority of all combined, hence above and greater than the authority of any single congregation. But, especially, through our southern country an attack is made upon the churches of Christ as divinely appointed agencies for spreading the gospel, as a justification for forming societies to do this work.

Bro. Harding, I am confident, has given the cue to the position in denying that a church ever sent out a preacher. Bro. Harding's position is true so far as original sending is concerned. I have long held, and often given offence to young preachers by maintaining that a man who waited for a church to authorize and send him to preach before he would preach, was so little in earnest that he was not fit to preach. A man ought no more to wait for some one to authorize him to preach, before preaching, than he ought to wait for a special authorization and appointment to make money to give before he tries to make money or give to the cause of God and humanity. Yet when a man determines to devote his life to either preaching or making and giving money as the business of his life, it is his duty to consult with and greatly be advised by the elders of his congregation, whom the Lord has made overseers, advisers, counsellors and examples to the flock, and who must give account for their stewardship in this work.

But the fact that the man must not wait to preach the gospel until sent by his church, is no indication that the church, as a church, should not assist him in the work, or, as a body, engage in the work unitedly and harmoniously.

The word church is used in the Bible to apply to the people of God with three different limitations. (1) It means "separated from, called out of." The ekklesia or church does not necessarily carry the idea of assembly. It means separated from. Those separated may assemble, or may not. If separated they are the church, whether assembled or dispersed. In accord with this, the most extensive use of this word embraces all the servants of God in heaven and earth, separated from his enemies. (2) It is used to denote the children of God, or a kingdom, or territorial division of earth. (3) It is applied to the disciples so situated as to meet and worship together as children of God.

The two first uses are general and abstract uses of the word. The church, in these two uses, embraces the congregations or churches local and tangible. The only organic or tangible development of the church is the local church. It is the only point at which man can touch the general body and assembly of the first born.

A man that does not constitute a part of the local body of Christ does not constitute a part of that body at all; where there is no local church, there is no church. The rule for using the term in these limitations is when any thing is spoken of common to the whole body of God's children in heaven and in earth, the word church, in its most unlimited sense is used. See Heb. 12. Just as we, in speaking of things common to all Masons, throughout the world, say Masons or the Masonic body do so and so, without any reference to whether there be any universal organization. When we speak of things common to the different Masonic bodies of Tennessee, we speak of the Masonic order in Tennessee. Just so, when we speak of things common to all the churches in Tennessee, we say the church in Tennessee. This does not indicate that there is any special organization of the churches in Tennessee into one body. But they are one in the practice mentioned; it is common to all or to them generally. This style of speech is quite common. We find examples of it in the Bible, speaking of the churches throughout certain sections of country having rest or suffering persecution. The different churches in a city are frequently spoken of as one body; all we mean is, they are essentially one in character and aim, and especially are one in the characteristic or quality to which reference is made. Dr. J. L. M. Curry recently remarked to me that the Baptist church of Virginia and the East is not so intolerant on certain points, as the Baptist church of Tennessee and the South. He did not mean that the Baptist churches in Virginia and the East, as united together in one body, held certain exclusive ideas in contrast with a similar union of those in Tennessee and the South. But simply as certain feelings were common to the churches in those sections, in contrast with certain other feelings common to churches in the other sections, mentioned as the church in one section and the church in the other. A man that does not constitute a part of the local assembly, does not constitute a part of the church generally. Just as a man cannot be a constituent part of the Masonic body without he is a member of some one of its local bodies, or as the Masonic body cannot exist in a country where there are no local bodies, or as a man cannot be a citizen of the United States without being a citizen of some of the States or territories or forts where the organic authority of the United States is exerted and recognized. In sixteenth chapter of Matthew, Christ tells, "I will build my church," on what it shall be founded and who shall bear the keys to open that church? This is spoken of the church generally, because the foundation of all congregations or churches is one and the same.

In the eighteenth of Matthew the Savior tells his disciples when they have failed under his direction to settle personal difficulties, tell it to the church. Here the church is spoken of prospectively, or they, in their separation from the world, are recognized as an embryo church. The former we believe true, as during the life of the Savior, the disciples seem to have brought their difficulties to the Savior, and he decided them.

If this is spoken prospectively, it gives to the assembly the idea of a fixed body with organs for work and action, and to it under God's law is given judicial and executive power. They are to decide what is right, and execute the sentence of separation, guided by divine law. D. L.

NOTES FROM JACKSONVILLE, FLORIDA.

On Thursday evening, March 5, between seven and eight, myself and wife boarded a through sleeper on the L. & N. & G. S. R. R., at Nashville, for Jacksonville, Fla. We were out two nights and one day, reaching Jacksonville at 7:30 on Saturday morning. We had a very pleasant railroad ride throughout the trip, no accident or mishap occurring during the trip. We reached Montgomery, Alabama for breakfast on Friday morning, where our sleeper was switched off and attached to Central Alabama road; and had a pleasant run through Alabama and Georgia, reaching Thomasville, Ga., a little after dark, in time for supper. But we had no trouble getting off and on for meals. We carried a good sized lunch basket from home, and had to buy nothing but some coffee for breakfast and supper. This is both convenient and economical, and much pleasanter. In this way you can take your own time to eat, and not be afraid of being left.

As to the country we passed over in the day time, we were in the pines nearly all the time, with thin soil, and much of it in its primitive state, with occasionally a better section with some good farms. The lumber business, from these southern pine forests, is simply immense. The yellow pine from this section goes to almost every section of our country. The yellow pine floors, upon which our readers are sitting, came from this southern country. We rose from our berth on Saturday morning some thirty miles from Jacksonville, and found we were travelling through a very poor, flat, and some of it swampy country. The timber is mostly pine, except in the swamps. But few people live in this section. We saw more cattle in this section than anywhere in this southern country. But they were poor, and we saw among them no Shorthorns or Jerseys. In these flat, pine regions in southern Georgia and northern Florida, there grows an

immense quantity of course grass, which is now dead and dry, and in many places is now burning. We saw some extensive forest fires of this dry grass, and dry pine straw that has fallen. Where this burning now is, this grass will soon spring up again, and we suppose will afford good grazing for cattle while it is tender. Jacksonville is a beautiful city, of some eighteen or twenty thousand. The city is now full of visitors; some say more than were ever in Jacksonville before. There are said to be four hundred guests in the St. James' Hotel, and almost every hotel and boarding house full. These people are mainly from the States North, and are here, some for health, some for pleasure, some prospecting, and some one thing, and some another. Many Tennesseans have visited here during the winter.

The weather here now is cool and bracing, and the air, especially through the day, is quite dry and invigorating. I walked down town this morning in the sunshine with overcoat on, and was very comfortable with it. Slept last night under several bed covers, and yet with all this coolness, there is no frost.

We were out in the suburbs of the city, yesterday afternoon, where they have gardens, and raise vegetables and flowers. We saw strawberry vines growing, blooming, young berries, and some ripening; the red, luscious-looking berries shining along the rows as bright as red rosebuds. A little boy inside of one of the gardens handed each of us a fine ripe berry, and I have not anywhere tasted a more delicious berry. These vines, they say, will continue to produce for three or four months. They can now sell these berries at the hotels for forty cents, and sometimes, fifty, per quart. This makes strawberry culture a profitable business. But when they ripen more, will be lower. But we presume the soil here has to be fertilized considerably, to obtain good crops, as it looks to be poor.

We got some as fine rose-buds as we ever saw. The rose-bushes here bloom all the year round, and the buds sell very high, as there are so many visitors here to buy them from curiosity, never seeing such things North, except in hot-houses. The buds are very fine. The largest oleander bushes we have ever seen, we saw here yesterday evening, growing out like apple trees do in Tennessee. They make hedge rows in some of their gardens here, out of Cape Jessamine, and they grow to considerable size. The yellow Jessamine is now in bloom, both in the gardens and wild in the swamps.

We have not been here long enough yet to tell what effect this climate is going to have upon our health. But our readers shall hear from us often.

A. M. Sewell, our oldest son, who for many years was in the ADVOCATE office, is living here, with his family; all well. His health has improved much since he came here. He and Church Anderson, also from Nashville, and who recently obeyed the gospel, are in a general commission business, dealing in provisions, fruits, and general supplies, also buying and selling these things, and are doing fair business. There is much business going on here, and Jacksonville is a live-looking city. We had the pleasure of meeting yesterday with the disciples in this city, and of worshipping with them, and of hearing Bro. Young preach. There are, perhaps, fifty to seventy-five members usually here, but many of them are comers and goers, and are not here regularly. They rent a comfortable hall to meet in, and meet regularly every Lord's day—at least part of them do—and have a Sunday-school, and prayer-meeting in the week. They want to build a house, but are not ready yet.

My address for the present is Jacksonville, Florida, care Church Anderson & Co., and will be very glad to hear from any of the brethren who may see proper to write to me. E. G. S.

ITEMS AND PERSONALS.

Bro. W. C. Hafley has moved to Chattanooga, Tenn.

Sister E. G. Sewell is in Jacksonville, Florida. E. G. S. couldn't go without her.

Sister M. M. B. Goodwin is dead. She was a useful worker and will be greatly missed.

Bro. T. F. Rawlins is now in the office. His family will hereafter do the composition work.

Is there any more authority for calling a young preacher Elder, than Rev.? We approve neither.

Prof. Denton was in to see us a few minutes last Thursday. He reports Burritt College doing well.

We hope brethren will report all church news of interest. People read with interest these reports.

Sister David Lipscomb has been quite sick for some time. She is still no better, but we hope may recover soon.

J. Harding is having a fine meeting in Dallas, Texas. Ninety-two had been added to the church when we last heard.

Bro. W. B. Carnes, of Castalian Spring, gave us a pleasant call last week. We were sorry he could not stay longer.

Be careful to improve every little opportunity. Little opportunities well improved will bring you large opportunities.

Bro. J. A. Harding is having a good meeting in Huntsville, Ala. There had been seven or eight additions at last reports and good interest.

Bro. Granville Lipscomb is still continuing his meeting with some interest; six have been added to date, besides several have taken membership.

A teacher is wanted at Livingston, Tenn. An earnest, energetic, well qualified teacher might do well there. Address J. A. Barnes, Livingston, Tenn.

Bro. J. Harding, the noted evangelist, is working for the ADVOCATE in Texas. We expect great things of him and wish we had more agents like him.

We note the following with pleasure: "L. P. Wilkes, who is now in California, has recovered his health, and is said to preach with his old time vigor.—*Christian Messenger.*"

Bros. Surber and Gore went as missionaries to Australia eighteen years ago. Bro. Surber returned twelve years ago, but Bro. Gore has just returned having labored for eighteen years in Australia.

Bro. J. H. Gregory, of Scottsboro, Ala., writes: "When time is out, notify me; but do not let it stop, *as long as I live;* I never want to lose a single copy." We are receiving many such words of encouragement concerning the ADVOCATE.

We lean that Bro. Sim Wells had a little boy lost in the woods nineteen hours and was still rational and calm when found. He said to Bro. Kennamer who found him, "Are you going to our house? I will go with you." Rather remarkable.

W. H. Dixon writes: "Seeing your prediction and its fulfillment in ADVOCATE, reminds me of the marriage of Mr. John R. Davidson, a cousin of Bro. Elijah's, to Miss Ida M. Bledsoe, by the writer, 19th of February. All was lovely and serene."

We hope our churches will look to the support of our preachers. Your preacher cannot live on promises. Those promises may be good, but they do not buy bread and meat. I know of some evangelists, who are wholly worthy, that are not being supported.

Our circulation is still growing. Why should it not with such men as Jno. T. Poe and J. Harding in Texas; A. B. Herring in Georgia; T. C. Little, W. H. Dixion and Andrew Perry in Tennessee, *with a host of others*, all working for the ADVOCATE? Send on the names.

Bro. E. S. B. Waldron writes from Lavergne, Tenn.: Preached the second Lord's day in March at Shady Grove to a good congregation for the day. The brethren meet here regularly upon every first day of the week. Was glad to meet Bro. J. M. Morton at this place. He will continue to preach there the second Lord's day in each month.

Bro. Gilbert Seegraves writes from Rector, Ark.: "If you know of a preacher wishing to travel, we would like for him to pay us a visit. The gospel is needed in this section of country very much. We have been without a preacher for four years." There are many preachers in search of fields of labor. Here is the Macedonian cry, "Come over and help us." Who will respond?

Married, by Elder R. Lin Cave, on March 4th, 1885, at the residence of the bride's mother, in Doyle, Tenn., Miss Hattie B. Hawthorne and W. R. Elder. We congratulate Bro. Elder in securing a Hawthorn, to entwine its sweet rose-like, fragrant flowers around him, that he may go forth more fair and beautiful. And the Hawthorn is wise in securing an Elder, a tower of strength in comparison with itself, on which to recline. We wish for them a bright future.

A certain Primitive Baptist preacher lost his Bible not very long since, while on his way to an appointment. A young man having found it, read it some. After reading it some, he concluded it was a "Campbellite" Bible, as it read just as did their preachers' book. He went by the house of an old Baptist, to the house of a member of the Christian church, and said, you must have lost your Bible. "I'm read this Bible, and it reads just like dem Campbellites reads deir Bible,—Ise heard deir preachers read deir Bibles, and dis is just like deirs. It must be your Bible." This is what comes of preaching the Bible. "Preach the word." "Hold fast the form of sounds."

The following is clipped from the Billings *Weekly Times*, Billings, Mo.: "Elder A. J. Smithson and family started for Tennessee, their native State, last Sunday night, after several years sojourn in Missouri. The Elder is a successful preacher of the church of the disciples, full of energy and vim, the most successful church collector we were ever acquainted with, a man who has the knowledge and power to do a great deal, of either good or bad, whichever side he may use his talents for; but we hope he may always be found on the side of right. The *Times* wishes the Elder and his family a safe journey, a happy meeting with the old folks at home, and unbounded prosperity."

Bro. W. W. Vick writes from Roanoke, Texas: "It was my pleasure to meet with the brethren at Denton last Lord's day. The congregation was small. Bro. Sewell, of McKinney, was to do the preaching, but failing to come, Bro. Mills, so favorable known by the brethren of North Alabama, preached. I am glad to say that the brethren and sisters meet regularly and keep house for the Lord every first day of the week. They have a very interesting Sunday-school under the superintendency of Bro. Fraim, who has the requisite qualifications of making visitors feel welcome and at home. I stayed Saturday night with Bro. and sister Brownlow, who are so well and favorably known in Middle Tennessee. They are jovial, happy and doing well."

"WHEN GOD SPEAKS, WE ARE SILENT; WHERE GOD IS SILENT, WE SPEAK."

The above is the latest tinkering that has appeared on the almost divine truth announced half a century ago by the lamented Thomas Campbell.

Bro. Allen, of the *Old-Path Guide*, in an editorial of Feb., 13th, writes an article in support of missionary societies, from which we quote the following: "In matters of authority in religion, we speak where the Bible speaks, and are silent where it is silent; but in matters of liberty, we are silent where God speaks, and speak where He is silent."

It would have assited us much and would have no doubt modified the heading of the article had Bro. Allen more definitely explained the distinction between "matters of authority" and "matters of liberty." The only effort he makes in this direction is the indefinite expression: "In the expression of human wisdom, we are silent when God speaks, and speak where He is silent." In the illustration of this expression which he gives, however, we find his idea somewhat more closely expressed: "Noah dared not open his mouth to express a judgement of his own as to how he should build the ark, or of what he should uild it, for God had spoken. Moses consulted not his own wisdom in any respect in building of the tabernacle, for God had furnished him a model after which to build it." Now the building of the ark and tabernacle—their plan, model and detail are here classed by Bro. Allen among the "matters of liberty," about which he affirms "where God speaks we are silent." Had they been in that class which he calls "matters of authority," then it would have been "where God speaks we speak." I have puzzled my brain somwhat, in an effort to catch the distinction which is here pretended, but have failed thus far, and am constrained to conclude that it is a distinction without a difference. It strikes me that both, Noah and Moses in the matters about which God spoke, hedged about with insurmountable walls of God's speech and in all instructions given by them were thus bound to speak just as God spoke, and in all matters in which they were personal agents, were bound to act absolutely as God had spoken. They had no "liberty" in these matters whatever. If it be replied that there were many of the details about which God had not spoken, and that in such matters they were at liberty to speak, we reply that this may be readily granted, but why such silence giving liberty of speech establishes silence where God speaks, is the question. There are many of the details in "matters of faith," or, if you prefer, in "matters of authority," that may not have been mentioned of God, in which case are we to understand that God's silence establishes liberty of speech? If so, what becomes of the aphorism? "In matters of authority, where God is silent we are silent."

The simple truth is, wherever and whenever God speaks, there is a "matter of authority," and it is authoritative simply because God has spoken. Wherever and whenever God's word is spoken there is need of "faith" simply, and that matter from that consideration becomes a "matter of faith." There is no "matter of liberty" about it. Man is bound in every such case—no matter how much it may be in detail—with the strongest fetters which God can forge. It is, indeed, a puzzle to me to discern in the expression, "Thou shalt honor thy father and thy mother," a "matter of authority," while in the expression "Thou shalt make thee an ark of Gopher wood," I am to discern only "a matter of liberty," In the one there is just as much obligation to speech and silence as in the other, and the speech and silence hold, relatively, precisely the same position.

The old Campbell rule is about right, as it was first announced, and this modern tinkering only detracts from the strength embodied therein. But why should there now be any modification or new attachment? While I do not claim it as inspiration, still it has successfully weathered the fiercest storms of half a century, and established its hold upon the mind as almost axiomatic in all our reasoning on religious questions. But to the question. Why should it now be amended? Possibly I can answer this question.

For several years past, most strenuous efforts have been made to class "plans," "methods" and "details" of Christian work among the "incidentals" under the general class-name, "matters of opinion." But the men, engaged in this effort, know full-well that God has spoken with no unequivocal voice of plans, methods, and even details in many of the most conspicuous events in Bible history and Bible duty; and hence simple plans, etc., may not necessarily be "matters of opinion." Now what shall be done about it? Bro. Allen comes bravely to the rescue with a new nomenclature. There may be "matters of liberty" where God speaks, and these only enjoin silence. "Silent?" What does that word mean in the adage, "where God is silent, we are silent?" When sectarianism recommends us to adopt a "mourner's bench," and we answer God's word is silent on that question, what do we mean by silence? When some of our own brethren insist upon us having instrumental music in the worship, and Bro. Allen responds, "The Bible is silent on the subject," what does he mean by silent? And does he mean the same silence in the expression, "Where God is silent, we speak, where God speaks, we are silent?" Bro. Allen may call them "matters of liberty," but, with me, "where God speaks, I will always speak, and where he is silent, I will always be silent."

And this brings me to the correction of a misrepresentation in Bro. Allen's article. I quote again: "Many good brethren contend that as the Bible is silent in regard to missionary societies, we should also be silent, and therefore have none. The Bible is just as silent in regard to building houses of worship. Must we therefore have none?" It never entered our minds, neither was it in the mind of Thomas Campbell, when using this expression, to intimate anything of silence concerning things about which the Bible is absolutely silent.

The expression, "when the Bible speaks, we speak, when the Bible is silent, we are silent," has reference exclusively to such things as are spoken of in the Bible; and it means that about such matters our speech must begin and end with the speech of the Bible, and our silence must begin and continue with the silence of the Bible. If the missionary work of the Bible can be traced from the beginning to the end, with all the essential elements entering into that enterprise, without the discovery of a missionary society, then, my brother, the silence of the Bible becomes authoritative with reference to these "expedients," and consigns them to everlasting condemnation. This is the silence of the Bible which is regarded as authoritative by Bro. Allen himself when instrumental music is the question.

Suppose "building houses of worship" does go down. Let the truth prevail even if it levels every church edifice in the land. It may possibly have been better for Christianity if all the money expended in their erection had been spent in some other way; and it may still be better. Those Canada brethren may possibly be right in this matter. I, however, do not think so. But be that as it may, it cuts no figure whatever in the discussion of this question, and amounts to nothing except a kind of logical fillibustering to stave off a fair and candid discussion of the real question. If, however, Bro. Allen thinks the subject of "building houses of worship" a subject of sufficient importance to justify discussion, I will take the affirmative and prove my position from the Scriptures, or else I will see it fall in my hands under the condemnation of the same Scriptures. I certainly will not disclose a conscious weakness in my cause by propping it up against something else, thus tacitly acknowledging that it is not strong enough to stand alone.

G. G. TAYLOR.

"'TIS SWEET TO REMEMBER."

Of the many noble endowments bestowed by our Creator, there is none, perhaps, which affords pleasure so exquisite as that of memory. It has been happily described by an enthusiastic poet as a "Life-like picture of the eventful past."

'Tis sweet to remember each loved spot of infancy; the green woods, with its babbling brooks, birds and flowers; the mossy bank of some flowing stream, whose placid bosom received and bore away the leaves which fell one by one from our childish hands. 'Tis sweet to remember the approving smile of a teacher as he witnessed our effort and success in some mental difficulty. 'Tis all that is left to the condemned criminal to enjoy. His midnight cell is lit as it were for awhile, and the horror of his wretched abode for a moment forgotten. He is led by the love chiming music of memory's bell, to the hearthstone of his family; he basks once more in the smiles of the loved and loving. The gentle pressure of a mother's hand is on his brow; the kiss of a sister lingers on his lips; the blessings of a gray-headed father falls again upon his ear, and as he dreams, a tear-drop of contrition moistens his haggard cheek; his chains are broken; he is no longer prisoned; his heart swells with the animation of a free man. But as memory withdraws dreams, and the woe of the present is again realized, he exclaims with bitterness, "'Tis sweet to remember, but would that I could forget!"

As I sit to-night in pensive thought, with naught to break the stillness of the hour, hallowed associations are with me. Beautiful, pure, childhood, emblem of innocence and truth, would I could recall thee and stay thy rapid flight, to enjoy yet thy artless delight! I would again, on bended knee, at the feet of my dear mother, lisp "Our Father who art in heaven."

In these reminiscences of the past, my mind goes back, nearly two thousand years, to a morning when it began to dawn toward the first day of the week, when Mary Magdalene and the other Mary started early to see a sepulchre in which a crucified man had been laid, and also to embalm his body with spices and wrap it in fine linen. Ere they reached the sacred spot, to their great astonishment old earth began to tremble from its very foundation.

'Tis sweet to remember that on this morning, early, the Redeemer of the world arose from the chill and gloom of the grave, bringing to man a glorious hope and promise. 'Tis sweet to remember that he said that all who had lived in sin, might, by denying themselves and taking up the cross, have pardon here, and glory, honor, immortality and eternal life in a brighter world than this.

A. L. C.

THE RESURRECTION OF THE JUST.

"I cannot consent to distort its words from their plain sense and chronological place in the prophecy on account of any consideration of difficulty or any risk of abuse which the doctrine of the Millennium may bring with it. Those who live next to apostles and the whole church for three hundred years understood them in the plain literal sense; and it is a strange sight in these days to see expositors, who are among the first in reverence of antiquity, complacently casting aside the most cogent instance of unanimity which primitive antiquity presents. As regards the text itself, no legitimate treatment of it will extort what is known as the 'spiritual interpretation now in fashion.' If in a passage where two resurrections are mentioned, where certain souls lived at the first and the rest of the dead lived only at the end of a specified period after that first, if in such a passage the first resurrection may be understood to mean spiritual rising with Christ, when the second means literal rising from the grave, then there is an end of all significance in language, and Scripture is wiped out as a definite testimony to anything. If the first resurrection is spiritual, then so is the second, which I suppose no one will be hardy enough to maintain; but if the second is literal, then so is the first, which in common with the whole primitive church, and many of the best modern expositors, I do maintain and receive as an article of faith and hope."—*Dean Alford on Rev.* 20.

OBITUARY.

Departed this life February 23rd, 1885, Flemming Janney, in the sweet hope of a happy resurrection. Bro. Janney was born in Virginia, October 1st, 1885. From Virginia he moved to Dade county, Georgia, and lived there till about fifteen years ago, when he moved to Jackson county, Tenn., where he lived until his death. Bro. Janney joined the church of Christ last fall at the Spring Fork meeting house, under the preaching of Bro. Jesse Sewell. When he was first taken sick, he spoke about dying, and said that he was prepared to die. Although we deeply mourn the loss of our beloved brother, we are greatly consoled by the thought that he has gone to live with his Savior in that happy land above, where sorrow never comes.

When death comes to take from us a friend,
O, what consolation to the Christians' heart,
To think that when our lives shall end,
We'll meet in heaven no more to part.

J. F. MONTGOMERY.

PLEASE CALL

And see the largest stock of Fine DRESS GOODS, SILKS, NOTIONS, MILLINERY and FANCY GOODS, in the City. Our Prices are, without doubt, the lowest ever heard of.

Very Respectfully,

MISS SUE WILLIAMSON,

D. C. HALL,

(formerly of Shields, Hall & Co.,)

—WITH—

Hirsch Bros. & Co.

56 College Street,

Nashville, - - Tenn.

DUNCAN'S COUGH BALSAM.

The Only Infallible! The Only Positive Cure!

This great remedy, now so widely known and extensively used, stands without an equal and its sterling merits so well established as to need no praise to those that have used it or know of its remarkable cures Thousands of sufferers who found no relief from any other source are willing witnesses to the great Medicinal virtue and remarkable curative power of this Medicine. Many certificates of its fine effects and expressions of gratitude for benefit received reach us from all sections. It is not claimed that the Balsam will cure consumption in its last stages, but that it will effectually check this terrible disease in its incipiency and palliate sufferings all through its stages, there can be no doubt; and for all forms of Coughs arising from colds and bronchial affections throat trouble, it is without a parallel. A positive and rapid cure for Croup, which so often resists from medical treatment. The medicine is pleasant and does not sicken the patient. For sale by all druggists, 50 cents per box.

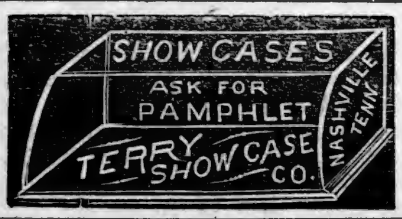
DR. C. P. DUNCAN'S

Liver and Kidney Medicine.

Of all the remedies now before the public for the treatment of the various forms of Liver and Kidney diseases, and the affections that arise from the unhealthy conditions of these organs, this medicine stands without an equal. It is the great preventive of Malarial troubles, the sure cure for all forms of Dyspepsia and indigestion, the most reliable remedy for the regulation of the Bowels and Kidneys, never failing to cure constipation. An absolute remedy for Headache, Sore throat, Dullness of Feeling. Want of Appetite, Nervousness, and all such diseases of the Bowels, Stomach, Kidney and Liver, The best family medicine sold. It is harmless and safe, and not unpleasant to take. Price 75 cts.

Duncan's Carbolic Ointment.

Old Sores, Skin Diseases, Eruptions, Pimples, Frost bites, Chapped hands, Wounds, Hurts, etc, readily relieved by Duncan's Ointment. Price 25 cts.



IT PAYS to sell our Rubber Stamps. *Free* catalogue to agents. FOLJAMBE & CO., Cleveland, Ohio.

NATHANIEL BAXTER, JR., President. THOS. PLATER, Vice President, J. P. WILLIAMS, Cashier. W. F. BANG, JR., Ass't Cashier.

The FIRST NATIONAL BANK,

OF NASHVILLE, TENN. (Reorganized.)

Designated Depository and Financial Agent of the United States.

CAPITAL STOCK, - - - - - $500,000 00
UNDIVIDED PROFITS, - - - 190,000 00

Receives Deposits, Deals in United States Bonds and Local Securities, and Foreign and Domestic Exchange. Drafts drawn on all European points. Our facilities for making collections at all accessible points are unsurpassed.

M. M. TRECY. T. A. HEFFERNAN.

TRECY & CO.,

Manufacturers and Jobbers in

BOOTS and SHOES,

No. 50 Public Square, Nashville, Tenn.

In addition to our large stock of Eastern-made Boots and Shoes, we have a line of **Custom Goods,** manufactured in our own store, and under our immediate supervision, which we can guarantee to be, in every respect, equal to any made to measure in a custom shop. As this is an opening wedge in the manufacture of Boots and Shoes for the wholesale trade in Tennessee, we hope for a fair share of patronage to enable us to continue and enlarge our facilities for turning out good Goods.

GOOD CLOTHING!

Gentlemen and boys who desire GOOD CLOTHING at medium prices, equal in style and make to any custom work, should not fail to examine our stock before purchasing their Outfits.

HUNTINGTON, Clothier,

160 Church Street, - - - NASHVILLE.

SOUTH KENTUCKY COLLEGE,

HOPKINSVILLE, KY.

Midway between Nashville, Tenn., and Evansville, Ind., on the St. Louis and Southeastern Railway; connecting at Guthrie with Louisville and Memphis branch of the L. & N. R. R., and at Nortonville with the Chesapeake and Ohio R. R.

Spring Term Opens January 1st, 1885.

BUILDINGS NEW, HANDSOME AND COMMODIOUS;

103 feet long front; three stories high; with two wings, respectively 90 ond 116 feet long. Fine study halls, provided with the best single seats; also splendidly appointed recitation, music, and art rooms.

THIS SCHOOL IS INTENDED FOR BOTH SEXES.

Prof. and Mrs. James E. Scobey, so long connected with the Female Institute at Murfreesboro, Tenn., will have exclusive charge of the boarding department, in the College building, where only girls will be permitted to board. Young men and boys can find approved boarding houses near the College building, as well as in the family of Prof. M. L. Lipscomb. Pupils entering after the 1st of January, charged for only five months.

THE FACULTY

Is composed of five gentlemen and two ladies in the Literary department, two Music teachers, and a teacher of Art, and two lecturers, all of whom are experienced, successful teachers.

Mrs. L. F. Gates, who has been Matron at the Institute, Murfreesboro, will occupy same position in South Kentucky College.

In all the appointments necessary to a superior school, South Kentucky College stands in the front rank.

For Catalogues, Announcements, etc., Address

S. R. CRUMBAUGH, Prest.

JAMES E. SCOBEY, Vice Prest.

BURRITT COLLEGE,

Spencer, Tennessee.

This institution was chartered in 1848, and is under the control of the Christian brotherhood. It is the pioneer of mixed Colleges, and in this regard it has proved quite a success. Teaching the Bible is an important feature of the institution.

Located on the Cumberland plateau, it is FREE FROM EPIDEMICS. The water is freestone and chalybeate. Invigorating breezes render the location a delightful summer resort. Doyle Station—nine miles distant—on the McMinnville and Manchester Railroad, is the nearest Railroad Station.

TERMS:

Primary Department, per session,	$ 7 50	Commercial Department, per session	$25 00
Preparatory Department, per session	15 00	Lessons, Instrumental Music	$15 00 to 20 00
Collegiate Department, per session	20 00	Lessons in Art Department	2 50 to 20 00

Board and washing for males, per week, from $2.00 to $2.50; Fuel, light, and incidental expenses, per session, $10.00; Board (including washing, fuel, and light,) females, per week, $3.00.

The Spring Session of 1885, Begins on the Last Monday in February.

For farther particulars, address— Prof. A. T. SEITZ, President,

W. H. SUTTON, Secretary Board of Trustees.

R. W. Jennings BUSINESS SCHOOL.

NASHVILLE, TENN., December 13, 1884.

Mr. R. W. Jennings:

We, the undersigned merchants and business men of Nashville, desire to express our approval of the methods you have adopted in conducting your Business School.

Your long experience as a practical book-keeper and office man, your truly practical method of teaching, and the fact that the examples are taken from books in your possession, which you have yourself heretofore kept, gives you advantages not possessed by other colleges, and we cheerfully an heartily commend your school to all who can spare the money and time to attend it. We speak from an observation and experience of many years as business men when we say that no commercial school taught by men who have not themselves had experience as practical book-keepers can compare with one where the examples are taken from transactions that have actually occurred.

We wish you abundant success in your laudable undertaking.

Fite, Porter & Co., Wholesale Dry Goods.
Cowan & Co., Wholesale Notions.
Anderson, Green & Co., Wholesale Dry Goods.
Eatherly Hardware Company, Wholesale Hardware.
Adams, Throne & Co., Wholesale Boots and Shoes.
Dismukes, Frierson & Co., Wholesale Hats.
B. H. Cooke & Co., Wholesale Clothing.
The Bransford Hardware Company, Wholesale Hardware.
Richardson, Mason & Co., Wholesale Boots and Shoes.
Kinkade, Williams & Co., Wholesale Hats.
Handly, Reeves & Co., Wholesale Dry Goods.
Brown & Farrell, Wholesale Hardware.
Halls, Ordway & Mitchell, Wholesale Boots and Shoes.
O'Bryan Bros., Wholesale Dry Goods.
Berry, Demoville & Co., Wholesale Drugs.
Murray, Dibrell & Co., Wholesale Boots and Shoes.
Gray, Fall & Co., Wholesale Hardware.
Tyler, Stratton & Co., Wholesale Grocers.
Orr Brothers, Wholesale Grocers.
Hillman, Buford & Justi, Wholesale Iron.
Carter, Dunbar & Co., Wholesale Boots and Shoes.
Pigue, Manier & Co, Wholesale Boots and Shoes.
Ewing & Gaines, Wholesale Hardware.
Morris, Webb & Cheek, Wholesale Grocers.
Phillips, Jackson & Co., Wholesale Grocers.
Herman Bros & Co., Wholesale Dry Goods.
Dudley Bros. & Lipscomb, Wholesale Hardware.

We, the undersigned, cordially endorse the foregoing recommendation of Jennings' Business School, and will add that the instruction he gives his students in the art of counting money rapidly, the writing of checks, notes, notices of protest, endorsements, etc., will be of great value to them.

W. M. McCarthh, Cashier Fourth National Bank, Nashville.
F. Porterfield, Cashier Commercial National Bank, Nashville.
A. W. Harris, Cashier American National Bank, Nashville.
J. P. Williams, Cashier First National Bank, Nashville.
J. Hill Eakin, Sec'y Safe Deposit, Trust & Banking Co., Nashville.
Julius Sax, President Nashville Savings Co., Nashville.
Thos. S. Marr, President Nashville Savings Co., Nashville.

NASHVILLE, TENN., December 26, 1884.

Mr. R. W. Jennings:

The position of book-keeper for Evans, Fite, Porter & Co., which I held for ten years, was given me on account of training which I received at your hands while acting as your assistant in their counting-room. I have since taught your system to others, among whom is Mr. Jno. Campbell, who now fills my place in the office of Fite, Porter & Co. I can say without hesitation that you impart your knowledge of book-keeper and general business usage more rapidly and perfectly than any person I ever saw, and I recommend your school as highly as words can express. Wishing you success, I am

Yours, etc. JAMES L. COOPER.

SPRING, 1885.

CARPETS! CARPETS!

We have the largest and most complete stock of **Carpets of all grades, Mattings, Oil Cloths, Linoleums, Rugs, etc.,** that we have ever shown to the trade. These goods are brought from the factory, and our prices are the lowest. All orders promptly filled.

Manlove & Co.,

26–28 Summer St., - - Nashville, Tenn.

GRATEFUL PRAISE!

A New S. S. Book by J. H. Fillmore.

Pure in sentiment, rich in music. Sample copy in boards, 25 cents; per dozen, by express, $3 60; per dozen, by mail, $4. *Specimen pages free.*

FILLMORE BROS, 185 Race St., Cincinnati, O.

A FINAL REPLY TO BRO. JONES.

At another place in this issue the reader will find an article from Bro. J. B. Jones, headed, "Does the church choose, send and sustain the evangelist?" The article is written in defence of the missionary societies. Bro. Jones answers his question in the affimative; that is, he claims that according to the New Testament, in the apostolic times, evangelists were chosen, sent out, and sustained by the churches, the congregations, but, strange to say, he seems to think that it follows as logical and necessary inference that now evangelists should be chosen and sent forth and sustained by missionary societies, which, of course, are not churches of Christ in any sense whatever. A singular conclusion from such premises truly! Bro. Jones certainly has a peculiar faculty for drawing conclusions. If he is right in teaching that according to apostolic doctrine and practice the congregations should select, and send out, and sustain the evengelists, then it is perfectly evident that the missionary societies are miserably wicked substitutes of God's appointments; and those who build them up and sustain them are guilty of making void God's ordinances by their traditions. Upon his hypothesis he is in the same category with those who substitute creeds and confessions of faith for the Bible, and infant sprinkling for believer's baptism. That is, God ordains one way for managing evangelistic work, and he walks in another, himself being judge.

But now to the question. Did the churches select, and send out, and sustain the evangelists? In searching for proof of his position on this question Bro. Jones reminds me of a Methodist seeking proof for infant baptism. He can find the infants and he can find the baptism but the trouble is to find them linked together in the proper way. Our brother can find a congregation sending a man out, (for some other purpose) and he can find an evangelist at work, but he cannot find a church sending out a preacher to preach to sinners. That is the thing he wants to find, that is the thing he cannot find; it is not in the Book; it is not God's way.

True, Paul and Barnabas were sent from Antioch up to Jerusalem to inquire of the apostles and elders about circumcision; but that is not a question of preaching the gospel to sinners at all, it was a question concerning the duties of Gentile Christians; it has nothing to do with our case. Bro. Jones thinks that if it was right to send these men in the one case it would be in the other. I reply the Spirit of God directed the church to do the one thing and had it recorded for our instruction, whereas in the other case he gave no such directions and made no such records. I know it is safe to follow divine teaching and example, to believe in the wisdom of God, and to consider the wisdom of the wisest men foolishness.

True, in another place it is set forth that Paul and Barnabas were sent out from Antioch on an evangelistic tour, but in this case there is not a particle of evidence that the church had anything to do in choosing, or sending, or supporting them; on the contrary it is expressly taught that the Holy Spirit chose them, called them, and sent them forth.

From these cases we learn that when God wanted a church to choose, send out, and sustain a man he communicated the fact to them in some way, and they did it, (for example, Paul and Barnabas and others were sent to Jerusalem.) As he did no such thing in having evangelistic work done, I suppose he did not want it done in that way.

The two cases which we have considered are very striking and suggestive in their similarities and contrasts: the same men are sent from the same place, but to different places and on different missions. The church selects them and sends them to Jerusalem to the apostles; but the church has nothing whatever to do in selecting and sending them to evangelize; that work belongs to the Lord Jesus; he is the great sender forth of preachers.

Facts are facts; suppositions and presumptions are worth about as much as the paper they are written on.

Bro. Jones says: "In Acts xi. 22 we learn that the church 'sent forth Barnabas as far as Antioch.'" Yes, and it is a fact worthy of note that the church did not send him forth till they had heard of evangelists who had gone out preaching the word as far as Phenice, and Cyprus, and Antioch; these evangelists were very successful; it is said "the hand of the Lord was with them," and "a great number believed and turned to the Lord;" when the church heard of these things they sent forth Barnabas *to go just as far as these evangelists had gone.* It is said "when he came, and had seen the grace of God, he was glad, and exhorted all that with purpose of heart they would cleave unto the Lord." Here again a man is sent, but he is not sent to preach to sinners, True, he did preach to sinners before and after, but he did it under another commission.

It will be remembered by the reader that in another article Bro. Jones taught that when the the church selects and sends out a preacher he is the representative of the body, and where he goes the church goes, where he preaches the church preaches, and what he pardons the church pardons. I said this reminded me of Romanism, and I was astonished at Bro. Jones for saying it. Now he explains and takes all the harm out of his saying, and at the same time takes all the point out of it. The space would have been just as significant, so far as the question at issue is concerned, if he had left it blank. He explains that the evangelist sent forth by the congregation can preach the law of pardon, and whoever complies with it will be forgiven; thus he forgives. Just so; but what does his being sent forth by a congregation have to do with it? Does not a man not just as certainly find pardon, when he complies with the scriptural conditions, even if the evangelist who converts him has gone forth, like all the New Testament evangelists, without being sent by a church? I wonder what Bro. Jones made that remark for, any how!

The case of Apollos, Bro. Jones thinks was a sporadic case. He was preaching the truth as far as he knew it; he was taught it more perfectly; he went on his way preaching; no church chose him, no church sent him, no church sustained him. He went because he loved the truth and he loved men; the gospel is God's power to save men, and he wanted them saved; therefore under the great command, "Go ye into all the world and preach the gospel to every creature," he went. A sporadic case! Well there are thousands of just such sporadic cases referred to in the New Testament, but not one, not a single one in which a congregation chose a man, sent him out to preach to sinners, and directed and sustained him in the work. Bro. Jones can get a congregation to send him out if he wants to; this is a free country; a man can follow apostolic teaching and practice or not just as he pleases; but one thing is certain, if I am right the missionary societies are wrong, if Bro. Jones is right the missionary societies are wrong; in any event the societies are wrong.

I have headed my article a final answer, but desire to add a word of explanation. Frequently brethren find fault with the ADVOCATE because it has too much discussion in it; I don't think it has; but some of our other papers have two little; for example,—although Bro. Jones has been an editoral contributor, and then an editor, from the time this discussion commenced detween us not a line of it has appeared in the papers with which he has been connected. This has not appeared to me to be exactly fair. If he wants this discussion continued let him copy my article in the *Times* and reply to it there; everything that he writes will then appear in the ADVOCATE.

He refers to the "Pastor" question. I would like to discuss it with him. If he will publish both sides, he may begin, or if he prefers it I will open with an article in the ADVOCATE. There is not another question before the brethren of so much importance. I invite Bro. Jones to the discussion of it, with the understanding that both papers publish both sides.

J. A. HARDING.

LAST CHANCE.

As many seem anxious for the ADVOCATE at a cheap rate, who have not yet subscribed, we have concluded to continue one old and one new subscriber at $1 50 each; or the one who gets the name, if anxious to introduce the ADVOCATE into other families, can pay two dollars, and let his neighbor have it at one dollar. You all can do a good work in this way. We continue this offer one month longer, or till the first of April. Remember, it will close promptly the first of April. All can get it at these rates now, but the 2nd day of April will be too late. *Now is the last chance at this rate!* Our circulation is still growing rapidly. Send on the names.

J. C. MCQUIDDY, Manager.

GATHERED GEMS.

When worthy men quarrel, only one of them may be faulty at first; but, if strife continue long, commonly both become guilty.—*T. Fuleer.*

Love is like a painter, who, in drawing the portrait of a friend having a blemish in one eye, would picture only the other side of the face.—*South.*

God sometimes washes the eyes of his children with tears in order that they may read aright his providence and his commandments—*Theo. L. Cuyler, D. D.*

I will be content of no pawn of heaven but Christ himself; for Christ, possessed by faith here, is young heaven and glory in the bud.—*S. Rutherford.*

Though God has promised always to guide his inquiring children in the way that is right, he has nowhere promised to make this way now right to their friends or neighbors, or even to themselves.—*Halyburton.*

There are souls in the world who have the gift of finding joy everywhere, and of leaving it behind them wherever they go. Joy gushes from under their fingers, like jets of light. Their influence is an inevitable gladdening of the heart. It seems as if a shadow of God's own gift had passed upon them. They give light without meaning to shine. These bright hearts have a great work to do for God.—*Faber.*

Were search made by the angels throughout this nation for the man dearest to God, where think you he would most likely be found? Very possible not at the head of armies, or in the mansions of the rich and the mighty and the noble, or in the halls of learning, or in the chair of State, or in the resounding pulpit; but quite as probably, remote from the crowd and struggels of ambition, in solitude, perhaps in tears, in some humble cottage of the poor, or in an asylum of charity. "Take heed that *ye* despise not one of these little ones."—*Lillie.*

NEWS OF THE WEEK.

DOMESTIC.

Danes formally imported nearly all their sugar, now they raise it from beets.

Capable judges say that Cleveland's pageant was four times as large as Garfield's.

A bill to provide convicts with reading matter has been introduced in the Legislature.

There is said to be a movement among the Louisville Hebrews toward Christianity.

Postmaster-General Vilas is very young and very rich, and loves to wine and dine people.

A parrot seventy-five years old, still spry and a great talker, is the pride of Lauch Chunk, Pa.

There are in New York State 75,000 boys and girls employed in mills, factories and work-shops.

The supply of wheat on hand at present is 205,000,000 bushels, compared with 150,000,000 bushels a year ago.

The United States is the third silk-manufacturing country in the world. Its annual production is worth $35,000,000.

The Government has paid $500 for a portrait of James G. Blaine, to adorn the walls of the Capitol at Washington.

Hon. H. D. Money, of Mississippi, is mentioned for First Assistant Postmaster-General, and has for a rival Gen. Bell, of Missouri.

The Legislature left on a special train, a few days ago, for the Exposition at New Orleans. They will be absent till the 19th.

In order to relieve the business depression of the country, the Secretary of the Treasury has been requested to pay out the silver coin now hoarded in its vaults.

A little barefoot boy, near Hiwassee, Ga., recently picked up a sapphire of between thirty and thirty-five carats in purity, and which is worth at least $35,000.

America spends $1,400,000,000 for crime-breeding intoxicants, and only $80,000,000 for education—that is seventeen dollars to debase men, and one to educate them."

Joseph Merrill, of Coshocton, O., was married recently. Serenaders visited him and shot through the window near his bed. He died a few days later from the effects of fright.

This season a farmer near Riverside, Cal., has taken seven and a half tons of honey from thirty-three of his bee hives, which is said to be one of the most remarkable yields on record.

At the annual commencement exercises of the Women's Medical College of Philadelphia, February 12, the degree of Doctor of Medicine was conferred on twenty two female graduates.

President Arthur, according to the London *Truth*, is going to Europe early in July for several months. He intends to stay some weeks in England before proceeding to the continent for a tour.

The *Farmer's Cabinet* has been published at Amherst, N. H., eighty-four years by the Boylston family, and during that time neither a subscription, advertisement or printing job has been solicited.

It is said that an American named Walker has invented an electric brake, that will, in the short space of six seconds, stop a train running at the rate of 25 miles an hour, within a distance of twenty yards.

The jury last Friday returned a verdict of guilty in the Banner libel suit against the defendants, and fined them $51 and costs. The costs, it is thought, will amount to something over a thousand dollars.

To maintain his luck an Alabama boy sent the President a buckeye. It came in his first mail. The sender tells the President to be sure to keep the buckeye in his pocket. He wants no office, and is only eight years old.

The inaugural bouquet was prepared at the Botanical Garden, and consisted of forty-two distinct varieties of plants and flowers, twenty-four of them being exotics, and seven very rare tropical flowers that bloomed in the hot-houses.

The United States makes a million sewing-machines yearly, which can do as much work as 12,000,000 women working by hand. A shoe factory in Massachusetts turns out as many pairs of boots yearly as 30,000 boot-makers in Paris.

Mary Randall, of Maysville, Ga., for forty-eight days refused to taste food. Reference to eating would make her turn deathly pale, and throw her into violent convulsions. She was seventy-eight years old, and died the 18th of March.

Our American petroleum which is shipped to Europe, after being deodorized, is made into butter and suet, and largely u ed by confectioners in making cakes and candy. It is a great preservative, and keeps the articles from becoming rancid.

Charles Egbert Craddock, a writer in the *Atlantic Monthly*, who has been creating a sensation in Boston's literary people, and by the world generally, lately turned up in the person of Miss Mary Murfree, a Southern girl, who was born in Murfreesboro, Tenn.

A pitched battle was lately fought at Mount Sterling, Ky., by the City Marshal and a night watch, against negroes who were trying to steal coal from the cars. Two negroes were shot down. It is said they have stolen whole cars of coal in broad day light.

The Massachusetts Legislature has passed a bill providing for the early closing of saloons by a vote of 130 to 77. The measure provides that no liquor shall be sold between the hours of 11 o'clock p. m. and 6 o'clock a. m., and positively forbids all Sunday sales.

Miss Cleveland, the mystress of the White House, is described as being a very lovable, modest woman. She is a fine speaker, and has given frequent lectures on history in Elmira Female College. She is an intelligent, public-spirited, Christian woman.

New York, March 12.—The Rev. George H. Hepworth, for may years pastor of the Church of the Disciples, lately under the pastorate of Rev. J. P Newman, has been appointed editor-in-chief of the New York Herald. Mr. Hempworth enters upon his duties at once.

Zanesville, O., March 13.—During the thunderstorm Wednesday night, the saloon of Harry Burton, in the village of Roseville, nine miles from here, was blown to pieces by a keg of powder, which exploded beneath it. It was the only saloon inthe place and recently opened.

On the 11th of March a shocking death occurred on the East Tennessee, Virginia & Georgia railroad. Mr. D. J. White, a prominent young man of Whitesburg, Tenn., put his head out of a window to let his nose bleed, when his head struck a beam in a bridge, and severed his scull at the eyes.

The magnitude of the slate industry in this country can be imagined when it is stated that the total amount produced of roofing slate alone is 600,000 squares per year. A "square" is about 100 square feet, or sufficient to cover a place 10x10 feet when laid on the roof. It covers the same area as 1,000 shingles.

Mrs. John Kelley, of Buffalo, N. Y., was being robed for the grave when friends found her body warm in the region of her heart, and opposed interment. For six days they have watched beside her; the body continues warm and decomposi- has not set in. A whole council of physicians have been called to examine the strange case.

An aged couple, named Davis, have for sometime lived, near Brownsville, Tenn., all alone. They were both taken very sick the first of last week, and were powerless to send for assistance. On Thursday the husband died, and the sick wife at his side unable to raise, lay by his dead body three days before their condition became known.

There is said to be about $40,000,000 in the United States Treasury due people who do not call for it, because they do not know it is there, or have lost the evidence of their claims. The Government pays this money over when the right person appears with evidence of his claim, but does not assist claimants in making out a case.

The wife of a Methodist deacon, of Bagdad, N. Y., has just fallen heir to the enormous sum of $40,000,000 in England. Her lawyer has been at work on the case for twenty years, and now receives for his labor the sum of $15,000,000.

The largest vacuum pan ever constructed has just been made for a San Francisco sugar-refining company. It is a pear-shaped vessel, made from sections of cast iron. It is seventeen feet in diameter inside, reaches a height of over forty feet, and will weigh 140 tons when empty. It will boil 100 tons of sugar at once. It contains sixty coils of four-inch copper pipe, arranged in the form of a hollow inverted cone, providing 3,000 square feet of heating surface. To carry off the steam, four openings ten inches in diameter are provided for connecting with the vacuum pumps, and a constant stream of water that fills a ten-inch opening is needed to absorb the heat of evaporation.

FOREIGN.

England's government has invested £20,000 for the benefit of Gen. Gordon's family.

An American church costing $250,000 has just been consecrated in Dresden Germay.

Japan has now in round numbers 20.000 common schools, 2,000,000 pupils and 84,000 teachers.

Australia has four universities which in curriculum rank with Harvard, Oxford and Cambridge.

Ex-Empress Eugenie is seriously ill fron a nervous shock caused by being thrown from a carriage at Farnborough on the 2d inst.

The territory of Russian Sibera, one and a half times as large as the United States, has belonged to Russia three centuries, yet of the 4,000,000 inhabitants nearly one-half are still Pagans.

A solid silver balustrade, which has stood in one of the Mexican churches since the time of Cortez, was torn down not long ago and taken to the mint and coined, producing $60,000 silver dollars.

The Czar and the Pope are again at swords' points in Poland, the Czar having intimated his determination to exercise supreme authority over the Roman Catholic bishops as well as over everybody else.

Russia has 15,421 doctors, and maintains universities at Kazan, Kiel, Charkow, Moscow, Warsaw, Helsingfors and Dorpat. The Professional men flock to the cities. In the country thousands of people die for the want medical and surgical attendance.

Korti, March 10—Natives, arriving here to-day report that the reason for El Mahdi leaving Khartoum is that he fears tha the will be assassinated by some of many enemies, who are jealous of his success, and will take this mode of doing away with their rivals.

Cole and Cox, the two policemen injured in the Wesminister Palace dynamite explosion, have been granted $1,000 and $750 each respectively, and they are also to receive $150 each from the Bow Street reward fund. Cole, the one who picked up the bomb, has been granted the Albert medal for distinguished service.

It is rumored in London that the parleying between England and Russia has already ceased, and that nothing remains now but war. The most active military preparations are in progress in both England and India, and troops are being hurried forward by both sides with a haste which leaves no room for doubt as to the critical turn which the negotiations have taken.

Varna, March 12.—The turkish authorities in the Arabian province Hedjaz, seized hundreds of placards distributed by emissaries of El Mahdi at Jeddah, Dakoah, Lith, Sbther, seaports opposite Soudan. The Placards order the "faithful" to organize and expel the Turks from Arabia, and promising that the prophet would soon arrive at Jeddah and lead his hosts to Mecca, where there will be such displays in the sky as will leave no doubt of his identity,

Home Reading.

THE GOLDEN WEDDING.

Hand clasping hand, for fifty years
We have met the cares of life;
Ever the same, 'mid smiles and tears,
We have been my dear old wife.

'Tis fifty years ago to-day,
I gave you our wedding ring;
Time is wasting the gold away,
But no change to love can bring.

God's blessing on your sweet old face,
To me still young and fair!
There is summer in your heart, my Grace,
Though the snow lies on your hair.

When death shall quench the vital spark,
And the thread of life is riven,
May we hand in hand pass through the dark,
To life and love in heaven.

—*John M. Macdonald.*

JIMMY'S LECTURE.

"Jimmy, throw that jug into the pig-pen. Smash it first, and be sure you don't taste a drop of the vile stuff," said an anxious-looking woman, as she handed her little son the brown jug which she had just found hidden in the shed.

"Father won't like it," began the boy, eyeing the ugly thing with a look of fear and hate; for it made mother miserable and father a brute.

"I said I'd make way with it the next time I found it, and I will. It's full, and I don't feel as if I could live through another dreadful time like the last. If we put it out of sight, may be father will keep sober for another month. Go quick, before he comes home." And the poor woman pushed the boy to the door as if she could not wait a minute till the curse of her life was destroyed.

Glad to comfort her, and have the fun of smashing any thing, Jimmy ran off, and giving the jug a good bang on the post, let the whisky run where it would as he flung the pieces into the pig-pen, and went back to his work.

He was only eleven; but he struggled manfully with the old saw and the tough apple-tree boughs he had collected for fuel. It was father's work, but he neglected it, and Jimmy wouldn't see mother suffer from cold, so he trimmed the trees and did his best to keep the fire going. He had to stop often to rest, and in these pauses he talked to himself, having no other company.

Not long after the destruction of the jug, he heard a great commotion in the pen, and, looking in, saw the two pigs capering about in a curious way. They ran up and down, squealed, skipped and bumped against one another as if they didn't see straight, and had no control of their legs.

Jimmy was much amused for a few minutes; but, when one staggered to the trough, and began to lap something there, and the other tumbled down and could not get up, he understood the cause of these antics.

"O, dear! I let the whisky run into the trough, and those bad pigs are tipsy! What shall I do?"

He watched them an instant, and then added in a sober tone, as he shook his head sadly, "That's just the way father does—lively first, then cross, then stupid. They don't look funny to me now, and I'm sorry for 'em. They will be dreadfully ashamed when they get sober. I'm glad there isn't any wife and little son to be scared and mortified and sorry over 'em. I'll talk to 'em and tell 'em what the man said in the temperance lecture we went to last night. May be it will do 'em good."

So Jimmy mounted the chopping-block close by, and repeated all he could remember, making a funny jumble, but being very much in earnest, and quite unconscious that he had another hearer beside the pigs:

"My friends, rum is an awful thing. People who drink are slaves. They are worse than dumb beasts, who don't drink. (Yes they do; but that was my fault.) Half the sin and sorrow in the world comes from rum. Men waste their money, neglect their families, break their wives' hearts, and set a bad example to their children. People better die than drink and make brutes out of themselves. Lots of money is wasted. Folks kill other folks when they are drunk, and steal, and lie, and do everything. Now, my friends, (I mean you pigs), turn from your evil ways, and drink no more. (I'll smash the jug behind the barn next time, where even the hens can't find it.) Rise in your manhood, and free yourselves from this awful slavery. (They are both fast asleep; but I'll help 'em up when they wake.) Lead better lives, and don't let those who love you suffer shame and fear and grief over your weakness. (I do love you, old fellows, and I am sorry to see you make such pigs of yourselves.) Here is the pledge; come and sing it. Keep it all your lives, and be good men. (I mean pigs.)"

Here Jimmy smiled; but he meant what he said, and, pulling out of his pocket a piece of paper and a pencil, he jumped down to use the book as a desk, saying, as he wrote in big letters, "They shall have a pledge, and they can make a mark as people who can't write. I'll make it short, so they can understand it, and I know they will keep it, for I shall help them."

So busy was the boy with his work that he never saw a man steal from behind the pen where he had been listening, and laughing at Jimmy's lecture, till something seemed to change the smiles to tears, for, as he peeped over the lad's shoulder, he saw how worn the little jacket was, how bruised and blistered the poor hands were with hard work, and how he stood on one foot, because his toes were out of the old shoes.

A month's wages were in the man's pocket, and he meant to spend them in more whisky when his jug was empty. Now the money seemed all too little to make his son tidy, and he couldn't bear to think how much he had wasted on low pleasures that made a worse brute of him than the pigs.

"There!" said Jimmy, "I guess that will do. We, Tom, Jerry, do solemnly promise never to touch, taste, or handle anything that can make us drunk.

"Now for the names. Which shall mark first?"

"I will," said the man, startling Jimmy so much that he nearly tumbled into the pen as he was climbing up. The paper fluttered down inside, and both forgot it as the boy looking up at the man, saying half ashamed, half glad:

"Why, father, did you hear me? I was only sort of playing"

"I am in earnest, for your lecture was a very good one: and I'm not going to be a beast any longer. Here's money for new shoes and jacket. Give me the saw. I'll do my own work now, and you go tell your mother what I say."

Jimmy was about to race away, when the sight of Tom and Jerry eating up the paper made him clap his hands joyfully:

"They've taken the pledge really and truly. I'm so glad!"

It was impossible to help laughing; but the man was very sober again as he said slowly, with his hand on Jimmy's shoulder:

"You shall write another for me. I'll sign it, and keep it, too, if you will help me, my good little son."

"I will, father, I will," cried Jimmy, with all his happy heart, and then ran in to carry the good news to mother.

That was his first lecture, but not his last; for he delivered many more when he was a man, because the work began that day prospered well, and those pledges were truly kept.—*Louisa M. Alcott.*

THE PRINTER BOY.

About the year 1725, an American boy, some nineteen years old, found himself in London, where he was under the necessity of earning his bread. He was not like many young men in these days, who wandered about seeking work, and who are "willing to do anything" because they know how to do nothing; but he had learned how to do something and knew just where to go to find something to do; so he went straight to a printing office, and inquired if he could get employment.

"Where are you from?" inquired the foreman.

"America," was the answer.

"Ah," said the foreman, "from America; a lad from America seeking employment as a printer? Well, do you really understand the art of printing? Can you set type?

The young man stepped to one of the cases, and in a brief space set up the following passage from the first chapter of John:

"Nathaniel said unto him. Can there any good thing come out of Nazareth? Philip said unto him, Come and see."

It was done so quickly, so acurately, and administered a delicate reproof so appropriate and so powerful, that it at once gave him influence and standing with all the office. He worked diligently at his trade, refused to drink beer and strong drink, saved his money, returned to America, became a printer, publisher, author, Postmaster-General, Member of Congress, signer of the Declaration of Indipendence, ambassador to royal courts, and finally died in Philadelphia, April 17, 1790, at the age of eighty-four, full of years and honors; and there are now more than a hundred and fifty counties, towns and villages in America named after the same printer boy, Benjamin Franklin, the author of "Poor Richard's Almanac."

FOR THE CHILDREN.

WHAT IS BEAUTIFUL?

When I was a very small boy, I remember there was quite a contention in the family one day as to who was the prettiest; all had their opinion. Finally, my good mother settled the question by one of her quaint and odd expressions: "Never mind, children, I will settle that, *pretty is, as pretty does.*" I never felt half so good in all my life. I knew my hair was not long and curly, that my face was not fat and rosy; I knew my clothes were course and rough, and shoes brogans and tied with one string; but I knew also that I had done my duty. I had fed the calves and colts; I had cut my share of wood, and had it all piled up snugly in the shed; I had done my duty and I felt happy.

And now for the application of this little story. Last week one of the editors of the ADVOCATE (I wish I knew which one said it) said they were afraid the children would be disappointed in Uncle Minor's *beautiful face;* that the next picture they sent out they would send a more beautiful one—one of the editors. Now, children, if you could just see them, you would laugh loud and long at such an idea. One of them has a great big head, and every hair on his head is as independent as he is—stands up for itself. Another, stooped shouldered, short necked, pleasant mouth as though he had just said *flip.* And another, I hardly know what to say about him; no doubt his good wife thinks him beautiful. And as for the last one, I hardly think he would be so cruel as to call me beautiful in derision, since time had dealt so gently with him. My hair was once black, face smooth, and step light and quick. Now, snow lines are seen until my head and beard are almost white. Craw feet have taken the place of smooth face; bent form and hobbling gait have taken the place of activity. All this is right; you, too, will get old. But I want to impress on you this one lesson while you are young, that "*pretty is as pretty does.*" No matter how beautiful your face and form may be now, time will make changes, and the only thing that is beautiful in the sight of God is a true, good life, devoted to the good of humanity and the service of our maker.

Now, aside from this little pleasantry and little lecture, let me say, you shall have a picture for every subscriber you send between now and first of April; but all your letters cannot be published, as they are getting to be so many that they would take up all the ADVOCATE after a while. So if some should be thrown in the waste basket, don't you be hurt at it. Keep on working for the ADVOCATE, and if you do right well, I would not be supprised after a while that we would have a nice little Advocate for the children, with beautiful pictures. May God bless you all, and help you to be good and beautiful in his sight.

UNCLE MINOR.

George had proposed and been accepted. "Well," she said, "I can sing and play on the piano and harp, can paint, and at seminary I was up in the fine arts, and political economy and logic, and I can crochet beautifully, and I play lawn tennis, and and—that's about all, I think. Now, tell me what are some of your accomplishments, George?" "I haven't got any." "Not a single one?" "Well," he said, with a sigh, "if the worst should come to the worst, I think I might be able to cook."

10,000 persons annually die in Germany of delirium tremens.

The Mason & Hamlin Company, long the most famous manufacturers of reed organs in the world, have commenced the manfuacture of Upright Pianos, having effected an improvement which they regard as the most important introduced in many years. An ingenious arrangement fastens the strings directly to the iron plate of the instrument, giving greater clearness and purity of tone, with absence of all mere noise. At the same time it renders the instrument more durable, less liable to get out of order. The Mason & Hamlin Pianos are certainly exqusite instruments, and coming from those thoroughly well-known makers, may be depended upon to be all they represent them.—*Boston Journal.*

A Physician's Opinion.

Dr. Orr says: "I am well acquainted with the composition of **Dr. Duncan's Cough Balsam.** I have used it in my family and in my practice for several years, and do not hesitate to say that I believe it to be the best remedy known to the medical profession for the speedy Cure of Colds, Coughs, Sore Throats, Whooping Cough, and far surpassing all other remedies for the speedy cure of Croup and Hives in children. It is very pleasant to take, and perfectly harmless." Price 50 cents.

SANITARIUM, Riverside, Cal. The dry climate cures. Nose, Throat, Lungs, full idea, 36p, route, cost free.

DR. KLINE'S Great Nerve Restorer is the marvel of the age for all Nerve Diseases. All fits stopped free. Send to 931 Arch Street, Philadelphia, Pa.

Special Notice.

We would call the attention of the readers of this paper, especially those who are suffering with **Dyspepsia, or Indigestion, to Dr. Duncan's Liver and Kidney Medicine.** It is, beyond doubt, the best and most reliable remedy known or ever offered for sale, for the **Cure of Constipation, Sour Stomach, Sick Headache, Torpid Liver,** and all **Kidney** troubles. It is the best and cheapest. Price 75 cents.

HARTER'S
THE ONLY TRUE
IRON TONIC

Will purify the **BLOOD,** regulate the **LIVER** and **KIDNEYS,** and RESTORE THE HEALTH and VIGOR of YOUTH. Dyspepsia, Want of Appetite, Indigestion, Lack of Strength, and Tired Feeling absolutely cured. Bones, muscles and nerves receive new force. Enlivens the mind and supplies Brain Power.

LADIES Suffering from complaints peculiar to their sex will find in DR. HARTER'S IRON TONIC a safe and speedy cure. Gives a clear, healthy complexion. Frequent attempts at counterfeiting only add to the popularity of the original. Do not experiment—get the ORIGINAL AND BEST.

Send your address to The Dr. Harter Med. Co. St. Louis, Mo., for our "DREAM BOOK." Full of strange and useful information, free.

BARNES'
Patent Foot and Steam Power Machinery. Complete outfits for Actual Workshop Business. Lathes for Wood or Metal, Circular Saws, Scroll Saws, Formers, Mortisers, Tenoners, etc., etc. Machines on trial if desired. Descriptive Catalogue and Price List Free.
W. F. & JOHN BARNES, Rockford, Ill.
No. 159 Ruby St.

THE SOUTHERN WORLD A 16 page illustrated Journal. Sample copy sent free. Agents Wanted. **DATLANTA, Georgia.**

STILL LOWER!

Misses' Cloaks.

We are determined not to carry over a single garment, and have made another cut in prices:

Our $12.00	Misses' Cloaks now	$8 00
Our 10.00	Misses' Cloaks now	7 00
Our 8.50	Misses' Cloaks now	6 50
Our 7.50	Misses' Cloaks now	5 00
Our 6.00	Misses' Cloaks now	4 00

Russians and Newmarkets.

Our $28.00, $30.00 and $33.00	Russians now	$24 00
Our $18.00, $20.00 and $22.00	Russians now	15 00
Our $17.00	Russians now	13 50
Our 15.00	Russians now	11 00
Our 12.00	Russians now	8 00
Our 16.50	Newmarkets now	11 00
Our 14.00	Newmarkets now	9 00

Plush Wraps.

Our $20.00	Silk Plush Cloaks, quilted satin lined, now	$16 00
Our 25.00	Silk Seal Plush Cloaks now	18 20
Our 35.00	Ex. Silk Seal Plush Coats very long, now	26 50
Our 42.00	Plush Newmarkets, 56 in. long, now	31 00
Our 55.00	Plush Newmarkets now	38 50

Blankets! Blankets! Blankets! Blankets!

We don't want to feed moths this summer with fine wool Blankets, so have made STILL FURTHER reductions on them to close out stock on hand.

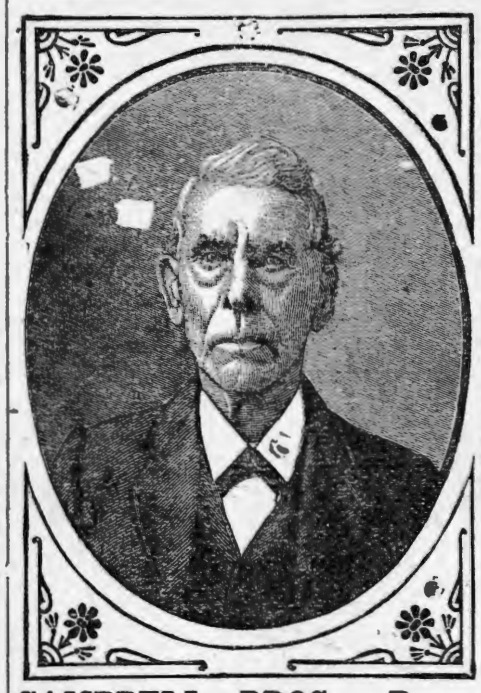
Our $1.25	white Blankets, per pair, now	$00 95
Our $2.75	white wool blankets, per pair, now	1 75
Our $4.50	all-wool Blankets, per pair, now	3 00
Our $5.50	white 11-4 fine wool blankets, per pair, now	3 50
Our $6.50	white 12-4 fine wool Blankets, per pair, now	4 00
Our $7.50	white 13-4 fine wool Blankets, per pair, now	5 50

Do not delay. You will never have a chance to buy Wraps or Blankets as cheap again.

LEBECK BROS.,

17 Public Square.

THE GREAT BLOOD PURIFIER!



Dr. Samuel Hodges' Alterative Compound Sarsaparilla with Iodide Potash. This compound is purely vegetable, each article of ingredient is perfectly harmless in itself, having been selected from roots and herbs possessing great medicinal properties, when combined forms a most powerful, efficient, and pleasant medicine for the removal and permanent cure of ALL diseases, arising from an impure state of system, viz.:

Chills, Rheumatism, Scrofula or King's Evil, Scald-head or Tetter, Chronic Sore Eyes, Old or Chronic Sores of all kinds, Boils, Pimples, Syphilitic Rheumatism, Primary and Secondary Syphilis, Nervous Debility, Liver Complaints, Inflamation of the Kidneys and Bladder,

renovates and invigorates the system; acts gently on the bowels. As an apetizer and for general debility, it is a most excellent remedy.

CAMPBELL BROS., Druggists, Sole Manufacturers.

For Sale by all druggist. Price $1.00 per bottle, or 6 for $5.00, Liberal discount to the trade.

Also Sole Proprietors and Manufacturers of

ETHIOPIAN PILE OINTMENT,

A never failing remedy for Blind Bleeding, Itching Internal or Protruding Piles. Gives almost instantaneous relief, and will effect a permanent cure. Price $1.00 per bottle, or 6 for $5.00.

Testimonial.

CAMPBELL BROS:—It affords me peculiar pleasure to testify to the great efficacy of your Ethiopian Pile Ointment. I was an intense sufferer from protruding Piles and a few applications of this wonderful remedy, speedily effected a permanent cure

Truly, J. M. HAWKINS, 70 S. High St.

Testimonial No. 2.

This is to certify that I was affected with Piles for twenty years. I tried every remedy offered me. Finally used the Ethiopian Pile Ointment and found it the very best preparation I ever used. It gave me almost instant relief and has effected a permanent cure.

ED. A. IRELAND.

Formerly of Gallatin, now of Breen Phillips & Co., Nashville, Tenn.

CAMPBELL BROS., Druggists,
NASHVILLE, - - TENNESSEE.

KEEP COOL!

SUMMER GOODS!

Refrigerators, Ice Chests, Water Coolers Filters.

Fruit Jars, Fruit Cans, Stoneware, Woodenware, and all kinds of Kitchen Goods.

Cooking Stoves to suit the requirements of every Family.

PRICES TO SUIT THE TIMES.

PHILLIPS-BUTTORFF MANUFACTURING CO.,
24 & 26 College Street, - - - Nashville, Tenn.

FREEMAN & KEESEE,

INTERIOR DECORATORS,

No. 38 North College Street, Nashville, Tennessee.

Wall Paper and decorations, Window Shades, Cornice, Curtain Poles, Gold and Walnut Pier and Mantel Mirrors, Engravings, Chromos, and Oil Paintings. Frames of all kinds in stock, and made to order. Re-gilding old Frames a specialty. Manufacturers of fine Frames and Wood Mantels. CORRESPONDENCE SOLICITED.

PIGUE, MANIER & CO.,

WHOLESALE DEALERS IN

BOOTS AND SHOES,

NO. 40 SOUTH MARKET STREET, NASHVILLE, TENN.

We are receiving a very large stock of Spring and Summer goods that we have had manufactured expressly for us, which we think, without long experience and faculties, we can offer inducements equal to any market, to prompt and cash dealers. All goods warranted to be as represented.

FOR

Choirs, Conventions, Singing Classes and the Higher Schools,

No better Books have appeared for years than the following:

Choral Worship. L. O. EMERSON. A grand, full size Church Music Book of 220 pages. 100 pages Elements, with a capital collection of Sacred and Secular music. 75 pages of the best Hymn Tunes. 110 pages of Anthems, and 30 pages of miscellaneous Concert Musuc. $1. Per dezen, $9.

The Model Singer. W. O. PERKINS and D B. TOWNER. A book for SINGING CLASSES. 192 pages. 124 Graded Exercises, 57 Glees and Part Songs, 29 Hymn Tunes, 18 Anthems and 4 Chants. Abundant and useful material for the Singing-School Teacher. 60 cts. Per doz. $6.

Song Greeting. L. O. EMERSON. A new and extra fine song book for the "higher schools," meaning by that, Colleges, Technological and other special schools, Academies, Insitutes, Seminaries, High and Normal Schools. 160 large octavo pages 82 harmonized songs of the highest order, both in words and music, classical in beauty and interesting to every one. Also exercises and solfeggios for voice culture. 60 cts. Per dozen $6.

Any book mailed for the retail price.

OLIVER DITSON & CO., Boston,

C. H. DITSON & CO., J. E. DITSON & CO.,
867 Broadway, New York. 1228 Chestnut St., Phil.

"THE PIANO TEACHER'S IDEAL."

The New Musical

CURRICULUM

By DR. GEO. F. ROOT.

"A Perfect Instruction Book."

This work is the culmination of long years of labor and observation devoted to its ultimate perfection by one of America's greatest musicians, and in its present form it is beyond all doubt the

BEST WORK OF ITS KIND

ever issued for the purpose intended. Teachers and Students of Music are especially recommended to examine the Curriculum, as it cannot fail to be of invaluable service to them. Price $3 by mail post-paid. Specimen Pages free.

Published by

JOHN CHURCH & CO.,
CINCINNATI, OHIO.

For Sale by all Book and Music Dealers.

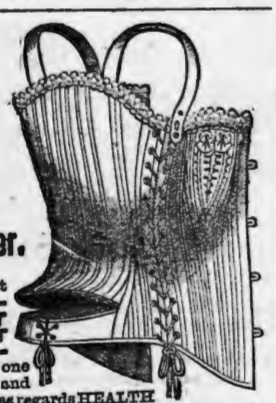
The Ministers' and Teachers' Bible.

This magnificent Parlor Bible is imported from London and is indorsed as **The Best** by the leading Bishops of England. In addition to the Old and New Testaments it contains a **Concordance of Bible Words:** 40,000 References with Context! An Encyclopædia. A Dictionary of Proper Names, with Pronunciation, 12 full page colored Maps. Poetry, Music, Ethnology, Plants, Animals, and Jewish sects of the Bible, etc. 'Superior to all others.''—*N. Y. Times.* "A complete Biblical Encyclopædia."—*London Times.* This Bible is bound in French morocco, gilt edge, with silk book-mark, and has copious references. Rev. Eli Milton, Norwalk, O., writes. "The Bibles received to-day I am more than pleased." **A Special Offer!** To rapidly introduce this Bible in America we will, for a *limited time only*, send one copy, *post-paid*, to any address on receipt of only **$2.00!** 3 copies and one copy of Revised New Testament for **$4.60!** Other Bibles, with less matter, sell for $15. **Order at once. AGENTS WANTED!** Circulars FREE.

$2.00

A. S. MAYO & CO., 160 La Salle St. Chicago, Ill.

MADAME FOY'S CORSET AND Skirt Supporter.



Combines the most **ELEGANT FITTING CORSET** with a **PERFECT SKIRT SUPPORTER** and is one of the most popular and satisfactory corsets as regards HEALTH and COMFORT ever invented. It is particularly adapted to the present style of dress.

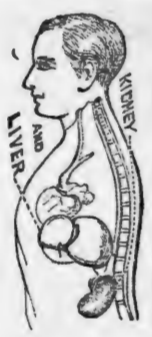
For sale by all leading dealers. Price by mail $1.30

FOY, HARMON & CHADWICK, New Haven, Conn.

VASSAR COLLEGE, Poughkeepsie, N. Y.
FOR THE LIBERAL EDUCATION OF WOMEN,

with a complete College Course, Schools of Painting and Music, Astronomical Observatory, Laboratory of Chemistry and Physics, Cabinets of Natural History, a Museum of Art, a Library of 15,000 Volumes, ten Professors, twenty-three Teachers, and thoroughly equipped for its work. Students at present admitted to a preparatory course. Catalogues sent on application.

S. L. CALDWELL, D. D., LL. D., *President.*



DR. J. H. M'LEAN'S
Homœopathic
Liver & Kidney Balm,
The Most Wonderful
LIVER AND KIDNEY CURE
In the World.

Will relieve and cure all diseases of the Liver, Kidneys and Urinary Organs, such as *Inflammation, Feverish Irritation of the Bladder, Weakness & Pains in the Back, Catarrh of the Bladder, Stone in the Bladder, Female Troubles, Bright's Disease, Melancholia, Impotency, Debility, Jaundice,* or any derangement of the

KIDNEYS, LIVER OR BLADDER.

THERE IS NO MISTAKE ABOUT IT!

Dr. J. H. M'Lean's HOMŒOPATHIC LIVER AND KIDNEY BALM will cure you.

We have thousands of certificates, but add only two:

H. C. Harris, Lloyds, W. Va., says: "Dr. J. H. M'Lean's Homœopathic Liver and Kidney Balm cured me of Nervous Prostration of five years' standing."

Mrs. C. B. Wilson, Toronto, Canada, writes: "Dr. J. H. M'Lean's Strengthening Cordial and Blood Purifier, and Dr. J. H. M'Lean's Homœopathic Liver and Kidney Balm have completely cured me of derangement of the natural functions.

Price $1 per Bottle; Six Bottles for $5.

DR. J. H. M'LEAN,
Cor. Broadway and Biddle, St., St. Louis, Mo.

DR. J. H. M'LEAN'S
Homœopathic Liver and Kidney Pillets.

They are little white pillets, size of a pin head, but they perform wonders in cleansing the Bowels. When the stomach, bowels, liver and kidneys are in an unhealthy condition, there is generated Bacteria (Animalculæ), which if not destroyed, produce various forms of organic disease. Dr. J. H. M'Lean's Liver and Kidney Pillets will destroy and remove these terrible parasites and cure all troubles of the liver kidneys and urinary organs by effectually removing the cause of all derangement of their natural functions, and taken with Dr. J. H. M'Lean's Liver and Kidney Balm, has cured thousands of cases of

Bright's Disease, Catarrh of the Bladder, Brick Dust Deposit, Irritation of the Bowels, Costiveness, Colic, Gravel, Renal Stones, Thick, Turbid, Frothy Urine, Pains in the Region of the Liver and Kidneys, Piles, also loss of nervous power. One of these little pillets taken every night before going to bed will produce an easy evacuation of the bowels and bring the natural functions into a healthy and regular condition.

Dr. J. H. M'Lean's Liver and Kidney Pillets cost 25 cents each vial, and can be sent by mail. One dozen for $2.00.

DR. J. H. M'LEAN,
Cor. Broadway and Biddle St., St. Louis, Mo.

Send For My Free Catalogue of
DR. J. H. M'LEAN'S OWN SELECTED
Field, Farm, Garden & Flower Seeds.

BETHANY COLLEGE,

West Virginia,

Begins its forty-fifth session **January, 1885.** It has 595 Alumni; four College Degree Courses—the Classical, the Scientific, the Ministerial and the Ladies' Course; also, professional courses in Engineering, practical Physics and Chemistry, with ample training in the use of instruments and apparatus, both in field work and the laboratory. Also a thorough Academical course, complete in itself, and arranged as a preparatory to the college courses.

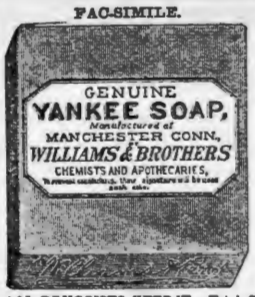
Expenses reduced to the most reasonable terms, and every facility afforded the student to economize both as to time and costs.

All classes open to both sexes on equal terms.

Send for catalogue to—

W. K. PENDLETON, Pres't

FAC-SIMILE.



FOR SHAVING.

The Genuine Yankee Soap

Has never been equaled in the richness and permanence of its lather.

Especially adapted for heavy beards and a delicate skin. Standard forquality in the U. S. Navy. Has been counterfeited more than any other soap in the world. Notice the engraving and avoid imitations.

ALL DRUGGISTS KEEP IT. Trial Sample for **12 Cents.**
THE J. B. WILLIAMS CO., Glastonbury, Conn.
Formerly WILLIAMS & BROS., Manchester, 1840.

FITS

A Leading London Physician Establishes an Office in New York.

From AM. JOURNAL OF MEDICINE

"Dr. Ab Meserole, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any other living physician. His success has simply been astonishing; we have heard of cases of over 20 years standing cured by him, he guarantees a cure." Large Bottle and Treatise sent free. Give P. O. and Express address to

Dr. AB. MESEROLE, No. 96 John Street, New York.

BLOOMINGTON NURSERY CO, BLOOMINGTON, ILL.

Established 1852, by F. K. PHŒNIX. Incorporated 1883. We offer for the *Spring Trade* a very large & fine stock of every description of Fruit & Ornamental **TREES.** Catalogue for SPRING of 1885 now ready and mailed on application.

600 ACRES. 13 GREENHOUSES.

PILES

"Anakesis" gives effective *relief*, and is an *infallible cure* for Piles. Price $1, at druggists, or sent prepaid by mail (sample *free*. Ad. "ANAKESIS" Makers, Box 2416 New York.

PENSIONS for any disability; also to Heirs. Send stamps for *New Laws.* COL. L. BINGHAM, Attorney, Washington, D. C.

DR. J. H. M'LEAN'S
TAR WINE BALM,
A sure cure for all
THROAT AND LUNG DISEASES.

Colds, Coughs, Hoarseness, Sore Throat, Loss of Voice, Influenza, and all such Throat Troubles yield instantly to its magical and soothing influence.

For **Laryngitis, Bronchitis, Quinsy, Asthma** and **Consumption,** Dr. J. H. M'Lean's TAR WINE BALM is the only remedy that will give sure relief. It has cured Lung Diseases where all other remedies have failed. Why will you suffer from Throat and Lung Troubles when such a pleasant remedy is offered you? For Croup it is a positive specific. For Singers and Speakers the TAR WINE BALM is an absolute necessity. Nothing has ever been discovered which will give such immediate relief, and it will positively cure Throat Troubles. DON'T DELAY.

Cure That Bad Cold! Stop That Cough!

Those whose Lungs and Throats are sore, hard and dry, will realize the soothing effect of a single dose of **Dr. J. H. M'Lean's Tar Wine Balm,** and to give all doubting skeptics a chance to be assured of its wonderful soothing and miraculous virtues, I have put up Trial Bottles, costing only 25 cents per bottle. Every dealer in the United States should have them. If they have not, please ask them to send for a dozen as a test. Every one trying that 25-cent size will be convinced of the miraculous benefits they will receive from taking

Dr. J. H. M'Lean's Tar Wine Balm.

Cold in your Head, tickling in the nose, forehead and throat; you have **Catarrh;** get a box of DR. J. H. M'LEAN'S CATARRH SNUFF and use it once a day, besides taking DR. J. H. M'LEAN'S TAR WINE BALM to heal your Throat and Lungs.

Price of Trial Bottles 25 Cents Each.

I can send them only by Express. If you will send me $2.00 or that amount in postage-stamps, I will send you one dozen, freight paid.

Large Bottles, which contain six times as much as the 25-cent size Bottles - - - - - $1 00
Or six Bottles for - - - - - - - 5 00

After using Dr. J. H. M'LEAN'S TAR WINE BALM, let me hear from you. Prepared by

DR. J. H. M'LEAN,
Cor. Broadway and Biddle St., ST. LOUIS, MO.,
Proprietor of DR. J. H. M'LEAN'S

WONDERFUL STRENGTHENING CORDIAL AND BLOOD PURIFIER.

which has rescued thousands upon thousands from the grave, giving them nerve, vital life, strength and pure blood.

"I would not take $100 for the benefit one bottle has given me. I. COREY,
St. Louis, Mo.

T. W. Yowell, Dudley, Ill., writes: "Dr. J. H. M'Lean's TAR WINE BALM is the only medicine which gives me relief. I have had Bronchitis for many years."

T. J. Phillips, Reed, Miss., writes: "Dr. J. H. M'Lean's Tar Wine Balm gives the greatest satisfaction here. It has no equal for coughs, colds, etc., and in croup it is certainly a wonderful remedy."

Thousands of letters come to me, all proclaiming the miraculous merits of Dr. J. H. M'Lean's Tar Wine Balm.

MASON & HAMLIN

Exhibited at ALL the important WORLD'S INDUSTRIAL COMPETITIVE EXHIBITIONS FOR SEVENTEEN YEARS, Mason & Hamlin Organs have, after most rigid examinations and comparisons, been ALWAYS FOUND BEST, and AWARDED HIGHEST HONORS; *not even in one such important comparison* **ORGANS** *has any other Organ been found equal to them.* ONE HUNDRED STYLES, adapted to all uses, from the smallest size, yet having the characteristic Mason & Hamlin excellence, at $22, to the best instrument which it is possible to construct from reeds, at $900 or more. Illustrated catalogues, 46 pp. 4to, and price lists, free.

The Mason & Hamlin Company manufacture UPRIGHT PIANO-FORTES, adding to all the improvements been found valuable in such **PIANOS** which have instruments, one of peculiar practical value, tending to greatest purity and refinement in quality of tone and durability, especially diminished liability to get out of tune. Pronounced the greatest improvement made in upright pianos for half a century. The MASON & HAMLIN CO., pledge themselves that every piano of their make shall illustrate that VERY HIGHEST EXCELLENCE which has always characterized their organs. Send for circular with illustrations, full description and explanation.

MASON & HAMLIN ORGAN AND PIANO CO.,
BOSTON, 154 Tremont St. CHICAGO, 149 Wabash Ave.
NEW YORK, 46 East 14th St. (Union Square.)

CATARRH

{Send 50 cts. and symptoms for Trial Treatment, to last 20 days, by mail post-paid.}

Which will convince the most incredulous that Dr. Brockington positively and permanently cures at small expense, by a pleasant treatment, the worst cases of Catarrh, though the bones of the nose have become affected, causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough, Bronchitis and Incipient Consumption. No Snuffs, washes, douches, inhalers or atomizers used. Over 7000 cases cured. The best internal treatment ever discovered for this dangerous disease. Address DR. C. N. BROCKINGTON,
[Mention this paper.] 309 FOURTH AVENUE, LOUISVILLE, KY.

GATE CITY

"Pure Water, Health, Life."

"ONLY PERFECT FILTER."—*Prof. J. Gray.*

"BEST FILTER IN THE WORLD."—*J. M. Johnson, M. D.*

AVOID CHOLERA, MALARIA, TYPHOID FEVER, DIPHTHERIA, by its use.

Stone Filter,

Simplest, Cheapest, and BEST.

"NO OTHER FILTER CAN BE COMPARED TO IT."—*Medical Journal.*"

McBRIDE & CO., Atlanta, Georgia.

Send for Catalogue.

ROSES SAMPLE with Catalogue, 25 c., 4 for 50c. Order now. WM. B. REED, Chambersburg, Pa.

OPIUM and WHISKY HABITS cured at home without pain. Book of particulars sent Free. B. M. WOOLLEY, M. D., Atlanta, Ga.

HUMILIATING ERUPTIONS ITCHING AND BURNING TORTURES

And every species of Itching, Scaly, Pimply, Inherited, Scrofulous, and Contagious Diseases of the Blood, Skin, and Scalp, with Loss of Hair, from infancy to old age, are positively cured by the Cuticura Remedies.

Cuticura Resolvent, the new blood purifier, cleanses the blood and perspiration of impurities and poisonous elements, and thus removes the *cause.*

Cuticura, the great Skin Cure, instantly allays Itching and Inflammation, clears the Skin and Scalp, heals Ulcers and Sores, and restores the Hair

Cuticura Soap, an exquisite Skin Beautifier and Toilet Requisite, prepared from Cuticura, is indispensable in treating Skin Diseases, Baby Humors, Skin Blemishes, Chapped and Oily Skin.

Sold everywhere. Price: Cuticura, 50c.; Resolvent, $1; Soap, 25c. Prepared by the POTTER DRUG AND CHEMICAL CO., BOSTON, MASS.

Send for "How to Cure Skin Diseases."

Baltimore Church Bells

Since **1844** celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY, **J. REGESTER & SONS,** Baltimore, Md.

McSHANE BELL FOUNDRY

Manufacture those celebrated BELLS and CHIMES for CHURCHES, TOWER CLOCKS, Etc. Prices and catalogues sent free. Address,

H. McSHANE, Baltimore, Md.

Pianos & Organs

Of all makes direct to customers from headquarters, at wholesale prices. All goods guaranteed. No money asked till Instruments are received and fully tested. Write us before purchasing. An investment of 2 cents may save you from $50.00 to $100.00. Address

JESSE FRENCH, Nashville, Tenn.,
Wholesale Distributing Dep't for the South.

NEW SUNDAY SCHOOL MUSIC BOOKS.

HEAVENLY VOICES.

Just out! Entirely new! The very book you want for your Sunday-School. Contains the richest and most beautiful songs ever collected in one volume. Send for sample copy before buying.

SABBATH BELLS.

The finest collection of Sunday songs yet published. Thousands of copies have been sold during the past 12 mos. It is full of gems. Will mail to any part of the world a sample copy of either **Heavenly Voices** or **Sabbath Bells,** upon receipt of 30c. or both for 35c.

FIRESIDE-FRIEND PUB. CO., NEW CARLISLE, O

BARNES'

Patent Foot and Steam Power Machinery. Complete outfits for Actual Workshop Business, Lathes for Wood or Metal, Circular Saws, Scroll Saws, Formers, Mortisers, Tenoners, etc., etc. Machines on trial if desired. Descriptive Catalogue and Price List Free.

No. 159 Ruby St. W. F. & JOHN BARNES, Rockford, Ill.

Established 1857.

The GREAT CHURCH LIGHT

FRINK'S Patent Reflectors for Gas or Oil, give the most **powerful, softest cheapest & Best** light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A Liberal discount to churches and the trade. *Don't be deceived by cheap imitations.*

I. P. FRINK, 551 Pearl St., N. Y.

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease to any sufferer. Give express and P. O. addr ss.

DR. T. A. SLOCUM, 181 Pearl St., New York.

PAYSON'S INDELIBLE INK.

No preparation and only a common pen needed. Established **50 Years.** Superior and popular for decorative work on linen. Received Centennial **Medal & Diploma.** Sold everywhere.

THE WORLD'S WONDERS As seen by all the great Tropical and Polar Explorers, with **Official History** of the **Greely Expedition.** Grandest New Book published; outsells ALL others. Agents wanted, on **Salary or Commission.** Write for **Special Terms** and Pict. Circulars. HISTORICAL PUB. CO., Philadelphia, Pa.

OPIUM

Habit easily cured with **CHLORIDE OF GOLD**
LESLIE E. KEELEY, M. D., SURGEON, C. & A. R. R.
DWIGHT, Illinois.

AGENTS COIN MONEY who sell DR. CHASE'S FAMILY PHYSICIAN. Price $2.00. Write for Circular. Address, A. W. HAMILTON & Co., Ann Arbor, Mich.

WANTED A WOMAN

of sense, energy and respectability for our business in her locality, middle-aged pref'd. **Salary $35 to $50.** References exchanged. GAY BROS., 14 Barclay St., N. Y.

Note these Rules Carefully.

(1) Write only on one side of your paper.

(2) Write your name, post-office, county, and State, plainly.

(3) When changing your paper, give the office from which you change, and the one you wish it changed to.

(4) When ordering a book, give the name, edition, style of binding, and price, as near as possible, and state plainly HOW and WHERE you wish it sent.

(5) Gospel Advocate is $2.00 per year; $1.00 per six months; Clubs of $10, one copy free.

(6) Write very plainly, and make the clerks and printers happy.

Church News.

Scarcely ever seeing my reports through the ADVOCATE from the congregation at this place we ask to be occasionally heard from. We cannot boast of extraordinary advancement in the cause of our Master, but can affirm that it is gradually widening and deepening in this part of the vineyard. Brother W. H. Dixion continues to preach for us monthly; and we meet in Sunday-school capacity to endeavor to learn more of our duty as Christians; and to break bread, and to admonish one another unto all good works. We number over one hundred members, and a good majority are zealous faithful workers, and are accomplishing great good for the advancement of the cause of Christ. The leading pillars and veteran members are Brethren Trosser, Barham, Need, Foster, Gilbert Sorrells and others, who show their faith by their works and vie with each other in the fulfillment of all Christian duties.—[R. W. Carrigan.

Our meetings of the last three weeks has been blessed with grand results—sixty have been added to date, ninety in all since Bro. Harding's return to Dallas. Bro. Land preached for us last Lord's day morning. What a grand and good man he is! May the Lord bless him. The interest of the meeting is constantly increasing. Bro. Harding announces that he thinks it will continue until persimmon time. If present interest lasts, it will certainly be profitable to do so. A large number of seats have been added to the church, and the house was filled to its utmost capacity last night. Bro. Harding never tires of preaching peace on earth and universal brotherhood. I believe that through his presentation of the Scriptures many cold, indifferent and idle Christians have been impelled to renew their minds in knowledge, and their hearts to holiness. Many have been added to the church from the sects. Many more are vacillating between doubt and certainty. O may they fear God enough to love, trust and obey Him. —[M. S. O'Bannon, February 9, 1885.

A Successful Business School.

No educational enterprise ever started in this country has met with more popular favor than that inaugurated by Mr. R. W. Jennings in this city some months ago. His register shows a list of eighty pupils who have taken (or are now taking) a course of book keeping in his Business Training School. His manner of teaching is so practical—giving his students access to the various sets of books which were used by the several wholesale firms with which he has been identified as a partner for so many years—illustrating everything he teaches with some transactions which have come up in his long business career are advantages not possessed by any other institution of the kind in the United States. Mr. J. tells us that this enterprise of his is the result of many years study, and that he intends to make it the largest and most thorough of its kind to be found anywhere. He has recently added a special department of penmanship, which is under the charge of Prof. J C. McDavitt, whose long experience as a teacher of this art in commercial colleges of the north and west, has given him a reputation second to none as an efficient instructor in this useful branch of education. Prof. McD's classess in this department are large and daily increasing and his manner of teaching is giving the highest satisfaction. A visit to this school will substantiate all we have said in its favor.—*Nashville Banner.*

Be Not Afraid.

The church has always fought against odds, and what appeared to be her rashness has been her strength. The battle must not go by default. God is with us; our message is his. If we believe this we shall be bold, and our lips shall be touched with holy fire. The task of St. Paul at Corinth was a hopeless task, to the heathen observer. All science, wealth, civilization, luxury, refinement, were arrayed against his preaching; but one thing that observer could not know, the Lord had spoken to him in his heart, "Be not afraid, but speak and hold not thy peace. . . . I have much people in this city." With the same voice he calls to us, "Be not afraid, but speak."—*Archbishop of York.*

Words of Gratitude.

Paul says, "In everything give thanks." (I. Thes. v. 18.) But aside from any command to that effect, gratitude alone would prompt me to the pleasant task before me. To the church at Bethel, Crockett County, Tennessee, and friends in that vicinity, I would offer my sincere thanks for the nice and valuable present, just received from you. A gift of such intrinsic value would certainly be highly prized, but when I think of it as an expression of Christian love and sympathy from those most of whose faces are strange, but many of whose names are familiar, its value to me is inestimable. During the long hours of weariness, of waiting, of anxiety and virtual widowhood, when my husband is away, bearing to dying men the glad tidings of peace and salvation, I have sometimes wondered if any one thought of me. Ofttimes has my heart yearned for some kindly expression of sympathetic love. Now, I have it, and with a long list of the donors. Now I can realize when I am alone with my little helpless children, that many sympathize with me. I read and reread the list of names. Assured of such fellowship in my sufferings and with the hope that he whose absence causes my loneliness, will point some wonderer to the "Lamb of God that takes away the sin of the world," with a prayer for his success, I turn to the sacred pages of our gift (God's precious word) with a light heart, and encouraged by promised blessings there, I am strengthened for the conflicts of life and experience a "joy that is unspeakable and full of glory." ARTIE SCOTT.

Yorkville, Tenn.

Go to WEIL, CONNELL, WINTER & CO. for your DRY GOODS, BOOTS AND SHOES, and so on. They will treat you right.

O. EWING. FRANK W. GAINES.

EWING & GAINES,

WHOLESALE HARDWARE,

40 South Market Street, Nashville, Tennessee.

Complete Stock of Hardware, Guns, Cutlery and Gum Belting, at the lowest prices.

Prompt and Careful Attention given to Orders TRY US.

*
HEADQUARTERS
-for-
Hardware, Guns & Fishing Tackle, Mill Supplies of Every Description, Barbed Wire, Etc. Agents for Champion Machines, Reapers, Hay Rakes.

BROOKS, SWEENY & CO.,

Nashville, Tennessee.

WEAKLEY & WARREN,

Manufacturers and Wholesale and Retail Dealers in

FURNITURE & MATTRESSES,

The Largest, Finest and Best Assorted Stock in the south.

Chamber Suits, Parlor Suits, Library Suits, Hall Suits, Dining-Room Suits.

All kinds of Mattresses, Spiral and Woven Wire Bed Springs, Woven Wire Cots and Canvass Cots.

ALL ORDERS WILL RECEIVE PROMPT ATTENTION.

A. CRONE,

—At the—

Checkered Front Grocery House

Cor. Market St. and Pub. Square, Nashville, Tenn,

Keeps the best GROCERIES, and sells them Cheaper than any other House in the City.

Price-List Furnished on Application.

CHAS. F. SHARPE. W. L. HORN.

SHARPE & HORN,

Real Estate and Coal Agents,

No. 1 Second Floor Burns Block,

Public Square, - NASHVILLE, TENN.

Buy, Sell and Negotiate Loans.

Special Attention Given to the Collection of Rents.

GEN'L AGENTS FOR PEACOCK COAL.

Wharton & Co.,

Druggists and Prescriptionists.

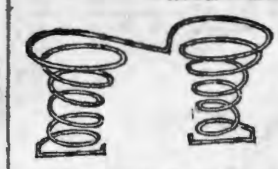
Fine Soda Water, Mineral Waters, Etc.

Corner College and Union Sts.,

Nashville, - - Tenn.

ED. H. MILLER,

—Manufacturer of—



SPRING BEDS AND MATTRESSES!

36 South College St., Nashville,

And dealer in all kinds of Beddings. I make the best Spring Bed now in use—the Twin Spring Bed—they are bug-proof. Try a sett. Old mattresses neatly repaired. ED. H. MILLER.

W. ABE SMITH. J. C. McQUIDDY.

SMITH & McQUIDDY,

—Dealers in—

WATCHES, CLOCKS AND JEWELRY,

Bethell Block, (P. O. Box 106,) Columbia, Tenn.

MONOGRAMS, MEDALS, BADGES A SPECIALTY.

Watches and Jewelry repaired on short notice, at low rates.

CANCERS TUMORS AND ULCERS.

Cured without the knife or loss of blood. Vastly superior to all other methods. Hundreds of cases cured! Descriptive pamphlet sent free Address Dr. E. H. GREENE, 17½ Peachtree St., Atlanta, Ga.

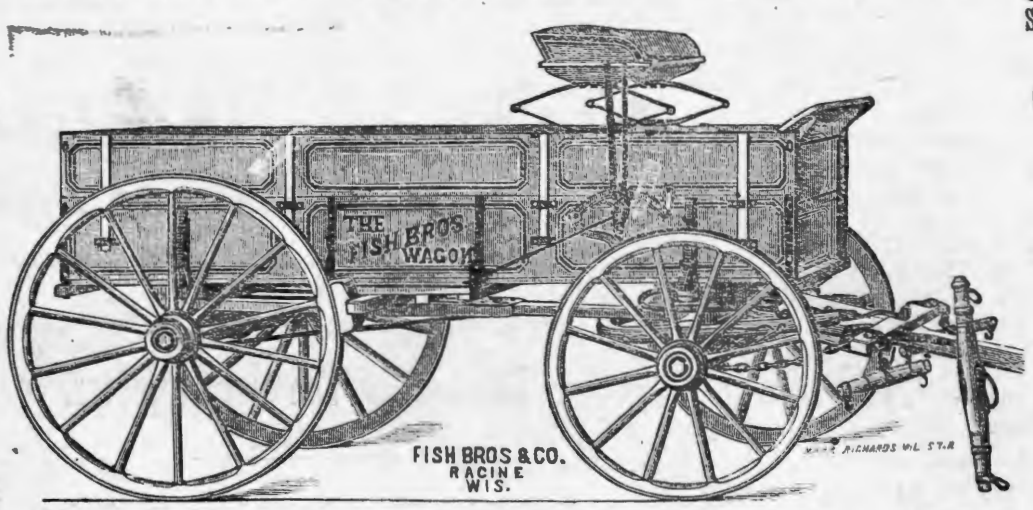
HILLMAN, BUFORD & JUSTI,

NASHVILLE, TENNESSEE,

SOLE AGENTS FOR

Fish Brothers Celebrated Farm Wagons.

Genuine BROWN PLOWS and WALKING CULTIVATORS, ROAD SCRAPERS,



Sorghum Mills, Corn Shellers, Cider Mills, Feed Cutters, Farm Bells, Fence Wire, Steel.

Crow Bars, Hammers, Wheel Barrows, Wood Work, Etc.

IRON, STEEL, BLACKSMITH'S TOOLS, HARDWARE,

Call on or address

HILLMAN, BUFORD & JUSTI, 18 and 20 South Market Street, Nashville, Tenn.

A. C. & J. C. MARCH,

(Successors to J. D. March & Sons.)

Manufacturers of and Dealers in

Saddles, Harness, Bridles, Collars, Trunks, Bags, Valises, Hames, Whips, Chains.

REPAIRING DONE ON SHORT NOTICE.

50 NORTH MARKET STREET,
NASHVILLE, - - TENN.

NASHVILLE, CHATTANOOGA & ST. LOUIS RAILWAY.

BUSINESS MEN, TOURISTS, EMIGRANTS, FAMILIES, **REMEMBER**

The Best Route to St. Louis and the West **via McKenzie.**

The Best Route to West Tennessee and Kentucky, Mississippi, Arkansas, and Texas points is **via McKenzie.**

The Best Route to the Summer Resorts and Mountain Retreats of Tennessee, Virginia and the Carolinas, **via McKenzie and Nashville.**

The Best Route to the celebrated Colleges, Universities, Seminaries and other Educational Institutions in the Southeast, **via McKenzie and Nashville.**

The Best Route to points in East Tennessee, Virginia, the Carolinas, Georgia and Florida is **via Chattanooga.**

DON'T FORGET IT!

—By this Line you secure the—

MAXIMUM OF SPEED, SAFETY, COMFORT, SATISFACTION,

—AT THE—

MINIMUM OF EXPENSE, ANXIETY, BOTHER, FATIGUE.

Be sure to Buy your Tickets over the

N., C & ST. L. RAILWAY!

If you are going to Washington City, Baltimore, Philadelphia, or New York.

The Inexperienced Traveler need not go amiss; few changes are necessary, and such as are unavoidable are made in union Depots.

THROUGH SLEEPERS!

—BETWEEN—

Nashville and Atlanta, and Atlanta and Jacksonville, Fla., Nashville and Martin (to connect with Sleeper service via Cairo to St. Louis and Chicago.) Nashville and Columbus. Nashville and Memphis (Sleeper Humboldt to Mobile, and Milan to New Orleans.) McKenzie and Little Rock, and Little Rock and Texas points.

Call on or address

J H PEEBLES, T. A., Chattanooga, Tenn.
W W KNOX, T. A., Nashville, Tenn.
S S FINLEY, Ticket Agent, Memphis, Tenn.
A B WRENN, Trav. A., Atlanta, Ga.
W L DANLEY, G P & T A, Nashville, Tenn

J. W. LINDSEY. R. FARQUHARSON C. P. CRUTCHER. H. C WILLSON.

J. W. LINDSEY & CO.,

Wholesale HATS,

75 Public Square,

NASHVILLE, - - - TENNESSEE.

JOHN RAMAGE & SON,

48 North College Street, Nashville,

Offer the best stock of custom-made BOOTS, SHOES, and SLIPPERS, in all grades, of latest styles. **Trunks, Traveling and Hand Bags.**

LOWEST CASH PRICES!

Clothing for Fall and Winter.

The largest stock, and most elegant line of CLOTHING ever offered in this city. Double and single breasted Dress suits, Business suits in one and four button cutaways, and all the new styles in sacks. Our stock is made up of all new fabrics, and of the most popular and desirable shades.

The largest stock of Overcoats, every style, from the strong coat for the workingman to the finest made. Boys' and children's suits in great abundance and in endless variety. Furnishing Goods and Hats a specialty.

A fine line of imported piece goods to make to order on short notice. "Write for Catalogue."

W. A. LANNOM, Cash Clothier,

18 Public Square, - - - Nashville, Tenn.

Gates & Pohlman,

Corner College and Union Streets, Nashville,

Are the oldest Jewelers in the State, and have constantly in stock the very latest and best designs, in patterns as well as the finest in quality and finish of all goods pertaining to the Jewelry trade. They defy competition in prices, and warrant every article to be as represented by them. **Watches, Clocks and Jewelry** repaired by the most practical workmen. Orders by mail promptly attended to. Their motto is, "*Quick sales and small profits.*"

BAILEY, DAVIS & McCOMB.

WHOLESALE GROCERS,

And Dealers in

TOBACCO, CIGARS, ETC., ETC.,

38 MARKET STREET, - - - - - NASHVILLE, TENNESSEE.

THUSS, KOELLEIN & GIERS.

Successors to old Giers' Gallery,

PHOTOGRAPHERS!

139 Union Street, Nashville, Tenn.

WHEN YOU WANT

WRITING DESKS.

Photograph Albums,

AUTOGRAPH ALBUMS,

GOLD PENS, PENCILS,

Portmonnies, Card Cases, Etc.

Or anything in the way of

Staple and Fancy Stationery,

Call upon us,—we can suit you in

VARIETY, QUALITY, AND PRICE.

A. B. Payne & Co.,

61 UNION STREET.

Orders by Mail Receive Prompt Attention.

NEW HOUSE! NEW GOODS!

J. W. ORCHARD,

Manufacturer and Dealer in PLAIN and DECORATIVE

WALL PAPER,

Window Shades,

Looking-Glasses, Picture Frames and Cornices, Chair Cane, Picture Cord and Nails, Wall Brackets and Parlor Easels.

Looking-Glasses put in old frames. Old pictures and frames repaired.

134 Union Street.

Between College and Cherry,

NASHVILLE, - - TENN.

China, Glass and Queensware.

We have the best Electric Lamp made, the best imported Student's Lamp, "Mays' New Ideal" Lamp, requires no chimney or shade; in fact, we are headquarters for the best Lamps in use. We keep the largest stock of CHINA, GLASS and QUEENSWARE, South of the Ohio river, all of which will be sold as cheap as good goods can be sold in any market. Why not buy first-class goods when you can get them at about what you are paying for trash? Come and see us, or send your orders.

HICKS, HOUSTON & CO.

AGENTS WANTED FOR OUR NEW BOOK. **THE COMING CREED OF THE WORLD.** "A Voice Crying in the Wilderness," by Frederick Gerhard. All thinking people want it. Everybody reads and quotes it. There has been nothing like it before in the history of book making. **Authors, Teachers, Students, Business Men, Clergymen, Laymen, Atheists, and Agnostics** acknowledge it the great literary work of the century. See press notices everywhere. Issued in one octavo volume of **526** pages, with portrait of the author. **Price $2.00.** Trade edition in paper at **$1.25,** helps to create demand for the **handsome subscription edition.** A copy post-paid, on receipt of price. Outfit for agents **$1.00. Liberal terms. Circulars** for stamp. Address **W. H. THOMPSON, 404 Arch St., Phila., Pa.**

THE GOSPEL ADVOCATE.

VOLUME XXVII., NUMBER 12. | NASHVILLE, TENNESSEE, MARCH 25, 1885. | TWO DOLLARS PER YEAR, IN ADVANCE.

EDITORS:

D. LIPSCOMB. | E. G. SEWELL.

J. A. HARDING, Associate Editor.

J. C. McQUIDDY, Office Editor.

What is strength without a double share
Of wisdom? Vast, unwieldly, burdensome,
Proudly secure, yet liable to fall
By weakest subtleties, strength's not made to rule,
But to subserve, where wisdom bears command.
—[MILTON.

THE CHURCH.

The Savior says, "On this rock I will build my church, and the gates of hell shall not prevail against it: and I will give to thee the keys of the kingdom of heaven." He clearly is here giving the common basis on which all the congregations of Christ shall be builded, that "Jesus is the Christ, the Son of God." On Pentecost this was presented as the fundamental truth, the foundation stone, on which all members of the body should be introduced into this church. It was repeated on every occasion of building a church, as the corner stone on which every temple of God on earth should rest. Paul to the Ephesians, says, "Ye are built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone." He says to the Corinthians, "Other foundation can no man lay, than that which is laid, which is Christ Jesus." Under the figure of a body, Christ is the head; the church, the body; the individual members of the church, the different organs of the body.

At Jerusalem on Pentecost, the apostles, led by Peter, under the direct inspiration of the Holy Spirit, preached the truth that Jesus is the Christ the Son of God. The testimony on which this truth rests, is presented. Men and women are exhorted to believe this testimony, repent of their sins, and be baptized in the name of Jesus Christ for the remission of sins. As many as gladly received these words were baptized; and the same day were added to the band already there waiting, about three thousand souls; and "they continued steadfastly in the apostles' doctrine, in breaking of bread and in prayers." Without more of organization mentioned than this, they are called "the church." "And the Lord added to the church daily such as should be saved." A band of disciples thus inducted into Christ, and putting themselves under the teaching of the apostles, without further organization, is a church of God, is *the* church of God in that place.

These disciples are frequently called the church. When Ananias and Sapphira were smitten dead for lying to the Holy Ghost, it says "great fear fell upon all the church." After the death of Stephen, [Acts viii. 1,] "There was a great persecution against the church which was at Jerusalem." "And Saul made havoc of the church, entering into every house, and haling men and women committed them to prison." In persecuting the men and women who were Christians, in their houses, and committing them to prison, he persecuted and made havoc of the church. Under this persecution the church of Jerusalem was scattered abroad, and they "went everywhere preaching the word." Under this dispersion, Philip went to Samaria and preached the word to the Samaritans. "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." They are not, in this connection, called a church; but, in the next chapter, the churches (or church, as in revision) in Judea, Galatia, and Samaria, are spoken of, showing that these obedient to the Lord constituted a church; or, if the word was preached in other places, and disciples made, they constituted a church wherever they existed.

The disciples scattered from Jerusalem [Acts xi. 9] went as far as Antioch preaching the word; here they preached to the Grecians; "A great number believed and turned unto the Lord." So soon as God had, through Peter, signified his purpose to receive the Gentiles, the church at Jerusalem sent Barnabas to give them needed aid. They are called the church at Antioch. Acts xiv. 23: "They had ordained them elders in every church." A number of other passages in Acts clearly refers to the disciples in a community striving to do the will of God, as the church in that community. In sixteenth chapter of Romans Paul speaks of all the churches of the Gentiles, and the church that is in the house of Aquilla and Priscilla. The letter to the Corinthians is addressed to the church of God at Corinth. Paul to the Colossians, [Col. i. 18,] says, "He is the head of the body, the church;" [Col. i. 24] "For his body's sake, which is the church." To the Ephesians, [Eph. i. 23,] "Gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all." [Rom. xii. 5] "So we, being many, are one body in Christ."

The church is thus declared to be the body of Christ; the individuals, the members of that body. But he says to the Romans, "As we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another." Then he proceeds to show how each should perform his own office, and applies it to the disciples in Rome, as the one body in Christ at Rome. To the Corinthians he says, [Cor xii. 27,] "Now ye are the body of Christ, and members in particular." He shows that in that body are the comely and the uncomely members, the weak and the strong, the active and helpful, the helpless and cumbrous; but all are to have a fraternal care one for another, and to regard them all as constituting one body, of which Christ is head.

Paul addresses the churches of Galatia, and speaks to them of the churches of Judea. The seven churches at the seven different places are addressed, each separately and distinctly, as a church of God at that point.

This collation of the uses of the term church is made to show that each church or congregation in a community is recognized as a church of God within itself, without any reference to any other church, or part of a church. The church at Rome is a church within itself, is the church of God at Rome, without reference to, or connection with, any other church in the world; it is the body of Christ in Rome. So is the church in Corinth; it is the body of Christ, with all the members and functions of the complete body of Christ within itself. Part of the members of this body, not in Corinth, another part in Rome, another in Antioch; but each church within itself, living according to the law of God, is a complete development of the full body of Christ, without reference to any other church or body in the world. The word church, as applied to anything else than the believers living in one community, is used only when something is affirmed that is true of all the churches in the country or territory to which the term is applied.

We believe no candid Bible student will gainsay this truth. Not only is this true, but there existed, during the ministry of inspired men, not a shadow of any organism or association connecting two or more of these churches in one body. The divisions that are so earnestly deprecated by the Savior and the inspired teachers, were divisions that might arise within these congregations. The unity that was so insisted upon, was union within these bodies. There is not a word in the Bible exhorting to unity between different churches. There being no organic union between them, there is no occasion or ground of division or strife between them. Organic union between these separate churches was mooted and threatened in Paul's day, hindered by him, and, after his death, was perfected and constituted the lawless one, the man of sin that Paul said "doth already work," that in its growth culminated in the papacy. From this organism all the sects and denominations of christendom have sprung.

Going back to the church, as planted under the guidance of the Holy Spirit, we find disciples in every locality living under the direction of the apostolic teaching constitute the church of God in that community. This is the only tangible development of the church of God recognized in the Bible, or existing on earth.

What is known as the church universal, or the church in any state, territory, or country, is manifested, and exists, only in the congregations in different sections. Destroy these, and the church itself is destroyed where they exist. These churches are churches whenever a number of disciples in a community place themselves under the guidance of divine law.

Our special object is to call attention to what this church did. It is said of the Jerusalem church, "They continued steadfastly in the apostles' doctrine, in fellowship, in breaking of bread, and in prayers." Doctrine is teaching or precept to be received and practiced. They continued steadfastly in learning and practicing the teaching of the apostles, in the fellowship, in breaking of bread, and in prayer. They continued in the worship, the study of the apostolic teaching, in remembering the Savior in the memorials of the broken body, in helping the poor and needy, and in prayer.

We learn from the declaration of the apostles, that they, as part of this church, and as examples to them, preached the word to the world. But the disciples themselves were engaged in praising God from house to house; so that they had favor with all the people; and the result of this house-to-house praising of God by the disciples, was, God added to the church daily such as should be saved. The next chapter gives an account of the apostles, as part of this church, preaching to the people, and thousands more were added to the Lord. That others of this church engaged in preaching the word to the people, we learn from the fact that Stephen, one of the Grecian Jews, preached that gospel, and sealed this preaching with the blood of martyrdom.

In the eighth chapter we find a persecution

arises against the church, and they (the church) were all scattered throughout Judea and Samaria, except the apostles. "They that were scattered abroad went everywhere preaching the word." It is clear that this church at Jerusalem engaged in the worship, the help of the poor, and the preaching of the word. The case of Ananias and Sapphira shows that the discipline of the members was closely looked after.

Here, then, we have the example of the church at Jerusalem engaging actively in the worship, the care of the poor, the discipline of the members, and in the preaching of the gospel. The whole church engaged in this work of preaching, as in the other service. So that all the members scattered abroad, preached as they went; they preached the word throughout Judea and Samaria; went as far as Phœnicia, and Cyprus, and Antioch, speaking the word to the Jews scattered through these Gentile lands. At Antioch some of them anticipated the authoritative calling of the Gentiles, and preached the word to the Gentiles before Peter went to Cornelius.

This shows that the work of the individual church was to preach the gospel. It did it through its individual members, but it can do nothing save through its members. This is true of our natural body. It was the church that was scattered; it was the church that, being scattered, preached. It was the church at Jerusalem that preached the word throughout Judea, Samaria, to the dispersed Jews, and even to the Gentiles, before the apostles themselves reached these nations, if it be denied that the apostles were a part of the church at Jerusalem. D. L.

THE POWER OF GOD'S WORD.

God, in his dealings with men, has ever employed His word as a medium in the accomplishment of His purposes. In the beginning, He framed the heavens by His word. "He spoke, and it was done; He commanded, and it stood fast." Thus by His word He prepared a habitation for man. In the garden of Eden, He gave oral law to Adam; He spoke words unto Noah; He delivered to Moses on tables of stone, the written law.

Not only does God employ speech to accomplish His designs, but Satan, the great prince of this world, also finds that words are mighty among men. We are not prepared to say that he makes no moral communication to men, but he does make very many, both oral and written.

I am assured that no less than two-thirds of the books extant, are instruments in the hands of the devil. Look at the Mohammedan and Mormon tracts, corrupting and leading hundreds of thousands away from Christ. After Mahomet and Joe Smith, listen to the eloquent lectures of Paine, Huxley, and Ingersoll, enticing man from his only hope, to a theory of nothing.

There has been from an earley date, a very strong and erroneous opinion in regard to the office of the word of God: that the word is "a dead letter" and that the spirit of God must decend in a miraculous manner, enlightening the heart of the sinner, before the word is of any use in the conversion of man. It is hardly necessary to remark that many ministers, who are called deep thinkers, who wear the title of D. D. uphold the above theory. How strange that men who are possessed of great abilities, and are powers in the hand, can believe that Omnipotent, God would speak unto men, words that are dead.

In the history of the Messiah's kingdom, we find that its beginning and progress are ascribed to the word. Simon said unto Jesus: "Thou art the Christ, the Son of the living God." Jesus answered and said unto him: "Upon this rock I will build my church and the gates of hell shall not prevail against it." Thus, upon this rock, the confession that thou art the Christ, the Son of the living God. Jesus said he would build his church, the kingdom of the Messiah, which with Daniel's prophecy, is to break in pieces and consume all earthly kingdoms, and to subdue all things. Again; see Matt vii. Luke vii. and Mark iv. "Behold a sower went forth to sow," namely, the word of God, for the sower sows the word. In this parable we learn the natural lesson: that we cannot reap a crop of corn unless seeds have been sown. Just as evident that the farmer cannot reap where he has not sown as it is that there cannot be a spiritual harvest without the sowing of spiritual seed. And as the word is the spiritual seed it follows that where there is no word there is no Christian harvest. We also learn from the parable of the sower, that there must be a birth. Jesus said unto Nicodemus: "Except a man be born again, he cannot see the kingdom of heaven." The question arises, by what means is this birth brought about? We answer by the word of God. James says: "Of his own will, begat he us by the word of truth, that we might be a kind of first fruits of his creatures." James i. 18. Paul, in speaking to the Corinthian brethren, said: "In Christ Jesus have I begotten you through the gospel." Peter said: "We are born again, not of corruptible seed, but of incorruptible by the word of God, which liveth and abideth forever." I. Peter 1:23. John says: "He that believeth that Jesus is the Christ, is born of God." Paul says, "Faith comes by hearing and hearing by the word of God." Thus by the word comes hearing, by hearing faith, and by faith the new birth.

If the word is not capable of producing faith, I cannot conceive of the mercy of God in his dealings with man; for Paul says, "Faith comes by hearing and hearing by the word of God," and Jesus says, "He that believeth not shall be damned." If the word cannot effect faith, God places man where it is impossible for him to believe and then damns him for not believing. But I conclude where there is word there is faith; where there is no word, no faith; no faith, no salvation. Paul, Peter, James and John all testify that we are born again by the word of God. We turn to the six conversions in Acts and we find that the word was used by the preacher as the "power" of God unto salvation." When the angel appeared unto Cornelius he told him to "send to Joppa and bring hither Simon, whose surname is Peter; he lodged in the house of one Simon, a tanner by the sea-side; who, when he cometh, shall speak to thee." Paul was commanded to go to Damascus and there he should be told what to do. When the Philippian jailer cried unto Paul and Silas, "Sirs what must I do to be saved," "they spoke unto him the words of the Lord, and to those that were in the house."

Paul stood before King Agrippa and preached Christ, the gospel. King Agrippa was of the seed of Abraham, saturated in Judaism and filled with prejudice against Jesus. He was one of the number who refused to believe on the Messiah while on earth. His heart was harder than the rocken cliffs around Jerusalem, which burst asunder at the crucifixion. He denied Christ when crucified: When the sun refused to behold the bloody scene, when the moon veiled herself, and the earth quaked and the rocks rent and the graves opened and gave up their dead.

After all these wonderful demonstrations of God's acknowledgement of His Son Jesus, he yet remained unmoved in Jewish blindness. But when Paul preached unto him the gospel, the veil of prejudice was rent, the cloud of ignorance scattered and he was touched to the heart and cried unto Paul: "Almost thou persuadest me to be a Christian." Thus it is evident that the word wrought work which the prophets of God, the miracles of Jesus and the wonderful demonstrations of Jehovah's power on the day of the crucifixion had failed to accomplish. Paul again speaks: "Moreover brethren, I declare unto you the gospel which I preached unto you, which, also, you have received and wherein you stand; by which also you are saved." I. Cor. xv. 1 2. The gospel is the power of God unto salvation. Then, "the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and the joints and marrow, and is a decerner of the thoughts and intents of the heart Heb. iv. 12.

Can some men, seeing the word can divide the soul and spirit, yea, is a discerner of the thoughts and intents of the heart, believe that it has not the power to enlighten the understanding and purify the heart of the sinner without a miraculous manifestation of the Spirit of God? Again: Paul says "Christ loved the the church and gave himself for it that he might sanctify and cleanse it with the washing of water by the word." Eph. v. 26.

The life and character of the apostles are indeed wonderful. Their testimony is not to be denied by reasonable men, but the "fool sayeth in his own heart, there is no God." We are justified, sanctified and made victors over Satan and death by a belief in his testimony. Upon the whole of the testimony before us respecting the work of the word in the salvation of men, we find it is the beginning, middle, and end, all things are done by the word and without it is nothing done.

Paul says the the scriptures are given "That the man of God may be perfect, thoroughly furnished unto all good works." We cannot conceive of any impression necessary to be made upon the mind which the Word of God is not capable of making. If we desire poetry, grander strains were never penned than those of Psalms. If we wish history let us read the writing of Moses. If we desire to be enlightened, "The commandments of the Lord are pure enlightening the eyes." Psalms xxix:7. If we long for wisdom, "The testimony of the Lord is sure making wise the simple." Psalms xxix:7

The word is the Christian's guide through life over the rolling river into the "Beautiful Beyond." It is the soldiers defense in this warfare. "Take the helmet of salvation, and the sword of the spirit, which is the word of God." Eph. vi:17.

All man knows of God is revealed in his word. Go to the learned of Europe or America, ask him concerning God and he will direct you to the Bible. Go to the heathen and ask of him about the living God and I will read it to you from the Books. The gospel is the light of the world. Look back into ancient Greece and Rome. Their conditions were wretched. They were in the world without God and without help. They bowed down before images of stone, iron, wood &c., made by their own hands. They worshipped over thirty thousand gods: a god to almost every passion. Blood thirsty tyrants and ambitions conspirators run riot over the face of the earth. There was Alexander the Great, who dyed red his garments in the blood of innocent thousands, instead of Martin Luther, who by the strong arm of God, threw prostrate the iron bands of Roman Catholocism and gave liberty to the people of God.

The Word is the parent of civilization. Blot out its light and all is darkness and misery, barbarism and human cruelties reign where it is not. Behold the wretched condition of the besotted Hottentots, and the proud homes of happy America. Its birth was insignificant, but life most glorious and renowned. Its voice is heard ringing through the earth, carried on every breeze to its inhabitants in their various enterprises. The power, glory and works of the Bible are contemplated by all classes, the humble peasant thinks of it, and the wild infidel studies it. Infidelity is not at ease, it cannot help beholding the life of Moses, Elijah and most of all, Christ.

The Word of God lived before all books. About six thousand years have rolled by since parts of the Word of God to man. All other systems have arisen, and became extinct. Babylon, Athens, Carthage and Rome have lived flourished and died. And yet amid all confusion and opposition one book survives its vitality real—its progress onward, its march peaceful and triumphant. Its prime is not begun, its infancy not yet past. Its youth renewed like the eagles, is perenniel and will live with the endless days of eternity.

Though the word is so powerful, few pulpit preachers of this day proclaim the "pure and undefiled Word of God." I have read several sermons from the gifted pen of Drs. Talmage and Spurgeon and have never found where they told the penitent believer what to do to be saved. The world is being divided and corrupted by so much high sounding and surperflous preaching. We need more Peters who can tell men in a few minutes what to do to inherit eternal life.

W. B, YOUNG.

Simpson's Mills, Tenn.

SALVATION FROM SIN, OR WHAT MUST I DO TO BE SAVED.

"And brought them out, and said, Sirs, what must I do be saved?" Acts, xvi. 30.

This subject is the most important of all. Wealth, learning and power sink out of sight.

There are four kingdoms of nature, of Satan, of grace, of glory. Each kingdom has its peculiar life; natural life, carnal life, spiritual life, eternal life. Each of these kingdoms is entered by a birth. To enter the kingdom of nature one is born in the flesh. Sin introduces one into the kingdom of Satan. To enter the kingdom of grace, the church, one must be "born of water, and of the spirit." John, iii. 5. To enter the kingdom of glory one is born from the grave. Between the kingdoms of grace and glory lies hades, in which the spirits of the dead remain until the resurection. There are three salvations, First. From the natural dangers leading to sickness, and physical death. Second. Salvation from the love, practice, penalty, guilt and consequence of sin in the kingdom of grace, the church of God. Third. The final redemption of body and spirit in the kingdom of glory—heaven itself. Salvation from perils in the kingdom of nature and glory will not be discussed here, but "what must I do to be saved," in this age of the world. We find in John, iv. 14, "the Father sent the Son to be the Savior of the world." Luke, xix. 10. "For the Son of man is come to seek and to save that which was lost." John, xvi. 8; "He will reprove the world of sin, of righteousness, and of judgement." This he did, and does through the preaching of the apostles, whose words are the words of the spirit. Acts ii. 37: "When they heard this (Peter's words) they were pricked in their hearts." These divine agents are a unit, but there are others without whose action there can be no salvation. God does not force men to be saved. It is not his fault if one is lost. I. Cor., i. 21: "It pleased God by the foolishness of preaching to save them that believe." See, also, Acts xxvi. 18: "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God that they may receive forgiveness of sins." Rom. x. 13; 15: "For whosoever shall call on the name of the Lord shall be saved, and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" I. Tim. vi. 16: "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." And I say, since the ascension of Jesus, neither Father, Son, Holy Spirit or angel has ever told one what to do to be saved, except through the preacher or, in other words, the aposties. It was to men the Messiah said, Mark xvi. 15: "And he said unto them, go ye into all the world and preach the gospel to every creature." Under this head comes oral speaking, writing, praying and right living. Now we will get the sinners part in. Mark xvi. 16: "He that believeth, and is baptized shall be saved; but he that believeth not shall be condemned." Acts ii. 38: "Then Peter said unto them, repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." But suppose some one would say: "It does not say how we are to be baptized, whether sprinkled or immersed." No, it does not say that, but Paul says, in Rom. vi. 3; 4: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Paul also says, Col. ii. 12: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." See I. Peter iii. 21: "The like figure whereunto even baptism doth also now save us." Now read the Savior's words that he spake to Nicodemus in John iii. 5: "Jesus answered, verily, verily I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Baptism derives its value on the divine side from the blood of Christ; from the human side, from an humble obedience to him." See John xiv. 21: "He that hath my commandments, and keepeth them, he it is loveth me." See, also, II. Thes. i. 7; 8: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." The Savior also says: "He that will not confess me before men, him will I deny before my Father." See also, in Acts viii. 37, we see that the Eunuch confessed that Jesus Christ is the Son of God.

Wm. H. SANDY, JR.

Miner hill, Tenn.

NOTES OF TRAVEL.

While at Paris, Tenn., last week, I started to go from there, by way of Conyersville, to Murry, Ky.; but, after pulling through the mud for twelve miles, I gave it up as a tough job, and hauled up for the night at Bro. Calhoun's. As soon as it was learned that I was a preacher, they notified the neighbors for several miles around, and we had a fair congregation to speak to at night, notwithstanding it was too *muddy* and disagreeable for me to proceed on my way. Am glad I stopped: first, because I am always glad to get acquainted with the brethren in new fields, especially where they are weak and struggling. I also was glad that I had the privilege of giving words of comfort and cheer to brother and sister Calhoun. They had but recently lost a promising son, Dr. James Calhoun, who was the pride and comfort of their old age. It should be a comfort to them to know that he was a zealous Christian, and is now enjoying the Christian's reward. They have no house of worship at this place, but appear determined to build one very soon. Bro. Jas. Aden is preaching for them once a month; and I would take occasion to say that such preachers as Bro. Aden do not know the good they are doing. They are working hard all the week to make an honest living for a large family, and preaching the simple story of the Cross on Lord's day, or whenever they have an opportunity. Such work will be known in eternity. The greatest trouble with preachers of this kind, is, they usually *scatter* their labor so much that they can see but little of its effects; hence they often become discouraged, and think they are doing no good. When it can be done, I think it best to concentrate our labor. In this way more permanent and lasting congregations can be established. But my doctrine and practice is to tell the story—"the old, old story of Jesus and his love." No matter where you may be—at home or abroad; in cities, towns, villages; in the shops, in fields, on the highway—tell it everywhere. Seed thus sown will bring forth fruit which eternity alone will reveal. That poor blind man the Savior cured was cried down; but he would tell the story, "I was blind, but now I see." So if we *honestly* love our dear Savior, and are trying to serve him the best we can, we will tell of his glory—we can't keep from it. The *elite* and fashionable may tell us we had better go to a *theological* or some other kind of school, before we talk; that the age demands educated men. This is so, to a certain extent; but I often fear we run this to an extreme. We need more educated preachers, it is true, yet we need a thousand times more honest, earnest, faithful men, who love the cause of God and humanity; who are not ashamed or afraid to tell poor sinners the way of life. Again, I say to my brethren who may have to make tents for a living, don't be discouraged; God has a work for you to do; see that you do it, and God's blessing will be with you.

I found the people at Paris in great excitement over a *crazy man*, (do not remember his name,) who was holding a religious meeting at the Methodist church. He claimed to belong to the Methodists. Bro. Coulter and myself attended his meeting one night. If there had been any chance for a decent retreat, I certainly would have left shortly after I entered the house. No wonder there are so many infidels, when such proceedure is carried on in the name of Christianity. His special mission appeared to be to scare the poor, weak women and children with devils, hell, and pits of darkness. He had an auction while I was there. He was the auctioneer, and Christ and the devil were bidders. He would first let Christ bid; and all those who wanted to be knocked off to Christ, would stand up. Most of the congregation arose. I doubted the loyalty of the sale, so kept my seat. He then knocked off all those who would not stand up, to the devil, and then had the audacity to pray for them.

Such proceedure, I hope, in the providence of God, has at least done some good; for it has aroused our sleeping congregation at Paris to a sense of their obligations to preach the pure, simple gospel. Paris is one of the oldest congregations in the State, yet they are weak, and their light almost ready to go out. Why this is so, I will not say; but this I will say: that God will hold each one responsible for what they can do. I know of but few congregations that have so much valuable talent. I had the pleasure of speaking for them Lord's day morning and night. Had good congregations, considering the excitement in another direction. The brethren renewed their vows for a greater consecration of life to the Master's cause. They selected four elders and four deacons, and promised the Lord and one another to do more for him. All of the elders are good preachers, and should not be idle. May God help us all to work faithfully, and wait patiently.

V. M. METCALFE.

GATHERED GEMS.

Many are marked for ruin that are not yet ripe for it.

Prayer is the slender nerve that moves Omnipotence.

Say not, because thou canst not do everything, "I will do nothing."—*Jewish Saying.*

Nothing but infinite pity is sufficient for the infinite pathos of human life.—*John Inglesant.*

Luther was wont to say, "Three things make good ministers: temptation, affiiction, supplication."

There is small chance of truth at the goal where there is not a childlike humility at the starting-post.—*Coleridge.*

Know that ye are as near heaven as ye are far from yourself and far from the love of a bewitching world.—*S. Rutherford.*

If infidelity succeeds in teaching a man that he will die like a beast, it will at the same time succeed in teaching him how to live like one.

The best advertisement of a work-shop is first-class work. The strongest attraction to Christianity is a well-made Christian character.—*T. L. Cuyler.*

One earnest gaze upon Christ is worth a thousand scrutinies of self. The man who beholds the cross, and beholding it weeps, cannot be really blind, nor perilously self-ignorant.—*Vaughan.*

As to Jesus of Nazereth, my opinion of whom you particularily desire, I think the system of morals, and his religion, as he left them to us, is the best the world ever saw, or is likely to see.—*Benjamin Franklin.*

Christian faith is a grand cathedral, with divinely pictured windows. Standing without; you see no glory nor can possibly imagine any; standing within, every ray of light reveals a harmony of unspeakable splendors.—*Hawthorne.*

Human love when deep and true, is never ashamed of the lowliness of its object. A truly noble nature recognizes a friend the more he needs help. Though we are mean and low and despised, yet Christ is not ashamed of us, because he loves us.—*Rev. Newman Hall.*

Absalom, who was a fool, wished himself a judge; Solomon, who was a wise man, trembles at the undertaking, and suspects his own fitness for it. The more knowing and considerate men are, the better they are acquainted with their own weaknesses, and the more jealous of themselves.—*Henry.*

O what encouragement it is for you who, like Daniel, are greatly beloved, who study much the Book of God's word, and who set your face unto the Lord by "prayer and supplication" to seek gifts for the Church of God! Sometimes the vapors that ascend in the morning come down in copious showers in the evening; so may it be with the prayers of God's children.—*McCheyne.*

BAPTIZED FOR THE DEAD.

I suppose every student of the Bible, when left alone without aids or competent instruction, has been often puzzled to understand I Cor. xv. 29-30 which reads as follows: "Else what shall they do which are baptized for the dead? If the dead are not raised at all, why then are they baptized for them? why do we stand in jeopardy every hour?"

1 It cannot refer to Christian baptism. The very marked distinction between the "they" and the "we" in the two verses, and also the close connection between the 29th and 30th verses render this quite certain. The "they" refers to those who had been "baptized for the dead," and the "we" to Paul and his co-laborors who had not been, but were standing in daily jeopardy of such baptism. Indeed the construction of the original gives emphasis to the "we" by drawing a sharp antithesis between the two verses. The we had submitted to Christian baptism and therefore could not be said to stand in "jeopardy" of such "every hour," nor was there jeopardy or risk attached to such baptism.

2 As this can't refer to Christian baptism what kind of baptism is referred to? A great number of commentators take the position that Paul here alludes to a foolish and unscriptural practice then in vogue among the Corinthians of baptizing the living for the benefit of the unbaptized dead. Such accurate scholars as Conybeare and Howson adopt this view although with the proviso that it is subject to doubt if not to criticism. This, though the common view of the critics, is certainly incorrect.

(*a*) Not a single trace of such a practice occurs for several centuries after this Corinthian letter was written, and then it was practiced by an insignificant number of Gnostics who, in all probability, got their practice by misinterpreting this very passage.

(*b*) Had such a practice existed at that time, Paul would have forever set the seal of his disapprobation upon it for his chief purpose in writing the Corinthians was to do away with such heresy in both doctrine and practice. If such a practice had existed, it is next to impossible for us to believe that the apostles would have refrained from condemning it, much less to have given his tacit consent for the continuance of such a heresy, by using it as an illustration, or proof, and in the connection that he uses it.

(*c*) Paul could not, as a good logician, use such a practice as an argument for the resurrection from the dead. Such a practice could prove nothing. And it is hard for us to regard Paul as here referring to such a practice, except upon the supposition that he also endorses it.

(3.) Is it not possible, yea, is it not highly probable that the apostle here refers to the baptism of Martyrdom predicted by Jesus in Mark x. 39? Hear what he there says: "And Jesus said unto them; The cup that I drink ye shall drink, and with the baptism that I am baptized withal shall ye be baptized." The Savior here refers to the baptism of suffering and death, which was soon to overwhelm him, and he tells his apostles that they may expect to submit to the same.

Paul was in Ephesus when he penned this letter to the Corinthians. He was on his third missionary tour and had well-nigh run his race. Twenty-five years had passed away since the Lord's predictions, and the great apostle had been an eye-witness too, at least, one instance of its fulfillment in the death of Stephen. He doubtless, could recall numberless instances of disciples, and maybe, apostles who had thus been baptized for the dead. (A baptism which benefits the dead rather than the living.)

The apostle is in the very midst of his great argument in proof of the resurrection, and turns this martyr-baptism into wonderful account in its development. The other baptism could prove nothing; this is of the greatest intrinsic value, as will here be shown. The general resurrection depended upon Christ's resurrection, and the knowledge of his resurrection depended upon the testimony of witnesses, and the reception of this testimony depended upon the credibility of witnesses. and their credibility was proved by their sufferings, and even the baptism of death in attestation to the fact of Christ's resurrection. Their martyrdom,—their submission to the baptism predicted by Jesus certainly more than proves their credibility as witnesses. From the context it seems that this very fact was upon Paul's mind; for he says: "Why do we also stand in jeopardy every hour?" And in the next verse: "I die daily," and then speaks of his terrible experiences at Ephesus. He seems to me, in substance, to say: "Though they have been baptized for the dead (suffering martyrdom,) and though I stand in jeopardy of the same doom every day, yea, though I die daily by being exposed to the most ferocious and beastly enemies; yet it all amounts to nothing if Christ be not risen from the dead. "So let us eat and drink, for to-morrow we may die."

GEO. GOWEN.

EGOTISM.

Webster givis as a definition to this, "self-praise; self-commendation; the act of magnifying one's self, or making one's self of importance." Young ministers of the gospel especially should guard against this great evil. We magnify too frequently ourselves.

Self-conceit and self-glory never result in any good. Once two preachers were engaged in a series of meetings to-gether; one proved by his words and actions that he considered himself of much greater importance than his brother, and showed his self-conceit to such an extent that it became noticed by the people, and, consequently his flashing efforts were in vain so far as elevating the hearts of the people was concerned. Solomon said: "Seest thou a man wise in his own conbeit? there is more hope of a fool than of him." If we desire to be praised, honored and glorified by our heavenly Father, we must move in the way he has appointed, with hearts full of love and humility.

Humility and egotism oppose each other. God loves the humble, and that which opposes humility he will put aside. "Be not wise in your own conceits"—Paul.

Don't think too much of self, it never aids in building a good christian character. Love the truth more, and show the world your appreciation for the truth by putting it in practice. "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves."

Brethren, let us bring our bodies into subjection.

All things must be done in the proper spirit, if we hope to be glorified in the world to come.

To be full of self, all the time, would prevent spiritual growth. That big "I" always occupies a very conspicuous place, consequently it is generally seen, but never gets much reward.

We need to learn more about the history of Jesus he always submitted to the right and turned aside from the wrong. He is our leader and king, and has pointed out to us the way of righteousness, and in that way vainglory is a stranger.

Christ loves the humble heart, and that is what we should love as that is one of the characteristic qualities of our Redeemer. We are dependent beings on God, and for this reason we should give him the praise, honor and glory.

Let us ever praise the Lord. F. C. SOWELL.

A MEETING IN FLORIDA.

On Thursday night before the 4th Lord's day in Febuary, we began a meeting at Lake Weir, Florida, and continued until the 1st Lord's day night in March. There are several church members living in the community. They have an organization but meet only once a month. They have no house of worship, but have the privilege of meeting once a month in the Baptist house. We preached in that house and had a very welcome reception. We met there Dr. Dickerson, of Richmond, Va., the editor of a leading Baptist paper, *The Religious Herald.* He showed himself courteous and kind. He expressed a desire to exchange with the GOSPEL ADVOCATE and promised to write to the editors. You see, Bro. McQuiddy, I am working for the circulation of the ADVOCATE.

We can say we had a good meeting, because the brethren promised to make arrangments to meet every Lord's day. There is a school house near, they can probably secure. If not a private room in some dwelling will hold all the members at present. Then, by a little work, temporary house could be erected. They talk also, building a house this fall. Christ's promise is to those who just do and then teach others. Paul says, "Thou that preachest that a man should not steal, dost thou steal?" Thou that preachest that the disciples of Jesus in apostolic times met on the first day of the week to break bread, dost thou meet on that day for the same purpose? These brethren have a fine opportunity for building up Christ's cause in that country. A few earnest, devoted Christians in a community or town, determined to do their duty on Lord's day and through the week, are better than the establishment of missions. They are all God's preachers and if they do not live and preach his gospel, he will not hold them guiltless. In many places there are only a few Christians. They want help and frequently think they can do nothing without help. But the just thing necessary and the one thing needful is to go to work themselves. A nice house, or a large membesrhip is not essential to the worship of God. Were there but one Christian in the world he should do right and would want to and should remember his Savior the same as though all the world were Christians. Why do a few Christians neglect their duty becouse they are few?

Besides this promise of the church to meet regularly, there were five who obeyed the gospel, one brother confessed his faults and three were added by letter. In all, now, there are about twenty members. Their obligations to meet every Lord's day are still increased by these obligations. Whenever a congregation has new members to come in, its obligations are increased.

The brethren and sisters around the lake are from various parts; Tennessee, Kentucky, and Bro. Streator, who preached for the congregation at Clarksville, lives there and preaches some where every Lord's day.

Our visit was very pleasant. We were never better treated, or more cordially received. The little band there, we will long remember and love. We shall, following Paul's example, mention them in our progress, remembering their labor of love, and encouraging them in the words of faith and patience of hope.

At Ocalo, the county seat of Marion county, there are twenty or twenty-five members. They are making no progress toward meeting regularly and showing who they are. They are looking for Bro. J. A. Harding soon and I trust he can go. They need starting and stirring. So many think they cannot do anything without a fine house and a "pastor." If they would do their duty, God would send the preacher in the right time and they would soon have the house.

We were disappointed in not getting to preach to some native Floridians, but not one heard us. They move back as new settlers move in.

E. A. ELAM.

MY PSALM.

As I was recently speaking to an aged deacon and his wife of the 121st Psalm and telling them of some of my own experiences in regard to it, and how it had been to me for many years one of the most precious of the Psalms, they simultaneously exclaimed, "That is my Psalm." They, too, had been specially benefitted by it, and so it had become very dear to them. And doubtless there are many of the people of God now upon the earth, and many more in heaven, to whom this portion of inspired Word has been peculiarly precious. They have read it in circumstances in which it has spoken needed comfort to their hearts, as was the case with the writer. More than forty years ago, when he was a young man, going forth a stranger into a strange land, this Psalm providentially came in his way and greatly encouraged and cheered him. And in like manner has it come in the way of many a child of God in his pilgrimage here, and most comforting have been its exceeding great and precious promises. This single, brief Psalm is worth more to the humble believer than all the volumes of uninspired men that have ever been written. What more does he want than these blessed assurances: "The Lord shall preserve thee from all evil; He shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even forevermore?" Trusting in these, all shall be well with him in this world and in the world to come. All shall be well with him in time and in eternity.—*American Messenger.*

S. A. HANDLY. J. S. REEVES. A. W. SOUTHWORTH. R. F. MORGAN. G. M. NEELY.

Handly, Reeves & Co.,

—Importers and Jobbers of—

DRY GOODS AND NOTIONS,

Nos. 60 and 61 Public Square,

Nashville, - - - Tennessee.

B. H. COOKE. W. B. DOWELL. J. B. CRUTCHER.

B. H. Cooke & Co.,

—Wholesale Dealers in—

MEN'S, YOUTHS' AND BOYS' CLOTHING,

No. 4 Publishing House Block, Nashville, Tenn.

We are now offering an attractive line of these goods at popular prices, and we especially invite a careful inspection of this stock by the merchants visiting this market. These goods are nearly all new, and low prices will be the rule, not an exception. Orders carefully filled. B. H. COOKE & CO.

H. HARLEY. W. Y. HART. W. H. COX. H. E. HART.

Harley, Hart & Co.,

Manufacturers and Dealers in

Ranges, Stoves, Tinware,

Queensware, Glassware,

House-Furnishing Goods, Etc.

77-79 Broad St., - - Nashville, Tenn.

JOHN G. HOUSTON, President. THEO. PLUMMER, Sec'y and Treasurer.

NASHVILLE LUMBER CO.

Building Lumber.

CEILING, SIDING, FLOORING AND DRESSED LUMBER.

Cheap Stock at Low Prices.

Mills and Office on Northwestern Railroad, immediately in rear of Union Stock Yards.

MURKIN & HUNT,

28, 30, 32 South College Street,

—Manufacturers of—

Fine Carriages, Berlins. Landaus, Cabriolets, Coupes, and all Kinds of Heavy Work,

We have enlarged our Factories and Store-rooms by the addition of the three-story building adjoining, and have now improved facilities for the manufacture of first-class work.

OUR SPECIALTIES: Improved Timken and Brewster Spring Buggies; Platform Double-Spring and Three-Spring Phætons· Barouches, Rockaways, and Wagons of Every Description.

Special Attention Given to Repairing. Inspection Solicited. Telephone 332.

P. A. SHELTON.

DEALER IN

STAPLE and Fancy GROCERIES.

Flour, Bacon, Lard, Tobacco and Cigars, Country Produce,

NO. 96, BROAD ST. - NASHVILLE, TENN.

WM. CUNNINGHAM, SON & CO.,

—Wholesale—

GROCERS, COTTON FACTORS,

And Commission Merchants.

97 Broad St., - NASHVILLE, TENN.

IT PAYS to sell our Rubber Stamps. *Free* catalogue to agents. FOLJAMBE & CO., Cleveland, Ohio.

FOR SALE!

I wish to sell the **JOB OFFICE** connected with the Gospel Advocate. The office is in good condition. **MUCH NEW TYPE** having been purchased recently. The business is now paying well; the customers being cash men. The receipts have increased 100 per cent. during the last year Pressure of other business and ill health compel me to offer for sale This is a **FIRST CLASS OPPORTUNITY** for a good man. For further information, Address JAMES F. LIPSCOMP. No. 98, Union St. - - - - Nashville, Tenn.

American National Bank.

Cash Capital, $1,000,000.

Board of Directors.

E. W. Cole,	John M. Lea,	A. W. Harris,	John Woodard
John G. Houston,	J. Kirkman,	M. Burns,	J. A. Pigue,
J. F. Demoville,	Rev. Dr. R. A. Young,	T. A. Atchison,	C. E. Hillman.
John Orr,	V. L. Kirkman,	W. G. Bush,	W. W. Berry,
Byrd Douglass, Jr.,	R. L. Weakley,	W. H. Jackson,	Wm. Porter, Edgar Jones.

This Bank has united with it the **THIRD NATIONAL BANK** of this city, and has increased its Capital Stock to **$1,000,000**. With increased facilities in every particular, it can confidendently assert that it will offer superior advantages in all departments of Banking to its patrons and friends.

JOHN KIRKMAN, President, EDGAR JONES, Vice-President,
A. W. HARRIS, Cashier. JOHN M. LEA, Vice-President.
E. W. COLE, Chairman Executive Committee

M. M. TRECY. T. A. HEFFERNAN.

TRECY & CO.,

Manufacturers and Jobbers in

BOOTS and SHOES,

No. 50 Public Square, Nashville, Tenn.

In addition to our large stock of Eastern-made Boots and Shoes, we have a line of **Custom Goods**, manufactured in our own store, and under our immediate supervision, which we can guarantee to be, in every respect, equal to any made to measure in a custom shop. As this is an opening wedge in the manufacture of Boots and Shoes for the wholesale trade in Tennessee, we hope for a fair share of patronage to enable us to continue and enlarge our facilities for turning out good Goods.

S. B. HOGAN. J. S. HOPKINS.

HOGAN & HOPKINS,

Dealers in Custom-Made

BOOTS & SHOES,

We sell the very best makes of Boots and Shoes, and endeavor to make the prices so that no one can possibly sell cheaper than we do.

20 Public Square, - - Nashville, Tennessee.

SALESMEN.—Sam. R. Hopkins L. D. Simmons, William Mayes,

Dudley Bros. & Lipscomb,

—Wholesale—

HARDWARE, GUNS, CUTLERY AND IMPLEMENTS,

Hoes, Rakes, Axes,

Chains, Hames, Collars, Bridles, Singletrees, Steel Shapes, all Seasonable Goods, in Endless Variety, and at Lowest Prices.

GENERAL AGENTS FOR

Syracuse Side-hill Plows, Thos. Meikle's Steel and Cast Plows, Case's Racine Chilled Plows, Celebrated Mitchell Wagons, Buffalo Standard Scales, Winchester Repeating Rifles.

Full Stock of Plain and Barbed Fence Wire.

DUDLEY BROS. & LIPSCOMB,

84-86 Broad St., - - - Nashville, Tenn.

PASCHALL, FALL & CO.,

WHOLESALE

HARDWARE, CUTLERY, IRON, WAGON MATERIAL, ETC.

Fishing Tackle.

Nos. 57, 59 and 61 South Market St.,

NASHVILLE, TENNESSEE.

Our Prices are Very Low.

Agents for Chicago Scale Co.'s Platform and Wagon Scales.

THE GOSPEL ADVOCATE.

NASHVILLE, TENN., MARCH 25, 1885.

CONTENTS:

The Church 177
The Power of God's Word 178
Salvation from Sin 179
Notes of Travel 179
Gathered Gems 179
Baptized for the Dead 180
Egotism 180
A Meeting in Florida 180
My Psalm 180
Contents 182
Mr. Moody's Power 182
Cullings and Comments 182
Queries 182
Notes from Jacksonville, Florida 183
Obituaries 184
Effect of Words 184
The First Backward Step 184
Items and Personals 186
The Last Chance 186
News of the Week 187

HOME READING

A Tale of Half-Hours 188
A Wife's Influence, No. 1 188

MR. MOODY'S POWER.

The noted Dwight L. Moody has recently visited Louisville, Ky., and has created quite a commotion there. The question which is oftenest asked concerning him is perhaps this: "In what does his power lie?' I did not hear him in Louisville, but I did in Detroit, a few months ago, and his work there made some impressions upon me that I desire to give to our readers.

1 In the first place, Mr. Moody knows that it is easier to influence a large congregation of sympathetic listeners than it is to move a small one. Very few people have heads of their own, very few have any confidence in their own judgement hence to draw large audiences is in itself enough to set the shallow pates to talking about "the wonderful preacher." When this talk begins even the wiser ones are much affected by it, and they too, soon begin to talk about "the wonderful remarkable man," and to enquire concerning the secret of his power. No one understands the weakness of human nature in this respect better than Mr. Moody, nor does any one that I have seen use it as effectually.

When he opens a meeting at a place all the the clergy are on the platform, and all the congregations are co-operating with him. In detroit I understood he was operating also under the auspices of the Y. M. C. A., which gave him the hearty support of a large number of the most active, vigerous and influential men of the city —members of all the different churches. These men had worked up a fine interest in his meeting before he arrived in the city. A splendid choir, composed of a large number of the best singers, led by one of the best precentors in the the city, supported by Mr. McGrahan and his wife in the music, which was itself sufficiently attractive to draw great crowds. White's theater, the largest hall in the city was secured; and the advertising so thorougholy done that almost every man, woman and child, in the city, and in all the regions round about, knew about the meetings. Mr. Moody's meetings in Detroit were a grand success before that gentleman entered the city.

2 The people almost worship a bold, vigerous, emphatic man, who can draw great audiences about him, and address them with power, *provided he is on their side.* The crowd always despises the weak, wavering, undecided speaker; and always admires a bold, ardent man of convictions; but this admiration will quickly be changed to a very bitter dislike if the speaker exercises his energy and eloquence in antagonizing the crowd. All this Mr. Moody knows well. He never speaks in a hesitating, doubtful way; he is always bright, cherry, bold and vigorous. What he says, he says with emphasis, *but he is cautious what he says.* We talk about his power, but might it not be well to enquire if he exerts much power after all. It is easy to go with the current; he who rushes along with the crowd may have thousands and tens of thousands shouting after him without displaying much power—nothing like as much as he who stems the tide and leads a few against its rushing might. If the reader would form something like a correct idea of the power of Mr, Moody let him consider the following:

Mr. Moody became satisfied from reading the Bible that baptism is immersion, that Christ was immersed, and that he himself ought to be immersed in order to follow Christ and honor his commandment. He was immersed by Dr. Pentecost. Now suppose he had made a speech like this in Detroit or Louisville: "My dear friends, in order to make sure of a home in heaven it behooves us to follow Christ while we are in this world; we should strive lovingly to keep all his commandments: realizing this to be so, I went to Mr, Pentecost, demanded baptism at his hands and was immersed by him. I was immersed because I am sure Christ was, because I am confident that he commanded it. Dear friends, I want you to understand the truth in this matter and to do as I have done; and I intend to strive with all the power that is in me to make you understand and to influence you to do that which is right." What effect would such a speech have had? Every man that knows anything about such matters, knows well enough that it would have bursted his great meeting to flinders, would have raised a storm of indignant speeches from the Pedo-Baptists clergy all over the land, and would have left the "great preacher" almost as weak as Sampson with his hair clipped. Where lies Mr. Moody's power? It is in the delicacy of his touch, and the vigor of his treatment. He lays his finger on the popular pulse, he calculates to a nicety what the patient will stand, and he administers with vigor. He takes particular pains never to give any thing that will turn the stomach.

Well, is this not the best way? Is it not best to run with the crowd, and try to shove a little to the line of right as you run? If Elijah had thought so he would have been a prime favorite with Jezebel; had John the Baptist been actuated by such principles he would not have been beheaded; had Jesus our Lord so taught and acted he would have been king of the world, and his apostles governors of the nations.

No proposition is susceptible of stronger and more abundant proof than this, viz. No man can draw the great crowds of admiring followers, and at the same time be true to God. The apostles could not do it; the prophets could not do it; Jesus Christ could not do it himself, although he could speak as man never spake, and worked miracles as man never wrought. "Friendship with the world is enmity with God." I never heard Mr. Moody without experiencing great admiration for his knowledge of human nature and his skill in using that knowledge; he can manipulate a public meeting better than any other man I ever saw. I never heard him that I did not feel a genuine hearty contempt for his cowardice. He does not dare to tell the people to do that which he knows to be right, and that which he was constrained by the word of God to do himself. Grant that he has power, he is afraid to put forth that power in advocating the truth There is none of the stuff that martyrs are made of in his composition. If there were no braver men than Mr. Moody the whole world would soon be on the way to the devil, and very few obstructions would be thrown in the pathway. What hero in the church of God, what great reformer ever drew vast crowds of ardent admirers, and was popular from one end of the land to the other, during his life? Not one; they only attain to such popularity many years after they are dead. Their works live on. Mr. Moody is greater now than he will ever be again.

J. A. HARDING.

CULLINGS AND COMMENTS.

"Mother," said a dear little child one cold, windy night, waking up as her mother went through the chamber, "Mother, I asked God to take care of some poor child to-night, and I told him to-morrow I would try to hunt her up and help her, too."—*Apostolic Times.*

Many need to imitate the prayer of this little child. Work for what you pray. Don't pray and leave all the work to the Lord.

Happiness belongs most truly to those who have given themselves to Jesus. Religion never makes us miserable. But sin always causes unhappiness. God loves to make us happy, and in his Word the Christian finds delight. We are told to "rejoice in the Lord always," and his word means just what it says.

If any man has a right to rejoice, the Christian certainly has. With the sweetest joys all to come, why should the Christian be sad? The cheerful Christian is a most earnest one. Whenever a man imagines he must wear a long face to be a Christian, you may correctly conclude that he has some sinister motive to be served.

A mother once wrote on a blackboard the verse, "Christ Jesus came into the world to save sinners." Her little girl having read it, cried out, "O mamma, you have left Jesus out!" And sure enough in writing she had left out that precious word. What must become of you if Jesus is left out of your heart and life?

How many leave Jesus out entirely? Some leave him out in their business, in the shop, in the store, everywhere, every day in the week, but try to walk with him on Sunday. Such lives are worse than failures. Like a world without a sun, a day without a ray of light, a night without a star; so such lives are without a true purpose, destined to spend their future existence "in outer darkness.

HOW TO KILL A PRAYER-MEETING.

1. Forget all about it until the hour arrives.
2. Come ten minutes late and sit near the door.
3. Drag the music. Slow, painfully slow singing is so appropriate for a dead prayer-meeting.
4. When the meeting is begun, wait for others to speak and pray.
5. When you take part occupy about twenty minutes.
6. Be sure and bewail the low spiritual condition of the church.
7. When the meeting closes go out as from a funeral; you can speak with your brethren or the stranger at some other place.
8. If you mention the meeting during the week, tell how dull it was.

If this does not kill the prayer-meeting, stay away entirely for six months or a year.—*Exchange.*

The following is *apropos:* A minister, who at the meetings usually made very long prayers and exhortations asked one evening why only one of the ten lepers expressed his gratitude. A member responded that he supposed that the first one who spoke took up all the time.

[Tell this at prayer-meeting. Be sure the "first one" is present.]—*Old-Path Guide.*

Show me a zealous Christian, and I will show

you one who likes to attend prayer-meeting. Show me a dead church, and I will show you one that has no prayer-meeting. Show me a church that is doing much to send out the gospel into destitute fields, and we will find one that takes a lively interest in prayer. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." "Pray everywhere; pray without ceasing."

Young men, don't loaf, even in a parlor with nice young ladies, or in an office, delaying business men. You have your task to do, and getting behind in youth will keep you all your life behind. Practical ability is often as much shown in finding something to do as in doing it after it is found.—*Western Christian Advocate.*

Every young man should heed these suggestions. "*Don't loaf.*" You will see the day when you will regret you did. A young man, who is a loafer, wanted employment, and tried a man who wanted some very simple work done. When told he might do the work, he responded, "I cannot do that; my day to learn that is past." He had loafed so long that he thought he could do nothing that requires a little effort. "*My time is past.*" What sad words, yet not deserving sympathy! Thousands of young men are in the cities in just the same condition. Young man, "*don't loaf,*" if you desire to fill an honest man's grave.

QUERIES.

The Lesson Leaf says that King Agrippa was making sport, or ridiculing Paul when he says, "Almost thou persuadest me to be a Christian." I don't understand it so. What do you say?—[W. J. McAlister. Towry, Tenn.

I do not believe it was said in mockery. Paul did not treat it as ridicule. He said, "I know thou believest," and then in response to Agrippa with enthusiasm, he says: "I would that not only thou but all who hear me, were not almost, but altogether; as I am, save this chain. This is not the response of a man to ridicule. The revision gives it: "with little persuasion thou would fain make me a Christian." But that is exactly the same force. It would take but little persuasion to make me a Christian. The whole tenor of Paul's language indicates that he believed Agrippa, and was on the point of becoming a Christian. Then Agrippa's language, after he had gone aside: "This man ought to have been set at liberty if he had not appealed to Cæsar, shows a deep and profound impression of Paul's innocence had been made before the King.

Is there an instance of the Savior, at any time, standing erect—that is, upon his feet—and praying? Or did the apostles or other Christians, in the days of inspiration, after the church was established, do so?—[W. M., Loiper's Fork, Tenn.

We had a lengthy discussion of this question a few years ago, and we do not see that we can add a word to what was then said. We do not believe that there is a single instance in the Bible of a person taking position for prayer, or an allusion to one doing it, in an erect position. The word "stand" is used, but it does not necessarily mean erect, or upon the feet. The word translated "stand" is used to denote a fixedness of position, without reference to the attitude of the body. Solomon is said to have stood and prayed at the dedication of the temple. It is the same word that is translated "stand," when the Savior says, "When ye 'stand' praying." In further explanation, it says, "He stood on his knees, and lifted up his hands toward heaven." It says, "When he had finished the prayer, which he 'stood' and prayed, he rose up from kneeling on his knees." Thus showing plainly that to stand in prayer, as used in the Bible, means to stand on the knees. "Bow" in prayer, "stand up," "rise up," and give thanks, are the ways recognized in the Bible. We, of course, mingle thanks-giving with prayer, and prayer with thanks-giving. But when the special object is to pray, we should bow down; when it is to give thanks, we should rise up. Paul and his companions kneeled down on the earth to pray. We should let no custom interfere with this clear example of Bible practice.

Will you please tell me through the ADVOCATE what you think of parents teaching their children to play cards and drink whisky as a preventive to save them from the evil, when they are grown men and women? I am bitterly opposed to such and want to hear your views on it. [—Len-nie McReynolds. Sugar Grove, Ky.

The Bible says "train up a child in the way it should go, and when it is old it will not depart from it." If parents teach their children to drink whisky and play cards, they will do it when old. I have no doubt but that a child's appetite for alcohol is frequently so greatly cultivated before it is five years old, as to insure it being a drunkard. "Bring up your children in the nurture and admonition of the Lord." If a man ought to drink whisky and play cards, the children ought to be taught it. God pronounces a fearful woe on him who places the bottle to his neighbor's lip. How much more fearful the crime when a parent places it to the mouth of its own innocent child, and a darker crime we think is hard to find. If this be a good theory, they ought to teach them to swear, fight, lie, steal, and all other crimes they are likely to be tempted to engage in, in the world.

NOTES FROM JACKSONVILLE, FLORIDA.

This city is nicely laid out in small squares, with lots shallow, and no alleys running through them either way. There is only room generally for the buildings, and no room back to raise any vegetables. Some room in front for shrubs and flowers, and some have large lots, and several orange trees at the sides or in front of the houses. The streets are native sand. Not a street in the city made of rock or gravel, that we have seen, consequently vehicles make very little noise. You would never know by the noise of vehicles that you are in a city, and as the streets are sand, they seldom get muddy. In a few minutes after a shower is over, you can walk where you please, and scarcely get your feet damp. This city is more closely crowded with buildings than any southern city, and generally good sized buildings, two and three stories high. The pricipal business is done on Bay street, near the river. On this street are a large number of substantial blocks of buildings. There are also a few fine brick residences here and there throughout the city. There is scarcely any manufacturing done in this city, but general merchandise is carried on pretty much as in other cities. There are quite a number of stores selling curiosities from the sea, of various kinds, such as fine shells, corals, etc., in very great variety. And it is astonishing what a trade there is here in these things. There is, especially during the winter, a very large number of people here from all over the North, and these buy liberally of these curiosities to carry or send home. There is also quite a lively business done by some, selling orange blossoms, and sending them by mail or express. The orange business here is immense, and some kinds of them perfectly delicious, much better than after they are shipped North, and exposed to so much colder climate than they grow in. The market in this city is well supplied with meats of nearly all kinds, and a good variety of vegetables. Fish are abundant, some very fine, and prices not very high. Other good meats, brought here from Tennessee and the North, are somewhat higher here than in Nashville. But in this warm climate, people do not need much meat. This city has some two miles of river front, and people living on the river above, bring great quantities of vegetables and oranges down in little sail boats. They are bringing cabbages, some as fine as we have seen anywhere almost, just cut from the patches where they grow. They are raising them abundantly, some fifteen miles and on above the city, along the St. John. Fresh strawberries also, are coming in, but not very plentiful yet, and consequently very high, retailing from forty to fifty cents per quart. It is quite interesting to stroll along the docks, and see all sorts of vessels coming and going, loading and unloading, from small skiffs and little sail boats, up to large river steamers and ocean sail schooners. But to us, one of the most delightful things of all, is this mild and pleasant climate. When we reached here, and for three or four days after, it was quite cool for this season of the year, here. But for some days past the weather has been delightful, and I am happy to report very decided improvement in rheumatism, and in general health. The trouble with the tonsils of my throat, and consequent cough, has not had time to improve much yet, but the climate here is so pleasant, that I have great hope. The health of my wife is almost perfect since we reached here, while the health of my son and family is good. He feels some several inches taller, just now, over a fine boy just introduced into the family.

The city will likely be thronged with visitors from the North through the spring season. The principal hotels are full. The St. James is said to have four hundred guests. When we get a little more strength, and see more, we will write more of this sunny land. E. G. S.

Below is given a copy of a postal to Bro. Moses Porter, elder of the church at Lovington, Ill. Let the preachers and others cut this out for future use:

LEXINGTON, KY., May 10, 1883.

Dear Brother: Yours of the 3rd I answer at earliest opportunity. I have not withdrawn my opposition to the organ. I would not hold membership with, nor contract to preach for a church using one. Its introduction against the conscientious protest of a minority is high-handed wickedness, and can be prompted by no spirit but that of the world and the flesh.

J. W. MCGARVEY.

The above was called forth because some of the organ leaders at L. claimed Bro. McGarvey as being on their side.—*Review.*

The necessity for Bro. McGarvey writing such a letter to define his position on the organ question, after his long and decided opposition, it seems to me, ought to be a significant comment on his associations. We have never laid as much stress on the organ, as Bro. McGarvey, but I have felt sure for years that no man among the disciples has really done more to introduce the organ among the disciples, while fighting against it, than Bro. McGarvey. He opposes the organ, and won't preach in the house that holds it, or to the church that adopts it; but he fellowships and encourages the preachers and papers who encourage the churches to adopt it, and brings, by his example, the young brethren under influences that lead them to accede to its use. Many by their courses encourage what they condemn in theory. D. L.

Obituaries.

We were pained to see announced in the Nashville American of March 4th, the death of sister Hattie Wooten, of Franklin, Ky. She was about twenty, and was an exceedingly pleasant and interesting young lady, and an earnest young Christian. She went, recently, to visit friends at Louisville, and, while there, was taken with pneumonia, which soon proved fatal, and carried her away from earth and friends. She was amiable and pleasant in her associations, and all who knew her loved her. We deeply sympathize with her mother, brothers, and sister, in their sad loss. But surely in this case their loss is her gain. Let all be faithful to the Lord in life, and they may meet her where parting will be no more. E. G. S.

Died, near Midway, Bossier Parish, La., February 22, 1885, Charles Featherston, aged about 65 years. Bro. Featherston was a native of Kentucky, obeyed the gospel in Missouri before the war, took a trip to California, and, after the war closed, came to Louisiana, where he was married to Mrs. DeSoto, with whom he lived until the day of his death, and with whom he leaves several children. Uncle Charlie (as he was familiarly known) was one of the best men I ever knew, and was so esteemed by all who knew him, and died full of faith in Jesus. He told me, some years ago, that he had a brother in Missouri who was a preacher of the gospel.

Rocky Mount, La. H. H. MONTGOMERY.

Christian papers of Missouri will please copy.

Albert Meeks Leeper, son of James M. and Harriet H. Leeper, was born October 12, 1881, and died February 24, 1885, from a kick received February 17, 1885. A few days since we received the sad intelligence that this, our little namesake, had been called from earth. To brother and sister Leeper we wish to say,—Not only do we appreciate the naming of your dear little boy for us, but also desire you to know you now have our deep sympathy. However, when parents' hearts are crushed and left bleeding, by their little innocents being ruthlessly torn from their embrace, we know how painfully inadequate are all expressions of sympathy. You had hoped your little Albert Meeks would grow into a good and useful man, but did not know what the future would reveal. As we cannot know whether the lovely little bud will open into a beautiful rose, or be blasted by the biting frosts,—so it was with this little bud of yours. But this we can safely say: As he passed away in childhood purity, he will miss the trials and sorrows of earth; he will miss seeing his loved ones placed, one by one, in the "silent city of the dead;" he will miss the struggles, failures, and heartaches of life, and is sure of endless joy, without wearing a piercing "crown of thorns." He has been permitted to behold the beautiful "rainbow of peace," without realizing the heavy mist through which it shone, or the dark cloud from which it was reflected. Be this your consolation: If you live obedient to Christ, your separation will be brief, whereas the glorious union in heaven will be forever. M. H. MEEKS.

Savannah, Tenn., March 12, 1885.

By request, I announce the death of our beloved sister, Sarah Ann Holt. She was the wife of Bro. Thos C. Holt, of Berea congregation, in this county. She had almost reached her three-score years, when the summons came. For nearly half of her life she had been an humble disciple of the Master whom she so much delighted to serve. She was one of the charter members of this congregation, and hence her kindness and hospitality have been dispensed to every preaching brother who ever visited that place. For several years she has been feeble and gradually declining; but realizing that all things work together for good to them that love the Lord, she murmured not. It was my privilege to know her well, and to visit her much, in the last twenty-five years of her life. I have never known one more earnest or faithful in all the different relationships of life, than she; and when I say that she acted well her part as wife, as neighbor, and as a Christian, I but state that which every one who knew her knows to be true. I have never, in all my association, heard her speak unkindly of any one. In prosperity or adversity, she always looked upon the bright side of life's picture. No matter how much she was disappointed, or how different things were from what she desired or expected, she would always say that it was not so bad but what it might have been worse. If her husband was inclined to murmur or fret at the affairs of life, she would always assure him that matters might have been worse, and that some way out of their troubles would be provided. Although life is but a stepping-stone from the cradle to the grave, and we are ever warned by the immutable laws of nature that we must die; yet when the truly good and noble are taken from our midst, it is hard to bow in humble submission, and say, Thy will, O God, be done. She was conscious to the end, and quietly breathed her last on the 3rd inst. She was buried in sight of both the meeting-house and the residence in which she had so long lived. For more than thirty years she had been the faithful wife of our sorrowing brother, who is left to fight life's battles alone. He sorrows not as those who have no hope; he expects to meet her again on the shining shore. Bro. J. L. Sewell was present, and preached as none but he can preach on such occasions.

Lebanon, Tenn. JOHN M. HILL.

Died, at the home of her husband, near Celina, Collin county, Texas, on the 28th of February, of pneumonia, sister Elizabeth McWhorter. Sister Lizzie was born in Wilson county, Tenn., August 19th, 1833: consequently was fifty-one years, six months, and nine days old. She was the oldest child of the lamented Bro. Robert and sister Victoria Phelps. She was married to William Bone, October 3rd, 1853; removed to Texas soon after, in which place she resided some five years, when death claimed her youngest child as its victim; her husband following six weeks after. Being bereaved of all that was dear to her, except one little daughter, she decided to return to the home of her childhood in Tennessee. She obeyed the gospel and was buried with the Lord in baptism, by Bro. Jesse Sewell, in the year of 1858; was united with the congregation at Bethel, Wilson county, Tenn., and adorned the profession she made to the day of her death. In the year 1869 the king of terrors again visited her, and carried off the last of her family, the daughter to whom she was so devoted, just as she was blooming into womanhood. Almost sinking under her load of grief, she again returned to Texas, at which place she was united in marriage, in the year 1872, to the husband she leaves behind, with two little daughters and one sister to mourn their great loss. Her father's family all being gone, with the one single exception, her life was one of trouble and disappointment; but she bore it with great Christian fortitude. Her health had been rather feeble for several years, and she often prayed that she might be spared to live to raise her two children, and train them up in the way they should go. She was a constant reader of the GOSPEL ADVOCATE, and to express it in her own words, felt as much disappointed when she failed to get a number, as if she was looking for a friend who disappointed her in coming. She knew how to sympathize with the afflicted, and would sacrifice her own health in trying to relieve the sufferings of others. She was friendly, amiable and courteous to all, and, to use the words of her husband, who has lived with her nearly thirteen years, if she had an enemy in the world, we did not know it. She was an esteemed member in society wherever her lot was cast. But she has gone to her rest; the griefs, and sorrows, and afflictions of life, will trouble her no more. Then, husband, children, and mourning friends, let us live lives of righteousness, and meet her in heaven, where parting will be no more.

Sister, thou art gone to rest,
Thy toils and cares are oe'r;
And sorrow, pain, and suffering, now
Shall ne'er distress thee more.

Sister, thou art gone to rest,
And this shall be our prayer:—
That, when we reach our journey's end,
Thy glory we may share.

Celina, Texas, March 9, 1885. M. L. CARUTH.

EFFECT OF WORDS.

Until the girls engage in some regular business, they had better spend their spare hours in improving their hearts and minds. Then, they will be the more capable of acting judiciously in their future undertakings. If it should fall to their lot to enforce upon others what they may be interested in, they cannot too well understand the use and influence of words, and the importance of using them conscientiously. How many make the impression, that truth is not their object in the prosecution of business. It is so much the case, that a foreigner travelling in our country to become acquainted with it, remarked: "There is no public conscience here." One who is thoughtful cannot but feel pity for such as are fluent in speech, but unmindful of facts. A person distinguished for ability, and desirous of expressing himself with truth, as well as clearness and precision, remarked, that when he had learned the need of using language correctly, he never put words together to express an idea, without first considering the best manner in which it could be done—the clearest way of presenting the thought. By constant effort, without the advantage of school education, he acquired a style both simple and pure. His truthfulness impressed all. One reading his articles would think, "How easy and natural! It is no trouble for him to write," when the grace of his manner was the effect of earnest and continued labor. Many would like to express themselves in the same way, but do not make the same exertion to attain their end. Nothing comes to us in sleep. When wide awake we improve most. Young christians who are thoughtful know their words give a true idea of their character, and assist in forming that of others. Persons they meet are lowered in their estimation by the words they use; by their style of conversation, or are ennobled by it. They cannot but look with respect to one who uses language calculated to improve others. It is said: "Beautiful as pearls on threads of gold are the words of an intelligent christian woman whose love to the Savior influences her life and character. Many forget that words have any effect. Others desire to be useful, and make impressions that last, which sometimes affect the lives of others, even when not conscious of it themselves.

A simple instance might be mentioned.

Years ago a lady sitting by the fire was peeling an apple. She dropped the peeling on the hearth, remarking: "I never throw into the fire what will do good to a chicken, or pig." A young girl, close by, was impressed by her words, and, knowing her prudence and good sense, was ever afterwards led to imitate her example, not only in such little matters, but in those of more consequence. The lady referred to has long been dead, but her words, simple as they were, helped one to be more thoughtful. "We speak of trifles. There are no trifles. We never know where the smallest thing will lead. A sentence has formed a character. A character has subdued a kingdom."

A writer who has studied the effect of words says: "They are lighter than the sea foam or ocean spray, and yet one may desolate a life. A word may be the keenest weapon earth can forge, or may hang starlike over a waste of years, and from it a weary wanderer gather hope and heart on life's dark way. A quiet mind may be roused by a word; be stirred to action, and rendered earnest in all future life. A word may comfort a waiting heart, and pass away only with its last throbbings. Words are living and mighty—serpents with their sharp stings, or bright angels crowding round us. Every word has its spirit that never dies, and when uttered by man's lips is echoed in the heavens." Words of wisdom are flashes from the day spring on high—streams of living water from the fountain of intelligence, speaking to the soul in the full chords of Revelation, or in the still melodies of thought. The present, past and future are words of deep meaning.

We cannot recall the words of the past, but can regulate those of to day. To-day is all we can claim, and, precious as it is, we do not always consider its priceless value. One reflecting on its worth, says: "Bright presence of to-day, gracious angel! I will not let thee go unless thou bless me." To obtain the blessing we must be thoughtful of our words; they may determine our future. Some words should be spoken with awe and fear. The word Endless—Forever has a meaning fearful to one who prepares not for it—joyous to him who trusts its Author. There is one who invests words with the greatest grandeur. He says: "The books were opened, and another book was opened, which is the book of life, and the dead were judged by the things—the words written in the books." It will not be said then, "there is nothing in a name." A name composed of one or more little words is written in the book of life—written in living light. Think of the joy of him called by it. Another name is not there, has not been put on its marvelous pages, cannot be found. Imagine the anguish of the waiting one! A word spoken with approbation would be worth more than a million of worlds. A solemn thought it is, that the books to be opened then, are now in progress—are now being prepared for publication on the last day of time, in which the heavens will pass away with a great noise, the elements melt with fervent heat, and the earth and its works be burned up. The past has pages many would be glad to have torn out—blotted out forever. We cannot recall past words and deeds, but we can be purer in motive, and nobler in act, to-day, so that its pages may tell of service to the Savior, more loving devotion, more earnest, and greater kindness to our fellow beings. Should we not question our lives, and endeavor trusting humbly to to the Savior to live so, that our names may be found written in that grand book?

Whosoever was not found written in the book of Life was cast into the lake of fire. Terrible to think of. C. F.

THE FIRST BACKWARD STEP.

Among the silent influences which work decay in moral life, perhaps the first is habitual neglect of prayer. The moment a man begins to go forward in life, bristling as it is with temptation, assailed as it is by difficulties, environed as it is by worldliness, and goes on solely in his own poor strength, he is in peril. Our Lord himself told us to pray to be kept from temptation and delivered from evil. When a young man abandons his childish customs of morning and evening prayer, he is inviting the attacks of the enemy. Eve's children cannot afford to parley with Satan. There is no strength for any one on earth that is not obtained from heaven.—*Selected.*

In the education of children love is first to be instilled, and out of love obedience is to be educed,—*Coleridge.*

PLEASE CALL

And see the largest stock of Fine DRESS GOODS, SILKS, NOTIONS, MILLINERY and FANCY GOODS, in the City. Our Prices are, without doubt, the lowest ever heard of.

Very Respectfully,

MISS SUE WILLIAMSON,

D. C. HALL,

(formerly of Shields, Hall & Co.,)

—WITH—

Hirsch Bros. & Co.

56 College Street,

Nashville, - - Tenn.

DUNCAN'S COUGH BALSAM.

The Only Infallible! The Only Positive Cure!

This great remedy, now so widely known and extensively used, stands without an equal and its sterling merits so well established as to need no praise to those that have used it or know of its remarkable cures. Thousands of sufferers who found no relief from any other source are willing witnesses to the great Medicinal virtue and remarkable curative power of this Medicine. Many certificates of its fine effects and expressions of gratitude for benefit received reach us from all sections. It is not claimed that the Balsam will cure consumption in its last stages, but that it will effectually check this terrible disease in its incipiency and palliate sufferings all through its stages, there can be no doubt; and for all forms of Coughs arising from colds and bronchial affections throat trouble, it is without a parallel. A positive and rapid cure for Croup, which so often resists from medical treatment. The medicine is pleasant and does not sicken the patient. For sale by all druggists, 50 cents per box

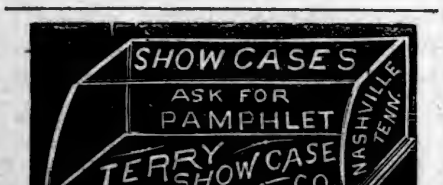
DR. C. P. DUNCAN'S

Liver and Kidney Medicine.

Of all the remedies now before the public for the treatment of the various forms of Liver and Kidney diseases, and the affections that arise from the unhealthy conditions of these organs, this medicine stands without an equal. It is the great preventive of Malarial troubles, the sure cure for all forms of Dyspepsia and indigestion, the most reliable remedy for the regulation of the Bowels and Kidneys, never failing to cure constipation. An absolute remedy for Headache, Sore throat, Dullness of Feeling, Want of Appetite, Nervousness, and all such diseases of the Bowels, Stomach, Kidney and Liver, The best family medicine sold. It is harmless and safe, and not unpleasant to take. Price 75 cts.

Duncan's Carbolic Ointment.

Old Sores, Skin Diseases, Eruptions, Pimples, Frost bites, Chapped hands, Wounds, Hurts, etc, readily relelved by Duncan's Ointment. Price 25 cts.



ROSES SAMPLE with "Catalogue," 25 c., 4 for 50c. Order now. WM. B. REED, Chambersburg, Pa.

NATHANIEL BAXTER, JR., President. THOS. PLATER, Vice President. J. P. WILLIAMS, Cashier. W. F. BANG, JR., Ass't Cashier.

The FIRST NATIONAL BANK,

OF NASHVILLE, TENN. (Reorganized.)

Designated Depository and Financial Agent of the United States.

CAPITAL STOCK, - - - - -	$500,000 00
UNDIVIDED PROFITS, - - -	190,000 00

Receives Deposits, Deals in United States Bonds and Local Securities, and Foreign and Domestic Exchange. Drafts drawn on all European points. Our facilities for making collections at all accessible points are unsurpassed.

GOOD CLOTHING!

Gentlemen and boys who desire GOOD CLOTHING at medium prices, equal in style and make to any custom work, should not fail to examine our stock before purchasing their Outfits.

HUNTINGTON, Clothier,

160 Church Street, - - - NASHVILLE.

SOUTH KENTUCKY COLLEGE,

HOPKINSVILLE, KY.

Midway between Nashville, Tenn., and Evansville, Ind., on the St. Louis and Southeastern Railway connecting at Guthrie with Louisville and Memphis branch of the L. & N. R. R., and at Nortonville with the Chesapeake and Ohio R. R.

Spring Term Opens January 1st, 1885.

BUILDINGS NEW, HANDSOME AND COMMODIOUS;

103 feet long front; three stories high; with two wings, respectively 90 ond 116 feet long. Fine study halls, provided with the best single seats; also splendidly appointed recitation, music, and art rooms.

THIS SCHOOL IS INTENDED FOR BOTH SEXES.

Prof. and Mrs. James E. Scobey, so long connected with the Female Institute at Murfreesboro, Tenn., will have exclusive charge of the boarding department, in the College building, where only girls will be permitted to board. Young men and boys can find approved boarding houses near the College building, as well as in the family of Prof. M. L. Lipscomb. Pupils entering after the 1st of January, charged for only five months.

THE FACULTY

Is composed of five gentlemen and two ladies in the Literary department, two Music teachers, and a teacher of Art, and two lecturers, all of whom are experienced, successful teachers.

Mrs. L. F. Gates, who has been Matron at the Institute, Murfreesboro, will occupy same position in South Kentucky College.

In all the appointments necessary to a superior school, South Kentucky College stands in the front rank. For Catalogues, Announcements, etc., Address

S. R. CRUMBAUGH, Prest.

JAMES E. SCOBEY, Vice Prest.

BURRITT COLLEGE,

Spencer, Tennessee.

This institution was chartered in 1848, and is under the control of the Christian brotherhood. It is the pioneer of mixed Colleges, and in this regard it has proved quite a success. Teaching the Bible is an important feature of the institution.

Located on the Cumberland plateau, it is FREE FROM EPIDEMICS. The water is freestone and chalybeate. Invigorating breezes render the location a delightful summer resort. Doyle Station—nine miles distant—on the McMinnville and Manchester Railroad, is the nearest Railroad Station.

TERMS:

Primary Department, per session.....	$ 7 50	Commercial Department, per session....	$25 00
Preparatory Department, per session....	15 00	Lessons, Instrumental Music...	$15 00 to 20 00
Collegiate Department, per session.....	20 00	Lessons in Art Department.....	2 50 to 20 00

Board and washing for males, per week, from $2.00 to $2.50; Fuel, light, and incidental expenses, per session, $10.00; Board (including washing, fuel, and light,) females, per week, $3.00.

The Spring Session of 1885, Begins on the Last Monday in February.

For further particulars, address— Prof. A. T. SEITZ, President,
W. H. SUTTON, Secretary Board of Trustees.

Geo. E. Cooper & Co.,

Manufacturers and Dealers in

Tinware, STOVES, Furnaces,

House-Furnishing Goods.

Tin and Slate Roofing and Galvanized Iron Cornice Work a Specialty.

Also our **Patent Chimney Top** for smoky chimneys has no equal. Write for prices.

GEO. E. COOPER & CO.

22 North Market Street,

NASHVILLE, - - TENN.

Dissolution.

This is to notify our customers. and the public generally, tha the firm of DODD BROS., doing a Dry Goods business at 103 Union St, Nashville, Tenn., has this day, by mutual consent, been dissolved, W. H. Dodd retiring to engage in other business, and S. L. Dodd will continue to keep a complete line of DRY GOODS AND NOTIONS at the old stand of Dodd Bros. Thanking all for past favors, we ask a liberal portion of your patronage in the future for S. L. Dodd.

DODD BROS.

BLOOMINGTON NURSERY CO. BLOOMINGTON, ILL. Established 1852, by F. K. PHŒNIX. Incorporated 1883. We offer for the *Spring Trade* a very large & fine stock of every description of Fruit & Ornamental TREES. Catalogue for SPRING of 1885 now ready and mailed on application. 600 ACRES. 13 GREENHOUSES.

R. W. Jennings

BUSINESS SCHOOL.

NASHVILLE, TENN., December 13, 1884.

Mr. R. W. Jennings:

We, the undersigned merchants and business men of Nashville, desire to express our approval of the methods you have adopted in conducting your Business School.

Your long experience as a practical book-keeper and office man, your truly practical method of teaching, and the fact that the examples are taken from books in your possession, which you have yourself heretofore kept, gives you advantages not possessed by other colleges, and we cheerfully an heartily commend your school to all who can spare the money and time to attend it. We speak from an observation and experience of many years as business men when we say that no commercial school taught by men who have not themselves had experience as practical book-keepers can compare with one where the examples are taken from transactions that have actually occurred.

We wish you abundant success in your laudable undertaking.

Fite, Porter & Co., Wholesale Dry Goods.
Cowan & Co., Wholesale Notions.
Anderson, Green & Co., Wholesale Dry Goods.
Eatherly Hardware Company, Wholesale Hardware.
Adams, Throne & Co., Wholesale Boots and Shoes.
Dismukes, Frierson & Co., Wholesale Hats.
B. H. Cooke & Co., Wholesale Clothing.
The Bransford Hardware Company, Wholesale Hardware.
Richardson, Mason & Co., Wholesale Boots and Shoes.
Kinkade, Williams & Co., Wholesale Hats.
Handly, Reeves & Co., Wholesale Dry Goods.
Brown & Farrell, Wholesale Hardware.
Halls, Ordway & Mitchell, Wholesale Boots and Shoes.
O'Bryan Bros., Wholesale Dry Goods.
Berry, Demoville & Co., Wholesale Drugs.
Murray, Dibrell & Co., Wholesale Boots and Shoes.
Gray, Fall & Co., Wholesale Hardware.
Tyler, Stratton & Co., Wholesale Grocers.
Orr Brothers, Wholesale Grocers.
Hillman, Buford & Justi, Wholesale Iron.
Carter, Dunbar & Co., Wholesale Boots and Shoes.
Pigue, Manier & Co., Wholesale Boots and Shoes.
Ewing & Gaines, Wholesale Hardware.
Morris, Webb & Cheek, Wholesale Grocers.
Phillips, Jackson & Co., Wholesale Grocers.
Herman Bros & Co., Wholesale Dry Goods.
Dudley Bros. & Lipscomb, Wholesale Hardware.

We, the undersigned, cordially endorse the foregoing recommendation of Jennings' Business School, and will add that the instruction he gives his students in the art of counting money rapidly, the writing of checks, notes, notices of protest, endorsements, etc., will be of great value to them.

W. M. McCarthh, Cashier Fourth National Bank, Nashville.
F. Porterfield, Cashier Commercial National Bank, Nashville.
A. W. Harris, Cashier American National Bank, Nashville.
J. P. Williams, Cashier First National Bank, Nashville.
J. Hill Eakin, Sec'y Safe Deposit, Trust & Banking Co., Nashville.
Julius Sax, President Nashville Savings Co., Nashville.
Thos. S. Marr, President Nashville Savings Co., Nashville.

NASHVILLE, TENN., December 26, 1884.

Mr. R. W. Jennings:

The position of book-keeper for Evans, Fite, Porter & Co., which I held for ten years, was given me on acconnt of training which I received at your hands while acting as your assistant in their counting-room. I have since taught your system to others, among whom is Mr. Jno. Campbell, who now fills my place in the office of Fite, Porter & Co. I can say without hesitation that you impart your knowledge of book-keeper and general business usage more rapidly and perfectly than any person I ever saw, and I recommend your school as highly as words can express. Wishing you success, I am

Yours, etc. JAMES L. COOPER.

SPRING, 1885.

CARPETS! CARPETS!

We have the largest and most complete stock of **Carpets of all grades, Mattings, Oil Cloths, Linoleums, Rugs, etc.,** that we have ever shown to the trade. These goods are brought from the factory, and our prices are the lowest. All orders promptly filled.

Manlove & Co.,

26–28 Summer St., - - Nashville, Tenn.

GRATEFUL PRAISE!

A New S. S. Book by J. H. Fillmore.

Pure in sentiment, rich in music. Sample copy in boards, 25 cents; per dozen, by express, $3 60; per dozen, by mail, $4. *Specimen pages free.*

FILLMORE BROS, 185 Race St., Cincinnati, O.

ITEMS AND PERSONALS.

Sister Lipscomb is a little better.

Bro. A. C. Henry preached at Beech Grove last Lord's day.

Sam Jones, the revivalist, is coming to Nashville in April.

Bro. Jos. Franklin is a member of the Indiana Legislature.—*Review.*

A naturalist says "a sponge has a nervous system." Well it may be, but it keeps it under good control.

We learn that J. R. Graves is to visit Texas soon, to try the medical waters of Vineyard City, Jack county.

No wonder the children like "Uncle Minor;" he is always in a good humor. You can't have the "blues" about him.

Bro. John T. Poe's matter came to hand too late this week. We are sorry of this, and hope he will be on time hereafter.

We understand that Bro. W. A. Broadhurst is still improving. He is not able to preach yet, but we hope he will be soon.

We have received from Oliver, Ditson & Co., a song book for infant classes, entitled "Fresh Flowers"—64 pages in paper.

Bro. J. H. Roulhac, of Union City, Tenn., called to see us on his return from Florida. He anticipates moving there in the fall.

We are anxious to get an ADVOCATE of the issue of Dec., 31, 1884. If any one will send us one we will greatly appreciate the favor.

The eldest daughter of Talmage is said to be one of the prettiest girls in America. It is needless to say that she resembles her mother.

We published some time ago that W. B. Davis, of Homer, La., was our agent for the ADVOCATE. We should have said J. B. Davis.

Wealth is like a bird; it hops all day from man to man, as that doth from tree to tree, and none can say where it will roost at night."—*T. Adams.*

The latest from E. G. S., is: "My general health has improved very much; so has my rheumatism and hope my tonsils and cough will be better soon."

We have received a copy of the "Dear Old Homestead; words and music, by W. C. Hafley. This piece touches a sympathetic cord in the heart.

Bro. P. S. Dean, of New Hermon congregation, gave our office a pleasant call one day last week. He reports the congregatiou at New Hermon doing well.

Bro Granville Lipscomb's meeting in North Nashville, has resulted in eight additions, On account of the cold weather he has closed out untill Sunday.

Jas. D. Fisher and Mrs. Bettie G. Duval, March 5, 1885, were married at her residence, by R. Lin Cave. May the future have many joys in store for them.

J. K. Speer, once a preacher among us, lives in this city, and has made shipwreck of the faith once delivered to the saints.—*Indianapolis Cor. of the A. C. Review.*

Bro. J. A. Harding writes from Huntsville, Ala: "Our meeting is progressing finely; seventeen have been added to date. It will probably close on next Lord's day.

Young lady (who wants to be an actress): "What roles do you think I would do best in, papa?" Papa (who has some practical ideas): "Breakfast rolls, my dear."

Bro. R. B. Trimble has accepted the work on *Guide* in Tennessee. We trust he may do a good work in canvassing, but we intend to make it lively for him. We still like the *Guide,* but wish it was nearer to us.

We are sorry to learn that A. J. Smithson and wife withdrew from the church at Billings, Mo., and that the church afterward declared him an excluded member. We trust they will get matters cleared up right.

Bro. F. W. Smith, of Bunker Hill, Tenn., is agent for the ADVOCATE. We call him one of "our boys" as he made the confession while we were preaching. We expect good work of him in sending in names, also in notes, judging from his last article on "Steadfastness."

We direct attention to the advertisement of the Job Printing Office, by J. F. Lipscomb. The office is a complete one, as advertised; has been run in connection with the GOSPEL ADVOCATE; has done a fair business; is a good location and opening for a clever and enterprising man who understands the business.

We have received from Funk & Wagnalls, a volume of 249 pages, in paper, entitled, "Working People and their Employers." It is No. 135 of the Standard Library Series. From the ability of the author, his familiarity with the subject, without having read it, we would commend it as giving many good ideas on a question of growing interest. Price 25 cts.

Several are calling for Bro. Sewell's articles on Acts to be put into a pamphlet. Here is what one brother says: "I have been thinking for some time of writing to you on the subject; I think that it would be one of the best tracts to circulate among aliens and sects, that I ever saw. Think I am willing to act my part in the matter of publishing, etc.

Bro. H. L. Walling, of McMinville, Tenn., writes: "The brethren generally, have kept up a good interest during the winter months, and are now ready for aggressive work against sin and Satan. I preached at Kell's School house at 3 p. m., on the third Lord's day. One confessed faith in christ. Much interest was manifested. Much sorrow over the death of our much esteemed Sister Mollie Pennebaker.

Bro. R. W. Officer writes: "Bro. Jas. D. Elliott, of the city of Paris, and a member of the church here, and well and favorably known by our Middle Tenn., brethren, will spend a few weeks soon in Tenn., He is requested to solicit for our Indian Mission. Bro. Allen is doing a good work; four additions at his last meeting. Bro. Mode is in Cherokee Nation, and is at work, Bro. E, will explain to the brethren our object work &c.

Christians should avoid every thing of doubtful propriety. Shun everything that is calculated to detract from the Christian life. You may consider the thing not sinful in the sight of God, because you desire to think so, yet if the most pious and earnest Christians consider such sinful, you should tamper not with the unholy thing. People generally depart from Christ by indulging in what they call "little sins." Improve all your opportunities for Christ.

Let us all awake to a sense of the perilous state of many professing Christians. "Without holiness no man shall see the Lord;" without sanctification there is no salvation (Heb. 12: 14). Then what an enormous amount of so-called religion there is which is perfectly useless! What an immense proportion of church-goers and chapel-goers are in the broad road that leadeth to destruction! The thought is indeed awful, crushing, and overwhelming.—*Bishop Ryle.*

Bro. J. P. Whitfield, of Granville, Tenn., writes: "As the readers of the ADVOCATE are very much interested in the sermons of old father J. L. Sewell's coming out in a book, I am requested to ask you to see through the ADVOCATE if there will not enough brethren send in money in advance to get the book started, being asured the book would do worlds of good. We are anxious for it to be published if it can be arranged. Written by request of the brethren at Granville, Jackson county, Tenn.

Many churches in the city tolerate their members to wholesale whisky. What a burning shame! Men dealing out this deadly poison to damn men's souls, and their own, yet retaining them in the church a living reproach to the cause of the Master. No drunkard shall inherit the kingdom of God, neither he that puts the cup to his neighbor's lip shall enter there. Why retain such in fellowship? Let the church arise in its true dignity and compel these to consign the deadly stuff to the flames or withdraw fellowship from them.

Bro. V. M. Metcalfe, under date of March 13, writes: "I have just been to see Bro. J. W. Higbee, at Clinton, Ky., who is very low with some kind of stomach and bowell trouble. They say he is better than he has been, but I fear unless there is a radical change, he will not be with us long. He is still able to walk about his room, and hope soon to be able to take a trip South. He wants to take a boat ride to New Orleans. Thinks this will help him. He had a slight hemorrhage last night, I fear from his lungs. Let us pray for his recovery; he is a good and useful man.

Bro. Jno. T. Poe compliments our Senior Editor with a new pair of spectacles. He says: "I think they will make your old eyes feel young again. I send you silver spectacles as a compliment for that answer of yours to Mr. Brents 'On Difficulties in Religion.' Considered it the best thing you ever wrote so far as I can judge. It overthrows the sectarian view so completely, that every man, woman and child in the orthodox world ought to see it. I hope these spectacles will remove all other 'specks' from your eyes, and that you may be able to write many more just as good." Another Texas brother writes, 'The article, 'Who troubles Israel' is worth the full price of the ADVOCATE.

Bro. A. M. Wilson writes from Hico, Texas: "The church at Hico is in good condition. One baptized last Lord's day. (The 1st Sunday in March.) We meet every Lord's day in each other's houses. Is that right?" Certainly. Do that until you can get you a church house. In fact, that is the way in which to get one. I remember a little congregation, having created a demand for a house in this way. One of the members wrote Jas. A. Garfield, appealing to him for help. Bro. Garfield repled that he had so many calls that he could not help all, but for the congregation not to be discouraged, but to continue thus meeting from house to house, and that such humility and zeal would bring the needed help. There is a church house there now. If we are in earnest, we can meet most anywhere.

LAST CHANCE.

As many seem anxious for the ADVOCATE at a cheap rate, who have not yet subscribed, we have concluded to continue one old and one new subscriber at $1.50 each; or the one who gets the name, if anxious to introduce the ADVOCATE into other families, can pay two dollars, and let his neighbor have it at one dollar. You all can do a good work in this way. We continue this offer one month longer, or till the first of April. Remember, it will close promptly the first of April. All can get it at these rates now, but the 2nd day of April will be too late. *Now is the last chance at this rate!* Our circulation is still growing rapidly. Send on the names.

J. C. MCQUIDDY, Manager.

NEWS OF THE WEEK.

DOMESTIC.

Brigham Young's descendants now number 15,000 persons,

Nail works are probably to be established at Birmingham, Ala.

In a large fire at Pulaski, Tenn., March 14, three men were burned to death.

Mr. Blaine called on President Cleveland last week, and was cordially received.

Jeff. Davis will address the reunion of Mexican veterans at New Orleans, April 15.

The gate receipts on Tennessee day at the New Orleans Exposition amounted to $6.100

The exports of produce from the port of New Yosk last week were valued at $6,470,000.

Several American war-vessels have been ordered to Central America by the Secretary of the Navy.

The Southern Agricultural Works, Atlanta, has failed. Liabilities, $210,000; nominal assets, $290,000.

One hundred and forty-nine deaths from pneumonia occurred in New York City for the week ending with Saturday.

Postmaster Rich, of Camden, Me., has resigned, holding that the office should be filled by one in accord with the Administration.

Eight hundred men and boys, employed in collieries at Centralia, Pa., returned to work, last week, on a reduction of wages.

In the Wisconsin Assembly the Senate bill obligating telegraph companies to deliver messages within one hour of receipt was concurred in.

Reports of the wheat crop from all over the state are discouraging. Many farmers are plowing it up in order to plant oats and millet on the land.

The values of exports of bread-stuffs for the eight months ended February 28, 1885, are $109,960,135, against $110,383,674 for the same period of 1884.

There has been no election yet of a Senator by the Illinois Legislature. On the last ballot taken John A. Logan received 100, and W. B. Morrison 99 votes.

The report of the Indian affairs to the government, shows a great improvement in the condition of the Indians within the last two years. The number of houses built, farms opened and children in school, is largely increased. Those familiar with them say the progress toward civilization is promising.

Secretary Bayard informs Gustemala that the United States will hold the republic responsible for injuries by its authority or with its connivance to the cables.

The Arkansas Legislature proposes, at the State's expense, to furnish a wooden leg to every soldier in the late war who requires one and is not already supplied.

An early adjournment of the Senate at Washington is quite probable. It is thought that but few more nominations will be sent in immediately for confirmation.

The New York Board of Health has directed a "from-house-to-house" inspection of the city forthwith, in view of the probable appearance of the cholera this summer.

The convicts, at Frankfort, who have been coining counterfeit nickles, say: "Well, didn't the United States' Government coin trade dollars? And what's five cents to fifteen?"

Leoni, named "King of the Air," while giving a performance at Stocton, Cal., a few days ago, walked on a cable stretched across the street, fell and broke his neck. He died an hour after.

Wm. Fox died at the hospital at Williamsburg N. Y., several days ago. Fox, while drunk, threw a pan of hot water at his wife. The contents burned their ten-year-old child so that it died. The wife seized an ax and fractured her husband's skull.

The Supreme Court of Tennessee granted a new trial to Ransom Morrow and Dr. P. T. Bellamy, condemned to death for murder.

Mr. Cleveland will attend no particular church statedly. He will go every Sunday to any place of worship he desires. He does not wish to become a show, and hence will select no particular one.

President Arthur, just before his retirement, issued an order throwing open to settlement, lands included in the Old Winnebago and Sioux or Crow creek Reservationg in Dakota, with some exceptions.

Supt. Snowden, of the Mint, Philadelphia, states he has received over 50,000 trade dollars since March 4, and that letters from holders of the coin in various parts of the country are pouring in upon him.

"A mixture of lard and snuff" is announced as "the California remedy for lice on stock." This ointment does not need to be applied to the entire animal, but a ring of it two or three inches wide made completely around the neck will have the desired effect.

A delegation of the Woman's Temperance Workers called on Miss Cleveland, last week, in a body of two hundred strong. Their sentiments were expressed in a little plush album which was given and gratefully accepted by the Mistress of the White House.

The Senate adopted a resolution providing that Mr. Blair, appointed Senator from New Hampshire by the Governor of that State, be sworn in. There was some debate on this resolution, which was considered important as a precedent in the Oregon and possibly the Illinois Senatorial emergency.

At the Woman's Sufrage Society's meeting in Albany last evening, Kate Stoneman, sister of Gov. Stoneman, of California, and others denounced Gov. Pierce, of Dakota, for vetoing the woman suffrage act passed by the Legislature of that Territory. The society sent a dispatch to President Cleveland asking Pierce's removal.

While a party of gentleman were hunting in Leflore county, Near Greenwood, Miss., they were overtaken by a severe hail storm, and J. D. Chickering, circuit clerk, was so severely injured by the hail that he was compelled to take shelter in a negro cabin about five or six miles from town, where he was kindly attended, but so severe were his injuries thathe died a short time.

Commissioner of Agriculture, A. J. McWhirter, of Tennessee, is the originator of the idea which led to the formation of the Southern Immigration Association of America. He is a strong advocate of the establishment at New Orleans of an *entrepot* for foreign emigrants which shall correspond with "Castle Garden" at New York. The question was discussed at the late meeting of the association in New Orleans.

While the East-bound mail on the Texas Pacific railroad was crossing Village Creek, near Arlington, this morning, the bridge gave way. The engine, mail and baggage cars were precipitated into the creek. The fireman is missing, and is supposed to be under the engine. Woodruff, baggage-master, and the route agent, name unknown, are seriously injured, and were taken to the company's hospital.

A distillery has lately been put in operation in Charleston, S. C., for manufacturing oil from pine wood. The material is subjected to intense heat in sealed retorts, and one cord of it is said to yield fifteen gallons of turpentine, eighty gallons of pinewood oil, fifty bushels of charcoal, 150 gallons of wood vinegar, and a quantity of inflammable gas and vegetable asphaltum. The oil alone is worth about twenty-five cents a gallon, and is used by painters and shipbuilders.

Immense damage has been done by the ice gorge and overflow at Waverly, Mo. A party left here in skiffs with provisions to relieve distress and found Mrs. Judge Thomas on a hill, where she had been two days and nights without shelter. They also rescued the Van Meter family from the second story of their house, where they had been two days without food. Dozens of persons and cattle have perished and been drowned.

The winter has been the most severe one ever known in Texas, and drifting of cattle has been very great. It is estimated that fully 150,000 cattle drifted southward and are now in the vicinity of Devol's run and the Pecos river country.

An electrical tooth-pulling machine, which is quick and almost painless in its operations, can pull as many as seven teeth in five seconds. A pair of forceps protrude from a nickel tube which is connected with a wire. The forceps are applied to the tooth, the operator touches a spring, a spiral arrangement within the tube winds up in a wink, draws down the forceps like a flash, and in an instant the tooth is jerked from the jaw and cast upon the floor.

FOREIGN.

The King of Siam has 263 children, and is only thirty years of age.

Berlin has but one church to 50,000 of its population, but it has 11,000 drinking saloons in the city.

The weather is intensely cold throughout Canada, the temperature being from 5 to 30° below zero.

An Arabian paper reports 15,000 men in Abyssinia are being prepared for an advance upon Khartoum.

Russia is calmly edging her way into Afghanistan, and to quote the Czar, is "attaining her ends by the powers of civilization, and not by force."

A missionary society of married Christian Chinese women in San Francisco meet monthly, and support a Bible woman in their native land.

The Sultan of Zanzibar, it seems, is beginning to emancipate himself from English influence. He recently ordered two screw steamers to be built for him in Germany.

Measures are being taken for securing a reliable version of the gospel of St. John in Kabyle (Northern Africa) by sending the destinguished linguist, De Sauerwin, to study it on the spot.

A General advance towards Thomas will be next Friday. Spies continue to report that the Amaral tribe of Arabs will desert El Mahdi and join the British at the first favorable opportunity.

The first party of American missionaries to cross the valley of the Congo sailed a few weeks since from New York. They were five devoted young men from the training-college of A. B. Simpson.

At the forthcoming conference of the powers regarding the Suez Canal, to be held in Paris, England will submit two proposals: First, that the canal be declared an arm of the sea. Second, that it be held absolutely neutral.

In Royal Alpha Lodge, A. Y. M., Tuesday evening, Prince Edward, heir-presumptive to the English Throne, was initiated by the Prince of Wales, his father, Grand Master, and at the same time Working Mason in the office of Worshipful Master.

Chili has discarded the Roman Catholic religion as the religion of the State, and has announced perfect liberty to all forms of Christian faith. The oath of the President at his accession to office no longer binds him to the support of the "Roman Apostolic Catholic religion."

A large Buddhist temple is now in course of erection at Kioto, Japan. All its timbers and pillars are put in place by ropes made of human hair. The devotees of the god they worship offer their hair on its shrine. The hair is then cut off, and is twisted by the priests into church ropes.

Zebehr Pasha, in the confidence of the Brittish Government in regard to Egyptian affairs, was arrested at Alexandria. Papers found in his possession proved conclusively he was in league with El Mahdi. Zebehr had the confidence of Gen. Gordon, who recommended him to be Governor of Khartoum.

Berlin, March 18.—Two hundred and seventeen miners were imprisoned by an explosion of fire damp in a colliery at Camphausen, near Saarbruck, in Rhenish, Prussia, this morning, and at a late hour this evening but seventeen had been rescued. It is feared that more of the 200 others are suffocated.

Home Reading.

If thy mind be like a tree
  Which roots it as it grows;
And thy heart be like a river
  Which broadens as it flows;
Then thy will may be a wind
  Which strengthens as it blows.

God's ways seem dark, but, soon or late,
  They touch the shining hills of day;
The evil cannot brook delay,
  The good can well afford to wait.

John G. Whittier.

A TALE OF HALF-HOURS.

BY SUSAN COOLIDGE.

"Molly, what have you been doing?"

"Nothing, mamma."

"What do you mean by nothing? I left you sitting by this window half an hour ago. Where have you been since then?"

"Nowhere, mamma. I was watching the kitten."

"Watching the kitten for a half an hour. O Molly! And you promised to help me pare the peaches."

"Shall I do them now?"

They are all done. I supposed every moment that you would come, or I should have called you."

"I'm sorry ma'am; I forgot." But Molly did not look particularily sorry, and not at all ashamed. There was nothing new or surprising, I regret to say, either in the half-hour wasted or the forgotten promise; they were things of every day life to Molly Lester.

Molly was naturally an indolent child. The blood did not dance in her veins as a child's blood should; she felt no quick impulse toward action and movement. This constitutional sluggishness of temperament was Molly's excuse—her only one but it was not excuse enough. For none of us are sent into the world to do only the things we feel like doing; and the fact that we have naturally a bias against what is right or dutiful, is but a reason for fighting hard and steadily, and making ourselves do the duty. Scarcely any one is born persevering and industrious, or prompt, or neat,—all these are habits which must be formed by years of effort; but when formed, they are the most valuable part of ourselves; that which makes our living worth the while to the world, and to the friends who belong to us.

Molly Lester was not fighting with her indolence. She made faint resolutions to do so once in a while; but when the moment came for the effort, she was to indulge herself, "just this once," or to reflect that "only twenty minutes more" or "only a half an hour" could make no difference, unmindful of the fact that life is made up of minutes and half-hours, and that to waste them means to waste life. A good, hard study of vulgar fractions would have taught her the value of parts to their whole; but, dear me! Molly "hated" arithmetic, and could never be induced to apply her mind to it.

There was another girl in the house who was exactly the opposite of Molly. Her name was Lucy—Lucy Lester. She was Molly's cousin, and about the same age. Her father and mother had died within a few weeks of each other of typhoid fever; and her uncle Robert, Molly's father, had taken her home to live with him, and be a sister to Molly, who had no sister of her own. The boys—there were three—had not been at all glad to have Lucy to come. "Girls are no fun," they said; "they are always sticking about in bed-rooms, and saying they don't want to do anything, and one is enough in a house anyhow." The boys judged all girls by Molly, but they soon found she was of a different sort. She didn't "stick in bed-rooms;" she liked to go rowing and fishing, to walk in the woods, and ride on the hay cart, as much as the boys themselves; and, though she was always busy, she could generally make time to mend gloves, cover balls, and be useful and obliging.

Lucy and Molly got on well together: they seldom quarreled. Molly was good humored enough, like most lazy people; but the girls were too unlike in character to understand each other very well, or to grow intimate. Lucy had been carefully trained by an energetic mother, who believed in "system," and Molly's dawdling ways were irritating to her. Molly seldom began any new piece of work, and never finished what she began. Lucy had been taught that she *must* finish. This made her cautious not to undertake too much. Her impulse was to undertake everything; but she had learned by experience that there comes a time about the middle of all long tasks when people feel inclined to give them up, and are half sorry they began at all. These "hitching" places are like the "Thank-you-ma'am's" set in the middle of long hills to arrest the wheels a moment as they go by; but the wheels go all the faster after once they have passed the obstacle, and so do the workers who persevere.

Before she went to sleep each night, Lucy had pretty much decided in her mind what she meant to do with every hour of the next day. So much time for this, so much for that, each following each in regular sequence. And though a space was always left for "fun," Lucy knew in advance what she meant the fun to be. This plan had its disadvantages. It fretted her sometimes to be interrupted and called away, and to have her nicely adjusted plan broken into. Sometimes it made her cross; but on the whole, the good over balanced the evil in this habit of hers, and she got a good deal more out of her time, than if she had employed it with no method or plan in her mind.

Molly, on the contrary, began her days with no idea, whatever s to how she should employ them, except the unconscious resolve not to do any more than she must. She was always late to breakfast; and while Lucy helped her aunt to wash the breakfast-cups, Molly sat at table idly balancing a spoon over the edge of hers. Too often she went up stairs and lay on her bed half asleep, when she should have been waking herself up with fresh air. Mrs. Lester was greatly troubled at these ungirl-like ways of Molly's. She consulted the doctor, who talked of "nerves" and "liver;" but all the blue-pills she swallowed made no difference to Molly, nor roused her to an interest in existence.

"Molly, come and have a good swing," Lucy would cry; "Molly, the boys want us to go to Duck Brook after gentians." But "I don't. I'm tired," would be Molly's answer. She was not really tired, and she knew in heart, that, if she chose, she could perfectly well jump up and go. But the pillow felt comfortable just then, and she felt easy, so she lay still, and said, "Oh, don't bother me, Lucy!"

Ever now and then she roused, as indolent people do, with a sort of wonder at the result of Lucy's industry.

"I cant think how you find time to do so many things," she would say; "I should like an afghan like yours for my room ever so much, but I never could make a big thing like that."

"Oh, yes! you could. You could do it in odd minutes, and never know that it took any time at all," declared Lucy. "Do set one up, Molly. It's such interesting work, and aunty would give you the worsteds, I know."

"Oh! I couldn't possibly. I haven't any time."

"But you have, plenty. There's all that bit after breakfast, when you are waiting for Miss Allen—"

"Only three quarters of an hour."

"I know—because you are almost always late. But, Molly, you can do lots in three-quarters of an hour—"

Nonsense! I should just get out my things, and then have to stop."

"Well, there's the time after your music practice, and—"

"I can't begin to get to work in little bits of time like those," declared Molly. "And I'm always tiredafter practicing, and don't feel like doing anything."

So it went on, year after year. "I wish I had things like Lucy," Molly would say; or, when an injured feeling came over her. "I wish the boys didn't like Lucy better than me. It isn't fair, for Im' their own sister, and she is only a cousin." But she never took the trouble to make herself either useful or beloved, and things gradually went away from her,—the friends, the chances which should have been hers. It was sad for Molly to miss so much; but it is the hard law of the world that to those who will have shall be given, and to the folded hands, little or nothing.

And now the two girls have grown up, and are women. I went to the Lesters' home the other day. Jim, the oldest boy, is soon to be married. He came in while I was there. He spoke to us all, but he sat down close to Lucy, and had a long, low-voiced talk with her about the little home he is furnishing. It was quite as a matter of course that he did so; but it struck me curiously, and I couldn't help looking at Molly, who sat by the window with her hands folded, and took little part in the conversation.

Mrs. Lester has grown older of late years, and looks rather feeble. When the clock struck twelve, I saw Lucy jump up, and lay down her work,—a table cover which she was embroidering in crewels for Jim's bride. She went out, presently returned with a glass of milk and a biscuit. "Aunty must have her little lunch," she said. Again I glanced at Molly, and wondered that she should leave this daughterly office to Lucy.

Ned, the second son, came in after that. He was in trouble with a difficult sum in algebra, and he took his book to Lucy, who again laid down her work to help him. Mr. Lester put his head into the room and called out, "Lucy, will you come here a moment?" Next I saw her having a whispered conference with the cook; and I rubbed my eyes, for it seemed as if it must be Molly who was doing all these things, and not Lucy.

After dinner, I went up stairs to get my bonnet, which had been left in Molly's room. She was lying on her bed, half asleep, and I couldn't help giving her a little hint as to what I had been thinking of.

"I know it," she answered plaintively. "They always did prefer Lucy; they don't care a bit for me. It isn't my fault. I've never been strong, you know, and I've had to rest a good deal,"—a yawn,—"and Lucy is one of the doing kind, and always puts herself forward. Well,"—another yawn,—"it isn't her fault either, exactly; but that is how it is."

I tied my bonnet on silently; when I turned from the glass, Molly was fast asleep!

Now, girls, which had you rather be like—Molly or Lucy?

A WIFE'S INFLUENCE.—NO. 1

Several years ago I became acquainted with the family of Dr. Hosmer. He was a wicked, dissipated kind of a man, though a skillful physician; but his wife had a form of godliness, though her deportment was not always that of a church member.

It was, in fact, a free and easy kind of a household. They all liked their dram. The doctor got drunk often. Mrs. Hosmer believed that whisky was the universal panacea, and the children swallowed it like water. But Dr. Hosmer went one night to a Methodist meeting, and certain quotations of Scripture found a lodgement in his mind. He became greatly concerned, was evidently, thoroughly in earnest. Before the close of the meeting Dr. Hosmer was a convert and joined the Methodist church, intending, no doubt, to lead a good life. There was great change in the man. He seemed earnest and grave, like one who was tired of the frivolties of life, and intended striving for something better.

One morning he had a conversation with his wife (I heard it from her lips) about dram drinking.

"I think, Molly," he said, "that we had better set a resolution to keep spirits in the house no more. Whisky was my ruin, it is spoiling the children, and it does not benefit you." "Oh, yes it does; when I have my bad spells I couldn't live without it, and you must not give up your dram, either, Doctor; but of course you will not drink too much now, and of course I wouldn't have you to get drunk for anything."

Well the man's feeble stand gave way before his wife's importunities, and the doctor took his dram. In an unguarded moment, he took too much, and his old enemy was upon him. He fell, tried to rise, fell again and went back to the flesh-pots of egypt. Who will say that wife was not to blame? She used her influence, but not wisely nor well.—[Ailenroc.

O my God! close my eyes, that I may see Thee: separate me from the world, that I may enjoy thy company.—*Christian Scriver.*

A Physician's Opinion.

Dr. Orr says: "I am well acquainted with the composition of Dr. Duncan's Cough Balsam. I have used it in my family and in my practice for several years, and do not hesitate to say that I believe it to be the best remedy known to the medical profession for the speedy Cure of Colds, Coughs, Sore Throats, Whooping Cough, and far surpassing all other remedies for the speedy cure of Croup and Hives in children. It is very pleasant to take, and perfectly harmless." Price 50 cents.

An improvement in Upright Pianos has been introduced by the Mason & Hamlin Company, long famous as organ makers, which is regarded as very important, adding to the beauty of tone of this instrument and rendering it much more durable.—*Boston Journal.*

Our friends visiting the city will find at Hogan & Hall, 106 Broad street, a large stock of all kinds of groceries, and at as low prices as anywhere in the city. They sell wholesale and retail.

SANITARIUM, Riverside, Cal. The dry climate cures. Nose, Throat, Lungs, full idea, 36p, route, cost free.

DR. KLINE'S Great Nerve Restorer is the marvel of the age for all Nerve diseases. All fits stopped free. Send to 931 Arch Street, Philadelphia, Pa.

Special Notice.

We would call the attention of the readers of this paper, especially those who are suffering with **Dyspepsia**, or Indigestion, to **Dr. Duncan's Liver and Kidney Medicine.** It is, beyond doubt, the best and most reliable remedy known or ever offered for sale, for the **Cure of Constipation, Sour Stomach,** Sick Headache, Torpid Liver, and all Kidney troubles. It is the best and cheapest. Price 75 cents.

HARTER'S
THE ONLY TRUE
IRON TONIC

Will purify the **BLOOD**, regulate the **LIVER** and **KIDNEYS**, and RESTORE THE **HEALTH** and VIGOR of YOUTH. Dyspepsia, Want of Appetite, Indigestion, Lack of Strength, and Tired Feeling absolutely cured. Bones, muscles and nerves receive new force. Enlivens the mind and supplies Brain Power.

LADIES Suffering from complaints peculiar to their sex will find in DR. HARTER'S IRON TONIC a safe and speedy cure. Gives a clear, healthy complexion. Frequent attempts at counterfeiting only add to the popularity of the original. Do not experiment—get the ORIGINAL AND BEST.

(Send your address to The Dr. Harter Med. Co. St. Louis, Mo., for our "DREAM BOOK." Full of strange and useful information, free.)

BARNES'

Patent Foot and Steam Power Machinery. Complete outfits for Actual Workshop Business. Lathes for Wood or Metal, Circular Saws, Scroll Saws, Formers, Mortisers, Tenoners, etc., etc. Machines on trial if desired. Descriptive Catalogue and Price List Free.

W. F. & JOHN BARNES, Rockford, Ill.
No. 159 Ruby St.

FITS A Leading London Physician Establishes an Office in New York.

From AM. JOURNAL OF MEDICINE

"Dr. Ab Meserole, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any other living physician. His success has simply been astonishing; we have heard of cases of over 20 years standing cured by him, he guarantees a cure." Large Bottle and Treatise sent free. Give P. O. and Express address to Dr. AB. MESEROLE, No. 96 John Street, New York.

STILL LOWER!

Misses' Cloaks.

We are determined not to carry over a single garment, and have made another cut in prices:

Our	$12.00 Misses' Cloaks now	$8 00
Our	10.00 Misses' Cloaks now	7 00
Our	8.50 Misses' Cloaks now	6 50
Our	7.50 Misses' Cloaks now	5 00
Our	6.00 Misses' Cloaks now	4 00

Russians and Newmarkets.

Our	$28.00, $30.00 and $33.00 Russians now	$24 00
Our	$18.00, $20.00 and $22.00 Russians now	15 00
Our	$17.00 Russians now	13 50
Our	15.00 Russians now	11 00
Our	12.00 Russians now	8 00
Our	16.50 Newmarkets now	11 00
Our	14.00 Newmarkets now	9 00

Plush Wraps.

Our	$20.00 Silk Plush Cloaks, quilted satin lined, now	$16 00
Our	25.00 Silk Seal Plush Cloaks now	18 20
Our	35.00 Ex. Silk Seal Plush Coats very long, now	26 50
Our	42.00 Plush Newmarkets, 56 in. long, now	31 00
Our	55.00 Plush Newmarkets now	38 50

Blankets! Blankets! Blankets! Blankets!

We don't want to feed moths this summer with fine wool Blankets, so have made STILL FURTHER reductions on them to close out stock on hand.

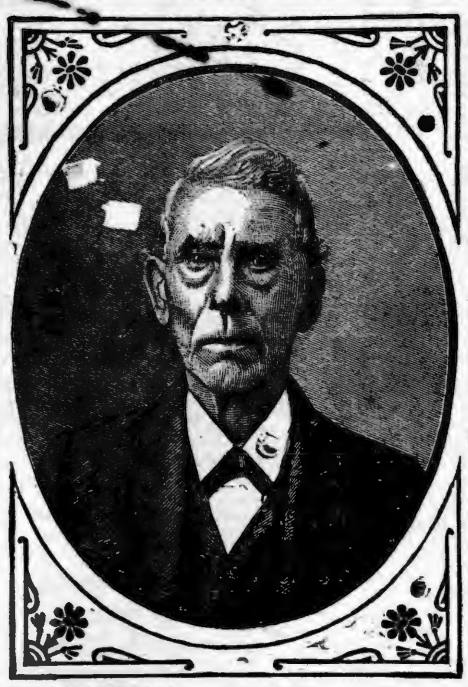
Our	$1.25 white Blankets, per pair, now	$00 95
Our	$2.75 white wool blankets, per pair, now	1 75
Our	$4.50 all-wool Blankets, per pair, now	3 00
Our	$5.50 white 11-4 fine wool blankets, per pair, now	3 50
Our	$6.50 white 12-4 fine wool Blankets, per pair, now	4 00
Our	$7.50 white 13-4 fine wool Blankets, per pair, now	5 50

Do not delay. You will never have a chance to buy Wraps or Blankets as cheap again.

LEBECK BROS.,

17 Public Square.

THE GREAT BLOOD PURIFIER!



Dr. Samuel Hodges' Alterative Compound Sarsaparilla with Iodide Potash. This compound is purely vegetable, each article of ingredient is perfectly harmless in itself, having been selected from roots and herbs possessing great medicinal properties, when combined forms a most powerful, efficient, and pleasant medicine for the removal and permanent cure of ALL diseases, arising from an impure state of system, viz.:

Chills, Rheumatism, Scrofula or King's Evil, Scald-head or Tetter, Chronic Sore Eyes, Old or Chronic Sores of all kinds, Boils, Pimples, Syphilitic Rheumatism, Primary and Secondary Syphilis, Nervous Debility, Liver Complaints, Inflamation of the Kidneys and Blaider,

renovates and invigorates the system; acts gently on the bowels. As an apetizer and for general debility, it is a most excellent remedy.

CAMPBELL BROS., Druggists, Sole Manufacturers.

For Sale by all druggist. Price $1.00 per bottle, or 6 for $5.00, Liberal discount to the trade.

Also Sole Proprietors and Manufacturers of

ETHIOPIAN PILE OINTMENT,

A never failing remedy for Blind Bleeding, Itching Internal or Protruding Piles. Gives almost instantaneous relief, and will effect a permanent cure. Price $1.00 per bottle, or 6 for $5.00.

Testimonial.

CAMPBELL BROS:—It affords me peculiar pleasure to testify to the great efficacy of your Ethiopian Pile Ointment. I was an intense sufferer from protruding Piles and a few applications of this wonderful remedy, speedily effected a permanent cure

Truly, J. M. HAWKINS, 70 S. High St.

Testimonial No. 2.

This is to certify that I was affected with Piles for twenty years. I tried every remedy offered me. Finally used the Ethiopian Pile Ointment and found it the very best preparation I ever used. It gave me almost instant relief and has effected a permanent cure.

ED. A. IRELAND.

Formerly of Gallatin, now of Breen Phillips & Co., Nashville, Tenn.

CAMPBELL BROS., Druggists,

NASHVILLE, - - TENNESSEE.

KEEP COOL!

SUMMER GOODS!

Refrigerators, Ice Chests, Water Coolers Filters.

Fruit Jars, Fruit Cans, Stoneware, Woodenware, and all kinds of Kitchen Goods.

Cooking Stoves to suit the requirements of every Family.

PRICES TO SUIT THE TIMES.

PHILLIPS-BUTTORFF MANUFACTURING CO.,

24 & 26 College Street, - - - Nashville, Tenn.

FREEMAN & KEESEE,

INTERIOR DECORATORS,

No. 38 North College Street, Nashville, Tennessee.

Wall Paper and decorations, Window Shades, Cornice, Curtain Poles, Gold and Walnut Pier and Mantel Mirrors, Engravings, Chromos, and Oil Paintings. Frames of all kinds in stock, and made to order. Re-gilding old Frames a specialty. Manufacturers of fine Frames and Wood Mantels. CORRESPONDENCE SOLICITED.

PIGUE, MANIER & CO.,

WHOLESALE DEALERS IN

BOOTS AND SHOES,

NO. 40 SOUTH MARKET STREET, NASHVILLE, TENN.

We are receiving a very large stock of Spring and Summer goods that we have had manufactured expressly for us, which we think, with our long experience and facilities, we can offer inducements equal to any market, to prompt and cash dealers. All goods warranted to be as represented.

FOR

Choirs, Conventions, Singing Classes and the Higher Schools,

No better Books have appeared for years than the following:

Choral Worship. L. O. EMERSON. A grand, full size Church Music Book of 220 pages. 100 pages Elements, with a capital collection of Sacred and Secular music. 75 pages of the best Hymn Tunes. 110 pages of Anthems, and 30 pages of miscellaneous Concert Music. $1. Per dezen, $9.

The Model Singer. W. O. PERKINS and D. B. TOWNER. A book for SINGING CLASSES. 192 pages. 124 Graded Exercises, 57 Glees and Part Songs, 29 Hymn Tunes, 18 Anthems and 4 Chants. Abundant and useful material for the Singing-School Teacher. 60 cts. Per doz., $6.

Song Greeting. L. O. EMERSON. A new and extra fine song book for the "higher schools," meaning by that, Colleges, Technological and other special schools, Academies, Institutes, Seminaries, High and Normal Schools. 160 large octavo pages. 82 harmonized songs of the highest order, both in words and music, classical in beauty and interesting to every one. Also exercises and solfeggios for voice culture. 60 cts. Per dozen $6.

Any book mailed for the retail price.

OLIVER DITSON & CO., Boston,

C. H. DITSON & CO., J. E. DITSON & CO.,
867 Broadway, New York. 1228 Chestnut St., Phil.

"THE PIANO TEACHER'S IDEAL."

The New Musical

CURRICULUM

By DR. GEO. F. ROOT.

"A Perfect Instruction Book."

This work is the culmination of long years of labor and observation devoted to its ultimate perfection by one of America's greatest musicians, and in its present form it is beyond all doubt the

BEST WORK OF ITS KIND

ever issued for the purpose intended. Teachers and Students of Music are especially recommended to examine the Curriculum, as it cannot fail to be of invaluable service to them. Price $3 by mail post-paid. Specimen Pages free.

Published by

JOHN CHURCH & CO.,
CINCINNATI, OHIO.

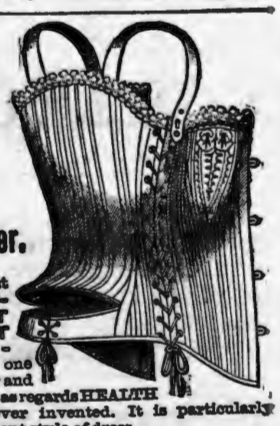
For Sale by all Book and Music Dealers.

The Ministers' and Teachers' Bible.

This magnificent Parlor Bible is imported from London and is indorsed as "The Best" by the leading Bishops of England. In addition to the Old and New Testaments it contains a Concordance of Bible Words! 40,000 References with Context! An Encyclopædia. A Dictionary of Proper Names, with Pronunciation, 12 full page colored Maps. Poetry, Music, Ethnology, Plants, Animals, and Jewish sects of the Bible, etc. "Superior to all others."—*N. Y. Times.* "A complete Biblical Encyclopædia."—*London Times.* This Bible is bound in French morocco, gilt edge, with silk book-mark, and has copious references. Rev. Eli Milton, Norwalk, O., writes: "The Bibles received to-day. I am more than pleased." A Special Offer! To rapidly introduce this Bible in America we will, for a *limited time only*, send one copy, *post-paid*, to any address on receipt of only $2.00! 3 copies and one copy of Revised New Testament for $4.00! Other Bibles, with less matter, sell for $15. Order at once. AGENTS WANTED! Circulars FREE.

A. G. MAYO & CO., 160 La Salle St. Chicago, Ill.

MADAME FOY'S CORSET AND Skirt Supporter.



Combines the most ELEGANT FITTING CORSET with a PERFECT SKIRT SUPPORTER and is one of the most popular and satisfactory corsets as regards HEALTH and COMFORT ever invented. It is particularly adapted to the present style of dress.

For sale by all leading dealers. Price by mail $1.50.
FOY, HARMON & CHADWICK, New Haven, Conn.

VASSAR COLLEGE, Poughkeepsie, N. Y.
FOR THE LIBERAL EDUCATION OF WOMEN.
with a complete College Course, Schools of Painting and Music, Astronomical Observatory, Laboratory of Chemistry and Physics, Cabinets of Natural History, Museum of Art, a Library of 15,000 Volumes, ten Professors, twenty-three Teachers, and thoroughly equipped for its work. Students at present admitted to a preparatory course. Catalogues sent on application.
S. L. CALDWELL, D. D., LL. D., *President.*

SEEDS OUR ILLUSTRATED CATALOGUE FOR 1885, OF **"EVERYTHING FOR THE GARDEN."** full of valuable cultural directions, containing three colored plates, and embracing everything **new** and **rare** in **Seeds** and **Plants**, will be mailed on receipt of stamps to cover postage (6 cents). To customers of last season sent free without application.

PETER HENDERSON & CO.,
35 & 37 CORTLANDT STREET, NEW YORK. **PLANTS**

DR. J. H. M'LEAN'S

Homœopathic

Liver & Kidney Balm,

The Most Wonderful

LIVER AND KIDNEY CURE

In the World.

Will relieve and cure all diseases of the Liver, Kidneys and Urinary Organs, such as *Inflammation, Feverish Irritation of the Bladder, Weakness & Pains in the Back, Catarrh of the Bladder, Stone in the Bladder, Female Troubles, Bright's Disease, Melancholia, Impotency, Debility, Jaundice*, or any derangement of the

KIDNEYS, LIVER OR BLADDER.

THERE IS NO MISTAKE ABOUT IT!

Dr. J. H. M'Lean's HOMŒOPATHIC LIVER AND KIDNEY BALM will cure you.

We have thousands of certificates, but add only two:

H. C. Harris, Lloyds, W. Va., says: "Dr. J. H. M'Lean's Homœopathic Liver and Kidney Balm cured me of Nervous Prostration of five years' standing."

Mrs. C. B. Wilson, Toronto, Canada, writes: "Dr. J. H. M'Lean's Strengthening Cordial and Blood Purifier, and Dr. J. H. M'Lean's Homœopathic Liver and Kidney Balm have completely cured me of derangement of the natural functions.

Price $1 per Bottle; Six Bottles for $5.

DR. J. H. M'LEAN,
Cor. Broadway and Biddle, St., St. Louis, Mo.

DR. J. H. M'LEAN'S

Homœopathic Liver and Kidney Pillets.

They are little white pillets, size of a pin head, but they perform wonders in cleansing the Bowels. When the stomach, bowels, liver and kidneys are in an unhealthy condition, there is generated Bacteria (Animalcule), which if not destroyed, produce various forms of organic disease. Dr. J. H. M'Lean's Liver and Kidney Pillets will destroy and remove these terrible parasites and cure all troubles of the liver kidneys and urinary organs by effectually removing the cause of all derangement of their natural functions, and taken with Dr. J. H. M'Lean's Liver and Kidney Balm, has cured thousands of cases of

Bright's Disease, Catarrh of the Bladder, Brick Dust Deposit, Irritation of the Bowels, Costiveness, Colic, Gravel, Renal Stones, Thick, Turbid, Frothy Urine, Pains in the Region of the Liver and Kidneys, Piles, also loss of nervous power. One of these little pillets taken every night before going to bed will produce an easy evacuation of the bowels and bring the natural functions into a healthy and regular condition.

Dr. J. H. M'Lean's Liver and Kidney Pillets cost 25 cents each vial, and can be sent by mail. One dozen for $2.00.

DR. J. H. M'LEAN,
Cor. Broadway and Biddle St., St. Louis, Mo.

Send For My Free Catalogue of

DR. J. H. M'LEAN'S OWN SELECTED

Field, Farm, Garden & Flower Seeds.

BETHANY COLLEGE,

West Virginia,

Begins its forty-fifth session **January, 1885**. It has 595 Alumni; four College Degree Courses the Classical, the Scientific, the Ministerial and the Ladies' Course; also, professional courses in Engineering, practical Physics and Chemistry, with ample training in the use of instruments and apparatus, both in field work and the laboratory. Also a thorough Academical course, complete in itself and arranged as a preparatory to the college courses.

Expenses reduced to the most reasonable terms, and every facility afforded the student to economize both as to time and costs.

All classes open to both sexes on equal terms.

Send for catalogue to—

A. K. PENDLETON, Pres't

FAC-SIMILE.

FOR SHAVING.

The Genuine Yankee Soap.

Has never been equaled in the richness and permanence of its lather.

Especially adapted for heavy beards and a delicate skin. Standard for quality in the U. S. Navy. Has been counterfeited more than any other soap in the world. Notice the engraving and avoid imitations.

ALL DRUGGISTS KEEP IT. Trial Sample for **12 Cents.**
THE J. B. WILLIAMS CO., Glastonbury, Conn.
Formerly WILLIAMS & BROS., Manchester, 1840.

GATE CITY

"Pure Water, Health, Life."

Stone Filter,

Simplest, Cheapest, and BEST.

"ONLY PERFECT FILTER."—*Prof. T. Gray.*
"BEST FILTER IN THE WORLD."—*T. M. Johnson, M. D.*
"NO OTHER FILTER CAN BE COMPARED TO IT."—*Medical Journal.*

AVOID CHOLERA, MALARIA, TYPHOID FEVER, DIPHTHERIA, by its use.

McBRIDE & CO.,
Atlanta, Georgia.
Send for Catalogue.

PILES "Anakesis" gives immediate *relief*, and is an *infallible cure* for Piles. Price $1, at druggists, or sent prepaid by mail (sample *free*). Ad. "ANAKESIS" Makers, Box 2416 New York.

DR. J. H. M'LEAN'S

TAR WINE BALM,

A sure cure for all

THROAT AND LUNG DISEASES.

Colds, Coughs, Hoarseness, Sore Throat, Loss of Voice, Influenza, and all such Throat Troubles yield instantly to its magical and soothing influence.

For **Laryngitis, Bronchitis, Quinsy, Asthma** and **Consumption,** Dr. J. H. M'Lean's TAR WINE BALM is the only remedy that will give sure relief. It has cured Lung Diseases where all other remedies have failed. Why will you suffer from Throat and Lung Troubles when such a pleasant remedy is offered you? For Croup it is a positive specific. For Singers and Speakers the TAR WINE BALM is an absolute necessity. Nothing has ever been discovered which will give such immediate relief, and it will positively cure Throat Troubles. DON'T DELAY.

Cure That Bad Cold! Stop That Cough!

Those whose Lungs and Throats are sore, hard and dry, will realize the soothing effect of a single dose of **Dr. J. H. M'Lean's Tar Wine Balm,** and to give all doubting skeptics a chance to be assured of its wonderful soothing and miraculous virtues, I have put up Trial Bottles, costing only 25 cents per bottle. Every dealer in the United States should have them. If they have not, please ask them to send for a dozen as a test. Every one trying that 25-cent size will be convinced of the miraculous benefits they will receive from taking

Dr. J. H. M'Lean's Tar Wine Balm.

Cold in your Head, tickling in the nose, forehead and throat; you have **Catarrh**; get a box of DR. J. H. M'LEAN'S CATARRH SNUFF and use it once a day, besides taking DR. J. H. M'LEAN'S TAR WINE BALM to heal your Throat and Lungs.

Price of Trial Bottles 25 Cents Each.

I can send them only by Express. If you will send me $2.00 or that amount in postage-stamps, I will send you one dozen, freight paid.

Large Bottles, which contain six times as much as the 25-cent size Bottles - - - - - $1 00
Or six Bottles for - - - - - - 5 00

After using DR. J. H. M'LEAN'S TAR WINE BALM, let me hear from you. Prepared by

DR. J. H. M'LEAN,
Cor. Broadway and Biddle St., ST. LOUIS, MO.,
Proprietor of DR. J. H. M'LEAN'S

WONDERFUL STRENGTHENING CORDIAL AND BLOOD PURIFIER, which has rescued thousands upon thousands from the grave, giving them nerve, vital life, strength and pure blood.

"I would not take $100 for the benefit one bottle has given me. I. COREY, St. Louis, Mo.

T. W. Yowell, Dudley, Ill., writes: "Dr. J. H. M'Lean's TAR WINE BALM is the only medicine which gives me relief. I have had Bronchitis for many years."

T. J. Phillips, Reed, Miss., writes: "Dr. J. H. M'Lean's Tar Wine Balm gives the greatest satisfaction here. It has no equal for coughs, colds, etc., and in croup it is certainly a wonderful remedy."

Thousands of letters come to me, all proclaiming the miraculous merits of Dr. J. H. M'Lean's Tar Wine Balm.

MASON & HAMLIN

Exhibited at ALL the important WORLD'S INDUSTRIAL COMPETITIVE EXHIBITIONS FOR SEVENTEEN YEARS, Mason & Hamlin Organs have, after most rigid examinations and comparisons, been ALWAYS FOUND BEST, and AWARDED HIGHEST HONORS; *not even in one such important competition American or Foreign has any other Organ been found equal to them.* ONE **ORGANS** HUNDRED STYLES, adapted to all uses, from the smallest size, yet having the characteristic Mason & Hamlin excellence, at $22, to the best instrument which it is possible to construct from reeds, at $900 or more. Illustrated catalogues, 46 pp. 4to, and price lists, free.

The Mason & Hamlin Company manufacture UPRIGHT PIANO-FORTES, adding to all the improvements which have been found valuable in such instruments, **PIANOS** one of peculiar practical value, tending to greatest purity and refinement in quality of tone and durability, especially diminished liability to get out of tune. Pronounced the greatest improvement made in upright pianos for half a century. The MASON & HAMLIN CO., pledge themselves that every piano of their make shall illustrate that VERY HIGHEST EXCELLENCE which has always characterized their organs. Send for circular with illustrations, full description and explanation.

MASON & HAMLIN ORGAN AND PIANO CO.,
BOSTON, 154 Tremont St. CHICAGO, 149 Wabash Ave.
NEW YORK, 46 East 14th St. (Union Square.)

CATARRH

{ Send 50 cts. and symptoms for Trial Treatment, to last 20 days, by mail post-paid. }

Which will convince the most incredulous that Dr. Brockington positively and permanently cures at small expense, by a pleasant treatment, the worst cases of Catarrh, though the bones of the nose have become affected, causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough, Bronchitis and Incipient Consumption. No Snuffs, washes, douches, inhalers or atomizers used. Over 7000 cases cured. The best internal treatment ever discovered for this dangerous disease. Address DR. C. N. BROCKINGTON,
(Mention this paper.) 309 FOURTH AVENUE, LOUISVILLE, KY.

WANTED A WOMAN

of sense, energy and respectability for our business in her locality, middle-aged pref'd. **Salary $35 to $50.** References exchanged. GAY BROS., 14 Barclay St., N. Y.

For cleansing the Skin and Scalp of Birth Humors, for allaying Itching, Burning and Inflammation, for curing the first symptoms of Eczema, Psoriasis, Milk Crust, Scall Head, Scrofula, and other inherited skin and blood diseases, Cuticura, the great Skin Cure, and Cuticura Soap, an exquisite Skin Beautifier, externally, and Cuticura Resolvent, the new Blood Purifier, internally, are infallible. Absolutely pure. Sold everywhere. Price, Cuticura, 50c.; Soap, 25c.; Resolvent, $1. POTTER DRUG AND CHEMICAL CO., Boston. Send for "How to Cure Skin Skin Diseases."

FOR SALE!

GREAT BARGAINS!

I offer, at low prices, the following machinery: One splendid **Lane & Bodley 20x30 inch Stationary Engine;** 150 horse power; has iron frame 17 feet long, 36 inches wide, and new Judson improved 4½-inch governor. I will trade for good engine of less size as part pay. One **14x24 Callahan Engine, 50-h.p.** Two **12 x 20 Stationary Engines.** One **Heald & Sisco 12-inch Hercules Engine.** Several engines, new and second hand. One battery of two 42 ft. x 16 in. Tubular Boilers, all irons and chimney complete. One **8-h.p. Huber Farm Engine.** One **7 h.p. Watertown Farm Engine** and **several Onedia Farm Engines,** all equally mounted. **Lane & Bodley** and **Eagle Machine Works Engines and Saw Mills,** with all late improvements. *H. B. Smith's Wood-Working Machinery, Sinker & Davis Band Saw Mills, Leffel Turbine Water Wheels.* Flour Mills, Corn Mills, Bolting Chests, Smutters, Etc. **John P. Manny Mowers and Reapers** and *Wheeler & Mellick Threshers.* Send for prices.

JOHN P. DALE,
84 and 86 S. College St., NASHVILLE, TENN.

Baltimore Church Bells

Since **1844** celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin.) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY. **J. REGESTER & SONS,** Baltimore, Md

McSHANE BELL FOUNDRY

Manufacture those celebrated BELLS and CHIMES for CHURCHES, TOWER CLOCKS, Etc. Prices and catalogues sent free. Address,
H. McSHANE, Baltimore, Md.

Pianos & Organs

Of all makes direct to customers from headquarters, at wholesale prices. All goods guaranteed. No money asked till Instruments are received and fully tested. Write us before purchasing. An investment of 2 cents may save you from $50.00 to $100.00. Address

JESSE FRENCH, Nashville, Tenn.,
Wholesale Distributing Dep't for the South.

NEW SUNDAY SCHOOL MUSIC BOOKS.

HEAVENLY VOICES.

Just out! Entirely new! The very book you want for your Sunday-School. Contains the richest and most beautiful songs ever collected in one volume. Send for sample copy before buying.

SABBATH BELLS.

The finest collection of Sunday songs yet published. Thousands of copies have been sold during the past 12 mos. It is full of gems. Will mail to any part of the world a sample copy of either **Heavenly Voices** or **Sabbath Bells,** upon receipt of 20c. or both for 35c.

FIRESIDE-FRIEND PUB. CO., NEW CARLISLE, O

BARNES'

Patent Foot and Steam Power Machinery. Complete outfits for Actual Workshop Business, Lathes for Wood or Metal, Circular Saws, Scroll Saws, Formers, Mortisers, Tenoners, etc., etc. Machines on trial if desired. Descriptive Catalogue and Price List Free.

W. F. & JOHN BARNES,
No. 159 Ruby St. Rockford, Ill.

Rates of Advertising in Gospel Advocate.

One inch, one insertion	$ 60
One inch, one month	2 00
One inch, three months	5 00
One inch, six months	7 50
One inch, twelve months	12 50

A discount of 10 per cent. on these rates for order of $25.00; 20 per cent. for order of $50.00; 30 per cent. for order of $100 00.

Note these Rules Carefully.

(1) Write only on one side of your paper.

(2) Write your name, post-office, county, and State, plainly.

(3) When changing your paper, give the office from which you change, and the one you wish it changed to.

(4) When ordering a book, give the name, edition, style of binding, and price, as near as possible, and state plainly HOW and WHERE you wish it sent.

(5) Gospel Advocate is $2.00 per year; $1.00 per six months; Clubs of $10, one copy free.

(6) Write very plainly, and make the clerks and printers happy.

Church News.

I wish to report a meeting just closed at Liberty Hill school house. It was conducted by Bro. Goosby, of Ky., embracing Saturday night before the second Lord's day in this month, and continued until the following Wednesday night. The result was six added to the congregation. Bro. Moore, of Clay county, was with us one day and night during the meeting. This is the most successful meeting we have had for some time. We are fully confident that the little band of disciples, who meet every Lord's day for the purpose of commemorating the death and sufferings of our Savior, have been much strengthened and edified. We all love Bro. Goosby for his work's sake.—[CARRIE CRABTREE.

Celina, Tenn., March 12, 1885.

COMMENDATION.

I take this method of informing the brethren of Texas of Bro. J. S. Landureth, a young minister who began preaching last November, and who has held several successful protracted meetings, and who is engaged in the work as an evangelist. I am glad to say that he is a man of God, and a man of great faith and humility. Congregations who want preaching, and who want to have the church aroused to a closer walk with God, would do well to address him at 1112 Main St., Dallas, Texas, as this will be his home the remainder of this year. He is a single man and can go and spend days with any congregation, who may desire his services. Bro. L. is a *strong* advocate of the primitive apostolic Christianity, and as such we bid him *God speed*. Bro. Landureth has been with me in several meetings in Texas and I have no hesitancy in recomending him to the brotherhood.—[J. Harding, Dallas, Texas.

We have just closed a seven weeks meeting, conducted by our Brother Shelton, of Wichita, Kansas. Had fifty-nine accessions to the church. When Bro. Shelton came here to begin the meeting he invited the Methodist and Presbyterian ministers to unite with him, but they told him the devil had captured the people of our little town, and refused to have anything to do with it. But as the Gospel began to be taught in its purity, and the foundation of sectarianism in Prescott began to tremble from centre to circumference, those same ministers went to work to break the force of the meeting, and they circulated the "*Theological Grub Axe*" very extensively. Now, of course, this pamphlet bears a lie on its face, but Bro. Mason informed me that you had published an article showing the falsity of it. If you have preserved any of the copies, in which it was published, send them to me; and if you have not, reproduce it, and send me thirty or forty copies of the paper and your charges, and I will remit.—[L. P. Ross.

My last notes were furnished from Athens. After work in Reunion congregation my next work was in Bethel church, east of Athens. Here I preached twice, once at a private house, and once in a meeting house. Rain and mud seemed to conspire to make my work a failure. The last part of the week I spent in the Big Creek, of Elk River congregation. Met Bro. Thomas Weatherford. and had a pleasant time with him He is in very poor health. Returned home on last Saturday, having preached nine discourses. I have been out just one week on this trip, having visited Hartselle, Falkville, Somerville, Valhermosa Springs and Apple Grove, having preached four discourses. Have formed the acquaintances of Dr. Henry, one of our firm, sound Bible preachers, Bro. Wood, our walking Bible, Bro. Jones, our worthy proclaimer of the Word at Valhermosa Springs and Bro. King. All of these are firm, friendly, and fearless defenders of the Word Then a host of the kindest of Christian brethren. In list of names I am doing well; much better than on last trip. At Valhermosa Springs your correspondent visited his first cave, drank water from Sulphur Springs and saw a mountain for the first time. If the brethren would learn to "forget not the assembling of yourselves together, as the manner of some is," the outlook for victory would be good. But in nearly all of the fields a great failure is made on this point. More next week.—[Andrew Perry, Apple Grove, Ala.

AN ITEM FOR THE BOYS.

It is not necessary that a boy who learns a trade should follow it all his life. Gov. Palmer of Illinois was once a country blacksmith, and began his political career in Macoupin county. A circuit judge in the central part of Illinois was a tailor. Thos. Hoyne, a rich and eminent lawyer of Illinois, was once a bookbinder. Erastus Corning, of New York, too lame to do hard labor commenced as a shop boy in Albany. When he applied for employment first, he was asked, "Why, my little boy, what can you do?" "Can do what I am bid," was the answer, which secured him a place. Senator Wilson of Massachusetts was a shoemaker; Thurlow Weed served his time as an apprentice at the printing business; ex-Gov. Stone of Iowa was a cabinet maker, as was also the late Hon. Stephen A. Douglas in his youth. Large numbers of men of prominence now living have risen from humble life by dint of industry, without which talent is as a gold coin on a barren island. Work alone makes men bright, and it does not depend on the kind of work you have, whether you rise or not, it depends certainly on how you do it.—*Selected.*

He who runs from God in the morning will scarcely find him the rest of the day.—*John Bunyan.*

Go to WEIL, CONNELL, WINTER & CO. for your DRY GOODS, BOOTS AND SHOES, and so on. They will treat you right.

O. EWING. FRANK W. GAINES.

EWING & GAINES,

WHOLESALE HARDWARE,

40 South Market Street, Nashville, Tennessee.

Complete Stock of Hardware, Guns, Cutlery and Gum Belting, at the lowest prices.

Prompt and Careful Attention given to Orders TRY US.

HEADQUARTERS -for- Hardware, Guns & Fishing Tackle, Mill Supplies of Every Description, Barbed Wire, Etc. Agents for Champion Machines, Reapers, Hay Rakes.

BROOKS, SWEENY & CO.,

Nashville, Tennessee.

WEAKLEY & WARREN,

Manufacturers and Wholesale and Retail Dealers in

FURNITURE & MATTRESSES,

The Largest, Finest and Best Assorted Stock in the South.

Chamber Suits, Parlor Suits, Library Suits, Hall Suits, Dining-Room Suits.

All kinds of Mattresses, Spiral and Woven Wire Bed Springs, Woven Wire Cots and Canvass Cots.

ALL ORDERS WILL RECEIVE PROMPT ATTENTION.

A. CRONE,

—At the—

Checkered Front Grocery House

Cor. Market St. and Pub. Square, Nashville, Tenn.

Keeps the best GROCERIES, and sells them Cheaper than any other House in the City.

Price-List Furnished on Application.

CHAS. F. SHARPE. W. L. HORN.

SHARPE & HORN,

Real Estate and Coal Agents,

No. 1 Second Floor, Burns Block,

Public Square, - NASHVILLE, TENN.

Buy, Sell and Negotiate Loans.

Special Attention Given to the Collection of Rents.

GEN'L AGENTS FOR PEACOCK COAL.

Wharton & Co.,

Druggists and Prescriptionists.

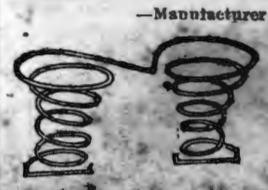
Fine Soda Water, Mineral Waters, Etc.

Corner College and Union Sts.,

Nashville, - - Tenn.

ED. H. MILLER,

—Manufacturer of—



SPRING BEDS AND MATTRESSES!

36 South College St., Nashville,

And dealer in all kinds of Beddings. I make the best Spring Bed now in use—the Twin Spring Bed: they are bug-proof. Try a sett. Old mattresses neatly repaired. ED. H. MILLER.

W. ABE SMITH. J. C. McQUIDDY.

SMITH & McQUIDDY,

—Dealers in—

WATCHES, CLOCKS AND JEWELRY,

Bethell Block, (P. O. Box 106,) Columbia, Tenn.

MONOGRAMS, MEDALS, BADGES A SPECIALTY.

Watches and Jewelry repaired on short notice, at low rates.

CANCERS TUMORS AND ULCERS.

Cured without the knife or loss of blood. Vastly superior to all other methods. Hundreds of cases cured. Descriptive pamphlet sent free. Address Dr. E. H. GREENE, 171/2 Peachtree St., Atlanta, Ga.

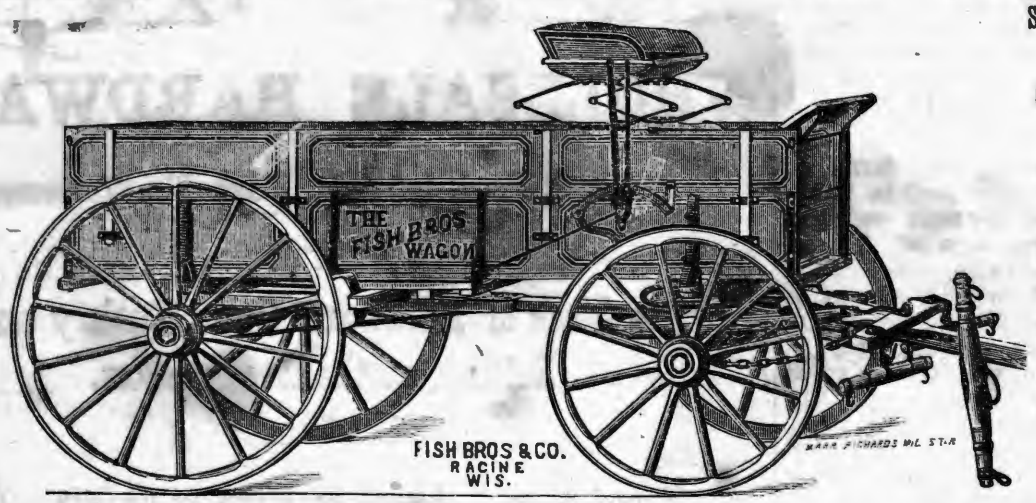
HILLMAN, BUFORD & JUSTI,

NASHVILLE, TENNESSEE,

SOLE AGENTS FOR

Fish Brothers Celebrated Farm Wagons.

Genuine BROWN PLOWS and WALKING CULTIVATORS, ROAD SCRAPERS,



Sorghum Mills, Corn Shellers, Cider Mills, Feed Cutters, Farm Bells, Fence Wire, Steel.

Crow Bars, Hammers, Wheel Barrows, Wood Work, Etc.

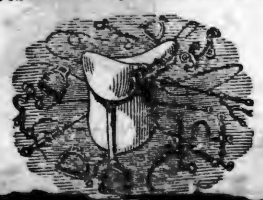
IRON, STEEL, BLACKSMITH'S TOOLS, HARDWARE,

Call on or address

HILLMAN, BUFORD & JUSTI, 18 and 20 South Market Street, Nashville, Tenn.

A. C. & J. C. MARCH,

(Successors to J. D. March & Sons.)



Manufacturers of and Dealers in

Saddles, Harness, Bridles, Collars, Trunks, Bags, Valises, Hames, Whips, Chains.

REPAIRING DONE ON SHORT NOTICE.

50 NORTH MARKET STREET,

NASHVILLE, - - TENN.

NASHVILLE, CHATTANOOGA & ST. LOUIS RAILWAY.

BUSINESS MEN, TOURISTS, EMIGRANTS, FAMILIES, REMEMBER

The Best Route to St. Louis and the West **via McKenzie.**

The Best Route to West Tennessee and Kentucky, Mississippi, Arkansas, and Texas points is **via McKenzie.**

The Best Route to the Summer Resorts and Mountain Retreats of Tennessee, Virginia and the Carolinas, **via McKenzie and Nashville.**

The Best Route to the celebrated Colleges, Universities, Seminaries and other Educational Institutions in the Southeast, **via McKenzie and Nashville.**

The Best Route to points in East Tennessee, Virginia, the Carolinas, Georgia and Florida is **via Chattanooga.**

DON'T FORGET IT!

—By this Line you secure the—

MAXIMUM OF SPEED, SAFETY, COMFORT, SATISFACTION,

—AT THE—

MINIMUM OF EXPENSE, ANXIETY, BOTHER, FATIGUE.

Be sure to Buy your Tickets over the

N., C & ST. L. RAILWAY!

If you are going to Washington City, Baltimore, Philadelphia, or New York.

The Inexperienced Traveler need not go amiss; few changes are necessary, and such as are unavoidable are made in union Depots.

THROUGH SLEEPERS!

—BETWEEN—

Nashville and Atlanta, and Atlanta and Jacksonville, Fla., Nashville and Martin (to connect with Sleeper service via Cairo to St. Louis and Chicago.) Nashville and Columbus. Nashville and Memphis (Sleeper Humboldt to Mobile, and Milan to New Orleans.) McKenzie and Little Rock, and Little Rock and Texas points.

Call on or address

J H PEEBLES, T. A., Chattanooga, Tenn.
W W KNOX, T. A., Nashville, Tenn.
S S FINLEY, Ticket Agent, Memphis, Tenn.
A B WRENN, Trav. A., Atlanta, Ga.
W L DANLEY, G P & T A, Nashville, Tenn

J. W. LINDSEY. R. FARQUHARSON C. P. CRUTCHER. H. C WILLSON.

J. W. LINDSEY & CO.,

Wholesale HATS,

75 Public Square,

NASHVILLE, - - - TENNESSEE.

JOHN RAMAGE & SON,

48 North College Street, Nashville,

Offer the best stock of custom-made BOOTS, SHOES, and SLIPPERS, in all grades, of latest styles. **Trunks, Traveling and Hand Bags.**

LOWEST CASH PRICES!

Clothing for Fall and Winter.

The largest stock, and most elegant line of CLOTHING ever offered in this city. Double and single breasted Dress suits, Business suits in one and four button cutaways, and all the new styles in sacks. Our stock is made up of all new fabrics, and of the most popular and desirable shades.

The largest stock of Overcoats, every style, from the strong coat for the workingman to the finest made. Boys' and children's suits in great abundance and in endless variety. Furnishing Goods and Hats a specialty.

A fine line of imported piece goods to make to order on short notice. "Write for Catalogue."

W. A. LANNOM. Cash Clothier,

18 Public Square, - - - Nashville, Tenn.

Gates & Pohlman,

Corner College and Union Streets, Nashville,

Are the oldest Jewelers in the State, and have constantly in stock the very latest and best designs, in patterns as well as the finest in quality and finish of all goods pertaining to the Jewelry trade. They defy competition in prices, and warrant every article to be as represented by them. **Watches, Clocks and Jewelry** repaired by the most practical workmen. Orders by mail promptly attended to. Their motto is, "*Quick sales and small profits.*"

BAILEY, DAVIS & McCOMB,

WHOLESALE GROCERS,

And Dealers in

TOBACCO, CIGARS, ETC., ETC.,

38 MARKET STREET, - - - - - NASHVILLE, TENNESSEE.

THUSS, KOELLEIN & GIERS,

Successors to old Giers' Gallery,

PHOTOGRAPHERS!

139 Union Street, Nashville, Tenn.

WHEN YOU WANT

WRITING DESKS.

Photograph Albums,

AUTOGRAPH ALBUMS,

GOLD PENS, PENCILS,

Portmonnies, Card Cases, Etc.

Or anything in the way of

Staple and Fancy Stationery,

Call upon us,—we can suit you in

VARIETY, QUALITY, AND PRICE.

A. B. Payne & Co.,

61 UNION STREET.

Orders by Mail Receive Prompt Attention.

NEW HOUSE! NEW GOODS!

J. W. ORCHARD,

Manufacturer and Dealer in PLAIN and DECORATIVE

WALL PAPER,

Window Shades,

Looking-Glasses, Picture Frames and Cornices, Chair Cane, Picture Cord and Nails, Wall Brackets and Parlor Easels.

Looking-Glasses put in old frames. Old pictures and frames repaired.

134 Union Street.

Between College and Cherry,

NASHVILLE, - - TENN.

China, Glass and Queensware.

We have the best Electric Lamp made, the best imported Student's Lamp, "Mays' New Ideal" Lamp, requires no chimney or shade; in fact, we are headquarters for the best Lamps in use. We keep the largest stock of CHINA, GLASS and QUEENSWARE, South of the Ohio river, all of which will be sold as cheap as good goods can be sold in any market. Why not buy first-class goods when you can get them at about what you are paying for trash? Come and see us, or send your orders.

HICKS, HOUSTON & CO.

AGENTS WANTED FOR OUR NEW BOOK. THE

COMING CREED

OF THE WORLD. "A Voice Crying in the Wilderness," by Frederick Gerhard. All thinking people want it. Everybody reads and quotes it. There has been nothing like it before in the history of book making. **Authors, Teachers, Students, Business Men, Clergymen, Laymen, Atheists, and Agnostics** acknowledge it the great literary work of the century. See press notices everywhere. Issued in one octavo volume of **526** pages, with portrait of the author. **Price $2.00.** Trade edition in paper at **$1.25,** helps to create demand for the **handsome subscription edition.** A copy post paid, on receipt of price. Outfit for agents **$1.00. Liberal terms. Circulars** for stamp. Address **W. H. THOMPSON, 404 Arch St., Phila., Pa.**

THE GOSPEL ADVOCATE.

VOLUME XXVII., NUMBER 13. | NASHVILLE, TENNESSEE, APRIL 1, 1885. | TWO DOLLARS PER YEAR, IN ADVANCE.

EDITORS:

D. LIPSCOMB. | E. G. SEWELL.

J. A. HARDING, Associate Editor.

J. C. McQUIDDY, Office Editor.

McTYEIRE'S HISTORY OF METHODISM.

At the request of the Centenary committee seconded by the college of Bishops, Bishop H. N. McTyeire wrote a history of Methodism. It has been published, a good sized volume of 688 pages, by the Methodist Publishing House. We have, during the last week or two, read it through. We feel like saying a word or two to our readers in reference to it. The Bishop's style is clear, simple, epigramatic and hence, attractive. It is the record of an interesting epoche of the world's history. It is an account of a most remarkable revival of religion beginning in England, reaching over into America, and there finding its principal field of development, beginning in the latter half of the eighteenth century, reaching its culmination in the first quarter of and chiefly spending its aggressive force before the middle of the nineteeth century.

A history of this religious revival in many features is the history of all religious revivals. It is not a history of doctrinal change or dissent, as was the Lutheran and other religious reformations, but it was purely a revival of religious zeal, devotion and activity.

In the revival, changes in dogma and church organization and methods of work took place, but these were incidental to, and grew out of the activity of religious zeal and thought, but in no wise aroused or directed them.

Hence, discussion of religious dogmas or theories finds almost no place in this history. It is largely biographical, an account of the conversion, zeal, devotion, trials and labor of the men who originated Methodism in England, who spread it through the then, wild and sparsely settled territories of America. It is a book that we can commend to the study of all, especially to young men who are going forth to preach.

The book would be helpful to them in two ways. To any one, whose attention has been called to it, no clearer demonstration of the entire disregard of the authority of the scripture as a rule to guide and direct in forming the polity and faith of Methodism can be needed than this history of Methodism. It seems not to have occurred to the founders of Methodism, that God had in the scriptures "given all things profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," and as little so to those who planted and spread, and to him who writes the history of Methodism after a century of its existence.

There is a recognition that the bible is of God, and that it furnishes a number of disconnected texts as foundations for discourses, but that it furnishes the truths to be believed, the laws to be obeyed, the institutions to be observed and built up, and reveals the establishment of a kingdom fully equipped with all needful laws and organisms, requiring its servants to be faithful, and true to God working in and through it to save man and honor God, seems never to have entered their minds. There seems to have been much greater anxiety to obey Mr. Wesley and to conform to his teachings, than to obey the Lord.

It is recorded page 390, at the Conference of 1784, this question was asked: "What can be done in order to the future union of the Methodists?" Answer. "During the life of the Reverend Mr. Wesley, we acknowledge ourselves his sons in the gospel, ready in matters belonging to church government, to obey his commands. And we do engage after his death to do every thing that we judge consistent with the course of religion in America, and the political interests of these states, to preserve and promote our union with the Methodists in Europe."

We haven't found in all the history of the formative process of Methodism such an obligation to obey God in his commands, as is taken here by this conference of the churches in America to obey Mr. Wesley. This question and answer was given just at the close of the Revolutionary war, to give assurance that the destruction of the political power of Britain in the United States should not affect the relation of the churches in America to Mr. Wesley, and the Methodist societies of Great Britain. No book will ever be written demonstrating more clearly that Methodism as a distinctive faith and polity was not of God, and the scriptures of God were not relied on as the guide in its origin, development and administration.

The test of any practice or institution with the foundation of Methodism was its success in making men religious. There was—there is a failure in Methodism to show the distinction between being religious and being obedient to God. Religion is helpful to man only as it brings him to obey God. The religion that satisfies man while he neglects obedience to God, and conformity to his will, is a curse and not a blessing to man.

The other lesson, of peculiar profit to all who will study it, is the secret of the wonderful success that attended the spread of Methodism.

It is true, the outward surroundings both in England and America were favorable for a revival of religious feeling and activity. In England the clergy had become a profession, seeking the stipend and living 'by law' conferred upon the different positions. "Prelates, and other ecclesiastical dignitaries were embroiled in political strife—intense partisans." Bishop Burnet says, "Politics and party cast out, not only study and learning, but that which is the only thing more valuable—true religion."

The great numbers who went through a nominal conversion in order to secure an estate, or to enter a profession, gradually lowered the theological temerature."———"It hath already brought in such dissoluteness and contempt of principle in the higher part of the work, and such profligate intemperance and fearlessness of committing crimes in the lower, clases as must, if this torrent of impurity stop not, become absolutely fatal. Christianity is now ridiculed and railed at with little sense of shame, and the teachers of it without any at all." "It was the leading object of the skeptic of the time to assert the sufficiency of natural religion. It was the leading object of a large portion of Divines to prove that Christianity was little more than natural religion accredited by historic proofs." "While acknowledging the imperfection, they sincerely respected the essential goodness of human nature, dwelt upon the infallible authority of the moral sense, and explained away, or simply neglected, all doctrines that con flicted with it."

In a word, the preachers lacked faith in God, piety, earnestness and devotion to his cause. The people were irreligious, skeptical and given over to worldly pleasure. This was the condition in England. The condition in America aggravated by the emigrants in their separated and isolated condition; Their time and thoughts, occupied by cares and anxiety for life and property, and being deprived of all religious teaching and association, forgot God. These surroundings were favorable for Mr. Wesley's effort to revive vital piety in the church. We only wished to point out the chief means in this sevival, was the earnest, self-sacrificing spirit that these few brought to the work. It was not the organism of Methodism that did the work, or that even facilitated it. It was the earnest, heroic spirit that sacrificed earthly comfort, the desire of personal gain, and every temporal consideration; endured obloquy, persecution, and accepted a life of poverty among the lowly, that accomplished the wonderful results. They began with the poor, the prisoners and the outcasts. The field of open air was the chapel. They labored incessantly without reward or any ordinary means of support. They were persecuted by the clergy, the civil authorities and the mob.

Asbury, the great father of Methodism in America, answered the call for volunteers to go to America, and, starting, found himself at the vessel without a penny to pay his passage. He travelled and preached through privation, toil and want, on $64 a year, and after he had been a bishop for years found himself with only $12 beside his horse and clothes. I do not undertake to depict their sufferings, trials and hardships. It will do any man good to read them as given in this book. Their axiom was, "Those who serve the poor must suffer with them."

The organization of Methodism had nothing to do with its spread. It was determined, heroic men, with a determination to suffer and serve the Lord, that pushed it into all quarters of the land despite all opposition.

Bishop McTyeire is made to remark this determined spirit is a better guarantee of success in a mission, than the backing of any society or association with money.

I venture the predictiou that the mature development of Methodism will show that as the organism of Methodism was perfected and completed, this devoted spirit died out, and its maximum of power and energy was passed, when the organization took the place of its heroic spirit.

To write no more, the lesson is, that religious ends are to be accomplished in this world, only through the heroic spirit of self-denying labor and devotion.

At this time the great need is men with zeal—self-denying zeal and earnestness, who are willing to surrender all of worldly honor, wealth and fame and money to work for God Not simply to revive religion, but to restore in its divine simplicity and power the true faith and works of the church as God himself ordained them.

God denied himself in opening salvation to the world. He intends it to be conveyed to men only through those Christ-like enough to deny self to carry it to their dying fellowmen. Will we learn the lesson here taught? Not only taught in Methodism, but in Romanism. At every stage of Romanism, despite its wealth and power, its gains have been through heroic self denial on the part of its devotees. Mormonism grows in the same way. It abounds in wealth at the central head, but its Missionaries go forth to the ends of earth; meeting persecution without salary or support. Why cannot we who have the truth, sacrifice to carry forward the truth, as these devotees of men sacrifice to propogate it?

God will demand it of us. He demands these sacrifices not of the preacher alone but, of every one who would serves him.

D. L.

DEBT AND CONTRIBUTION.

A sister in Alabama wishes to know if one is under obligation to keep up the weekly (not weakly) contributions while in debt. This question troubles others. This is not the first time we have met with it.

Should one serve God while in debt? Should one worship God on Lord's day while in debt? Then one should contribute every Lord's day, for this is a part of God's service and worship. It is hard to teach congregations this. It is difficult if not impossible to keep people from impugning your motive when you endeavor to instruct them on this part of the worship. Hence, many of us are tenderfooted here.

We asked an old preacher once if he ever preached the duty of contribution, and he had not. We have seen in a former article from Acts 20th, that this is a part of God's counsel. We need to rise above self, to look beyond self, when we preach the truth. A man is not prepared to preach when he thinks of self in the pulpit. Self must be ignored, forgotten, and Christ and duty with burning zeal held before the audience. Let us inbibe the spirit that stirred Paul's breast. In writing on this duty, he says: "Neither have I written these things that it should be so done unto me." I Cor. 9:15.

Giving to the Lord for his purposes has been a part of God's service, and therefore man's duty, since the creation began. Abel offered to God the first of his flock. The best, first and the finest, have always been the Lord's. Abraham paid a tenth of the spoils taken in battle to the priest of the Most High God. When God appeared unto Jacob at Bethel and renewed his promise before made to Abraham, and Isaac, Jacob solemnly promise to him tithes of all he might afterward possess. Gen. 28:22. At this time Jacob had nothing. He was fleeing from the wrath of his brother. The earth furnished him a bed; a stone was his pillow and the canopy of heaven his covering. Not a hoof of flocks or herds was his Still he promised to God a tenth of all that he should ever possess. Bro. Milligan says, "In deed there is no reason to doubt that the paying of tithes, as well as the offering of sacrifices, was of divine origin, and that a law to this effect was given to Adam and his family soon after the flood." God made it a part of the law of Moses. Christ and the apostles give specific and positive drections on this subject. He who thinks he can preach Christ and him crucified and never touch this subject is greatly in the dark. He who thinks he can give or not give, or give much or little, as he chooses, has a poor conception of worship and duty to God.

Many church members are in debt and all are not as conscientious as the sister above mentioned She states she has contributed along while, struggling to get out of debt. But not a few have settled this matter all by themselves and in favor of themselves, consequently they contribute nothing. Many too, it appears do not try to pay their debts. Were some to try as hard to pay what they owe as they seemingly do to keep from paying it, they would soon be out of debt. Many get mad if asked to pay what they justly owe. Some man is kind enough to credit them and then they abuse him for wanting his money. We have known church members to move to places, get all they could on credit, and when pressed to pay for what they have eaten, worn and consumed, move elsewhere to treat others in the same way.

It is the best policy to pay as you go, and if you cannot thus pay, it is best not to go. Besides this, the book says, "owe no man anything but love one another." The evils of debt have been sadly experienced by hundreds. These evils and their consequences have been plainly and strongly shown by the ADVOCATE from time to time. But now you are in debt, scuffling and economizing to get out, sorry enough (those who are sorry) you ever got in, and what must be done about the contribution? We know of nothing that releases one from duty, and it is our duty to give the first and best always to God. We owe him more than any man. Besides many are in debt to make more money. Their being in debt is no sign of their inability to give. If debt released us from this duty, many would never give any thing, for they are continually in debt; making new ones as fast as they meet old ones. Many carry on their business in this way and continually complain of being in debt when asked to contribute. They think they owe the Lord nothing. They use His capital not even paying interest.

Some, however, are in debt and at present can not help it. They expect sometime to be free from all indebtedness. How abont them. In debt or out of debt, hard run or smooth sailing, whether the farm is mortgaged or not, extravagant or economical, industrous or otherwise; God still "gives to all life and breath and all things;" all still live and move and have their being in Him; He still sends fruitful seasons, causing the earth bring forth bountifully. He still feeds and clothes those in debt and hard run; still gives them all they have and enjoy. While we are economizing to pay our fellowmen, we should not forget what we owe to God. If we do not contribute regularly along as he prospers us we never will meet our obligation in this matter. When law settles up a man's estate, it distributes his property equally among his creditors, but the Lord, the most eminent, the most forbearing of all creditors, is not taken into count. Should a man make a deed of trust, he never includes the Lord as one of his creditors. Hence, unless he does as God tells him, and contributes every Lord's day, the Lord never receives any thing and the poor debtor will suffer, suffer, in the judgement to come. Then suppose one pays out of debt in five years and begins his contributions, he is then only giving what he should at that time, and what about the past five years? God so prospered him that he paid out of debt and he never remembered the Lord in all that time. But we know not what shall be on the morrow, hence we should do our duty to-day.

In contributions as well as other religious matters, "to-day is the day of salvation; now is the accepted time." We never lose any thing by giving to the Lord and His cause. God promises this world and the world to come to those who do their duty.

A great many think all they have, came by their own efforts, independent of God's care and help. It is their land; they planted and plowed it, they traded and made money and it is all their own. Yes, but God gave the soil, the seed, sunshine and rain. He also made the seasons and gives or withholds the harvest.

We sing "all to Christ we owe" but are unwilling to give a little of what God has given us for the spread of his kingdom, or to feed, clothe and warm him. Many are like the congregation Bro. R. B. Neals speaks of in the *Old Path Guide*. The preacher asked all in favor of missionary work, that is, sounding out the word of truth, hold up their hands. All hands went up. All were in favor of that good work. It is a poor Christian that is not. Next, he asked all who would pray for the good work to hold up their hands. Again, up went the hands, till the congregation seemed all hands. Certainly they would pray for it. Feeling encouraged he put forth one other proposition. "All who will *give* anything to the work, speak out." All, we repeat with emphasis to show how thoroughly in purse as in voting and prayer this congregation was consecrated to God, all save one man remained silent! This man said he would give five dollars. Thus people vote for the spread of the gospel; they sing, pray for it, but give nothing for it. There is much to be taught and learned on this duty. Some other things we should like to notice. We invite attention to them. 1. When a congregation invites a brother to preach once a month, promising ten or fifteen dollars a visit, and it rains so the preacher cannot get there, or he or his family is sick, and he cannot meet his appointment, should the congregation give him the amount promised as though he preached? 2. Should he go through the cold and find only a few out, should he not be satisfied with what little the few give him? 3. Should a congregation worth its thousands think it has done its duty in giving $50 a year for the spread of the gospel? 4. Or, has a wealthier one done its duty when it employs a preacher fer itself once a month at fifty or seventy-five dollars, and, may be, does not pay all of that by the end of the year?

Who will answer for the benefit of all concerned?

E. A. ELAM.

Queries.

Do angels minister to us now? or does God work His providences through His law? Not. Psalms 34:7. Does 1st Cor. 15:50 mean that flesh and blood will not inherit heaven, or does it mean that no man will inherit by virtue of fleshly birth?

Angels so far as we learn from the scriptures ministered to man only by bearing messages, revealing God's will to him. We have not an example in the scriptures, we believe, of an angel ever influencing man save by revealing to him the will of God. An angel is a messenger. It only means one who brings a message. God has never given a message to man, save in words that he could understand. Message in any other way must be by some mysterious incomprehensible manner, in which the spirit is influenced. If angels can exercise a mysterious influence on man, why not God? And all our opposition to the idea of direct, mysterious spiritual influences and revelations is baseless.

Angels were messengers sent to reveal God's will to man. Inspiration was another method of revealing this will. Both were used until the revelation was complete; since then we do not believe there has been any revelation to man, nor do we believe that angels have been employed in in any new kind of ministry to the human family. I do not believe that God would have used or sent angels on a new ministry to man without revealing to him what that new ministry is, and how to know when the influence is from angels, and whether from good or bad. If an unseen, unknown influence is exerted over man by angels, then modern spiritualism is true.

The whole idea has a tendency like mysterious spiritual operations, to draw man's attention away from the revealed will of God, and from Christ, who is the substance of that revelation, and to direct us to their unknown, occult, mysterious dreams and impressions to guide us. The expression concerning little children "Their angels do always behold the face of the Father who is in heaven" is made the chief scriptural plea for this idea. But I am certain such an idea is so entirely out of harmony with the whole revelation of God concerning angels and their ministry, it did not mean that the angels who minister to the little ones, but the little children, when they enter the angelic state or spirit land: do always behold the face of the Father who is in heaven.

The expression in Psalms 34; 7: "The angel of the Lord encampeth round about them that fear him, and delivereth them." A better translation of this, doubtless, would be "the presence of the Lord." Or the Lord as angel watching over his people, delivereth them. Angel, there, is only one, and clearly indicates the Lord himself as the guardian and preserver of his people, In I. Cor. 15; 5, the contrast is between the corruptible and the inccorruptible; the earthy and heavenly. He explains the whole matter when he says: "I shew you a mystery, we shall all be changed, this corruptible (flesh and blood) must put on incorruption, this mortal (flesh and blood) must put on immortality. It is flesh and blood in its present state, when it is changed it is no longer flesh and blood. In its flesh and blood condition it can never enter heaven.

Tallahassee, Fla., has a number of soap trees. The berries are about the size of a marble, yellowish in color. The seeds are boiled to make soap. In China and Japan the berries are used as a substitute for soap just as they are taken from the trees.

ON GIVING.

In a private letter to me Bro. E. A Elam says: "When you and Bro. Jones end your discussion on sending out evangelists, I think you should write an article on the duty of Christians to give as God requires. I do not misunderstand you, but many churches, I fear, do. I believe God promises to take care of all who seek first His kingdom and righteousness."

Every man, woman, and child in the church of God should most ardently desire the salvation of all men; if one has the spirit of Christ this desire is strong within him. Such a one will be sure to talk about Christ, about the Bible, about the church; he will try every legitimate means to induce all with whom he associates to become Christians; he will be anxious to help every one who is laboring for the good cause, and the more he grows in grace and knowledge, the more he will give of his time, talents, and money for the advancement of the interests of the kingdom. If a man has the spirit of Christ, he wants to do all he ought to do—all that is pleasing in the sight of his Master; and the more of this spirit that he has, the stronger and deeper is this desire. Some one inquired of Bro. Poe, recently, "How little can one do to be saved?" I heartily enjoyed the answer he received. .The man who asked that question, honestly intended to do as little as possible,—just enough to save him, is in a bad way, and will certainly be cast into a hell of fire at last, except he repents. There are many different grades of church members. There are the A. I's, those who desire eagerly and lovingly to give all that they can give, and to do all that they can do in the glorious work. Then there are the Z. O's, those who want to do as little as possible, and give too, as little as possible. The first class love their great, gentle, loving Master, and find a glorious pleasure in serving Him; whereas, those of the other class, would rather serve the devil, and intend to, as far as they deem it practicable. But they dread being burned in hell, and hence, want to do just enough to enable them to slip through the gates into heaven. Then there are grades ranging all along between these two. Paul was a most notable example of the first class. I think I know a few people that belong to it. A sister, gentle, delicate, working on a salary, proposed to give me one hundred dollars, and to pay the expenses of bringing my family to her town, if I would come and hold a meeting there. A Bro. Stalwart, vigorous, in the prime of life, who has scarcely any burdens and who owns some property, asked me to send him the ADVOCATE at reduced rates, on time. What a difference!

There is almost as great a difference between churches as between these two people. Some are composed of earnest workers, who are continually looking about for opportunities to do good. Suggestions are made by members to the church that are properly considered and promptly attended to. Preachers are helped in their work, the poor are cared for, the members are developed and trained for work, the interest of the cause generally are considered. Some, on the other hand, drag out a poor, miserable existence; they give just as little as possible, and rejoice greatly when a man of means joins them, for they say, "He will divide the burdens with us." They do not dream of doing more now, that their power and wealth are increased. Such a church is a poor, miserable, stingy thing, that does not deserve to live. I believe it would be better for its members, and for the cause of Christ, for it to disband, unless it will repent. I was about to say it is "neither cold nor hot", it certainly is not hot; and the Lord will certainly spue it out of his mouth, except it repent.

But now a word to the preachers: there are, we know, many of these churches that have but little life, if they are alive at all; certainly they appear to be almost without God and without hope in the world; sometimes they think they are rich, and increased with goods, and know not that they are "wretched, miserable, poor, blind and naked;" full of selfishness they are, instead of being full of a burning desire to save the souls of men. There are such churches, but I am quite certain that the preachers and teachers are greatly to be blamed for their want of faith and love. It is not worth a man's while to tell the people to be liberal, and to give, while he himself is evidently striving to get and keep all that he can. "Like priest, like people." If the teachers are liberal with their tongues, and close with their pocketbooks, so will the people be.

I know a church the principal teachers of which took a great delight in giving; those of them that remain is to the day poor men who worked hard for their money, who were everlastingly hunting up some body to divide with when the money was made. From their own private funds they helped the poor, assisted young men at school, cared for orphan girls, sent money to evangelists, and, in brief, kept themselves poor by giving in the name of the Lord. That church, although by no means a rich one, is very liberal and expends thousands every year for the cause of the Master.

I know another church,— the richest country church I ever saw,—whose principal teacher is a "self made man." A man who has accumulated quite a nice little fortune while preaching. He looks closely after the money side of the question in making his arrangements about preaching, and lets it be distinctly understood that he considers it his first duty to look out for number one. The members of the church have been impressed with the same idea, naturally enough, and they, too, look out for number one. This church is very, very far richer than the other, but it does not give one-tenth as much. I have known it to haggle for months about the payment of a few dollars that it acknowledged to be justly due, when there were in the church from fifty to one hundred members, any one of whom could have paid it as easily as I could have paid a nickle, "Like priest like people." If we who are preachers and teachers in Israel, want the churches to be liberal and self-sacrificing, it behooves us to cultivate the spirit ourselves. We must determine to spend and be spent in the glorious work. We must not complain either; for God gives us a thousand times more than we have any right to demand. Yet how ungrateful we sometimes are! I heard a preacher thank God in his prayer "that it is no worse with us than it is;" a gross and uncalled for insult thrown into the face of the Lord; an expression of thanks to the Father that He is no meaner than He is;—that He is no harder upon us than He is! True, good brethren have uttered such expressions without intending any harm; but "from the abundance of the heart the the mouth speaketh;" one filled with a spirit of loving, trusting, self-sacrificing faithfulness will not be apt so to speak.

It is very certain that those who devote themselves wholly to the ministry of the word, give far more of their money than do other Christians, as a rule. It is not unusual for an evangelist to work for less money by a good deal, than he could make at some secular employment, and then to give at least one-tenth of his income to the cause of Christ; whereas it is very unusual for other Christians to give as much as a tenth. But let us not look back; let us look ahead. When we compare ourselves and our work with Christ, and the apostles, prophets, and the martyrs, we will feel that we are doing nothing and suffering nothing.

Besides, I believe that evangelist who heartily and unreservedly gives himself to the work, is the best paid man on earth, all things considered. For while it is true that he will not receive large sums of money, (if he is a true gospel preacher) he will get that which money cannot buy. He will associate with the best people on earth while they are in their best moods; he will continually be received and treated as a highly honored and loved brother, loving hands will minister to him continually; if he is sick, brothers and sisters will minister to him with a tender, thoughtful carefulness that the money of the rich man can never buy If he is not a miserable, ungrateful wretch, his heart will almost burst with thankfulness, and his eyes will overflow with tears of joy many times, when he thinks of the loving kindness of his heavenly Father.

Let us look up to the Great Master and remember that we are working for him, and not for stingy. godless churches, and as certain as we do this, the churches will soon not be so mean and Christless. Moreover, the Master will reward us even in this life a hundred fold for all that we do for Him.

J. A. HARDING.

Obituaries.

It is with a sad heart that I chronicle the death of our much beloved and esteemed sister, Sallie Beck, who died at her residence in Cumberland Co., Ky., Feb. 22 1885 at the age of 66 years three months, seven days. Sister Beck was born Nov. 15th 1818. She had been a widow for a number of years. She was baptized Bro. Edward Smith in a very early day of her life and became a member of the church of Christ and as such lived until the day of her death. She leaves many friends and six children to mourn her loss. She was good to the poor, and made all who came about happy She told her children, that she wanted them to be good children, and we know they will. We visited sister Beck twice during her life and better children we never saw raised by a widow.

The writer and brother Edward Smith were the last ones she ever heard preach.

ROBERT KIRBY.

At Wallonia, Kentucky, on the 16th Inst, Mr. D. D. Wall passed suddenly from this earth, and began a glorious existence in the presence of his Great High Priest, whom he has so faithfully served for thirty five years. Having attached himself to the Christian church in 1850.

Mr. Wall was born in Halifax county Va., in 1810. His parents moved to Kentucky when he was a boy. He was united in marriage to a Miss Dabney about 1840; and all these long years they have plod life's path together, loving and being loved by all. He was the seventh son of a large family of children, all but one of whom have passed away, and are waiting anxiously on the other shore to have a great family reunion.

Mr. Wall was noted for his unlimited hospitality and great liberality of heart. Relations, neighbors and strangers all found a place of welcome at his home.

He was seemingly an austere man, never expressing in words what he felt in heart, but in imitation of his Savior, went about doing good to whomsoever came in his way, especially those of the household of faith. He was devoted to his church, and come what would, was always at his post.

Mr. Wall lost an only child, a son in the beginning of the civil war, went out so young and so brave. This was the one great sorrow of himself and wife. But they have since lavished their parental love on the widow, and two children of their boy.

His noble, faithful, and devoted Christian wife full of years, and good works. still lingers patiently waiting the summons "well done good and faithful servant, enter thou into the joys of thy Lord."

E. A. B.

TEXAS WORK AND WORKERS.

This Department is conducted by JOHN T. POE, Longview Texas, to whom all correspondence intended for these columns should be addressed.

VALID BAPTISM.

What is valid baptism? That is what is it we must do to constitute us scripturally baptized persons? In the first place, nothing but *baptism* will fill up the measure of obedience. Sprinkling or pouring water on a person is not baptism. Every scholar in the world knows the Greek does not say so. The Greek word baptidzo does not mean sprinkle, or pour in English. Baptize is *not* a translation of baptidzo, it is only an English pronunciation or accent of the Greek word, which we call *anglacised*. When it is translated it is made to read immerse. No scholar in the world dares give it any other translation when speaking relative to baptism. So then, according to all scholerships of the world, we say nothing but immersion is, or can be valid baptism. But even immersion is not, nor cannot be scriptural baptism unless properly done. Nothing we can do is pleasing to God without faith. To baptize then in the sense contemplated in the commission, there must be, 1st. Faith. 2d. Repentance. Having these, such a one may be baptized (immersed) into the name of the Father, the Son, and the Holy Spirit. It takes something more than immersion to constitute valid baptism. Baptism has its antecedents as well as its consequents. What act of any inteligent being has not? There is not an act of any creature in the universe which can stand out isolated from antecedents and consequ ents *i. e.* something going before, to build up the act, and something following as a result of the act done. Faith and repentance prepare the subject for baptism, and without these no one can be legally, or scripturally baptized. None but believers are commanded to be baptized. Hence it is necessary that the baptist know whether he immersed believers in Christ or not. The command is to believe and repent of sins and be immersed and you shall be saved. Mark xvi:16; and Acts ii:38. In order that the baptist may know whether the applicant has faith, he must question: "Do you believe?" He believes that he does, and then baptizes him. It was customary in the primitive age of the church, in introducing this new faith, new religion to the world, to asks all applicants for baptism to confess their faith. It is altogether proper and right now, should never be ommitted, because among the sects—the denominations—thousands are baptized in the faith that the preacher is infalible, that is, they take his work for it only. They are baptized because he says do so, and the mind receives as authority for this the word of the preacher. Hence it must be known whether this act is being done to obey God, or whether it is being done simply to please the preacher. Others again are taught that they must be baptized to enter some denomination sought after. If any of the denominations now in existence haye any other use for what they term baptism, save as a door to introduce persons into their peculiar views, doctrines, church and creed, we would like for them to show it. We may ask them, "Are all in the denominations who honestly think themselves pardoned, unsaved?' Oh! no, we would not say all, but we do say that every one baptized to please the preacher simply, or to get admission into human sects, and without reference to God's commands, are unsaved. On the other hand there are others who have no desire in anything, but to please God, and have been immersed because God commanded it done. Such a one is saved from past sins. Let us illustrate. A young man, a member of the Methodist church for years, in reading his Bible discovers that although he has believed, and repented, he has not been baptized, for he sees, as every honest heart must, that sprinkling and pouring are not baptism. He feels now that he wants to do his whole duty, he wants to obey God in all He commands. He enquires where he can be immersed. Some one points him to the Baptist church. He goes there and presents himself. The preacher, as he is wont to do, begins a series of questionings as to whether he is pardoned, when and where? The young man cuts him short by saying, "I came to be baptized. I am satisfied I have not been, and I want to obey God. As for your church, I cannot endorse all you teach &c. Some old Baptist brother then moves that he be received for baptism, which is seconded and carried. He is immersed, and we believe saved from past sins, because he has done what God commanded, and has done it because God commanded it. We repeat again, that the man who firmly, stoutly goes forward thus, and *does* what God commands, without knowing all that God has promised to give him in his obedience, is a man of more faith than he who is told of all Gods promises. The one does the work purely from principle, a desire to obey, knowing God will love and bless the obedient, while the other may have a selfish motive, to reach the pay, or promise. This is right to expect the promise, and to labor for it, but if one obeys without this incentive, simply from a love and desire to obey, he is saved as sure as he thus obeys. Baptism valid, and properly done, brings us to the place where God promised to pardon. The end of all our religious life and character is salvation—present and future. Did we not hope for and expect salvation in obedience to God, we would not be religious. This being true every act we perform thus religiously, is done with the expectation of sins being remitted, and being saved eternally. Our faith is done in view of pardon, repentance is in view of this same end, and whether taught so by the preacher or not, baptism is for the same, and we, through it, along with all other obedience, are looking to pardon and salvation. We expect God to pardon and save when we obey. We believe He will. If we believe in men, obey men, regardless of what God says; we must look to men for salvation. God will not save any who do uot subject themselves to Him, and who do not manifest it by doing what He has commanded.

DECENCY AND ORDER.

Perhaps no subject needs attention now, more than that of the Lord's Supper. In many congregations it looses much of its solemn beauty, and significance, being hurried through, or by speeches and prayers at the table altogether inappropriate and unbecoming. This is neither the time nor place for prayer. Nor should it be made the occasion for eulogizing the church, the gospel, nor anything else. Sure to call up the sufferings of Christ. This is what it is designed to celebrate, and we are to do this in remembrance of Him. After calling attention to the suffering of Christ, we take the loaf, and in humility and reverence stand, while some brother offers thanks,—not prayer—for the loaf. Afterwards—after all have eaten—after supper we take the cup, and standing again, thanks are offered to God for the cup. This should be done briefly but reverently, and the thanks should point to Christ's death, and the cup which celebrates that death. After which all drink of it. This done, the sick and destitute should be enquired after, not as a part or parcel of the Lord's Supper, but be sure they should never be neglected, and this is a good place to remember them. If any are reported, they should be provided for at once. The contribution is then taken up—the fellowship—and deposited in the Lord's treasury for the poor; after which, a suitable song followed by a brief invocation, that God may guide and bless the meeting. This rule will secure decency and order, in this service, and I think, is in harmony with the scripture example and teaching on the subject.

W. F. Martin, a Baptist preacher at Kyle, who has gained considerable notoriety by rebaptizing Baptists on a *new profession* of religion, says some good things on repentance in the *Texas Baptist Herald*. Extracts of which we give below.

I think many men make a mistake in leaving their own work, and undertaking to do the Spirit's work. I think many men try to produce the effect of repentance without *teaching* repentance. It is our business as preachers to preach the truth. The Spirit, operating through the medium of the truth, performs his work. Let us address ourselves to our work, brethren! the spirit will certainly attend to His.

Most of those who say so much about repentance, and are continually calling on the sinner to repent, use the term in the sense of sorrow for sin—resulting in turning away from it. Then they would exhort the sinner to exercise deep sorrow of heart on account of sin, and turn away from it. And the sinner undertakes a great Herculean task of *repenting*, and does not know where to take hold of it. He worries over this incomprehensible, wonderful work of repentance. He tries to sorrow, and can't. He tries to mourn and can't, and then mourns because he cannot mourn. If he ever comes to his sences he finds that he has been all of this time trying to lift himself over a fence by his boot-straps. If he continues in his delusion, and concludes that he has repented, then he has finished that much of the job, and is ready to undertake some other work, for such teaching makes a work of repentance. Better teach the sinner his condition—teach him that which will produce sorrow—teach him that he is lost on account of his sins, which, if he learns through the operation of the Spirit, will cause him to turn from his sin, seek salvation from its consequence.

The reader will note the fact, that Eld. Martin says, "It is our business as preachers to preach the truth. The Spirit operating through the medium of the truth performs his work." This is a long way in advance of Baptist teaching. It is really puzzling to understand how one with such clear conceptions of truth can be content to call himself a Baptist, and not to take a scriptural name. But we rejoice that men are breaking loose from creeds, and are coming to a nobler conception, and a higher appreciation of God's word. Here alone, is the true basis of union for God's people. His word, without addition or subtraction, must be the bond of union, and the rule of faith and action to all who would be faithful, devoted servants of men are gradually coming to the light of God's truth and we rejoice therein.

Bro. W. H. Wright is in the field as evangelist, and is doing some good work for the cause of Christ. Support such workers, brethren.

We regret to hear of the death of Sister M. M Goodwin, long while editor of the *Christian Monitor*. She died Feb. 22d at her home in Ohio By her godly life, and her pen, she has impressed herself largely upon the nineteenth century She was a woman of more than ordinary powers

---

There are, according to the *Times-Democrat* 420.000 persons confined in penal and reformatory (?) institutions of one kind and another. Of this vast number 105,586 are children under 16 years of age. Here is work for missionaries near home.

S. A. HANDLY. J. S. REEVES. A. W. SOUTHWORTH. R. F. MORGAN. G. M. NEELY.

Handly, Reeves & Co.,

-Importers and Jobbers of-

DRY GOODS AND NOTIONS,

Nos. 60 and 61 Public Square,

Nashville, - - - Tennessee.

B. H. COOKE. W. B. DOWELL. J. B. CRUTCHER.

B. H. Cooke & Co.,

-Wholesale Dealers in-

MEN'S, YOUTHS' AND BOYS' CLOTHING,

No. 4 Publishing House Block, Nashville, Tenn.

We are now offering an attractive line of these goods at popular prices, and we especially invite a careful inspection of this stock by the merchants visiting this market. These goods are nearly all new, and low prices will be the rule, not an exception. Orders carefully filled. B. H. COOKE & CO.

H. HARLEY. W. Y. HART. W. H. COX. H. E. HART.

Harley, Hart & Co.,

Manufacturers and Dealers in

Ranges, Stoves, Tinware,

Queensware, Glassware,

House-Furnishing Goods, Etc.

77-79 Broad St., - - Nashville, Tenn.

JOHN G. HOUSTON, President. THEO. PLUMMER, Sec'y and Treasurer.

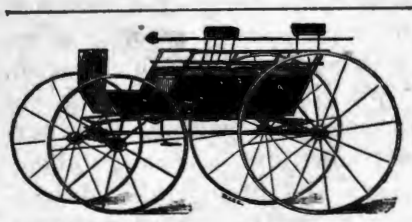
NASHVILLE LUMBER CO.

Building Lumber.

CEILING, SIDING, FLOORING AND DRESSED LUMBER.

Cheap Stock at Low Prices.

Mills and Office on Northwestern Railroad, immediately in rear of Union Stock Yards.



MURKIN & HUNT,

28, 30, 32 South College Street,

-Manufacturers of-

Fine Carriages, Berlins, Landaus, Cabriolets, Coupes, and all Kinds of Heavy Work,

We have enlarged our Factories and Store-rooms by the addition of the three-story building adjoining, and have now improved facilities for the manufacture of first-class work.

OUR SPECIALTIES: Improved Timken and Brewster Spring Buggies; Platform Double-Spring and Three-Spring Phætons; Barouches, Rockaways, and Wagons of Every Description.

Special Attention Given to Repairing Inspection Solicited. Telephone 332.

P. A. HELTON.

DEALER IN

STAPLE and Fancy GROCERIES.

Flour, Bacon, Lard, Tobacco and Cigars, Country Produce,

NO. 96, BROAD ST. - NASHVILLE, TENN.

WM. CUNNINGHAM, SON & CO.,

-Wholesale-

GROCERS, COTTON FACTORS,

And Commission Merchants.

97 Broad St., - NASHVILLE, TENN.

IT PAYS to sell our Rubber Stamps. *Free* catalogue to agents. FOLJAMBE & CO., Cleveland, Ohio.

FOR SALE!

I wish to sell the **JOB OFFICE** connected with the Gospel Advocate. The office is in good condition. **MUCH NEW TYPE** having been purchased recently. The business is now paying well; the customers being cash men. The receipts have increased 100 per cent. during the last year. Pressure of other business and ill health compel me to offer for sale This is a **FIRST CLASS OPPORTUNITY** for a good man. For further information Address JAMES F. LIPSCOMP. No. 98, Union St. - - - - Nashville, Tenn.

American National Bank.

Cash Capital, $1,000,000.

Board of Directors.

E. W. Cole,	John M. Lea,	A. W. Harris,	John Woodard
John G. Houston,	J. Kirkman,	M. Burns,	J. A. Pigue,
J. F. Demoville,	Rev. Dr. R. A. Young,	T. A. Atchison,	C. E. Hillman.
John Orr,	V. L. Kirkman,	W. G. Bush,	W. W. Berry,
Byrd Douglass, Jr.,	R. L. Weakley,	W. H. Jackson,	Wm. Porter,
			Edgar Jones.

This Bank has united with it the **THIRD NATIONAL BANK** of this city, and has increased its Capital Stock to **$1,000,000** With increased facilities in every particular, it can confidendently assert that it will offer superior advantages in all departments of Banking to its patrons and friends.

JOHN KIRKMAN, President, EDGAR JONES, Vice-President,
A. W. HARRIS, Cashier. JOHN M. LEA, Vice-President.
E. W. COLE, Chairman Executive Committee

M. M. TRECY. T. A. HEFFERNAN.

TRECY & CO.,

Manufacturers and Jobbers in

BOOTS and SHOES,

No. 50 Public Square, Nashville, Tenn.

In addition to our large stock of Eastern-made Boots and Shoes, we have a line of **Custom Goods**, manufactured in our own store, and under our immediate supervision, which we can guarantee to be, in every respect, equal to any made to measure in a custom shop. As this is an opening wedge in the manufacture of Boots and Shoes for the wholesale trade in Tennessee, we hope for a fair share of patronage to enable us to continue and enlarge our facilities for turning out good Goods.

S. B. HOGAN. J. S. HOPKINS.

HOGAN & HOPKINS,

Dealers in Custom-Made

BOOTS & SHOES,

We sell the very best makes of Boots and Shoes, and endeavor to make the prices so that no one can possibly sell cheaper than we do.

20 Public Square, - - Nashville, Tennessee.

SALESMEN.—Sam. R. Hopkins L. D. Simmons, William Mayes,

Dudley Bros. & Lipscomb,

—Wholesale—

HARDWARE, GUNS, CUTLERY AND IMPLEMENTS,

Hoes, Rakes, Axes,

Chains, Hames, Collars, Bridles, Singletrees, Steel Shapes, all Seasonable Goods, in Endless Variety, and at Lowest Prices.

GENERAL AGENTS FOR

Syracuse Side-hill Plows, Thos. Meikle's Steel and Cast Plows, Case's Racine Chilled Plows, Celebrated Mitchell Wagons, Buffalo Standard Scales, Winchester Repeating Rifles.

Full Stock of Plain and Barbed Fence Wire.

DUDLEY BROS. & LIPSCOMB,

84-86 Broad St., - - - Nashville, Tenn.

PASCHALL, FALL & CO.,

WHOLESALE

HARDWARE, CUTLERY, IRON, WAGON MATERIAL, ET.

Fishing Tackle.

Nos. 57, 59 and 61 South Market St.,

NASHVILLE, TENNESSEE.

Our Prices are Very Low.

Agents for Chicago Scale Co.'s Platform and Wagon Scales.

THE GOSPEL ADVOCATE.

NASHVILLE, TENN., MARCH 25, 1885

CONTENTS:

McTyeire's History of Methodism 193
Debt and Contribution 194
Query 194
On Giving 195
Obituaries 195
Texas Work and Workers 196
The Church—Its Work 198
Notes from Jacksonville, Florida 199
Work 199
Obituaries 200
Sam Jones 200
What Sort 200
Items and Personals 202
Gathered Gems 203
General News 203
Our Advertisers 206
Be Courteous 206
Lack of Principle in Church Relation 206

HOME READING.

The Reaping Time 204
A Wife's Influence—No. 2 204
A Long, Long Journey 204
Sacrificed Mothers 204
A Mother's Advice 204

THE CHURCH—ITS WORK.

We found that the church at Jerusalem engaged under the Divine directions in the worship, including the study of Apostolic teaching, breaking bread, fellowship (the help of the poor) and in prayer. This was the regular assembly worship. The incidental daily house-to-house worship during the continuance of the first period of preaching the gospel was a different matter. In addition to the worship, the interest of the poor were attended to and discipline looked after. The apostles and disciples, in their daily walk and worship, taught those with whom they came in contact, and then the whole church, save the apostles were scattered abroad, and spread the gospel throughout Judea, Samaria and into Asia. Those members who lived in Gentile communities in their zeal, before the conversion of Cornelius at Antioch, preached the gospel to the Greeks, many of whom turned to the Lord. This is all attributed by the Holy Spirit, to the church working through its members. The church was persecuted, and they—the church—were scattered abroad, and went everywhere preaching the word. In accordance with this example of the work of this the original and model church of God, Paul says, "He gave some apostles and and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ." These are spiritual gifts bestowed on the church before the completion of revelation, to guide the church in the fulfillment of its work. These gifts guided the church to do exactly what the spirit now commands the church to do.

The new Testament is the collection of the teachings given by those inspired men to effect these ends. The same teaching now found in the New Testament, if obeyed, would make the church precisely the same in its organization, worship and work as it was when directed by those inspired men of God. The end to be accomplished, the work of the church to be done, was, first the perfection of the saints in knowledge and practice of divine will, the work of the ministry, this work of the ministry was not preaching, but administering to the poor, *Ergon Diakonos*, and the edifying of the body of Christ. The body of Christ is the church, to edify is to build up, the building up is done by placing lively stones upon the foundation stones, the apostles and prophets, Jesus Christ the chief corner stone To edify the body of Christ is to do his teaching and so bring members into the church and teach them to make faithful, true and worshiping members of the church of Christ. This class embraces preaching to the world as one specific work provided for the church to do. This is given in close connection with the declaration that the church is one body, with one spirit, one faith, one hope, one baptism, one Lord and Savior Jesus Christ. The first letter to the Corinthians was addressed specially to the church. Paul * * * unto the church of God which is at Corinth." There was a church of God at Corinth, complete as such without referance to any other body of disciples in the world. In chap. xii:27 he refers to this church, "ye are the body of Christ and members in particular." The church there in its relation to Christ constituted the body complete in its parts, composed of the harmonious combination of the members into one working body. That the body might not be afflicted, he beseeches that "there be no division among you, that you be perfectly joined together in the same mind and the same judgement." As an intimation of the close, indisoluble union that must exist, he asks, "Is Christ divided?" that you his body divide, and fail to work in harmony.

In the third chapter he represents them as God's husbandry, God's building, upon the one foundation and all are builded together on this one foundation. If any man defile that temple, him shall God destroy." The indissoluble unity of the Christians at Corinth in one body in the Lord Jesus Christ, is the leading thought through the entire letters. The duty we owe to the weak brethren, is enforced by the consideration, that "we are one body." In the twelfth chapter the essential unity in that church of different members, with gifts widely differing in one body, is enforced with special emphasis. "For as the body is one, and hath many members, and all the members of that one body, being many are one body: so also is Christ. For by one spirit are we all baptized into one body * * * For the body is not one member but many. If the foot shall say because I am not the hand, I am not of the body, is it therefore not of the body? and if the ear shall say because I am not the eye, I am not of the body, is it not therefore not of the body? If the whole body were an eye where would be the hearing? If the whole were hearing where would be the smelling? But now God hath set the members every one of them in the body as it hath pleased him; and if they were all one member where were the body? But now they are many members but one body. * * * But God hath tempered the body together having given more abundant honor to that part which lacked. That there should be no schism in the body, but that the members should have the same care, one for another, and whether one member suffer all the members suffer with it, and if one member be honored, all the members rejoice with it, now ye are the body of Christ, and members in particular."

This clearly teaches that the church is the body of Christ and the members of a congregation are members of the body of Christ. If one member is so favored as to be able to preach and is honored in bringing many souls unto Christ, he is to do it as a member of the body that in his labor the weaker members may rejoice as participants with him. If one is blessed with money that he is able to it use to the good of man and glory of God, he should do it as a member of the body, that all the less favored members might rejoice with him as participants in the work and the favored one too, should have sympathy and fellowship with the less favored. It seems to me that nothing is more in violation of the spirit of this chapter and the whole letter than the idea that one part of the members can sever themselves from the other part because they are more favored than the other part, and unite with similar favored members from other congregations, and these favored members form themselves into a new body, in which the less favored members connot rejoice as bearing a part, as members of the same body. This is the very schism in the body, that is condemned by the Savior. Then if we are thus closely united, it seems to me all that we do, should be done as member of that body. When Christ says, "whatsoever ye do in word or deed, do all in the name of Christ;" He means do it as a member of Christ's body, Christ's spirit dwelling in the body moves every member of that body to act under the guidance of the head. To act as a member of the body does not necessarily mean that we should always consult with the assembly as to what we do, before doing. Whatever the hand does at the behest of the, head, is done as a member of that body. Whatever a member does in obedience to the head of the body of Christ, he does as a member of that body. Every one should maintain a union with the body, so close that he acts only as a member of and in harmony with that body. He should do nothing as a member of another body. To do so is to act not in the name of Christ; and all that he does should be in well known harmony with the actions of all the members of the body of Christ, directed by the common head. There are certain acts that should be done by the common consent of the body, but these are acts in which all the body bears a part. One class of members sometimes become wearied with carrying and being burdened by the less active, zealous members, they are discouraged, disgusted and they going off form a new combination with similar active members of other congregations and cease to act in harmony with the body. This is just as if the feet, the hands, the ears and the eyes were to say, "we have to do all the work for the liver, the lungs, the stomach, the bowels, we carry them as dead weights, we will no longer work with such slothful, sluggish, dull members. We will find other live members of similar bodies, active and willing, like ourselves, and we will enter into a new combination with these and in and through this body composed exclusively of active, lively members, we will work. There is some pleasure in that. In letting the dull members of the body to which they belong, perish, the body perishes, all the members die with it. Not a whit less fatal is the effort of the active, lively members of the body of Christ, to form a new body of exclusively lively members from other churches, leaving the weak and dull members to languish and die for lack of help and sympathy with these, the body itself dies and all the members perish with the body.

The church is the body of Christ, and every member or branch severed from that vine withers. "The church," the local assembly with its bishops and deacons is "the house of God," which Paul declares to be the pillar and ground or support of the truth" when that is destroyed or weakened, the truth is without a pillar or support on which to rest and the human family suffers. The local church, united, walking by the same rule, minding the same things in unity in-

ble, without doubt, is God's only institu- for converting the world to Christ and bring- t into obedience to God. While every tian as a member of that congregation is in bound to do whatsoever his hand finds to to labor in whatever direction his taste and t may dictate to honor God and benefit hu- ty. All the members have a common inter- the work and if he needs aid in the work he members should have the privilege and fully the obligation of sustaining him in vork. Paul wrote to the Romans as a whole, ng them that he trusts "I will be brought on way by you, if I be somewhat filled with ir goods." The common version says filled h their company, but it clearly means, he be somewhat furnished with what he needed them. Of the Corinthian church at Corinth, says he wronged them taking wages of other rches. "I robbed other churches, taking wag- f them to do you service. 2:4 8. Here the ges was from churches, as churches, but urches are alway churches and act only as urches. While he did not take wages of the urch at Corinth he continually asserts a right to do.

In the fourth chapter he tells us what he suf- fered and endured. Even unto this hour, we both hunger and thirst, and are naked, and are buffetted, and have no certain dwelling place, working with our own hands. He says, "I write not these things to shame you, but as my beloved brethren, I warn you." This is to warn them of their duty. In the 9th chapter he asks, "Or I only and Barnabas, have we not power to forbear working? who goeth a warfare at his own charges? Who planteth a vineyard and eateth not of the fruit thereof? Or who feedeth a flock and eateth not of the milk of the flock? Say I these things as a man, or sayeth not the law the same things? For it is written in the aw of Moses, thou shalt not muzzle the he ox that treadeth out the corn, doth God not re for the oxen? or saith he it altogether for r sakes. For our sakes no doubt it is written, hat he that plougheth should plough in hope, and he that thrasheth, in hope, should be par- taker of his hope. If we have sown unto you spiritual things, is it a great thing that we shall reap your carnal things? If others be parta- ers of this power over you are not we rather? Nevertheless we have not used his power, but uffer all things lest we should hinder the gospel f Christ. Do ye not know that they which minister about holy things, live of the things of he temple, and they which wait at the altar are artakers with the alter, even so hath the Lord or- dained that they which preach the gospel should live of the gospel." This clearly asserts his right to expect help of the church at Corinth. They who minister at the alter, live of things of the alter? The intimation is clear, that those who preach the ospel, should live of the offerings in the house t God. I have not a doubt but that this is the rue import of the language, that the members of he church should contribute by regular of their rnings into the treasury of the church, and ose who preach should live of it. When e devotes his life to the preaching of the gospel goes among the destitute, and the church their ould send of its contributions to the aid of him eaching. This of course demands the members f the church should honestly and faithfully con- ribute as the Lord prospers; then the church should of this, help all who are in need, those who by their labor for the Lord, deprive them- elves of the opportunity of laboring for a living s well as others who are unabled to labor. But learly, it is the church that should sustain those who preaches the gospel. D. L.

NOTES FROM JACKSONVILLE, FLORIDA.

There is no more paradise on earth since Adam and Eve were turned out of Eden. Many peo- ple have an idea that this southern country is almost a paradise restored. So far as climate is concerned, as compared with northern regions, it is a wonderful difference. This climate as compared even with Tennessee, and still more as you go further north, is perfectly delightful, and seems to have a charming effect over some char- acters of disease. I came here bending forward with rheumatism. Now, at the end of two weeks in this soft, mild climate, I can walk almost as straight in body as I ever did. It may not be so with all, however. I came with swollen ton- sils, and cough, but with this the improvement has not been so decided, though perceptible in this, also, and hope it will be more so as the weather grows still warmer. But while these things are true, and while it is a good country for invalids of the colder regions to spend the winter and spring season, there are many draw- backs and difficulties here, so far as permanent location is concerned, as well as in other coun- tries. The soil here is poor, so far as the sub- stantial grains are concerned, such as corn, wheat, etc., this country will not produce them. But by judicious fertilising, fine vegetables may be produced here through the winter and spring. Oranges, by proper cultivation and fertilizing, may be produced abundantly and fine as any- where. And thus by exchange of products be- tween the North and South, both by water and rail, the people here are enabled, by industry and economy, to live as comfortably as else, where. But the people here, as elsewhere, get sick and die, as in other countries. You see the hearse and funeral processions here occasionally, as elsewhere. Mild climates can- not make people live always. Also, people here have their troubles, their anxieties, their heart- aches; and such like, just the same as in other countries. Sin and wickedness also have found their places here, and are doing their work of de- stroying souls. As widely as humanity extends so widely does sin extend; and where sin abounds, unalloyed happiness and prosperity are impossible. Unfaithfulness between man and man, and between man and wife, and all other relations abound here, as elsewhere. The Christian religion has its struggles and opposi- tions here, also. A pretty full represenstation of the denominations may be found here, that abound in the states Middle and North, but their influence is but moderate, if you take the country, cities and towns in general. There are a few disciples in this southern clime, but they have their trials and tribulations to build up the cause, and live the Christian life, as in other sec- tions. And amid these trials and difficulties they use, in some places, the very same human appliances to draw, and to raise money, that the denominations use, yet, with all these things, success is slow and difficult. Even under the most favorable circumstances it is difficult in Florida, as in most other places, to enlist the at- tention of the people in the old fashioned gospel, as preached by Peter and Paul, still, there are a few faithful souls in Florida struggling to make the truth victorious, and if they fail of any great success in gaining other souls, they will gain the victory over sin, over death and the grave, through Jesus our Lord. There are difficulties therefore, to surmount here, as well as elewhere. Climate, mild and gentle as it is here, cannot supply everything, and make of this country a paradise. Where people are suffering from dis- ease that would likely be benefited by such a climate as this, and are able to come here, and spend time enough to be benefited, it would certainly be well for them to do so. But there is one thing about which many people who come here, and especially those who come about the first of March, make a mistake. They imag- ine that the weather here at that season will be so warm that they will need no wraps, and no heavy clothing. This is a great mistake. We have worn an overcoat mornings and evenings much of the time since we have been here, and have worn substantial clothing all the time. But the people here say that this is an unusually cool spring. But any time here, in winter or spring, people need tolerably heavy clothing, and should come prepared for it. And yet for all this, this climate is remarkably mild compared with that of Nashville, Tenn. We have seen no frost here, and not heard of enough anywhere in this section to injure growing vegetables. We have, since coming here, seen vegetables growing in almost every stage of development, from young ones just started, to full grown peas, cab- bage, etc, in these southern gardens. This looks strange to a Tennessean. Leaves on the trees are growing out rapidly. The live oaks that shade the streets here, are dropping their old dress of leaves, and putting out bright new ones. These young leaves, together with the long hang- ing moss on the branches, make a beautiful ap- pearance, and notify us that we are in a sunny land. Also the bright, beautiful flowers growing in yards, where the inmates take pains to culti- vate them, such as roses, geraniums, verbenas, etc., make one feel almost as if he were in Ten- nessee the first of June. The cool weather of which we have spoken is not cool enough to prevent the growth of these rich, gay looking flowers. Climate therefore, gentle and mild, is good in its place, but it can only supply its own place. People in health, comfortably settled in states north of this will gain nothing, as a rule, to break up and come here. Yet many are do ing so, and many of them will doubtless fail.

E. S. G.

MOODYGRAMS.

"Christians often ask, What's the harm in do- ing this or that?' When they get the right spir- it they enquire, 'What's the use?'"

"I am sick and tired of border-Christians. I wish they would not stay in the world, unless they will come clean out."

What's the difference between being in the world, and having the world in us; let a ship be in the water and it's all right; but let the water be in a ship, and down she goes."

"A great many Christians live so near the world that they never bring forth any fruit."

"The Roman spear did'nt hurt Jesus so much as the kiss of Judas."

"There are degrees in heaven. You don't sup- pose a lazy Christian is going to have a glittering crown like Paul!"

"As the pendulum has only to make one tick at a time, so the Christian has but one step to take at a time.'

"There is something better than a revival, and that is a Christian life that doesn't need to be revived."

"People want order; there is always disorder where there is life. There is perfect order in the cemetery; there will be a great deal of disorder on the resurrection morning."

A little girl of three explained the golden rule to her sistes after this fashion: "It means that you must do every thing that I want you to do, and you mustn't do anything that I don't want you to do." And that is precisely the explana- tion that many older people give.

Obituaries.

Died, of Hemitura, March 5th, near Vineyard, Ark, Bro. J. W. McGuffey, in the 29th year of his age.

Bro. McGuffey was born March 8th 1856; obeyed the gospel at the age of 15 under the teaching of Bro. J. M. Kidwill, and began preaching in his 19th year.

He left Tenn., and came to Ark., in the Winter of 81, and has labored zealously and patiently, in prosperity and adversity for several congregations and in destitute places, during the three years he was with us.

He was married to Miss Susie E. Baldy, of this county, in Feb., 83.

A daughter was born to them in Nov., 83 which preceded him a few months to that better land.

His mother and brother arrived at his house the third day of his illness and stayed with him during his sufferings, which were only seven days from the time he was taken down.

He leaves a bereaved wife, and an innocent babe to stem the storm of life without the husband and father. O may the broken-hearted wife bear up under the afflictions, and sorrows caused by this separation, with patience and fortitude! And may her faith increase while she reads and meditates upon God's promises. Do not, dear Susie, grieve too much, but strive to live that patient, consistent life that was exhibited in that of Bro. Jimmy. Bro. McGuffey labored in the pulpit and out of it to teach what he understood to be Bible religion. He was loved here by his congregation much and will be greatly missed. We realize that the vacancy caused by the death of a good man is hard to fill. To whom but God shall we go for help in time of need.

Will the "Old-Path Guide" please copy?

W. F. Ferguson.

Vineyard, Phillips county, Ark.

Earth has lost a beauteous vision in the form of a devoted, young wife and mother. Truly, she was "as a rose at fairest neither a bud nor blown." Nature endowed Florence Bullock,(Nee Miller) with charms of outward loveliness and inward purity and gentlness, which few possess. The transparent clearness, whiteness and delicate coloring of her complexion reminded one of the inner side of a fairy like seashell; her low sweet voice, the rippling of quiet waters. But alas! Death gathers the young and beautiful, as well as the aged and infirm for his dark domain. She was married in 1881 to Mr. N. D. Bullock. How sad to think their wedded happiness was so brief. I never felt so much solitude or offered so many prayers, for one who felt none of natures ties as for her. She clung to life with such tenacity, to the very last, the chief object of her overpowering wish to live being a fervent desire to be enabled to put on her Lord in baptism. The night watches found her feeble white hands ringing each other, the sweet voice exclaiming in tones sad and mournful, "Oh! it is sad for one so young to be lost." The little daughter, not more than three summers, and an only child, who hovered near her sick mamma, was called to the bed-side, her little hands folded and told so pathetically to repeat a prayer for her dear mamma's recovery. For several months her devoted husband, his mother, who took the place of her own mother in loving care and tenderness, warm friends and her physician watched around her anxiously, giving every attention in their power, but "God took her, and she was not." To His infinite love and tender mercy she is now consigned. May His blessings and consolation be showered on the bereaved family, which is composed of father father-in-law, sisters and many relatives and friends to grieve that no more on earth will her gentle face be seen. Among the last I sadly subscribe myself. L. B. H.

Castalian Springs, Tenn., March 20, 1885.

Death has removed from our midst, but not from our thoughts, Fleming Janney. He was born in the State of Virginia, Oct. 1st 1805, died at Granville. Tenn., February 23d, 1885, consequently was at the time of his death 79 years, 4 months, and 22 days old. He moved to Warren county, Tenn., while young, and spent a part of his life there. He then removed to Dade county, Georgia, and after a long stay as a citizen of the State of Georgia, he again moved to Jackson county, Tenn., about fifteen years ago, and has lived a citizen of that part since. He joined the Christian church at Spring Fork church, under the auspices of Eld. Jesse Sewell about 5 months previous to his death, and was baptized by your writer in good faith and true earnest. He has lived a consistant member of the church ever since. He said he was willing to die, and had no fears. His remains were interred at Smyrna, one mile from town. So this being one stalk from our ranks, let the next go in the faith with Bro. Janney. J. P. Whitefield.

With tender feelings of sympathy, I chronicle the death of little Sallie West, infant daughter of Bro. Joseph, and sister Martha West. She was born Feb. 1885, and after an illness of about two weeks, died at their home in Pelham, Tenn., on the evening of the 10th of March, 1885. Dear brother and sister, I have seen your sadness and your tears. Weep not, little Sallie knows no pain or dying strife. She has gone to the better land, and while she shall not return to you, you may go to her. God has provided the way. Walk ever in the foot-steps of Jesus, ask Him to help you, and ere long your race on earth will be run, your work done, sorrows and troubles ended and you shall go and see your darling one in that brighter and happier sphere where partings are unknown and sadness never comes. We shall know each other there. J. K. P. Wilkinson.

SAM JONES.

He is here. We have to say of him as the queen of Sheba said to Solomon; not in same sense, however, the half had not been told us. Lebanon has two sad comments on her intelligence and religion. About two years ago a man came here, a mountebank, cutting all sort of antics on the rostum. He would hop from a chair upon the table, the next moment he would be crouching under the table and peeping over it. Sometimes he would carry a pocket full of rocks upon the stage. At times, to emphasize a point, he would fall at full length in the floor, or crawl on all-fours across the stage, barking like a dog. He would croak like a frog to illustrate what he was telling. Sometimes he would rush through the streets squalling, "Fire! fire!" like a mad man, or as if the town were burning down. He claimed many confessions and was called a great preacher. This was Dr. Hammond.

Sam Jones is quite a different man from Hammond. He is a dog in the pulpit. He reaches the lowest depth of slavery, and deals in the lowest vulgarism and blackguardism, calling people "infernal rascals," "infernal fools;" saying that half of the church members "will be in hell before thier feet get cold." These are only a little samples, for every sentence, nearly, is closed with something similar. People, it seems, admire success at however attained. If a man steals a dollar, he is a thief, but if he steals ten thousand from widows, or orphans, and the poor, he is admired as a successful man. If a man had a little saloon in the bushes on the roadside, he is a curse and should be driven out of the state; but if a man wholesales liquor, he is respectable, upheld by society and retained in the church. So if a man uses one or two slang phrases in the pulpit, he is hooted at, but if he can use more than a clown and fill every sentence in an hour with slang and blackguardism, he becomes "so expressive and is a powerful man." If Mr Jones knew no better and preached the truth, people could overlook many things he says. But he knows better and could even learn better. Then he does not regard the scripture and does not seem to have the least conception of what he does happen to quote.

Thinks in Matt., 11:28-29, Christ's yoke is like an ox yoke, to work on the neck. He has, or seems to have no idea of the meaning of yoke. In Roman 1:12, he thinks holy, means all of a thing. In 1st Thess. 1:1-4, he says a work of faith is pulling under a cold collar. He said "Peter hit the nail on the head" in Acts 10:34,35. Peter would no doubt feel complimented, to know that he was right one time. But he would feel greatly humiliated to hear Mr. Jones say that anv theological student could beat his sermon on Pentecost in a literary point of view.

Mr. Jones says that a man should join the church and do right if he does not believe in Jesus Christ, or if he does not believe a word in the Bible; that "if a man will give his heart to God, he will comb the naps out of his old crooked head." He says that his wife, at first, did not want him to preach, and one night she woke him struggling in the agonies of death; he gave her some medicine, quieted her, and went back to sleep. Next day she was willing for him to go, and now he tells her if she does not want him to go, he will make the Lord choke her again. The Lord wrestled with her that terrible night and like to have choked her to death.

He has four meetings a day; two in the morning, at 6 and 10:30 a. m., and two in the latter part of the day at 3 and 7:30 p. m.

Before breakfast people rush out to hear slang and wit, called the gospel. How strange that people will do this, and those, too, that claim to be in Christ's church, when they say that they cannot get to Sunday school at 9:30 because it is too early. Certainly the true lovers of Jesus are few. People can meet such a man as Jones four times a day, and Christ's followers cannot meet him once. People have itching ears and they must be tickled. They are turned from the truth unto fables. It is true, Mr. Jones says some things that are true; but it is hard for a man to talk a week, four hours a day, and not utter some truth. We can find some wheat in most any old pile of chaff. He is greatly in favor of direct spiritualism, and tells of many struggles people have had with the spirit; such as his wife had when God choked her. Some saw visions of angels, others saw legions of devils. One man wrestled with his spirit locked up in his room for one day and night, and finally got the better of the spirit and was never saved.

Some years ago revivalists made some effort to prove their positions and defend their course by the Bible; but this has been tried in vain and they know it cannot be done. Therefore, now the Bible is not appealed to and frequently never opened. People are told now, they can be saved as well without the gospel as with it. People, intelligent in all other things, are ignorant of the Bible. It is ignored by their preachers and, of course, they do not think it necessary to go by it. In the great day there will be an awful awakening.

Mr. Jones says "any fool can criticise." I am that fool. I wish I could tell his audience so. If he is a great preacher and a model, I had rather be a fool.

I write this to show how intelligent people on all other things but the Bible, can be induced to fall in with anything and call it the gospel, or religion. Mr Jones says "he does wish he knew what Jesus told Paul when Paul said, 'Lord what wilt thou have me to do?'" But I could not tell all such like things.

People should study God's word and search the scriptures daily. It is to be honed that even contrast with the truth, may do good.

E. A. Elam.

WHAT SORT?

What sort of morality is that which satisfies a man in the non-payment of a debt as long as his creditors refrain from "dunning?"

What sort of morality is that which satisfies itself in the non-payment of a debt because it is a small amount—a trifle?

What sort of morality is that which calls the attention of the creditor to an overcharge, but is silent about an undercharge?

What sort of morality is that which seeks to evade meeting his creditor lest he should be more plainly reminded of his indebtedness

What sort of morality is that which satisfies itself in the non-payment of a debt because the creditor is presumed by the debtor not to need what the debt calls for?

What sort of a morality is that which satisfies itself in the non-payment of a debt because of a failure in farming or other enterprises or undertaking?

What sort of a morality is that which gets offended when asked to pay a debt which the debtor promised to pay long before the time of dunning?

What sort of morality is that which provides for his own wife and children by defrauding the wife and children of another man, dead or alive, to whom he is justly indebted for things which have been used by the debtor's family for their own enjoyment or profit?

What sort of a morality is that which ignores moral obligation as to a debt, and pays only when the civil law compels?

What sort of a morality is that which lengthens the obligation to pay a just debt in proportion to the length of time since the debt was contracted?

In short, what sort of a morality is that which degrades the command, "Thou shalt not steal?"
—*Christian Neighbor.*

"Find out your child's specialty," is the urgent advice of a phrenologist. We have tried his, and find it is not so easy. Sometimes, rock-candy seems to be the favorite; and then, again, there is a marked tendency to taffy.—*Stamford Advocate.*

PLEASE CALL

And see the largest stock of Fine DRESS GOODS, SILKS, NOTIONS, MILLINERY and FANCY GOODS, in the City. Our Prices are, without doubt, the lowest ever heard of.

Very Respectfully,

MISS SUE WILLIAMSON,

D. C. HALL,

(formerly of Shields, Hall & Co.,)

—WITH—

Hirsch Bros. & Co.

56 College Street,

Nashville, - - Tenn.

DUNCAN'S COUGH BALSAM.

The Only Infallible! The Only Positive Cure!

This great remedy, now so widely known and extensively used, stands without an equal and its sterling merits so well established as to need no praise to those that have used it or know of its remarkable cures. Thousands of sufferers who found no relief from any other source are willing witnesses to the great Medicinal virtue and remarkable curative power of this Medicine. Many certificates of its fine effects and expressions of gratitude for benefit received reach us from all sections. It is not claimed that the Balsam will cure consumption in its last stages, but that it will effectually check this terrible disease in its incipiency and palliate sufferings all through its stages, there can be no doubt; and for all forms of Coughs arising from colds and bronchial affections throat trouble, it is without a parallel. A positive and rapid cure for Croup, which so often resists from medical treatment. The medicine is pleasant and does not sicken the patient. For sale by all druggists, 50 cents per box.

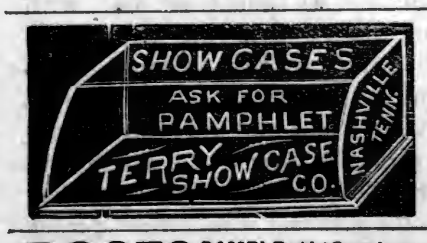
DR. C. P. DUNCAN'S

Liver and Kidney Medicine.

Of all the remedies now before the public for the treatment of the various forms of Liver and Kidney diseases, and the affections that arise from the unhealthy conditions of these organs, this medicine stands without an equal. It is the great preventive of Malarial troubles, the sure cure for all forms of Dyspepsia and indigestion, the most reliable remedy for the regulation of the Bowels and Kidneys, never failing to cure constipation. An absolute remedy for Headache, Sore throat, Dullness of Feeling, Want of Appetite, Nervousness, and all such diseases of the Bowels, Stomach, Kidney and Liver, The best family medicine sold. It is harmless and safe, and not unpleasant to take. Price 75 cts.

Duncan's Carbolic Ointment.

Old Sores, Skin Diseases, Eruptions, Pimples, Frost bites, Chapped hands, Wounds, Hurts, etc, readily relieved by Duncan's Ointment. Price 25 cts.



ROSES SAMPLE with Catalogue, 25 c., 4 for 80c. Order now. WM. B. REED, Chambersburg, Pa.

NAT. BANIEL BAXTER, JR., President. THOS. PLATER, Vice President. J. P. WILLIAMS, Cashier. W. F. BANG, J Ass't Cashier.

The FIRST NATIONAL BANK,

OF NASHVILLE, TENN. (Reorganized.)

Designated Depository and Financial Agent of the United States.

CAPITAL STOCK, - - - - - $500,000 00
UNDIVIDED PROFITS, - - - - 190,000 00

Receives Deposits, Deals in United States Bonds and Local Securities, and Foreign and Domestic Exchange. Drafts drawn on all European points. Our facilities for making collections at all accessible points are unsurpassed.

GOOD CLOTHING!

Gentlemen and boys who desire GOOD CLOTHING at medium prices, equal in style and make to any custom work, should not fail to examine our stock before purchasing their Outfits.

HUNTINGTON, Clothier,

160 Church Street, - - - NASHVILLE.

SOUTH KENTUCKY COLLEGE,

HOPKINSVILLE, KY.

Midway between Nashville, Tenn., and Evansville, Ind, on the St. Louis and Southeastern Railway connecting at Guthrie with Louisville and Memphis branch of the L. & N. R. R., and at Nortonville with the Chesapeake and Ohio R. R.

Spring Term Opens January 1st, 1885.

BUILDINGS NEW, HANDSOME AND COMMODIOUS;

103 feet long front; three stories high; with two wings, respectively 90 and 116 feet long. Fine study halls, provided with the best single seats; also splendidly appointed recitation, music, and art rooms.

THIS SCHOOL IS INTENDED FOR BOTH SEXES.

Prof. and Mrs. James E. Scobey, so long connected with the Female Institute at Murfreesboro, Tenn., will have exclusive charge of the boarding department, in the College building, where only girls will be permitted to board. Young men and boys can find approved boarding houses near the College building, as well as in the family of Prof. M. L. Lipscomb. Pupils entering after the 1st of January, charged for only five months.

THE FACULTY

Is composed of five gentlemen and two ladies in the Literary department, two Music teachers, and a teacher of Art, and two lecturers, all of whom are experienced, successful teachers.

Mrs. L. F. Gates, who has been Matron at the Institute, Murfreesboro, will occupy same position in South Kentucky College.

In all the appointments necessary to a superior school, South Kentucky College stands in the front rank. For Catalogues, Announcements, etc., Address

S. R. CRUMBAUGH, Prest.

JAMES E. SCOBEY, Vice Prest.

BURRITT COLLEGE,

Spencer, Tennessee.

This institution was chartered in 1848, and is under the control of the Christian brotherhood. It is the pioneer of mixed Colleges, and in this regard it has proved quite a success Teaching the Bible is an important feature of the institution.

Located on the Cumberland plateau, it is FREE FROM EPIDEMICS. The water is freestone and chalybeate. Invigorating breezes render the location a delightful summer resort. Doyle Station—nine miles distant—on the McMinnville and Manchester Railroad, is the nearest Railroad Station.

TERMS:

Primary Department, per session,	$ 7 50	Commercial Department, per session	$25 00
Preparatory Department, per session	15 00	Lessons, Instrumental Music	$15 00 to 20 00
Collegiate Department, per session	20 00	Lessons in Art Department	2 50 to 20 00

Board and washing for males, per week, from $2.00 to $2.50; Fuel, light, and incidental expenses, per session, $10.00; Board (including washing, fuel, and light,) females, per week, $3.00

The Spring Session of 1885, Begins on the Last Monday in February.

For further particulars, address— Prof. A. T. SEITZ, President,

W. H. SUTTON, Secretary Board of Trustees.

Geo. E. Cooper & Co.,

Manufacturers and Dealers in

Tinware, STOVES, Furnaces,

House-Furnishing Goods.

Tin and Slate Roofing and Galvanized Iron Cornice Work a Specialty.

Also our **Patent Chimney Top** for smoky chimneys has no equal. Write for prices.

GEO. E. COOPER & CO.

22 North Market Street,

NASHVILLE, - - TENN.

Dissolution.

This is to notify our customers and the public generally, that the firm of DODD BROS., doing a Dry Goods business at 103 Union St, Nashville, Tenn., has this day, by mutual consent, been dissolved, W. H. Dodd retiring to engage in other business, and S. L. Dodd will continue to keep a complete line of DRY GOODS AND NOTIONS at the old stand of Dodd Bros. Thanking all for past favors, we ask a liberal portion of your patronage in the future for S. L. Dodd.

DODD BROS.

BLOOMINGTON NURSERY CO. BLOOMINGTON, ILL. Established 1852, by F. K. PHŒNIX. Incorporated 1883. We offer for the *Spring Trade* a very large & fine stock of every description of Fruit & Ornamental **TREES.** Catalogue for SPRING of 1885 now ready and mailed on application. **600 ACRES. 13 GREENHOUSES.**

R. W. Jennings

BUSINESS SCHOOL.

NASHVILLE, TENN., December 13, 1884.

Mr. R. W. Jennings:

We, the undersigned merchants and business men of Nashville, desire to express our approval of the methods you have adopted in conducting your Business School.

Your long experience as a practical book-keeper and office man, your truly practical method of teaching, and the fact that the examples are taken from books in your possession, which you have yourself heretofore kept, gives you advantages not possessed by other colleges, and we cheerfully an heartily commend your school to all who can spare the money and time to attend it. We speak from an observation and experience of many years as business men when we say that no commercial school taught by men who have not themselves had experience as practical book-keepers can compare with one where the examples are taken from transactions that have actually occurred.

We wish you abundant success in your laudable undertaking.

Fite, Porter & Co., Wholesale Dry Goods.
Cowan & Co., Wholesale Notions.
Anderson, Green & Co., Wholesale Dry Goods.
Eatherly Hardware Company, Wholesale Hardware.
Adams, Throne & Co., Wholesale Boots and Shoes.
Dismukes, Frierson & Co., Wholesale Hats.
B. H. Cooke & Co., Wholesale Clothing.
The Bransford Hardware Company, Wholesale Hardware.
Richardson, Mason & Co., Wholesale Boots and Shoes.
Kinkade, Williams & Co., Wholesale Hats.
Handly, Reeves & Co., Wholesale Dry Goods.
Brown & Farrell, Wholesale Hardware.
Halls, Ordway & Mitchell, Wholesale Boots and Shoes.
O'Bryan Bros., Wholesale Dry Goods.
Berry, Demoville & Co., Wholesale Drugs.
Murray, Dibrell & Co., Wholesale Boots and Shoes.
Gray, Fall & Co., Wholesale Hardware.
Tyler, Stratton & Co., Wholesale Grocers.
Orr Brothers, Wholesale Grocers.
Hillman, Buford & Justi, Wholesale Iron.
Carter, Dunbar & Co., Wholesale Boots and Shoes.
Pigue, Manier & Co., Wholesale Boots and Shoes.
Ewing & Gaines, Wholesale Hardware.
Morris, Webb & Cheek, Wholesale Grocers.
Phillips, Jackson & Co., Wholesale Grocers.
Herman Bros & Co., Wholesale Dry Goods.
Dudley Bros. & Lipscomb, Wholesale Hardware.

We, the undersigned, cordially endorse the foregoing recommendation of Jennings' Business School, and will add that the instruction he gives his students in the art of counting money rapidly, the writing of checks, notes, notices of protest, endorsements, etc., will be of great value to them.

W. M. McCarthh, Cashier Fourth National Bank, Nashville.
F. Porterfield, Cashier Commercial National Bank, Nashville.
A. W. Harris, Cashier American National Bank, Nashville.
J. P. Williams, Cashier First National Bank, Nashville.
J. Hill Eakin, Sec'y Safe Deposit, Trust & Banking Co., Nashville.
Julius Sax, President Nashville Savings Co., Nashville.
Thos. S. Marr, President Nashville Savings Co., Nashville.

NASHVILLE, TENN., December 26, 1884.

Mr. R. W. Jennings:

The position of book-keeper for Evans, Fite, Porter & Co., which I held for ten years, was given me on account of training which I received at your hands while acting as your assistant in their counting-room. I have since taught your system to others, among whom is Mr. Jno. Campbell, who now fills my place in the office of Fite, Porter & Co. I can say without hesitation that you impart your knowledge of book-keeper and general business usage more rapidly and perfectly than any person I ever saw, and I recommend your school as highly as words can express. Wishing you success, I am

Yours, etc. JAMES L. COOPER.

SPRING, 1885.

CARPETS! CARPETS!

We have the largest and most complete stock of **Carpets of all grades, Mattings, Oil Cloths, Linoleums, Rugs, etc.,** that we have ever shown to the trade. These goods are brought from the factory, and our prices are the lowest. All orders promptly filled.

Manlove & Co.,

26–28 Summer St., - - Nashville, Tenn.

GRATEFUL PRAISE!

A New S. S. Book by J. H. Fillmore.

Pure in sentiment, rich in music. Sample copy in boards, 25 cents; per dozen, by express, $3 60; per dozen, by mail, $4. *Specimen pages free.*

FILLMORE BROS, 185 Race St., Cincinnati, O.

ITEMS AND PERSONALS.

Bro. Cartwright has removed from Huntsville to Decatur, Ala. Bro. Cartwright is greatly improved. Success to you Bro. C.

MARRIED.—On March 19th 1885. by Arthur M. Growder Mr. Joseph E. Ross and Mrs. Ada M. Lillard, both of Murfreesboro. 9 a. m.

The Office Editor and Manager is off on a trip this week. Brethren, where he goes, may get ready to take the ADVOCATE.

We are sorry to learn of Bro. J. W. Mc Guffey's death. His obituary appears this week. He preached some in our country here, before he went to Arkansas.

We are thankful for the words of encouragement that we are receiving concerning our work on the Advocate. We hope to have the Advocate improve all the time.

Bro. A. Alsup gave us a brief visit last Saturday. We were glad to see him. He was on his way to Santa Fe, Maury county, Tennessee.

Our special offer for one new and one old subscriber is this week withdrawn. We trust that our brethren will not cease their effort to increase our circulation on this account, but, by largely increasing circulation help us to inprove.

We are preparing largely to increase our book business, and will soon be prepared to furnish any book wanted, at publishers' prices. Our friends will do us a kindness to send their orders to this office.

We are changing as rapidly as we can from writing the address on papers to the use of the mailing machine. In making this change errors may occur, and we would take it as a favor to be notified at once of any failure to receive papers promptly, or any error of address in any way.

Bro. R. A. Bunner, from Woodsfield, Ohio, writes: "Bro. W. Jones and myself just concluded a meeting at Rich Fork, this county, which resulted in eleven additions; eight by confession and baptism, and one from the M. E. church Balance reclaimed. Besides, much needed good was done toward edifying and building up the church. Success to the ADVOCATE."

The (ir?) Rev. Sam Jones did not escape public, as well as private, criticism during his brief visit here. His irreverend, harsh, clownish and vulgar expressions form the basis of the criticism. A committee, however, has been appointed to purchase a tent, and prepare for the union services to be conducted by him here somtime during this month.

Bro. Jas. D. Elliot-, of Paris, Texas, well and favorably known by many Tennesseeans, made us a pleasant visit last week. He was in cheerful spirits, and reports the cause prospering in Paris. Says that Bro. Officer is doing a noble work for the Indians. Brethren should help the "Indian Mission" liberally. Bro. E——will be glad to receive any money for that work.

Bro. Henry is now in Nashville. We hope the brethren will not only make his visit pleasant, but profitable. He certainly is engaged in a noble mission. We should all be willing to help those, who try to help themselves. The little band of disciples in Huntsville is doing nobly. Now, brethren, help plant firmly the cause of Christ at this place, make it a radiating center for the gospel. Many of you can give at least ten dollars for this purpose, and be infinitely better off. Will you do it? "To him that knoweth to do good, and doeth it not, to him it is sin."

Bro. W. Anderson, of Carter's creek, Tenn. writes: "Bro. A. C. Henry was with the church at Beech Grove lastLord's day and at night. Gave us two good discourses on the importance and work of the church. Bro. Henry is travelling in the interest of the little band of disciples at Huntsville, Ala. They need a house, and are not able to build. He is soliciting aid of the congregations he visits, for that purpose. We feel sure the brethren can do a good work by responding to the call, as liberally as they can, let it be much or little. Now, brethren, let each congregation do a little to help the cause at Huntsville. We are one body—ought to help all we can. Bro. Henry is worthy; and engaged in a good work. We hope the brethren in Tenn. will receive him lovingly, and respond liberally."

Bro. J. S. Landureth, of Dallas, Texas, writes: "In a meeting recently held at Rylie, an old gentleman, sixty-eight years old, after shaking hands with his wicked associates, and bidding them good bye, came forward and took his stand with us upon the bible. The meeting continued eight days, and resulted in the baptism of twelve; seven of whom were from the Baptist, and two from the Methodist. Four were reclaimed. The meeting closed on Lord's day night. Bro. C. L. Cole was with me, and preached three times for me. We set in order a congregation by organizing a Bible school; appointing Bro. Leroy Davis, and Bro. Willie Hodge elders of the congregation, who will take charge of the Bible school. I have engaged to preach for them on the fourth Lord's day in each month."

Sister Mollie O'Bannon writes from Dallas: "Last Lord's day, one week ago, Bro. Harding closed a four weeks' meeting with grand success; one hundred and seven having been added to the church. A baptist preacher, Bro. J. S. Herring, and wife, took their stand with us on the bible; discarding all creeds, and taking the bible alone as their guide, and rule of faith and practice. Bro. Harding was compelled to discontinue the meeting on account of ill health. He is suffering greatly from the effects of a severe cold though he still preaches from house to house; admonishing Christians to live more perfect lives, and exhorting the incredulous to be made believers and turn to God. The greatest religious interest has been awakened among the people here; a number of families are holding prayer in their household, and many are investigating the scriptures as never before. Bro. Harding has inaugurated a young men's prayer meeting, especially for young converts. May the Lord give him health and strength to continue in this grand work. In my last report of the meeting a mistake was made in using the name 'Land;' it should have read: Bro. Gano.

MISCELLANEOUS NOTES.

BY T. F. RAWLINS.

Correspondence will please address me at 98 Union street, Nashville, Tennessee.

Add-Ran Christian college, of Thorp's Spring, Texas, closed the first term of its eleventh session on the 26th of last month. The session has been a very prosperous one considering the hard times. A correspondent says of the exercises: "The classes acquitted themselves admirably." Add-Ran College is one of the best schools in the South, and should receive a liberal patronage from the brotherhood.

Bro. J. M. Rawlins, of Thorp Spring, Texas will travel and evangelize through several counties of Northern and Western Texas, and will solicit subscriptions for the ADVOCATE wherever he goes.

We heard a preacher say, not long since, that Christ said of the elders of the Presbyterian churh: "Whatsoever you bind on earth will be bound in heaven, and whatsoever you loose on earth shall be loosed in heaven." I never knew before that Peter was an elder in the Presbyterian church.

It won't do to be faint hearted in the great struggle now going on between "king alcohol" and the subjects of the Prince of peace; between national drunkenness and ruin, or national sobriety, happiness and prosperity. In this great contest Christians should be careful to speak and act as becometh their high vocation and calling.

Sam Jones, the noted Georgia evangelist, created quite a flutter in church-going circles during his brief visit to Nashville. His sermons are said to be made up of sharp and witty sayings, bordering rather too closely on the clownish order to promote much respect for the dignity and purity of the Christian religion. While the multitude praise and almost worship, many of the more sober and God-fearing ones shake their heads in disapprobation.

The publishers kindly send a number of sample copies of this issue to our Texas friends and brethren, and ask you to examine the paper carefully, and when through with, pass it around to your neighbors, and if pleased with it (as I am sure you will be) send us your subscription. The ADVOCATE never gives any uncertain sound, but ever stands firmly in the old path. You will ever find it contending earnestly for the faith once for all delivered to the saints. Maintaining the all-sufficiency, and supremacy of the bible in all things.

A Bro. in trouble. He says: "I have been appointed by the church to interview a brother who has gone to law before the unbelievers, contrary to scriptural instruction, and show him his wrong. Now, the trouble is, can we consistently discipline this brother, when there is another brother in the church who has sued a poor widow, who is a sister, for debt, and not discipline him, also?" Of course you can. Paul says nothing about going to law with the sisters. He says: "But I speak this to your shame.—Is there not one among you that shall be able to judge among his *brethren*. But brother goeth to law with brother, and that before unbelievers." Strange he should be troubled about a matter of so easy solution as that.

A Bro. writing from Texas says: "To preach the unsearchable riches of Christ all I can while I live is my present aim. The Bible, the whole Bible, and nothing but the Bible shall be the man of my counsel; my only rule of faith and practice. The church that Christ said, 'I will build,' that He has already built; the only religious organization for which I will plead, or that can control my labors. Christ is head over all things to the church. That is enough. 'Through floods and flames if Jesus leads, I'll follow where He goes;' and go without waiting for any human organizrtion to arrange or guarantee the salary."

Amen, my Bro., and we should *all* feel with the Apostle Paul, that "woe is me if I preach not the gospel" whether we have salary guaranteed or not. But the church or churches that fail to hold up their hands and aid in the support of such an earnest worker is not worthy the name they wear. They are in a worse condition, if possible, than the preacher who *will not* preach unless his stipend is guaranteed unto him.

General News.

A cat at Barberville, Fla., last week, killed a rattlesnake nearly six feet in length.

Mr. Blain will go to Europe after he finishes the second volume of his history.

New York's Directory contains 300,929 names which indicates a population of 1,500, 145.

With money obtained solely by begging two tramps at Yarmouth, N. S., recently purchased two silver watches.

An enterprising thief at Vernon, Ill., stole a large stock of hay from a neighbor, carrying it off on a sled.

The Capitol building at Trenton, N. J., was damaged to the extent of $100,000 by fire yesterday.

A bill providing for compulsory education in Ireland passed its first reading in Commons last evening.

Drunkards, according to reports, constitute more than half the entire number of subjects in the Paris insane asylum.

The sum of $400 was found on the person of an old lady who died in distress a few days ago in a town near Bangor, Me.

Stockmen compose a majority of the new Montana Legislature. There are but eight lawyers in the body.

Five persons were killed and four seriously injured by the burning of the Langham Hotel, Chicago, Saturday night.

Of the seventy-six United States Senators, thirty-two are professors of religion, of whom sixteen are Presbyterians,

It is estimated that $10,000,000 worth of grass is annually consumed by the prairie dogs of Northern Texas. The creatures are small, but active and numerous.

Immense crops of mustard are produced in Southern California, and several mustard-mills have lately been established in San Francisco to work up the product.

A curfew bell at Stockton, Cal., is rung every evening a few minutes after 9 o'clock, at which time all children must go home or become liable to arrest.

Peace between England and Russia, it is now believed has been practically secured, but secured by two distinct concessions, without much honor to England,"

The Chinese loses at Thuyenquan on the 2nd and 31 inst, were enormous. Among the killed was the chief of the Black Flage. Gen. Negrier made reconnoisance beyond the frontier,

Judge Henry R. Jackson, the new minister to Mexico, was the Minister to Prussia under Pierce. He also commanded a gallant corps under Gov. W. B. Bate in the late war.

According to the Boston Herald two thousand actors have formed a league, demanding a discontinuance, of Sunday night performances, that they may have one day's rest in seven.

Reports from the North Carolina fisheries are to the effect that the catch of shad is the greatest known for many years; and the increase is attributed to the work of the State Fish Commissioner.

David Woodruff, of New Haven Conn., who went to California thirty years ago by working his passage on a steamer, returned to his old home the other day a bank president and worth $2,000,000.

William Haynes was killed by Bishop Scott last night in Muncie, Ind., while stealing chickens from a hen-house. Haynes intended to play a practical joke and was shot by the owner of the premises.

The people of Savannah paid a few years ago $5. a thousand for gas, and now they get it for fifty cents a thousand, and it is a mooted question whether the gas companies are losing money or not.

Although there is a constant stream of invalids to the Arkansas Hot Springs, many of whom get no relief and die, yet 25,000 persons are said to have been cured there within the past ten years and who were given up by the doctors.

Gen. Grant has sent an apologetic letter to Gen. Hancock for some remarks he made about him in 1880. The latter responded in a kindly manner. Evidently, the dying soldier is making peace with all the world.

The Western fever is once more raging in Vermont, and from present indications at lerst 1,000 citizens of the State will effect a settlement beyond the Mississippi this year. Among those who are going to Dakota, are nearly 100 old soldiers.

It is stated by the *Courier Journal* that one of the police of Louisville is one of the heirs to $30.000.000 worth of property in England. The matter is now in the hands of an agency who will bring the fortune to the heirs as soon as possible

It costs 413,000 a year to pay the salaries of United States Senators, $1,800,000 to pay the mileage, and salaries of Represeniatives, and at each session of Congress the understrappers about the Heuse and Senate draw $700,000 more.

The United States has 17,000 dentists, who use a ton of gold and five tons of other metals, and make 4,000, 000 artificial teeth annually. Only one American in eighty is found to have perfect teeth, and one-third of the population make more or less use of the artificial product.

Out of every thousand boys of school-age in India, 151 are at school. Of every thousand girls, only eight enjoy this privilege! This certainly indicates that woman's work in India is not yet overdone, but needs to be pressed forward to gain even a proportionate position and success.

The order for constructing the pumps for the supply of water to the British force operating in the land of the Mahdi; has been given to an American. This is the largest order ever given at one time by any foreign Government for this class of goods, and for such and important service.

GATHERED GEMS.

If you would create something you must be something.—*Goethe.*

Do not speak of your happiness to a less fortunate man than yourself.

There is a class of men ever ready to pump you to any extent, if you only give them a handle.

Independence and self-respect are essential to happiness, and these are never to be attained together without work.

You may safely commit the child's clothes to the servant, but the rest of the little one you had better take care of yourself.

Smiles are the higher and better responses of nature to the emotions of the soul. Let the children have the benefit of them.

It is little troubles that wear the heart out. It is easier to throw a bombshell a mile than a feather—even with artillery.

Nothing is so dangerous as that self-sufficiency which comes from comparing ourselves with companions who are inferior to us.

Mental pleasures never cloy; unlike those of the body, they are increased by reflection, and strengthened by enjoyment.

The world deals good-naturedly with good natured people; and we never knew a sulky misanthropist who quarreled with it, but it was he, and not it, that was in the wrong.

It is never worth while to make rents in a garment for the purpose of mending them, nor to create doubt in the minds of our pupils in order to show how skillfully we can quiet them.

If you want to be miserable, think about yourself, about what you want, what you like, what respect people ought to pay you, and what people think of you.—*Charles Kingsley.*

Next Wednesday the anniversary of Bismarck's birth will be celebrated with great pomp in Berlin. He will be seventy, and there is a fund being raised for him among the people.

Herr Sonnenthal the tragedian takes $14,000 with him for his share of a few days acting. Verily America is a land flowing with milk and honey for the foreign artist.

Every single appointment that has been made by Mr. Cleveland is to persons who are entirely opposed to Mr. Randall's free whisky programme The talk of some people must be very annoying to him.

Get but the truth once uttered, and it is like a star new-born, that drops into its place, and which, once circling in its placid round, not all the tumult of the earth can shake,—*James Russell Lowell.*

Good manners declare that their possessor is a person of superior quality, no matter what his garb or however slender his purse. They prove his respect for himself, and also prove his respect for those whom he addresses.

When we become exclusively absorbed in one pursuit, however legitimate it may be in itself, it draws the mind and interests away from all other things, and causes us to neglect them, though some of them may be as distinctly defined duties as itself.

An old writer has quaintly said: "God looks not at the oratory of our prayers, how eloquent they are; nor at their geometry, how long they are; nor at their logic, how methodical they are; but he looks at their sincerity, how spiritual they are."

The things that would drag us down to earth are the things which, by God's grace, may be made the means of lifting us heavenward. The difficulties which are hardest to overcome are those which lift us highest when overcome. —*Sunday School Times.*

An infiedel lecturer once gave opportunity for any one in the audience to ask questions. A plain woman rose, and said: "Sir. allow me to ask what has your belief done for you? My belief has saved my husband from a drunkard's grave, and made me made a happy woman—what has your belief done for you?"

Out of hearts ploughed by contrition, spring flowers fairer than ever grew on the hard ground of unbroken self-content. There bloom in them Sympathy and Charity for other erring mortals; and Patience under suffering which is acknowledged to be merited; and lastly, sweetest blossom of all, tender Gratitude for earthly and heavenly blessings felt to be free gifts of Divine love.—*Frances Power Cobbe.*

Friday, long regarded as a day of ill omen, has been an eventful one in American history,

Friday, Columbus sailed on his voyage of discovery-

Friday, ten weeks after, he discovered America.

Friday, Henry II. of England gave John Cabot his commission, which led to the discovery of North America.

Friday, St. Augustine, the oldest town in the United States, was founded.

Friday, the Mayflower, with the Pilgrims, arrived at Plymouth, an on Friday they signed that august compact, the forerunner of the present Constitution.

Friday, George Washington was born.

Friday, Bunker Hill was seized and fortified.

Friday, the surrender of Saratoga was made.

Friday. Cornwallis surrendered at Yorktown, and on Friday the motion was made in Congress that the united colonies were, and of right ought to be free and independent.

Home Reading.

THE REAPING TIME.

"Whatsoever a man soweth that shall he also reap."—Gal. vi. 7.

Reaping the fruits of a sinful life,
Where the seeds were sown of hate and strife.
Reaping the wants of squandered wealth,
And the bitter pangs of ruined health,
Reaping regrets for wasted hours;
Gathering thorns instead of flowers.
Mem'ry leans back o'er the lapse of years,
And reaps their fruits with sighs and tears.
With an aching heart and maddened brain
Ye reap the fruits of sin, in pain.
No sweets for thee does the harvest keep,
For "as ye sow, so shall ye reap."
Oh! sad is the reaping time!

Reaping the fruits of noble deeds,
Gathering Time's most precious seeds.
Oh! worthy life, so well begun,
How glorious is thy setting sun!
Thou hast sown the seeds of love and truth,
With generous hand in days of yuoth;
Thy harvest field rich blessings bear,
Where thou hast sown with toil and care.
Oh! blissful joys, no tongue can tell,
The reaping time of a life spent well.
Blest fruits for thee does the harvest keep,
For "as ye sow, so shall ye reap."
Oh! glad is the reaping time!

Anna Edwards Samuel.

A WIFE'S INFLUENCE.—No. 2

I had a friend once upon a time, who was a member of the primitive Baptist church. Her husband was also a member.

He was poor, had been unfortunate in battle, and his friends gave him an office. He was generous, and popular; treated his friends, and did not neglect himself, by any means. The fact is, he loved whisky, and I'm afraid his wife liked it, and it is but reasonable that his children did too. They all drank it any way, and kept it in the house for health, as well as sickness. Once when he was away from home, he fell in with an old friend, a preacher, who soon saw the besetting sin. It entered into the heart of that preacher to make an effort for his friends reformation, and he talked to him long and seriously about the evils of intemperance, its steady rapid growth, its horrid ending.

The man's eyes were opened; he half-way gave his promise to turn his back upon the wretched thing.

When he returned home, he consulted his wife about it, and she became alarmed. She couldn't give up that exhilerating morning dram. She had always been use to it, and said: "You are foolish; I don't want you to quit drinking your dram. You are not a drunkard, and any body can keep from being a drunkard if they will try. I wouldn't feel like I was keeping house without it. Have none when papa comes, and Uncle Bill, and all the rest? We would never hear the last of it." She carried the day, and she was a good woman too, in other things; she didn't know she was doing wrong. A short time ago some gentleman were speaking of putting out a ticket for county officers, and this man's name was mentioned.

"That won't do," said one; "he has taken to drinking here of late. He is always chug full, and very often drunk. Pity, too, for he is a clever fellow."

Then I thought of what his wife told me some years ago. She had her opportunity and let it slip.

AILENROC.

A LONG, LONG JOURNEY.

When the doctor came down-stairs from the sick room of Mrs. Marshall, the whole family seemed to have arranged themselves in the hall to way-lay him.

"How soon will mamma dit well?" asked little Clyde, the baby.

"Can mamma come down-stairs next week?" asked Katy, the eldest daughter and the little housekeeper.

"Do you find my wife much better?" asked Mr. Marshall, eagerly. He was a tall, grave man, pale with anxiety and nights of watching.

The doctor did not smile; he did not even stop to answer their questions.

"I am in a great hurry," he said, as he took his hat. "I must go to a person who is dangerously ill. This evening I will call again. I have left instructions with the nurse."

But the nurse's instructions were all concerning the comfort of the patient; she was professionally discreet and silent. The children playing on the stairs were told to make no noise. The gloomy day wore on, and the patient slept and was not disturbed. But that night, before they went to bed, they were allowed to go in and kiss their mother good-night. This privilege had been denied them lately, and their hearts responded with joy to the invitation. Mamma was better, or she could not see them. The doctor had cured her. They would love him for it all their lives!

She was very pale, but smiling, and her first words to them were:

"I am going on a journey!"

"A journey!" cried the children. "Will you take us with you?"

"No; it is a long, long journey."

"Mamma is going to the South," said Katy. "the doctor has ordered her to. She will get well now in the orange groves of Florida."

"I am going to a far distant country, more beautiful than even the lovely South,' said the mother, faintly, "and I will not come back."

"You are not going alone, mamma?" asked Katy.

"No," said the mother, in a low, sweet voice. I am not going alone. My Physician goes with me. Kiss me good-by, my dear ones, for in the morning, before you are awake, I shall be gone. You will all come to me when you are made ready, but each must make the journey alone."

In the morning she was gone. When the children awoke their father told them of that beautiful country at which she had safely arrived while they slept.

"How did she go? Who came for her?" they asked amid their tears.

"The chariot of Israel and the horseman thereof!" their father told them solemnly.

People wonder at the peace and happiness expressed in the faces of these motherless children.

When asked about their mother, they say: "She's gone a journey;" and every night and morning they read in their guide-book of that land where she now lives, whose inhabitants shall no more say, "I am sick, and where God shall wipe all tears from their eyes."—*Detroit Free Press.*

SACRIFICED MOTHERS.

The revolting spectacle of a daughter domineering over her mother is a sadly frequent one. How often does one see a healthy young lady call upon her tired mother, as if she were a servant, to wait upon her young ladyship, to bring in her deferred dinner, to take care of her room, to keep her clothes clean and in repair.

When a daughter has grown up selfish and domineering, it is, primarily, the mothers own fault. The fond mother, especially if she has few of the good things of this world, is too likely to say, "I will sacrifice everything for my child. I will do without that she may possess. I will drudge that she may be a lady. I will deny myself learning that she may be educated. I will stay out of society and wear old clothes that she may go out as well dressed as her companions and enjoy herself."

That is the first misstep. Any mother who follows this plan will be the slave of her daughter before she is out of pinafores; and the daughter is sure to grow up selfish, exacting, silly and unreasonable. By-and-by, the mother looks for some reward. She doesn't ask for fine clothes and relief from drudgery,—she has got use to her hard lot, but she craves a little sympathy and commendation from her worshipped daughter for whom she "has done so much."

Ay, so much that it has spoiled the girl's naturally sweet and unselfish disposition. She may feel uneasy once in a while, but she has no real sympathy with her toil-worn mother. She is ashamed of her mother's old fashioned clothes, though she takes as her right all the new ones herself, and the æsthetic young lady is impatient and mortified because her mother can't talk about anything but "common domestic subjects, you know."

This is all wrong. The mother should be the undisputed mistress of the home. As long as a daughter remains in her father's house, she is the natural and proper subordinate of the mother. Daughters brought up to understand this and shape their actions accordingly, receive a discipline which best fits them to be, in their turn, mistresses of their own homes and judicious mothers. A mother is right in desiring the best welfare of her child, but it is better for the child that the mother should maintain her own dignified position, and that she should make the most of herself intellectually and socially.—*Sel.*

If in a dish of sand I should look with my eyes for the particles of iron, or feel for them with my fingers, I might be unable to detect them. But let me take a magnet and sweep through it, and how would it draw to itself the most invisible particles by a mere power of attraction! The unthankful heart, like the finger in the sand, discovers no mercies.

What's the use of always fretting,
Over ills that can't be cured?
What's the use of finding fault with
What we know must be endured?
Does it make our burdens lighter
If we grumble 'neath our load?
Does it make life's pathway smoother
If we fret about the road?
Better use our time than fill it
Full of sighs and vain regrets
Over some imagined blunder—
As does he who always frets.

Two little words are good for every Christian to learn and practice—pray and stay. Waiting on the Lord implies both praying and staying. What if the Lord Jesus does not come to-morrow! What if still our tribulations are lengthened out! What if the conflict is continued! He that has been tried, and by grace has obtained the true profit of his trials, both quietly waits and joyfully hopes for the salvation of God. Patience brother! Is this high virtue scarce with thee? The Holy Spirit shall bestow it upon you through suffering.

A MOTHER'S ADVICE.

Edith—Oh ma! George is going to propose to me. What shall I say?

Ma—But are you not rather precipitate? How do you know he is going to propose?

"Why, last evening he asked me if I would accept an invitation from his mother to go to his house to tea."

"Merely a neighborly courtesy, nothing more."

"But he said he wanted me to come early in the afternoon."

"What for?"

"To see how his mother made biscuits."

"My daughter, if you value your future peace of mind, you will keep away from that young man and his mother, too. She is too good a cook."—*Philadelphia Call.*

The progress of conviction and conversion through the agency of the Word of God, is set forth in what is related of a man who sat down to read the Bible an hour each evening with his wife. In the course of a few evenings he stopped in the midst of his reading and said: "Wife, if this book is true, we are *wrong.*" He read on; in a few days he said, "Wife, if this book is true, we are *lost.*" Riveted to the marvellous pages, he still read, and in about a week joyfully he exclaimed: "Wife, if this book is true, *we may be saved.*

There culture no the plains is making rapid progress under wise encouragement by th Government. It is not unusal now to see in naturally treeless regions farmers' and mechanics' homes surrounded by thriving groves. The cotton wood. the tree indigenous to the water courses of the West, is reinforced by the Western catalpa, white ash, white elm, black walnut, locust, mulberry, silver maple, red cedar and the willow.

A Christian man may feel that it is his duty to succeed in business; but when he begins to feel that that is his first duty, he ceases to be a Christian. His first duty is to seek the Kingdom of God and its righteous; and the Kingdom of God is not meat nor drink, nor a booming trade, nor twenty per cent. profit; The Christian business man has other duties that outrank this duty to succeed in business.

Nothing overcomes passion more than silence.

A Physician's Opinion.

Dr. Orr says: "I am well acquainted with the composition of **Dr. Duncan's Cough Balsam.** I have used it in my family and in my practice for several years, and do not hesitate to say that I believe it to be the best remedy known to the medical profession for the speedy **Cure of Colds, Coughs, Sore Throats, Whooping Cough,** and far surpassing all other remedies for the speedy cure of **Croup** and **Hives** in children. It is very pleasant to take, and perfectly harmless." Price 50 cents.

Our friends visiting the city will find at Hogan & Hall, 106 Broad street, a large stock of all kinds of groceries, and at as low prices as anywhere in the city. They sell wholesale and retail.

SANITARIUM. Riverside, Cal. The dry climate cures. Nose, Throat, Lungs, full idea, 36p, route, cost free.

DR. KLINE'S Great Nerve Restorer is the marvel of the age for all Nerve osseases. All fits stopped free. Send D 931 Arch Street, Philadelphia, Pa.

Special Notice.

We would call the attention of the readers of this paper, especially those who are suffering with **Dyspepsia, or Indigestion, to Dr. Duncan's Liver and Kidney Medicine.** It is, beyond doubt, the best and most reliable remedy known or ever offered for sale, for the **Cure of Constipation, Sour Stomach, Sick Headache, Torpid Liver,** and all **Kidney** troubles. It is the best and heapest. Price 75 cents.

HARTER'S IRON TONIC

THE ONLY TRUE

Will purify the **BLOOD,** regulate the **LIVER** and **KIDNEYS,** and RESTORE THE HEALTH and VIGOR of YOUTH. Dyspepsia, Want of Appetite, Indigestion, Lack of Strength, and Tired Feeling absolutely cured. Bones, muscles and nerves receive new force. Enlivens the mind and supplies Brain Power.

LADIES Suffering from complaints peculiar to their sex will find in DR. HARTER'S IRON TONIC a safe and speedy cure. Gives a clear, healthy complexion. Frequent attempts at counterfeiting only add to the popularity of the original. Do not experiment—get the ORIGINAL AND BEST.

(Send your address to The Dr. Harter Med. Co. St. Louis, Mo., for our "DREAM BOOK." Full of strange and useful information, free.)

BARNES'

Patent Foot and Steam Power Machinery. Complete outfits for Actual Workshop Business. Lathes for Wood or Metal. Circular Saws, Scroll Saws, Formers, Mortisers, Tenoners, etc., etc. Machines on trial if desired. Descriptive Catalogue and Price List Free.

W. F. & JOHN BARNES, Rockford, Ill.
No. 159 Ruby St.

FITS A Leading London Physician Establishes an Office in New York.

From AM. JOURNAL OF MEDICINE

"Dr. Ab Meserole, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any other living physician. His success has simply been astonishing; we have heard of cases of over 20 years standing cured by him, he guarantees a cure." Large Bottle and Treatise sent free. Give P. O. and Express address to Dr. AB. MESEROLE, No. 96 John Street, New York.

PENSIONS for any disability; also to Heirs. Send stamps for *New Laws.* COL. L. BINGHAM, Attorney, Washington, D. C.

OPIUM

Habit easily cured with CHLORIDE OF GOLD
LESLIE E. KEELEY, M.D., SURGEON, C. & A. R. R.
DWIGHT, Illinois.

THE SOUTHERN WORLD A 16 page illustrated Journal. Sample copy sent free. Agents Wanted. **ATLANTA, Georgia.**

STILL LOWER!

Misses' Cloaks.

We are determined not to carry over a single garment, and have made another cut in prices:

Our	$12.00 Misses' Cloaks now	$8 00
Our	10.00 Misses' Cloaks now	7 00
Our	8.50 Misses' Cloaks now	6 50
Our	7.50 Misses' Cloaks now	5 00
Our	6.00 Misses' Cloaks now	4 00

Russians and Newmarkets.

Our	$28.00, $30.00 and $33.00 Russians now	$24 00
Our	$18.00, $20.00 and $22.00 Russians now	15 00
Our	$17.00 Russians now	13 50
Our	15.00 Russians now	11 00
Our	12.00 Russians now	8 00
Our	16.50 Newmarkets now	11 00
Our	14.00 Newmarkets now	9 00

Plush Wraps.

Our	$20.00 Silk Plush Cloaks, quilted satin lined, now	$16 00
Our	25.00 Silk Seal Plush Cloaks now	18 20
Our	35.00 Ex. Silk Seal Plush Coats very long, now	26 50
Our	42.00 Plush Newmarkets, 56 in. long, now	31 00
Our	55.00 Plush Newmarkets now	38 50

Blankets! Blankets! Blankets! Blankets!

We don't want to feed moths this summer with fine wool Blankets, so have made STILL FURTHER reductions on them to close out stock on hand.

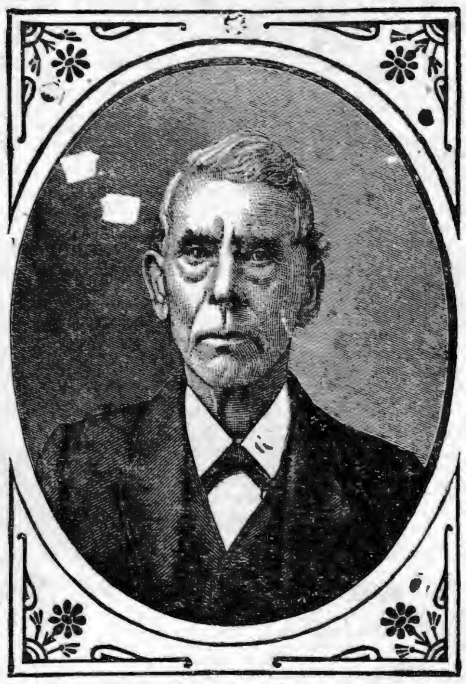
Our	$1.25 white Blankets, per pair, now	$00 95
Our	$2.75 white wool blankets, per pair, now	1 75
Our	$4.50 all-wool Blankets, per pair, now	3 00
Our	$5.50 white 11-4 fine wool blankets, per pair, now	3 50
Our	$6.50 white 12-4 fine wool Blankets, per pair, now	4 00
Our	$7.50 white 13-4 fine wool Blankets, per pair, now	5 50

Do not delay. You will never have a chance to buy Wraps or Blankets as cheap again.

LEBECK BROS.,

17 Public Square.

THE GREAT BLOOD PURIFIER!



Dr. Samuel Hodges' Alterative Compound Sarsaparilla with Iodide Potash. This compound is purely vegetable, each article of ingredient is perfectly harmless in itself, having been selected from roots and herbs possessing great medicinal properties, when combined forms a most powerful, efficient, and pleasant medicine for the removal and permanent cure of ALL diseases, arising from an impure state of system, viz.:

Chills, Rheumatism, Scrofula or King's Evil, Scald-head or Tetter, Chronic Sore Eyes, Old or Chronic Sores of all kinds, Boils, Pimples, Syphilitic Rheumatism, Primary and Secondary Syphilis, Nervous Debility, Liver Complaints, Inflamation of the Kidneys and Blader,

renovates and invigorates the system; acts gently on the bowels. As an apetizer and for general debility, it is a most excellent remedy.

CAMPBELL BROS., Druggists, Sole Manufacturers.

For Sale by all druggist. Price $1.00 per bottle, or 6 for $5.00, Liberal discount to the trade.

Also Sole Proprietors and Manufacturers of

ETHIOPIAN PILE OINTMENT,

A never failing remedy for Blind Bleeding, Itching Internal or Protruding Piles. Gives almost instantaneous relief, and will effect a permanent cure. Price $1.00 per bottle, or 6 for $5.00.

Testimonial.

CAMPBELL BROS:—It affords me peculiar pleasure to testify to the great efficacy of your Ethiopian Pile Ointment. I was an intense sufferer from protruding Piles and a few applications of this wonderful remedy, speedily effected a permanent cure

Truly, J. M. HAWKINS, 70 S. High St

Testimonial No. 2.

This is to certify that I was affected with Piles for twenty years. I tried every remedy offered me. Finally used the Ethiopian Pile Ointment and found it the very best preparation I ever used. It gave me almost instant relief and has effected a permanent cure.

ED. A. IRELAND.

Formerly of Gallatin, now of Breen Phillips & Co., Nashville, Tenn

CAMPBELL BROS., Druggists,

NASHVILLE, - - TENNESSEE.

KEEP COOL!

SUMMER GOODS!

Refrigerators, Ice Chests, Water Coolers Filters,

Fruit Jars, Fruit Cans, Stoneware, Woodenware, and all kinds of Kitchen Goods.

Cooking Stoves to suit the requirements of every Family.

PRICES TO SUIT THE TIMES.

PHILLIPS-BUTTORFF MANUFACTURING CO.,

24 & 26 College Street, - - - Nashville, Tenn.

FREEMAN & KEESEE,

INTERIOR DECORATORS,

No. 38 North College Street, Nashville, Tennessee.

Wall Paper and decorations, Window Shades, Cornice, Curtain Poles, Gold and Walnut Pier and Mantel Mirrors, Engravings, Chromos, and Oil Paintings. Frames of all kinds in stock, and made to order. Re-gilding old Frames a specialty. Manufacturers of fine Frames and Wood Mantels. CORRESPONDENCE SOLICITED.

PIGUE, MANIER & CO.,

WHOLESALE DEALERS IN

BOOTS AND SHOES,

NO. 40 SOUTH MARKET STREET, NASHVILLE, TENN.

We are receiving a very large stock of Spring and Summer goods that we have had manufactured e o dressly for us, which we think, with our long experience and faculties, we can offer inducements equalt-x any market, to prompt and cash dealers. All goods warranted to be as represented.

FOR

Choirs, Conventions, Singing Classes and the Higher Schools,

No better Books have appeared for years than the following:

Choral Worship. L. O. EMERSON. A grand, full size Church Music Book of 220 pages. 100 pages Elements, with a capital collection of Sacred and Secular music. 75 pages of the best Hymn Tunes. 110 pages of Anthems, and 30 pages of miscellaneous Concert Music. $1. Per dezen, $9.

The Model Singer. W. O. PERKINS and D. B. TOWNER. A book for SINGING CLASSES. 192 pages. 124 Graded Exercises, 57 Glees and Part Songs, 29 Hymn Tunes, 18 Anthems and 4 Chants. Abundant and useful material for the Singing-School Teacher. 60 cts. Per doz.. $6.

Song Greeting. L. O. EMERSON. A new and extra fine song book for the "higher schools," meaning by that, Colleges, Technological and other special schools, Academies, Institutes, Seminaries, High and Normal Schools. 160 large octavo pages. 82 harmonized songs of the highest order, both in words and music, classical in beauty and interesting to every one. Also exercises and solfeggios for voice culture. 60 cts. Per dozen $6.

Any book mailed for the retail price.

OLIVER DITSON & CO., Boston,

C. H. DITSON & CO., J. E. DITSON & CO.,
867 Broadway, New York. 1228 Chestnut St., Phil.

"THE PIANO TEACHER'S IDEAL."

The New Musical

CURRICULUM

By DR. GEO. F. ROOT.

"A Perfect Instruction Book."

This work is the culmination of long years of labor and observation devoted to its ultimate perfection by one of America's greatest musicians, and in its present form it is beyond all doubt the

BEST WORK OF ITS KIND

ever issued for the purpose intended. Teachers and Students of Music are especially recommended to examine the Curriculum, as it cannot fail to be of invaluable service to them. Price $3 by mail post-paid. Specimen Pages free.

Published by

JOHN CHURCH & CO.,
CINCINNATI, OHIO.

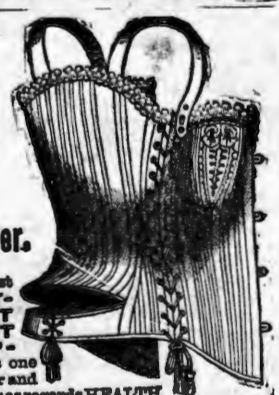
For Sale by all Book and Music Dealers.

The Ministers' and Teachers' Bible.

This magnificent Parlor Bible is imported from London and is indorsed as **The Best** by the leading Bishops of England. In addition to the Old and New Testaments it contains **a Concordance of Bible Words!** 40,000 References with Context! An Encyclopædia. A Dictionary of Proper Names, with Pronunciation, 12 full page colored Maps. Poetry, Music, Ethnology, Plants, Animals, and Jewish sects of the Bible, etc. "Superior to all others."—*N. Y. Times.* "A complete Biblical Encyclopædia."—*London Times.* This Bible is bound in French morocco, gilt edge, with silk book-mark, and has copious references. Rev. Eli Milton, Norwalk, O., writes: "The Bibles received to-day. I am more than pleased." **A Special Offer!** To rapidly introduce this Bible in America we will, for a *limited time only*, send one copy, *post-paid*, to any address on receipt of only **$2.00!** 3 copies and one copy of Revised New Testament for **$5.00!** Other Bibles, with less matter, sell for $15. **Orders at once. AGENTS WANTED!** Circulars FREE.

R. S. MAYO & CO., 160 La Salle St., Chicago, Ill.

MADAME FOY'S CORSET AND Skirt Supporter.



Combines the most **ELEGANT FITTING CORSET** with a **PERFECT SKIRT SUPPORTER** and is one of the most popular and satisfactory corsets as regards **HEALTH** and **COMFORT** ever invented. It is particularly adapted to the present style of dress.

For sale by all leading dealers. Price by mail $1.30.
FOY, HARMON & CHADWICK, New Haven, Conn.

VASSAR COLLEGE, Poughkeepsie, N. Y.
FOR THE LIBERAL EDUCATION OF WOMEN.
with a complete College Course, Schools of Painting and Music, Astronomical Observatory, Laboratory of Chemistry and Physics, Cabinets of Natural History, a Museum of Art, a Library of 15,000 Volumes, ten Professors, twenty-three Teachers, and thoroughly equipped for its work. Students at present admitted to a preparatory course. Catalogues sent on application.
S. L. CALDWELL, D. D., LL. D., *President.*

DR. J. H. M'LEAN'S

Homœopathic

Liver & Kidney Balm,

The Most Wonderful

LIVER AND KIDNEY CURE

In the World.

Will relieve and cure all diseases of the Liver, Kidneys and Urinary Organs, such as *Inflammation, Feverish Irritation of the Bladder, Weakness & Pains in the Back, Catarrh of the Bladder, Stone in the Bladder, Female Troubles, Bright's Disease, Melancholia, Impotency, Debility, Jaundice,* or any derangement of the

KIDNEYS, LIVER OR BLADDER.

THERE IS NO MISTAKE ABOUT IT!

Dr. J. H. M'Lean's HOMŒOPATHIC LIVER AND KIDNEY BALM will cure you.

We have thousands of certificates, but add only two:

H. C. Harris, Lloyds, W. Va., says: "Dr. J. H. M'Lean's Homœopathic Liver and Kidney Balm cured me of Nervous Prostration of five years' standing."

Mrs. C. B. Wilson, Toronto, Canada, writes: "Dr. J. H. M'Lean's Strengthening Cordial and Blood Purifier, and Dr. J. H. M'Lean's Homœopathic Liver and Kidney Balm have completely cured me of derangement of the natural functions."

Price $1 per Bottle; Six Bottles for $5.

DR. J. H. M'LEAN,
Cor. Broadway and Biddle, St., St. Louis, Mo.

DR. J. H. M'LEAN'S

Homœopathic Liver and Kidney Pillets.

They are little white pillets, size of a pin head, but they perform wonders in cleansing the Bowels. When the stomach, bowels, liver and kidneys are in an unhealthy condition, there is generated Bacteria (Animalcule), which if not destroyed, produce various forms of organic disease. Dr. J. H. M'Lean's Liver and Kidney Pillets will destroy and remove these terrible parasites and cure all troubles of the liver kidneys and urinary organs by effectually removing the cause of all derangement of their natural functions, and taken with Dr. J. H. M'Lean's Liver and Kidney Balm, has cured thousands of cases of

Bright's Disease, Catarrh of the Bladder, Brick Dust Deposit, Irritation of the Bowels, Costiveness, Colic, Gravel, Renal Stones, Thick, Turbid, Frothy Urine, Pains in the Region of the Liver and Kidneys, Piles, also loss of nervous power. One of these little pillets taken every night before going to bed will produce an easy evacuation of the bowels and bring the natural functions into a healthy and regular condition.

Dr. J. H. M'Lean's Liver and Kidney Pillets cost 25 cents each vial, and can be sent by mail, One dozen for $2.00.

DR. J. H. M'LEAN,
Cor. Broadway and Biddle St., St. Louis, Mo.

Send For My Free Catalogue of

DR. J. H. M'LEAN'S OWN SELECTED

Field, Farm, Garden & Flower Seeds.

BETHANY COLLEGE,

West Virginia,

Begins its forty-fifth session **January, 1885.** It has 595 Alumni; four College Degree Courses—the Classical, the Scientific, the Ministerial and the Ladies' Course; also, professional courses in Engineering, practical Physics and Chemistry, with ample training in the use of instruments and apparatus, both in field work and the laboratory. Also a thorough Academical course, complete in itself, and arranged as a preparatory to the college courses.

Expenses reduced to the most reasonable terms, and every facility afforded the student to economize both as to time and costs.

All classes open to both sexes on equal terms.

Send for catalogue to—

. K. PENDLETON, Pres't

FAC-SIMILE.

FOR SHAVING.

The Genuine Yankee Soap.

Has never been equaled in the richness and permanence of its lather.

Especially adapted for heavy beards and a delicate skin. **Standard** for quality in the U. S. Navy. Has been counterfeited more than any other soap in the world. Notice the engraving and avoid imitations.

ALL DRUGGISTS KEEP IT. Trial Sample for **12 Cents.**
THE J. B. WILLIAMS CO., Glastonbury, Conn.
Formerly WILLIAMS & BROS., Manchester, 1840.

GATE CITY

"Pure Water, Health, Life."

Stone Filter,

Simplest, Cheapest, and BEST.

"ONLY PERFECT FILTER."—*Prof. J. Gray.*

"BEST FILTER IN THE WORLD."—*J. M. Johnson, M. D.*

"NO OTHER FILTER CAN BE COMPARED TO IT."—*Medical Journal.*"

AVOID CHOLERA, MALARIA, TYPHOID FEVER, DIPHTHERIA, by its use.

McBRIDE & CO.,
Atlanta, Georgia.
Send for Catalogue.

PILES "Anakesis" gives *instant relief*, and is an *infallible cure* for Piles. Price $1, at druggists, or sent prepaid by mail sample *free*. Ad. "ANAKESIS" Makers, Box 2416 New York.

Farquhar's Improved Cotton Planter

Very Simple and Perfect in its Operation; Drops Unrolled Seed or Fertilizer with remarkable regularity in any desired amount. It is the Cheapest, most Reliable and Best COTTON PLANTER in existence, SEND FOR CATALOGUE.

Address, A. B. FARQUHAR, York, Pa.

DR. J. H. M'LEAN'S

TAR WINE BALM,

A sure cure for all

THROAT AND LUNG DISEASES.

Colds, Coughs, Hoarseness, Sore Throat, Loss of Voice, Influenza, and all such Throat Troubles yield instantly to its magical and soothing influence.

For **Laryngitis, Bronchitis, Quinsy, Asthma** and **Consumption,** Dr. J. H. M'Lean's TAR WINE BALM is the only remedy that will give sure relief. It has cured Lung Diseases where all other remedies have failed. Why will you suffer from Throat and Lung Troubles when such a pleasant remedy is offered you? For Croup it is a positive specific. For Singers and Speakers the TAR WINE BALM is an absolute necessity. Nothing has ever been discovered which will give such immediate relief, and it will positively cure Throat Troubles. DON'T DELAY.

Cure That Bad Cold! Stop That Cough!

Those whose Lungs and Throats are sore, hard and dry, will realize the soothing effect of a single dose of **Dr. J. H. M'Lean's Tar Wine Balm,** and to give all doubting skeptics a chance to be assured of its wonderful soothing and miraculous virtues, I have put up Trial Bottles, costing only 25 cents per bottle. Every dealer in the United States should have them. If they have not, please ask them to send for a dozen as a test. Every one trying that 25-cent size will be convinced of the miraculous benefits they will receive from taking

Dr. J. H. M'Lean's Tar Wine Balm.

Cold in your Head, tickling in the nose, forehead and throat; you have **Catarrh;** get a box of DR. J. H. M'LEAN'S CATARRH SNUFF and use it once a day, besides taking DR. J. H. M'LEAN'S TAR WINE BALM to heal your Throat and Lungs.

Price of Trial Bottles 25 Cents Each.

I can send them only by Express. If you will send me $2.00 or that amount in postage-stamps, I will send you one dozen, freight paid.

Large Bottles, which contain six times as much as the 25-cent size Bottles - - - - - $1 00
Or six Bottles for - - - - - - - 5 00

After using DR. J. H. M'LEAN'S TAR WINE BALM, let me hear from you. Prepared by

DR. J. H. M'LEAN,
Cor. Broadway and Biddle St., ST. LOUIS, MO.,
Proprietor of DR. J. H. M'LEAN'S

WONDERFUL STRENGTHENING CORDIAL AND BLOOD PURIFIER,

which has rescued thousands upon thousands from the grave, giving them nerve, vital life, strength and pure blood.

"I would not take $100 for the benefit one bottle has given me. I. COREY,
St. Louis, Mo.

T. W. Yowell, Dudley, Ill., writes: "Dr. J. H. M'Lean's TAR WINE BALM is the only medicine which gives me relief. I have had Bronchitis for many years."

T. J. Phillips, Reed, Miss., writes: "Dr. J. H. M'Lean's Tar Wine Balm gives the greatest satisfaction here. It has no equal for coughs, colds, etc., and in croup it is certainly a wonderful remedy."

Thousands of letters come to me, all proclaiming the miraculous merits of Dr. J. H. M'Lean's Tar Wine Balm.

MASON & HAMLIN

Exhibited at ALL the important WORLD'S INDUSTRIAL COMPETITIVE EXHIBITIONS FOR SEVENTEEN YEARS, Mason & Hamlin Organs have, after most rigid examinations and comparisons, been ALWAYS FOUND BEST, and AWARDED HIGHEST HONORS; *not even in one such important comparison has any other American Organ been found equal to them.* ONE HUNDRED STYLES, adapted to all uses, from the smallest size, yet having the characteristic Mason & Hamlin excellence, at $22, to the best instrument which it is possible to construct from reeds, at $900 or more. Illustrated catalogues, 46 pp. 4to, and price lists, free.

ORGANS

The Mason & Hamlin Company manufacture UPRIGHT PIANO-FORTES, adding to all the improvements which have been found valuable in such instruments, one of peculiar

PIANOS

practical value, tending to greatest purity and refinement in quality of tone and durability, especially diminished liability to get out of tune. Pronounced the greatest improvement made in upright pianos for half a century. The MASON & HAMLIN CO., pledge themselves that every piano of their make shall illustrate that VERY HIGHEST EXCELLENCE which has always characterized their organs. Send for circular with illustrations, full description and explanation.

MASON & HAMLIN ORGAN AND PIANO CO.,
BOSTON, 154 Tremont St. CHICAGO, 149 Wabash Ave.
NEW YORK. 46 East 14th St. (Union Square.)

CATARRH

{Send 50 cts. and symptoms for Trial Treatment, to last 20 days, by mail post-paid.}

Which will convince the most incredulous that Dr. Brockington positively and permanently cures at small expense, by a pleasant treatment, the worst cases of Catarrh, though the bones of the nose have become affected, causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough, Bronchitis and Incipient Consumption. No Snuffs, washes, douches, inhalers or atomizers used. Over 7000 cases cured. The best internal treatment ever discovered for this dangerous disease. Address DR. C. N. BROCKINGTON,
[Mention this paper.] 309 FOURTH AVENUE, LOUISVILLE, KY.

BARNES'

Patent Foot and Steam Power Machinery. Complete outfits for Actual Workshop Business, Lathes for Wood or Metal, Circular Saws, Scroll Saws, Formers, Mortisers, Tenoners, etc., etc. Machines on trial if desired. Descriptive Catalogue and Price List Free.

W. F. & JOHN BARNES,
No. 159 Baby St. Rockford, Ill.

PAYSON'S INDELIBLE INK.

No preparation and only a common pen needed. Established **50 Years.** Superior and popular for decorative work on linen. Received Centennial **Medal & Diploma.** Sold everywhere.

Unparalled Bargains!

SEE OUR

Black Satin Rhodames at.....$1,00
Black Ottomon Veloun at.....$1,00
Blach Grograin (Lyons).....$1,00
Colored Gro Grains at.....77½
Rich Plain Dress Goods at all prices
Black Goods and second mourning all kinds
Beautiful Figured Satin at.....15 cts
Fine Paris Linen Lawns at.....Half Price
Mitcheline Quilts in New Patterns
40 Inch Batiste Muslin at.....15 cts
New Style Gingham at.....10cts
Table Linen and Towling our importation
New Style Hoisery and Gloves &c.

THOMSON & KELLY

Summer Street.

THE PROVIDENT

LIFE ASSOCIATION,

BALTIMORE, MD.

Insurance on the Ordinary Life and Maturity Plan. Endowment Policies mature in 10 years, or prior death. The fact that this association has been endorsed by LEADING BUSINESS MEN Clergymen, Physicians and Lawyers in the various states in which it does business, is an evidence of its superior plans and methods of insurance. It is the only mutual company in the United States with an endowment plan founded on correct insurance principles. Persons insured on our maturity plan "need not die to win." Policies mature in 10 years from date of issue, or at death, if prior. Every claim paid in full. No pro-rata payments. You "pay as you go and get what you pay for." By the payment of from eight to sixteen cents per day, you can purchase a $1000 policy payable to you in 10 years or to your family, should you die before the expiration of the period for which you insure.

NASHVILLE ADVISORY BOARD.

GEO. W. SEAY, Sec'y N. & D. R. R. Co.
ALEX FALL, Ag't N. & D. R. R. Co.
Hon. JNO. LAWRENCE, Lawyer.
Elder Wm. J. DOOS, Minister.
Elder R. LIN CAVE, Minister.
Dr. W. M. VERTREES, Physician.
C. H BRANDON, Brandon Printing Co.
W. A. CORBIN, Mdse. Broker.
Hon. LYTTON TAYLOR, Attorney.
G. H. WESSEL & Co Fancy Groceries.
F. D. HAWLEY & Co., Real Estate Agents.
Dr. T. D. WALLIS.
Dr. J. S. NOWLIN.
E. MARTIN.
Dr. WILLIAM COMPTON, Bellview, Tennessee.

Reliable business men in every town and county in East and Middle Tennessee and Kentucky, wanted to represent this Association, none other need apply. Correspondence promptly attended to.

CAPT. J. MINSON,
General Agent.

No 4 Church St. - - Nashville, Tenn.

Baltimore Church Bells

Since 1844 celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin.) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY, **J. REGESTER & SONS,** Baltimore, Md

---

McSHANE BELL FOUNDRY

Manufacture those celebrated BELLS and CHIMES for CHURCHES, TOWER CLOCKS, &c. Prices and catalogues sent free. Address,
H. McSHANE, Baltimore, Md.

Pianos & Organs

Of all makes direct to customers from headquarters, at wholesale prices. All goods guaranteed. No money asked till Instruments are received and fully tested. Write us before purchasing. An investment of 2 cents may save you from $50.00 to $100.00. Address

JESSE FRENCH, Nashville, Tenn.,
Wholesale Distributing Dep't for the South.

NEW SUNDAY SCHOOL MUSIC BOOKS.

HEAVENLY VOICES.

Just out! Entirely new! The very book you want for your Sunday-School. Contains the richest and most beautiful songs ever collected in one volume. Send for sample copy before buying.

SABBATH BELLS.

The finest collection of Sunday songs yet published. Thousands of copies have been sold during the past 12 mos. It is full of gems. Will mail to any part of the world a sample copy of either **Heavenly Voices** or **Sabbath Bells,** upon receipt of 30c. or both for 35c.

FIRESIDE-FRIEND PUB. CO., NEW CARLISLE, O

Rates of Advertising in Gospel Advocate.

One inch, one insertion	$ 60
One inch, one month	2 00
One inch, three months	5 00
One inch, six months	7 50
One inch, twelve months	12 50

A discount of 10 per cent. on these rates for order of $25.00; 20 per cent. for order of $50.00; 30 per cent. for order of $100 00.

Note these Rules Carefully.

(1) Write only on one side of your paper.

(2) Write your name, post-office, county, and State, plainly.

(3) When changing your paper, give the office from which you change, and the one you wish it changed to.

(4) When ordering a book, give the name, edition, style of binding, and price, as near as possible, and state plainly HOW and WHERE you wish it sent.

(5) Gospel Advocate is $2.00 per year; $1.00 per six months; Clubs of $10, one copy free.

(6) Write very plainly, and make the clerks and printers happy.

"BE COURTEOUS."

Among the many injunctions given by Peter to regulate the conduct of believers, there is the important charge to "be courteous." It is not unlikely that his own impulsive nature had brought him many times to feel his failure in regard to this Christian grace, and impressed with the necessity of constant self-restraint he was moved to counsel his brethren carefully to guard against all rudeness in their intercourse with one another. Some one has said: "A Christian should at all times be patient, gentle, and affable and tender the feelings of others He can not be hasty in speech, or forbidding in manner, or intemparate in judgement, without wounding the cause of the Savior. Likehim, while hating sin he should love sinners, and should seek to win them to holiness of life by the exercise of those gentle but irresistable graces and virtues, which adorn the walk and conversation of Him 'who did not sin, neither was guile found in his mouth.'" To be like Christ in this regard is an aim worthy of the ambition of all who profess to be his followers, and lack this quality is to forfeit one of the first credentials of discipleship. If a man is excitable, grace should cause him to curb his temper, and if his Christianity is not marked by gentleness and sweetness it will certainly discount his profession and cannot fail to impair his influence with those who are without.—*Baptist Weekly.*

LACK OF PRINCIPLE IN CHURCH RELATION.

It is positively shameful the way not a few church-members—the nominal followers of Christ and yoke fellows in the "worship and work of the church"—throw over their engagements with the church, at the first or least suggestion of personal inconvenience to them, or for the sake of some carnal or selfish reason wholly apart from Christian obligation or privilege. A slight weariness, such as would not for a moment suggest to them the idea of staying away from business, or social engagement, is sufficient excuse to warrant them in giving up prayer-meeting or even the Sabbath service, and in some cases a Sabbath-school class. Moreover, this slight weariness or indisposition (not so much of body as of mind), frequently yielded to, leads finally to an almost utter abandonment of work certainly, and worship most probably. It is not uncommon for Christians deliberately to contract social engagements which they know will utterly conflict with ordinary church engagements, and yet they do it without a thought that they are being unfaithful to God and the church, or, if they have the thought, they are conscienceless about it. There are thousands who habitually neglect every obligation in the direction of the work of the church; and a simple declaration on their part that they have no taste in that direction; or a mere assertion that they would "rather not," is deemed a sufficient reason why they should be excused from all service, and any farther urging on the part of the pastor or fellow member is deemed an impertinent interference with their liberty of choice as to how they serve God. or as to whether they shall serve him at all. There are as many more thousand who utterly neglect any obligation in the direction of the maintenance of the expense of public worship or the carrying on of the benevolent work of the church. Their giving is wholly a matter of impulse or conformity to habit, or out of shame when they are present at the time of taking the offerings of the people. As to formally, conscientiousty and systematically setting apart a portion of their income or increase for the work of God, it never occured to them but to be rejected. The loose change in the pocket, or at least the smaller and baser coins thereof, usually find their way through their unsanctified hands into the basket.

This utter lack of conscience on the part of so many professors of religion as to obligations involved in a confession of Christ, leads many who are not Christians to doubt the truth of the whole matter, embarrasses the church in her work, makes the chariot wheels of service to drag heavily, and we doubt not, surely grieves the Spirit.—*Independent.*

OUR ADVERTISERS.

Thompson & Kelley favor the ADVOCATE this week with an advertisement. We take pleasure in commending this firm as one of the most reliable of the kind in the city.

This week we give an advertisement of the Provident Life Asscia-tion, of Bal timore, Md. Bro. Minson is the general agent for Kentucky and Tennesee. Our knowledge is limited concerning the insurance business, but from the examination of the merits of this, which we made, we consider the company among the best.

See, in another place, the advertisement of Jno. P. Dale. This firm is worthy of your patronage. Try him on his "Great Bargains" in Machinery.

Geo. E. Cooper has renewed his advertisement. This is a reliable business house, so don't forget him when in the city.

P. A. Shelton, the Grocer, who advertises in these columns, will treat you right.

EASTER CARDS.

Our thanks ore due to L. Prang & Co., of Boston, for some lovely Easter Cards. They seem this year to have excelled any former efforts Nothing could be more exquisite in conception and execution than some of the more expensive, and even the smaller and plainer are bright and beautiful, with appropriate mottoes and scripture texts.

Go to WEIL, CONNELL, WINTER & CO. for your DRY GOODS, BOOTS AND SHOES, and so on. They will treat you right.

O. EWING. FRANK W. GAINES.

EWING & GAINES,

WHOLESALE HARDWARE,

40 South Market Street, Nashville, Tennessee.

Complete Stock of Hardware, Guns, Cutlery and Gum Belting, at the lowest prices.

Prompt and Careful Attention given to Orders TRY US.

HEADQUARTERS -for- Hardware, Guns & Fishing Tackle, Mill Supplies of Every Description, Barbed Wire, Etc. Agents for Champion Machines, Reapers, Hay Rakes.

BROOKS, SWEENY & CO.,

Nashville, Tennessee.

WEAKLEY & WARREN,

Manufacturers and Wholesale and Retail Dealers in

FURNITURE & MATTRESSES,

The Largest, Finest and Best Assorted Stock in the South.

Chamber Suits, Parlor Suits, Library Suits, Hall Suits, Dining-Room Suits.

All kinds of Mattresses, Spiral and Woven Wire Bed Springs, Woven Wire Cots and Canvass Cots.

ALL ORDERS WILL RECEIVE PROMPT ATTENTION.

A. CRONE,

—A the—

Checkered Front Grocery House

Cor. Market St. and Pub. Square, Nashville, Tenn,

Keeps the best GROCERIES, and sells them Cheaper than any other House in the City.

Price-List Furnished on Application.

CHAS. F. SHARPE. W. L. HORN.

SHARPE & HORN,

Real Estate and Coal Agents,

No. 1 Second Floor Burns Block,

Public Square, - NASHVILLE, TENN.

Buy, Sell and Negotiate Loans.

Special Attention Given to the Collection of Rents.

GEN'L AGENTS FOR PEACOCK COAL.

Wharton & Co.,

Druggists and Prescriptionists.

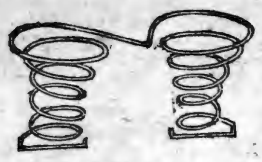
Fine Soda Water, Mineral Waters, Etc.

Corner College and Union Sts.,

Nashville, - - Tenn.

ED. H. MILLER,

—Manufacturer of—



SPRING BEDS AND MATTRESSES

36 South College St., Nashville,

And dealer in all kinds of Beddings. I make the best Spring Bed now in use—the Twin Spring Bed—they are bug-proof. Try a sett. Old mattresses neatly repaired. ED. H. MILLER.

W. ABE SMITH. J. C. McQUIDDY.

SMITH & McQUIDDY,

—Dealers in—

WATCHES, CLOCKS AND JEWELRY,

Bethell Block, (P. O. Box 106,) Columbia, Tenn.

MONOGRAMS, MEDALS, BADGES A SPECIALTY.

Watches and Jewelry repaired on short notice, at low rates.

CANCERS TUMORS AND ULCERS.

Cured without the knife or loss of blood. Vastly superior to all other methods. Hundreds of cases cured! Descriptive pamphlet sent free. Address Dr. E. H. GREENE, 17½ Peachtree St., Atlanta, Ga

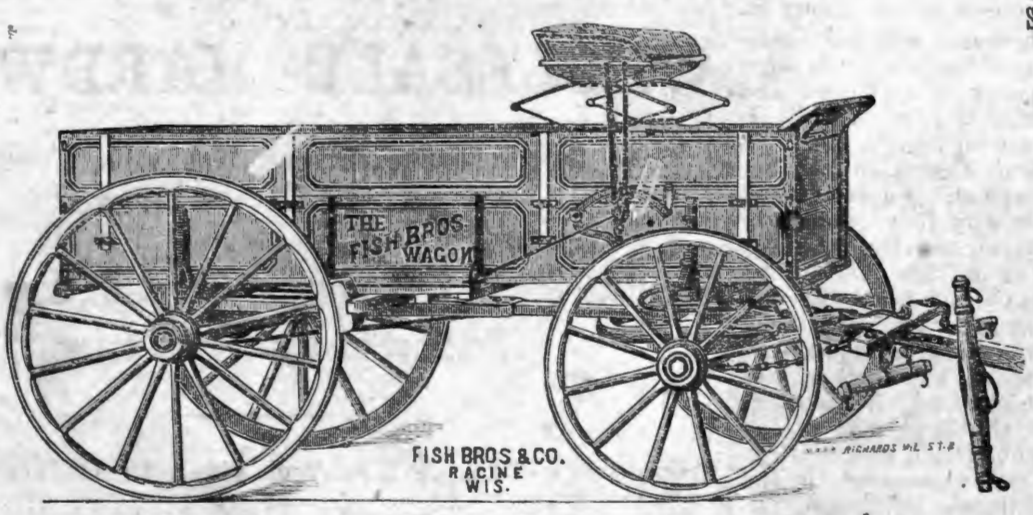
HILLMAN, BUFORD & JUSTI,

NASHVILLE, ... TENNESSEE,

SOLE AGENTS FOR

Fish Brothers Celebrated Farm Wagons.

Genuine BROWN PLOWS and WALKING CULTIVATORS, ROAD SCRAPERS,



Sorghum Mills, Corn Shellers, Cider Mills, Feed Cutters, Farm Bells, Fence Wire, Steel.

Crow Bars, Hammers, Wheel Barrows, Wood Work, Etc.

IRON, STEEL, BLACKSMITH'S TOOLS, HARDWARE,

Call on or address

HILLMAN, BUFORD & JUSTI, 18 and 20 South Market Street, Nashville, Tenn.

A. C. & J. C. MARCH,

(Successors to J. D. March & Sons.)

Manufacturers of and Dealers in

Saddles, Harness, Bridles, Collars, Trunks, Bags, Valises, Hames, Whips, Chains.

REPAIRING DONE ON SHORT NOTICE.

50 NORTH MARKET STREET,
NASHVILLE, - - TENN.

NASHVILLE, CHATTANOOGA & ST. LOUIS RAILWAY.

BUSINESS MEN, TOURISTS, EMIGRANTS, FAMILIES, **REMEMBER**

The Best Route to St. Louis and the West **via McKenzie.**

The Best Route to West Tennessee and Kentucky, Mississippi, Arkansas, and Texas points is **via McKenzie.**

The Best Route to the Summer Resorts and Mountain Retreats of Tennessee, Virginia and the Carolinas, **via McKenzie and Nashville.**

The Best Route to the celebrated Colleges, Universities, Seminaries and other Educational Institutions in the Southeast, **via McKenzie and Nashville.**

The Best Route to points in East Tennessee, Virginia, the Carolinas, Georgia and Florida is **via Chattanooga.**

DON'T FORGET IT!

—By this Line you secure the—

MAXIMUM OF SPEED, SAFETY, COMFORT, SATISFACTION,

—AT THE—

MINIMUM OF EXPENSE, ANXIETY, BOTHER, FATIGUE.

Be sure to Buy your Tickets over the

N., C & ST. L. RAILWAY!

If you are going to Washington City, Baltimore, Philadelphia, or New York.

The Inexperienced Traveler need not go amiss; few changes are necessary, and such as are unavoidable are made in union Depots.

THROUGH SLEEPERS!

—BETWEEN—

Nashville and Atlanta, and Atlanta and Jacksonville, Fla., Nashville and Martin (to connect with Sleeper service via Cairo to St. Louis and Chicago.) Nashville and Columbus. Nashville and Memphis (Sleeper Humboldt to Mobile, and Milan to New Orleans.) McKenzie and Little Rock, and Little Rock and Texas points.

Call on or address

J H PEEBLES, T. A., Chattanooga, Tenn.
W W KNOX, T. A., Nashville, Tenn.
S S FINLEY, Ticket Agent, Memphis, Tenn.
A B WRENN, Trav. A., Atlanta, Ga.
W L DANLEY, G P & T A, Nashville, Tenn

J. W. LINDSEY. R. FARQUHARSON C. P. CRUTCHER. H. C WILLSON.

J. W. LINDSEY & CO.,

Wholesale HATS,

75 Public Square,

NASHVILLE, - - - - TENNESSEE.

JOHN RAMAGE & SON,

48 North College Street, Nashville,

Offer the best stock of custom-made BOOTS, SHOES, and SLIPPERS, in all grades, of latest styles. **Trunks, Traveling and Hand Bags.**

LOWEST CASH PRICES!

Clothing for Fall and Winter.

The largest stock, and most elegant line of CLOTHING ever offered in this city. Double and single breasted Dress suits, Business suits in one and four button cutaways, and all the new styles in sacks. Our stock is made up of all new fabrics, and of the most popular and desirable shades.

The largest stock of Overcoats, every style, from the strong coat for the workingman to the finest made. Boys' and children's suits in great abundance and in endless variety. Furnishing Goods and Hats a specialty.

A fine line of imported piece goods to make to order on short notice. "Write for Catalogue."

W. A. LANNOM. Cash Clothier,

18 Public Square, - - - - Nashville, Tenn.

Gates & Pohlman,

Corner College and Union Streets, Nashville,

Are the oldest Jewelers in the State, and have constantly in stock the very latest and best designs, in patterns as well as the finest in quality and finish of all goods pertaining to the Jewelry trade. They defy competition in prices, and warrant every article to be as represented by them. **Watches, Clocks and Jewelry** repaired by the most practical workmen. Orders by mail promptly attended to. Terms, *"Quick sales and small profits."*

BAILEY, DAVIS & McCOMB,

WHOLESALE GROCERS,

And Dealers in

TOBACCO, CIGARS, ETC., ETC.,

38 MARKET STREET, - - - - - NASHVILLE, TENNESSEE.

THUSS, KOELLEIN & GIERS.

Successors to old Giers' Gallery,

PHOTOGRAPHERS!

139 Union Street, Nashville, Tenn.

WHEN YOU WANT

WRITING DESKS.

Photograph Albums,

AUTOGRAPH ALBUMS,

GOLD PENS, PENCILS,

Portmonnies, Card Cases, Etc.

Or anything in the way of

Staple and Fancy Stationery,

Call upon us, we can suit you in

VARIETY, QUALITY, AND PRICE.

A. B. Payne & Co.,

61 UNION STREET.

Orders by Mail Receive Prompt Attention.

NEW HOUSE! NEW GOODS!

J. W. ORCHARD,

Manufacturer and Dealer in PLAIN and DECORATIVE

WALL PAPER,

Window Shades,

Looking-Glasses, Picture Frames and Cornices, Chair Cane, Picture Cord and Nails, Wall Brackets and Parlor Easels.

Looking-Glasses put in old frames. Old pictures and frames repaired.

134 Union Street.

Between College and Cherry,
NASHVILLE, - - TENN.

China, Glass and Queensware.

We have the best Electric Lamp made, the best imported Student's Lamp, "Mays' New Ideal" Lamp, requires no chimney or shade; in fact, we are headquarters for the best Lamps in use. We keep the largest stock of CHINA, GLASS and QUEENSWARE, South of the Ohio river, all of which will be sold as cheap as good goods can be sold in any market. Why not buy first-class goods when you can get them at about what you are paying for trash? Come and see us, or send your orders.

HICKS, HOUSTON & CO.

AGENTS WANTED FOR OUR NEW BOOK, "THE

COMING CREED

OF THE WORLD. "A Voice Crying in the Wilderness," by Frederick Gerhard. All thinking people want it. Everybody reads and quotes it. There has been nothing like it before in the history of book making. **Authors, Teachers, Students, Business Men, Clergymen, Laymen, Atheists, and Agnostics** acknowledge it the great literary work of the century. See press notices everywhere. Issued in one octavo volume of **526** pages, with portrait of the author. **Price $2.00.** Trade edition in paper at **$1.25,** helps to create demand for the **handsome subscription edition.** A copy post-paid, on receipt of price. Outfit for agents **$1.00. Liberal terms. Circulars** for stamp. Address **W. H. THOMPSON, 404 Arch St., Phila., Pa.**

THE GOSPEL ADVOCATE.

VOLUME XXVII. NUMBER 14. | NASHVILLE, TENNESSEE, APRIL 8, 1885. | TWO DOLLARS PER YEAR IN ADVANCE.

EDITORS:

D. LIPSCOMB. | E. G. SEWELL.

J. A. HARDING, Associate Editor.

J. C. McQUIDDY, Office Editor.

Life is not an idle ore,
But iron dug from central gloom,
And heated hot with burning years,
And dipped in hissing baths of tears,
And battered with the shocks of doom.

Tennyson.

THE CHURCH.—ITS WORK.

In the 16th chapter of 1st Corinthians, Paul writing to the church, says:

"Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do you, upon the first day of the week. Let each of you lay by him in store as he may prosper that no collection be made when I come. And when I arrive, whomsoever you shall approve by letters, them will I send to carry your bounty unto Jerusalem, and if it he meet for me to go, also, they shall go with me."

We have given the revised version. McKnight translates it, "placing it in the treasury." The original carries the idea that it is placed in the treasury. Some contend that they are to lay by, each one in his own treasury. This seems unreasonable. It is the man's own money. Most men would already have their money in their own treasuries, and would have no need of a command of the Spirit toput it there on the first day of the week. How can a man believe the Holy Spirit commanded him to put his own money in his own treasury for the Lord's use. The Lord has a treasury in his church. Reason would say he was commanded to place that which is the Lord's, in the Lord's treasury.

2d. The reason for giving the command that there be no collections when I come. If it is scattered about in each man's own treasury; it must needs be collected when Paul arrived. The purpose of the command clearly, was to get them from week to week to place a part of their earnings aside, that it might not be used in their own business and might grow into a sum worthy of the Corinthian church. The "laying by" was evidently to put it out of their reach, that it might be kept. That it might be safe. In confirmation that it was placed in the treasury of the church; Paul, in the second letter, 9:5: "I thought it, therefore, necessary to entreat the brethren that they would go before unto you, and make up before hand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness."

The Holy Spirit knew that it is a complete self deception that men practice on themselves, when instead of giving "little by little" to the Lord as they get it, they say, "I will use it all for the present; get great gain and give to the Lord the amount with large usury—give a large sum. The Spirit knows that such men never give. But he tells them "week by week" give a little; place it in the treasury, out of your reach where you will not be tempted to use it that it may be ready, that there may be no need of a collection when I come. None of these ends or reasons for the course commanded, apply to the laying by in their own treasury.

He then tells them whomsoever "ye" shall appoint, them will I send to bring your contributions to Jerusalem. This indicates they were to act collectively in sending. What he addresses to the man he addresses to "each one of you." He did not mean to say that each one of you who makes a contribution can select and approve messengers to carry the bounty to Jerusalem. There would likely have been as many messengers as contributors. But you in your church capacity, select messengers, and I will send them with your bounty. Then the laying by in store or placing in the treasury, was to be done on the first day of the week. This is the day of worship, the day when the church met together to engage in the worship,—in the fellowship. It seems to me that every circumstance points to a placing in the church treasury, and forbids the idea of the Spirit commanding them to lay it by in their own treasuries where it doubtless was placed as it was received. But the contribution on the Lord's day was to take it out of your treasuries and place it in the Lord's treasury. It was the church that was commanded, each one lay by him in store, then you, the church select men to carry it to Jerusalem. It can be nothing else than the action of the church collectively. Another idea is, the church not only collected it in her treasury from and through the individual members, but the church distributed through its messengers. Paul did not propose that he should take it for them, or they could go with him; but they must go and if it is best I, will accompany them. This is an important matter though seemingly a small one. Human nature is so constituted that a man or men to feel an interest in work must feel it is their own work. The church must not only raise its contributions from its members, but must, herself distribute them through her own approved messengers. The entire work is hers.

Before leaving the chapter, Paul says' (verse 6) 'But with you it may be, that I shall abide, or even winter, that you may set me forward on my journey." This was directed to the church as a church. Paul expected the church as a church to help him forward. In 11th verse, he tells them collectively, "Set Timothy forward on his journey." Showing the church as a church, was commanded by the Spirit to help the preachers in the work of preaching the gospel.

The very same command that was given to the church at Corinth was given to the churches of Galatia.

The second letter was also addressed to the church at Corinth, with all the saints in Achaia. In 8th chapter he says to the church: "We make known to you the grace of God which have been given in the churches of Macedonia * * For according to their power, I bear witness, yea, and beyond their power, they gave of their own accord, beseeching us with much entreaty in regard of this grace and the fellowship of ministering to the saints." In 18th verse we have sent together with him the brother whose praise in the gospel is through all the churches; but not only so, but who was appointed of the churches to travel with us in the matter of this grace, which is ministered by us to the glory of God." * * * *

"Titus is my brother and fellow-laborer to you-ward, "Our brethren are the messengers of the churches, they are the glory of Christ. Shew ye therefore unto them in the face of the churches the proof of your love, and of our glorying in your behalf."

This shows it was the churches that raised through "each one of you laying by him in store on the first day of the week as prospered," an amount, and the churches chose messengers through whose hands they sent the bounty to the poor; and Paul appealed to what the churches in Macedonia had done to excite the church in Corinth to corresponding liberality. It was the work of the churches. This was in sending help to the poor saints in Judea, then desolated by war and suffering famine. But the churches acted—the churches sent messengers. But in 14th verse of the 10th chapter, Paul says: "For we stretch not ourselves beyond our measure, as though we reached not unto you, for we came as far as to you in preaching the gospel of Christ, not glorying beyond our measure (beyond the limits of our own labor,) that is, in other men's labors. But hoping that when your faith is increased we shall be enlarged by you according to our rule, (or bounds of our labors) abundantly, to preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hands." This means simply we are not boasting of what is done by the labors of other men, but what is done in the limits of our labors; for our labors reached unto you. Paul first had preached the gospel at Corinth. He says: "I robbed other churches, taking wages of them," that he might preach to the Corinthians, lest the gospel might be hindered. Their faith was weak and if he took wages of them they might think he was working for money,—so he would not do it. But he tells them, we hope as your faith increases we shall be enlarged or magnified by you; that we may preach the gospel to those beyond you, and so the territory of our labors should be extended. The enlarging of Paul clearly was the enabling him by their aid, to go still further in the regions beyond them to preach the gospel. This was the church that was to do this; the same church that he places in contrast with other churches who sent once and again to his necessities, from which he took wages to preach to these Corinthians.

In the 9th verse he says: "The brethren who came from Macedonia supplied the measure of my wants." Philippi was a city of Macedonia. He says to the Philippians: "Howbeit ye did well, that ye had fellowship with my afflictions, ye yourselves, also know ye Philippians, that in the beginning of the gospel when I departed from Macedonia no church had fellowship with me in the matter of giving and receiving but ye only; for even in Thessalonia, ye sent once and again to my necessities." Here Paul declares the Philippians, as a church, was the only church that in the beginning fellowshiped his suffering; they sent messengers to him with gifts to relieve his wants. We learn clearly then that "brethren who came from Macedonia to Corinth and relieve his wants" were the messengers of the church at Philippi. The church at Philippi then sent to assist Paul to preach in Corinth and then he tells the Corinthian church that he expects them when their faith grows, to assist him to preach the gospel in regions beyond. In causing them to do this he atones for the wrong done them in taking wages from other churches while he taught them. There is no more plainly revealed truth in the scriptures than that the churches as churches did send to help the evangelists to enable them to preach in destitute places.

Queries.

Please answer the following questions:

1. What is the difference between a bishop, an elder, and an evangelist? Has one of them greater pivilege in the church of God than another? A bishop must be blameless, the husband of one wife, must rule well his own house, etc. Can an evangelist have two or more wives, and continue to teach the people?

2. The Savior allows, or permits a man to put away his wife for one cause only. Is there any right given him to marry another while the first lives?

3. Can such a man fill the office of a bishop?

4. Math. 5: 32, "Whosoever shall put away his wife and marry another causeth her to commit adultery." Does this apply to her if she remains single?

5. Luke 16; 18 "Whosoever shall put away his wife and marry another commits adultery." Also, Mark 10: 11; 12. Does this apply to travelling preachers, or is it confined to the officers of a body? Please answer, and oblige yours in Christ[A.

This comes from our colored brethren, and as this question of the sacredness of the relation of husband and wife is especially difficult for them to realize, we will try to answer with some care.

An elder means an old person. As old, experienced members ot the church were to do the overseeing, the overseers, or bishops came to be called the elders. Their work was to teach and instruct the church; look after the life and behavior of each member; admonish and instruct in the right, and warn against the wrong way. They shonld be men of prudence and discretion, who will be able to counsel and direct the young in the business affairs of life. They should direct in the worship, not do it all themselves, but direct others in leading in the different parts of the worship, and who shall do it at the different times.

The evangelist is one who preaches the gospel to the world. One Christian has no more privilege than another. Each has a work of his own, but one has no more privilege than another.

The evangelist, the bishop, and the common Christian have the same law as regards marriage. The law is for every man, he is to have but *one* wife, and they twain shall be one flesh, joined together by God, until separated by death. The death of one frees from the law, and the living one is at liberty to marry again.

One cause alone, the adultery of one party, dissolves the relation while both are living. My judgment is, the other is then at liberty to marry again, but many think not. If it is admissible for the husband who is separated from the wife to marry, I would think it of very doubtful propriety to make him an elder. He, at least, should have conducted himself in a way wholly blameless to be fitted for such work. Matt. 5: 32, Luke 16: 18, Mark 10: 11 all embody the same law, and it is given for the government of every Christian. No man or woman, who violates this law, should be tolerated in the church of Christ, especially should the bishop and evangelist be free from guilt in this matter. By saying the bishop should have but one wife,he does not mean that others should have moer no more than he means the others should have unruly children or ungoverned families,or be given to much wine, when he says bishops should not have these characteristics. But the bishop is to be especially blameless in observing these laws of Christ, given to all Christians. The bishop is to be an example for the others to follow.

This tendency to disregard the marriage relation, by the race, will have to be well guarded and striven against by the teachers. They ought to constantly enforce the law on this subject in their teaching, and the teachers, and prominent members ought to be especially careful to set no evil example in the matter. It will take time, patience and fidelity to raise the proper standard of morality among the race on this subject, but it can be done. Others have been raised from wrongs just as common, and the negroes can be from this. But it can be done only by teaching faithfully the law of God, and by the teachers setting a blameless example in the matter.

Dear Bro. Lipscomb:—You say in answer to Wm. R. Carpenter that we know nothing as to whether John baptized any others save Christ, as there was no others mentioned. I think if you will read Matt. 3:5, 6:7, you can find others mentioned.[W. J. Roex, Scottsboro, Ala.

We of course meant that names of persons were not specifically given, as the names of none that were baptized before Christ was baptized are given and nothing specifically stated, the failure to specifically mention any baptized afterward, would be no evidence that he did not baptize. But we do not see a thing in the question, one way or another.

For what is the examination spoken of in I. Cor. 11:28, 29? "But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."—[R. L. McMurry.

The examination clearly was to see that they could partake of the Lord's supper, worthily. The point of unworthiness for which he reproved the Corinthians was in partaking of the supper, they did not discern the Lord's body and blood in the observance. They forgot that it was done in memory of His broken body, and changed it into a feast, in which they thought only of the gratification of their appetites. So one stupified himself with over eating; another made himself drunk and the body and blood of the Savior were not thought of in the feast. This was to fail to discern the Lord's body, and brought condemnation instead of justification and union with God.

While this was the specific sin of which the Corinthins were guilty and the sin that called out the commandment of the Lord, it is not the only one that would render Christians unworthy to participate in divine worship. Any habitual known sin unrepented of, renders an individual unworthy to partake of this or to engage acceptably in any divine service. The principle is laid down by the Savior in the Sermon on the Mount "If thou bringest thy gift to the altar and there rememberest that thy brother hath aught against thee (that you have wronged him) leave there thy gift, first be reconciled to thy brother, then come and offer thy gift." This lays down the principle that God is not willing to accept offerings from those who are conscious of having wronged their brethren until that wrong has been rectified.

This bringing the gift to the altar represents any service of offering in prayer, praise, thanksgiving, attendance at the Lord's day worship, or any service we bring to the Lord. It is covered by the principle "whosoever turneth away his ear from hearing the law, even his prayer shall be an abomination." Prov. 28: 9. While we refuse to obey God in being just and honest in our dealings with man, or while we are refusing to obey him in any of his commandments, he accepts no service from us. The examination then, should be as to his bearng before God, and the treatment of his authority in any and all of his commandments. If we are honestly trying to obey him in all of his commandments, and seeking to know and do his whole will, no matter what our failure through weakness and infirmity, our service is acceptable. If we are not trying to do this, he accepts no service at our hands. Nothing is more profitable to the Christian than frequent, rigid and honest self-examinations in the sight of God. We should make them frequently, and should be perfectly honest with ourselves in making them. There can be no profit to us in deceiving ourselves, in persuading ourselves we are accepted, when we are not. No man is acceptable with God who persists in a conscious violation of any of God's laws.

A BAD RECORD.

"Sam Jones" in his denunciation of the professars of religion in Nashville, stated that all the whisky used in Nashville and the surrounding country is sold by professed Christians. The churches furnish the whisky to ruin the people. This was indignatly denied. An investigation shows there are 81 men engaged as proprietors in wholesaling whisky in Nashville—68 of these are members of churches. Nineteen Catholics, fifteen Methodists, twelve Presbyterians, seven Episcopalians, six Christians, six Baptists. This is a terrible showing for the churches as participators in this iniquitous business; six are reported Christians. We have been unable to find them. We have been able to hear of only two engaged in the business who claim membership with the church. These are not active members. The right of the churches of Christ here have been against it. There are some persons engaged in the business, who once were members that have long since ceased to attend or recognize themselves, or be recognized as members.

It is possible some of these may have been counted as members. It is probable that some members engaged in the wholesale drug business; are counted, as I learn that they are required to take out license as wholesale liquor dealers. But I feel sure they handle it only as a drug, and should not be classed as liquor dealers. This is doubtless true of members of other churches. Still the great majority of these engaged in the iniquitous traffic are church members—making a living out of the ruin of the body and souls of those whom Jesus died to save. The truth disgraceful as it is to the church, it should be told. D. L.

Dear Bro. Mc:—Advocate received. It makes me say Jones is a dog in the pulpit, I spoke of Hammond barking like a dog and then added Jones is NOT a dog in the pulpit. I said he descended to the lowest depth of slang. The Advocate has it slavery. Please correct this in the next issue, for I would not call a man a dog.

Good interest in our meeting at this place. No addition to date. E. A. Elam.

Springfield Tennessee.

We are sorry for the mistakes in this and preceeding article of Bro. Elam's. It happened in the changes going on in the office, but it shall be so no more.

The young men of the South will make a mistake if they seek offices in Washington. There are very few places there that they would be likely to get which pay more than enough to afford a living. There is very little chance for advancement, and at the end of four or eight years they would be but little, if any, better off than when they entered the service. Those who have a hope of accomplshing something in life will, if they are wise, avoid getting a position under the Government at Washington.—*Savannah News.*

If the privilege of praying for others were prohibited us, how we should begin to value it.—*Baptist Courier.*

TEXAS WORK AND WORKERS.

This Department is conducted by JOHN T. POE, Longview Texas, to whom all correspondence intended for these columns should be addressed.

A BAPTIST PREACHER ON PRAYER.

Eld. M. T. Martin, of Kyle, who recently rebaptized Gen. Hawtborne, has had some searching enquiries propounded to him. Among others, three or four, as to why he does not pray for sinners, and exhort the church to pray for them. We clip extracts from his reply, to show the drift of his sentiments on this subject. Here are some reasons why he does not.

Paul and Silas did not send the jailer to an altar or mourner's bench, to be ground through a mill. They did not exhort him to pray, but the reply was: "Believe on the Lord Jesus Christ." This whole mourner's bench business, with its consequent teaching, is a delusion, and foreign from the Scriptural way of bringing sinners to Christ. You need not tell me of the success of the practice or teaching—you need not refer to the hundreds of converts counted by those who teach sinner's prayer instead of faith, and pray for them instead of preaching the gospel to them; I have seen so much result from "straw-and-dirt" religion that I suspect there is a wonderful difference between the tally-sheet kept in this world and the Lamb's book of life.

I don't teach sinners to ask for the prayers of the church, nor depend upon them, I am a Baptist preacher—not a Catholic priest. While this practice has been handed down from our fathers, and has the insignia of Baptists, yet it is a fungus of Catholocism. It is a miasma with which the surrounding atmosphere is impregnated and it has been imbibed or absorbed by us. It is hurtful, inasmuch as it directs the sinner's eye away from Christ to the work and manipulations of men. Paul and Silas did not encourage the jailer to look to their prayers, but to Christ. They did not say, "We will pray for you, and if you will occupy a certain square foot and pray too, we believe you will feel a change." No, the mystery of iniquity had not yet worked to that extent among these primitive teachers. To these first two charges I plead guilty, and if the above are not sufficient reasons for my practice, the brethren can have as many more as they want.

Now what will become of this man who dares to call Baptist revivalism a "straw-and-dirt" religion? He writes the truth in all this, but we fear his brethren are not prepared to receive it. If not, he must get out. But hear him further on the fourth criticism against him, to wit: that he does not give enough of his meetings, to prayer.

As to the fourth criticism, I have to say that I cannot do two things at one time. I can not preach and at the same time run a prayer meeting. I go straight at my work—always opening with a prayer. We have all the time away from church to pray, and our prayers are just as effectual offered in a closet as in public congregation; and I believe more so. We cannot preach in secret but we can pray in secret. What people need, is instruction in the truth. The Spirit's power to make this truth effective may be sought, I repeat, in our closets. Any seeming difference in the favor of the service of prayer in public is the influence of prayer upon the sinner, instead of the influence of the Spirit. There is an idea in the world that we must get the sinner under the influence of our devotional feelings; that we must work ourselves up into a furor; and prayer after prayer offered till the influence of the prayer—the excitement—is felt, *nothing else*, and sinners catch it and are pronounced converted. But I do not believe the religion of the Lord Jesus if a contagion to be caught in that way. We are not to bring the sinner under the influence of our devotional feelings, but under the influence of the truth.

Here he gives the true scriptural method of converting men *through the truth.* That is it, "The *law of the Spirit of life*, in Christ Jesus makes us free from the law of sin and death." Again, "You shall know the truth, and the truth shall make you free." Again, "Of His own will begat he us, (through or) by the Word." Again, "The gospel by which you are saved," etc., etc. We rejoice to see these brethren coming to the light of divine truth. Thank God, the veil is lifting, or being rent everywhere. Men are coming gradually to the light. Here and there one rises up, with enough of honest manhood to boldly declare the truth. Thank God for brave men engaged in the right. But surely men should be bold for the truth. Let a man smother his convictions of truth here, and he may cheat himself out of eternal life. We pass over the way of this life but once, if we make a mistake, it is forever fatal, since we may never return this way to correct it. Eld. Martin is to have something to say on repentance yet, and we shall watch for it with interest.

RELIGION—WHAT IS IT.

Webster defines it thus in his primary school dictionary: "A system of faith and worship." According to this then, faith in any idol, or worship to it, is religion. Then it follows that there are God's many, and religions many. Then it cannot be that these systems of faith and worship are of God, if not of God, we are lead to ask what profit will be to those who live and die in them. Will God accept of their worship? I cannot see that He will because, first they honor and worship an idol instead of the true God and in the second place all they do is of man. Now we all agree this is true with regard to the heathens. Let us now look around us in our land of Bibles and see how things are. The Roman Catholics have their peculiar system of faith and worship. Who made it? The Episcopalians have theirs, the Lutherians theirs, the Presbyterians theirs, the M. E's theirs, and so all the churches or religious people we know of. Who are the authors of their systems, will any one say God? If so, why did he make them so essentially diverse one from another? God is not the author of confusion, but order. He is the author of a system of faith and worship and all who follow after Him believe the same things and have the same worship the world over; they confess and have no other ruler but God's dear son. The new covenant contains their faith and system of worship. It has the sanction of God sealed with the blood of Jesus Christ, His Dear Son upon it, and none other can we safely trust. There is but one system of faith and worship, all others are false.—[W. S. D.

We give the following for the benefit of all concerned, as these impostors generally make their way to Texas, it will be well enough to know him when he knocks at our doors.

Harrison, Mo.—To the brotherhood at large We, the Elders of the church of Christ at Clarksburg, Missouri, take this means of warning the brotherhood against one Ralph Seed, alias Eli Reuben Seed, who has been in these parts this winter, passing himself for a Christian preacher and a single man. It so turned out that he has a wife and two children at Barton, West Virginia. While in our midst he made himself too familiar with the young ladies, and borrowed money from every person that would loan to him. Upon the whole we regard him as unworthy the fellowship of the church. We are in receipt of letters from different parts of the country giving a very bad history of this man. The following is the description of the gentleman: Light hair, gray eyes, heavy sandy whiskers, light thin mustache; stands about five feet ten inches high; rather stooped-shouldered; has crooked little finger on his right hand, splendid singer, and a very fair speaker.

Frank Speiler
W. J. Gold,
G. W. Sappington

Clarksburg, Mo., March 18, 1885.

It is best for the brethren everywhere to take note of the description of this imposter, as we understand from various sources, that his name varies as much as his character.—*Christian Evangelist.*

Can't you afford to subscribe for the ADVOCATE for your preaching brother who lives near you? It would be a useful and profitable investment. No doubt he wants it, and needs it, but is not able to pay for it. Surprise him with it.

Will some one who understands the matter, send us a short, pointed article on prayer? What we may legitimatelly pray for? The apostle says we receive not, because we ask not according to God's will. Now will some one tell us what his will is, relative to prayer?

There are but few of our brethren in McLellan county outside of Waco. The number is much smaller than I supposed before traversing the county. Some evangelistic work would be in order.—*McPherson in O. P. Guide.*

Waco was headquarters for State Meeting work for some years. Perhaps this will account for the small number of our brethren in this county. If the church of Christ in Waco, would now give attention to "home missions" a little while, they might send out the gospel to their own county, and do a noble work by converting the people to God; and in the future avoid the necessity of the sarcastic hint given by Bro. McP.

John T. Smith writes he is suffering from "influenza, epizootic or glanders." Let us have a diagnosis.—*Evangelist.*

John T. Smith is mistaken about himself, we saw him here to-day looking as well and hearty as he ever did in his life.

We see from an article from Bro. Homan in *Old-Path Guide*, that the purchase of Add-Ran College is about to fail for want of funds. We dared suggest to one of the trustees, in a private note, when they first spoke of it, that if they did not mind they would overwhelm the brethren with the immensity of a ten thousand dollar debt, and paralize what they were doing. He replied, "I think we (trustees) know what we are doing." Perhaps so, but it begins to look a little as if they had made a mistake.

DEAR BRO. POE:—The congregation at this place is very much encouraged over our prospects for this year. We have empolyed Bro. Otice Rial, a nephew of Bro. E. G. Sewell, to labor for us, his entire time this year. He is a young man full of zeal and energy, and promises to do much good in the Lord's vineyard. There are a good many numbers of the GOSPEL ADVOCATE taken here now. Eight years ago when I moved here mine was the only number taken at this office. I feel now, after reading it for more than twenty years that I cannot well do without it.—[T. H. C. Perry, Denton, Texas.

Since writing to you last, I have been chosen as one of the evangelists by a co-operation meeting to preach in part of four counties: Nachadoches, San Angustine, Sabine and Shelby. I am determined with the help of God, to work harder, and more faithful than ever before in the Master's vineyard this year. I ask an interest in the prayers of all the faithful, that I may not faint or grow weary in holding up the Word of Life to a dying world. Three united with us on the Bible, from the Baptists, on the 6th ult.—[John F. Brill.

A great many mistake religious sentiments for a religious life. Because they are touched by religious truth, they fancy they are religious. Because they are susceptible to religion, they think they have it: An impression is to them the same as if they obeyed it; to appreciate right is the same as though they did the right. Weeping over a book of martyrs, they almost think it is a heroic as though they had died at the stake themselves. They come to take what God has plained in them as a substitute for a practical Christian life.

A HUMAN KINGDOM.

By James L. Thornberry

A kingdom means a reign of a king. A king reigns over and among his subjects by the laws of the kingdom. In I Cor. 15:24, Paul says, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power." Then verse 25: "For He must reign, till He has put all His enemies under His feet." In Psalms, David shows what God said of Christ: "I will declare the decree, the Lord hath said unto me. Thou art My son, this day have I begotten thee: ask of me and I will give thee the heathen for thine inheritance and the uttermost part of the earth for thy possession." Daniel, in chapter 3 tells Nebuchadnezzar, "The little stone cut out without hands" showed that, "The God of heaven shall set up a kingdom that shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kindoms and it shall stand forever." Daniel 7: 25:26 speaks of the man of sin and his judgment and condemnation; then 27 verse says, "The kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions, shall serve and obey Him." John in Rev. 11:15 hears the angel say, "The kingdoms of this world are become the the kingdoms of our Lord and His Christ, and He shall reign forever and ever." Christ said, "My kingdom is not of this world for if so then would my servants fight." Jno. 18:35. We have now seen clearly that there is a promise of a universal reign of Christ. And He gave it, *i. e.* His kingdom or reign is not of this world. It is clearly to be in this world. His reign is to be over men and nations, but is not to be of earthly origin nor ruled by laws made by men, nor is it to gather subjects by earthly force or means. The laws and king must be of heavenly origin. The subjects of Christ's kingdom are all to be volunteers. Christ says, "If any man will serve me, let him come after me." John 12:26 Christ says, "Come unto me and take my yoke upon you." Mat. 11:28 29, Christ said to the Jews, "And ye will not come to me that ye may have life. John 1st reads, "He came to his own and they recieved Him not. But to as many as received Him He gave power to become the sons of God." Near the close of the Book of God we read, "And whosoever will, let him come." In 3d chapter Mat., we find John the Baptist preaching, "Repent you for the kingdom of heaven is at hand." Christ preached the same after he was annointed with the Holy Spirit on the banks of Jordan, as he came up out of the water. He sent out the seventy and also the twelve before Him saying, "Take neither scrip nor purse nor sword for your journey, preach repent for the kingdom of heaven is at hand." In Mat. 16 Christ told Peter, "I will give you the keys of the kingdom and what you bind on earth is bound in heaven." Some to avoid the fact that Peter opened the way into the kingdom now, but will set up one when He comes the second time. I fear for such deceived deceivers; for if Christ is not king by authority of God, how dare He set up the new covenant and give laws through His apostles? If He is not king, having "all power in heaven and on earth," He is a usurper and all who obey Him in place of Moses are rebels? Paul, Col. 1 chapter, says, "God has translated us into the kingdom of His Dear Son." O ye blinded stubborn, anti-Christs, "Ye deny the Father and the son," for God says, "Yet have I set my Son on my holy hill, Zion." And you deny it. Woe unto you ye blind. Christ sent out his apostles after He arose from the dead, saying, "Go teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things, whatsoever I command you, and lo, I am with you, even unto the end of the world." With all honest men, this settles the matter, that the apostles were to establish Christ's spiritual reign on earth by simply preaching the gospel, baptizing converts and giving law to the baptized. Now if faith in Christ and a public mouth confession of His name, and by faith, immersion into His name is the apostolic mode of gathering subjects into Christ's kingdom, how can any who have not so done, say Christ is their king? Brethren of all churches think of these solemn matters. How can Christ be king over churches started by men and not bearing the name of the king, and doing things not commanded of God? Christ tells us He must have our whole heart, that we must love Him more than father, mother, wife or children, houses and lands, or we cannot be His disciples. Then we must take His Word or law for our only rule of faith and practice, or He is not our king. He said to the Jews, Mark 7:6-8, "This people honereth me with their lips, but their hearts are far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God ye hold the tradition of men." All acts of worship, or deeds done in the name of Christ, not commanded by Him or the apostles is vain worship. Such things are of men and unavailing. How then, can Christ be universal king, as long as we have so many sects? But if all of us did but believe Christ's law, just as it was given, and obey literally, not as we understand, but just as written, would not this bring us all under Christ into one body? In our divided state, Christ does not rule supreme. Rome has added laws and traditions to Christ's law, and every sect must have some laws and traditions of men or all would be one. Paul says, "He must reign until He hath put down all rule, authority and powers." This He will do. He now requires us to give Him full control voluntarily. But if we do not willingly submit, He will make us at his second coming. Paul, n Philippian letter says, "God has given Him a name above every name under heaven, that at the name of Jesus every knee shall bow, and every tongue confess that Jesus is Lord, to the glory of God the Father." Now when all sects and sect-laws, traditions and manners are given up and all just obey Christs law just as given, and all wear the God given name—Christian, He will then reign over His people from the rivers to the end of the earth? "Then the kingdoms of this world will have become the kingdom of God and His Christ." Now brethren of all sects if we do not so submit to Christ literally, He will come and destroy all who will not now willingly submit. Do think over these matters solemnly, they are true, then let us submit to the laws of Christ at once. In Micah 4:1-13, we have a promise of a glorious day under the reign of Christ, "The law shall go forth of Zion, and the word of the Lord from Jerusalem. And He shall judge among many people, and rebuke strong nations a-far off; and they shall beat their swords into plow-shares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they study war any more; but they shall sit, every man under his own vine and under his fig tree, and none shall be afraid, for the mouth of the Lord hath spoken it." O blessed God when can this be? Ay not till sects and sect-laws, churches, and names are dead and all obey our king, and all law-makers and rulers are Christians. When king-craft and priest-craft are done. when Christ's law of love rules. Ye kings and monarchs and oppressors of men, ye must come down to justice and mercy, or Christ will destroy you; "For He must reign until He hath put down all rule authority and powers." Amen.

Georgetown, Ky., Feb., 1885.

LETTER FROM AUSTRALIA.

Warwick, Queenland, Feb. 2, 1885.

Bros. Lipscomb & Sewell:

I was rather premature in my last in announcing that Bro. Myers had come to Wellington, New Zealand. It was understood he was coming and I thought he had arrived. It appears he has not and they are arranging for another evangelist. Bro. A. B. Masten, of Hobert, Tasmania, has just issued the "Year book of the church of Christ, Australia." This is the first work of the kind ever issued by us in the Colonies, and is very interesting. We have hitherto had to guess at our numbers and progress, but can now see at a glance how matters stand with us. I extract the following items which may be of interest to your American readers. The statistics are dated Nov. 1884. At this date there were in the colonies 130 churches with 7290 members, and 32 evangelists (we always call our preachers evangelists, not "pastors") 26 of whom were fully supported. There were 80 Sunday-schools with 5310 scholars and 557 teachers, 202 scholars have joined the church during the year. We have 72 meeting houses worth $283.206, providing sitting room for 14,890 persons. The net increase for the year has been 853 members and 18 new churches have been organized, our progress for the year was at the rate of 13½ per cent.

Our members are distributed over the colonies as follows:

New South Wales	10	churches,	555	members
Victoria	52	"	3306	"
South Australia	25	"	1657	"
Queensland	9	"	213	"
New Zealand	25	"	1238	"
Tasmania	9	"	320	"

These figures will be found to nearly corres- with the approximate statement I sent you in my last. The Baptists have recently published their statistics from which I learn there are in Australia 107 pastors and 12783 members, 1088 is the nett increase for the year being about 9½ per. cent., so you see we are progressing proportionally, far more rapidly than they, although they have 107 paid preachers to our 32. It is not at all creditable to the Australian disciples that so few preachers are supported, but the difference in favor of the Baptists is more apparant than real, as they beg money from the world and by their concerts, bazaar &c., get assistance from the children of the devil. It does seem out of place for Christ to ask Satan to help him overthrow his kingdom, does it not?

Bro. Haley left Australia for San Francisco in the sailing vessell D. C. Murry, on Jan. 7. Sister Haley's health has not been good, hence the long voyage in a sailing vessel, by way of Tahiti and Honolulu. Farewell meetings were held in Melborne and Sidney and substantial regard was shown in the purses of sovereigns presented Bro. and sister Haley. Bro. Maston, of Hobart, who is an American, has accepted an invitation to labor with the church in Hotham, Victoria. Hotham is one of the flourishing suburbs of Melborne, and the church membership is 275. It is remembered that Bro. T. J. Gore, M. A., of Adelaide, South Australia, proposes returning to America in next October. Bro. Gore is one of our most esteemed evangelists. He was one of Bro. Milligan's students and has been preaching in Adelaide about 17 years. With H. S. Earl; he started *The Australia Christian Pioneer* and was a popular editor for about 12 years, since that time Bro. Haley has conducted it in Melbourne, the name being changed to *The Australian Christian Watchman.* If Bro. Gore leaves he will be greatly missed. What can it be that makes America so attractive. The American evangelists will not stay here, they soon sigh for home. H. L. Geeblin, O. A. Carr, G. L. Surber, H. S. Earl, J. J. Haley and others have all gone back again and even many of our Australians who have gone to Bethany or Kentucky to study, have remained in the State, such as L. Porter, Mark Collis, Murdock Gunn, J. W. Webb and others. I hope the statement in regard to Bro. Gore may prove incorrect. One of our Australians who spent some time in America, recently passed away. Bro. John Furgus, some of your readers may possibly have known him. After a successful course of study at Bethany college he labored awhile with the church at Middletown Penn. Here at a protracted meeting he caught a cold, which settling on his lungs, developed into consumption and he came back home to die. He fell asleep on Nov. 29, last aged 29 years. He was much loved. Bro. C. A. Moore, another Australian who has studied in America, is very unwell with lung complaint and has been unable to preach for several months past. After all America does not seem so very attractive. I value my lungs and I think I will remain in in Australia.

Fraternally,

D. A. Ewers.

Patient.—Doctor, what do you do when you have a cold in your head? *Doctor.*—Well, madame, I sneeze most of the time.

S. A. HANDLY. J. S. REEVES. A. W. SOUTHWORTH. R. F. MORGAN. G. M. NEELY.

Handly, Reeves & Co.,

—Importers and Jobbers of—

DRY GOODS AND NOTIONS,

Nos. 60 and 61 Public Square,

Nashville, - - - Tennessee.

B. H. COOKE. W. B. DOWELL. J. B. CRUTCHER.

B. H. Cooke & Co.,

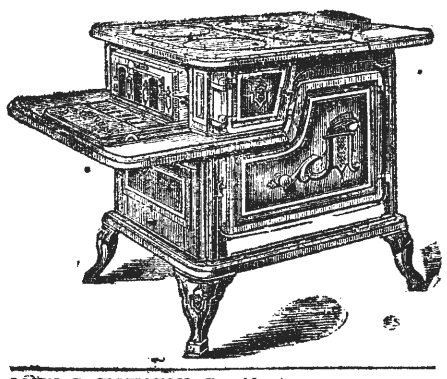
—Wholesale Dealers in—

MEN'S, YOUTHS' AND BOYS' CLOTHING,

No. 4 Publishing House Block, Nashville, Tenn.

We are now offering an attractive line of these goods at popular prices, and we especially invite a careful inspection of this stock by the merchants visiting this market. These goods are nearly all new, and low prices will be the rule, not an exception. Orders carefully filled. B. H. COOKE & CO.

H. HARLEY. W. Y. HART. W. H. COX. H. E. HART.



Harley, Hart & Co.,

Manufacturers and Dealers in

Ranges, Stoves, Tinware,

Queensware, Glassware,

House-Furnishing Goods, Etc.

77-79 Broad St., - - Nashville, Tenn.

JOHN G. HOUSTON, President. THEO. PLUMMER, Sec'y and Treasurer.

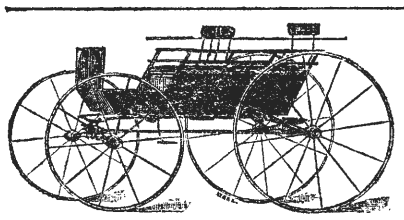
NASHVILLE LUMBER CO.

Building Lumber.

CEILING, SIDING, FLOORING AND DRESSED LUMBER,

Cheap Stock at Low Prices.

Mills and Office on Northwestern Railroad, immediately in rear of Union Stock Yards.



MURKIN & HUNT

28, 30, 32 South College Street,

—Manufacturers of—

Fine Carriages, Berlins Landaus, Cabriolets, Coupes, and all Kinds of Heavy Work

We have enlarged our Factories and Store-rooms by the addition of the three-story building adjoining, and have now improved facilities for the manufacture of first-class work.

OUR SPECIALTIES: Improved Timken and Brewster Spring Buggies; Platform Double-Spring and Three-Spring Phætons· Barouches, Rockaways, and Wagons of Every Description.

Special Attention Given to Repairing. Inspection Solicited. Telephone 332.

P. A. SHELTON.

DEALER IN

STAPLE and Fancy GROCERIES.

Flour, Bacon, Lard, Tobacco and Cigars, Country Produce,

—***—

NO. 96, BROAD ST. - NASHVILLE, TENN.

WM. CUNNINGHAM, SON & CO.,

—Wholesale—

GROCERS, COTTON FACTORS,

And Commission Merchants.

97 Broad St., NASHVILLE, TENN.

IT PAYS to sell our Rubber Stamps. *Free* catalogue to agents. FOLJAMBE & CO., Cleveland, Ohio.

FOR SALE!

I wish to sell the **JOB OFFICE** connected with the Gospel Advocate. The office is in good condition. **MUCH NEW TYPE** having been purchased recently. The business is now paying well; the customers being cash men. The receipts have increased 10% per cent. during the last year Pressure of other business and ill health compel me to offer for sale. This is a **FIRST CLASS OPPORTUNITY** for a good man. For further information Address JAMES F. LIPSCOMP. No. 98, Union St. - - - - Nashville, Tenn

---

American National Bank.

Cash Capital, $1,000,000.

Board of Directors.

E. W. Cole,	John M. Lea,	A. W. Harris,	John Woodard
John G. Houston,	J. Kirkman,	M. Burns,	J. A. Pigue,
	Rev. Dr. R. A. Young.	T. A. Atchison,	C. E. Hillman.
John Orr,	V. L. Kirkman, GEN.	W. G. Bush,	W. W. Berry,
Byrd Douglass, Jr.,	R. L. Weakley,	W. H. Jackson,	Wm. Porter,
			Edgar Jones.

This Bank has united with it the **THIRD NATIONAL BANK** of this city, and has increased its Capital Stock to **$1,000,000** With increased facilities in every particular, it can confidendently assert that it will offer superior advantages in all departments of Banking to its patrons and friends.

JOHN KIRKMAN, President, EDGAR JONES, Vice-President,
A. W. HARRIS, Cashier. JOHN M. LEA, Vice-President.
E. W. COLE, Chairman Executive Committee

M. M. TRECY. T. A. HEFFERNAN.

TRECY & CO.,

Manufacturers and Jobbers in

BOOTS and SHOES,

No. 50 Public Square, Nashville, Tenn.

In addition to our large stock of Eastern-made Boots and Shoes, we have a line of **Custom Goods**, manufactured in our own store, and under our immediate supervision, which we can guarantee to be, in every respect, equal to any made to measure in a custom shop. As this is an opening wedge in the manufacture of Boots and Shoes for the wholesale trade in Tennessee, we hope for a fair share of patronage to enable us to continue and enlarge our facilities for turning out good Goods.

S. B. HOGAN. J. S. HOPKINS.

HOGAN & HOPKINS,

Dealers in Custom-Made

BOOTS & SHOES,

We sell the very best makes of Boots and Shoes, and endeavor to make the prices so that no one can possibly sell cheaper than we do.

20 Public Square, - - Nashville, Tennessee.

SALESMEN.—Sam. R. Hopkins L. D. Simmons, William Mayes,

Dudley Bros. & Lipscomb,

—Wholesale—

HARDWARE, GUNS, CUTLERY AND IMPLEMENTS,

Hoes, Rakes, Axes,

Chains, Hames, Collars, Bridles, Singletrees, Steel Shapes, all Seasonable Goods, in Endless Variety, and at Lowest Prices.

GENERAL AGENTS FOR

Syracuse Side-hill Plows, Thos. Meikle's Steel and Cast Plows, Case's Racine Chilled Plows, Celebrated Mitchell Wagons, Buffalo Standard Scales, Winchester Repeating Rifles.

Full Stock of Plain and Barbed Fence Wire.

DUDLEY BROS. & LIPSCOMB,

34-86 Broad St., - - - Nashville, Tenn.

PASCHALL, FALL & CO.,

WHOLESALE

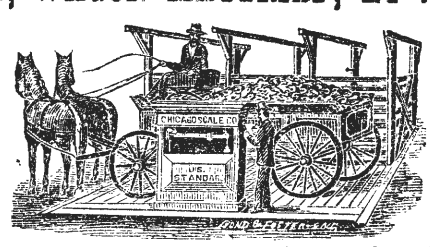
HARDWARE, CUTLERY, IRON, WAGON MATERIAL, ET.

Fishing Tackle.

Nos. 57, 59 and 61 South Market St.,

NASHVILLE, TENNESSEE.

Our Prices are Very Low.



Agents for Chicago Scale Co.'s Portable and Wagon Scales.

THE GOSPEL ADVOCATE.

NASHVILLE, TENN., APRIL 8, 1885

CONTENTS:

The Church—Its Work 209
A Human Kingdom 212
Letter From Australia 212
Revivals of Religion 216
Work 216
Obituaries 216
Queries 210
Texas Work and Workers 211
Fernandina, Florida 214
Questions and Answers 218
General News 219
Items and Personals 215
Meeting at Huntsville, Alabama 213
Whatsoever 213

HOME READING.

God Cares 220
Heavy Grumbling 220
For the Children 220
A New Convert to Christianity 220

FERNANDINA, FLORIDA.

Yesterday morning, March 27th, Dr. J. P. McFarland, myself and wife took the train at Jacksonville, for the above named place, at 8:45. Dr. McFarland, also from Nashville, is here for a few days on a business trip, and we were very glad indeed to have his company, as he is full of life and energy, and is most excellent company.

The distance is about 33 miles. We secured round trip tickets, to include omnibus fare, from the depot to the hotel and return to depot; to include dinner at the Egmont house, a most excellent hotel, and then back to Jacksonville, for $2.50 each. Quite reasonable we thought. Our route was through an almost perfectly flat country, with but little to attract attention. Some miles of yellow pine forests, and thousands of acres of marshy lands covered with a coarse, wild grass and rushes, with not a tree to break the monotony of the scene, or obstruct the vision. These marshes have connection through streams, or inlets, with the Atlantic ocean, and are therefore daily, more or less covered with the tides, so that nothing but wild, marshy grass and rushes will grow there. There is but very little land in cultivation on this route. Near Jacksonville there are a few acres in strawberries.

Fernandina is a pretty little town of fifteen hundred, or two thousand inhabitants. There is a huge, ugly looking Fort here, facing the entrance of the harbor, with a very large cannon mounted, ready to load and fire, should an enemy approach. But we fondly hope it will not be needed for such a purpose. The harbor at Fernandina is said to be a very fine one, into which many schooners enter, and small ocean steamers, on commercial business, while large ocean vessels come and go, to and from on barges. At Fernandina we chartered a hack for the beach a distance of a mile and a half, or two miles. The price of a hack and driver is $3.00 for the first two hours, and $1 00 per hour after the first two hours are out. Thus, every thing here costs money, but a man who never saw the great Atlantic ocean is willing to pay for the sight. So we three went out, and saw the grand old ocean. There was some breeze blowing inland, making the waves some three feet high as they came rolling and breaking on the sloping sand beach, with a constant roar, similar to the roar of some swollen stream plunging over rocks and shoals, such as is often seen in Kentucky and Tennessee, or anywhere in mountainous regions. The emotions we experienced in looking out for the first time upon this vast expanse of water were such as we have seldom felt before. The view reminds one of the thought of reaching the end of life, and approaching the entrance of eternity. You gaze out upon the vast waste of waters till sky and sea seem joined, but see no shore beyond. So, when life comes to its close, and we look out into the dark beyond, we can see no shore but by faith in God's word. By faith in human testimony we can see a shore beyond the mighty Atlantic, and by faith in the word of the Lord we see a happy shore for the righteous, lying out beyond the dark ocean that stretches out before us at the close of this life. As we looked out a good distance from the beautiful sand beach into the ocean, and saw the smoke stacks of a large ocean steamer that went down on a bar three or four years ago, and saw on the beach some remnants of wrecks of other vessels, we thought, how weak, how frail are man's works when they have to contend against God,s power, as manifested in his works! Man's strongest vessels are but toys for the ocean to play with, when maddened by the stormy winds sent out by the Almighty. But as we saw it yesterday, good vessels might sail in perfect safety, as the day was pleasant, and the sea comparatively calm. We spent some two hours driving upon the beach, looking out upon the ocean, and stopping occasionally to gather shells that had washed ashore. So it is upon the shores of time. We are gathering shells here and there; some pretty and enduring, and some broken and worthless. Some are leading lives of usefulness; visiting the fatherless and widows in their affliction; adding the Christian graces to their faith; sounding out the word of the Lord to the world; saving souls through heaven's truth, and thus gathering shells that are beautiful and lasting. But many, alas! even of those who claim to be the Lord's people, are gathering shells that are broken and worthless. They spend their time laboring for their own personal advantage; making money to use upon the lusts of their own appetites and fleshly desires, thus living for their own, earthly, fleshly pleasure. There is nothing beautiful in such lives; no shells that are worth the gathering in such a course as this. The beach, where we were, is a beautiful gradual slope of sand, packed so hard by the waves and tides as to make it a beautiful and pleasant drive. We were there at the time of low tide, and could drive for miles on the sand that a few hours later was covered with the high tide. This sand is pure white, and so hard pressed by the water that the horses' feet and hack wheels made very little impression. We sometimes gathered shells so near the water that the waves would roll over our feet, if we did not watch them and give back. We never enjoyed three hours of sight-seeing more than we did this nearly three hours' trip to the Atlantic beach. We could have enjoyed as many days as we spent hours, but the program of our trip, and the expenses would not allow it. We expect, however, to see the beach at another point or two before leaving Florida, that we may see more of the manifestations of the great power of God in his wonderful works. How any man can look at the manifold works of our God, and then say these things come by chance, or something similar to that, is passing strange to me. All God has done is done in wisdom, and it would be impossible for man to suggest an improvement in the smallest matter.

Almost this whole southern conntry is very sandy. In fact, much of it is one vast sand-bed, with soil enough in it to produce the orange, and some other fruits and vegetables almost to perfection, when properly cultivated and fertilized. Being so sandy it does not bake in the sun, no matter how hot it shines. And besides, there is so much water surrounding this whole state. The Atlantic on one side, and the Gulf of Mexico on the other, and so many lakes and streams inland, that it is said to rain a shower almost every afternoon in summer. This moistens the parching sand, and keeps vegetation from dying. The soil, therefore, though seemingly very poor, is just suited to the climate. If people cannot raise blue grass and short horns here, they can produce something that will yield them a living. Everything has been arranged right, and man may live comfortably, and do good anywhere if he will serve the Lord faithfully in all things.

The weather here is now very warm and fine, very much like the last of May in Tennessee.

As to my health, my throat, in the last few days, is improving, and my cough becoming less troublesome. Otherwise I am feeling very well. My wife, and my son's family are all well. As my throat is now improving, I think it better to remain here till the weather gets pretty warm in Tennessee, so there will not be too great a change, so as to set me back again. I feel much encouraged since my throat has begun to improve, and feel that I am deriving decided benefit from my trip to this country, and hope to be able yet to do much more work in the Lord's vineyard.

E. G. S.

LETTER TO YOUNG LADIES AND GIRLS OF THE CHRISTIAN CHURCH.

DEAR SISTERS:—I want something done in this section of country next year for the cause of Christ, and wish all of you to help me with it. I live in Oxford, Miss. We have no church here and consequently hear but little preaching by our bretheren. Bro. Lauderdale came here a few weeks ago but was unable to get a house to preach in; had to preach in our little parlor which will not hold more than twenty persons. Uncle Minor calls on us some times but has had no chance to preach for us yet. There are but a few members here and they are all poor. Now what I want to do is to get up a missionary circle. I will not say organize a society, for Bro. Lipscomb will not like it, you know, and might not do our advertising. So we will call it the "Young Ladies' Christian Missionary Circle." Will have no officers or paid traveling agents. We will have Unce Minor and any others who will be kind enough to do so, to take it around in his travels and enlist members, I do not mean life memberships; but just get those who want to do something for the cause all the time. Now the work to be done is this: Every member is to raise the sum of 25 cts, at least, each quarter. That is one dollar for the year 1885. When we have secured 400 members, all paying $1,00 each, then we can support a preacher for several months in and around Oxford. Now let all who wish to help start the cause in this dark region, drop me card giving their names, post office and the church they belong to, and I will keep a list of names and amount of money sent. First payment to be made the 1st of January, or as soon after as possible. The second in April, third in July, fourth in October. The money will be deposited in the Oxford bank and used for no other purpose but for the spread of the gospel. An occasional report will be made during the year and a full report of the work done at the end of the year. Send money by postal notes or any safe way that is convenient, to

MISS ORRID CHISHOLM.

Oxford, Miss,

This was written last fall and mislaid. There is an old fashioned book that says the young should submit to the elders. Why we all prefer a different course is strange.

If there is any person whom you dislike, that is the very person of whom you ought never to speak'—*Cecil.*

ITEMS AND PERSONALS.

Our Subscription list is still rapidly increasing- Thanks to our workers.

Bro. E. H. Rogers has moved from Wilson Co. Tenn., to Dry Fork, Banen Co. Ky. Correspondents will please note change of address.

We are glad to report Bro. Sewell's health is still improving. His rheumatism has almost entirely left him, and his throat trouble is slowly improving.

Bro. Brien held a meeting the past week with the Franklin college church. He closed Friday night with nine additions—several of the Orphan school pupils, among the number.

Our office editor has been out preaching and soliciting for the ADVOCATE during the past week. We expect quite a good list of new subscribers from him when he reports.

We have a considerable lot of back numbers that we desire to send out as sample copies. Will the brethren aid us in a judicious distribution by sending in names where the paper would likely do most good?

The West Tenn. Co-operation meeting beginning May 13, at 7 p. m will be held at Newburn. Brethren are cordially invited. Read announcement from committee published elsewhere in this issue.

We learn from Bro. Foster that the church at Gallatin have empoyed Bro. Phillip Harsh to preach for them during the present year. Bro. Harsh is not a hired "pastor" of the church, but will labor as evangelist for them.

Bro J. W. Dickson, of Newburn, Tenn., writes that the church at that place meets every Lord's day to break bread, and every Thursday night for prayer meeting; and they have a good Bible school. Bro. R. C. Brooks preaches once a month for them.

Bro Cave, in a quiet way has been conducting quite an interesting meeting for the Church Street congregation at this city during the past week. There has been several additions and we trust the congregation is much strengthened and encouraged in the faith, by the meeting.

We learn that Bro. Geo. Campbell, of Lynville, has returned from California unimproved in health and now gives up to die. This makes us sad. He is young, full of energy and strong will; conscientious and faithful as a man, and a Christian, and, with health, seemingly capable of great good; yet called upon so early in life to lay aside his work, and sleep in death!

Bro. J. R. Walling writes, the church at Sparta is doing better than he has known it. It meets regularly on Lord's day—He preaches on Lord's day night—On the 15th, one confessed the Savior, and was born the same hour of the night. At Cherry Creek a new house of worship is just completed. Bro. W. preaches there 1st Lord's day in April.

We have received and paid over to the treasurer of the Gay street church (colored) $5. from the church at Stewart's Creek seminary, Rutherford county, Tenn., and $1. from a brother in Lebanon to aid in paying for their house of worship. The church has recently sent out appeals for help. We would be glad to know that these appeals were responded to liberally, and the church relieved from debt. The brethren seem to be doing well, and should be encouraged.

Bro A. C. Henry, of Ala, who is traveling for the Huntsvill congregation and soliciting aid to build a church at Huntsville, Ala., will beat, and preach for the brethren at the following time and places.

Boston, Tenn. Wednesday Night April,		8
Leipers Fork, at night	"	9
Berea at night	"	10
South Harpeth at night	"	11
and also 11. a. m. on	"	12
Franklin at night	"	12

Bro. Henry is a good man and an excellent preacher, and engaged in a good work and we trust the brethren at these points will not only go to hear him preach but respond liberally to his call.

We receive orders continually for books and tracts that are out of print, or have never been published. One wrote to us for Shrub-axe, a review of Grub-axe. "We never knew of any such tract." We know of no review of Grub-axe ever having been published in tract form. Don't write to us for any. Bro. Sewell's Proper Division is out of print, so is Lard's Commentary on Romans. We will advertise what tracts and books we have, soon, and hope all will take note, and only send for such as we can obtain.

There has been quite a discussion in the daily papers of our city concerning the merits and demerits of "Sam Jones," the evangelist. Strong things are said on both sides of the question. The truth we think is about this: Jones knows nothing of the teaching of the Bible. He lacks dignity, cultivation, Chrstian courtesy, reverence for God, and his institutions. He does not discriminate between religious excitement and obedience to God. He talks loudly of loyalty to God being the chief thing, yet does not hesitate to trample on God's laws, and repudiate his appointments. But he is earnest and courageous in denouncing sin. Earnestness and courage are so scarce among preachers that, in the minds of the multitude, they atone for many sins.

TO THE CHILDREN:—Uncle Minor told you two weeks ago that we were over-crowded with the letters of the little boys and girls, but he told it in such a soft, smiling way you did not understand it. Little children frequently don't understand what is told them unless it is told very positively, or with a stamp of the foot. We have so many of these letters from the little folks that we are scared clear off the track, and we will have to say, rather ill-naturedly perhaps, that you must not write any more until we get through with what we have on hands, and notify you to come again. We are sorry we haven't space for all, but so it is, and you must not blame Uncle Minor for it.

MISCELLANEOUS NOTES.

BY T. F. RAWLINS.

Correspondence will please address me at 98 Union street, Nashville, Tennessee.

Bro. Sims writes that the little congregation worshipping at Pleasant Plains, near Pelham, Coffee county, Tenn., is doing well, meeting regularly, and waiting upon the Lord. Bro. J. D. Floyd preaches to them.

Bro. Preston Taylor, of Ky., is laboring with the Gay street congregation. (colored) He is a good earnest worker. He has been here a couple of weeks with 11 additions. The church seems to be doing well.

A copy of the *Texas Christian* issued under the new regime received this week. The paper is somwhat reduced in size, but we trust it is a temporary reduction. Sister Amanda Bosktic so faverable known as a writer, takes the tripod as asistant editor, and Bro. W. R. McDanial who formerly worked with Bro. Wilmeth on the *Preacher*, as manager of the mechanical department. We wish the new force a pleasant time and abundant success to the *Christian*.

We learn from the *Texas Christian* that there is a probability of the church building at San Antonio being sold for a debt of only a few hundred dollars due the builders. Surely the brethren of the great State of Texas will not allow this great calamity to come upon this young and struggling congregation. Remember that most of the members at San Antonio are sisters and all are poor and have labored nobly to place the cause on a firm footing there, and now as success is almost attained, all their labor is about to be lost, and success snatched from their grasp. Brethren will you not come to the rescue now, in this sore time of their need.

"His servants ye are to whom ye yield yourselves to obey." The man who consumes his surplas means, and oft-imes his livings on the lusts of the flesh, the lust of the eye and the pride of life, is serving these, or some of these lusts. The man that can pay $1.00 a week for tobacco to gratify a morbid appetite (lust) and cannot give the Lord a nickel on Lord's day is not a servant of the Lord. The man or woman that can spend hundreds of dollars a year to gratify the lusts of the eye, the love, or lust for fine dress and guady apparel" and complains at giving $5. 00 to the Lord is making even a very poor division with the Lord, of his service. Brethren have we a conscience void of office" in these matters? Are we not robbing the Lord and consuming it on our own appetites. "Let each one examine himself."

The Fanning Female Orphan school of this state is organized and working under correct principles. There is no respect of person there, no caste or grade among the students. A course of house hold duties and instruction is a part of the course of studies and is required of and given to all. The daughters of the rich who pay their way, as well as the Orphans are taught to labor with their hands, and that to be an accomplished house keeper. is not degrading, but an honor and an accomplishment, to which every true woman should aspire. May the Lord bless the noble workers in this cause.

In Henry Ward Beecher's recent lecture in Nashville, he said it was mistake about man being a decendent of the monkey; that in the course of evolution from the little molecule mass, or jelly lump of mud from which all beings decended there was a branching off before the monkey was reached and that one of the branches evoloted man, and the other the ape. What a relief to know that our great, great, great grand-parents were not monkeys, and that we are no kin to the ape. Mr. H. W. B. said also that the Old Testament was like the unthrashed wheat—wheat in the sheaf. It must first be seperated from the straw and chaff before we get the benefit of the 'golden grain.' The story of Baalam and the Ass, he said was a silly dream of the old hypocritical prophet, and he told it to the people and they believed it. It was nothing but chaff. Verily we think a few more centuries of evolution is needed to clear the Rev. gentleman's brain, of some of the film of protoplasm that seems not to have been evolved entirely from it. Sad it is that Christians(?) will crowd the lecture hall at $1,00 head to hears, such blasphemous language when they do not give, perhaps, one dollar a year for the support of the gospel.

REVIVALS OF RELIGION.—No. 1.

Wheeling, W. Va., Feb. 14.—A great tidal wave of religious excitement is filling the Ohio valley from this point to the Kentucky line. In this city the Baptist and Methodist churches are doing good work. At Barnesville 200 have been converted, and as many at Bellaire. Moundville is a flood of religious enthusiasm. At Fairmont the churches will not hold the people. Grafton, Clarksburg, Cameron, Parkersburg, Ravensburg, Volcano, West Union, St. Mary's, Middlebourn, Matamora, Cambridge, Grand View, Marietta, Pomeroy, Point Pleasant, Middleport, Macon City and Clifton report conversions ranging from 15 to 500 each. Similar reports come from the interior. The country press is filled with accounts of revivals, At Gallopolis, O., the great meeting continues. The first M. E. church, which seats 1,000 people, is filled nightly with converts, to the exclusion of old members and spectators. Other churches experience the same. Prayer meetings are held in counting rooms and cashiers' offices in the banks. The saloons are nearly all gone, and the editors of two of the city papers are doing evangelistic work.

EDITORS OF THE ADVOCATE: — Enclosed I send you a piece I cut from the Palmyra *Spectator*, a political paper published in this place, which I request you to re-publish, also what I shall write on the same subject in several essays, as it is an important matter in our restoration. It is well for us that we have an inspired and an infalliable standard by which to test this matter. as well as all others. I mean the book of the Acts of the Apostles. That book contains the first account that we have of religious revivals under the Christian dispensation. John's dispensation began with a cry in the wilderness, (Matt. 3d) and ended with the death of Christ. He said: "Christ must increase, but I must decrease." John 3:31: "And the people that heard him, and the publicans that justified God, being immersed with the immersion of John? But Pharisees and Scribes made void the command of God, not being immersed by him;" Luke 7:29; 30:31. Wesley's translation: John had an immersion, and Christ had an immersion. One and one make two immersions, according to my arithmetic. How can two be made one? Among the thousands immersed by John in his revival, there was not one convert made without immersion, nor was there one of his converts exempt from the command Peter made on the day of Pentecost, to "repent and be immersed with Christ's immersion," which was given after John's death, after Christ's death and resurrection. I would as soon try to prove that twice one is one, and that John, the forerunner, and our Savior were one and the same person, as to try to prove that John's immersion and Christ's immersion was the same immersion, and that the kingdom John preached, and the kingdom Christ set up, in Acts 2, was the same kingdom. Christ's kingdom was founded on his death and resurrection, which had not taken place during John's life. So then, John's revival of religion had immersion in it. Modern sectarian revivals have no immersion in them and, therefore, are not the same as John's revival of religion. His revival of religion embraced the River Jordan. Modern sectarian revivals embrace meeting houses of which there were none in the days of John and of Christ, and in which they never performed an immersion, nor did they ever dedicate one like Jesus. The first dedication of meeting houses, under the present dispensation, were the Pagan Temples' dedication by Constantine, in the year 375, when he christened the kingdom of the clergy in opposition to the kingdom of Christ. The second revival under the present dispensation, was the one in Acts 2, where there were 3,000 converts made in one day, by one sermon. God has sent four great leaders into this world, and they all led their followers through water. Moses led the 600,000 Israelites through the Red sea. Joshua and John, the forerunner, through the River Jordan, and Christ and the apostles through much water, and never in a meeting house. The 3,000 converts were all of one heart and one mind, and were all made in one way. The modern sectarian converts are made in different ways and they all differ from each other; no one of them speaking in the language of the New Testament. Popery and the gospel, as taught and practiced by the apostles, are not identical as Catholics are taught to believe from their infancy. Nor is protestantism identical with the gospel. They are both additions to the gospel; they are both useless and injurious to the gospel, and they both have had their day. Religious feelings are innate in the human race, and are as much a part part of mans naturebenevolence, and attachment. Like other sentiments; they are stronger in some, persons than in others—though all other living beings are strangers to them, men have exhibited these feelings in all ages and countries. No nation of human beings have been known, who has not some form of religious worship. The proof of this assertion is furnished by historians of the past, and by modern translations. Man is the only being that has both speech and reason, which constitutes him a reasonable and religious being, capable of knowing and obeying his Maker. Parrots can talk, but they have no reason. Elephants seem to reason, but they cannot speak, and so of dogs and horses, but they have no speech. Some say, no nation is to be found so utterly destitute of law and morals as not to believe in gods of some kind or other. The savage tribes, the barbarous hords, and nations slightly obscured in social life, and those who languish in the decrepitude of civilization all exhibit the power of this indestructible sentiment. It is one of the most powerful sentiments in our nature. It triumphs over all interest, and sways and rules mankind in all ages. This is proved from history. It has impelled men and women, the aged and the young, savage and civilized to sacrifice themselves and their friends, their offspring, their nearest and dearest relations, and driven nations and communities into the most cruel and destructive wars the world ever witnessed. All men seek to incorporate the religious feelings in war to make soldiers believe they are fighting for their religion. It causes people to forsake their families, their homes and their country, and to exile themselves among savage tribes. It has led people in all ages to sacrifice their property, and to devote their time and abilities exclusively to its requirments. This universal sentiment impels men to the adoration and worship of invisible and superior powers to appease their anger, to seek their forgiveness, to obtain their blessings. Hence arise religious worship, and all the forms of religious worship which history records. Men adore everything. Fire, water, thunder, lightning, meteors, dogs, cats, vices and virtues down to persons.

The Greeks had 30,000 gods; the Bramins had 300,000 gods; gods many, and lords many. The Egyptians and Persians worshipped the emperors. Religious worship is progessive, and has become more pure and spiritual in history and the Bible, as mankind has progressed in knowledge. The New Testament is our heretic detector in these matters. The wine of Babylon with which the nations are drunk, staggering and falling, is as bad as the liquor traffic. The Patriarchal religion lasted 2500 years, then gave way to the Jewish religion which lasted 1300 years, then came the Christian religion, which has existed 1884 years, then comes the great Jubilee; the seventh thousandth year of the world.

JACOB CREATH.

WORK.

The subject of work is made very prominent in the Bible. On almost every page in the New Testament we learn something about doing.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that *doeth* the will of my Father which is in heaven." "Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city.' 'Work out your own salvation with fear and, trembling." How any man can read these passages, and many other similar ones, and yet remain comparatively idle in the kingdom of God has always been a great mystery to me. Many desire to see how little they can do, and enter through the pearly gates into the city of our God. The man who has this spirit will never enter there. The question should be, how much can I do? How many broken hearts can I cheer? How many poor can I relieve? What deed of love can I do, and what kind word speak, that I may bring joy to many sad hearts? These thoughts should frequently occur to the mind of every Christian. Christian, what right have you to be idle in the vineyard of the Lord? The good of our own soul, the good of humanity, and every syllable in God's word thunders in your ears, you have no right. Arouse your sleeping energies! Robe yourselves in the garment of righteousness, (right-doing) and thus be men in God's kingdom. Act well thy part in saving souls. How many of you are ready to dispute over re-baptism, the true method of preading the gospel, and many similar questions. Yet, you never did preach the gospel to a single lost soul, either directly or indirectly. How many are discussing hair splitting questions, yet doing no active service for the Master? The spirit of the Master was a working spirit, and so must we have, if we get home to glory. I suggest we need more active work. Be willing to sacrifice. Just think of the great sacrifice, before you refuse to give up your means to support the gospel. "The Lord loves a cheerful giver." Your own good, if you only knew it, loves the cheerful giver. What do you do my brother, on Lord's day? Do you attend church, and try to teach some lesson from the bible to others, or do you stay out of church till preaching begins? If so, shame upon you! Do you stay at home? If so, worse still. We work to get money, fame, praise, and many things perishable. Why not labor to gain the unperishable? Why not seek a city whose sreets are golden; where there is no sorrow, disease or death? Let us all work in earnest, and God will bless our labors.

Obituaries.

Departed this life March 2nd, 1885 Horace Lee, infant son of Bro. and sister Purtle. On a quiet evening we laid him away. calmly to await the resurrection morn.

The little life soon closed: there is a vacancy in the home now that can not be filled; how black would be the prospect were it not for the sweet promises of the Gospel. Sorrow is lessened as the parents think of him who said "suffer the little ones to come unto me and forbid them not, for of such is the kingdom of Heaven."

They bow submisively, and strive to say "Thy will be done."

It is sad to part, but beyond the cloud of death, there are rays from the Son of righteousness which dispel all gloom; it will be sweet to meet when the storms of life are over: and to enter into that land where there will be "no more sorrow, no more death."

"Who plucked that flower:" cried the gardener,
His fellow servant answered, "the Master."
And the gardener held his peace.

Also on March 24th. Sister Nellie, wife of Bro. Henry Purtle, mother of little Horace above mentioned. Sister Purtle united with the church of Christ five years ago, under the preaching of Bro Kidwell: since that time she has been a consistent, unobtrusive Christian: and passed away looking forward to a blessed resurrection. To our bereaved Bro. we would say, "grieve not as those who have no hope, the loved ones have only preceeded you to the land of promise. We would commend you to God and the word of His grace, praying that you may be steadfast unto the end and inherit eternal life.

ARTHUR M. GROWDEN.

M. Lula Davis was born May 12th, 1863, and died at the residence of her brother-in-law, Wm. Bingham, Leiper's Fork Wiliamson county, March 22 1885, aged 21 years, 10 months and 10 days. She was b aptized September 6, 1878; having made the good confession under Bro. J. M. Barnes' preaching, whowas preaching at Leiper's Fork at that time. She was beautiful, intelligent young lady, loved by all who had the pleasure of knowing her. She was not alarmed nor afraid as the end drew near; for she knew in whom she trusted. She called her dear father, (Bro. F. H. Davis) and the other members of the family present to her bed-side and bade farewell to them: Exhorting them all, to be faithful unto death, saying she was happy in the prospect of soon meeting with and living forever with the dear mother who had gone before her to the better land. May that gospel with which our good brother has so often solaced others be now a source of comfort to him in the loss of his loved child, and may they all realize that their loss is her gain.

At the time of her death her membership was at Coopertown, Robertson county, Tenn., where her father is now living. She was buried in the family burying ground at Bro. Bingams. Funeral services by the writer. E. B. CAYCE.

PLEASE CALL

And see the largest stock of Fine DRESS GOODS, SILKS, NOTIONS, MILLINERY and FANCY GOODS, in the City. Our Prices are, without doubt, the lowest ever heard of.

Very Respectfully,

MISS SUE WILLIAMSON,

D. C. HALL,

(formerly of Shields, Hall & Co.,)

—WITH—

Hirsch Bros. & Co.

56 College Street,

Nashville, - - Tenn.

DUNCAN'S COUGH BALSAM.

The Only Infallible! The Only Positive Cure!

This great remedy, now so widely known and extensively used, stands without an equal and its sterling merits so well established as to need no praise to those that have used it or know of its remarkable cures Thousands of sufferers who found no relief from any other source are willing witnesses to the great Medicinal virtue and remarkable curative power of this Medicine. Many certificates of its fine effects and expressions of gratitude for benefit received reach us from all sections. It is not claimed that the Balsam will cure consumption in its last stages, but that it will effectually check this terrible disease in its incipiency and palliate sufferings all through its stages, there can be no doubt; and for all forms of Coughs arising from colds and bronchial affections throat trouble, it is without a parallel. A positive and rapid cure for Croup, which so often resists from medical treatment. The medicine is pleasant and does not sicken the patient. For sale by all druggists, 50 cents per box.

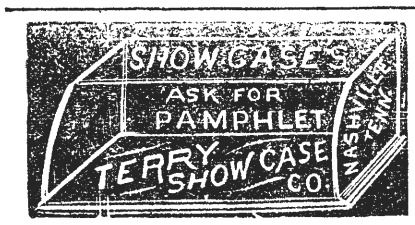
DR. C. P. DUNCAN'S

Liver and Kidney Medicine.

Of all the remedies now before the public for the treatment of the various forms of Liver and Kidney diseases, and the affections that arise from the unhealthy conditions of these organs, this medicine stands without an equal. It is the great preventive of Malarial troubles, the sure cure for all forms of Dyspepsia and Indigestion, the most reliable remedy for the regulation of the Bowels and Kidneys, never failing to cure constipation. An absolute remedy for Headache, Sore throat, Dullness of Feeling Want of Appetite, Nervousness, and all such diseases of the Bowels, Stomach, Kidney and Liver, The best family medicine sold. It is harmless and safe, and not unpleasant to take. Price 75 cts.

Duncan's Carbolic Ointment.

Old Sores, Skin Diseases, Eruptions, Pimples, Frost bites, Chapped hands, Wounds, Hurts, etc, readily relieved by Duncan's Ointment. Price 25 cts.



ROSES SAMPLE with Catalogue, 25 c., 4 for 50c. Order now. WM. B. REED, Chambersburg, Pa.

LANIEAXTER, JR., President. THOS. PLATER, Vice President, J. P. WILLIAMS, Cashier. W F. BAN Ass't Cash

The FIRST NATIONAL BANK,

OF NASHVILLE, TENN. (Reorganized.)

Designated Depository and Financial Agent of the United States.

CAPITAL STOCK, - - - - -	$700,000 0
UNDIVIDED PROFITS, - - -	400,000 0

Receives Deposits, Deals in United States Bonds and Local Securities, and Foreign and Domestic Exchange. Drafts drawn on all European points. Our facilities for making collections at all accessible points are unsurpassed.

GOOD CLOTHING!

Gentlemen and boys who desire GOOD CLOTHING at medium prices, equal in style and make to any custom work, should not fail to examine our stock before purchasing their Outfits.

HUNTINGTON, Clothier,

160 Church Street, - - - NASHVILLE.

SOUTH KENTUCKY COLLEGE,

HOPKINSVILLE, KY.

Midway between Nashville, Tenn., and Evansville, Ind , on the St. Louis and Southeastern Railway connecting at Guthrie with Louisville and Memphis branch of the L. & N. R. R., and at Nortonville with the Chesapeake and Ohio R. R.

Spring Term Opens January 1st, 1885.

BUILDINGS NEW, HANDSOME AND COMMODIOUS;

103 feet long front; three stories high; with two wings, respectively 90 ond 116 feet long. Fine study halls, provided with the best single seats; also splendidly appointed recitation, music, and art rooms.

THIS SCHOOL IS INTENDED FOR BOTH SEXES.

Prof. and Mrs. James E. Scobey, so long connected with the Female Institute at Murfreesboro, Tenn., will have exclusive charge of the boarding department, in the College building, where only girls will be permitted to board. Young men and boys can find approved boarding houses near the College building, as well as in the family of Prof. M. L. Lipscomb. Pupils entering after the 1st of January, charged for only five months.

THE FACULTY

Is composed of five gentlemen and two ladies in the Literary department, two Music teachers, and a teacher of Art, and two lecturers, all of whom are experienced, successful teachers.

Mrs. L. F. Gates, who has been Matron at the Institute, Murfreesboro, will occupy same position in South Kentucky College.

In all the appointments necessary to a superior school, South Kentucky College stands in the front rank. For Catalogues, Announcements, etc., Address

S. R. CRUMBAUGH, Prest.

JAMES E. SCOBEY, Vice Prest.

BURRITT COLLEGE,

Spencer, Tennessee.

This institution was chartered in 1848, and is under the control of the Christian brotherhood. It is the pioneer of mixed Colleges, and in this regard it has proved quite a success Teaching the Bible is an important feature of the institution.

Located on the Cumberland plateau, it is FREE FROM EPIDEMICS. The water is freestone and chalybeate. Invigorating breezes render the location a delightful summer resort. Doyle Station—nine miles distant—on the McMinnville and Manchester Railroad, is the nearest Railroad Station.

TERMS:

Primary Department, per session	$ 7 50	Commercial Department, per session	$25 00
Preparatory Department, per session	15 00	Lessons, Instrumental Music	$15 00 to 20 00
Collegiate Department, per session	20 00	Lessons in Art Department	2 50 to 20 00

Board and washing for males, per week, from $2.00 to $2.50; Fuel, light, and incidental expenses, per session, $10.00; Board (including washing, fuel, and light,) females, per week, $3.0

The Spring Session of 1885, Begins on the Last Monday in February.

For further particulars, address— Prof. A. T. SEITZ, President,

W. H. SUTTON, Secretary Board of Trustees.

Geo. E. Cooper & Co.,

Manufacturers and Dealers in

Tinware, STOVES, Furnaces,

House-Furnishing Goods.

Tin and Slate Roofing and Galvanized Iron Cornice Work a Specialty.

Also our **Patent Chimney Top** for smoky chimneys has no equal. Write for prices.

GEO. E. COOPER & CO.

22 North Market Street,

NASHVILLE, - - TENN.

Dissolution.

This is to notify our customers. and the public generally, that the firm of DODD BROS., doing a Dry Goods business at 103 Union St , Nashville, Tenn., has this day, by mutual consent, been dissolved, W. H. Dodd retiring to engage in other business, and S. L. Dodd will continue to keep a complete line of DRY GOODS AND NOTIONS at the old stand of Dodd Bros. Thanking all for past favors, we ask a liberal portion of your patronage in the future for S. L. Dodd.

DODD BROS.

BLOOMINGTON NURSERY CO. BLOOMINGTON, ILL. Established 1852, by F. K. PHŒNIX. Incorporated 1883. We offer for the *Spring Trade* a very large & fine stock of every description of Fruit & Ornamental **TREES.** Catalogue for SPRING of 1885 now ready and mailed on application. **600 ACRES. 13 GREENHOUSES.**

R. W. Jennings

BUSINESS SCHOOL.

NASHVILLE, TENN., December 18, 1884.

Mr. R. W. Jennings:

We, the undersigned merchants and business men of Nashville, desire to express our approval of the methods you have adopted in conducting your Business School.

Your long experience as a practical book-keeper and office man, your truly practical method of teaching, and the fact that the examples are taken from books in your possession, which you have yourself heretofore kept, gives you advantages not possessed by other colleges, and we cheerfully and heartily commend your school to all who can spare the money and time to attend it. We speak from an observation and experience of many years as business men when we say that no commercial school taught by men who have not themselves had experience as practical book-keepers can compare with one where the examples are taken from transactions that have actually occurred.

We wish you abundant success in your laudable undertaking.

Fite, Porter & Co., Wholesale Dry Goods.
Cowan & Co., Wholesale Notions.
Anderson, Green & Co., Wholesale Dry Goods.
Eatherly Hardware Company, Wholesale Hardware.
Adams, Throne & Co., Wholesale Boots and Shoes.
Dismukes, Frierson & Co., Wholesale Hats.
B. H. Cooke & Co., Wholesale Clothing.
The Bransford Hardware Company, Wholesale Hardware.
Richardson, Mason & Co., Wholesale Boots and Shoes.
Kinkade, Williams & Co., Wholesale Hats.
Handly, Reeves & Co., Wholesale Dry Goods.
Brown & Farrell, Wholesale Hardware.
Halls. Ordway & Mitchell, Wholesale Boots and Shoes.
O'Bryan Bros., Wholesale Dry Goods.
Berry, Demoville & Co., Wholesale Drugs.
Murray, Dibrell & Co. Wholesale Boots and Shoes.
Gray, Fall & Co., Wholesale Hardware.
Tyler, Stratton & Co., Wholesale Grocers.
Orr Brothers, Wholesale Grocers.
Hillman, Buford & Justi, Wholesale Iron.
Carter, Dunbar & Co., Wholesale Boots and Shoes.
Pigue, Manier & Co., Wholesale Boots and Shoes.
Ewing & Gaines, Wholesale Hardware.
Morris, Webb & Cheek, Wholesale Grocers.
Phillips, Jackson & Co., Wholesale Grocers.
Herman Bros & Co., Wholesale Dry Goods.
Dudley Bros. & Lipscomb, Wholesale Hardware.

We, the undersigned, cordially endorse the foregoing recommendation of Jennings' Business School, and will add that the instruction he gives his students in the art of counting money rapidly, the writing of checks, notes, notices of protest, endorsements, etc., will be of great value to them.

W. M. McCarthh, Cashier Fourth National Bank, Nashville.
F. Porterfield, Cashier Commercial National Bank, Nashville.
A. W. Harris, Cashier American National Bank, Nashville.
J. P. Williams, Cashier First National Bank, Nashville.
J. Hill Eakin, Sec'y Safe Deposit, Trust & Banking Co., Nashville.
Julius Sax, President Nashville Savings Co., Nashville.
Thos. S. Marr, President Nashville Savings Co., Nashville.

NASHVILLE, TENN., December 26, 1884.

Mr. R. W. Jennings:

The position of book-keeper for Evans, Fite, Porter & Co., which I held for ten years, was given me on account of training which I received at your hands while acting as your assistant in their counting-room I have since taught your system to others, among whom is Mr. Jno. Campbell, who now fills my place in the office of Fite, Porter & Co. I can say without hesitation that you impart your knowledge of book-keeper and general business usage more rapidly and perfectly than any person I ever saw, and I recommend your school as highly as words can express. Wishing you success, I am

Yours, etc. JAMES L. COOPER.

SPRING, 1885.

CARPETS! CARPETS!

We have the largest and most complete stock of **Carpets of all grades, Mattings, Oil Cloths. Linoleums, Rugs, etc.,** that we have ever shown to the trade. These goods are brought from the factory, and our prices are the lowest. All orders promptly filled.

Manlove & Co.,

26–28 Summer St., - - Nashville, Tenn.

GRATEFUL PRAISE

A New S. S. Book by J. H. Fillmore.

Pure in sentiment, rich in music. Sample copy in boards, 25 cents; per dozen, by express, $3 60; per dozen, by mail, $4. *Specimen pages free.*

FILLMORE BROS, 185 Race St. Cincinnati, O.

QUESTIONS AND ANSWERS.

1. Is an evangelist an officer in the sense an elder is an officer?" inquires Bro John D. Garner, of Harper, Kansas.

Let us first consider in what sense an elder is an officer. "Faithful is the saying, 'If a man seeketh the office of a bishop, he desireth a good work." I Tim. 3:1.

In this place the eldership (or bishopric) is called an *office*, and this office is said to be a work. (See Webster's definition of "office.") Lying before me are a number of the best translations of the New Testament; the Revised Version, the American Bible Union, the Emphatic Diaglott, Conybeare and Howson, McKnight, Anderson, and the Common Version. These all use the words "office" and "work" in this verse; when the first two of these agree in a translation, it behooves a man to be slow in differing from them, for the chances are about 99 to 1, that he who differs is wrong; and when all these mentioned agree, it just about settles the question of translation. It is proper, then, to say that an elder is an officer. Furthermore, it is proper and praisworthy to desire this work—to seek this office. From the context it is evident that the proper way in which to seek the office is to acquire and develop properly the qualifications mentioned by the apostles; all who have the qualifications should be appointed to this office.

How were they appointed? Consider the following passages: "And when they (Paul and Barnabas) had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord." Acts 15:23; Revised Version. "For this cause left I thee in Crete, that thou shouldst set in order the things that were wanting, and appoint elders in every city, as gave thee charge." Paul to Titus 1:5, Revised Version. In the common version, instead of the word "appoint" we find "ordain;" but the first four translations mentioned above give appoint. The Greek word thus rendered in Acts 14:23, signifies, in the first place, "to stretch out the hand" and then "to vote;" the one used in Titus 1:5 means (1) to set, to put down. (2.) To settle, appoint, establish, confirm; it is the same word used to indicate the appointment of the seven Acts 6:3. By comparing all these passages, it seems clear that the apostles announced the qualifications for office, the church expressed their judgement as to who had these qualifications, and then by one or more of the apostles or evangelist there, thsoe selected on account of their fitness, were set apart to the work. I don't understand that by being set apart to the elder's work a man was authorized to do anything that he might not have done before; on the contrary, judging from his work, his peculiar fitness for it he is requested to devote himself to it. All of the members of the church are children of God; brothers and sisters of the Lord Jesus, and therefore are equals; they differ only in age and experience, capabilities and development in the Christian life. As parents, in leaving their children naturally enough tell the older, wiser, and better ones to take the oversight of the others, to guide them, instruct them and protect them, just so, God tells the elders to do in the churches; as the parents would direct their younger, feebler, and less experienced children to submit to their older brothers and sisters, to obey them, follow them and learn of them, so God speaks to the younger in the churches.

We have seen that elders are appointed to a special work in the church: but there is not the slightest intimation, that I know of, that men had anything to do in appointing evangelists: he who baptizes is a baptist (or baptizer:) he who evangelizes is an evangelist. The word evangelist (*euangelistees*) occurs only three times in the New Testament, but the verb form of it, to evangelize to preach the gospel, (*euangelizo*) occurs not less than fifty-five times. In Acts 8:4, it is said of those dispersed upon the persecution that followed the death of Stephen that they "went every where preaching the word." In the Greek the word used is *euangelizo*, they went every where evangelizing. Philip, one of the number, is afterward spoken of as an evangelist. He who tells the gospel story, preaches; he who devotes himself to this work is an evangelist. I conclude that an evangelist is an officer, in-as-much as he is devoted to a special work; but he differs from the elder in this,—the one is appointed by *men* to a work *in the church*: while the other is not appointed by man, and his particular work lies chiefly in the world.

2. "How long should an evangelist remain with a congregation established under his labors?" Until e congregation is sufficiently strengthened and established to meet together and to continue "steadfastly in the apostle's teaching and fellowship, in the breaking of bread and the prayers." Of course a definite period of time cannot be determined upon for all cases, since every church has its peculiar needs. I have planted several churches, and left them after about a month's work, that have continued to be very diligent in the Lord's service, attending promptly to the ordinances of His house; but in every case I had a few disciples, as many as five or six, to start with.

I believe that in every case, a faithful, diligent evangelist can develop a church enough to leave it, in from one to six months; though it might be wise to make the place his headquarters for a longer period from other considerations: for example, Paul remained for three years at Ephesus, but it was a splendid center from which to reach all Asia, which he actually did do during these three years. (See Acts 19:10, and 20:31.) As a rule he did not remain so long at a place. Then it must be remembered that we have great advantages over the first preachers in planting churches, in-as-much as almost every body can read now, and the New Testament is so cheap that we can easily give one to every new convert. In those days, it was a rare thing to find a man that could read, and the New Testament was then just being written. Whenever a congregation is resolutely and lovingly determined to meet every Lord's day to study the scriptures and break the loaf, to attend to the fellowship and the prayers, no matter how small it is, it may be left. Though the evangelist should visit it from time to time, that it may be strengthened, and encouraged and increased in numbers.

3. "What relation does the evangelist sustain to the congregation established under his labors? What authority has he?" He has been the instrument in the hand of God in saving those people, he has ministered to them in spiritual things: they should, therefore, love him and honor him very highly for his work's sake; they should most honestly and prayerfully consider his suggestions in all things pertaining to their duty as Christians, remembering that he is older in the Christian life than they, and more expert in handling the Holy Scriptures; but they should always remember Christ is their teacher, Christ their leader, and that they are to follow no man only as he follows Christ. The evangelist, therefore, when he instructs must always be prepared to say, "it is written." And so also must the elder be always ready for an appeal to the book. We are equals as children of the Lord; these are our superiors only in their superior knowledge of the book, and in their greater devotion to it.

4. "If before the election of elders, members are guilty of disorderly conduct, who is to reprove, rebuke, and, if necessary, exclude the ungodly ones?" When one is "overtaken in fault," (see Gal. 6:1) it is the duty of every spiritual man, (a spiritual man is one devoted to the teachings of the Spirit, one who studies them and strives to follow them,) to labor to restore such a one in meekness and prayerfulness. As the evangelist who plants a church would naturally be expected to excel the other members in spirituality and scriptural knowledge, he is naturally expected to do more of this work than others, and do it better. For the same reason he is peculiarly fitted to "reprove, rebuke, exhort," etc. (See II Tim. 4:1 5.) If any ungodly man cannot be restored to the right way, it certainly is the duty of the church to withdraw its fellowship from him, and the evangelists should so instruct and exhort it; he should sharply rebuke it if it refuses to do it. But evangelists and all others must remember the Bible is our only weapon for conquering sinners, and for making Christians move onward and upward in the divine life. When we teach it to the people and live it before them we are doing all that we can to save the world and to develop the church. Some sinners will not be saved, and some churches will not grow, in spite of all we can do. They rather go backwards and will, doubtless, in some cases, die. Many that have a name to live are already dead.

5. "If the congregation select an ungodly man for deacon, against the instructions of said evangelist, and persist in electing said man for deacon, what should the evangelist do?" If the man selected is certainly and undeniably ungodly, after the evangelist has faithfully, patiently, lovingly and prayerfully striven to get the church to do right. if it will not, I think he ought to shake off the dust of his feet against it, and leave it. The evangelist should publicly reprove those that persist in a sinful course. (See I Tim. 5:20 and Titus 1:13,14.)

J. A. HARDING.

P. S.—Concerning the selection of elders, I know of no custom fraught with more evil than that of selecting rival candidates and running one against another. In such a course the scriptural qualifications are almost certainly overlooked, and a party spirit provoked. This question should be raised: "Who among us have the scriptural qualifications for the work?" The teachings of the Bible on the subject should be studied by the congregation in a careful, patient, painstaking way and then an expression of the sense of the church ought to be gotten at in some suitable way. In the election of Matthias the sense was taken by ballot.

I know one church that elected elders in this wise: for months, at every Lord's day morning meeting, the scriptural teaching as to qualifications was studied by the church; after the whole ground had been thoroughly canvassed in the most careful way, each member was requested to write upon a slip of paper the names of all the brethren that he thought filled the scriptural requirement; an abundance of time was given them to make up the slips—several weeks; an opportunity was given to any one to object, if he thought he had scriptural grounds for so doing, to any or all of them; no objection being made, those thus indicated by the two-thirds vote were set apart to the work. I admire this way very much, except the two-thirds vote. It seems to me that a majority vote should settle the question, if no member could then object, on scriptural ground, to those thus selected. There are two sides to the question: no man should be appointed to the work who has not the qualifications; and every man should be appointed to it who has them.

Bro Munnell and some of his sub-evangelists have been in the habit of going to places——of staying a few days, or weeks, and then of appointing elders and deacons, just before leaving. A more ridiculous farce was never performed! No man living can be certain that he understands a community, the failings and merits, the strength and weakness of its different members in two or three weeks!

These modern evangelists presume to do what the apostle Paul himself would not undertake; for he would establish a church, leave it, and then send some one to do this work, after a sufficient time had elapsed. J. A. H.

General News.

Smallpox is raging as an epidemic at Mound City, Ill.

A revival of the mob spirit is threatened at Cincinnati.

Hatred does not cease by hatred at any time; hatred ceases by love. This is an old rule.

Joseph S. Miller has been confirmed Commissioner of Internal Revenue.

John D. C. Atkins, of Tenn., has been nominated Commissioner of Indian affairs.

The forfeited Texas Pacific Railroad lands have been opened for homestead settlement.

It is said that ex-Senator Hill has sunk at least $100,000 in newspapers in Colorado.

Thirteen hundred houses were built last year in Washington, at a cost of $4,000,000.

It is said that Mayor Grace of New York City, will succeed John Kelly as leader of Tammany.

Great damage was done Saturday last, near Moble, by a cyclone. One man is reported killed.

The exports of produce at the port of New York, for the week ending March 17, were 6,470,000.

Joseph McDaniel, aged eighty-five, committed suicide in Christian county, Ky., night before last.

Governor Gray has been chosen U. S. Senator, from Delaware, to fill the place vacated by Secretary Bayard.

A barn with twenty head of cattle and ten horses, near Reading, Pa., was destroyed by fire on the 15th inst,

In a duel at the Wichita Agency, I. T., Frank Copeland, a cowboy, and John Foster, a half breed, participated, both being killed.

William Neal, the last of the Ashland murderers, was hanged at Grayson, Ky., recently. He declared his innocence to the last.

If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him.

It is rumored that Mrs. Garfield is to be married in June next to a friend of her youth, a Presbyterian minister.

Great talent renders a man famous; great merit respected; great learning, esteemed; but good breeding alone insures love and affection.

Never neglect daily prayer; and when you pray, remember God is present and that he hears your prayers.

Anthony Janus, son of Professor Janus, of Columbian University, D. C., died of heart trouble on the 12th, superinduced by excessive cigarette smoking.

Allen O. Myers, who created such a scene in the Ohio legislature by his disgraceful conduct threatens to send several members to the penitentiary if he is expelled.

Insurrectionist have put the torch to Aspinwall and the city is now in ashes; they also burned the Pacfiic Mail Steamer. connection with Panama is cut off.

One thousand persons have signed the pledge at Cutler since Francis Murphy began his temperance work there, and a movement to prevent licenses being issued in the place has been instituted.

Hundreds of the inhabitants of Southwest Virginia are emigrating to Western States, because of the late disastrous drought and absence of railroad accommodations in Southwest Virginia.

One thousand more miners of the Pittsburg district, employed by the New York and Cleveland Coal Company, have struck for an advance to three cents per bushel. Ten thousand miners are now out of employment in that district.

It is said that the Woman's Suffrage Society is petitioning the President to remove Governor Pierce, of Dakota, for vetoing the Woman's Suffrage Bill, recently passed by the Legislature of the Territory.

Gen. Grant seems to be growing feebler and feebler; some days he is repported better, but the physicians say that while he may live some weeks, they would not be surprised at his death any day.

One of the most potent factors in reaching a satisfactory solution of the Negro problem is the setting of a good example by the white man to the black one, in the matter of sound morals. *Christian Advocate.*

The French have met with a serious loss in china, and the Gen. has telegraphed for large reinforcements. The Ferry Government is growing very unpopular and unless there is prompt action and signal succes achieved by the French arms at once, there will be trouble at home.

The Secretary of the Navy has secured the services of a professional accountant from New York, for the purpose of having a thorough investigation made of the accounts, and methods of keeping them, in every branch of the Navy Department.

Joseph Cohen, a young married man, recently died in Brooklyn N. Y., from exhaustion of the brain superinduced by taking part in a six days' roller skating match. This is only one of the many fatalities or injuries incurred at the rinks which are almost daily reported; and yet the craze goes on.

Ohio has one liquor-dealer for every thirty-eight voters. New York has one dealer to every thirty one voters. Ohio led every State during 1884 in the number of murders committed; in New York State there is the largest proportion of insane victims of drink.

Upon the receipt of the President's proclamation, for the protection of the Oklahoma lands, most of the "boomers" who had collected for an invasion of Indian Territory, returned home. It convinced them that at the present the country is not healthy.

After special efforts on the part of the manage ment of the New Orleans Expositon to attract a large attendance on the Lord's day, the receipts are far below those of and other day in the week, and do not compensate for the extra expense involved. We state this fact with unalloyed satisfaction.

It is pleasant to feel impelled to continue one's work by the growing conviction of its importance and value; more happy still to be constrained to go onby dear love of the service itself; but best of all to be so blessedly certain of the Lord's will and help in the matter that one dare not give up.

England's little troubles in Egypt grows daily more troublesome. Reverses attend them on every hand; and to increase their embarrassment there now comes Afghan trouble with Rusia, which promises to be a serious matter, though there is still hope of and adjustment without recourse to arms.

The Indian war in Canada is assuming serious proportions. Late intelligence indicate that there is a wholesale massacre going on in the unprotected settlements and there is a general uprising among the tribes heretofore thought friendly. The government is making active preparations to protect the citizens and suppress the rebellion.

Lenses for great Lick telescope are said to have been at last successfully cast, and need only polishing to be ready for use. The *San Francesco Call* says. In looking through this telescope it is reckoned that the moon will be bright within thirty miles of the earth and that discoveries will be made on that planet to solve problems heretofore held as unsolvable.

Gen. Grant is failing rapidly. It is though thatafew more weeks at most will end his careert here indeed it is quite probable that before these lines reach our readers he will have "crossed over the river." His disease (cancer of the throat) was caused by excessive smokeing. This is the third case of the kind in the last few years.

An ocean steamer recently took out to New Zealand freight of a rather unusual kind—a consignment of "bumble bees." At present clover does not "seed" in that country, though it grows rapidly, because there are no bumble bees to fertilize the flowers. The importer hopes that the bumble bees will save him £5,000 a year in clover seed.

Mr. Cleveland seemes to make the impression on all that he is trying with a good amount of firmness to carry out a decided and unpartizan reform in the administration of the government. His appointments have not been in record for the partizen service. He seems to give almost Universal satisfaction. He has appointed Phelps of Vermont, minister to England. Pendleton, of Ohio, to Germany. The present govenor of Maryland, to Paris. Jackson, of Ga., to Mexico, Gov. Jarvis, of North Carolina, minister to Brazil, A. R. Lawton, of Ga., minister to Russia. Anthony M. Kelly, of Va., to Italy. Rufus McGee, of Indiana, minister to Norway and Sweeden. Ex-Goyernor Jas. D. Porter, of Tenn., has been appointed 1st Assistant Secretary of State. J. D. C. Atkins Commissioner of Indian affairs; Gen. Jas. E. Johnson, Commisiioner of Rail Roads, besides quite a number of envoys to the smaller states and consuls to the larger trading points, a number of revenue collectors and post masters.

GATHERED GEMS.

Troubles are hard to take, though they strengthen the soul. Tonics are always better.—*Talmage*

No one who is a lover of riches, or a lover of pleasure, or a lover of glory, can at the same time be a lover of men.—*Epictetus*

Never let a day pass without doing something for Jesus. Every morning reflect on what Jesus has done for you, and then ask yourself, "What am I doing for him?"

Never neglect daily, private Bible reading; and when you read, remember that God is speaking to you, and that you are to believe and act upon what he says. All backsliding begins with the neglect of these two rules.

Of all curses, that which searches deepest is the violent revelation through infinite darkness—a revelation like that "sudden blaze which far around illuminated hell," of a happiness and glory which once and forever has perished.—*De Quincey.*

Words are instruments of music. An ignorant man uses them for jargon, but when amaster touches them they have unexpected life and soul He who knows how to touch and handle skillfully-the words of his mother tongue, need ask nothing of style. *Theadore Tilton.*

Some of the greatest sacrifices have been made not by heroes and martyrs who live above the centuries in immortal fame. but by nameless and forgotten women and children, who have borne the heaviest cross with silent lips and undrudging soul, never dreaming that there was anything very sublime in their endurance.

A boy who is not truthful is a bad boy, and a man who is not truthful is rotten to the core. A boy may by tempted to tell a lie and be very sorry for it afterwards, but when the fault has grown into a habit the little fel ow may become a scamp, and there is a strong probability that he will go to the bad. Growing up to manhood without regard to truth, there is no vice into which he may not fall, for the sheet anchor of an upright life is lost, and he drifts at the mercy of storms and waves.

A rich landlord once cruelly oppressed a poor widow. Her son, a little boy of eight years, saw it. He afterward became a painter, and painted a life-likeness of the dark scene. Years afterward, he placed it where the man saw it. He turned pale, trembled in every joint, and offered any sum to purchase it, that he might put it out of sight. Thus, there is an invisible painter drawing on the convas of the soul a life-likeness reflecting correctly all our spiritual history on earth. Eternity will reveal to every man his own record.

Home Reading.

GOD'S CARES.

MRS. MATILDA C, EDWARDS.

I sat in the door at eventide,
My heart was full of fears;
And I saw the landscape before me lie
Through mists of burning tears;
I thought to myself the world is dark,
No light, nor joy I see;
Nothing but toil and want is mine,
And no one cares for me.

A sparrow was twittering at my feet,
With its beautiful auburn head;
And it looked at me with dark, mild eyes,
As it picked up crumbs of bread;
And said to me, in words as plain
As the words of a bird could be;
I'm only a sparrow, a worthless bird,
But the dear Lord cares for me.

A lily was growing beside the hedge,
Beautiful, tall and white,
And it shone through the glossy leaves of green
Like an angel clothed in light;
And it said to me, as it waved its head,
On the breezes soft and free;
I'm only a lily, a useless flower,
But the Master cares for me.

Then it seemed that the hand of the loving Lord
Over my head was laid,
And He said to me: Oh, faithless child,
Wherefore art thou dismayed;
I clothe the lilies, I feed the birds.
I see the sparrows fall,
Nothing escapes my watchful eye
My kindness is over all.

HEAVY, GRUMBLING.

The weather was bad, and bilious ones fell to grumbling.

Tobias Roney grumbled at churches inviting pulpit notables known to be unsonud, to preach in their pulpits, simply because they are notables.

They are able and eloquent, and will draw a full house, and that is enough. And so the deacons, aye, and the pastor too, sometimes extend a cordial invitation to Rev. Prof. Philetus or Rev. Dr. Hymeneus to present their views of the resurrection in a staid old Baptist pulpit, for the 'benefit of our people.' Along comes the preacher who glories in being considered 'just a little out of the usual track, you know.' He is expected to startle the people; that is what he was invited for. and shall he miss his opportunity and let all the people go home saying, 'Why, he is nothing out of the ordinary run, after all'? Not he! So he pitches into the old faith; bangs away at the old doctrine of a vicarious atonement; makes flings at the infallibility of Scripture; hints darkly at a probation after death, and other new mysteries which common heads cannot receive yet. He scaters ridicule right and left, on the old gray heads that blossom here and there in the congregation, and who in childhood have been fed on such poor pabulum as was dealt out by such pulpit noodles as John Calvin, Andrew Fuller, Jonothan Edwards, Francis Wayland, Charles Hodge, and a thousand men like them. This done, and having sown his bag of tares, he smiles complacently on the astonished audience, pronounces over them what he calls a benediction and goes his way.

"Of course the tares will spring up. Years ago, I know a man who had a large front yard, which he concluded to have sown in grass, and so made into a lawn. But the sharper who did the work put in about as much dog fennel as he did timothy seed. For years afterwards, he was the ridicule of his neighbors, as he was seen busily hoeing up the dog fennel. Now, if you hire a man to come to sow dog fennel, don't expect to reap clover.

This grumble was carefully discussed. It was agreed that a particular form of Scabies, known in Apostolic time as Scabies Auræ, was not yet extinct, and therefore the grumble was voted timely. healthy and judicious.—*Natinaol Baptist.*

FOR THE CHILDREN.

FLOWERS.

There are many thousa ds of Beautiful flowers in the world. Some of them are disagreeable to smell; but most of them are fragrant and delightful to be among.

My object in writing this little article is not so much to tell you about the various kinds of flowers, but to stimulate you to raise them and beautify your homes. I would urge every little boy and girl to cultivate flowers, and now I will give you briefly, some of my reasons for this advice. First, God made them and scattered them all over the earth for our pleasure and good. He has painted them more beautiful and bright than the finest painter ever spread his colors upon the canvass. He has placed in their little cups the sweetest perfume. All good children delight to be among them, busy people stop to admire them. Sick people are cheered by their presence and we place them on the graves of our dead as a last token of love.

Flowers give us more happiness than most people suppose. They are like sweet,bright,fresh sunshine of a cloudy day. So I hope every little boy and girl who reads this will decide to commence right away to plant some flower seed or set out some bushes and vines that will bloom and gladden their homes. You need not say you can't, that you are too small.

If you live in a town or city, where the yard is small your parents will give you a few feet to cultivate in flowers, if you can't get any ground out doors, you can place some rich soil in little boxes and set them about the doors.

If you live in the country,or little village where you have plenty of room, you have no excuse.

If you live in a palace and your parents have a gardener, ask him to let you share his labors of raising flowers. If you live in an humble little cottage or cabin in the mountain gorges, or away out in the plains, remember you can add pleasure to your home by planting flowers. You may say the woods and fields are full of them: God planted these, and you should be thankful that you live so near His beautiful garden; but you will be happier if you will plant and cultivate them yourself.

Now you ask me what kind shall I plant, and how shall I cultivate them? Every section of country has its own varieties, so you must be your own judge.

Many neglect raising flowers because they are not able to have a hot house and raise tropical flowers. If you can have a few of these it is all right; many of them are beautiful, such as geraniums, fuschias, begonias, cantanas, heliotrope etc. But if you cannot get these, you can possibly get verbenas, pansies, morning glories, honeysuckles, balsam, touch-me-nots, marrigold, buttercups, lilies. I might mention hundreds of others. You make your own selection, be sure not to plant in poor soil or badly prepared, but get rich earth from the woods or about the stables; and then remember flowers will not flourish or bloom beautifully among the grass and weeds. So you must cultivate them well, and they will gladden your homes with their sweet perfume.

Now I would not advise you to commence and get in a great swivet and half do your work and then because your flower seed do not come up and bloom in a day, to get out of patience. But remember it takes time and patience to accomplish any good work. Let my little boy and girl plant flowers and try by kind words and loving deeds to make their homes happy. The larger boys and girls, too, will fiind it will not be amiss for them to lend a helping hand and the dear parents, too, will find that by encouraging the little ones to keep busy, cultivating the beautiful, they will make their homes happy and bless the world.

I will be glad to hear from you, dear children; how many are trying to make bright happy homes. May God bless you all.

Your loving
UNCLE MINOR.

A NEW CONVERT TO CHRISTIANITY.

It is easy to pull down, but often impossible to build up. It is an easy thing to sweep aside the Bible, but an impossible thing to find something else that will fill its place. It is getting to be fashionable to doom Christianity, but men are put to it to know how to get along without it. Last Sunday evening the Liberal Union Club of Boston had, first, a good supper, and then a serious discussion of the question, "What Education can Liberals give their Children?" As usual, the drift of discussion was in the way of a negation of all religions form and faith. The wrecks of religions alone remain among the scattered fragments of the feast. But at last one of their members, Mr. William Lloyd Garrison, began to give voice to his own "doubts and surmises." He said that some, like himself, "were not altogether converted to the new gospel; that although compelled to relinquish much of the old, they still must cling to the hope of immortality and the immanence of the divine in the human soul. Orthodoxy " he said, "with all its sins, had some shining virtues. It had grit and self-denial at bottom, and an earnestness in matters of morality that we are in danger of losing in our broader theology. New England could ill afford to part with many of its qualities that are of Puritan inheritance." It was with great seriousness, not unmingled with tearful regrets, that Mr. Garrison surveyed the demolition that his table companions had brought to the orthdox church and creed, much as he disliked these. What was he going to bring his children up on when all these, and what go with these were destroyed? He did not like the look of things. He felt that his children were losing something most essential to their well-being by his own and their absentation from church.

By this absence "the noble uplifting hymns, whether theological or not, that have been the inspiration and the joy of generations, and stirred the soul to sacrifice and labor, do not thrill my children, although martyrs and saints have been sustained by their sentiment and melody. They lose, also, familiarity with the Bible, which interpreted aright, is, after all, the 'book of books' for the inspiration and comfort of humanity." The question which hung like a mill-stone to Mr. Garrison's soul, so aspiring towards the free, high air of no religion, was this: "What can we give our children in place of what we take away?" This was a very sensible question to raise. It is easy to tumble all Bible faith down, but what can be built up in its place? Mr. Garrison felt the weight of this, and his "doubts and surmises" greatly dampened the fervor of the surrounding unbelief. He went on to say: "I went to hear Ingersoll, recently, and did not regret the absence of my children." Better orthodoxy than "that most depressing performance." How the honest heart in this man came out when, as a father, he exclaimed at the end of his speech, so singular a speech to such a sceptical audience: "More than all else that troubles me in the ethical education of my children is the animalism that is encouraged by materiailstic thought. It would pain me little to have them embrace Calvinism with conscience, compared with entertaining liberal ideas and lax morals." We doubt if in all the pulpits of New England there can be found a mightier champion for the Bible and Christianity than was Mr. William Lloyd Garrison, as he stood before the Liberal Union Club discussing the question, "What Education shall Liberals give their Children?"

Human love, when deep and true, is neve ashamed of the lowliness of its object. A truly noble nature recognizes a friend the more he needs help. Though we are mean, and low, and despised, yet Christ is not ashamed of us, because he loves us.—*Rev. Newman Hall.*

A breaking up of the family circle on earth has often been the means of reuniting all tho loved ones in heaven. The treachery of earthly friends has often driven us to closer communion with the faithful and true friend on high. The wreck of earthly hopes has often enriched our immortal hopes.—*Dr .Peck.*

The habit of faltering and disguising and concealing, and putting forward the edge of the truth, instead of showing boldly the full face of it, at last leads them into an insincerity so habitual that they really don't know when they speak the truth or not.

Anthony Janus, son of Professor Janus, of Columbian University, D. D., died of heart trouble on the 12th, superinduced by excessive cigarette smoking.

A Physician's Opinion.

Dr. Orr says: "I am well acquainted with the composition of Dr. Duncan's Cough Balsam. I have used it in my family and in my practice for several years, and do not hesitate to say that I believe it to be the best remedy known to the medical profession for the speedy Cure of Colds, Coughs, Sore Throats, Whooping Cough, and far surpassing all other remedies for the speedy cure of Croup and Hives in children. It is very pleasant to take, and perfectly harmless." Price 50 cents.

Our friends visiting the city will find at Hogan & Hall, 106 Broad street, a large stock of all kinds of groceries, and at as low prices as anywhere in the city. They sell wholesale and retail.

SANITARIUM, Riverside, Cal. The dry climate cures. Nose, Throat, Lungs, full idea, 36p, route, cost free.

DR. KLINE'S Great Nerve Restorer is the marvel of the age for all Nerve osseases. All fits stopped free. Send D 931 Arch Street, Philadelphia, Pa.

Special Notice.

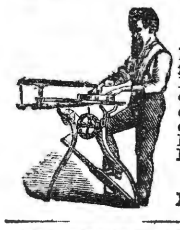
We would call the attention of the readers of this paper, especially those who are suffering with **Dyspepsia**, or **Indigestion**, to **Dr. Duncan's Liver and Kidney Medicine**. It is, beyond doubt, the best and most reliable remedy known or ever offered for sale, for the Cure of **Constipation, Sour Stomach, Sick Headache, Torpid Liver**, and all **Kidney** troubles. It is the best and cheapest. Price 75 cents.

HARTER'S
THE ONLY TRUE
IRON TONIC

Will purify the **BLOOD**, regulate the **LIVER** and **KIDNEYS**, and RESTORE THE HEALTH and VIGOR of YOUTH. Dyspepsia, Want of Appetite, Indigestion, Lack of Strength, and Tired Feeling absolutely cured. Bones, muscles and nerves receive new force. Enlivens the mind and supplies Brain Power.

LADIES Suffering from complaints peculiar to their sex will find in DR. HARTER'S IRON TONIC a safe and speedy cure. Gives a clear, healthy complexion. Frequent attempts at counterfeiting only add to the popularity of the original. Do not experiment—get the ORIGINAL AND BEST.

Send your address to The Dr. Harter Med. Co. St. Louis, Mo., for our "DREAM BOOK." Full of strange and useful information. free.



BARNES'
Patent Foot and Steam Power Machinery. Complete outfits for Actual Workshop Business. Lathes for Wood or Metal. Circular Saws, Scroll Saws, Formers, Mortisers, Tenoners, etc., etc. Machines on trial if desired. Descriptive Catalogue and Price List Free.
W. F. & JOHN BARNES, Rockford, Ill.
No. 59 Ruby St.

FITS **A Leading London Physician Establishes an Office in New York.**
From AM. JOURNAL OF MEDICINE
"Dr. Ab Meserole, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any other living physician. His success has simply been astonishing; we have heard of cases of over 20 years standing cured by him, he guarantees a cure." Large Bottle and Treatise sent free. Give P. O. and Express address to
Dr. AB. MESEROLE, No. 96 John Street, New York.

PENSIONS for any disability; also to Heirs. Send stamps for *New Laws*. COL. L. BINGHAM, Attorney, Washington, D. C.

OPIUM
Habit easily cured with CHLORIDE OF GOLD
LESLIE E. KEELEY, M.D., SURGEON, C. & A. R. R.
DWIGHT, Illinois.

THE SOUTHERN WORLD A 16 page illustrated Journal. Sample copy sent free. Agents Wanted. **DATLANTA, Georgia.**

STILL LOWER!

Misses' Cloaks.

We are determined not to carry over a single garment, and have made another cut in prices:

Our	$12.00	Misses' Cloaks now.....$8 00
Our	10.00	Misses' Cloaks now..... 7 00
Our	8.50	Misses' Cloaks now..... 6 50
Our	7.50	Misses' Cloaks now..... 5 00
Our	6.00	Misses' Cloaks now..... 4 00

Russians and Newmarkets.

Our $28.00, $30.00 and $33.00 Russians now $24 00	
Our $18.00, $20.00 and $22.00 Russians now	15 00
Our $17.00 Russians now.....	13 50
Our 15.00 Russians now.....	11 00
Our 12.00 Russians now.....	8 00
Our 16.50 Newmarkets now.....	11 00
Our 14.00 Newmarkets now.....	9 00

Plush Wraps.

Our	$20 00	Silk Plush Cloaks, quilted satin lined, now.....$16 00
Our	25.00	Silk Seal Plush Cloaks now..... 18 20
Our	35.00	Ex. Silk Seal Plush Coats very long, now..... 26 50
Our	42.00	Plush Newmarkets, 56 in. long, now..... 31 00
Our	55.00	Plush Newmarkets now.... 38 50

Blankets! Blankets! Blankets! Blankets!

We don't want to feed moths this summer with fine wool Blankets, so have made STILL FURTHER reductions on them to close out stock on hand.

Our $1.25 white Blankets, per pair, now $00 95	
Our $2.75 white wool blankets, per pair, now.....	1 75
Our $4.50 all-wool Blankets, per pair, now	3 00
Our $5.50 white 11-4 fine wool blankets, per pair, now.....	3 50
Our $6.50 white 12-4 fine wool Blankets, per pair, now.....	4 00
Our $7.50 white 13-4 fine wool Blankets, per pair, now.....	5 50

Do not delay. You will never have a chance to buy Wraps or Blankets as cheap again.

LEBECK BROS.,
17 Public Square.

THE GREAT BLOOD PURIFIER!

Dr. Samuel Hodges' Alterative Compound Sarsaparilla with Iodide Potash. This compound is purely vegetable, each article of ingredient is perfectly harmless in itself, having been selected from roots and herbs possessing great medicinal properties, when combined forms a most powerful, efficient, and pleasant medicine for the removal and permanent cure of ALL diseases, arising from an impure state of system, viz.:

Chills, Rheumatism, Scrofula or King's Evil, Scald-head or Tetter, Chronic Sore Eyes, Old or Chronic Sores of all kinds, Boils, Pimples; Syphilitic Rheumatism, Primary and Secondary Syphilis, Nervous Debility, Liver Complaints, Inflamation of the Kidneys and Bladder,

renovates and invigorates the system; acts gently on the bowels. As an apetizer and for general debility, it is a most excellent remedy.

CAMPBELL BROS., Druggists, Sole Manufacturers.
For Sale by all druggist. Price $1.00 per bottle, or 6 for $5.00, Liberal discount to the trade.

Also Sole Proprietors and Manufacturers of

ETHIOPIAN PILE OINTMENT,

A never failing remedy for Blind Bleeding. Itching Internal or Protruding Piles. Gives almost instantaneous relief, and will effect a permanent cure. Price $1.00 per bottle, or 6 for $5.00.

Testimonial.

CAMPBELL BROS:—It affords me peculiar pleasure to testify to the great efficacy of your Ethiopian Pile Ointment. I was an intense sufferer from protruding Piles and a few applications of this wonderful remedy, speedily effected a permanent cure
Truly, J. M. HAWKINS, 70 S. High St

Testimonial No. 2.

This is to certify that I was affected with Piles for twenty years I tried every remedy offered me. Finally used the Ethiopian Pile Ointment and found it the very best preparation I ever used. It gave me almost instant relief and has effected a permanen cure.
ED. A. IRELAND.
Formerly of Gallatin, now of Breen Phillips & Co., Nashville, Tenn

CAMPBELL BROS., Druggists,
NASHVILLE, - - TENNESSEE.

KEEP COOL!

SUMMER GOODS!

Refrigerators, Ice Chests, Water Coolers Filters.
Fruit Jars. Fruit Cans. Stoneware, Woodenware, and all kinds of Kitchen Goods.
Cooking Stoves to suit the requirements of every Family.
PRICES TO SUIT THE TIMES.

PHILLIPS-BUTTORFF MANUFACTURING CO.,
24 & 26 College Street, - - - Nashville, Tenn.

FREEMAN & KEESEE,
INTERIOR DECORATORS,

No. 38 North College Street, Nashville, Tennessee.

Wall Paper and decorations, Window Shades, Cornice, Curtain Poles, Gold and Walnut Pier and Mantel Mirrors, Engravings, Chromos, and Oil Paintings. Frames of all kinds in stock, and made to order. Re-gilding old Frames a specialty. Manufacturers of fine Frames and Wood Mantels. CORRESPONDENCE SOLICITED.

PIGUE, MANIER & CO.,
WHOLESALE DEALERS IN
BOOTS AND SHOES,
NO. 40 SOUTH MARKET STREET, NASHVILLE, TENN.

We are receiving a very large stock of Spring and Summer goods that we have had manufactured especially for us, which we think, with our long experience and faculties, we can offer inducements equalled by any market, to prompt and cash dealers. All goods warranted to be as represented.

FOR

Choirs, Conventions, Singing Classes and the Higher Schools,

o better Books have appeared for y s than the following:

Choral Worship. L. O. EMERSON. A grand, full size Church Music Book of 220 pages. 100 pages Elements, with a capital collection of Sacred and Secular music, 75 pages of the best Hymn Tunes. 110 pages of Anthems, and 30 pages of miscellaneous Concert Musuc. $1. Per dezen, $9.

The Model Singer. W. O. PERKINS and D B. TOWNER. A book for SINGING CLASSES. 192 pages. 124 Graded Exercises, 57 Glees and Part Songs, 29 Hymn Tunes, 18 Anthems and 4 Chants. Abundant and useful material for the Singing-School Teacher. 60 cts. Per doz. $6.

Song Greeting. L. O. EMERSON. A new and extra fine song book for the "higher schools," meaning by that, Colleges, Technological and other special schools, Academies, Institutes, Seminaries, High and Normal Schools. 160 large octavo pages. 32 harmonized songs of the highest order, both in words and music, classical in beauty and interesting to every one. Also exercises and solfeggios for voice culture. 60 cts. Per dozen $6.

Any book mailed for the retail price.

OLIVER DITSON & CO., Boston,

C.H. DITSON & CO., J. E. DITSON & CO.,
867 Broadway, New York. 1228 Chestnut St., Phil.

"THE PIANO TEACHER'S IDEAL."

The New Musical

CURRICULUM

By DR. GEO. F. ROOT.

"A Perfect Instruction Book."

This work is the culmination of long years of labor and observation devoted to its ultimate perfection by one of America's greatest musicians, and in its present form it is beyond all doubt the

BEST WORK OF ITS KIND

ever issued for the purpose intended. Teachers and Students of Music are especially recommended to examine the Curriculum, as it cannot fail to be of invaluable service to them. Price $3 by mail post-paid. Specimen Pages free.

Published by

JOHN CHURCH & CO.,
CINCINNATI, OHIO.

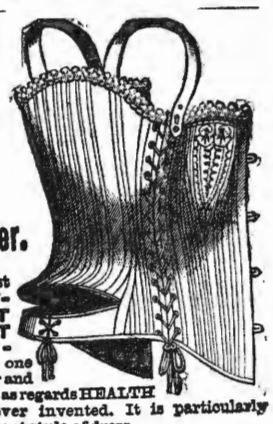
For Sale by all Book and Music Dealers.

The Ministers' and Teachers' Bible.

This magnificent Parlor Bible is imported from London and is indorsed as ☞The Best by the leading Bishops of England. In addition to the Old and New Testaments it contains a Concordance of Bible Words! 40,000 References with Context! An Encyclopædia. A Dictionary of Proper Names, with Pronunciation, 12 full page colored Maps. Poetry, Music, Ethnology, Plants, Animals, and Jewish sects of the Bible, etc. "Superior to all others."—*N. Y Times.* "A complete Biblical Encyclopædia."—*London Times.* This Bible is bound in French morocco, gilt edge, with silk book-mark, and has copious references. Rev. Eli Milton, Norwalk, O., writes: "The Bibles received to-day I am more than pleased." A Special Offer! To rapidly introduce this Bible in America we will, for a *limited time only*, send one copy, *post-paid*, to any address on receipt of only $2.00! ☞2 copies and one copy of Revised New Testament for $3.00! Other Bibles, with less matter, sell for $15. ☞Order at once. ☞AGENTS WANTED! Circulars FREE.

A. S. MAYO & CO., 160 La Salle St. Chicago, Ill.

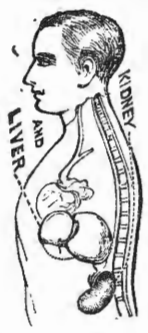
MADAME FOY'S CORSET AND Skirt Supporter.



Combines the most ELEGANT FITTING CORSET with a PERFECT SKIRT SUPPORTER and is one of the most popular and satisfactory corsets as regards HEALTH and COMFORT ever invented. It is particularly adapted to the present style of dress.

For sale by all leading dealers. Price by mail $1.30. FOY, HARMON & CHADWICK, New Haven, Conn.

VASSAR COLLEGE, Poughkeepsie, N. Y.
FOR THE LIBERAL EDUCATION OF WOMEN, with a complete College Course, Schools of Painting and Music, Astronomical Observatory, Laboratory of Chemistry and Physics, Cabinets of Natural History, a Museum of Art, a Library of 15,000 Volumes, ten Professors, twenty-three Teachers, and thoroughly equipped for its work. Students at present admitted to a preparatory course. Catalogues sent on application.
S. L. CALDWELL, D. D., LL. D., *President.*



DR. J. H. M'LEAN'S
Homœopathic
Liver & Kidney Balm,
The Most Wonderful
LIVER AND KIDNEY CURE
In the World.

Will relieve and cure all diseases of the Liver, Kidneys and Urinary Organs, such as *Inflammation, Feverish Irritation of the Bladder, Weakness & Pains in the Back, Catarrh of the Bladder, Stone in the Bladder, Female Troubles, Bright's Disease, Melancholia, Impotency, Debility, Jaundice,* or any derangement of the

KIDNEYS, LIVER OR BLADDER.

THERE IS NO MISTAKE ABOUT IT!

Dr. J. H. M'Lean's HOMŒOPATHIC LIVER AND KIDNEY BALM will cure you.

We have thousands of certificates, but add only two:

H. C. Harris, Lloyds, W. Va., says: "Dr. J. H. M'Lean's Homœopathic Liver and Kidney Balm cured me of Nervous Prostration of five years' standing."

Mrs. C. B. Wilson, Toronto, Canada, writes: "Dr. J. H. M'Lean's Strengthening Cordial and Blood Purifier, and Dr. J. H. M'Lean's Homœopathic Liver and Kidney Balm have completely cured me of derangement of the natural functions.

Price $1 per Bottle; Six Bottles for $5.

DR. J. H. M'LEAN,
Cor. Broadway and Biddle, St., St. Louis, Mo.

DR. J. H. M'LEAN'S
Homœopathic Liver and Kidney Pillets.

They are little white pillets, size of a pin head, but they perform wonders in cleansing the Bowels. When the stomach, bowels, liver and kidneys are in an unhealthy condition, there is generated Bacteria (Animalculæ), which if not destroyed, produce various forms of organic disease. Dr. J. H. M'Lean's Liver and Kidney Pillets will destroy and remove these terrible parasites and cure all troubles of the liver kidneys and urinary organs by effectually removing the cause of all derangement of their natural functions, and taken with Dr. J. H. M'Lean's Liver and Kidney Balm, has cured thousands of cases of

Bright's Disease, Catarrh of the Bladder, Brick Dust Deposit, Irritation of the Bowels, Costiveness, Colic, Gravel, Renal Stones, Thick, Turbid, Frothy Urine, Pains in the Region of the Liver and Kidneys, Piles, also loss of nervous power. One of these little pillets taken every night before going to bed will produce an easy evacuation of the bowels and bring the natural functions into a healthy and regular condition.

Dr. J. H. M'Lean's Liver and Kidney Pillets cost 25 cents each vial, and can be sent by mail, One dozen for $2.00.

DR. J. H. M'LEAN,
Cor. Broadway and Biddle St., St. Louis, Mo.

Send For My Free Catalogue of
DR. J. H. M'LEAN'S OWN SELECTED
Field, Farm, Garden & Flower Seeds.

BETHANY COLLEGE,
West Virginia,

Begins its forty-fifth session **January, 1885.** It has 595 Alumni; four College Degree Courses—the Classical, the Scientific, the Ministerial and the Ladies' Course; also, professional courses in Engineering, practical Physics and Chemistry, with ample training in the use of instruments and apparatus, both in field work and the laboratory. Also a thorough Academical course, complete in itself, and arranged as a preparatory to the college courses.

Expenses reduced to the most reasonable terms, and every facility afforded the student to economize both as to time and costs.

All classes open to both sexes on equal terms.

Send for catalogue to—

. K. PENDLETON, Pres't

FAC-SIMILE.

FOR SHAVING.

The Genuine Yankee Soap,

Has never been equaled in the richness and permanence of its lather.

Especially adapted for heavy beards and a delicate skin. Standard for quality in the U. S. Navy. Has been counterfeited more than any other soap in the world. Notice the engraving and avoid imitations.

ALL DRUGGISTS KEEP IT. Trial Sample for **12 Cents.**
THE J. B. WILLIAMS CO., Glastonbury, Conn.
Formerly WILLIAMS & BROS., Manchester, 1840.

GATE CITY

"Pure Water, Health, Life."

"ONLY PERFECT FILTER."—*Prof. J. Gray.*

"BEST FILTER IN THE WORLD."—*J. M. Johnson, M. D.*

AVOID CHOLERA, MALARIA, TYPHOID FEVER, DIPHTHERIA, by its use.

Stone Filter,

Simplest, Cheapest, and BEST.

"NO OTHER FILTER CAN BE COMPARED TO IT."—*Medical Journal.*"

McBRIDE & CO.,
Atlanta, Georgia.

Send for Catalogue.

PILES "Anakesis" gives *immediate relief*, and is an *infallible cure* for **Piles.** Price $1, at druggists, or sent prepaid by mail. Sample *free.* Ad. "ANAKESIS" Makers, Box 2416 New York.

Parquhar's Improved Cotton Planter

Very Simple and Perfect in its Operation; Drops Unrolled Seed or Fertilizer with remarkable regularity in any desired amount. It is the Cheapest, most Reliable and Best COTTON PLANTER in existence.

SEND FOR CATALOGUE.

Address, A. B. FARQUHAR, York, Pa.

DR. J. H. M'LEAN'S
TAR WINE BALM,
A sure cure for all
THROAT AND LUNG DISEASES.

Colds, Coughs, Hoarseness, Sore Throat, Loss of Voice, Influenza, and all such Throat Troubles yield instantly to its magical and soothing influence.

For **Laryngitis, Bronchitis, Quinsy, Asthma and Consumption,** Dr. J. H. M'Lean's TAR WINE BALM is the only remedy that will give sure relief. It has cured Lung Diseases where all other remedies have failed. Why will you suffer from Throat and Lung Troubles when such a pleasant remedy is offered you? For Croup it is a positive specific. For Singers and Speakers the TAR WINE BALM is an absolute necessity. Nothing has ever been discovered which will give such immediate relief, and it will positively cure Throat Troubles. DON'T DELAY.

Cure That Bad Cold! Stop That Cough!

Those whose Lungs and Throats are sore, hard and dry, will realize the soothing effect of a single dose of **Dr. J. H. M'Lean's Tar Wine Balm,** and to give all doubting skeptics a chance to be assured of its wonderful soothing and miraculous virtues, I have put up Trial Bottles, costing only 25 cents per bottle. Every dealer in the United States should have them. If they have not, please ask them to send for a dozen as a test. Every one trying that 25-cent size will be convinced of the miraculous benefits they will receive from taking

Dr. J. H. M'Lean's Tar Wine Balm.

Cold in your Head, tickling in the nose, forehead and throat; you have **Catarrh;** get a box of DR. J. H. M'LEAN'S CATARRH SNUFF and use it once a day, besides taking DR. J. H. M'LEAN'S TAR WINE BALM to heal your Throat and Lungs.

Price of Trial Bottles 25 Cents Each.

I can send them only by Express. If you will send me $2.00 or that amount in postage-stamps, I will send you one dozen, freight paid.

Large Bottles, which contain six times as much as the 25-cent size Bottles - - - - - $1 00
Or six Bottles for - - - - - - - 5 00

After using DR. J. H. M'LEAN'S TAR WINE BALM, let me hear from you. Prepared by

DR. J. H. M'LEAN,
Cor. Broadway and Biddle St., ST. LOUIS, Mo.,
Proprietor of DR. J. H. M'LEAN'S

WONDERFUL STRENGTHENING CORDIAL AND BLOOD PURIFIER, which has rescued thousands upon thousands from the grave, giving them nerve, vital life, strength and pure blood.

"I would not take $100 for the benefit one bottle has given me. I. CORBY,
St. Louis, Mo.

T. W. Yowell, Dudley, Ill., writes: "Dr. J. H. M'Lean's TAR WINE BALM is the only medicine which gives me relief. I have had Bronchitis for many years."

T. J. Phillips, Reed, Miss., writes: "Dr. J. H. M'Lean's Tar Wine Balm gives the greatest satisfaction here. It has no equal for coughs, colds, etc., and in croup it is certainly a wonderful remedy."

Thousands of letters come to me, all proclaiming the miraculous merits of Dr. J. H. M'Lean's Tar Wine Balm.

MASON & HAMLIN

Exhibited at ALL the important WORLD'S INDUSTRIAL COMPETITIVE EXHIBITIONS FOR SEVENTEEN YEARS, Mason & Hamlin Organs have, after most rigid examinations and comparisons, been ALWAYS FOUND BEST, and AWARDED HIGHEST HONORS; *not even in one such important comparison American found equal* **ORGANS** *has any other Organ been to them.* ONE HUNDRED STYLES, adapted to all uses, from the smallest size, yet having the characteristic Mason & Hamlin excellence, at $22, to the best instrument which it is possible to construct from reeds, at $900 or more. Illustrated catalogues, 46 pp. 4to, and price lists, free.

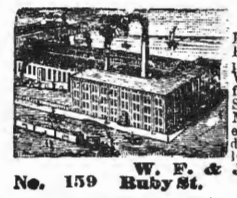
The Mason & Hamlin Company manufacture UPRIGHT PIANO-FORTES, adding to all the improvements been found valuable in such instruments, **PIANOS** which have one of peculiar practical value, tending to greatest purity and refinement in quality of tone and durability, especially diminished liability to get out of tune. Pronounced the greatest improvement made in upright pianos for half a century. The MASON & HAMLIN CO., pledge themselves that every piano of their make shall illustrate that VERY HIGHEST EXCELLENCE which has always characterized their organs. Send for circular with illustrations, full description and explanation.

MASON & HAMLIN ORGAN AND PIANO CO.,
BOSTON, 154 Tremont St. CHICAGO, 149 Wabash Ave.
NEW YORK, 46 East 14th St. (Union Square.)

CATARRH

{Send 50 cts. and symptoms for Trial Treatment, to last 20 days, by mail post-paid.}

Which will convince the most incredulous that Dr. Brockington positively and permanently cures at small expense, by a pleasant treatment, the worst cases of Catarrh, though the bones of the nose have become affected, causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough, Bronchitis and Incipient Consumption. No Snuffs, washes, douches, inhalers or atomizers used. Over 7000 cases cured. The best internal treatment ever discovered for this dangerous disease. Address DR. C. N. BROCKINGTON,
[Mention this paper.] 309 FOURTH AVENUE, LOUISVILLE, KY.



BARNES'

Patent Foot and Steam Power Machinery. Complete outfits for Actual Workshop Business, Lathes for Wood or Metal, Circular Saws, Scroll Saws, Formers, Mortisers, Tenoners, etc., etc. Machines on trial if desired. Descriptive Catalogue and Price List Free.

No. 159 W. F. & JOHN BARNES, Ruby St. Rockford, Ill.

PAYSON'S INDELIBLE INK.

No preparation and only a common pen needed. Established **50 Years.** Superior and popular for decorative work on linen. Received Centennial **Medal & Diploma.** Sold everywhere.

Unparalleled Bargains!

SEE OUR

Black Satin Rhadames at.....$1,00
Black Ottomon Veloum at.....$1,00
Blach Gros Grain (Lyons).....$1,00
Colored Gro Grains at.....77½
Rich Plain Dress Goods at all prices
Black Goods and second mourning all kinds
Beautiful Figured Satin at.....15 cts
Fine Paris Linen Lawns at.....Half Price
Mitcheline Quilts in New Patterns
40 Inch Batiste Muslin at.....15 cts
New Style Gingham at.....10cts
Table Linen and Towling our importation
New Style Hoisery and Gloves &c.

THOMSON & KELLY
Summer Street.

THE PROVIDENT

LIFE ASSOCIATION,

BALTIMORE, MD.

Insurance on the Ordinary Life and Maturity Plan. Endowment Policies mature in 10 years, or prior death. The fact that this association has been endorsed by LEADING BUSINESS MEN (Clergymen, Physicians and Lawyers in the various states in which it does business, is an evidence of its superior plans and methods of insurance. It is the only mutual company in the United States with an endowment plan founded on correct insurance principles. Persons insured on our maturity plan "need not die to win." Policies mature in 10 years from date of issue, or at death, if prior. Every claim paid in full. No pro-rata payments. You "pay as you go and get what you pay for." By the payment of from eight to sixteen cents per day, you can purchase a $1000 policy payable to you in 10 years or to your family, should you die before the expiration of the period for which you insure.

NASHVILLE ADVISORY BOARD.

GEO. W. SEAY, Sec'y N. & D. R. R. Co.
ALEX FALL, Ag't N. & D. R. R. Co.
Hon. JNO. LAWRENCE, Lawyer.
Elder Wm J. LOOS, Minister.
Elder R. LIN CAVE, Minister.
Dr. W. M. VERTREES, Physician.
C H BRANDON, Brandon Printing Co.
W. A. CORBIN, Mdse. Broker.
Hon. LYTTON TAYLOR, Attorney.
G. H. WESSEL & Co Fancy Groceries.
F. D. HAWLEY & Co., Real Estate Agents
Dr. T. D. WALLIS.
Dr. J. S. NOWLIN.
R. E. MARTIN.
Dr. WILLIAM COMPTON,
Bellview, Tennessee.

Reliable business men in every town and county in East and Middle Tennessee and Kentucky, wanted to represent this Association, none other need apply. Correspondence promptly attended to.

CAPT. J. MINSON,
General Agent.

No 4 Church St. - - Nashville, Tenn.

"I owe my Restoration to Health and Beauty to the CUTICURA REMEDIES."

Testimonial of a Boston lady.

Disfiguring Humor, Humilitating Eruptions Itching, tortures, Scrofula, Salt Rheum, and Infantile Humors cured by Cuticura Remedies. Cuticura Resolvement, the blood purifier' cleanses the blood and prespirations of impurities and poisonous elements, and thus removes the cause. Cuticura, the great skin cure, Instantly allays Itching and Inflamation clears the skin Scalp, heals Ulcers and sores, and restores the Hair.

Cuticura Soap, an exquisite Skin Beautifier and Toilet Requisite, prepared from Cuticura, is indispensable in treating Skin Diseases, Baby Humor, Skin Blemishes, Chapped and oily Skin.

Cuticura Remidies are absolutely pure, and the only infalible Blood Purifiers and Skin Beautifiers.

Sold everywhere. Price, Cuticura 50 cents. Soap, 25 cents; Resolvent 1.00, POTTER DRUG AND CHEMICAL CO., BOSTON.

Rates of Advertising In Gospel Advocate

One inch, one insertion	$ 1 50
One inch, one month	2 00
One inch, three months	5 00
One inch, six months	7 50
One inch, twelve months	12 50

A discount of 10 per cent. on these rates for order of $25.00; 20 per cent. for order of $50.00; 30 per cent. for order of $100.00.

Note these Rules Carefully.

(1) Write only on one side of your paper.

(2) Write your name, post-office, county, and State, plainly.

(3) When changing your paper, give the office from which you change, and the one you wish it changed to.

(4) When ordering a book, give the name, edition, style of binding, and price, as near as possible, and state plainly HOW and WHERE you wish it sent.

(5) Gospel Advocate is $2.00 per year; $1.00 per six months; Clubs of $10, one copy free.

(6) Write very plainly, and make the clerks and printers happy.

WHATSOEVER.

It is more than one twelve-month since the first day of one new year on which Anna went to her mother with an anxious face, saying. "Mother, I want a text for a motto, and do not know which one to select. Please help me."

"And what is the motto to be used for?" mother asked.

"My teacher wanted me to work or print a verse that was to be my aim to follow during the next year."

"Whatsoever thy hand findeth to do, do it with thy might," mother said.

"You are a darling; that is just the thing." was Anna's impulsive answer

"Let me think—whatsoever—what do you understand by that, dear mother?"

"We will turn to the dictionary: Whatsoever, any thing that may be; all that. You see that includes everything: every duty every kindness every self denial, all that you can do for Jesus' sake."

"That means a great deal, does it not?"

"Yes, dear, a very great deal; yet I would choose to do it if I were you, for it means so many beautiful things."

"So I will."

The motto was printed in a neat text. framed and hung up, and when Anna opened her eyes on the second day of January, she looked up at it and determined that all her whatsoever should be well done.

Not many days after, she was planning to go out, when her mother called to her: "Anna, dear, please to dust the parlor for me; it needs to be cared for."

Anna answered pleasantly, and saying to herself, "I'll hurry so fast that I will not be late," she took a feather brush with the silk duster and went down to the parlor. A wipe with the one and a flirt with the other soon gave a look of neatness that pleased her.

As she was about to leave the room a thought come to her, "That is one of my whatsoevers; have I done it with my might?"

The result of this appeal of conscience was that the work was all done over again.

One day she was hurrying to meet a school friend, and on the corner of one of the streets she saw a child who was crying. A number of persons had stopped to look at her. The child was lost. Anna saw one of her whatsoevers, so she took the child to the nearest station-house, and it was returned to its home.

Another of the whatsoevers she found very unexpectedly while walking up one of the avenues of the city, she met at a crossing an old woman who was both poor and blind. One hand grasped a cane, the other was stretched forth for some one to lead her to the other side. And Anna helped her as gently as she could.

Year after year passed by, but Anna is still trying to see the whatsoevers, and to do them with her might.

Have not all boys and girls many whatsoevers to do? Try to find them with wide open eyes, and to do them with your might for Christ's sake.

It may not always be easy to deny one's self, to be kind and loving, honest and true, but there was never a cross rightly that will not some day be surmounted by a crown.

The Meeting at Huntsville, Alabama

It was the 22d day of February when Bro. J. A. Harding came here to begin a series of meetings. The echo of "Sam Jones' " theology could hear from the lips of most every one. Some were so wild over Jones that they seemed to have lost their reason. From a human standpoint, it was a very bad time to begin a series of meetings which differed so very much from the tenor of Jones' teaching; but the Lord knows how to overrule all things to good of those who, in deed and in truth, are His followers.

Those who thought that Jones had really done a "grand work" in Huntsville were so deceived as to think that the union he had brought about between the various religious bodies (no disciples were connected with this) was permanent, and there really was unity of sentiment and purpose causing such Christian love, that every meeting house in the city (most of them, at least,) would be offered to our use; but, of course, this was far from being true.

It was predicted that Bro. Harding would be compelled to "preach to empty houses;" this, however, was spoken by one who wished that such should really be the case. This by the way, is a very good sample of the Christian love and *union* that prevails since Mr. Jones closed his great (?) revival here. This series of meetings continued from February 22d to March 23d; being the longest series of meetings that was ever held in this city. During this time we had excellent audiences. There were nineteen additions to the little band. All the baptizing was done the "same hour of the night." This was very impressive, and was witnessed by larger crowds on every occasion. The most enjoyable meeting of the series was held on the last Lord's day of the meeting, at which time we had no preaching; but Bible readings, and short exhortations by Bros. Harding, Perry, Godwin and the writer. The little band has been greatly strengthened, and seems to have awakened to new life and activity.

Dr. A. C Henry is now in Tenn. soliciting aid for this congregation, to help build a house in which to worship. I hope that he may receive a hearty welcome from the brethren, and that he may so present our needs before them as to receive liberal contributions.—[J. W. SHEPHERD.

Look on little deeds as great, on account of the majesty of Christ, who dwells in us and watches our fie; look on great deeds as easy, on account of His power

Go to WEIL, CONNELL, WINTER & CO. for your DRY GOODS, BOOTS AND SHOES, and so on. They will treat you right.

O. EWING. FRANK W. GAINES.

EWING & GAINES,

WHOLESALE HARDWARE,

40 South Market Street, Nashville, Tennessee.

Complete Stock of Hardware, Guns, Cutlery and Gum Belting, at the lowest prices.

Prompt and Careful Attention given to Orders TRY US.

*
HEADQUARTERS
-for-
Hardware, Guns
Fishing Tackle, Mill
Supplies of Every Description, Barbed Wire, Etc. Agents for
Champion Machines, Reapers, Hay Rakes.

BROOKS, SWEENY & CO.,

Nashville, Tennessee.

WEAKLEY & WARREN,

Manufacturers and Wholesale and Retail Dealers in

FURNITURE & MATTRESSES,

The Largest, Finest and Best Assorted Stock in the South.

Chamber Suits, Parlor Suits, Library Suits, Hall Suits, Dining-Room Suits.

All kinds of Mattresses, Spiral and Woven Wire Bed Springs, Woven Wire Cots and Canvass Cots.

ALL ORDERS WILL RECEIVE PROMPT ATTENTION.

A. CRONE,

—A the—

Checkered Front Grocery House

Cor. Market St. and Pub. Square, Nashville, Tenn.

Keeps the best GROCERIES, and sells them Cheaper than any other House in the City.

Price-List Furnished on Application.

CHAS. F. SHARPE. W. L. HORN.

SHARPE & HORN,

Real Estate and Coal Agents,

No. 1 Second Floor Burns Block,

Public Square, - NASHVILLE, TENN.

Buy, Sell and Negotiate Loans.

Special Attention Given to the Collection of Rents.

GEN'L AGENTS FOR PEACOCK COAL.

Wharton & Co.,

Druggists and Prescriptionists.

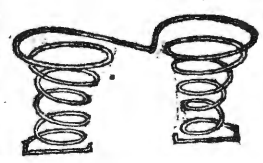
Fine Soda Water, Mineral Waters, Etc.

Corner College and Union Sts.,

Nashville, - - Tenn.

ED. H. MILLER,

—Manufacturer of—



SPRING BES
AND
MATTRESSES

36 South College St., Nashville,

And dealer in all kinds of Beddings. I make the best Spring Bed now in use—the Twin Spring Bed: they are bug-proof. Try a sett. Old mattresses neatly repaired. ED. H. MILLER.

W. ABE SMITH. J. C. McQUIDDY.

SMITH & McQUIDDY,

—Dealers in—

WATCHES, CLOCKS AND JEWELRY,

Bethell Block, (P. O. Box 106,) Columbia, Tenn.

MONOGRAMS, MEDALS, BADGES A SPECIALTY.

Watches and Jewelry repaired on short notice, at low rates.

CANCERS TUMORS AND ULCERS.

Cured without the knife or loss of blood. Vastly superior to all other methods. Hundreds of cases cured! Descriptive pamphlet sent free. Address Dr. E. H. GREENE, 17½ Peachtree St., Atlanta, Ga

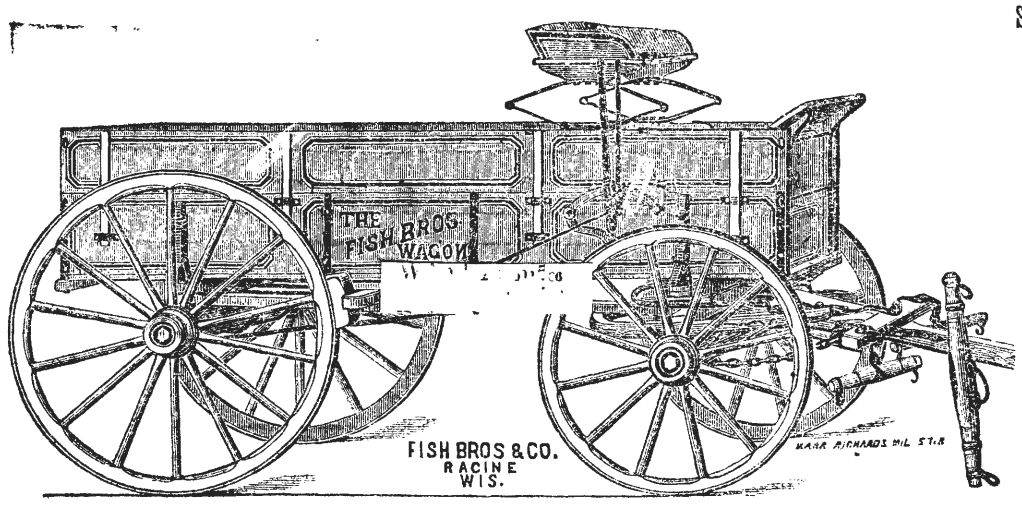
HILLMAN, BUFORD & JUSTI,

NASHVILLE, TENNESSEE,

SOLE AGENTS FOR

Fish Brothers Celebrated Farm Wagons.

Genuine BROWN PLOWS and WALKING CULTIVATORS, ROAD SCRAPERS,



Sorghum Mills, Corn Shellers, Cider Mills, Feed Cutters, Farm Bells, Fence Wire, Steel.

Crow Bars, Hammers, Wheel Barrows, Wood Work, Etc.

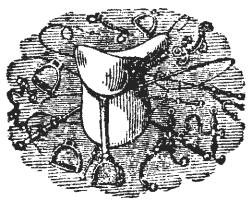
IRON, STEEL, BLACKSMITH'S TOOLS, HARDWARE,

Call on or address

HILLMAN, BUFORD & JUSTI, 18 and 20 South Market Street, Nashville, Tenn.

A. C. & J. C. MARCH,

(Successors to J. D. March & Sons.)



Manufacturers of and Dealers in

Saddles, Harness, Bridles, Collars, Trunks, Bags, Valises, Hames, Whips, Chains.

REPAIRING DONE ON SHORT NOTICE.

50 NORTH MARKET STREET,
NASHVILLE, - - TENN.

NASHVILLE, CHATTANOOGA & ST. LOUIS RAILWAY.

BUSINESS MEN, TOURISTS, EMIGRANTS, FAMILIES, REMEMBER

The Best Route to St. Louis and the West **via McKenzie.**

The Best Route to West Tennessee and Kentucky, Mississippi, Arkansas, and Texas points is **via McKenzie.**

The Best Route to the Summer Resorts and Mountain Retreats of Tennessee, Virginia and the Carolinas, **via McKenzie and Nashville.**

The Best Route to the celebrated Colleges, Universities, Seminaries and other Educational Institutions in the Southeast, **via McKenzie and Nashville.**

The Best Route to points in East Tennessee, Virginia, the Carolinas, Georgia and Florida is **via Chattanooga.**

DON'T FORGET IT!

—By this Line you secure the—

MAXIMUM OF SPEED, SAFETY, COMFORT, SATISFACTION,

—AT THE—

MINIMUM OF EXPENSE, ANXIETY, BOTHER, FATIGUE.

Be sure to Buy your Tickets over the

N., C & ST. L. RAILWAY!

If you are going to Washington City, Baltimore, Philadelphia, or New York.

The Inexperienced Traveler need not go amiss; few changes are necessary, and such as are unavoidable are made in union Depots.

THROUGH SLEEPERS!

—BETWEEN—

Nashville and Atlanta, and Atlanta and Jacksonville, Fla., Nashville and Martin (to connect with Sleeper service via Cairo to St. Louis and Chicago.) Nashville and Columbus. Nashville and Memphis (Sleeper Humboldt to Mobile, and Milan to New Orleans.) McKenzie and Little Rock, and Little Rock and Texas points.

Call on or address

J H PEEBLES, T. A., Chattanooga, Tenn.
W W KNOX, T. A., Nashville, Tenn.
S S FINLEY, Ticket Agent, Memphis, Tenn.
A B WRENN, Trav. A., Atlanta, Ga.
W L DANLEY, G P & T A, Nashville, Tenn

J. W. LINDSEY. R. FARQUHARSON C. P. CRUTCHER. H. C WILLSON.

J. W. LINDSEY & CO.,

Wholesale HATS,

75 Public Square,

NASHVILLE, - - - TENNESSEE.

JOHN RAMAGE & SON,

48 North College Street, Nashville,

Offer the best stock of custom-made BOOTS, SHOES, and SLIPPERS, in all grades, of latest styles. **Trunks, Traveling and Hand Bags.**

LOWEST CASH PRICES!

Clothing for Fall and Winter.

The largest stock, and most elegant line of CLOTHING ever offered in this city. Double and single breasted Dress suits, Business suits in one and four button cutaways, and all the new styles in sacks. Our stock is made up of all new fabrics, and of the most popular and desirable shades.

The largest stock of Overcoats, every style, from the strong coat for the workingman to the finest made. Boys' and children's suits in great abundance and in endless variety. Furnishing Goods and Hats a specialty.

A fine line of imported piece goods to make to order on short notice. "Write for Catalogue."

W. A. LANNOM, Cash Clothier,

18 Public Square, - - - Nashville, Tenn.

Gates & Pohlman,

Corner College and Union Streets, Nashville,

Are the oldest Jewelers in the State, and have constantly in stock the very latest and best designs, in patterns as well as the finest in quality and finish of all goods pertaining to the Jewelry trade They defy competition in prices, and warrant every article to be as represented by them. **Watches, Clocks and Jewelry** repaired by the most practical workmen. Orders by mail promptly attended to. Their motto is, *"Quick sales and small profits."*

BAILEY, DAVIS & McCOMB,

WHOLESALE GROCERS,

And Dealers in

TOBACCO, CIGARS, ETC., ETC.,

38 MARKET STREET, - - - - - NASHVILLE, TENNESSEE.

THUSS, KOELLEIN & GIERS,

Successors to old Giers' Gallery,

PHOTOGRAPHERS!

139 Union Street, Nashville, Tenn.

WHEN YOU WANT

WRITING DESKS.

Photograph Albums,

AUTOGRAPH ALBUMS,

GOLD PENS, PENCILS,

Portmonnies, Card Cases, Etc.

Or anything in the way of

Staple and Fancy Stationery,

Call upon us,—we can suit you in

VARIETY, QUALITY, AND PRICE.

A. B. Payne & Co.,

61 UNION STREET.

Orders by Mail Receive Prompt Attention.

NEW HOUSE! NEW GOODS!

J. W. ORCHARD,

Manufacturer and Dealer in PLAIN and DECORATIVE

WALL PAPER,

Window Shades,

Looking-Glasses, Picture Frames and Cornices, Chair Cane, Picture Cord and Nails, Wall Brackets and Parlor Easels.

Looking-Glasses put in old frames. Old pictures and frames repaired.

134 Union Street.

Between College and Cherry,)

NASHVILLE, - - TENN.

China, Glass and Queensware

We have the best Electric Lamp made, the best imported Student's Lamp, "Mays' New Ideal" Lamp, requires no chimney or shade; in fact, we are headquarters for the best Lamps in use. We keep the largest stock of CHINA, GLASS and QUEENSWARE, South of the Ohio river, all of which will be sold as cheap as good goods can be sold in any market. Why not buy first-class goods when you can get them at about what you are paying for trash? Come and see us, or send your orders.

HICKS, HOUSTON & CO.

AGENTS WANTED FOR OUR NEW BOOK, THE

COMING CREED

OF THE WORLD. "A Voice Crying in the Wilderness," by Frederick Gerhard. All thinking people want it. Everybody reads and quotes it. There has been nothing like it before in the history of book making. **Authors, Teachers, Students, Business Men, Clergymen, Laymen, Atheists, and Agnostics** acknowledge it the great literary work of the century. See press notices everywhere. Issued in one octavo volume of **520** pages, with portrait of the author. Price **$2.00.** Trade edition in paper at **$1.25,** helps to create demand for the **handsome subscription edition.** A copy post-paid, on receipt of price. Outfit for agents **$1.00.** Liberal terms. Circulars for stamp. Address **W. H. THOMPSON, 404 Arch St., Phila., Pa.**

THE GOSPEL ADVOCATE.

VOLUME XXVII.. NUMBER 15. | NASHVILLE, TENNESSEE, APRIL 15, 1885. | TWO DOLLARS PER YEAR IN ADVANCE.

EDITORS:

D. LIPSCOMB. | E. G. SEWELL.

J. A. HARDING, Associate Editor.

J. C. McQUIDDY, Office Editor.

THE CHURCH.—ITS WORK.

The letter to the Galatians was written to the "churches" of Galatia.

We have already found, I. Cor. 16: 1, that the Holy Spirit had directed the churches of Galatia, as he there directs the church at Corinth, to send help to the poor saints at Judea; that to enable the churches to do this each one of the members should lay by him in store as he prospers. When the individual is addressed, the distributive *each* is used to show what they are to do as individuals, to enable them collectively to do what he commands them to do. In Gal. 6: 6, He lays down in general terms, "Let him that is taught in the word communicate unto him that teacheth in all good things; Be not deceived, God is not mocked; for whatsoever a man soweth that shall he reap. He that soweth to his flesh shall reap corruption; but he that soweth to the spirit, shall, of the spirit, reap life everlasting." From Rome, Paul writes to the saints at Ephesus. The leading thought of that letter is the unity of the church of Christ at Ephesus—"Which is his body, the fullness of Him that filleth all in all." It is "an holy temple in the Lord; in which ye are builded together for an habitation of God through the spirit." Its work was "the perfecting of the saints, the work of the ministry, and the edifying of the body of Christ." The edifying the body was the building up "the body of Christ, the church of God." Paul, the "embassador in bonds" at Rome, says, 6: 21, "That ye may know how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things; whom I have sent unto you for the same purpose that you might know my affairs, and that he might comfort your hearts." Who doubts that Tychicus made known his affairs that they might be stirred by the knowledge of them to aid him in his work. Tychicus went on the same mission as the church at Colosse. He was one of Paul's chosen messengers.

It is frequently thought by those not reading carefully, that the church at Philippi was the only church that sent to Paul's assistance. This is incorrect. For he says to the Corinthians, "I took wages of other churches." More than one aided him. He says the church at Philippi was the only one that "sent to me in the beginning of the gospel, when I departed from Macedonia." Other churches clearly did at other times. I think it certain that even the church at Corinth, when their faith increased, enlarged his field of labor and ground of boasting by enabling him to preach the gospel to "those beyond" them.

But the church at Philippi enjoyed the honor of being the first to send to him, and I doubt not was the most faithful in the work. He addresses his letter to "all the saints and the bishops and deacons." These constituted the church in its organized condition. In the fifth verse, first chapter, he says, "I joyfully make mention of you in every prayer of mine, for your fellowship in the gospel from the first day until now; * * * even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace." They had so helped him in his imprisonment, and when proclaiming and confirming the gospel, they all (the whole church) became partakers of whatever grace he enjoyed. They had fellowshipped him; all the saints, with bishops and deacons, had done this, so that whatever grace he enjoyed from his work they were with him partakers of it. Chapter 2: 25 he tells the means by which they ministered to him. "Yet I supposed it necessary to send unto you Epaphroditus, my brother and companion in labor, and fellow soldier, and your messenger, and he that ministered to my wants." In 3: 10, "I rejoice in the Lord that your care of me hath flourished again; wherein ye were careful but ye lacked opportunity." Verse 15, "Now ye Philippians know also, that in the beginning of the gospel, no church communicated with me as concerning giving and receiving, but you only. In Thessalonica ye sent once and again to my necessities. * * * I am full having received of Epaphroditus the things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well pleasing to God. But my God shall supply all your need according to his riches in glory."

Epaphroditus was the messenger of the church at Philippi through whom they sent their bounty to Paul, by which they had fellowship with him in his work—bore his burdens and shared the rewards; hence he says of these gifts, "Not that I desire a gift, but fruit that may abound to your account." The gifts that were sent him by them were placed to their account. One of the blessing received by them as reward, was, "My God shall supply all your need according to his riches in glory." This was the church, embracing "all the saints with the bishops and deacons."

To the Colossians he sent messengers and writes, "All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellow servant in the Lord; whom I have sent unto you for the same purpose that he may know your estate, and comfort your hearts with Onesimus, a faithful and beloved brother who is one of you. They shall make known unto you all things that are done here." Which involved a statement of the wants and necessities of Paul and his companions what they were doing, what hindered, and how the church at Colosse could aid in the work.

The first letter to Thessalonians is directed to "theChurch of the Thessalonians in God our Father and the Lord Jesus Christ."

It will be remembered that the church at Philippi sent once and again to the necessities of Paul when he was at Thessalonica, as they did to him at Corinth. He here, as at Corinth, refused to take help of the Thessalonians lest the gospel should be hindered. 2: 9, "Laboring night and day, because we would not be chargable unto any of you, we preached unto you the gospel of God." But he taught them their duty to send the gospel to others. Chapter 1: 8, "For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad." In chapter 4: 9, "But as touching brotherly love ye need not that I write unto you, * * * indeed you do it toward all the brethren which are in Macedonia." Here is a recognition that the Thessalonians as a church sounded out the gospel into Macedonia and Achaia, by some of themselves going and being helped by the church, or by sending to assist others, possibly Paul and his co-laborers in the work. And Paul modestly ignores his own work and attributes it to them as helping in it.

I have gone over this matter carefully and somewhat tediously, to show that Paul recognized and enforced it as a duty of every church to which he wrote, as a church, to send help to the preacher proclaiming the gospel in strange places. The duty, both in precept and in example, is as plainly presented as the work of these separate congregations, as it is possible to be done. It is plainly shown by precept and example that the churches acted as churches in this work, and not merely each individual as his fancy might suggest.

The work committed to each and every one of the churches was to perfect the saints, help the needy, teach, encourage, discipline all, withdraw from the unruly, build up the body of Christ, and spread the gospel to the regions beyond. This was the work of the first church at Jerusalem and of every church of Christ. This last work was done in the first church by all the men and women travelling abroad preaching as they went,—in other cases by some going to preach, the church helping them by supplying their wants—sending once and again to the necessities of those laboring fo God. No duty in the Bible is more clearly taught than this. It being the duty of the church to do this work, it is wrong for the members to refuse to work in harmony with the church and to form individual associations for doing this work committed by God to the church—the body of Christ, the ground and support of the truth.

Unity in the work of the church is required. To the Romans whom he had never seen, and concerning whom he had heard only a good report, "That ye with one mouth and one voice may glorify God." "Now I beseech you, brethren, mark them which cause divisions contrary to the doctrines which ye have learned and avoid them. For they are such as serve not the Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple." Serving their belly means serving selfish ends. Paul was not afraid to say all who departed from the doctrine which they had learned were led by selfish desires. It is as true now as in the days of Paul. The letters to the Corinthians are lengthened pleas for unity of action among the members of the church in Corinth. "Ye are the body of Christ and members in particular." One member cannot work separate from the body or from other members of the body, but all working in unison and harmony should promote the full vigor and healthy activity of every member and the perfect development of the body. "Ye are the temple God." "If any man defile that temple, him will God destroy." Then, too, he says in reference to this working of the one body, "the wisdom of the world is foolishness with God."

To the Ephesians, besides various exhortation to unity, he says, "From whom (Christ) he whole body fitly joined together and compacted by that which every joint supplieth, according

to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." The body is to be edified by the whole body being fitly joined together and compacted, and every member performing its proper work in that body.

To the Philippians, "Stand fast in one spirit with one mind, striving together for the faith of the gospel." "Whereto we have attained let us walk by the same rule, let us mind the same thing. Brethren, be ye followers together of me, and mark them which walk not so asye have us for ensample." (For many walk of whom I have told you often, and now tell you even weeping, they are the enemies of the cross of Christ, whose end is destruction, whose God is their belly, whose glory is their shame, who mind earthly things.) These are again those who depart from the doctrine of Christ and the Holy Spirit. The work committed to the church is that of spreading the gospel and in this work the whole body should unitedly and harmoniously engage. We could, from every letter to the churches, show the same unity of the body, in its faith and work is demanded, and everything that tends to destroy that union and harmony is condemned most severely. It is no violation of that unity for a member, as a member of that body under the direction of the head, to do whatever work it finds to do. It is an entire destruction of the unity of action in that body, and of the body itself, for a member to unite with members of other bodies and so form a new body separate from the church of Christ, and work through it. D. L.

TWO CRITICISMS—NOT PUBLISHED

It has been a rule of ours to give all criticisms of our positions that are of force to show their inconsistency with the truth, or to call out a fuller discussion of practical points. We have received an article from a brother, in Maury, intended as a criticism of our statement that, if a man who had been guilty of sin was too far from a congregation to attend in person, without serious cost or inconvenience, he might confess the sin by letter, or as in the case presented, he might see one of the Elders or officers of the congregation, confess the sin to him, and authorize him to epeat his confession to the congregation.

This brother writes lengthily to show that we are not authorized to confess for others, or others to confess for us. As nobody had ever said or believed this could be done, we see no reason to publish a refutation of it. When one reports my confession he does not confess for me. When I send money by the hands of another to pay a debt, nobody thinks the other pays the debt for me. When I send a confession by another, no more does that other confess for me. When the Savior baptized through his disciples, it is said, he baptized. When I, through another, confess my fault, I confess it, not he. Beside, I know of no scripture prescribing how confession of sins shall be made. It is just as much a confession when made in writing as when made verbally; just as much when made unto, and through another, as when made in person. The trouble is, this brother has let a custom, with him, grow into the sanctity of Divine law. This is sin.

We received from our, now aged, Bro. J. W. Srygly a short criticism of our two articles on "Anointing with oil." We intended to publish this, but mislaid it. He said, the first article was shooting a wad of cotton; the second, a wad of tow.—quoted the connection: "If any among you are afflicted? let him pray. Is any merry? Let him sing psalms. Is any among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up, and if he has committed sins, they shall be forgiven him." Says it was spiritual sickness, and asks me not to get offended at his plainness of speech. These are the points, as we recollect them, of his note.

We don't object to plainness of speech, nor do we find the least objection to his way of stating his positions. But we like a little scripture authority for positions, and we do not like to see the scriptures made nonsense of to suit anybody's views. This position is guilty of both.

In the first place. The language is not figurative. There is nothing in the connection to show it. It is not connected with miraculous demonstrations. It is the conclusion of one of the most eminently practical letters of the Holy Spirit. It closes a series of practical commands. Is any afflicted? Is that spiritual? If so, in what does it differ from spiritual sickness? It is placed as the opposite of merry. Is merry spiritual— is any troubled in mind, or cast down? Let him pray. Is any merry? Let him sing psalms. Then, is any sick? The common meaning is bodily disease. Why should it have another meaning here? To give the meaning of spiritual sickness makes nonsense.

Spiritual sickness means sinfulness. But this could not mean this, because he says in addition to the fact, that he will heal him from this sickness, and raise him up from this bed of sickness; if he has committed sins they shall be forgiven him. Here, the committing of sin is a matter wholly distinct from the sickness, and shows that the sickness might exist where on sin had been committed, if he has committed sins they shall be forgiven him.

The simple, natural meaning of the passage is the true one; and no other would ever have been thought of save from a lack of faith in God's readiness to answer prayer. The whole passage is an assurance of God's willingness to hear or answer prayer. He is as ready to do this to day, as he ever was, and as ready to heal sickness as to bestow any other blessing.

CROAKERS.

There is a little animal whose mission it is to croak, and it certainly should have unbounded right to this privilege. This work cannot be considered an exalted calling, nor in the least edifying, yet some people try to usurp this little creature's right, and go through the world croaking like a frog. You may find some of these in every vocation, but we desire to speak of them, especially, in their church relations.

If you try to get them to meet regularly on Lord's day, break the loaf, study the scriptures and contribute liberally of their means as they have been prospered, they are ready to file a number of complaints. "Old Bro. B——prays to long, Elder C——talks about the same thing all the time, D——is too dry, all the members of the church seem to be dead." Try to get this croaker to go to work; to teach the church; to infuse life into the dead body, and you cannot, no matter what arguments and reasons you may offer. He will tell you to get some one else more competent, he is "not qualified." This is, however, forgotten in a few days, and soon you hear him on the street, in the store, by the roadside and in all his wanderings croaking: "There is no one capacitated to lead in our church; the worship is lifeless, etc." He can't go to work and get things in order, but he can associate with the little frog by croaking.

Try to get him to attend Sunday school, "everything is poorly done; the teachers are poorly qualified; the arrangement is not methodical," yet he sacrifices nothing to make things better.

If a minister labors with the congregation, his delivery is bad, his style is dry, his sermons lack adornment and method, and the members must go to work with him to have a new preacher employed." He pays the old, nothing; promises to support the new, liberally, but when the new becomes old, he is not fit to be supported, another change must be made.

These grumblers and beggars are very exacting, and quite different from other beggars. The usual beggar is very glad to get a piece of corn-bread, and a few scraps of meat and biscuit, but these church-complainers and beggars must be fed on cakes, pies, jellies, pineapples, etc. "Give us the best Sunday school; furnish us with the best preaching. If you don't we will raise a fuss. We must have the best; beggars must be choosers. If you don't comply with our demands we will stay at home on Lord's day, and *croak* about you all week."

This spirit resides in the bosom of many, who claim to be followers of the meek and lowly Jesus. What a curse, they are, to the cause of Christ! How deep they stab the very heart of Christianity! If such should catch a glimpse of Heaven I fear they would murmur: "It is not half what I expected." But alas! such will never enter there. Go to work in earnest, and you will find no time to growl.

"Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye."

LETTER FROM BRO. WALLACE.

Bro. Weatherford and I still try to press the claims of our king upon the people. Bro. W. is an excellent man, and preacher. He immersed two near here last Lord's day. I hope to be able to be with him next Lord's day. If our preachers were all more fully impressed with the importance of heeding Paul's admonition to Timothy, to be an example to others, in word, in conversation, in faith, in purity, given to reading, to teaching diligent in those things, keep an eye to themselves, and to what and how they teach, a much greater work, no doubt, would be accomplished.

The controversy between Bros. Kendrick and Errett, is rather a crimonious. I hope good may result from it. Evidently the former has the better of it. He is no doubt a strong man. When I was a child he came through North Alabama on an evangelizing tour, and immersed in Morgan county, Ala., a number of persons, among whom were my father and mother, James W. Hackworth, my mother's brother, who afterwards figured somewhat conspiciously, and successfully in Alabama and Mississippi as an evangelist, and also J. R. Collinsworth, whom you know, and he afterwards departed from the faith. No doubt Bro C. Kendriek has done a wonderful work in his day, and certainly deserves more courteous and kindly treatment than he has received at the hands of the priestly and dogmatic editor of the *Standard*. He speaks of others "descending to a depth where he cannot follow by violating the proprieties and amenities of honerable controversy." It does not appear to me that the brother would have to sink much to be fully in the region he has so strongly argued agains. Be all this as it may, Bro. K's position is clearly the scriptural and apostolic one. How much to be deplored that some of our brethren should have fallen in with these new departures, and have adopted precisely the sectarian machine they have so stoutly preached against.

N. B. WALLACE.

Reccollect that trifles make perfection, and that perfection is no trifle.—*Michal Angelo.*

HOW WAS IT DONE?

The following clipping is from the Texas Department of the *Old-Path Guide*:

Let it be borne in mind that no one has yet furnished us a scriptural example of a congregation as such sending an evangelist into destitute fields to preach the gospel. We do not deny the right of a congregation to so act, but simply claim that the Bible requires us to send the gospel everywhere, but that it leaves us by its silence to our judgement as to the "how," of sending provided that in our "how" we do not conflict with any principle of God's word.

Bro. McPherson is correct in holding that we have no New Testament example of a congregation sending out an evangelist to preach to sinners. It is also true that in that book there is no example of a missionary society sending out evangelists. For one hundred years inspired men led the churches; that is, for a period of time, about as long as our government has existed, men who were miraculously guided by the Holy Spirit, directed in the affairs of the churches, and evangelized the world;yet during all that long period not a single church sent out an evangelist, nor a single missionary society was formed. But, strange to say, Bro. McPherson seems to think these facts abundantly justify the building up of missionary societies, and sending out of evangelists by the churches.

It is true that if the New Testament had clearly shown that evangelistic work must be done, and had given no hints whatever as to how to do it, it would not only have been permissible, it would have been our duty to follow the teachings of our wisdom in doing the work. Here would have been a place for the exercise of "sanctified common sense." But such is not the case. In the perfect law of liberty—the New Testament,—we have Jesus' instruction to his disciples to evangelize the world; to preach the gospel to every creature; and then the book of Acts was written chiefly to show how this work was done,—how they obeyed the command. Is it not strange that in the book of Acts—the book on "evangelistic work"—a book that covers a period of not less than thirty years, not a single hint is given by an inspired man to any congregation that it ought to employ and send out an evangeiist, and that it is not once intimated that it would be wise to form a co-operation of individuals or of churches to assist in the work?

Surely those who favor such things, and who consider a man that will not work in them, almost, if not altogether, an enemy of the cross of Christ, must think it strange that the "sanctified common sense" and the wisdom by which they were guided into "all truth," did not move the apostles to give clear examples and intimations concerning missionary societies and such things.

But how was the work done during this first hundred years? How was it done when men who remembered all that Jesus had taught, and who were guided into all truth, led and directed in the work?

An answer can be given to this question in very few words: The evangelists went as God opened up the way, working diligently with all their hearts, looking to Jesus for guidance, protection and support; remembering that he had said, "I am with you always, even unto the end of the world." That is the easiest, surest, best and only scriptural way of doing evangelistic work.

The work was excellently well done in this first century; and we know how it was done. Let us do the same work with all diligence in the ame way. J. A. HARDING

GOD DID IT.

God determined that Judah and Jerusalem should be destroyed, on account of the wickedness of the land; and, by the mouth of the prophet Isaiah, he foretold that he would use the king of Assyria in accomplishising this end. (See Isaiah 10: 6,7). The prophet then foretells that the king of Assyria would be puffed up by his success, and would talk thus: "By the strength of mine hand I have done it, and by my wisdom; for I am prudent; and I have removed the bounds of the people, and have robbed their treasuries, and I have put down the inhabitants like a valiant man; and my hand hath found as a nest the riches of the people, and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped." But this king did not do these things; God did it, using him as a tool. Hence the Lord says: "Shall the ax boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood." On account of his pride, therefore the Lord declared by his prophet that he would destroy his glory and bring his glory and kingdom to nought." (See Isaiah 10:12-19). God over rules in the kingdoms of men, and makes the wickedness of of the wicked, as well as the righteousness of the good, work out glorious things for those that love, and trust, and serve him.

But how can he bless and protect me? asks the the doubting one. How can he preserve me from the wicked, supply my wants, and those of my family, and make all things work for my good? Cannot he hear, who made all ears? Cannot he see, who made all eyes? Does not he know, who made all the knowing ones? Is not he strong, who created all the strong ones, who is the source of all strength? Besides he is not far from you, for Paul says, "in him we live, move, and have our being." "We are his offspring." O! that our faith in the great Omnipotent, Omniscient, Omnipresent One may increase daily, even to the end! J. A. H.

BRO. GRIGG'S QUESTION.

Bro. A. P. Grigg, of Rutherford county, Tenn., enquires concerning 1 Cor. 16:1-2, "Does this mean every first day of the week?" and, "How much are we to lay by in store?" The verse reads thus: "Now concerning the collections for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper that no collections be made when I come." Rev. Ver.

The American Bible Union translates, "On each first day of the week;" the Emphatic Diaglott gives, "Every first day of the week;" McKnight says, "On the first day of every week." I think the rendering of our common version clearly implies every first day.

They were to give as they purposed in their hearts; (See II Cor. 9:1-7); and they were to give as God prospered them. From this I conclude that we should each determine upon some per cent that we will give of our income, and that we should then give it scrupulously as God prospers us. J. A. H.

QUESTIONS ANSWERED.

In the ADVOCATE of April 1, 1885, page 195, is an article from Bro. E. A. Elam, in which are some questions calling for answers. From the many things we have seen from the pen of Bro. Elam, we supposed he could answer these questions as well, if not better than any one else. The questions are as follows: 1. "When a congregation invites a brother to preach once a month, promising him ten or fifteen dollars a visit, and it rains so the preacher cannot get there, or he or his family is sick and he cannot meet his appointment, should the congregation give him the amount promised as though he preached?" 2. Should he go through the cold and find only a few out, should he not be satisfied with the little the few give him?" 3 "Should a congregation worth its thousands, think it has done its duty in giving $50 a year for the spread of the gospel?" 4. "Or has a wealthier one done its duty when it employs a preacher for itself once a month at fifty or seventy-five dollars and maybe does not pay all of that by the end of the year?

I answer, 1 If the preacher is in easy circumstances they are under no more obligations to pay him for what he has not done in preaching, than you would be to a man for not ploughing, after promising him 50c per day, for every day he plows. But if he has been spending his time preaching, getting little or nothing for his work, until he and his family are in need, then it is the duty of said congregation to pay the amount necessary to relieve the wants of his family, though it be fifteen dollars or more. 2. If he goes and only one member is present, the congregation should see that they do all they promised. We should not think of charging the preacher anything because some brethren wont go to church. 3. No. It has done its duty but not its whole duty. Such congregations will soon die. 4. If the preacher agrees to labor for that amount we would think that was all he would expect them to pay him and with that amount he should be satisfied. But the congregation should not be satisfied with doing less than they are able to do. If fifty or seventy-five dollars will satisfy their preacher they can easily find some one else needing help and should help them at once. But Bro. Elam says, "may be they don't pay all of the first fifty or seventy-five which they promised." This is a shame on any congregation, and God will not hold them guiltless. Many preachers are now dragging their way through this world with a heavy heart, while brethren are feasting on good things purchased with money which had been promised to preachers. Any congregation obtaining the service of a preacher for a year and then failing to pay what they promised is not worthy of the name (church of God) especially if he did his work well. But you say, "some will not pay what they promise and it should not be charged the whole congregation." Well, the elders should understand this, and never promise more that will be paid, and should there be failure and where the church can do no better, the weekly contributions should be handed over to the preacher until the contract is fully met. And the church should not wait for the preacher to dun them, preachers will not do this as long as they can get along without it. Will Bro. Elam please finish up this article, and oblige,

A BROTHER IN CHRIST.

Find us a better answer to the questionings of our spirits than Christ has furnished! Show us a better ideal of manhood than he has given! Bring us a better testimony of the life beyond the grave than he has borne! Ah! for four thousand years the world tried in vain to return to God; and, now that he has come himself to be the way, we will not give him up for any negation.—*W. M. Taylor.*

I wish it were *never* one's duty to quarrel with anybody. But not to do it sometimes, is to smile in the devil's face, and that no one ought to do.—*George McDonald.*

Evils in the journey of life are like the hills which alarm the travelers upon their road; they both appear great in the distance, but when we approach them we find them far less insurmountable than we had conceived.

Many hands make light work—for some of the hands.

TEXAS WORK AND WORKERS.

This Department is conducted by JOHN T. POE, Longview Texas, to whom all correspondence intended for these columns should be addressed.

OUR DUTY IN MISSION WORK.

Our first duty belongs to the responsibilities that lie nearest to us. God intends, no doubt, that every one shall bravely lay hold of the duties that cluster about him at home,—in his every day life. Then, having performed his duty here, if he can reach out further and do still more, it is his duty to do so. But the Lord does not require me to send money to convert heathens, or sustain a missionary in some foreign field, while perhaps my gift in that direction drives some useful preacher out of the field at home, and puts him into secular empolyment for want of support. By supporting the home preacher, I might be the means of converting hundreds of my own countrymen in one year, while in the foreign field I might never make a convert. A man may have great charity for the heathen, and much love for the salvation of foreigners, but if he has faith to remove mountains, and give all his goods to the poor, or to convert the heathen, and have not love for his home brethren, he is nothing in the eyes of God. It may afford a man some selfish pleasure to see his name, and his donation published in the missionary reports, while he neglects home work, but it is only selfish, and is purchased at a terrible cost. I do not oppose missionary work. It is our duty to send the gospel to the nations around us, but I would have brethren remember that they cannot neglect home work to do this, and be guiltless in the sight of heaven. Let churches, or individuals send their money and their influence to foreign lands, while they neglect home work and home resposibilities, and it will not be long until they will need missionaries themselves. This overlooking home work, and reaching out after foreign work—at home and abroad—has done great harm to the cause of our Master. There is enough of duty now lying at our very doors, to engage every preacher that we can muster for the next five years. There are places within a few miles of every congregation, where the primitive gospel of Christ has never been heard, and yet each congregation is concerned perhaps, about sending the gospel to some neighboring county, or State, or nation, and in looking abroad for work, has driven her own preachers in, and they have ceased to preach to their own neighbors. Brethren, does the Lord require this at our hands? It may be argued, as a brother argued with me not long since, that a man's money is his own, and he has a right to send it where he pleases. I do not dispute his legal right to send his hundreds over there, but I do most emphatically deny his moral right to do so. Besides this, it is not wise, for by doing duty next to him, he lays up his treasures in heaven. I have no doubt but those churches most forward in our "State Meeting" work, could find plenty of work in a few miles of home, possibly room for ten times as much money as they give to the work abroad. If the money were expended in sending some of their own preachers (and I do not mean the kid glove sort) into the dark corners near home, to the school houses, the steam mills, the, railroad stations, the ranches, etc., they would accomplish a thousand times more, and do themselves good by building up and strengthening the lines about themselves. Let us attend to home work brethren, and then if possible, send the gospel to others—those nearest to us, all the time. Let us not be in a hurry to get to the outside of the field, lest we leave important duties behind. The Lord may call upon us to know where our brother is, some of these times when we are not expecting it, and then like Cain we may begin to ask, "am I my brothers, keeper?" Again, it does not look consistent for a congregation to be anxious about the conversion of strangers, while at home they out-heathen-the-heathens by "lotteries" "grab-bag" revellings, "candy-pullings," theatrical performances, in which is presented a very questionable sort of morals, in songs, and plays, etc. I think all the missionary influence and money, any such church has, is needed at home. They have none of either commodity to spare. If we could give our money and influence to home work; purifying the churches, and sending out the gospel to destitute neighborhoods for one year, we would be astonished at the result.

DEAR BRO. POE:—Is it the duty of the Lord's followers to meet on the first day of the week to break bread, where there are but two or three members, and no congregation set in order? Now, dear brother, I wish to do my whole duty, and live as the Lord directs. I may not be understood in my question as I wish to be. We have no congregation at work here, no officers, no preacher. Now the question with me is, am I failing to do my whole duty? Should I continue to live here in this condition or should I sell my farm and go where God's people do meet every Lord's day to break bread? Should we not make a sacrifice, rather than live thus? There are two or three brethren, and several sisters in the neighborhood, but none that have ever taken the lead in such matters, and I cannot get a preacher to come and preach for us. I reckon we have not money enough is the reason. If you can understand me, I hope you will be kind enough to give me some light on the subject in Texas Department of the GOSPEL ADVOCATE. I hear no preaching only through that paper. Bless the Lord, it and his word are a great comfort to me in my struggles with the flesh, the world and the devil.—[W. W. Hood.

I certainly think it the duty of these brethren and sisters to meet regularly every Lord's day and to observe the day in memory of Christ's sufferings and death, and also to study God's Word, sing, pray and exhort one another. Christ says, "where two or three are gathered together in my name, there am I in the midst." The first Christians met together every first day of the week to break bread. See Acts 20:7. At which time if there was an apostle or preacher present, he might preach to them. The coming together was to break bread, and we do not read any where in the Scriptures of the Lord's disciples sending for a preacher to come and "administer" the Lord's Supper for them. This was something that any band of disciples could do, and did do, whether a preacher was present or not. Probably some of the older members superintended at the table, and also directed the worship. Such a one in an organized congregation, was the presiding elder, or bishop for that service. Nor do we ever read of their moving to church privileges, so far as I now remember. They made their own church privileges, and used them. Suppose Bro. Hood should move into the boundaries of some congregation's influence, could the preacher of that congregation tell him anything more than he can learn from his New Testament? Could that congregation, or any part of it worship for him? Not at all. He would still have to learn what the Lord would have him do, and this he can learn in the Bible, better than anywhere. He would have to worship, sing and pray, for himself. Inasmuch as religion is a personal and individual matter he must work out his own salvation. No one else can work it out for him. Now, doubtless the Lord has a great work for these brethren and sisters to do at Mineral Wells (and there are numerous other places in the same condition; this one place illustrates many others.) Perhaps these brethren are the leaven which the Lord has designed shall leaven the society there, and bring many to Christ. I once knew of a good zealous sister being isolated from a congregation just as these are; she did not complain, but went to work where she was, got up a Bible class of thirteen young ladies, and patiently taught them the word of the Lord. I had the pleasure in less than one year from the time she began, of baptizing every member of that Bible class, thirteen in all, while holding a meeting there at her request. In eighteen months after she began in that community, we had a congregation of fifty-five members. Now suppose she had moved off to hunt up church privileges, what would have become of the souls saved through her earnest labors? No, brethren and sisters, your duty is there. Duty is always to lay hold of the responsibiilties of the present moment, as they present themselves just where you are. Is it necessary that the gospel be preached in your community? Then, is it more another's, duty than it is yours? But you say we are not preachers. If not you are living far beneath your privilege and your duty. It is the duty of every child of God to preach wherever there is a soul to be saved.

He may not be able to declaim from the stand, or pulpit, and in public; but, he can talk the gospel to his friends and neighbors. He can influence them to study the Bible, and he can show them a bright example of the influence of Christianity, by living a godly and holy life himself. Every act in the life of a good Christian ought to be a sermon in behalf of the religion he professes. Go to work, brethren, not only here, but every where—bind yourselves together for mutual help. You can do this just as well as a preacher could. It simply means that you will agree to meet together each Lord's day—break bread in memory of Christ, sing, pray together, exhort one another, study the Bible, and to look after, and care for the sick, or destitute members. That you may be able to take care of your sick or destitute brethren, as sickness or misfortune overtakes them, you must have a treasury from which to draw this fund for help.(It will not do to wait till the emrgency comes, and then expect to make up what is needed.) You must then have funds ready to do this. Every one should cast something in the Lord's treasury, every first day of the week. Let each one contribute what he feels able to do, at each Lord's day meeting. If one can give no more than one cent, he should do this; it gives him a partnership in the work of helping others. And they, in turn may be called upon to help him. Appoint a treasurer, one of the brethren, to take charge of each contribution, and to keep it sacredly until by direction of the church, he is ordered to pay it out. And this fund should be kept sacredly for the help of the sick and destitute. You will thus be able to organize yourselves for mutual help and benefit, and even though you never see one of the dignataries called "preachers," you will be able by a consistent godly life, to help and sustain each other, and possibly be the means of converting many of your neighbors to Christ. The idea that nothing can be done without a "preacher," is subversive of true Christian work, life, and character. Like our sectarian neighbors; we are disposed to hire a preacher, and turn everything into his hands. He soon begins to pull the wires in his own interest, and true, vital godliness is gone. A preacher cannot do our work. We must visit the sick, relieve the distressed, and help mankind for ourselves. We suggest now that Bro. Hood go to work, get up this meeting, and see that all are at work. Then report success.

S. A. HANDLY. J. S. REEVES. A. W. SOUTHWORTH. R. F. MORGAN. G. M. NEELY.

Handly, Reeves & Co.,

—Importers and Jobbers of—

DRY GOODS AND NOTIONS,

Nos. 60 and 61 Public Square,

Nashville, - - - Tennessee.

B. H. COOKE. W. B. DOWELL. J. B. CRUTCHER.

B. H. Cooke & Co.,

—Wholesale Dealers in—

MEN'S, YOUTHS' AND BOYS' CLOTHING,

No. 4 Publishing House Block, Nashville, Tenn.

We are now offering an attractive line of these goods at popular prices, and we especially invite a careful inspection of this stock by the merchants visiting this market. These goods are nearly all new, and low prices will be the rule, not an exception. Orders carefully filled. B. H. COOKE & CO.

H. HARLEY. W. T. HART. W. H. COX. H. E. HART.

Harley, Hart & Co.,

Manufacturers and Dealers in

Ranges, Stoves, Tinware,

Queensware, Glassware,

House-Furnishing Goods, Etc.

77-79 Broad St., - - Nashville, Tenn.

JOHN G. HOUSTON, President. THEO. PLUMMER, Sec'y and Treasurer.

NASHVILLE LUMBER CO.

Building Lumber.

CEILING, SIDING, FLOORING AND DRESSED LUMBER.

Cheap Stock at Low Prices.

Mills and Office on Northwestern Railroad, immediately in rear of Union Stock Yards.

MURKIN & HUNT

28, 30, 32 South College Street,

—Manufacturers of—

Fine Carriages, Berlins. Landaus, Cabriolets, Coupes, and all Kinds of Heavy Work

We have enlarged our Factories and Store-rooms by the addition of the three-story building adjoining, and have now improved facilities for the manufacture of first-class work.

OUR SPECIALTIES: Improved Timken and Brewster Spring Buggies; Platform Double-Spring and Three-Spring Phætons· Barouches, Rockaways, and Wagons of Every Description.

Special Attention Given to Repairing. Inspection Solicited. Telephone 332.

P. A. SHELTON.

DEALER IN

SAPLE and Fancy GROCERIES.

Flour, Bacon, Lard, Tobacco and Cigars, Country Produce,

NO. 96, BROAD ST. - NASHVILLE, TENN.

WM. CUNNINGHAM, SON & CO.,

—Wholesale—

GROCERS, COTTON FACTORS,

And Commission Merchants.

97 Broad St., NASHVILLE, TENN.

T PAYS to sell our Rubber Stamps. *Free* catalogue to agents. FOLJAMBE & CO., Cleveland, Ohio.

FOR SALE!

I wish to sell the **JOB OFFICE** connected with the Gospel Advocate. The office is in good condition. **MUCH NEW TYPE** having been purchased recently. The business is now paying well; the customers being cash men. The receipts have increased 100 per cent. during the last year. Pressure of other business and ill health compel me to offer for sale. This is a **FIRST CLASS OPPORTUNITY** for a good man. For further information Address JAMES F. LIPSCOMP. No. 98, Union St. - - - - Nashville, Tenn

American National Bank.

Cash Capital, $1,000,000.

Board of Directors.

E. W. Cole, John G. Houston, John Orr, Byrd Douglass, Jr., John M. Lea, J. Kirkman, Rev. Dr. R. A. Young, V. L. Kirkman, Gen. B. L. Weakley, A. W. Harris, M. Burns, T. A. Atchison, W. G. Bush, W. H. Jackson, John Woodard, J. A. Pigue, C. E. Hillman, W. W. Berry, Wm. Porter, Edgar Jones.

This Bank has united with it the **THIRD NATIONAL BANK** of this city, and has increased its Capital Stock to **$1,000,000**. With increased facilities in every particular, it can confidendently assert that it will offer superior advantages in all departments of Banking to its patrons and friends.

JOHN KIRKMAN, President, A. W. HARRIS, Cashier. E. W. COLE, Chairman Executive Committee

EDGAR JONES, Vice-President, JOHN M. LEA, Vice-President.

M. M. TRECY. T. A. HEFFERNAN.

TRECY & CO.,

Manufacturers and Jobbers in

BOOTS and SHOES,

No. 50 Public Square, Nashville, Tenn.

In addition to our large stock of Eastern-made Boots and Shoes, we have a line of **Custom Goods**, manufactured in our own store, and under our immediate supervision, which we can guarantee to be, in every respect, equal to any made to measure in a custom shop. As this is an opening wedge in the manufacture of Boots and Shoes for the wholesale trade in Tennessee, we hope for a fair share of patronage to enable us to continue and enlarge our facilities for turning out good Goods.

S. B. HOGAN. J. S. HOPKINS.

HOGAN & HOPKINS,

Dealers in Custom-Made

BOOTS & SHOES,

We sell the very best makes of Boots and Shoes, and endeavor to make the prices so that no one can possibly sell cheaper than we do.

20 Public Square, - - Nashville, Tennessee.

SALESMEN.—Sam. R. Hopkins L. D. Simmons, William Mayes.

Dudley Bros. & Lipscomb,

—Wholesale—

HARDWARE, GUNS, CUTLERY AND IMPLEMENTS,

Hoes, Rakes, Axes,

Chains, Hames, Collars, Bridles, Singletrees, Steel Shapes, all Seasonable Goods, in Endless Variety, and at Lowest Prices

GENERAL AGENTS FOR

Syracuse Side-hill Plows, Thos. Meikle's Steel and Cast Plows, Case's Racine Chilled Plows, Celebrated Mitchell Wagons, Buffalo Standard Scales, Winchester Repeating Rifles.

Full Stock of Plain and Barbed Fence Wire.

DUDLEY BROS. & LIPSCOMB,

84-86 Broad St., - - - Nashville, Tenn.

PASCHALL, FALL & CO.,

WHOLESALE

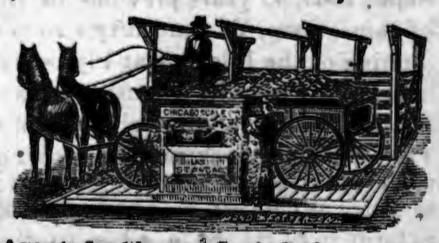
HARDWARE, CUTLERY, IRON, WAGON MATERIAL, ET.

Fishing Tackle.

Nos. 57, 59 and 61 South Market St.,

NASHVILLE, TENNESSEE.

Our Prices are Very Low.



Agents for Chicago Scale Co.'s Hay and Wagon Scales.

THE GOSPEL ADVOCATE.

NASHVILLE, TENN., APRIL 15, 1885

CONTENTS:

The Church—Its Work 225
Texas Work and Workers 228
Two Criticisms not Published 226
Croakers 226
Letter from Bro. Wallace 226
God did It 227
Questions answered 227
Bro. Grigg's Question 227
How was it Done? 227
St. Augustine, Florida 230
Miscellaneous Notes 231
Items and Personals 231
A Little Longer 232
Our Duty as Christians 232
What do we Live For? 232
Baptized for the Dead 232
Good Illustrations 234
Obituaries 234
General News 235
A Likeness 238

HOME READING.

I am Not my Own 236
Notes of Exposition 226
A Wife's Influence—No. 3 236
A Hard Hit 226
God can't bless Nothing 238

St. AUGUSTINE, FLORIDA.

My wife and I boarded the train for this place about nine o'clock, and reached it near eleven, a distance of 35 miles. The country along the route is variegated, sometimes pine forests, dry soil, sandy and poor, as is nearly all soil of this character, though tolerably well adapted to the growth of oranges, but not so much so as many other sections of Florida, and, hence but little has been done here in that direction as yet Considerable efforts are now being made by the land companies to settle up these pine sections. There is better grazing for cattle along this route than in any other section; we have been over about Jacksonville, and we saw some better looking Florida cattle there than we have seen elsewhere. This route is also interspersed with frequent swamps, in some of which we saw the largest growth of timber we have seen in this section of country; cypress, gum, and such like, interspersed with magnolia and white bay; and, as we got nearer toward St. Augustine, we saw some very pretty specimens of the cabbage palmetto, growing upright, from 15 to 30 feet in height, from 6 inches to 1 foot in diameter, straight in body and no limbs, with a bunch of long stems and fan-like leaves at the top. These are interesting to one who never saw such growing. We saw some specimens of the date palm in St. Augustine. And along the road, as in very many portions of Florida, tens of thousands of acres are covered with what some call the saw palm, two to four feet high, reminding one somewhat of an immense section of country covered with a dense growth of flags. There are many interesting sights here of this sort to one who never traveled in a warm climate. The old part of St. Augustine is acknowledged to be the oldest town in the United States. It was founded, as is said by Pedro Menendez de Aviles on the 8th day of Sept, 1565, 42 years previous to the settlement of Jamestown, Va., and fifty five years before the landing of the Pilgrims at Plymouth Rock. The original town of St. Augustine was built by the Spaniards, and is in the old style of that country. The streets are very narrow, looking more like the alleys of our modern cities than streets, so far as width is concerned. The houses of the old part ae built right up othe edge of the street, not having any fence or front yard. These houses have narrow upstairs porticos, or verandahs projecting out over the streets, so that the upstairs inmates can almost shake hands across the streets. Truly this is a quaint old town. When in some of its streets, one feels almost as if he were in some old historic town of the old world. The old Spanish Cathedral with its four bells and antiquated looking walls and moorish spire, or belfry, is sure to interest the traveler for a time. It was finished in 1793, at a cost of $16,656. The material of which the Cathedral is built is Caquina, a kind of rock formed of sea shells, found on an island near by. They still hold services in this old building, so we were told. The U. S. Barracks building is a place, also, of interest to the traveller, the original walls of which are said to be over three hundred years old, having been formerly an old Spanish convent. We passed, near the barracks, an old burying ground, in which we observed three, white, pyr mid looking mounds, under which lie the remains of Maj. Dale, and 107 of his men, who were massacred by the Indians in the long ago. The very thought of such slaughter makes one feel sad, and wish there would never be any more wars. The Plaza is a beautiful little park in the town, in which the weary sight-seer will be very apt to rest awhile, and refresh himself with some strong sulphur water which is constantly streaming out there—that is if he likes sulphur water. If the reader ever goes to this old town, he will be almost certain to spend some time viewing the old Spanish Fort, covering some three acres of ground or more, originally. It is built of Caquina, and its walls are said to be about 21 feet high, and 12 feet thick. The fort contains a good many things of interest; the chapel, the dungeon, the court-martial room and the prison room. We were shown where an Indian prisoner is said to have made his escape in the years gone by, that looked so nearly impossible that it was a little hard for us to take the story in. But *they all say* he did, and we did not dispute it. They admit that he starved some time, and made himself very thin, to get out between the bars. But this goes in as one of the interesting items of the fort's history. The dungeon is decidedly the darkest and gloomiest looking place we ever entered. No possibility of light except what you carry in, and but precious little air. The thought of being shut up in such a place, and all light withdrawn, makes one shudder, yet what is this compared with the "outer darkness" spoken of by the Savior.

There is a level, open space of ground inside the walls, where we saw some young ladies playing Lawn Tennis, and where are some huge piles of cannon balls, and a large cannon lying, beside a larger number of cannons scattered round about the walls, and on top of the main walls. From the top of these walls you have a fine view of the bay, and can look out through the inlet, and across the island, and see the great ocean. You can plainly see the white caps for many miles in extent, and hear their mighty roar. On one corner of the wall is a tower of some twenty feet in height, with steps up into it. We went up into this twice during our trip there, to look out upon the vast, grand scene of bay and ocean that lies in view. When up so high, the direct ocean winds strike one with decided force, and so cool we put on an overcoat and buttoned it up closely, while Mrs. Sewell had on a heavy shawl. These were a real comfort while up in the tower, looking over the wonderful works the Lord has made. A man who would not enjoy such a scene would surely be callous to the great power and wisdom of Him who made these things, and who stretches out the heavens over them as a vast pavilion. Don't fail to take in this view if you ever visit St. Augustine, this quaint old city. Then, also, you will want to take a walk upon the Sea wall, which extends southward along the bay for about one mile. This was mainly built by the Spaniards, but completed by the government of the United States. The body of the wall is of Caquina, with a layer of granite put on top, by the government. This wall is about three feet above the street, on the city side, but about 8 or 10 feet above low tide on the bay side.

Many a marriage engagement has doubtless been made while promenading on this walk by moonlight, as it is a very fashionable promenade for young people on light nights, and older ones too, as for that matter. In addition to the old part of the town of which we have spoken, there are a number of fine residences of modern architecture, and some very fine hotels, which are thronged with visitors, sight-seers and invalids seeking health during the winter and Spring season. And even the summers are pleasanter in Florida than many suppose. The great majority of visitors, however, return in the spring and early summer. The Jacksonville hotels report from their regisiters over 50,000 visitors this season. This gives some idea of the vast numbers of people that visit this Southern country. Some invalids are greatly benefitted by coming to this mild climate, while others come, perhaps too late, and remain yet awhile, get disheartened, go back home to die. Sometimes they die on the way back. There is no climate and no remedy that will cure all people. If so, then few would need to die. But for many diseases before they have progressed too far, this soft, mild climate is certainly beneficial, and many have found permanent relief. But many spend all they are worth to be healed, both by climate and by physicians, and then fail. But this is necessarily a part of mortality. The weather here now is fine, and I am thankful to report improvement in my throat.

E. G. S.

DEAR ADVOCATE:—In your issue of March 18th you give an exposition of Matt. 9: 16- 16. Would not this be better? "Skins were used for bottles. Old wine skins would be charged with 'ferment germs,' and it would be impossible to thoroughly cleanse them." (except by great heat which would, of course, ruin them.) New wine skins would not contain these spores, consequently new wine put into them would not ferment, and both would be thus preserved, but if put into the old, fermentation is almost certain. Previous to fermentation wine is preserved, after that it is called *oxos; vinegar; sick wine.* The modern Jews still employ this term to denote wine that has not been preserved, but spoiled by fermentation. The new wine of the gospel was not to be put into the old Jewish institutions, but into new institutions, (see context) and both the gospel and the institution containing it would be preserved in their unity and purity, and not that the gospel was to be effervescent and changing, and that the institutions might be changed to suit it as circumstances might seem to demand, as is claimed by those who have changed God's ordinances.

Is not the divided state of the church to-day, due to the fact that man has put the new wine into the old wine skins of Judaism; the gospel baptism into the bottle of circumcision, etc., filled with germs of ferment and decay. The natural consequence follows: general ferment and consequent rupture; the church and its institutions rent into fragments. A sect here, and a sect there gathers up some of the torn pieces, and patches up a bottle for itself, and puts into it as much of this putrefying fermenting Christianity as is convenient, and here we have them in a shining row, all beautifully labeled: Romanism, Methodism and all the other *isms.*

Let us keep the new wine in the new wine skins in which our Savior placed it, and both will be preserved, unchanged and pure.

A. H. FINCH.

Ontario, Canada.

ITEMS AND PERSONALS.

Bro. Elam made our office a brief but pleasant call last week.

Bro Black is conducting successful meeting at Quincy, Ill. About 80. additions to date and intense interest still prevailing.

The congregation at Beech Grove sends $3,80 for the Gay Street (colered) Chistian church. Send on your contributions brethren, this is a good work.

Remember to notify us promptly of any error in the address of your paper, or failure to get it. In getting up our new mailing list we want to be sure and have every name correct.

We have just learned of the death of Dr. D, M. Lipscomb, of Grapevine, Texas. He was an uncle of ours and advanced in years. A more extended notice will be given soon. D. L.

Bro. J. M. Barnes says he is not going to Texas this summer as some of the Texas papers have stated. His school, at Highland Home, Ala., is nearing the close of a very prosperous session.

Bro. A. C. Henry writes from Columbia, that sickness in his family calls him home, for a time but he expects very soon to be able to return to his work in Tenn., and fill his list of appointments.

Bro. H. F. Williams, of Wales Station informs us that the brethren there are doing well, and that his school is in a fine and growing condition. He preached at Lynnville on the 5th Lord's day with good interest.

We had a pleasant call from Bro. M. N. Moore and son, of Tullahoma, Tenn., on the 10th. Bro. Moore is one of the strongest and most reliable friends of true Bible Christsany. We are always glad to see our brethren, when in the city.

Bro. R. S. Robertson of Alexandria, Tenn., says they are hard at work there, trying to build up the cause in young congregations around them; but on account of the bad weather their labors have not been attended with much success. He thinks now that pleasant weather is coming, they will soon be blessed with a bountiful harvest.

MARRIED.

At the residence of the brides father near Good Spring, Giles county, Tenn., by Esq. Copeland April 5, 1885. Mr. W. H. Edwards. to Miss Sallie A. Spivy, daughter of Bro. H. J. Spivy. Both parties are members of the church of Christ We hope that their future life may be bright and happy; and that they may do much good for the advancement of the cause of Christ is the prayer of WM. H. SANDY JR.

Bro. G. W. Rice of Birmingham, Ala., says; "We have our Sunday school in working order now, with pretty good attendence. As the weather opens we hope for a heavy increase." "Bring up your children in the nurture and admontion of the Lord" is a divine admonition, and the Sunday school properly conducted, can be made a powerful instrument in this God given work. Every congregation should see to it that they have a live working school.

Bro. Officer of Paris Texas writes: "Dear Brethren: I send you a pamplet published for the Indians worth $3,00 per doz. or 35 cts a copy, and any one wanting a single copy can send postage stamps; you see the money received will go to support our Indian mission. 3 baptised esterday at the close of a few day's meeting I held 12 miles from this city." Bro. Officer and the Paris church are engaged in a noble work and any money sent them either for the book spoken by Bro. O. (which is worth all that is asked for as a donation, will be given to a good work

The meeting at Church St., still continues. Bro. Mountjoy, of Columbia, Mo., has been doing the preaching for the week past. He is an earnest preacher with a kind and persuasive manner that is effective in interesting his hearers. Bro. A. I. Hobbs stayed over two nights and a day on his return from Augusta, Ga., where he had held a meeting with 32 additions. We had a pleasant call from him at the office. He is a pleasant companionable man and pleasant speaken. Bro. S. P. Johnson, of California, who has been spending a year in the State in the interest of a Temperance Life Insurance Co., has also been in the city. He is now on his return to California to devote himself to preaching. He is a good reasoner and pleasant talker and a companionable man—and is competant to do good He has preached, as openings presented themselves, in his work.

Bro. W. H. Dixon of Cornersville, in writing us, says of Bro. Geo. Campbell, whom we mentioned last week as being past recover, that "he is very weak, and cannot live long. He wishes the prayers of the brethren; not that he may get well but that he may meet death calmly and bravely." Brethren let us remember the dear afflicted brother in our prayers, that the words of the blessed Redeemer and the Holy Spirit may comfort and sustain him in his afflictions. And may he be able to realize that the "afflictions of this life are but for a moment;" and are intended to "work out for us a far more exceeding and eternal weight of glory;" And that when "our earthly house of this tabernacle is dissolved we have a building not made with hands, eternal in the heavens."

We rejoice to hear of a happy meeting just closed at Franklin college. Read Bro, Bryants report of it.

On Saturday night before the 5th Lord's day in March, I commenced a meeting at Franklin college, and continued until the following Friday night, resulting in nine additions to the congregation; all by confession and baptism. The place will be remembered as the former home of the lamented Bro. Tolbert Fanning, whose work still lives. Also the present home of his widow, sister C. Fanning, whose articles in the ADVOCATE breath such a pure spirit. The Fanning Orphan school is located here. On Lord's day the disciples meet in the school room to break bread and to teach their children and friends, the scripture. Surrounded by such influences as these, the strange thing is that all the people do not become Christians. Bro. W. B Wright, of Coopertown preached one discourse during the meeting.

We have received the April number of the *Christian Quarterley Review*, by G. W. Herndon. The table of contents is:

1. Jacob and Esau, by Bro. J. W. McGarvey.
2. The Independence of the Church of Christ, by F. M. Bruner.
3. Messianic Prophecies, by Clark Braden.
4. Theories of Infant Baptism, by G. W. Longon.
5. Lotteries, by J. C. Tully.
6. The Safe Paths of Thought, by W. C. Rogers.
7. The two Covenants, by A. G. Myers.
8. Book Notices, by the Editor.
9. Among our exchanges, etc., etc.

We have looked into only two articles. McGarvey takes the position that Jacob was a very godless, sinful man until he was 57 years of age. He says, "he was intensely irreligious." He makes the fact that he did not know of God's presence at Bethel, and that he thought it a dreadful place when he saw the angels ascending and descending on the ladder, as evidence that he was irreligious. It was on this occasion that God promised to bless him, to be his God, and that he should inherit the land. Did God do these things to an irreligious, rebellious man? If so then why not now?

MISCELLANEOUS NOTES.

BY T. F. RAWLINS.

Correspondence will please address me at 98 Union street, Nashville, Tennessee.

A brother writing from Texas, says, that one article from Bro. Lipscomb in a recent issue of the ADVOCATE is worth more than the price of the paper for one year. And he considers he gets 51 numbers free. We do not believe there is a single subscriber on the ADVOCATE list who does not think that they get full value received, for their $2,00.

The liquor dealers of Montreal, have notified the Police that if they do not stop interfering with the tavern-keepers for keeping open on Sunday, they will blow up the City Hall, with dynamite. As destruction of life and property; devastation and death is their calling and constant work, this will be directly in their live of business. Dynamite, is a little more rapid in its work than whisky, is all the difference.

We have received from Bro. E. W. Herndon of Columbia, Mo., the April, number. (number 2 Volume 4) of his *Christian Quarterly Review*. We have not yet had time to examine the book, but hope to do so soon and note some of the prominent features. We would say however that we have been acquainted with former numbers, and judging from them we have no hesitancy in most heartily commending the *Quarterly* to all Bible students. Price $2.00 per year, 50 cts per singly copy.

A man of the world said to me with regard to infidelity and the Bible: "The best way to destroy infidelity and prove the Bible Divine is for Christians to live more Godly lives—lives controlled by principles drawn from the Bible—paying no attention to the wailings of skepticism. The prestige that infidelity has to day, he claimed was given it by Christians elevating it to a level with Christianity in entering into discussion with its votaries. Give us a union of the Christian world on the Bible, a Godly life on the part of believers, and infidelity in all it forms will vanish like mist before the morning sun.

Religious enthusiasm and political excitement are both at a pretty high ebb in Nashville, just now. Several of our religious neighbors are holding protracted service, and with considerable success, and the Sam Jones excitement still keeps up as preparation for his grand union tent meeting in the near future, progreess. Bro. Cave's meeting is also increasing in interest, he having been joined by Bro. Mountjoy of Mo., who is doing some most excellent work, both in, instructing the church and in preaching the gospel to sinners. May the Lord bless the work that will save the people and gloryfy his name. In opposition to all this religious interest and as a hindrance to its progress, comes the intense excitement in political circles caused by the fillibustreing in the halls of legislation resulting in a dead lock in all its departments. These feelings and principles are contrary the one to the other and cannot thrive in the same heart. Whenever we suffer ourselves to be drawn into the arena of political excitement and partisn contests, we may expect religious enthusiasm and interest rapidly in the wane. I wonder how many members of the congregations where protracted meetings are in progress are to busy to attend the services of the church and yet have time to stand at the street corner and on the side walks, and discuss the political issues, for hours. "Of the Abundance of the heart the month Speaketh."

A LITTLE LONGER.

The shadows of twilight will be over and about us with the rich clouds that wait on the dying day. Night, with a net work of stars around her brow, will softly let down her curtains, and the silent hours will soothe weary souls after the hurry and bustle of daylight. Dear friends sit together and words will grow softer and sweeter, as they speak of this life and the life to come. Some have been near the shadows of the tomb, and their thoughts almost touch and border on the world unseen. They speak of it in low, quiet tones, and would fain love and feel for everything human—knowing that all are approaching its realities—approaching the life, where, if they have here been devoted to the Savior, there will be no more weariness, no more sorrow, no more of life's burdens to bear. They know that those who make life a poem of devotion to duty, of love to their fellow beings, will enjoy peace that "passeth all understanding." They yearn to help them do his will, that they may not be discouraged and faint by the way. The quiet hour of twilight is suitable for such thoughts, such converse; one whose love to the Redeemer of man, led him to think much of the future life, was in the habit of conversing with his family of the home eternal, just before lights were brought in for evening worship and no other theme could so well have prepared them for looking with gratitude and love to the Father of all.

If we kept the thought of that home in our hearts, morning, noon, and night, we would be happier—better. The cords that bind earth to heaven, are woven in gleam and in gloom. The ties of faith and love, of earnest prayer, seem to bring heaven nearer in the twilight. There might be more of gleam and less of gloom in our lives; our Father has given us joys, tender and true, but "all with wings." Their uncertainty makes us yearn for deeper peace that passes not away in the golden dawn, or in the dim twilight. Shadows fall upon us here in hours that are brightest, and perfect peace will not satisfy the children of mortality, until they reach the many mansions. The hour of twilight has ever been one for the quiet association of loving friends. How sweet it must have been to Mary, Martha and Lazarus to welcome Jesus to their quiet home of evening and hear his words of love and solemn admonition. Sweet it is to think he associated with men and women as a dear friend—a brother—weeping with them in the sorrows he so often lightened by healing the diseases of those dearest to them. Could there be scenes more beautiful than those in which, he, with the compassion of a God, approached groups of poor, afflicted ones, and gave them health and strength to rejoicing friends. They, no doubt, received them to their embrace with tears and cries of gratitude and joy. It was at sunset, that a whole city was gathered at the door to have all their sick healed and the devils cast out. No wonder is it, that the gifted of earth—full of noble thoughts should put up canvas scenes so full of love to humanity. How sweet it must have been to his friends at Bethany, to welcome him after the labors of a busy day—to wash the feet, weary and travel-worn, and to give rest and refreshments to the Son, who was toiling so earnestly to finish the work his Father had given him to do. How sacred must have been the twilight of those days, and sacredly remembered as long as life lasted. Should we not think of Him tenderly in the quiet of evening—lovingly think of his love to the men and women of earth? There is a city where there is no twilight—no gloom, no night; God is the light of the place and its streets gleam with gold and precious stones. Very glorious it must be, but as I sit in the twilight and think of it, would above all glorious things, prefer to look upon the Savior, with his wounded hands and feet—his pierced side—wounded and pierced for us. He will come to earth again and every eye shall see him. Perhaps it will be only a little longer.

C. F.

OUR DUTY AS CHRISTIANS.

In their daily walk, actions and conversation, Christans who have assumed the name of Christ our Saviour, should labor to practice Christianity. By doing good, being good, and practicing Christianity in our daily walk we can demonstrate to the world that there is a reality in the religion of our Lord and Saviour Jesus Christ. Christians should be a peculiar people, zealous of good works. We who have been adopted into God's family, should strive every day that God permits us to live, to live a life of entire consecration and perfect trust. In order to do this we must separate ourselves from the world. Many who claim to be Christians mix up with the world in such a way that it is sometimes almost impossible to discriminate between Christians and those of the world. This ought not to be so, but nevertheless it is true. The love of this world is the ruin of men; it certainly is the besetting sin of Christians. The best of Christians that we have in our country love the world more than they ought. If we would make divine progress in our Christian race we must not be conformed to the world in our characters, nor in our lives. Paul, in his letter to the Romans says, "and be ye not conformed to this world but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God" Romans 12:2. We must give up its friendships, its interests, its pursuits. Our conversation as Christians should be about Heaven and heavenly things that are above, where Christ our Saviour sitteth. We must walk through this world and have the mind that was in him, always manifesting a kind, gentle spirit by being meek, mild, lovely, humble and gentle. As Christians we must crucify the lusts of the flesh. This we are commanded to do by the word of God. But many Christians of modern times, act as though the word of God said gratify the lusts of the flesh and the pride of life, by going to operas, theaters, circus-shows, skating-rinks, balls, parties, etc. To live a Christian life in the sight of God we must sacrifice our worldly pleasures; and if necessary, our bodies also. For we are commanded to present our bodies a living sacrifice which is a reasonable service, Rom. 12: 1. We are also commanded to abstain from every appearance of evil. To do this we must not practice ungodly things. The man of the world gets drunk, spends the proceeds of his labor for whisky and deprives his family of the comforts of life. All this is caused by dram drinking, and when Christians practice dram drinking, visiting saloons, associating with drunkards, it has the appearance of evil, for evil men do the same. Wicked men of the world play cards, bet, gamble and swindle men out of their money. Christians sometimes play cards for amusement true they do not gamble, but it has the very appearance of evil. It tends to evil. Christianity as taught in the Bible teaches us to live a very different life from the lives of those of the world.

It teaches that we must really and absolutely turn our backs on the world and its temporary amusements. It teaches that we are a peculiar people, not only in the sight of God, but in the eyes of the world around us. It teaches that wherever we go that we shall be known as Christians from our habits, our conduct, our conversations that we are followers of Christ Jesus and not of the world. Then let us as Christians separate ourselves from the world, disentangle ourselves from the affairs of this life as far as we possibly can so that we may live in obedience to him who hath chosen us to be his children.

HENRY REHON, JR.

Whitleyville, Tenn.

WHAT DO WE LIVE FOR?

BY MISS R. BERTHA HARDING

We are all living for something; therefore are carrying (working out) into effect our destiny, and, although, we may advance only by degrees, nevertheless, we will at sometime acquire a great desire to follow some vocation, according to the precepts instilled into our minds while young.

We should live for a noble purpose, and learn to act well some part in the drama of life.

A command says: "Do with your might what your hands find to do;" given by him who hath appointed all a place to work in his vineyard, and certainly, we should not sit with folded hands because we have not the same work to perform as that of others.

Is there nothing for us to do because we are not capable of doing as much as some others? Yes, there is a mission for all. And what God requires at our hands, he will, without the least shadow of a doubt, give us power to accomplish. Then, let us be up and doing, that we may be brave soldiers on the field of duty, and equal participants in the strife.

"If we care not to live for self, let our motives be to live and labor for the benefit of others," that our reward may be the smile of an approving conscience, and a blessing from those we have made happy, by some little act of kindness we have done.

Let us live for something; if it be ever so little. It is far better to accomplish something than nothing. Therefore, let every leaf in the volume of the year, be marked with some good we have done, on its pages.

If for no other cause, let us live to make the pathway of life happy, bright and cheerful for those we love; that our kind deeds may be long remembered after the sod has grown green o'er us; live, that our virtue will excel our vices, ever striving to let our light grow brighter as our years grow less. Live for something.

That person does not exist who can't do some good. None, who need to luxuriate in idleness.

Now I will offer but, as a suggestion: that we strictly remember: Life is a blank book, on every page of which must be inscribed something worthy of record, or a blot that can never be erased. Then let us be careful what we write upon its leaves, for time and eternity will reveal what we have lived for, and he who keeps the book of life will reward us according to the "deeds done in the body."

BAPTIZED FOR THE DEAD.

I. Cor. 15:29, compare Romans 6:3 5. In baptism the believer shows his faith in the death burial and resurrection of the blessed Savior, which is unmeaning and false if the dead rise not, for then is Christ not raised. (I. Cor, 15:16,) that is, Christ is now dead and in his grave, if the dead rise not. Why then are they the believers in Christ) baptized for (in obedience to the) dead, or for one who is now in the grave. "For if the dead rise not, then is Christ not raised? And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also, who are fallen asleep in Christ are perished." If this is true, we only have hope in Christ in this life. "Let us eat and drink for to-morrow we may die." But now is Christ risen from the dead, (I. Cor. 15:20) and there is a great truth shown in our being baptized into the death of Christ. Rom. 6:3.

W. H. STEWART.

DEAR ADVOCATE:—This is the 2nd Lord's day and whilst ruminating over the occupations of the day, I thought it would be a good thing to bring a few of them to the surface, that the thoughtless might reflect a little on them. On this day all over the country, sectarian tents and prejudices are instilled in the hearts of the young and simple, so that the Bible cannot be taught them in many instances, at all. Errors innumerable are fastened on the youth so permanently that they are unable to be distinguished between the church and the sects; between a Jewish Sabbath and the Lord's day; between sorrow and a repentance unto life; between sprinkling for baptism and immersion; between Judaism and Christianity; between flesh and spirit. The fact is, the sectarians don't know where the church commenced; usually dating with Abraham, some with John; but this is not the worst of all; they are one and all political institutions; leaning on legislative power for support. Take that prop out and the whole thing falls to the ground. Hence, they have secured to themselves protection of houses, Sabbath days etc. as their private share of common property. Is the gospel free? Yes; preach to every creature; and Paul says, "the word of God is not bound." Yes, is the word not bound when you lock up the preacher's tongue, at sect houses. If a man was to lock up the atmosphere in that style, there would be a fuss. These deformities ought to be written up. If we ought not to preach in one house why should we preach in any? Ah, answer. Who can?

J. T. WOOD.

Hartsell, Ala., March 22, 1885.

There is but one road to lead us to God—humility; all other ways would only lead us astray, even were they fenced in with all virtues.—*L'Abbe Boileau.*

PLEASE CALL

And see the largest stock of Fine DRESS GOODS, SILKS, NOTIONS MILLINERY and FANCY GOODS, in the City. Our Prices are, without doubt, the lowest ever heard of.

Very Respectfully,

MISS SUE WILLIAMSON,

D. C. HALL,

(formerly of Shields, Hall & Co.,)

—WITH—

Hirsch Bros. & Co.

56 College Street,

Nashville, - - Tenn.

DUNCAN'S COUGH BALSAM.

The Only Infallible! The Only Positive Cure!

This great remedy, now so widely known and extensively used, stands without an equal and its sterling merits so well established as to need no praise to those that have used it or know of its remarkable cures. Thousands of sufferers who found no relief from any other source are willing witnesses to the great Medicinal virtue and remarkable curative power of this Medicine. Many certificates of its fine effects and expressions of gratitude for benefit received reach us from all sections. It is not claimed that the Balsam will cure consumption in its last stages, but that it will effectually check this terrible disease in its incipiency and palliate sufferings all through its stages, there can be no doubt; and for all forms of Coughs arising from colds and bronchial affections throat trouble, it is without a parallel. A positive and rapid cure for Croup, which so often resists from medical treatment. The medicine is pleasant and does not sicken the patient. For sale by all druggists, 50 cents per box.

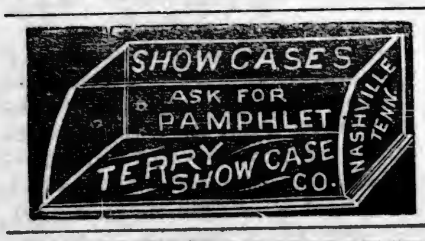
DR. C. P. DUNCAN'S

Liver and Kidney Medicine.

Of all the remedies now before the public for the treatment of the various forms of Liver and Kidney diseases, and the affections that arise from the unhealthy conditions of these organs, this medicine stands without an equal. It is the great preventive of Malarial troubles, the sure cure for all forms of Dyspepsia and Indigestion, the most reliable remedy for the regulation of the Bowels and Kidneys, never failing to cure constipation. An absolute remedy for Headache, Sore throat, Dullness of Feeling Want of Appetite, Nervousness, and all such diseases of the Bowels, Stomach, Kidney and Liver, The best family medicine sold. It is harmless and safe, and not unpleasant to take. Price 75 cts.

Duncan's Carbolic Ointment.

Old Sores, Skin Diseases, Eruptions, Pimples, Frost bites, Chapped hands, Wounds, Hurts, etc, readily relieved by Duncan's Ointment. Price 25 cts.



THE SOUTHERN WORLD A 16 page illustrated Journal. Sample copy sent free. Agents Wanted. DATLANTA, Georgia.

NATHAIEL BAXTER, President, THOS. PLATER, Vice President, J. P. WILLIAMS, Cashier, W. F. BANG, Jr. Ass't Cashier,

The FIRST NATIONAL BANK,

OF NASHVILLE, TENN. (Reorganized.)

Designated Depository and Financial Agent of the United States.

CAPITAL STOCK, - - - - - $700,000 0
UNDIVIDED PROFITS, - - - 400,000 0

Receives Deposits, Deals in United States Bonds and Local Securities, and Foreign an Domestic Exchange. Drafts drawn on all European points. Our facilities for making collections at all accessible points are unsurpassed.

GOOD CLOTHING!

Gentlemen and boys who desire GOOD CLOTHING at medium prices, equal in style and make to any custom work, should not fail to examine our stock before purchasing their Outfits.

HUNTINGTON, Clothier,

160 Church Street, - - - NASHVILLE.

SOUTH KENTUCKY COLLEGE,

HOPKINSVILLE, KY.

Midway between Nashville, Tenn., and Evansville, Ind., on the St. Louis and Southeastern Railway connecting at Guthrie with Louisville and Memphis branch of the L. & N. R. R., and at Nortonville with the Chesapeake and Ohio R. R.

Spring Term Opens January 1st, 1885.

BUILDINGS NEW, HANDSOME AND COMMODIOUS;

108 feet long front; three stories high; with two wings, respectively 90 and 116 feet long. Fine study halls, provided with the best single seats; also splendidly appointed recitation, music, and art rooms.

THIS SCHOOL IS INTENDED FOR BOTH SEXES.

Prof. and Mrs. James E. Scobey, so long connected with the Female Institute at Murfreesboro, Tenn., will have exclusive charge of the boarding department, in the College building, where only girls will be permitted to board. Young men and boys can find approved boarding houses near the College building, as well as in the family of Prof. M. L. Lipscomb. Pupils entering after the 1st of January, charged for only five months.

THE FACULTY

Is composed of five gentlemen and two ladies in the Literary department, two Music teachers, and a teacher of Art, and two lecturers, all of whom are experienced, successful teachers.

Mrs. L. F. Gates, who has been Matron at the Institute, Murfreesboro, will occupy same position in South Kentucky College.

In all the appointments necessary to a superior school, South Kentucky College stands in the front rank. For Catalogues, Announcements, etc., Address

S. R. CRUMBAUGH, Prest.

JAMES E. SCOBEY, Vice Prest.

.BURRITT COLLEGE,

Spencer, Tennessee.

This institution was chartered in 1848, and is under the control of the Christian brotherhood. It is the pioneer of mixed Colleges, and in this regard it has proved quite a success Teaching the Bible is an important feature of the institution.

Located on the Cumberland plateau, it is FREE FROM EPIDEMICS. The water is freestone and chalybeate. Invigorating breezes render the location a delightful summer resort. Doyle station—nine miles distant—on the McMinnville and Manchester Railroad, is the nearest Railroad Station.

TERMS:

Primary Department, per session,	$ 7 50	Commercial Department, per session	$25 00
Preparatory Department, per session	15 00	Lessons, Instrumental Music	$15 00 to 20 00
Collegiate Department, per session	20 00	Lessons in Art Department	2 50 to 20 00

Board and washing for males, per week, from $2.00 to $2.50; Fuel, light, and incidental expenses, per session, $10.00; Board (including washing, fuel, and light,) females, per week, $3.0

The Spring Session of 1885, Begins on the Last Monday in February.

For further particulars, address— Prof. A. T. SEITZ, President,
W. H. SUTTON, Secretary Board of Trustees.

Geo. E. Cooper & Co.,

Manufacturers and Dealers in

Tinware, STOVES, Furnaces,

House-Furnishing Goods.

Tin and Slate Roofing and Galvanized Iron Cornice Work a Specialty.

Also our **Patent Chimney Top** for smoky chimneys has no equal. Write for prices.

GEO. E. COOPER & CO.

22 North Market Street,

NASHVILLE, - - TENN.

New Spring Goods!

As we do not wish to mislead our customers and public generally, by blowing and puffing about bankrupt sales, and slightly damaged goods, simply to get people in our house, and have them go away, saying we are humbugs and swindle like all Jews. So we will odmit giving any list of unseasonable prices in a kind of bragadocio style. We simply say to you in a business sort of way that we **NOW HAVE A COMPLETE LINE OF STAPLE AND FANCY SPRING AND SUMMER GOODS** at the very LOWEST possible PRICES. We will say futhermore, that we will meet the prices of any house in the city. As money matters are a little depressed and the season backward, our motto will be, small expence, quick sales and small profits. Please give us a call and be convinced. Remember the place, 103 Union St.

DODD BROS.

ROSES SAMPLE with Catalogue, 25 c., 4 for 50c. Order now. WM. B. REED, Chambersburg, Pa.

R. W. Jennings

BUSINESS SCHOOL.

NASHVILLE, TENN., December 13, 1884.

Mr. R. W. Jennings:

We, the undersigned merchants and business men of Nashville, desire to express our approval of the methods you have adopted in conducting your Business School.

Your long experience as a practical book-keeper and office man, your truly practical method of teaching, and the fact that the examples are taken from books in your possession, which you have yourself heretofore kept, gives you advantages not possessed by other colleges, and we cheerfully an heartily commend your school to all who can spare the money and time to attend it. We speak from an observation and experience of many years as business men when we say that no commercial school taught by men who have not themselves had experience as practical book-keepers can compare with one where the examples are taken from transactions that have actually occurred.

We wish you abundant success in your laudable undertaking.

Fite, Porter & Co., Wholesale Dry Goods.
Cowan & Co., Wholesale Notions.
Anderson, Green & Co., Wholesale Dry Goods.
Eatherly Hardware Company, Wholesale Hardware.
Adams, Throne & Co., Wholesale Boots and Shoes.
Diamukes, Frierson & Co., Wholesale Hats.
B. H. Cooke & Co., Wholesale Clothing.
The Bransford Hardware Company, Wholesale Hardware.
Richardson, Mason & Co., Wholesale Boots and Shoes.
Kinkade, Williams & Co., Wholesale Hats.
Handly, Reeves & Co., Wholesale Dry Goods.
Brown & Farrell, Wholesale Hardware.
Halls, Ordway & Mitchell, Wholesale Boots and Shoes.
O'Bryan Bros, Wholesale Dry Goods.
Berry, Demoville & Co., Wholesale Drugs.
Murray, Dibrell & Co., Wholesale Boots and Shoes.
Gray, Fall & Co., Wholesale Hardware.
Tyler, Stratton & Co., Wholesale Grocers.
Orr Brothers, Wholesale Grocers.
Hillman, Buford & Justi, Wholesale Iron.
Carter, Dunbar & Co., Wholesale Boots and Shoes.
Pigue, Manier & Co., Wholesale Boots and Shoes.
Ewing & Gaines, Wholesale Hardware.
Morris, Webb & Cheek, Wholesale Grocers.
Phillips, Jackson & Co., Wholesale Grocers.
Herman Bros & Co., Wholesale Dry Goods.
Dudley Bros. & Lipscomb, Wholesale Hardware.

We, the undersigned, cordially endorse the foregoing recommendation of Jennings' Business School, and will add that the instruction he gives his students in the art of counting money rapidly, the writing of checks, notes, notices of protest, endorsements, etc., will be of great value to them.

W. M. McCarthh, Cashier Fourth National Bank, Nashville.
F. Porterfield, Cashier Commercial National Bank, Nashville.
A. W. Harris, Cashier American National Bank, Nashville.
J. P. Williams, Cashier First National Bank Nashville.
J. Hill Eakin, Sec'y Safe Deposit, Trust & Banking Co., Nashville.
Julius Sax, President Nashville Savings Co., Nashville.
Thos. S. Marr, President Nashville Savings Co., Nashville.

NASHVILLE, TENN., December 26, 1884.

Mr. R. W. Jennings:

The position of book-keeper for Evans, Fite, Porter & Co., which I held for ten years, was given me on account of training which I received at your hands while acting as your assistant in their counting-room. I have since taught your system to others, among whom is Mr. Jno. Campbell, who now fills my place in the office of Fite, Porter & Co. I can say without hesitation that you impart your knowledge of book-keeper and general business usage more rapidly and perfectly than any person I ever saw, and I recommend your school as highly as words can express. Wishing you success, I am

Yours, etc. JAMES L. COOPER.

SPRING, 1885.

CARPETS! CARPETS!

We have the largest and most complete stock of **Carpets of all grades, Mattings, Oil Cloths, Linoleums, Rugs, etc.,** that we have ever shown to the trade. These goods are brought from the factory, and our prices are the lowest. All orders promptly filled.

Manlove & Co.,

26–28 Summer St., - - Nashville, Tenn.

GRATEFUL PRAISE

A New S. S. Book by J. H. Fillmore.

Pure in sentiment, rich in music. Sample copy in boards, 25 cents; per dozen, by express, $3 00; per dozen, by mail, $4. *Specimen pages free.*

FILLMORE BROS, 185 Race St. Cincinnati, O.

Obituaries.

MEMORIAM.

She has gone from the trials and sorrows below,
To that land where the rivers of pleasure do flow;
She hath gone from the troubles and trials of earth,
To that region where joys everlasting have birth.

She hath gone the bright regions of life to explore,
Whither Jesus, her Savior hath entered before;
To the clime of bright glory, the city of life,
To the blessed fruition of heavens delight.

She faded in beauty, she faded in youth,
In the spring tide of innocence, virtue and truth;
Like the bud, that just opened then chilled into blight,
Like the bright star of ev'n obscured by black night.

She lives in the heaven of heavens above,
Rehearsing the story of Jesus' kind love;
She lists the sweet music of that blest abode,
And sings hallelujahs of praise to her God.

My father, Eld John A. Manire, died suddenly at his home in Carroll county, Miss., Feb.. 25, 1885 Had he lived to the 12th of June next, he would have been 79 years of age. In the early part of the winter, he had a severe attack of rheumatism, and was so helpless for a part of the time that he had to be fed; but from his first attack he measurably recovered, and began to work again in his little field in preparation for another crop. He had always lead an active life and when he was able to work at all, his children could not prevail on him to remain in the house. On the day of his death, he ate a hearty dinner, and in the afternoon went out to work on his fence. Not returning as early as usual, my sister with whom he was living went to look for him, and found him lying in a corner of the fence where he had fallen, and had evidently just breathed his last, as he was still warm. It is a great grief to us all, that not one of the family, nor any other human being could be with him in his last hours; yet we needed no dying testimony to assure us that he died the death of a Christian. The life that he lived is the best evidence we could have of that. Nor was he alone. The Lord whom he had served so long and so faithfully was with him and could make the cold hard ground "as soft as downy pillows are," and gild the gloomy fence corner with glimpses of heavenly glory.

My father was born in Kentucky, but was brought up in Williamson county, Tenn., in which my grand-father settled when my father was in his ninth year. My grand-father and grand-mother were Baptist; but when their preacher, Eld. Joshua K. Speer, threw away the Philadelphia Confession of Faith, and took his stand on the New Testament, they took their stand by his side, as did also my grand-mother Smith, and my great grand-mother Dixon, on my mother's side of the house. Thus my father and mother were both brought under the influence of pure gospel teaching about the time of their marriage in 1828. In the summer of 1833, if I am not mistaken, they were both baptized by Bro. Speer, on a confession of their faith. My father was therefore a member of the church of Christ for nearly 52 years. My gentle, loveing mother passed away many, many years ago; but not until she had heard her boy, her first and only born, confess his and her Saviour, and seen him buried in baptism from which he was raised to live and work for Jesus. After a time, my father married again, taking for his wife a Christian woman whom he had baptized with his own hands, and who was all to me that a good step-mother could be. She too passed away some thirteen years ago, leaving a daughter and a son, both of whom are still living to lament with me our father's death. It was my privilege to baptize them both, and the companion of each. So we all cherish the Christian hope, and look for a happy reunion beyond the grave.

Soon after my father was baptized, he began to take an active part in the Lord's day service, and other religious meetings; and in a few years was called into the eldership of the church at Berea, Marshall county, Tenn., in which capacity he served the brethren as long as he remained in the State. For several years, he labored to some extent, and with some success as an evangelist in Marshall and, adjoining counties. Though neither learned nor eloquent, he was well versed in the Scripturss, especially in the New Testament; and his plain talks and earnest admonitions were rendered doubly effective by his consistent Christion life. Wherever he lived, he enjoyed the confidence and esteem of all who knew him. Though firm as a rock in his convictions, he was not aggressive in his disposition; and I do not suppose he had an enemy in the world. In 1866, he removed to Carroll county, Miss., in which he passed the remainder of his life. As soon as the brethren became acquainted with him, they called him into the eldership again in which he faithfully served to the day of his death. He was a constant reader of the Bible. He also read all the books and papers published by the brethren that he could procure; but for three weeks preceding his death, his reading was almost wholly confined to the Scriptures. In that time he had read the New Testament entirely through, and from the 1st chapter of Genesis the 12th chapter of 2nd Samuel, conversing a great deal about what he read. Thus was his heart engaged, when the Lord took him home. I shall never cease to thank the Lord for such a father. In the faith in which I was brought up, the faith that dwelt in my mother, my grandmother, my great-grand-mother, in the faith in which my father lived and died, in this faith I am striving to live, and in this faith I hope to die. B. F. MANIRE.

Hampton, Fla., March 31, 1885.

With emotions of tearful sadness I record the death of my beloved Uncle, Joseph Brooks, who died at his home, near Jones' Valley, Hickman county, Tenn., Mar 24, 1885, aged 57 years, 2 months and 4 days. He was a member of the Christian church; he confessed his faith in Christ, and was buried with Christ in baptism in the waters of Leatherwood creek, by Bro. Jas. Litton, in the autumn of 1884. Having obeyed the commandments, he humbly trusted the precious promises of our heavenly Father. For several months prior to his death he was afflicted with bone cancer on the lower side of his face. Hoping for relief, in November last, he went to Nashville to have the cancer cut out, by some eminent physicians there. After they had made incisions in the side of his face, and scraped the bone, it was thought that he could not survive the operation of part of the bone being taken out. After his return home, he gradually grew worse; although his sufferings were most intense, he was calm and patient, and bore his great affliction with Christian fortitude. Skilled physicians, his kind and devoted wife and children, relatives and friends, tried to relieve his sufferings. He thankfully appreciated every act of kindness bestowed upon him. He frequently spoke of his approaching death—urged those of his children, and others near and dear to him, who are lingering outside of the "ark of safety" to obey the gospel—he only regretted not having obeyed the gospel in early life. Ah, may each one heed his kind and earnest admonition, and prepare to meet him beyond the River of Death. He leaves an affectionately grief-stricken wife, six children, three sisters and two brothers, other friends and relatives to sorrow over his departure. A large concourse of friends and neighbors assembled at the family burial place to pay the last tribute of respect, to his memory. Our tears of love and sympathy freely mingled as we looked for the last time on the placid features with the icy seal of Death resting on the heart and brow. Funeral service at the open grave by Jas. Litton, who made some touchingly beautiful remarks,—quoted many verses of consolation from the Bible "Beyond the darkness of the grave, neither human forsight, nor calculation reaches, But in the light of the revelation, how the scene brightens; a voice is heard to say: "I am the resurrection and the life;" it is the voice of the angel of the new Covenant whose coming was the voice of prophecy; it is the voice of power. His death was the laying down of life. His resurrection was the taking up of it again, with power. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. M. M. ROBERTS.

Wildwood, Tenn., April 2nd, 1885.

Our aged Bro. W. W. McKelvy, sleeps in death, and, although several months have elapsed since his death, he is not forgotten. His children request me to say a few words relative to him. For over a half a century Bro. McKelvy was a disciple of Christ and during the 12 or 15 years of my acquaintance with him he manifested a zeal, devotion, and piety that must have been the result of a steady growth in grace in the earlier years of his religious life. Such warmth of zeal, such ardor of devotion, such overflowing emotions of love and joy as were ever manifested in Bro. McKelvy are certainly not now common. He was born in the State of Virgina, in 1801. When he was three or four years of age, he was brought by his parents to Rutherford county, Tenn., where he lived until 1835. He then removed to Gibson county, where he lived until the time of his death, August, 17th, 1884. He was married twice. He raised nineteen children, eighteen of whom he saw married, and if I am not mistaken, all were members of the church of Christ. He read his Bible until from failing sight he was deprived of this privilege. He would then ask others to read for him, remarking that he wanted to keep it fresh in his mind. He was nearly blind for several years previous to his death. He seemed to never tire in talking of the goodness and love of God, and would often say, "praise and honor his name." "Praise and honor" were the last words ever heard from his lips. May his many children and grand children imitate his many virtues. T. E. SCOTT.

The angel of death visited our home on the 9th of March 1885, and claimed as his own our darling little Maggie, daughter of J. R. and M. A. Haggard. She was born June the 2nd 1883; aged one year, nine months and seven days, at her death. Her days with us were brief; yet long enough to bind our hearts to her with the strong ties of love and affection. We desired to have her stay with us, but she was too pure and good for this world. Thus, while a strong tie on earth is broken, another is placed in the home beyond, where no pain and suffering can reach the pure and holy. We never know how to appreciate those we love until we are called to give them up. How sweet and consoling to know that she is not lost, but gone before. She faded away while but in infant innocenee. Her bright cheerful face is hidden from us now, never more shall we clasp those dimpled hands that now lie folded over her pulseless heart; never imprint another kiss on that marble brow. Brothers and sisters, every tear you shed should be a tear of joy that your little darling is safe in the arms of Jesus, that dear friend in whom our hopes of heaven depend Farewell little sister; it is hard to give you up, but our heavenly Father doeth all things well. We ask the sympathy and prayers of all Christians for the parents in their saddereavement. May the Lord comfort the hearts of mother, father, brothers and sisters is the humble prayer of M. D. RECCORD.

Cornersville, Tennessee.

DIED.

At the residence of her husband in Clark county, Ky., on the 13th of March, 1885, of dropsy of the heart, Mrs. Lucy, the wife of E. C. Browning.

Sister Browning had been a member of the Church of Christ about 44 years, and had been married 42 years. She was the mother of ten children, and had lived to see them all grown, and in the church of God, save one that died in infancy. Sister Browning had not been well for sometime, but was supposed to be better—much better, when suddenly the death angel came down in the night. She turned to her husband and stretched out her hands toward him; he supposed she wanted to be turned over, but she said: "I want to embrace you.—Now let us sleep."

Little did the husband imagine that his dear wife was bidding him a last, tender farewell, and that she was quietly going off into the last sleep; but, so it was. In a few minutes he aroused himself again, and reached for her hand; when he touched it, it was cold, the warmth of life had nearly left the body. "He that has the commandments of Jesus, and keeps them, shall never see death. He may go to sleep, but he does not die." How earnestly and devotedly ought those who are left of this family strive to serve the Master, that they, too, may fall asleep in Jesus, when the call comes, and that there may be a united family in the Great City of God—all saved, without the loss of one. God grant that this may be the case.

Dear Bro: will you please insert this in the ADVOCATE. Your Bro. in Christ,

JAMES W. HARDING.

THE WAGES OF SIN IS DEATH.

The allurements of this world fascinate many of the sons and daughters of time, who spend life's golden hours in the pursuit of riches and pleasurers that can bring no lasting joy and peace.

The Savior said: "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

To the humble, devoted followers of Jesus death comes as a summons to a higher life. With what ineffable delight the dying Christian reflects on the deeds of pleasing service he bas rendered the cause of suffering humanity in the name of Christ, our Savior. Many Christians, when dying, only regret they have not done more for Him who suffered and died for them; that they did not begin in early life to run the Christian race.

There are two ways on which all are travelling from time to eternity. These ways are described in the sacred scriptures. In the sermon on the Mount, Jesus said: "Enter ye in at the straight gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat, because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

There are two remarkable instances recorded in the Old and New Testaments of eminent men, both of the same name. Saul, the first king of Israel. The Israelites asked for a king, and the Lord directed Samuel to make them a king. Samuel annointed Saul king of the Lord's chosen people, but King Saul disobeyed the commandments of the Lord, and the Lord rejected him from being king over Israel. Finally, in a most disastrous defeat of his army in which three of his sons were slain, himself sorely wounded, he desired his armour-bearer to kill him with his sword; even this last request, of the unhappy monarch was denied. Then the king committed suicide. This eventful history is found recorded in I. Samuel, beginning at the ninth chapter. Saul, of the New Testament, is first mentioned in the seventh chapter of Acts. In the eighth chapter of the same book, he is found persecuting the church. After his conversion, after he had obeyed the commands of Jesus, we read in the 13th chapter of Acts, he was called Paul. He devoted the remainder of his long life to humble obedience to the will of the Lord. Although he had never worn a jeweled diadem of the kingdom of earth, when the hour of death was drawing near he calmly, hopefully and triumphantly exclaimed: "For now I am ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but to all those also, who love his appearing."

M. M. R.

Wildwood Tenn.

NEWS OF THE WEEK.

DOMESTIC.

Dakota expended nearly $2,000,000 upon public schools last year.

A project has been completed at Atlanta Ga., for the erction of a $300,000 hotel.

California has now had all the rain necessary to insure good average crops.

It is said that five million grape vines were planted last year in California.

Capt. A. J. Gross, of Cloverport, has been appointed United States Marshal for Kentucky.

The bill to prohibit ball-playing on Sunday passed the Tennessee Senate by a vote of 18 to 4.

The tide of emigration from Upper South Carolina continues to flow toward Arkansas.

Miss Margaret Cleveland, a niece of Horace Greeley, died in New York yesterday.

Ex-Secretary Frelinghuysen is dangerously ill from liver troubles and nervous prostration.

The entire force employed in the Treasury of this Government number 3. 586.

Ten miners lost their lives last week by the caving of a mine near Shenandoah, Pensylvania.

The Senate bill to regulate the sending of patients to the Tennessee Hospital for the Insane passed.

Taxation, some one who has figured on it says, amounts to about $25 per family in the United States.

A fire in "Chinatown," San Francisco, resulted in a loss of $300,000, and three Chinese were burned to death.

American citizens have invested over $100,000,000 in Mexico and Central America during the past six years.

George Bancroft, the historian, has sent to the Treasurer of Worcester, Mass., the sum of $10,000 to found a scholarship in memory of his parents.

A young man boarded a train in Mississippi last week, and fatally shot his aged father-in-law who was a passenger on the train.

The assessed valuation of the one hundred and sixty eight school houses of Boston, with their sixty-seven acres of land, is $7,800,000.

Official reports estimate a loss of $9 000,000 by fire during March in the United States and Canada. The total loss in the first three months of 1885 is shown to be $27,500,000.

It is about forty years since a woman was afforded opportunity for the practical study of medicine, and there are now about 1,000 woman physicians in this country alone.

Mrs. Tom Thumb, the celebrated "little woman," was married in New York City last week to Count Prima Magri, a gentleman of diminutive stature.

The area of Brooklyn is 13,337 acres, that of the city of New York is 25,500 acres, and that of Staten Island nearly that of both put together, being about 37,440 acres.

Chas. W. Durant, the millionaire ex-President of the Chicago, Rock Island and Pacific Railway Company, recently adjudged insane, died in New York yesterday.

The statistics for the year just closed show an alarming increase of crime in this country. The murders committed in 1884 were 3,377; in 1883, 1,494. Suicides in 1884, 1,897; in 1883, 910.

Uncle Sam will pay $200,000, with seventy-two years' interest to A. A. Willett, of Americus, Ga., in lieu of his great-grandfather's two merchant-vessels impressed by the Government in 1812.

Mr. Johnson, of Williamson, moved, on last Saturday, to increase the salary of Mr. M. F. House, the State Treasurer's chief clerk, from $1,000 to $1,800, which motion was carried unanimously.

It has been suggested that if the the disease from which Gen. Grant is suffering should prove fatal, it would be advisable, for the church bells of this city to be tolled at the hour of his death, not only to inform the public of that event, but as a mark of respect.

A Mr. Eldridge, one of the patients at the insane asylum, near this city, became furious one day last week, and suddenly seizing a mop used by an attendant, killed another patient by crushing his skull, and fatally wounded a gentleman who ran to secure him.

George D. Mingra, prohibitionist, has been elected mayor of Athens, Ala., to-day over Robert Rawls, anti-prohibitionist, by a majority of fifty-one voices. The Board of Aldermen stand five prohibition, and three anti-prohibitionist.

An impatient postmaster, who some time since tendered his resignation, writes to the Department, saying: "I warn you now, that if you don't relieve me by next Saturday night, I'll pack up this concern and ship it down to Washington by express, C. O. D."

The flood in the Susquehanna is subsiding, but the immense ice gorge at Forney remains solid. The railroad is covered in many places with ice from five to ten feet high. At Renovo, houses standing between the railroad and the river are flooded to the second stories. Farmers on the low lands must have suffered terribly.

The House this morning passed, to the third reading, the bill to divide the $30,000 paid in for the sale of part of the Mineral Home railroad bonds, pro rata among holders of said bonds; and senate bill making it a fine of $100, and imprisonment of three months for selling liquor, except within incorporated towns, in four miles of institutions of learning.

It has developed that Chas. Reed, the Southern Express agent, who absconded from Morristown, Tenn., a few days since, carried with him, besides $2,000 from the safe, a package containing $30,000 which belonged to the Scottish Lumber Company, which is carrying on extensive operations in Western North Carolina and Tennessee in timber. The details are being carefully suppressed by the officials.

Representative Fiske, of White county, in a speech in the House of Representatives, denounced gamblers as no better than midnight robbers. For this, Mr. Ike Johnson, of Nashville, met him on the street, and knocked him down, bruising his face badly. Johnson was fined fifty dollars by the Police Judge was called before the House of Representatives, fined fifty dollars, and reprimanded for contempt of the House in calling a member of the House to account for language used in debate on the House. The constitution specially guarantees that no man shall be held to account for language not personal, used in debate in the legislative bodies. Mr. Johnson pleaded ignorance of the law, and averred no intention of disrespect to the House.

The Legislature's committee, to investigate the condition of the penitentiary, report while there were violations of the law in the management of all the prisons, the main prison was conducted with as much regard to health, comfort and moral improvement of the convicts as is practicable. They report a number of abuses at the branch prisons, especially at Tracy City. They reccommend the dismissal of superintendent Carter, and the amendment of the laws in several particulars, with a view of guarding against abuses in the management of prisoners in the future. Gov. Bate nominated as superintendent of prisons Mr. Cain, of East Tennessee, vice Carter. He has nominated the present commissioner of agriculture and education.

Our city has been in a state of ferment during the past week over the "fillibustering" of certain members of the Senate and troubles growing out of it. The house passed a bill requiring a registration of all the voters, in towns of over 1,000 inhabitants as a condition of voting. This was done to guard against illegal voting. This bill was on its final reading in the senate. The Republican members opposed the passage of the bill, claiming it would reduce their votes several thousand in the state. Finding the bill would pass enough of them absented themselves from the Senate to reduce it below a quorum for doin-business. The Senat ordered the arrest of these absenting members; Senator Ramsey was arrested. He sued out a writ of "Habeus Corpus" before Judge Reid, ordering the seargent having him under arrest to bring him into court. This the Seargent under the instructions of the Senate refused to do.

He was arrested for refusal to obey the order of the court and was fined $10, the lightness of the fine imposed was on account of the order of the senate. In the meantime, the absenting senators were found in three rooms of the Maxwell house, claiming to be well armed with shot-guns, and determined to shoot any officer who attempted an entrance to arrest them. The doors were constantly guarded by the officers appointed by senate, until the evening of the 9th. The senate then passed a resolution, that while they believed they had the right to enforce the attendance of absenting senators, in view of the adverse decision of Judge Reed, and to avoid unnecessary excitement, they determined not to exercise the authority, so withdrew the order of arrest. The two houses adjourned without the senate passing the appropriation Bills for schools, asylums and state expenses.

It is said the senators struck a bee-line for the nearest saloon, on their liberation.

FOREIGN.

The King of Bavaria has succumed to the gaudiness of the plumber's window, and is having $5.000 chandeliers put into the new castle.

The French Chamber of Deputies voted the 150,000,000 francs asked for by M. Henri Briston to carry out the Government Chinese policy.

The London papers generally declare the Russian answer regarding the Afghan frontier dispute to be elusive and unsatisfactory.

It is believed that the Rothschilds will advance a temporary loan to Egypt, pending the issuing of the loan of £9,000,000 recently agreed upon.

President Diaz, of Mexico, having been requested by the Central American States to send a Commissioner to meditate between them, has named Josquin Borands.

Mr. Gladstone stated in the house of commons last night that he saw no reason why the present difficulties with Russia could not be settled by the ordinary diplomatic methods.

Six millions of people are estimated to have died of starvation in India during the last seven years. The soil destined for their support was employed in raising opium with which to kill 16,000,000 Chinese.

Deserters from the rebel army at Khartoum report heavy fighting between the Mahdi and a portion of his army, which wishes the campaign concluded. The Mahdi was severly handled and compelled to retire.

Osman Digna's original name was Alphonse Vinet, he being a full-blooded Frenchman. He was at one time sold as a slave to Mohammed Ahmed el Mahdi, but quickly rose in that prophet's favor, and became his son-in-law. He is now about fifty-three years of age.

Arab deserters, who have come to General McNeill's zereba, report that Osman Digna has only 150 followers at Ekrotat, together with the members of his household. They assert that if General Graham will offer a sufficient reward the Sheikhs are ready to deliver Osman Digna a prisoner.

The latest news from the East indicate tha war between England and Rrussia is inevitable There has been a battle on the line of their Asiatic possessions. Both parties are massing troops and war material rapidly. In the meantime, negotiations between the two governments are kept up. On the Soudan, English affairs are not prospering. Negotiations with the tribes for peace are reported.—In Canada, the rebellion in the North-west still progresses.—The defeat of the French by the Chinese created a reaction in Paris, that forced the ministry to resign, and peace between the parties is now spoken of.—In Central America, a battle has been fought. Gen. Barrios, the dictator of Guatamala, who was aspiring to the central of all Control America, was killed.

Home Reading.

LEAD ME.

BY ROSE GERANIUM.

My days go briefly past,
In silence, one by one;
What shadows have they cast
Beneath the sun?

Have pilgrims found them sweet,
By lengthened ways,
And, resting weary feet,
Thanked God with praise?

Upon these hours of mine
Hang great demands:
What task of faith divine
Hath crossed my hand?

Have they drawn folds of calm—
Some heart around,
Or touched with pity's balm
A rugged wound?

I am thine own, O God,
To serve each day;
Wherein thyself hath trod—
Point out the way!

"I AM NOT MY OWN."

"I wish I had some money to give to God," said Susy; "but I haven't any."

"God does not expect you to give him what you have not," said papa; "but you have other things besides money. When we get home I will read something to you, which will make you see plainly what you may give to God."

So, after dinner they went to the library, and Susy's papa took down a large book and made Susy read aloud: "I have this day been before God, and have given myself—all that I am and have—to God; so that I am in no respect my own. I have no right to this body, or any of its members; no right to this tongue, these hands, these feet, these eyes, these ears. I have given myself clean away."

"These are the words of a good and great man, who is now in heaven. Now, you see what you have to give to God, my darling Susy."

Susy looked at her hands and at her feet, and was silent. At last she said in a low voice, half to herself, "I don't believe God wants them."

Her papa heard her. "He does want them, and he is looking at you now to see whether you will give them to him or keep them for yourself. If you give them to him you will be careful never to let them do any thing naughty, and will teach them to do every good thing they can. If you keep them for yourself they will be likely to do wrong and to get into mischief."

"Have you given yours to him, papa?."

"Yes, indeed; long ago."

"Are you glad?"

"Yes, very glad."

Susy was still silent. She did not quite understand what it all meant.

"If you give your tongue to God," said her papa, "you will not allow it to speak unkind, angry words, or tell tales, or speak an untruth, or any thing that would grieve God's Holy Spirit."

"I think I'll give him my tongue." said Susy.

"And if you give God your hands, you will watch them, and keep them from touching things that do not belong to them. You will not let them be idle, but will keep them busy about something."

"Well, then, I'll give him my hands."

"And if you give him your feet, you never will let them carry you where you ought not to go; and if you give him your eyes, you will never let them look at any thing you know he would not like to look at if he were by your side."

Then they knelt down together, and Susy's papa prayed to God to bless all they had been saying, and to accept all Susy had now promised to give him, and to keep her from ever forgetting her promise, but to make it her rule in all she said and all she did, all she saw and all she heard, to remember, "I am not my own."

Then he taught her these lines:

"O that mine eyes might closed be,
To what concerns me not to see;
That deafness might possess mine ear
To what concerns me not to hear;
That truth my tongue might ever tie
From ever speaking foolishly.
That no vain thought might ever rest
Or be conceived within my breast;
That by each word, and deed, and thought
Glory may to God be brought."—Ex.

NOTES OF EXPOSITION.

FOR THE CHILDREN.

Yes, the whole world is interested in the education and training of the children for usefulness in life; this is to be seen at the great World's Exposition. The various states of this country have their latest books, papers, maps and charts they use in their schools showing the progress in education. The galleries are packed full of every thing you can imagine in the line of school furniture, such as desks, cases, philosophical, chemical, astronomical and mathematical instruments. A description of most of it would be interesting to many of the larger boys and girls. But the most interesting feature in this line I found among the Chinese, Turks, Japanese and Mexicans. Here, too, they have the work of their children on exposition; such as painting, needle work, copy books and a great deal of fancy work by the children. Even Hindoostan, the land of idol worshipers have a great many things on exposition made by their children. The English and French, too, come in for a full show of kindergarten appliances for teaching the young; so if you could only see these displays of children, you would feel proud of your work. But we must now notice a few other things: I will now describe some of the improved machinery. In the California exhibit is a large reaper that cuts twenty feet wide; it is worked by four men and sixteen horses; as it goes along the wheat heads and a small portion of the straw is taken up by an elevator into a little thresher, it is then cleaned and sacked, and the sacks are sewed up and dropped in piles of four or five on the ground ready to be taken up and hauled to the market. They cut and save about forty acres of wheat a day. This machine however would not do to use in our country because we have so much rain that our wheat is not dry enough to thresh when it is ready for cutting. In this same California display is to be seen many wonderful things. I saw an irish potato that weighed 12 pounds; a beet that weighed 80 pounds; and a section of a tree that is laid on the floor, which measures 18 feet across. This section was cut 100 feet from the ground. The tree at the ground is said to have measured 33 feet across, and it was over 300 feet high. I could spend hours here telling you of the big things, but I want you to go with me a few moments to see them making spool thread. It is very interesting to see them take a bale of cotton, cut the hoops off, then take the cotton and place it in a little machine called a picker, which makes it very loose and light. It is then run through a lapper and made into larger rolls; these rolls are placed on cards, where all the fiber is straightened out nicely: it is then combed off these cards and falls into a long trough into which it is taken by a belt to a little machine called a condenser; here it is drawn out into small rolls; it is again doubled and rolled until it is finally ready for the spinning frame where it is made into single thread. These threads are then doubled and twisted and ready to put on little spools. After the little spools are filled they are labeled and ready for packing. They had one set of machines in the building, that turns out over 6,000 spools a day.

This is enough for to-night; so good night.

UNCLE MINOR.

A WIFE'S INFLUENCE.—NO. 3.

I was at a wedding several years ago, and what I saw there gave me great pain and sorrow.

The bride was a dear friend, and the young man to whom she had plighted her troth was worthy of her with one exception—he was a drunkard.

Clever, social and kind when at himself, yet at times he lay down with the beasts, worse than they.

She loved him, though, and when the hour for the marriage drew nigh, he came and came drunk. Not reeling or falling, but drunk,—and with a face from which all color had fled, she made the vows by which she became his wife. My heart ached for her then, and many times after that, for though he never, abused her, she suffered cruelly by his neglect, when off on drinking sprees.

Last year she came to see me, with her husband and four children, and I saw with great pleasure a change in him. He had united with the Baptist church, turned his back upon the world, and, according to his own words, his desire was to do the will of God as near as he knew it. I asked him who was preaching for his church, and he named an old gentleman whom I had heard long ago.

"I have one objection to him as a preacher," said the wife. "He says so much about whisky. He does not want a church member to even take a dram, a and dram hurts nobody."

"Don't fall out with him for that," I said. "He is on the safe side at least."

"Well, I don't care for Bob's taking a dram," she said, "if he never gets drunk any more I'll be satisfied,"

"I wouldn't take a dram, even, Bob." I said, "Put away the old man, and all his works."

I thought, Oh, woman! woman! how little you value your influence! Right there might have been a turning point in their lives, and she, the wife, upholding dram drinking. AILENROC.

A HARD HIT.

One of the Baptist pastors of this city preached not long ago a very pithy and pungent sermon from the text, "Will a man rob God?" The question was answered in the affirmative—as regards some men, judging both by past history and present examples. This was illustrated by an anecdote, very felicitously told. We shall aim only to give the point. It was so sharp it could not well escape the listener. A man asks another, "Are you a believer in the Christian religion? "O certainly." "You are a member of some Church, then, I suppose?" "Member of a Church? No, indeed. Why should I be a member of a Church? It is quite unnecessary. The dying thief wasn't a member of a Church, and he went to heaven."

"But of course you've been baptized? You know the command"— "Been baptized? O, no. That's another needless ceremony. I'm as safe as the dying thief was, and he never was baptized." "But surely, since you will not join a church or be baptized, you do something in acknowledgement of your faith? You give of your means—you help the cause in some way?"

"No, sir. I do nothing of the kind. The dying thief"— "Let me remark, my friend, before you go any farther, that you seem to be on pretty intimate terms with the dying thief. You seem to derive a great deal of consolation from his career; but, mind you, there is one important difference between you and him. He was a dying thief—and you are a living one."—*Michigan Herald.*

"GOD CAN'T BLESS NOTHING."

What is the blessing of God that we seek? Is it any thing but the giving Divine efficiency to our use of wise and practical means?

I will never forget the startling force with which four simple words once came to me. "God can't bless nothing." If you would have his blessing, you must do something which he can bless. Waiting indolently or dreamily for some mystic power to come and do for us what God has conditioned on our earnest prayers and labors, is not piety, but stupidity. If the husbandman does not sow and till the soil, God will give no blessing. If Paul does not plant and Apollos water, God will give no increase. In like manner, if we want men saved, we must do something to save them, and then God can bless our labors and prayers. Bishop Janes said that he did not believe a soul was ever saved without some human instrumentality in some form. It may be direct or unconscious influence, but the law of human agency prevails.

A Boston merchant who advertised for saleswomen had two applications; neither were suitable. But when next day he made it read saleswomen and there was such a rush of applicants she had to close the store-door. What's in a name?

A Physician's Opinion.

Dr. Orr says: "I am well acquainted with the composition of Dr. Duncan's Cough Balsam. I have used it in my family and in my practice for several years, and do not hesitate to say that I believe it to be the best remedy known to the medical profession for the speedy Cure of Colds, Coughs, Sore Throats, Whooping Cough, and far surpassing all other remedies for the speedy cure of Croup and Hives in children. It is very pleasant to take, and perfectly harmless." Price 50 cents.

Our friends visiting the city will find at Hogan & Hall, 106 Broad street, a large stock of all kinds of groceries, and at as low prices as anywhere in the city. They sell wholesale and retail.

SANITARIUM, Riverside, Cal. The dry climate cures. Nose, Throat, Lungs, full idea, 36p, route, cost free.

DR. KLINE'S Great Nerve Restorer ii the marvel of the age for all Nerve osseases. All fits stopped free. Send D 931 Arch Street, Philadelphia, Pa.

Special Notice.

We would call the attention of the readers of this paper, especially those who are suffering with Dyspepsia, or Indigestion, to Dr. Duncan's Liver and Kidney Medicine. It is, beyond doubt, the best and most reliable remedy known or ever offered for sale, for the Cure of Constipation, Sour Stomach, Sick Headache, Torpid Liver, and all Kidney troubles. It is the best and heapest. Price 75 cents.

HARTER'S
THE ONLY TRUE
IRON TONIC

Will purify the **BLOOD**, regulate the **LIVER** and **KIDNEYS**, and RESTORE THE HEALTH and VIGOR of YOUTH. Dyspepsia, Want of Appetite, Indigestion, Lack of Strength, and Tired Feeling absolutely cured. Bones, muscles and nerves receive new force. Enlivens the mind and supplies Brain Power.

LADIES Suffering from complaints peculiar to their sex will find in DR. HARTER'S IRON TONIC a safe and speedy cure. Gives a clear, healthy complexion. Frequent attempts at counterfeiting only add to the popularity of the original. Do not experiment—get the ORIGINAL AND BEST.

Send your address to The Dr. Harter Med. Co. St. Louis, Mo., for our "DREAM BOOK." Full of strange and useful information, free.

PENSIONS for any disability; also to Heirs. Send stamps for *New Laws*. COL. L. BINGHAM, Attorney, Washington, D. C.

"THE PIANO TEACHER'S IDEAL."
The New Musical
CURRICULUM
By DR. GEO. F. ROOT.
"A Perfect Instruction Book."

This work is the culmination of long years of labor and observation devoted to its ultimate perfection by one of America's greatest musicians, and in its present form it is beyond all doubt the

BEST WORK OF ITS KIND

ever issued for the purpose intended. Teachers and Students of Music are especially recommended to examine the Curriculum, as it cannot fail to be of invaluable service to them. Price $3 by mail post-paid. Specimen Pages free.

Published by
JOHN CHURCH & CO.,
CINCINNATI, OHIO.
For Sale by all Book and Music Dealers.

Unparalleled Bargains!
SEE OUR

Black Satin Rhadames at.....$1,00
Black Ottomon Veloum at.....$1,00
Blach Gros Grain (Lyons).....$1,00
Colored Gro Grains at.....77½
Rich Plain Dress Goods at all prices
Black Goods and second mourning all kinds
Beautiful Figured Satin at..... 15 cts
Fine Paris Linen Lawns at..... Half Price
Mitcheline Quilts in New Patterns
40 Inch Batiste Muslin at.....15 cts
New Style Gingham at..... 10cts
Table Linen and Towling our importation
New Style Hoisery and Gloves &c.

THOMSON & KELLY
Summer Street.

THE PROVIDENT
LIFE ASSOCIATION
BALTIMORE, MD.

Insurance on the Ordinary Life and Maturity Plan. Endowment Policies mature in 10 years, or prior death. The fact that this association has been endorsed by LEADING BUSINESS MEN Clergymen, Physicians and Lawyers in the various states in which it does business, is an evidence of its superior plans and methods of insurance. It is the only mutual company in the United States with an endowment plan founded on correct insurance principles. Persons insured on our maturity plan "need not die to win." Policies mature in 10 years from date of issue, or at death, if prior. Every claim paid in full. No pro-rata payments. You "pay as you go and get what you pay for." By the payment of from eight to sixteen cents per day, you can purchase a $1000 policy payable to you in 10 years or to your family, should you die before the expiration of the period for which you insure.

NASHVILLE ADVISORY BOARD.

GEO. W. SEAY, Sec'y N. & D R. R. Co.
ALEX. FALL, Ag't N. & D. R. R. Co.
Hon, JNO. LAWRENCE, *Lawyer.*
Elder Wm J. LOOS, *Minister.*
Elder R. LIN CAVE, *Minister.*
Dr. W. M. VERTREES, *Physician.*
C. H. BRANDON, *Brandon Printing Co.*
W. A. CORBIN, *Mdse. Broker.*
Hon. LYTTON TAYLOR, *Attorney.*
G. H. WESSEL & Co *Fancy Groceries.*
F. D. HAWLEY & Co., *Real Estate Agents*
Dr. T. D. WALLIS.
Dr. J. S. NOWLIN.
R. E. MARTIN.
Dr. WILLIAM COMPTON,
Bellview, Tennessee.

Reliable business men in every town and county in East and Middle Tennesse and Kentucky, wanted to represent this Association, none other need apply., correspondence promptly. attended to.

CAPT. J. MINSON,
General Agent.
No 4 Church St. - - Nashville, Tenn.

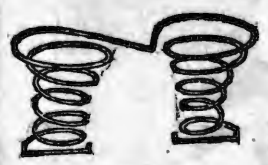
CHAS. F. SHARPE. W. L. HORN.
SHARPE & HORN,
Real Estate and Coal Agents,
No. 1 Second Floor Burns Block,
Public Square, - NASHVILLE, TENN.

Buy, Sell and Negotiate Loans.

Special Attention Given to the Collection of Rents.

GEN'L AGENTS FOR PEACOCK COAL.

ED. H. MILLER,
—Manufacturer of—

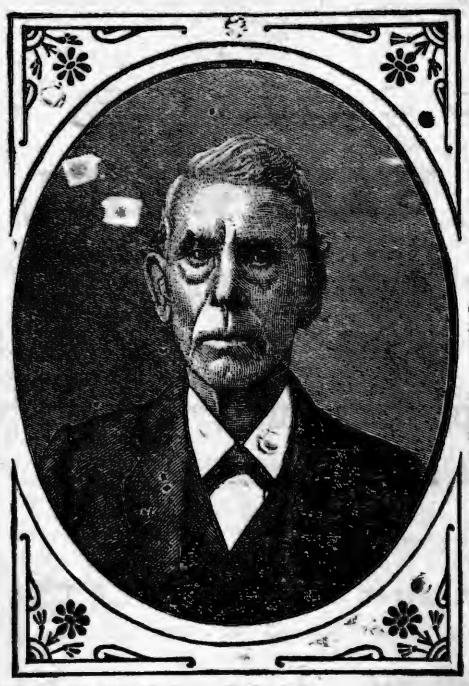


SPRING BEDS AND MATRESSES

36 South College St., Nashville,

And dealer in all kinds of Beddings. I make the best Spring Bed now in use—the Twin Spring Bed they are bug-proof. Try a sett. Old mattresses neatly repaired. **ED. H. MILLER.**

THE GREAT BLOOD PURIFIER!



Dr. Samuel Hodges' Alterative Compound Sarsaparilla with Iodide Potash. This compound is purely vegetable, each article of ingredient is perfectly harmless in itself, having been selected from roots and herbs possessing great medicinal properties, when combined forms a most powerful, efficient, and pleasant medicine for the removal and permanent cure of ALL diseases, arising from an impure state of system, viz.:

Chills, Rheumatism, Scrofula or King's Evil, Scald-head or Tetter, Chronic Sore Eyes, Old or Chronic Sores of all kinds, Boils, Pimples; Syphilitic Rheumatism, Primary and Secondary Syphilis, Nervous Debility, Liver Complaints, Inflamation of the Kidneys and Bladder,

renovates and invigorates the system; acts gently on the bowels. As an apetizer and for general debility, it is a most excellent remedy.

CAMPBELL BROS., Druggists, Sole Manufacturers.
For Sale by all druggist. Price $1.00 per bottle, or 6 for $5·00, Liberal discount to the trade.

Also Sole Proprietors and Manufacturers of
ETHIOPIAN
PILE OINTMENT,

A never failing remedy for Blind Bleeding, Itching Internal or Protruding Piles. Gives almost instantaneous relief, and will effect a permanent cure. Price $1.00 per bottle, or 6 for $5.00.

Testimonial.

CAMPBELL BROS:—It affords me peculiar pleasure to testify to the great efficacy of your Ethiopian Pile Ointment. I was an intense sufferer from protruding Piles and a few applications of this wonderful remedy, speedily effected a permanent cure
Truly, J. M. HAWKINS, 70 S. High St.

Testimonial No. 2.

This is to certify that I was affected with Piles for twenty years. I tried every remedy offered me. Finally used the Ethiopian Pile Ointment and found it the very best preparation I ever used. It gave me almost instant relief and has effected a permanent cure.
ED. A. IRELAND.
Formerly of Gallatin, now of Breen Phillips & Co., Nashville, Tenn.

CAMPBELL BROS., Druggists,
NASHVILLE, - - TENNESSEE.

KEEP COOL!
SUMMER GOODS!
Refrigerators, Ice Chests, Water Coolers Filters.
Fruit Jars, Fruit Cans, Stoneware, Woodenware, and all kinds of Kitchen Goods.
Cooking Stoves to suit the requirements of every Family.
PRICES TO SUIT THE TIMES.

PHILLIPS-BUTTORFF MANUFACTURING CO.,
24 & 26 College Street, - - - Nashville, Tenn.

FREEMAN & KEESEE,
INTERIOR DECORATORS,
No. 38 North College Street, Nashville, Tennessee.

Wall Paper and decorations, Window Shades, Cornice, Curtain Poles, Gold and Walnut Pier and Mantel Mirrors, Engravings, Chromos, and Oil Paintings. Frames of all kinds in stock, and made to order. Re-gilding old Frames a specialty. Manufacturers of fine Frames and Wood Mantels. CORRESPONDENCE SOLICITED.

PIGUE, MANIER & CO.,
WHOLESALE DEALERS IN
BOOTS AND SHOES,
NO. 40 SOUTH MARKET STREET, NASHVILLE, TENN.

We are receiving a very large stock of Spring and Summer goods that we have had manufactured especially for us, which we think, with our long experience and faculties, we can offer inducements equal to any market, to prompt and cash dealers. All goods warranted to be as represented.

Go to WEIL, CONNELL, WINTER & CO. for your DRY GOO, BOOT AND SHOES, and so on. They will treat you right.

O. EWING. FRANK W. GAINES.

EWING & GAINES,

WHOLESALE HARDWARE,

40 South Market Street, Nashville, Tennessee.

Complete Stock of Hardware, Guns, Cutlery and Gum Belting, at the lowest prices.

Prompt and Careful Attention given to Orders TRY US.

*
HEADQUARTERS
-f-
Hardware, Guns Fishing Tackle, Mill Supplies of Every Description, Barbed Wire, Etc. Agents for Champion Machines, Reapers, Hay Rakes.

BROOKS, SWEENY & CO.,

Nashville, Tennessee.

FOR

Choirs, Conventions, Singing Classes and the Higher Schools,

o better Books have appeared for y s than the following:

Choral Worship. L. O. EMERSON. A grand, full size Church Music Book of 220 pages. 100 pages Elements, with a capital collection of Sacred and Secular music. 75 pages of the best Hymn Tunes. 110 pages of Anthems, and 30 pages of miscellaneous Concert Music. $1. Per dezen, $9.

The Model Singer. W. O. PERKINS and D. B. TOWNER. A book for SINGING CLASSES. 192 pages. 124 Graded Exercises, 57 Glees and Part Songs, 29 Hymn Tunes, 18 Anthems and 4 Chants. Abundant and useful material for the Singing-School Teacher. 60 cts. Per doz. $6.

Song Greeting. L. O. EMERSON. A new and extra fine song book for the "higher schools," meaning by that, Colleges, Technological and other special schools, Academies, Institutes, Seminaries, High and Normal Schools. 160 large octavo pages. 82 harmonized songs of the highest order, both in words and music, classical in beauty and interesting to every one. Also exercises and solfeggios for voice culture. 60 cts. Per dozen $6.

Any book mailed for the retail price.

OLIVER DITSON & CO., Boston,

C. H. DITSON & CO., J. E. DITSON & CO.,
867 Broadway, New York. 1228 Chestnut St., Phil.

WEAKLEY & WARREN,

Manufacturers and Wholesale and Retail Dealers in

FURNITURE & MATTRESSES,

The Largest, Finest and Best Assorted Stock in the South.

Chamber Suits, Parlor Suits, Library Suits, Hall Suits, Dining-Room Suits.

All kinds of Mattresses, Spiral and Woven Wire Bed Springs, Woven Wire Cots and Canvass Cots.

ORDERS WILL RECEIVE PROMPT ATTENTION.

Wharton & Co.,

Druggists and Prescriptionists.

Fine Soda Water, Mineral Waters, Etc.

Corner College and Union Sts.,

Nashville, - - Tenn.

W. ABE SMITH. J. C. McQUIDDY

SMITH & McQUIDDY,

—Dealers in—

WATCHES, CLOCKS AND JEWELRY,

Bethell Block, (P. O. Box 106,)
Columbia, Tenn.

MONOGRAMS, MEDALS, BADGES A SPECIALTY

Watches and Jewelry repaired on short notice, at low rates.

A. CRONE,

—A the—

Checkered Front Grocery House

Cor. Market St. and Pub. Square, Nashville, Tenn.,

Keeps the best GROCERIES, and sells them Cheaper than any other House in the City.

Price-List Furnished on Application

AN ADVERTISING AGENCY.

Newspapers.

We receive and keep on file over 12,000 Newspapers published in every State and Province in America. Over 1000 Daily papers alone arrive every morning. Each paper is examined by careful clerks and the insertions entered in record books. Under our system an advertiser is sure to receive the full value for his money.

Catalogue.

We publish the "*American Newspaper Catalogue*," a volume of 900 pages elegantly bound in cloth, and containing a complete list of the publications of every character in the United States and Canada. On one line we give place of publication, name of paper, class or denomination, age and circulation. In it are catalogued 14,000 periodicals. Sent free on receipt of $1.50.

Advertisement.

We can secure the prompt insertion of any advertisement in any publication at the lowest attainable prices. We keep constantly invested over $200,000 "in space" in the best lines of newspapers. Our special lists of Papers will be found especially useful in making up lists for pushing any special lines.

Our Lists.

We have, for the convenience of advertisers, made up our *Religious List* containing the names of all the leading denominational papers with prices. *Our Agricultural List* containing the names of all the prominent agricultural papers with prices. Our *Local List* of 1,300 County and City Weeklies and Dailies, arranged by States with publishers' prices and the prices at which we can inserr advertisements. These Lists are mailed free on application.

Estimates.

We will furnish to any reputable advertiser who will apply, an estimate showing exact cost of any proposed line of advertising, and when desired, will make up lists and write advertisements, provided the amount desired to be expended is named. We have had a wide experience, and can suggest lines of papers best adapted to the wants of an advertiser.

Printing Office.

We keep constantly supplied with the newest styles of type best adapted to the display of advertisements. Send us your copy and we will return with estimate a proof from type without extra charge.

Our System.

Our organization for correctly following an advertisement in the newspapers is perfect, and our patrons can be assured that correct work from every publisher will be exacted.

Payment.

To any advertiser entitled to credit, or any one who can furnish us proper references, we will extend any reasonable line of credit. Publishers pay us a commission for all the business we send them, and any advertiser can be assured of obtaining through us lower prices than can be obtained from publishers direct. In no instance do we charge advertisers any addition to publishers' rates.

Edwin Alden & Bro.,

N.W. Cor. 5th & Vine Sts., CINCINNATI.

140 Nassau Street, NEW YORK.

Newspaper Advertising Agents.

BARNES'

Patent Foot and Steam Power Machinery. Complete outfits for Actual Workshop Business. Lathes for Wood or Metal. Circular Saws, Scroll Saws, Formers, Mortisers, Tenoners, etc., etc. Machines on trial if desired. Descriptive Catalogue and Price List Free.

W. F. & JOHN BARNES,
Rockford, Ill.
No. 59 Ruby St.

GATE CITY

"Pure Water, Health, Life."

"ONLY PERFECT FILTER."—*Prof. F. Gray.*

"BEST FILTER IN THE WORLD."—*F. M. Johnson, M. D.*

AVOID CHOLERA, MALARIA, TYPHOID FEVER, DIPHTHERIA, by its use.

Stone Filter,

Simplest, Cheapest, and BEST.

"NO OTHER FILTER CAN BE COMPARED TO IT."—*Medical Journal.*"

McBRIDE & CO.,
Atlanta, Georgia.
Send for Catalogue.

FITS

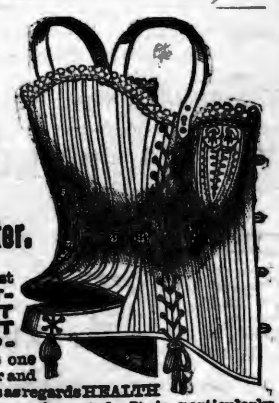
A Leading London Physician Establishes an Office in New York.

From AM. JOURNAL OF MEDICINE

"Dr. Ab Meserole, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any other living physician. His success has simply been astonishing; we have heard of cases of over 20 years standing cured by him, he guarantees a cure." Large Bottle and Treatise sent free. Give P. O. and Express address to

Dr. AB. MESEROLE, No. 96 John Street, New York.

MADAME FOY'S CORSET AND Skirt Supporter.



Combines the most ELEGANT FITTING CORSET with a PERFECT SKIRT SUPPORTER and is one of the most popular and satisfactory corsets as regards HEALTH and COMFORT ever invented. It is particularly adapted to the present style of dress.

For sale by all leading dealers. Price by mail $1.30.

FOY, HARMON & CHADWICK, New Haven, Conn.

MASON & HAMLIN

Exhibited at ALL the important WORLD'S INDUSTRIAL COMPETITIVE EXHIBITIONS FOR SEVENTEEN YEARS, Mason & Hamlin Organs have, after most rigid examinations and comparisons, been ALWAYS FOUND BEST, and AWARDED HIGHEST HONORS; *not even in one such important comparison has any other American* **ORGANS** *Organ been found equal to them.* ONE HUNDRED STYLES, adapted to all uses, from the smallest size, yet having the characteristic Mason & Hamlin excellence, at $22, to the best instrument which it is possible to construct from reeds, at $900 or more. Illustrated catalogues, 46 pp. 4to, and price lists, free.

The Mason & Hamlin Company manufacture UPRIGHT PIANO-FORTES, adding to all the improvements which have been found valuable in such instruments, **PIANOS** one of peculiar practical value, tending to greatest purity and refinement in quality of tone and durability, especially diminished liability to get out of tune. Pronounced the greatest improvement made in upright pianos for half a century. The MASON & HAMLIN CO., pledge themselves that every piano of their make shall illustrate that VERY HIGHEST EXCELLENCE which has always characterized their organs. Send for circular with illustrations, full description and explanation.

MASON & HAMLIN ORGAN AND PIANO CO.,

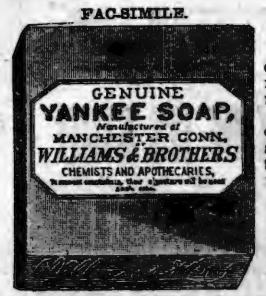
BOSTON, 154 Tremont St. CHICAGO, 149 Wabash Ave.
NEW YORK, 46 East 14th St. (Union Square.)

VASSAR COLLEGE, Poughkeepsie, N. Y.

FOR THE LIBERAL EDUCATION OF WOMEN, with a complete College Course, Schools of Painting and Music, Astronomical Observatory, Laboratory of Chemistry and Physics, Cabinets of Natural History, a Museum of Art, a Library of 15,000 Volumes, ten Professors, twenty-three Teachers, and thoroughly equipped for its work. Students at present admitted to a preparatory course. Catalogues sent on application.

S. L. CALDWELL, D. D., LL. D., *President.*

FAC-SIMILE.



FOR SHAVING.

The Genuine Yankee Soap.

Has never been equaled in the richness and permanence of its lather.

Especially adapted for heavy beards and a delicate skin.

Standard for quality in the U. S. Navy.

Has been counterfeited more than any other soap in the world. Notice the engraving and avoid imitations.

ALL DRUGGISTS KEEP IT. Trial Sample for **12 Cents.**

THE J. B. WILLIAMS CO., Glastonbury, Conn.
Formerly WILLIAMS & BROS., Manchester, 1840.

Rates of Advertising In Gospel Advocate

One inch, one insertion	$ 60
One inch, one month	2 00
One inch, three months	5 00
One inch, six months	7 50
One inch, twelve months	12 50

A discount of 10 per cent. on these rates for order of $25.00; 20 per cent. for order of $50.00; 30 per cent. for order of $100 00.

Note these Rules Carefully.

(1) Write only on one side of your paper.

(2) Write your name, post-office, county, and State, plainly.

(3) When changing your paper, give the office from which you change, and the one you wish it changed to.

(4) When ordering a book, give the name, edition, style of binding, and price, as near as possible, and state plainly HOW and WHERE you wish it sent.

(5) Gospel Advocate is $2.00 per year; $1.00 per six months; Clubs of $10, one copy free.

(6) Write very plainly, and make the clerks and printers happy.

GOD'S WORD

We are glad to learn that the list of subscribers to the ADVOCATE continues to increase. If every disciple would read it, we think it would greatly lessen the work of the elders and ministers of the gospel, in keeping the churches in order. The paper would furnish almost sufficient amount of instruction for the church and give preachers more time to labor in destitute places. And besides this a host of good things are found in the paper which can be used to profit by preachers who have not time to give subjects the thought they require. Many times a field of argument is opened up in one short article which can be studied well in one hour, when a week of hard study would be necessary to do the subject justice without such help. In the ADVOCATE of March 25th, pages 177 and 178 are two articles; one on "The Church" by Bro. D. L., and one on "The Power of the Word" by Bro. W. B. Young, that are worth much to any one desiring to be posted on these subjects. Bro. Young has said many good things on the power of the word. The arguments to be made on this subject are almost inexhaustible. It is the only means God uses to move either saint or sinner. Let us see some things it will do for the Christians. Peter says, "Grace and peace be multiplied unto you through the knoweldge of God and Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory. II. Peter 1:2,3. Thus we find grace and peace, with all things that pertain to life and godliness are to be obtained only through the knowledge. But through what knowledge? "Whereby are given unto us great and precious promises." Verse 4th. Thus we see the knowledge giving us these things, is the knowledge containing the promises of God to man. Take away the Bible and not one promise from God is found. Peter then, is speaking of that knowledge found in the Bible. He says further, that "by these (promises) ye might be partakers of the divine nature," II. Pet. 1: 4. God expects man to partake of the divine nature, and the promises he has given are intended to lead us in that direction, but we must have a knowledge of the divine nature before we can be partakers of it. See Eph. 4: 23; 24, also Col. 3: 10: "And have put on the new man which is renewed in knowledge after the image of Him that created him." The Bible serves as a looking glass in which a man can behold himself, and see also the glorious image of Jesus. Thus we have the two characters placed side by side, and it is our duty to re-model our own until it resembles that of Jesus. Paul says: "But we all with open face beholding as in a glass the glory of the Lord are changed into the same image." II. Cor. 3: 18. James teaches that the man who hears the the word is like the man beholding his natural face in a glass. By this means we see ourselves as God sees us. We have the same lesson again from Paul, I. Cor. 13. He there teaches that the law of God was given in parts, or a little at a time. He says: "Now we know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away." Verses 9; 10. Notice how long prophesy in part was to last; just till that which is perfect is come. David says: "The law of the Lord is perfect converting the soul." James speaks of the "perfect law of liberty." Prophecy then, in giving the law in parts was to last until the law of God was complete. While this was being done, a man could only see, or know himself to the extent of the revelation. So Paul says: "Now (that is at the time of Paul's writing, before the perfect law of liberty was complete) we see through a glass darkly; but then (when that which is perfect is come) face to face." I. Cor. 13: 12. The law of the spirit is the line running round and including the Lord's vineyard, and by a careful reading of the Bible we can see the nature of every plant growing in that vineyard. We have in the Bible a description of every disease likely to break out among God's people. Then, we have a written statement giving us the remedy to be used in each case, with full directions how to use it, and if those directions are followed a cure is certain. Thus we see the importance of being acquainted with God's word. Then let every child of God open his eyes and see, and his ears and hear the word of God. The command to Israel was: "Hear, oh! Israel." Jesus says: "He that hath ears to hear, let him hear." John says: "He that hath ears to hear let him hear what the spirit saith unto the churches." And the blessing is promised to the man who "hears the words of the prophecy of this book, and keeps them."

W. T. KIDWILL.

Cave, Tenn.

A LIKENESS.

All rivers, small or large, agree in one character; they like to lean a little on one side. They cannot bear to have their channels deepest in the middle, but will always, if they can, have one bank to sun themselves upon, and another to get cool under; one shingly shore to play over, where they may be shallow and foolish and childlike, and another steep shore, under which they can pause and purify themselves, and get their strength of waves fully together for due occasions. Rivers, in this way, are just like wise men who keep one side of their lives for play, and another for work, and can be brilliant, chattering and transparent when they are at ease, and yet take deep counsel on the other side, when they set themselves to the main purpose.—*Ruskin.*

The only amaranthine flower on earth is virtue; the purest and most priceless treasure, truth.—*Ber.*

NOW, NOW, NOW IS THE TIME!
SPRING TIME!
PURIFY YOUR BLOOD,
DR. J. H. McLEAN'S
Strengthening Cordial
AND
BLOOD PURIFIER
Is the greatest Blood Purifier in the world.
TRY IT, AND YOU WILL USE IT EVERY SEASON.

It acts as delightfully on the tender Babe, the most delicate Lady and infirm old age, as on the strong man, in imparting Health and Vigor to Nerves and Brain, Blood Vessels, Heart and Liver. When taken, you can feel its life-giving power course through every artery, destroying all diseases of the Blood, and giving Health, Vital Power and Strength to every part of the body. Who will suffer from Liver Complaint or Diseases of the Stomach, Kidneys, Bowels, or Bladder, when such a great Remedy is within their reach?

IT WILL CURE:

Sleeplessness, Night Sweats, Sallow Complexion, Hot Flushes, Fainting Spells, Nervousness, Failing Eyesight caused by Weakness, Dyspepsia, Hectic Flushes, Scalding Hot Urine, Brick Dust Deposit, Frothy Urine, Uterine Weakness, Falling of the Womb, Bad Blood, Biliousness, Pimples, Loss of Memory, Feverish Skin, Sluggish Circulation, Cold Feet and Hands, Rheumatism, Peevishness, Obstinate Constipation, Heart Troubles, Bladder Fever, Diarrhœa or Bloody Flux, Lung and Liver Diseases, Kidney Troubles, Weak Back, Neuralgia, Pains in Bones, Sick Stomach, Depression, Blues, Dyspepsia, Female Weakness, Pimples, Sores and Blotches on the Face and Skin. Colic Pains.

Milwaukee, Wis., March 6th, 1885.
DR. J. H. McLEAN, St. Louis, Mo.
DEAR SIR:—Having been troubled with Female Complaint for some time, by the advice of a St. Louis lady, I tried Dr. J. H. McLean's Strengthening Cordial and Blood Purifier, and am happy to say that it has cured me completely, and I am as well now as ever. I consider it the best medicine for that purpose in the world.
MRS. ELIZABETH HENDRICKS.

G. W. Nowlin, Greenfield, Tenn., writes:—Send me another supply of Dr. J. H. McLean's Strengthening Cordial and Blood Purifier. It gives such satisfaction and sells so well here that we are unable to keep a supply on hand.
Mingsville, Mo., Jan. 4th, 1885.
DR. J. H. McLEAN, St. Louis Mo.
DEAR SIR:—I look upon your Strengthening Cordial and Blood Purifier as the finest medicine in the market. I use it in my family and all my customers speak of it in the highest terms. I would not be without it in the house if it cost ten dollars a bottle.
Yours truly, JOSEPH W. MINGS.

John O. K. White, San Angelo, Texas, says:—Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is the most rapid selling medicine we have here. It is used by all classes with the happiest result.

Dr. Fonda, of Jefferson, Cook County, Ills., writes:—I have used Dr. J. H. McLean's Strengthening Cordial and Blood Purifier in my practice for years without a single instance of its failure. For Female Complaints I consider it unequalled, being rapid and certain in its action.

From Mess. R. W. Mackie & Son, Yadkinville, N. Carolina:—Your Strengthening Cordial and Blood Purifier is in great demand. It gives universal satisfaction and is almost as staple as sugar and coffee in this vicinity.
Leroy, Minn., March 5th, 1885.
DR. J. H. McLEAN, St. Louis, Mo.
Dear Sir:—Owing to the intense heat last summer in the harvest field, many in this neighborhood were prostrated at work, and many of them are afflicted with chronic diarrhœa and kindred diseases. But by the advice of a friend I used your Strengthening Cordial and Blood Purifier, and have been as well as ever, although I was more exposed than the majority of those who have been more or less sick ever since.
Yours truly. HAST. MERCHELL.

Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is a Never-Failing Remedy, and Can Be Relied on.

$1.00 PER BOTTLE. SIX BOTTLES, $5.00.
Dr. J. H. McLEAN, S. E. Corner Broadway and Biddle Street, St. Louis, Mo.

THE LITTLE HUCKLEBERRY, FOR CHILDREN TEETHING.

The soldiers in the late war established the fact that the Huckleberry was much more efficacious in chronic bowel troubles than the Blackberry.
Every one knows the Huckleberry growing alongside the hill, but few have realized the fact that the purple berry contains one of the most valuable astringent healing principles to the bowels.

Dr. Bigger's Huckleberry Cordial is the great Southern remedy for curing **Diarrhœa, Dysentery, Cramp-Colic** and all bowel affections, and restoring the little one suffering such a drainage upon the system from the effects of TEETHING. **For sale by all druggists at 50 cents a bottle.** Send Two Cent stamp for "**TAYLOR'S LITTLE RIDDLE BOOK,**" for the health of home and amusement of the little ones.

Walter A. Taylor, Atlanta, Georgia.

WANTED AGENTS FOR OUR NEW AND FAST SELLING **BOOK OF BOOKS**
Entirely new and original. Fresh from the press; sparkling with choicest selections from over 1100 of the World's **BEST AUTHORS.** Elegantly Bound; and profusely Illustrated.
'WORDS THAT BURN, OR TRUTH & LIFE.'
Nothing like it ever placed before the people. Already proven a brilliant success. Absolutely a mint to agents who are wide awake. Salary and commission paid to suitable canvassers. ☞ It will PAY YOU to investigate. Address nearest house to you. **J. H. CHAMBERS & CO.,** Chicago, Ills., St. Louis, Mo., or Atlanta, Ga.

NEW USES OF DIAMOND DYES

New uses are constantly being made of them so that, not only is all possible kinds of Domestic Coloring done with them, but also Art Work, Coloring Photographs, Engravings, &c. They are used for Object Teaching in Schools, Coloring Maps, Baskets, Easter Eggs, Bone, Ivory, &c. For making ALL colors of Ink, Wood Stains, Shoe Dressing, Ink Pads, &c. **USE NO OTHER.**

They are the PUREST, STRONGEST and FASTEST of all Dyes. One package colors one to four pounds of Silk, Wool, Cotton, etc. For special uses given above, no other dyes will answer.

Sold by all druggists. Send stamp for Special Art Circular, Special School Circular, Sample Card of 32 colors, and directions. Colored Cabinet Photo. as sample, or a package of Any Color Dye mailed for 10 cents. Address the proprietors,
WELLS, RICHARDSON & CO., Burlington, Vt.

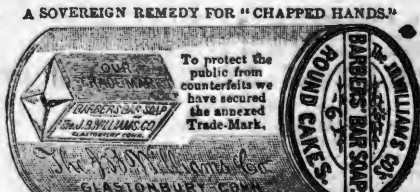
THE DIAMOND PAINTS,
GOLD, SILVER, COPPER and BRONZE,
For gilding &c., Fancy Baskets, Frames, Lamps, Chandeliers, and for all kinds of ornamental work. Also Artists Black for Ebonizing. Equal to any of the high priced kinds and only 10 cts. a package, at the druggists, or post-paid from
WELLS, RICHARDSON & CO., Burlington, Vt.

PAYSON'S INDELIBLE INK.
No preparation and only a common pen needed. Established **50 Years.** Superior and popular for decorative work on linen. Received Centennial **Medal & Diploma.** Sold everywhere.

Pianos & Organs
Of all makes direct to customers from headquarters, at wholesale prices. All goods guaranteed. No money asked till Instruments are received and fully tested. Write us before purchasing. An investment of 2 cents may save you from $50.00 to $100.00. Address
JESSE FRENCH, Nashville, Tenn.,
Wholesale Distributing Dep't for the South.

BARNES'
Patent Foot and Steam Power Machinery. Complete outfits for Actual Workshop Business, Lathes for Wood or Metal, Circular Saws, Scroll Saws, Formers, Mortisers, Tenoners, etc., etc. Machines on trial if desired. Descriptive Catalogue and Price List Free.
W. F. & JOHN BARNES,
No. 159 Ruby St. Rockford, Ills.

A SOVEREIGN REMEDY FOR "CHAPPED HANDS."



To protect the public from counterfeits we have secured the annexed Trade-Mark.

It is because nothing can be SAFER or MORE DELIGHTFUL for the Toilet or Bath, than a SHAVING SOAP of perfect PURITY and MILDNESS, that this article is so extensively used for TOILET purposes. It is a LUXURY with which no lover of fine soap can AFFORD to be unacquainted. Put up in square and round cakes; also, in pound bars. Ask your Druggist for it, or send 20c. stamp for trial sample. Be sure your Barber uses it. Williams' Genuine Yankee and other Shaving Soaps are the finest in the world.

HILLMAN, BUFORD & JUSTI,

NASHVILLE, ... TENNESSEE,

SOLE AGENTS FOR

Fish Brothers Celebrated Farm Wagons.

Genuine BROWN PLOWS and WALKING CULTIVATORS, ROAD SCRAPERS,

Sorghum Mills. Corn Shellers Cider Mills, Feed Cutters, Farm Bells, Fence Wire, Steel.

Crow Bars, Hammers, Wheel Barrows, Wood Work, Etc.

IRON, STEEL, BLACKSMITH'S TOOLS, HARDWARE,

Call on or address

HILLMAN, BUFORD & JUSTI, 18 and 20 South Market Street, Nashville, Tenn.

A. C. & J. C. MARCH,

(Successors to J. D. March & Sons.)

Manufacturers of and Dealers in

Saddles, Harness, Bridles, Collars, Trunks, Bags, Valises, Hames, Whips, Chains.

REPAIRING DONE ON SHORT NOTICE.

50 NORTH MARKET STREET,
NASHVILLE, - - TENN.

NASHVILLE, CHATTANOOGA & ST. LOUIS RAILWAY.

BUSINESS MEN, TOURISTS, EMIGRANTS, FAMILIES, REMEMBER

The Best Route to St. Louis and the West via McKenzie.

The Best Route to West Tennessee and Kentucky, Mississippi, Arkansas, and Texas points is via McKenzie.

The Best Route to the Summer Resorts and Mountain Retreats of Tennessee, Virginia and the Carolinas, via McKenzie and Nashville.

The Best Route to the celebrated Colleges, Universities, Seminaries and other Educational Institutions in the Southeast, via McKenzie and Nashville.

The Best Route to points in East Tennessee, Virginia, the Carolinas, Georgia and Florida is via Chattanooga.

DON'T FORGET IT!

—By this Line you secure the—

MAXIMUM OF SPEED, SAFETY, COMFORT, SATISFACTION,

—AT THE—

MINIMUM OF EXPENSE, ANXIETY, BOTHER, FATIGUE.

Be sure to Buy your Tickets over the

N., C & ST. L. RAILWAY!

If you are going to Washington City, Baltimore, Philadelphia, or New York.

The Inexperienced Traveler need not go amiss; few changes are necessary, and such as are unavoidable are made in union Depots.

THROUGH SLEEPERS!

—BETWEEN—

Nashville and Atlanta, and Atlanta and Jacksonville, Fla., Nashville and Martin (to connect with Sleeper service via Cairo to St. Louis and Chicago.) Nashville and Columbus. Nashville and Memphis (Sleeper Humboldt to Mobile, and Milan to New Orleans.) McKenzie and Little Rock, and Little Rock and Texas points.

Call on or address

J H PEEBLES, T. A., Chattanooga, Tenn.
W W KNOX, T. A., Nashville, Tenn.
S S FINLEY, Ticket Agent, Memphis, Tenn.
A B WRENN, Trav. A., Atlanta, Ga.
W L DANLEY, G P & T A, Nashville, Tenn

J. W. LINDSEY. R. FARQUHARSON C. P. CRUTCHER. H. C WILLSON.

J. W. LINDSEY & CO.,

Wholesale HATS,

75 Public Square,

NASHVILLE, - - - TENNESSEE.

JOHN RAMAGE & SON,

48 North College Street, Nashville,

Offer the best stock of custom-made BOOTS, SHOES, and SLIPPERS, in all grades, of latest styles. **Trunks, Traveling and Hand Bags.**

LOWEST CASH PRICES!

Clothing for Fall and Winter.

The largest stock, and most elegant line of CLOTHING ever offered in this city. Double and single breasted Dress suits, Business suits in one and four button cutaways, and all the new styles in sacks. Our stock is made up of all new fabrics, and of the most popular and desirable shades.

The largest stock of Overcoats, every style, from the strong coat for the workingman to the finest made. Boys' and children's suits in great abundance and in endless variety. Furnishing Goods and Hats a specialty.

A fine line of imported piece goods to make to order on short notice. "Write for Catalogue."

W. A. LANNOM. Cash Clothier,

18 Public Square, - - - Nashville, Tenn.

Gates & Pohlman,

Corner College and Union Streets, Nashville,

Are the oldest Jewelers in the State, and have constantly in stock the very latest and best designs, in patterns as well as the finest in quality and finish of all goods pertaining to the Jewelry trade They defy competition in prices, and warrant every article to be as represented by them. **Watches, Clocks and Jewelry** repaired by the most practical workmen. Orders by mail promptly attended to. Their motto is, *"Quick sales and small profits."*

BAILEY, DAVIS & McCOMB,

WHOLESALE GROCERS,

And Dealers in

TOBACCO, CIGARS, ETC., ETC.,

38 MARKET STREET, - - - - - NASHVILLE, TENNESSEE.

THUSS, KOELLEIN & GIERS,

Successors to old Giers' Gallery,

PHOTOGRAPHERS!

139 Union Street, Nashville, Tenn.

WHEN YOU WANT

WRITING DESKS.

Photograph Albums,

AUTOGRAPH ALBUMS,

GOLD PENS, PENCILS,

Portmonnies, Card Cases, Etc.

Or anything in the way of

Staple and Fancy Stationery,

Call upon us,—we can suit you in

VARIETY, QUALITY, AND PRICE.

A. B. Payne & Co.,

61 UNION STREET.

Orders by Mail Receive Prompt Attention.

NEW HOUSE! NEW GOODS!

J. W. ORCHARD,

Manufacturer and Dealer in PLAIN and DECORATIVE

WALL PAPER,

Window Shades,

Looking-Glasses, Picture Frames and Cornices, Chair Cane, Picture Cord and Nails, Wall Brackets and Parlor Easels.

Looking-Glasses put in old frames. Old pictures and frames repaired.

134 Union Street.

Between College and Cherry,)

NASHVILLE, - - TENN.

China, Glass and Queensware

We have the best Electric Lamp made, the best imported Student's Lamp, "Mays' New Ideal" Lamp, requires no chimney or shade; in fact, we are headquarters for the best Lamps in use. We keep the largest stock of CHINA, GLASS and QUEENSWARE, South of the Ohio river, all of which will be sold as cheap as good goods can be sold in any market. Why not buy first-class goods when you can get them at about what you are paying for trash? Come and see us, or send your orders.

HICKS, HOUSTON & CO.

AGENTS WANTED FOR OUR NEW BOOK. THE

COMING CREED

OF THE WORLD. "A Voice Crying in the Wilderness," by Frederick Gerhard. All thinking people want it. Everybody reads and quotes it. There has been nothing like it before in the history of book making. **Authors, Teachers, Students, Business Men, Clergymen, Laymen, Atheists, and Agnostics** acknowledge it the great literary work of the century. See press notices everywhere. Issued in one octavo volume of **526** pages, with portrait of the author. **Price $2.00.** Trade edition in paper at **$1.25,** helps to create demand for the **handsome subscription edition.** A copy post-paid, on receipt of price. Outfit for agents **$1.00.** Liberal terms. Circulars for stamp. Address **W. H. THOMPSON, 404 Arch St., Phila., Pa.**

THE GOSPEL ADVOCATE.

VOLUME XXVII.
NUMBER 16.

NASHVILLE, TENNESSEE, APRIL 22, 1885.

TWO DOLLARS PER YEAR IN ADVANCE.

EDITORS:

D. LIPSCOMB. | E. G. SEWELL.

J. A. HARDING, Associate Editor.
J. C. McQUIDDY, Office Editor.

THE CHURCH.—HOW IT WORKS.

We take it, that all who have followed us in our investigation, and who respect the authority of the scripture precepts and examples, recognize first, that the congregation in a community governed by the law of Christ, is the church of God; the body of the Lord Jesus Christ; and the individuals composing that body are the members of the body; and that these members each in his proper place, working effectually together in the body, supply all the wants, and "make increase of the body to the edifying of itself in love"

2nd. To it, was committed the teaching of the word, the worship, the help of the poor, the training and discipline of the members, and the sending out of the word into the regions beyond. The character of the work to be performed by the church, is indicated by the nature of the gifts bestowed, apostles the authorative revealers of the word, prophets, evangelists, pastors and teachers.

3. In the bestowal of the evangelistic gift on the church, he entrusted to the church the use of the gift. In entrusting to the church the gift, he imposed the obligation to use the gift—to do this work of evangelizing the world.

This work is as clearly and fully committed to the church as the worship, the discipline, or the care of the poor. It is said sometimes that this is the work of the church universal; but the church universal has no existence on earth, save through the local churches. They are its only manifestations, its only organs. It cannot manifest itself save through these. It can do no work save through these its organs. It is just as much the church universal that maintains the worship or feeds the poor as it is the church universal that does the evangelizing. It does all these works through the churches—its only manifestations on earth. The church or its members are loyal to their head only as they work through these divinely appointed organs of the church; not to work in and through these, is not work in the name of Christ; for on these alone, the name of Jesus is recorded on earth.

The manner of this work we call attention to. In the first place, all who come into the church of Christ, must be, to a greater or less extent, imbued with the Spirit of Christ. The word of God has found lodgement in the heart and imbued it with something of its nature in bearing fruit in obedience. A sense of the lost condition of man, the desire of salvation for himself and the human family, an anxiety to obey and honor God must exist in the heart as the concomitants of that obedience, that brings a man into the church of God.

With these feelings and impulses in the man, he seeks to know the will of God or to learn and abide in the apostolic doctrine. The special direction of the action which the word of God stirs in the heart, depends on the peculiar qualities of the heart. It excites in all a desire to do the work of God, to perfect its own Christian life, and help others in the same work, to relieve the suffering and sorrows of the poor, needy, afflicted nd to make known the tidings of salvation to the lost. No man can possibly be fitted for an entrance into the church of Christ without imbibing a desire for these works. A desire for one work will be developed more strongly in one, for another work in another, according to the natural taste or quality of the heart. Each works most successfully and earnestly in the direction that his natural inclinations lead. The word of God, or the Spirit of God does not change the natural inclination, but directs, guides consecrates and excites them to activity. Under this excitement, or inspiration the members will go to work—one is led to look after the poor in a quiet unostentatious way, another to counsel, advise with the weak and erring, and in pure sympathy to encourage and help them in the Christian life. Another will be found teaching the ignorant, hardly conscious of it himself, talking to the lost and pointing them to the Lamb of God, who takes away the sin of the world. Here are the embrio characters, the rudimentary manifestation of the characters essential to the three distinct works of the bishops, deacons and evangelists. "Ergon episcopou ergon, diakonos, ergon evangelistou." No man who waits for an appointment to any office before he does the work, will ever do the work well and is un fit for an appointment. Unless a man's love of God, without any thought of ever becoming an officer or public worker, leads him to quietly and unostentatiously help the weak and strugling Christians to a better life; no appointment will make him do the work of overseeing. But those who are led by the love of God to do this work, by growth, cultivation, experience, if endowed with some practical sense, will develop into the overseers of the congregation. Another, whom the love of God, acting on his natural qualities, impels to look after the widows and the poor, to supply their wants and to help in need and want, grows up into the characters fitted for deacons. Those whom this love constrains to teach men the way of salvation in a quiet unostentatious way, even though they never made a public speech and be "slow of speech and of a stammering tongue" are the characters that develop into evangelists. All the eloquence and learning in the world without the unction for soul-saving will not make a successful evangelist, or one acceptable to God. With it well developed, combined with strong practical sense and good moral character, no deficiency in speaking abil ity or lack of learning will disqualify for the work. Any appointment to "office in the church, that runs counter to or disregards these characteristics, is a burlesque on church organism and guarantees failure in church work. A true, unquenchable "desire" for a work is the first, highest and necessary qualification for it in the sight of God. It is clear that in the bestowal of spiritual gifts regard was had to this desire or taste, "as every man hath received the gift even so let him minister the same as good stewards of the manifold grace of God."

"He that desires overseeing desires a good work." The man who has no desire for any of this work, is simply not a Christian. This desire will manifest itself in work to which our talents and tastes lead us. else we have not the spirit of Christ. When the work of overseeing is needed in a congregation, those who are called upon to do the work must be from among those who have shown a fondness for this work. This taste or desire combined with other moral qualities, prescribed by Holy writ, fits a man for the overseership.

The disposition to look after, and relieve the suffering of the widows, the poor, the helpless, connected with the moral qualifications prescribed, fits one for the deaconship. The desire to preach the gospel, to the lost, developing itself in work, is the characteristic that alone can be developed into an evangelist. This desire must develop itself as an irrepressible longing of the soul into work. Hence, no man should ever be set forward as an evangelist until he has shown the earnest desire by doing the work. If the desire is strong it will develop itself despite untoward influences. Hence, no man is fit for an evangelist who waits to be sent by a church. One who is fit for the work will be found in his sphere, among his associates, and, according to his opportunities, using his talent to save the lost. To those who faithfully use the talent committed, it will be redoubled. And every man who enters the work should gradually grow up into it. When one manifests a desire for a work his brethren should encourage the desire by offering him opportunities, encouraging him, and counseling him wisely. When he grows into a work demanding his time and labor, he should have the cheerful and hearty support of his congregation. The man with a true evangelistic spirit that possesses the true longing for soul saving, will never be deterred by the fear of privation from a work that invites his services. But a man, woman, or a church, that would sit by and see a brother sacrifice time and labor in a work, and not aid him is a hypocrite, and not a Christian. Each one should be as anxious to sacrifice as much as the evangelist does, so have fruit that may abound to his account. Every member is under just as great obligation to sacrifice for Christ, and the salvation of souls, as the evangelist is. What, in the sight of God, would justify the Christian in failing to help, would justify the evangelist in failing to work. The evangelist's duty is to go. The duty of the Christian that don't go, is just as imperative, to help, as he who does. The failure of the one to do his duty is no excuse for the other not doing his. Each will be held to an equally strict account by the Master for the selfish refusal to sacrifice a temporal and selfish interest to save souls from hell, in the face of the fact that his own soul has been saved by the wonderful sacrifice made by the Son of God. A man, preacher or not, who hesitates to sacrifice all temporal ease when good souls may be saved, has failed to imbibe the spirit of Christ. The spirit of Christ would not let him rest content in the glorious home in heaven, while sinners were lying in darkness and ruin, without a knowledge of the way of life. "If any man have not the spirit of Christ, he is none of his."

D. L.

Whoever is open, loyal, and true, whoever is of humane and affable demeanor, whoever is honorable in himself and in judgment of others, and requires no law but his word to make him fulfill an engagement—such a man is a gentlemen and such a man may be found amoung the tillers of the ground.

UP THE ST. JOHNS RIVER, FLORIDA.

This is a remarkable river in several respects. In the first place, its course is northward, while that of most rivers this side of the Rocky and Alleghany mountains have their main bearing southward. In the next place, it varies more in width than any river we have seen. Very much of the way from Jacksonville to Palatka, a distance of seventy-five miles, it is from two to six miles wide. At Jacksonville, it is perhaps hardly one mile wide where the steam ferry plies, but by the time one gets out of sight of the city, up the river, it is two or three times that wide. From Palatka, going on up, it gets narrower until there is barely room for a steamer to float in its channel, for a long distance before getting to Lake Monroe, and so crooked, and the turns so short, that it requires the very best of skill to steer a boat through without hanging on the sharp points. In fact, the boat we came down on did have to stop and back two or three times, in order to make its way.

The banks of the upper St. John are skirted with tens of thousands of the palmetto trees, which remind one of pictures, he sometimes sees, of the palm trees of oriental countries. We thought of the history of the Jews when they came out of Egypt and when it is said they "came to Elim, where were twelve wells of water, and three score and ten palm trees." These, together with many other forest trees, covered with long hanging moss, give an interesting and romantic appearance to the whole scene. We did not learn of any special use the palmtree is put to, except piles for docks in salt water; for this they are splendid. There are some in the docks at St. Augustine, that are said to have been in use a hundred years, and are still serving a good purpose.

We went up this strange river, this week, about two hundred miles, and so arranged the trip as to see nearly the whole distance by daylight, in going and returning, which was, to us, an exceedingly interesting trip. We saw but very few birds on the trip, except cranes and wild ducks. We saw no alligators, although they inhabit this river. In years gone by, passengers shot at them so much that when they hear a boat coming they go down into the water. Passengers now are not allowed to shoot on the river, and perhaps after awhile these creatures will become tamer, and may again be seen by travelers.

Another curious thing about the river is, that it rises and falls so little. In the upper part, where it is narrow, it rises a little in a very rainy time, usually not more than two or three feet; though once in a long time, a little higher. One man said he had, at one time, seen it about six feet higher than its usual stage, but this very rarely occurs. In the lower and wider part of the river there is very little variation, except by the tides from the Atlantic, which extend a hundred miles or more from the mouth, so little is the fall.

When we first got to Jacksonville and saw the steamers and schooners almost on a level with the streets, and especially Bay street, the principal business street, we wondered if the whole city was not sometimes overflowed. But such is not the case. The river varies something like a foot with the tides at the city, and beyond this there is little variation the year round. This seems very strange after living for years on the Cumberland, which sometimes overflows its high banks, and submerges thousands of acres of its most fertile soil.

This characteristic of the St. John fits it most highly for commercial purposes, as it is never too high nor too low for navigation. Then again, the lakes connected with this river form another very interesting feature in its history, of which there are many. In fact, the river itself seems almost as an extensive, slightly flowing lake, or rather as a connection and drainage of lakes. The largest of these lakes is lake George, a beautiful sheet of water of 15 or 18 miles in length, and 12 miles in width. As our steamer entered this lake, and we looked across its waters, we felt almost as if we were entering an ocean, the trees at the far end being barely discernible. A brisk breeze was meeting us, making the lake a little rough, the waves of which when met by the waves of the steamer were very pretty, as there seemed to be no danger, but had they been high, like the ocean waves frequently are, I suppose we should not have thought them pretty.

Little lake George, a short distance below the large one, is also a pretty lake. Then, lake Monroe at the head of navigation, that is, as far as the steamers now run, is a very pretty lake, five miles wide by ten miles long. We passed through this lake twice, in bright day light, and enjoyed the scenery very much. This river, with its lakes, is of immense value to all that part of Florida through which it runs, forming cheap transportation for produce and passengers all the year round. In some places along the river are pretty little towns, and nice orange groves, which add variety, and much interest to the scenery. In some of these groves we saw quite a number of oranges still hanging on the trees, though the orange season is mainly over in this country. The trees are full of bloom for the next crop, and many already falling. Occasionally you may see on the same trees with blooms, young green oranges, of different sizes and ages up to fully ripe, and well matured ones; but this is not a common thing. We have seen it in only a few instances.

At Sanford, on lake Monroe, we took the train for Orlando, in Orange county, some 22 miles from the lake. This county is one of the celebrated orange counties of the state. The people living there think it the very best. But we heard some, who had travelled over the different parts of the state, say they had seen some finer orange regions than Orange county. But this is very good, and there is a perfect boom in orange lands and groves in this region. Orlando is a small town, the county seat of Orange county, and is growing rapidly. There are a great many lakes in the county, ranging in size or extent from a few, to several hundred acres to the lake, and every man who buys a grove, or lands for one, wants one with a lake front, and the owners of the lands have laid them off with an eye to this, and a nice lake front demands a much better price. The water of these lakes seems pure and healthy, and many of them abound with most excellent fish. We made but a short stay at Orlando, but saw a great many orange groves of different dimensions, from half an acre to a good many acres in extent; some just set, some a few years old, and some of good bearing size, yielding a fine quantity annually. The climate at this place is considerably warmer than at Jacksonville, being some two hundred miles south of that city.

The oleanders, red and white, are blooming most beautifully here, and many other pretty flowers, where the people take pains to cultivate them. We were here on the 9th, and morning of the 10th of April. They can raise good vegetables here, when they give attention to the business, but mainly, the orange is king now. The castor bean is ever green in this climate, and just grows on, year after year, becoming in some instances as large as good sized peach trees. This is true of this growth nearly all over Florida, from Jacksonville on south, and we do not know how much farther north. The common elder bush, of Tennessee, is also an evergreen in Florida, and reaches considerable size. We saw one in Jacksonville near six inches in diamater at the ground, and formed a pretty little tree. But the most interesting feature of Florida is its magnificent climate. If we were able financially, we would want to come to Florida every winter, to keep clear of rheumatism, colds and throat troubles. And we have seen no lovlier place for this purpose, and especially for those who love a quiet country life, than about Orlando. But for those who love a city, Jacksonville is the place. We would really love to have an orange grove in this section, so as to have some excuse to live here in winter, and upon which we might make some, or all of the expenses. But after looking around awhile, and investigating prices, we came to the conclusion we could not reach the so much desired end, as prices are certainly very high here, now. But a great many are buying, and think the prices will go still higher, and that these investments are perfectly safe. But Florida, like all other new countries, has been very highly puffed, and many come here and fail to find things as represented, and become discouraged, and under-rate the country. It is a great mistake for land owners to publish the over-estimates of this country as they sometimes do, and it will do them harm in the end, and they will find it out. They would do much better to represent things just as they are. While the climate is by far the finest we have ever enjoyed, there are draw-backs in other respects. So far as making a living is concerned there is not the difference in countries that many people suppose. It takes industry and economy to live any where, and by these, people can make a living almost anywhere. So it is in Florida. In Orange county, in that fine orange region, we saw some groves finely cultivated, and everything about them looking as clean as a new pin, while others looked ragged and neglected, and apparently doing no good, and making scarcely any growth. Then, as usual, every grade of culture, between these two extremes, some doing well and prospering, and others doing but little. No one, therefore, need come to this orange land expecting to step at once into a good income, unless he has good capital, and knows how to use it. But this is certainly a grand country for people suffering with any disease that a soft, mild climate can benefit, and we would advise any in this condition, whose circumstances allow, to come to this climate, especially in winter. And almost anyone can come here and make a living by industry and economy, such as would secure a living elsewhere, but those who come supposing that this is a paradise in the way of making a living will be mistaken. E. G. S.

DEAR BRETHREN:—I now feel that I have so far improved in my throat, and otherwise, as to decide that, "the Lord willing," I will go home the last of this month, or first of next, and hope to be able to begin work again, in my old field, in May, and the brethren, where I have appointments in that month, may expect me, unless I write them otherwise. I feel very thankful for the improvement I have made, and hope to be ready for another summer's work, but I do not think I shall undertake quite so much of it as last summer. I want to arrange appointments so as to have more rest between meetings. My appointments were too crowded; giving me scarcely any rest between, and I think that was the foundation of my winter's trouble. E. G. S.

RIGHT HAND OF FELLOWSHIP.

"And when James, Cephas and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision." Gal. 2: 9.

I suppose no one will claim the above passage as authority for the custom of giving the right hand of fellowship as commonly practiced, yet we know of no other passage in the New Testament that teaches anything on this subject. We can find no "thus saith the Lord" for the practice of extending the right hand to inviduals upon entering the church. It will not do to refer to the above, for Paul and Barnabas were going off on a preaching tour.

This custom has crept into the church without Divine authority, and we insist that it is dangerous in its tendencies. I know many are ready to cry, "It is simply an innocent permissible," but we shall see otherwise.

What evil grows out of the practice?

1. It is not scriptural. 2. It is misleading.

Listen to the following conversation concerning a young lady who had been "born of water, and of the Spirit;" had been "baptized into Christ."

Her mother said to the wife of the preacher, who was holding the meeting: "My daughter has not been received into the church yet."

Must be initiated into the family by handshaking. The child that is born into the family cannot feel welcome without a general handshaking!! God never so intended. We are one in Christ Jesus.

3. I have seen persons fail to break the loaf because they had not received the right hand of fellowship. It may be claimed that the preacher did not explain the matter clearly, but he did.

4. It grows to be regarded as essential to church fellowship. I remember a preacher who tried to stop the practice in a congregation. He succeeded only for a little while. Those coming in would cry out: "We don't feel like we are in the church; we don't feel at home, welcome, etc."

Thus, they have been educated to regard giving the right hand as essential to church privileges, but the apostles did not so teach.

5. I saw a preacher, last Lord's day, receive a young man into fellowship before baptism. He was welcomed with the right hand before he was born into the family!

Do you say it was simply the hand of congratulation? If so, that is all that is ever claimed for it.

Brethren, let us quit this practice, or give Bible authority for it.

A man of common sense should know he is welcome. Shake hands more when you meet on the street, at home, in the church. It will do you good, whereas the other is stiff and formal.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

CHRIST'S EPISTLES.

"Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistles written in our hearts, known and read of all men; forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written, not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart."

Of course, no one is simple enough to think that the child of God is literally the epistle of Christ, but as figures are based on facts or realities, we would naturally expect to find some analogy between literal writing, and the writing here refered to by the Apostle Paul. In ordinary writing we have the writer, the pen, the ink and the paper. In God's writing, by which the Corinthians were "manifestly declared the epistles of Christ," we have God the writer, the apostle the pen, the Spirit the ink, the heart the paper.

Thus, on the day of pentecost, by God's wonderful method of writing, three thousand were created living epistles of Christ Jesus, at one time. The words coming with burning eloquence from God's eternal throne, the apostles receiving the Spirit's guidance, and speaking the wonderful words of life, as they came streaming fresh from God's great throne, the message of Jehovah is written indellibly on the hearts of the believing thousands.

Thus, are we all constituted the living epistle of Christ Jesus, and henceforth we are "to be known and read of all men." How deep, how broad, and how lasting are the interests that hang around the life of the Christian!

"Known and read of all men!"

Men are very careful in writing books for the public. Why? Bacause they know that when read they will write, or make lasting impression on the minds of many. Every book in being read, *writes*. Just so with every child of God while being read of all men, he writes on their hearts. My brother, did you ever think of the epistle you are writing on your neighbor's heart? That angry word is written indellibly there. The sheet of idle words is there. Every unkind act is there. Your failure to meet just obligations will be fixed on that heart. Every lie, every immoral deed constitutes a foul blot on your epistle. A letter may become so blotted that it cannot be read, hence is cast away as good for nothing. So your life may become so dark and corrupt that no distinct traces of light may be found, and you may be cast away.

Writing not for time, but eternity! Not on paper, but the tender heart! Impressions that will live and grow! How often we should revise our writing! When night throws her sable curtains around us, we should pause and ask ourselves: "What impressions have I made to-day?" Has the man who read my conduct this day gained a true conception of the character of Jesus?

Remember, Christian, you are writing for Jesus. Are you doing it well? Can it be said of you, "he hath done what he could?"

Napoleon, on one occasion, when just about entering a severe conflict, called a man, who was his namesake, and said: "Bring not disgrace on the name you wear."

Christian, "bring not disgrace on the name you wear." Let your life be such that Jesus will honor you. Revise the writing every year, month, week and day, and though time unfolds not fully the beauties of such a life, bright will the revelation be in eternity.

HOW DOES HOLY SPIRIT OPERATE?

Modern spiritualists teachers of the 19th century who have departed from the simplicity of the gospel, advocate and teach that man by nature is totally depraved, opposed to all good, inclined to all evil and that continually; and that man must be spiritually illuminated before he can accept the benefits of the gospel. The modern theologians claim that the Holy Spirit operates upon the unconverted alien sinner, independent of the truth as revealed in the scriptures as any agency whatever. That men in this depraved condition must be turned to the Lord by a direct impact of the Holy Spirit sent down from heaven It seems strange indeed that intelligent, sensible men, will hold and cling to such a theory unsupported by the word of God. If this is God's manner of saving men, then we ought to have some divine authority in the scriptures to sustain it. This we cannot find in the word of God from the first of Genesis to the latter part of Revelation's amen. We hold this dogma to be in direct opposition to the scriptures, simply from the reason that the Holy Spirit always operates by, or through the word of truth in order to conversion. In order to prove our position by the word of God, we refer you to Psalms 19:7. "The law of Lord is perfect converting the soul. The testimony of the Lord is sure, making wise the simple." This passage of scripture simply means that the spirit through the word is perfect, converting the soul; for we have the law of God in his word as it is now revealed to mankind in scriptures. And the word was dictated by the Holy Spirit, or in other words the Holy Spirit is the author of the word. Hence, the spirit through the word points out to the sinner the law of the Lord as the way of salvation. We find that the pentecostians were converted to Christianity by the law of the Lord, and not by an immediate operation of the Holy Spirit. Peter, who was the preacher on the occasion, spoke to the people as the spirit gave him utterence. The spirit through Peter convinced those Jews that they had with wicked hands crucified the only Son of God. Convinced of this fact, they were made to cry out "what must we do." Peter responded by giving them the law of the Lord concerning the plan of salvation. They gladly accepted the terms of pardon by submitting to the divine law. Surely all will admit that these Jews were converted and soundly converted at that. How? by an immediate operation of the Holy Spirit? No, no; they were converted by the law, or by the spirit speaking through Peter. Thus, we see the law of the Lord is perfect converting the soul. To these Jews the word of truth was manifested by the spirit through the apostle Peter; and they were convinced of sin, righteouness and judgement by the Spirit of God. But not directly independent of the truth. The preaching of the gospel was the means of their conversion; and Paul says "the gospel is the powers of God unto salvation." This conversion, of turning to the Lord was the result of divine testimony presented to them by Peter. All men alike, in primitive times, were converted in this way and the apostles so spake that a great multitude both of Jews and also of the Greeks believed. Acts 15:1. And many of the Corinthians hearing believed and were baptized. Acts 18:8. That is, they heard, believed and obeyed the gospel, just as the pentecostians did. This is God's manner of saving men, by teaching them the divine will. Men must be taught in order to come to Christ. See John 6:44-45. Men cannot be converted to Christianity without knowledge of the scriptures; without reading or hearing the word, in order to ascertain what the Lord would have them to do. Go into a country where the people have no Bibles to read and you will find that they are ignorant of God's law and before they can be turned to the Lord, they must be taught of the Lord, by his spirit through the word. Indeed there is not a single passage of scripture indicating that the Holy Spirit acts independent, separate and apart from the word of truth. To prove that such a theory is absolutely false, we refer to the following passages of scriptures: Acts 1:2, Acts 2:4, Acts 6:10, Roman 1:16, James 1:18, I. Peter 1:22,23.

HENRY REHORN, JR.

Nothing procures love like humility; nothing hate, like pride. The proud man walks among daggers pointed against him; whereas the humble and affable have the people for their guard, in dangers. To be humble to our superiors is duty; to our equals, courtesy; to our inferiors, generosity; and these, notwithstanding their lowliness carry such a sway as to command men's hearts —*Owen Feltham.*

The strongest attraction to Christianity is a well-made Christian character.—*Cuyler.*

TEXAS WORK AND WORKERS.

This Department is conducted by JOHN T. POE, Longview Texas, to whom all correspondence intended for these columns should be addressed.

LET THIS VETERAN SPEAK.

NOTE.—As to the spread of the gospel, with or without societies, it may be well to note the fact, which will not be questioned by the aged, or those acquainted with the history of this reformation, that the true gospel prevailed far more, in proportion to the numbers engaged, before any of these societies existed! How will they answer, or explain this? They cannot deny the fact. It is said to be difficult to argue against facts. Suppose we had continued with the same zeal and earnestness, as in the beginning of this reformation, when missionaries went voluntarily and were sent by individuals, by single churches and by co-operation of churches, as in the days of the apostles—precisely—what would have been our condition to day as to membership and strength? Our early work favors the simplicity and correctness of the Lord's plan. Our later work shows how the gospel is hindered by innovations—barnacles—hindering the speed of the old ship of Zion! We talk of the Apostolic times, the old-path guides, the ancient order of things—now why not just have these and no more—no organ, no society but the church, no modern pastorates, or pastors, but a reproduction of Christianity as at the beginning.

These words are from the pen of Bro. C. Kendrick, in answer to Bro. Errett on the organ question, published in the *American Christian Review*. These are noble utterances, especially so, when we remember that Bro. Kendrick is the father of state meetings, now developing into missionary societies in this State. Bro Ben Franklin signed the Louisville plan, as it was called. He did it innocently, hoping good would come of it; but seeing soon, what an evil it was likely to prove, he repented bitterly the step. Bro. Kendrick, like him, and like old men who desire the right to prevail, looks back and contrasts the state of things existing now, with the beginning of this reformation, when he and others went forth with their saddlebags, containing a shirit, Bible and hymbook, to preach wherever they could, the pure gospel of Christ. Sometimes they preached in a house, but often after a hard days ride to get to an appointment, they would find themselves shut out of houses, and would have to stand in the open air and preach. For their work, they got the scoffs and sneers of the fashonable orthodox religionists, and very little else, save the noble, earnest souls who gave themselves to God and his service through their labors. Souls was the hire, and while they labored in simplicity and earnestness, they had many. Noble men, and noble work. We are glad to record these words from Bro. Kendrick against societies, other than the church. He has an influence and we are glad to see him giving it so nobly to the church, and against the innovations. The church prospered then in olden time, and does not now. We join Bro. Kendrick in asking them to explain this. How will they do it?

SUBJECT TO WRATH.

Bro. Poe:—Will you please give me through the ADVOCATE an explanation of Eph. 2: 3? The last clause of the third verse reads thus: "were by nature the children of wrath even as others." Truly yours,—A. J. M.

I suppose the word nature is the trouble here. The apostle, speaking for converted Jews, says: "We (Jews) were naturally subject to the wrath of God, as well as you Gentiles. We also had satisfaction in following the lusts of the flesh," etc., as you Gentiles did, and while we were called God's people, and were the children of faithful Abraham, we were all subject to God's displeasure, and in danger of his wrath, even as the Gentiles, but God's grace has brought salvation, both to Jew and Greek, who believe and obey, and we are made one new man—new people in Christ—Christians. I have paraphrased the language of the apostle to give you the meaning, if possible. I do not imagine, or think for a moment he referred to "natural depravity."

DEAR BRO. POE:—We are working away, down here without the aid of the Sherman church. My time is taken up for another year. Will preach at the following places: Walnut, 1st Lord's day, and Saturday night before, Wootan Wells, 2nd Lord's day and Saturday night before, Campbell Creek, 3d Lord's day, and Saturday night before, Boon Prarie, 4th Lord's day, and Saturday night before, Elm Grove, 5th Lord's day and Saturday night before, in each month. The balance of my time will be in the field. I will cultivate twenty-five acres of land. Have made no contract for support, trusting that the brethren will do their duty. Some of the preachers say that I will starve out; if I do I will not grumble about it. The Apostles didn't starve and they did not make any contract with churches for so much preach so much pay. It is strange how preachers have lost confidence in the Heaven-given order, go preach. It is now, "come and preach and we will pay you so much." I expect to preach, pay or no pay. State Meetings or no State Meetings, the brethren down here will support a preacher without these human innovations. One addition at Walnut, my last appointment. Bro. Poe, please answer how can a man make merchandise out of the gospel? LEVI SPEER.

Brentwood, Texas.

The promise made by the apostle Peter on the day of Pentecost to those who desired to know what they should do, I see many strange things said about. "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and you shall receive the gift of the Holy Spirit. Acts 11:38. What is the promise. 1. The remission of sins. 2. The Holy Spirit as a gift.

God does this. The trouble with many is, they do not distinguish between the Holy Spirit as a gift, and the gift of the Holy Spirit. Jesus said he would give the spirit to those who believe in him as the scripture hath said." John 7:37-39. Peter said, "God hath given to them that obey him." Acts 5:32; and Paul comes in and says to the Corinthians, "Know you not that you are the temple of God and that the spirit of God dwelleth in you." I Cor. 3:16.

Again the apostle says, "What agreement hath the temple of God with idols? for you are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God and they shall be my people." II Cor. 6:15. There are other scriptures we could quote, but all to the same purpose. The reason for this gift is an earnest desire in the heart until the redemption of the purchased possession, an earnest, is something given as an assurance that the remainder of the promise will be complied with, the raising of our bodies and eternal life life beyond the grave—a home eternal in the heavens. O, what a precious promise made by the father of us all, who will obey him unto death. Let us all be ready to hail the day.—[W. S. D.

MEN MADE INSTITUTIONS.—NO. 2

In my former article I wrote that if an institution was ordained of men, however much good it may accomplish, it is in opposition to the institution of Christ, which he has ordained through which alone the good was to be done. This seems to be the difficult point with professed Christians. How anything that is for good can be in opposition to the church of Christ, and hence God will bless all good done toward alleviating suffering humanity, regardless of the means used to accomplish it. I have heard good, zealous and liberal Christians, assert that whatever institutions are ordained for the benefit of humanity were adjuncts to the church of Christ, and would be blessed of God. And hence all Christians, if able, ought to belong to all such institutions as Temperance, Masons, Odd-Fellows, etc., that they might reach all classes to aid and assist. Now let it be noted that I am not opposing these institutions so far as non-professors of religion are concerned, for this is their privilege; and some of the institutions have done wonders of good, and many forlorn women and children will thank these institutions for needed assistance. But I am opposing the idea that Christians can belong to them and not be in opposition to the church of Christ. I think, with the premises laid down in my first article, it is only needful to show by a few examples, wherein the opposition to the church of God exists. No sane man can but love an institution or a friend, who helps in the "time of need." If an institution, he will labor for it to spread its usefulness, with his money, his time and influence. He needs no other arguments than to tell what it did for him, he honors it, and loves its members, and this is right. But approach that man with the merits of another institution, proposing to do the same things. Can you hope to influence him to leave the one that has done so much for him and unite with yours which he has never tried? Will he not tell you the one to which he belongs is good enough for him, and requires all his time, talents and means? Will he not tell you it would be wrong for him to join an institution in opposition to the one for which he is in duty bound to labor, and will he not value his society by the good it has done him and others? This we all must admit. And if he belongs to two institutions, will he not labor and love the one that does the most for him? This again is reasonable. Do not all men look to present and past favors more than to those to come. Certainly the most do. Now for an example that came under my own observation, (and I wish every professed Christian that belongs to any human society to see how many parallel cases he can name, coming under his own eyes).

There was a "Good Templar" organization at a church within ten miles of the city of Nashville, two thirds of its members belonged to the church where the society held its meetings. A young member of the church and society met with an accident, disabling him from labor, in fact was dangerously hurt, and needed attention and means for sustenance. Preaching was held at the church. Several prominent members of both "Orders" were present, and not a word was said about the disabled brother during the meeting; but as soon as dismissed, these same prominent brethren gathered up and appointed members to sit up with and to collect means for instant relief to the helpless one, in the name of Good Templars. Now who received the thanks of that helpless one—to which society did the honor accrue—and which sits enthroned in that young man's affections to-day? You know at least, we all may guess. Preach to that young man about the church, and against the society, what will he say, what can he say?" This did all for me when I was sick, that did nothing, and yet the members (a majority) were professed Christians." But Good Templars, not Christ nor Christ's religion, reaped the honor. So it will ever be until Christians appreciate their "high calling" and walk worthy of it. Brethren, the dividing line between the church and the kingdoms of this world is being made obscure, and the misfortune of the case is that professed Christians are assisting to tear down the landmarks. May we all look at this matter in the fear of the Lord and his word.

J. R. B.

What if God should place in your hands a diamond, and tell you to inscribe on it a sentence which should be read at the last day, and shown there as your own thoughts and feelings, what care, what caution, would you exercise in your selection! Now, this is what God *has* done. He has placed before you the immortal minds of your children, more imperishable than the diamond, on which you are about to inscribe every day and hour, by your instructions, by your spirit, or by your example, something that will remain, and be exhibited for or against you at the judgment day.—*Payson.*

Miserable is the life of him who wishes rather to be feared than to be loved.

S. A. HANDLY. J. S. REEVES. A. W. SOUTHWORTH. R. F. MORGAN. G. M. NEELY.

Handly, Reeves & Co.,

-Importers and Jobbers of-

DRY GOODS AND NOTIONS,

Nos. 60 and 61 Public Square,

Nashville, - - - Tennessee.

B. H. COOKE. W. B. DOWELL. J. B. CRUTCHER.

B. H. Cooke & Co.,

—Wholesale Dealers in—

MEN'S, YOUTHS' AND BOYS' CLOTHING,

No. 4 Publishing House Block, Nashville, Tenn.

We are now offering an attractive line of these goods at popular prices, and we especially invite a careful inspection of this stock by the merchants visiting this market. These goods are nearly all new, and low prices will be the rule, not an exception. Orders carefully filled. B. H. COOKE & CO.

H. HARLEY. W. Y. HART.

W. H. COX. H. E. HART.

Harley, Hart & Co.,

Manufacturers and Dealers in

Ranges, Stoves, Tinware,

Queensware, Glassware,

House-Furnishing Goods, Etc.

77-79 Broad St., - - Nashville, Tenn.

JOHN S. HOUSTON, President. THEO. PLUMMER, Sec'y and Treasurer.

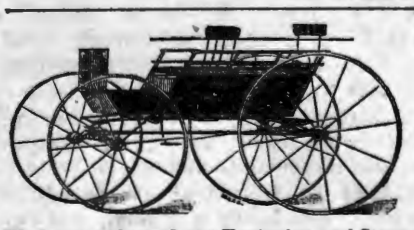
NASHVILLE LUMBER CO.

Building Lumber.

CEILING, SIDING, FLOORING AND DRESSED LUMBER.

Cheap Stock at Low Prices.

Mills and Office on Northwestern Railroad, immediately in rear of Union Stock Yards.



MURKIN & HUNT

28, 30, 32 South College Street,

—Manufacturers of—

Fine Carriages, Berlins. Landaus, Cabriolets, Coupes, and all Kinds of Heavy Work

We have enlarged our Factories and Store-rooms by the addition of the three-story building adjoining, and have now improved facilities for the manufacture of first-class work.

OUR SPECIALTIES: Improved Timken and Brewster Spring Buggies; Platform Double-Spring and Three-Spring Phætons· Barouches, Rockaways, and Wagons of Every Description.

Special Attention Given to Repairing. Inspection Solicited. Telephone 332.

P. A. SHELTON.

DEALER IN

S APLE and Fancy GROCERIES.

Flour, Bacon, Lard, Tobacco and Cigars, Country Produce,

NO. 96, BROAD ST. - NASHVILLE, TENN.

VASSAR COLLEGE, Poughkeepsie, N. Y. FOR THE LIBERAL EDUCATION OF WOMEN, with a complete College Course, Schools of Painting and Music, Astronomical Observatory, Laboratory of Chemistry and Physics, Cabinets of Natural History, a Museum of Art, a Library of 15,000 Volumes, ten Professors, twenty-three Teachers, and thoroughly equipped for its work. Students at present admitted to a preparatory course. Catalogues sent on application. S. L. CALDWELL, D. D., LL. D., *President.*

THE WORLD'S WONDERS As seen by all the great Tropical and Polar Explorers, with **Official History** of the **Greely Expedition.** Grandest New Book published; outsells ALL others. Agents wanted, on **Salary or Commission.** Write for **Special Terms** and Pict. Circulars. HISTORICAL PUB. CO., Philadelphia, Pa.

FOR SALE!

I wish to sell the **JOB OFFICE** connected with the Gospel Advocate. The office is in good condition. **MUCH NEW TYPE** having been purchased recently. The business is now paying well; the customers being cash men. The receipts have increased 100 per cent. during the last year Pressure of other business and ill health compel me to offer for sale. This is a **FIRST CLASS OPPORTUNITY** for a good man. For further information Address JAMES F. LIPSCOMB. No. 98, Union St. - - - - Nashville, Tenn

American National Bank.

Cash Capital, $1,000,000.

Board of Directors.

E. W. Cole, John G. Houston, John Orr, Byrd Douglass, Jr., John M. Lea, J. Kirkman, Rev. Dr. R. A. Young, V. L. Kirkman, R. L. Weakley, A. W. Harris, M. Burns, T. A. Atchison, Gen. W. G. Bush, W. H. Jackson, John Woodard, J. A. Pigue, C. E. Hillman, W. W. Berry, Wm. Porter, Edgar Jones.

This Bank has united with it the **THIRD NATIONAL BANK** of this city, and has increased its Capital Stock to **$1,000,000** With increased facilities in every particular, it can confidendently assert that it will offer superior advantages in all departments of Banking to its patrons and friends.

JOHN KIRKMAN, President, A. W. HARRIS, Cashier. E. W. COLE, Chairman Executive Committee. EDGAR JONES, Vice-President, JOHN M. LEA, Vice-President.

M. M. TRECY. T. A. HEFFERNAN.

TRECY & CO.,

Manufacturers and Jobbers in

BOOTS and SHOES,

No. 50 Public Square, Nashville, Tenn.

In addition to our large stock of Eastern-made Boots and Shoes, we have a line of **Custom Goods**, manufacfured in our own store, and under our immediate supervision, which we can guarantee to be, in every respect, equal to any made to measure in a custom shop. As this is an opening wedge in the manufacture of Boots and Shoes for the wholesale trade in Tennessee, we hope for a fair share of patronage to enable us to continue and enlarge our facilities for turning out good Goods.

Dudley Bros. & Lipscomb,

—Wholesale—

HARDWARE, GUNS, CUTLERY AND IMPLEMENTS,

Hoes, Rakes, Axes,

Chains, Hames, Collars, Bridles, Singletrees, Steel Shares, all Seasonable Goods, in Endless Variety, and at Lowest Prices.

GENERAL AGENTS FOR

Syracuse Side-hill Plows, Thos. Meikle's Steel and Cast Plows, Case's Racine Chilled Plows, Celebrated Mitchell Wagons, Buffalo Standard Scales, Winchester Repeating Rifles.

Full Stock of Plain and Barbed Fence Wire.

DUDLEY BROS. & LIPSCOMB,

84-86 Broad St., - - - Nashville, Tenn.

PASCHALL, FALL & CO.,

WHOLESALE

HARDWARE, CUTLERY, IRON, WAGON MATERIAL, ET.

Fishing Tackle.

Nos. 57, 59 and 61 South Market St.,

NASHVILLE, TENNESSEE.

Our Prices are Very Low.

Agents for Chicago Scale Co.'s Grain and Wagon Scales.

THE GOSPEL ADVOCATE.

NASHVILLE, TENN., APRIL 22, 1885

CONTENTS:

Church—How it Works 241
Christ's Epistles 242
Right Hand of Fellowship 242
How Does the Holy Spirit Operate 242
Up the St. Johns River 243
Texas Work and Worker 244
Clippings and Comments 246
The two Wallets 246
Items and Personals 247
Not to be Disregarded 248
Selfish and Unselfish Pride 248
Obituaries 250
Cullings and Comments 250
General News 251
Miscellaneous Notes 255

HOME READING.

Second Thoughts Best 252
A Good Illustration 252
"Thou Art With Me" 252

CLIPPINGS AND COMMENTS.

The *Christian Messenger says:*

While the *Messenger* opposes "the pastor," as an unscriptural institution in the church of God, it does not at all believe that a church can exist without teaching. The elders should feed the flock, but if they will not do it, the flock must go to the unscriptural extremity of hiring a feeder, or disband. The less of the two evils is, perhaps, to hire a pastor.

The *Messenger* admits that it is evil to hire a pastor, that "the pastor" is an unscriptural institution in the church of God, but then immediately teaches that under certain circumstances, one must be hired. That is, the *Messenger* thinks that some churches of God cannot exist without deliberately determining to practice an evil. Whenever a man deliberately makes up his mind to practice an evil,—any evil—he ceases to be a Christian; it is equally true that whenever a church deliberately determines to practice that which it knows to be wrong, it ceases to be a church of God. Paul says, "To whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey." The very moment a man, or a church, wills to do wrong, that moment such a one becomes a servant of Satan. If we would serve God at all, we must do it with a perfect heart. That is, we must be determined to do right, to do right in everything, to do right all the time; and when we fail, the failure must be from weakness of the flesh, and not from purpose of the mind. Paul says, "If what I would not, that I do, it is no more I that do it, but sin which dwelleth in me." The Christian does wrong but when he does it, he does that he will not do. The sinner does wrong and in doing it, does that which he has purposed to do. When a man, or a church, wills to do wrong, and does it, such a one is a servant of the devil, and, except it repents, will certainly go down to the devil at last.

The following is from the *Apostolic Times:*

Then why all this denunciation of the churches that employ teachers or pastors—since it is undisputable that the churches that employ them are churches where elders either cannot or will not "feed the flock?" Why object to incorporating into the eldership at least one, who can and will attend to this duty"

No body has objected to incorporating into the eldership those who "can and will feed the flock." Any man in the eldership who is not able and willing to feed the flock, has been put there in violation of the will of God. A great many nominal elders are of this kind; and the so-called "pastors" are more to blame for it than any body else in this world. By all means, let us incorporate into the eldership those who can and will feed the flock; but let us not put boys into the eldership, and let us not send off and import men of whom we know little or nothing, except by report, and violate the law of God by making elders of them. Let those in the church who demonstrate by their daily walk and conduct, by their labors of love for the Master, that they have the scriptural qualifications, be set apart to the overseership; this is God's way. Let the church meet and worship the Lord until such talent is developed.

The Campbells and their co-laborers made plain the way into the church, and established the fact that the Bible, and the Bible alone, should be the rule of faith and practice for the body of Christ; but they failed in practice to restore the scriptural methods of work and worship in the church. Just here we need another reformation—at least ninety-nine hundreths of the congregations do—and the tap-root of the evil is the modern pastor. Many brethren freely admit that he is an innovation, and unscriptural substitute, but still contend for him.

When the churches are led by competent elderships, and the evangelists go about their own proper work, we may expect to see the great body of Christians far more pious, faithful and intelligent, and sinners will be turned to the Lord as was never done before. I know a few churches that work according to this rule, and I would not give one of them for a dozen that go in the common way. Let us work for the good way and never be contented with a substitute.

The following is from the *Christian Evangelist*

Bro. Alley makes a good suggestion to the churches in Nebraska: That, as there will be at the State meeting many preachers wanting employment, it would be well for every church that wants a preacher to authorize its delegates to employ one at the State meeting. This would save much time and expense to both the churches and the preacher, and would result in just as good and satisfactory selection as our present way of doing. The church that would empower its delegates to select and employ a preacher, would thereby pledge itself to receive and support him. If the suggestion should be acted upon by all the churches needing preachers, it would give the meeting a business character beyond anything yet known among us with one exception. When the delegates thus instructed would come together to select preachers for the vacant churches, and to find places for the preachers, they would necesarily transact their business in an orderly manner, and then they would have just what the north-east Iowa district has already. If the Nebraska churches adopt the sensible suggestion of Bro. Alley, they will find no place to stop short of the fullness of the plan of the North-east Iowa Convention. Here is our hand dear brethren of Nebraska, we are glad you are coming.

Brethren of North-east Iowa, be at the Marion meeting, Sept. 17th, 10 A. M. The brethren everywhere are finding out that we are right. Success will crown our efforts, ALLEN HICKEY.

Our readers will remember that the North-east Iowa Convention that is here so highly lauded was introduced to them in the latter part of 1882; its "Plan of Co-operation" was then given in full. The churches and preachers obligate themselves to submit to the Convention in the appointment of preachers to take the charge of churches, and the churches obligate themselves to support whoever may be sent to them by the Convention. The preachers bind themseves to go wherever the Convention sends them. No preacher is allowed to withdraw from the association without the consent of the Conference. The whole thing is modeled after the Methodist Conference.

It was thought by some brethren that when this last daughter of the Scarlet Woman was born that the little imp would soon die; but it seems to be growing and prospering. It is held up as a model for the sons of God. The Devil is still going to and fro in the earth, and walking up and down in it. Let the watchman upon the walls remember that they must warn the people if they would themselves escape.

The following is from the *Journal* and *Messenger*. (Baptist.)

The Baptists of this country have six theological seminaries of high standing, the peers of any in the land. In each of these seminaries is a professor of church history, devoting himself to the study and elucidation of these historical questions, yet there is not one of them to whom our brother Ray can appeal as supporting his theory—not one of them who believes in the unbroken succession of Baptist churches from the days of the apostles until now. Nor is there a professor in any of all our theological seminaries who interpret Matt. 16: 18 as teaching that the church there referred to is a local or visible Baptist church; neither does one of them regard the existence of such a church or churches through all the ages essential to the integrity of the Baptist position to-day.

It will be remembered that I published in the ADVOCATE, some time ago, letters from most of the professors above refered to. They ridiculed their Bro. Ray's theory as being utterly unsustained by the facts of history, and not demanded of the Bible.

At present I am at home "correcting proof" for the Meaford debate, which the publishers hope to have ready for the public this Summer.

I am glad to say that they seem to be disposed to do right in allowing me to correct the miserable blunders that were made by the reporter, (or editor) in my speeches. I expect to be able to commend the book heartily: will certainly do so, if they continue as they have now begun.

J. A. H.

THE TWO WALLETS.

In testimony to the fact that human nature is always the same, the saying of Thales that, "every man carried two wallets, one in front and one behind; the one in front filled with our neighbors' faults, and the one behind secreting our own" is as applicable now as then.

You see that man there? He is an acquaintance of mine, and his regular avocation, and most every moment of pastime is conning over his neighbors' faults and foibles. There is nobody perfect but him, and the man he is boring with his complaints; at least, that man escapes until some one else has time to listen.

Look at that lady so beautiful in form, so graceful in gesture! She looks a queen, yet she carries those wallets, and ever anon advertises what is in front: "Neighbor so and so, is so vulgar in manners, slovenly in habit and unfashionably clad." Foibles real and imaginary.

But, there comes our preacher! he surely is the exception to the rule. Listen to him while he hides himself behind the cross of Christ, and blows the gospel trumpet, and sounds the jubilee; pointing dying sinners to life everlasting, and exhorting them to turn to God and live. Well, just wait, he will come to that after awhile, at present he has a contract to fill of developing how others preach; what his neighbors say; what objectionable practices they have; how faulty their theology is, etc., and he has only time to "open the door of the church," and close his sermon, if it be lawful to call it that.

Well, I now submit, in evidence, the fact that your correspondent does not deal with his own faults, but that of others; that his are neatly hid in the "other wallet," and carried out of sight. God knows he has faults, there is no question about that. If you doubt it, ask his neighbors, they can tell you about it. J. M. R.

Be sure you are right, and then go ahead—*C.*

ITEMS AND PERSONALS.

Bro. J. F. Grubbs changes his address from Ross to Temple, Texas.

Bro. F. G. Allen, editor of the *Old-Path Guide*, has left Mason, Texas, and returned to Milton, Kentucky.

Hogan and Hopkins renew their advertisement in this issue. Go to see them when you want shoes.

Bro. David Walk goes to New Orleans to labor with the congregation there. May the Lord crown his labors with abundant success.

Bro. W. B. Wright, of Coopertown, Tenn., and Bro. Grant, of Guthrie, Ky., cheered our office with their presence one day last week.

Bro. H. L. Walling, of McMinnivlle was at this office last week. He reports the congregation doing well at McMinniville. We enjoyed his visit.

The meeting still continues at Church street Christian church. Bro. Mountjoy is doing some excellent preaching. One or two additions nearly every day.

Dr. S. T. Hardison called to see us last week. He was in such a hurry we could scarcely get a peep at him before he was gone. Come again, Doctor, and stay longer.

We call especial attention to the advertisement of G. C. Terry in this issue. He is thoroughly reliable and will treat you right. Buy your show cases from him.

Several of our best and most pointed items in the last two numbers were from the *Christian Advocate* without credit. We will try to do so no more; that is, will give credit in the future.

The Brethren of South Ala., are anxious for Bro. Harding or some other earnest worker to spend some time with them. They say they have a field that needs cultivating and that is worthy of it. Who can go over and help them?

Bro. T, L. Weatherford, of Elk River Mills, Ala. writes: "Two baptisms 5th Lord's day in March, near Temperance Oak. The second appointment I have been able to fill this year on account of cold."

We enjoyed a call last week from H. T. Wilson, of Dallas, Texas. Bro. Wilson has recently patented an automatic washing machine which promises to yield him a handsome pecuniary profit.—*Apostolic Times.*

The office editor left for Kentucky last Saturday. He will remain a week in the interest of the ADVOCATE. The ADVOCATE must have six thousand subscribers before Christmas. See the "Special Offer" in this paper.

Bro. W. B. Bartlett, of Mt. Pleasant, Kansas, in renewing his subscription says: "We can't keep house without the ADVOCATE." We are receiving nearly every day such words of encouragement concerning the ADVOCATE.

Bro. Gentry White, of Unionville, gave us a pleasant call last week. We were sorry to hear from him that the church at Unionville was in languishing condition. He says they are anxious to secure the services of Bro. Larimore again.

The Revised Old Testament will be published May 21, 1885, and about the same time in England and Ameriea. Large orders have already been given for it, and the sales are expected to be great, but not so great as were those of the Revised New Testament.

Bro. W. F. Robinson, of Hillside, Miss., writes: "Success to the ADVOCATE and all its readers. It is doing more good work than ever. I look for its weekly visits with anxiety and delight. 'Tis always 'chugfull' of just what the disciples need to cheer them onward in life's conflict."

Bro. R. E. McKnight is now working at Fort Worth, Texas. We were associated pleasantly with Bro. Mc. in sunny school days gone by; so we extend a cordial welcome to any thing he may wish to say in our columns. May success attend him in his new field.

One addition in Edgefield the 2nd Lord's day in this month. Bro. Loos preached an excellent sermon on Rev. 22:17. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Two took membership the same day.

Bro. Jno. L. Keel, writing from Sardis, Miss., says: "I heard a Baptist preacher say on the fifth Lord's day in March, in speaking of the apostolic church that it was a Missionary Baptist church. Please explain through the GOSPEL ADVOCATE." The Missionary Baptist church is a stranger to the Bible.

Bro. L. C. Chisholm, writing from Emporia, Fla., says there is a good field for work there. The denominations are so badly divided that they haven't much influence, and the people turn out well to hear the truth. A Bro. Jernigan, who is teaching school for them, preaches occasionally, on Lord's day.

Bro. Hart writes: "Tell Bro. Harding that I am sorry he did not hold off of the preachers a week. When he had the brethren feeling badly over their short-comings, he turned on the preachers, and made the brethren feel they were not much to blame after all." Others have expressed the same regret, that he thus wrote.

An estimate now before us makes the additions in the Western States in the first three months of this year to the Methodist churches to be 40,000, and to the Presbyterian 25,000. These must be very rough calculations but they go to establish more firmly our conviction that this is one of the years of the right hand of God in the churches of the United States. *New York Observer.*

Sister Emma Page, in addition to the report of accessions by Bro. Bryant at Franklin College, says of Bro. B: "He presents the truth logically and forcibly, but in language so plain and simple that a child can understand. Indeed, the children did listen attentively and seemed to appreciate what he said. Bro. Bryant will be warmly welcomed by this congregation whenever he can find time to visit us again."

Bro. W. R. Jones, of Murfreesboro, has accepted position as traveling agent for the Nashville, Chattanooga and St. Louis R. R. in the south west, with head quarters at Dallas, Texas. Bro. Jones, in his work will travel much through Texas. We commend him as an earnest and worthy Christian brother. He is especially a good worker in the Sunday School. We hope in his travels he will be able to help the dull and lifeless churches and will start them up to earnestness and zeal in the worship and in teaching the children the Bible.

We have received the 88-page pamphlet containing twelve letters addressed to the Indians by R. W. Officer, Paris, Texas; price 35 cts. They are a presentation of the teachings of the Bible in reference to becoming and living Christians, made by Bro. Officer to the Indians. The same teaching that would help the Indians to become and live Christians, will help other people. Besides the instruction these letters convey, they constitute a part of Bro. Officer's work in trying to christianize these people. Every one ought to feel a true interest in this work and help Bro Officer. Address the author, Paris, Texas.

Bro. W. N. McCain, Cold Water Depot, Miss., writes: "I was called again, on the 1st. Lord's day of this month to preach at McCain's Chapel. Before preaching we had quite a surprise: Mr. Thos. Frank Johnson and Miss Georgia A. Howard came forward asking to be united in holy wedlock. Mr. Frank Johnson is not a member of the church, but a warm friend to the cause. I learn his lady is a member of the Presbyterian church. I hope their marriage will result in happiness. The cause at the chapel is not in a prosperous condition. I hope our labors will be crowned this year with success and many added to the church. I will do all I can for the ADVOCATE in that part of the country.

The following from a Texas paper is a sad commentary on the almost universal practice of carrying concealed weapons. The facts concerning Texas do not differ materially from other states.

"We have ascertained the number of people killed by fire-arms in the state of Texas, in the year 1884, and find it to be 156; of them 140 had fire arms upon their bodies or in their hands at the time they were killed, and only 16 of them were unarmed. The adult population of Texas is not less than 400,000; of this number it is safe to say that 350,000 do not carry pistols, and 50,000 do carry pistols; of the 50,000 who do carry pistols, 140 were killed, or one in every 360, of 350,000 who do not carry pistols, only 16 were killed, or one in 22,000. If the life insurance companies should make a rate for men who carry pistols and men who do not, the rate should be about sixty times as great for for the former as for the latter. The man who has a fire arm is liable to be defiant or aggressive and get into trouble; the man who has none is careful and easily avoids the difficulty.

Bro. J. B. Billingsly, of Tilden, Miss., writes. "Preach every Lord's day and peg shoes through the week." This is one of the greatest hindrances to the spread of the gospel. All the preacher's time is required to support his family, hence he has very little time to devote to the study of the word. An earnest conscientious man cannot do good preaching if his wife and children are on half rations. While a man should preach, the church should see that his family is supported. We need all our preachers in the field. Let Christians contribute liberally so that worthy men may deevote all their time to preaching the word. While a worthy man will preach what he can, if he is not supported, yet he cannot do the good he could with your help. Every man owes it to himself and to God to help preach the gospel. It is useless to talk about preachers going all the time without a support. No one man can do as much good alone as he can with the co-operation and fellowship of the church.

The colored brethren at Gay street, in this city, have bought a lot and built a house. Lot and house costing between 10 and $12.000. They have struggled along for years, having difficulties and troubles, but doing as well as could be expected. They have paid the debt now, excepting between eight and nine hundred dollars. We have examined into the matter, and find these things are so. They sent out circulars appealing to the white brethren for help. They have received on this appeal, from the church at Stewart's Creek seminary, $6.30; a brother in Lebanon, $1.00; a brother in Maury county, $5.00; Pinewood church, $10.00; Rock Spring church, $3.80; a sister in Davidson Co., $5 00, making $31. They are thankful for this, but brethren, they ought to have received much more. We trust the brethren will yet determine to help these brethren in the work. They are still trying themselves and will succeed, but need help. Will not the brethren in every congregation help them?

D. L.

A Brother asks where we find that the gentiles were preached to before Peter went to Cornelius.

He will find the record in Acts 11: 19. "Now they which were scattered abroad upon the persecution which rose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but Jews only. And some of them were men of Cyprus and Cyrene, which, when they came to Antioch, spake unto the Grecians, preaching the Lord Jesus, and the hand of the Lord was with them; and a great number believed and turned to the Lord." Under this persecution some went to the Samaritans. The apostles clearly, were doubtful of the propriety of this, and sent Peter and John down to see about it. They found God approved it, and Peter and John laid hands on them, and endowed them with miracle—working power. They seem to have ignored these gentile converts entirely, until God had received the gentiles at the house of Cornelius. When Peter rehearsed the facts of God's receiving Cornelius and the gentiles, they immediately recollected those other gentiles who had believed, and sent Barnabas to look after, and instruct them, "who when he came and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they should cleave unto the Lord."

What formula did John use in performing his baptism? I ask this for information, and because it is being contended in this country, that "John baptized in the name of the Lord Jesus" Who baptized the Samaritans, that believed Philip's preaching? Acts 8: 16 [—N. M. Ray.

We not only do not know anything about what formula John used, nor that he used any, but we have never seen the least evidence that any body used any formula in baptizing, in primitive times. The apostles were commanded to baptize into the name of the Father, and the Son, and the Holy Spirit." When Christ commanded it, he required them to do it by his authority, and in his name, but it is not necessary to repeat any formula in order to do this. We are commanded to pray in the name of the Lord Jesus; to do all that we do in his name. Many prayers of Paul are recorded in the scriptures—every one was made in the name of Christ, but there is not a single one that has the formula or the statement that it is in the name of Christ. Every true Christian eats, ploughs, sells goods—does all he does in the name of Christ—as a disciple of Christ. He does it according to the rules laid down by Christ; for the purposes and ends proposed by Christ. This is to do it in his name. It takes the repetition of no formula; it takes no declaration that it is done in the name of Christ to make it in his name. Whenever a man takes on himself the name of Christ, all that he henceforth does, in accordance with a given law, is done in Christ's name. So when a servant of Christ baptizes a believer in the Lord Jesus Christ, in obedience to the command of God, he does it in the name of Christ Jesus; he does it into the name of the Father, and the Son, and the Holy Spirit, even though not a word be spoken. What we call the formula of baptism is a telling what we do, but is not essential to its validity. It is done for those who hear, not for God, nor ourselves, nor the subject of baptism. If the subject does not know before this, by whose authority, and into whose name he is baptized, he is not ready to submit to baptism. While these things are true, no man who understands what the phrase, "in the name of Christ" means, can say John the baptist baptized in the name of Christ. Christ, at the very conclusion of his ministry, tells his apostles: "Hitherto ye have asked nothing in my name," but "at that day, (when he shall be raised from the dead,) ye shall ask in my name." They had not asked in his name because he had not authorized them to ask in his name. Men can do nothing in his name until he authorizes them so to do. Previous to this, he had authorized them to cast out devils in his name. This they had done, but previous to their being authorized to act in his name, no human being could do anything in the name of Christ. Not only is this true, but John baptized Christ—the idea is ridiculous, that Christ was baptized in his own name. He was baptized in the name of his Father. When he did this, the Father recognized him as his son, and he did all that he did in his Father's name, into which he had been baptized. "I am come in my Father's name, and ye receive me not, if another shall come in his own name, him ye will receive." John 5: 43. This shows plainly he did not come in his own name; did not work in his own name, but in the Father's name. He was baptized in his name. John 20: 25, he says: "The works which I do in my Father's name they bear witness of me." None could do anything in the name of Christ until they took on themselves his name, and then only can they do in his name what Christ has authorized them to do, and as Christ had not authorized any one to baptize in his name, previous to his own baptism, no one could possibly do it. I presume Philip baptized the Samaritans. It is not often told who did the baptizing. That was an unimportant matter.

NOT TO BE DISREGARDED.

An institution or an ordinance established or appointed by God himself for his people must have transcendent claims to practical recognition. The Christian church is such an institution, and all who regard themselves as Christians should unite with it and continue in it as consistent members. The possibility of being as good a Christian out of the church as in it may be asserted, but it can not be proved; and the result of all observation is anything but assuring in regard to the validity of such a claim. Often has the experiment been unsuccessfully made. The reason is obvious. It is not according to the Divine plan for Christians to be with the world instead of in the church. Remaining out of the church involves disobedience to the most imperative commands of the Supreme Law-giver, and deprives those so doing of invaluable privileges.

Those who would cleave unto the Lord should not only unite with the church, but they should give the church the first place in their interest and in their endeavors, caring and doing more for it than for any other claimant. If anything must be neglected, let it not be the church, if any meetings must be given up, let them not be those of the church Never should it be forgotten that the church is a Divine institution, and has claims vastly superior to those of any other organization. Whatever comes in competition with it should be regarded with suspicion. It should never be secondary; but always first. Of weighty import is the consideration that there will always be a church, while this cannot be said of any other association. Those who will find the church triumphant, hereafter, in heaven, will not then and there find any temperance society, or other mutual benefit or benevolent fraternity, or order, or lodge, or club, of whatever name. This comparison is not for the disparagement of many other worthy and really excellent bodies, but simply for presenting a disinguishing fact concerning the church, showing its preeminence and establishing its superlative claims.

To cleave unto the church is to cleave unto its divinely appointed ordinanances, the most prominent of which are Baptism and the Lord's Supper, the one being initiative and the other commemorative, but both positive, as requirements of the great Head of the church. As there is a command to repent and believe, so, also, there is a command to be baptized, and there is that other command, "Do this in rememberance of me." The converts on the day of Pentecost honored the Lord by obedience to these commands, and it is difficult to see how they could have done otherwise in loyalty to their Lord. To neglect the ordinances will never be found a help to any one in cleaving unto the Lord, as enjoined; but on the other hand, such a neglect is almost sure to be followed by a separation from, and a forsaking of, the Lord. They know not what they do, who presume to consult their own inclinations and preferences regardless of a "Thus saith the Lord," respecting the steps to be taken, after believing in the Lord Jesus Christ. Poor evidence is thus afforded as to having actually submitted to him in total self-surrneder and entire consecration. Not to "do his commandments," in these particulars, is not encouraging as to ever hearing him say, "Well done."

Many may speak lightly, or worse than lightly, of the church. and treat it accordingly; they may make little or no account of the gospel ordinances, as though their observance were not at all obligatory; yet the worthy disciple of the Supreme Master will say with the ancient servant of God, "Then shall I not be ashamed, when I have respect unto all thy commandments." Assuming to be a Christian, and yet having no respect unto the two leading commandments given to Christians, to be baptized, and to remember Christ at his table, has no promise of exemption from being not a little ashamed of such a want of evidence as to being entitled to acknowledgement as a companion of those who are "disciples indeed."—*Watchman.*

SELFISH AND UNSELFISH PRIDE.

A man may be selfishly proud of his wife because of her personal beauty, or her brilliant accomplishments, or her general efficiency and consequent popularity. Similarly, a wife may be proud of husband's standing and success. Parents may have a selfish pride in the well-appearing and well doing of their children—because they are their children. And how can selfishness be separated from our pride in high achievments, and in the commanding worth of a friend whom we have helped into his prominence, or whom everybody knows is our peculiar friend? All these kinds of pride have their selfish aspect, and are correspondingly unworthy of a truly noble character.

But there is an unselfish pride in others, which is worthy of the noblest character; and that pride ought to be recognized and cultivated by all of us. An unselfish pride in another is a pride in what that other is in himself, not in what that other is to us.

A husband may have this unselfish pride in his wife, because of what she is in herself, as wholly apart from what the world sees in her. To the world she may lack beauty, brilliancy, attractiveness of any kind, and her husband may gain no reflected honor from her real or supposed worth; but as he knows her she is self sacrificing, devoted, tender and true, andin his heart of hearts he is proud of her for what she is in God's sight and in his own. His pride is a noble quality. Let no husband fear an excess in such a pride. And the proudest of good wives may even be a wife whose husband is looked upon by the world at large as one to be ashamed of. She may know that, that which is counted to her dishonor was an act of generous self-sacrifice, whereby he yielded position, emolument, reputation, in order to shield another, laying down that which was dearer than life for his friend; and her glad heart is proud that he whom others unjustly condemn is really so noble and true, So, again, a man of genius or of high position may be justly proud of his grand old father and of his blessed mother, in their exceptional nobleness as he understands them, while others may count those parents any thing but a source of pride to their son. And so in every sphere of relationship and affiliation; commendable pride is always an unselfish pride.—*Sunday School Times.*

Hold faithfulness and sincerity as first principles. Have no friends not equal to yourself. When you have faults do not fear to abandon them.—*Confucius.*

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.*

ROYAL BAKING POWDER COMPANY, 106 Wall Street, New York.

THE NEW CORSET.

THE TRICORA RELIEF

Having elastic side sections, adapts itself to the various positions of the body in stooping, sitting & reclining. It affords great relief and comfort to the many who find ordinary Corsets oppressive. The "TRICORA" stays *used for boning* are unequaled for durability & comfortable support, & are absolutely unbreakable.

Price $1.00
Ask for it

The most Durable, Comfortable, and Healthful Corset ever sold for its price.

Every pair warranted to give satisfaction or money returned.

J. G. FITZPATRICK & CO., Mfrs.,
71 Leonard Street, NEW YORK.
Please mention this paper in ordering.

TO HAVE HEALTH THE LIVER MUST BE IN ORDER.

DR. SANFORD'S LIVER INVIGORATOR

Is a Reliable Remedy for Liver Complaints and ills caused by a deranged or torpid condition of the Liver, as Dyspepsia, Constipation, Biliousness, Jaundice, Headache, Malaria, Rheumatism, etc. It regulates the bowels, purifies the blood, strengthens the system, assists digestion.

AN INVALUABLE FAMILY MEDICINE.

Thousands of testimonials prove its merit.

ANY DRUGGIST WILL TELL YOU ITS REPUTATION.

THIS NEW

ELASTIC TRUSS

Has a Pad different from all others, is cup shape, with Self-Adjusting Ball in center, adapts itself to all positions of the body while the ball in the cup **presses back the intestines just as a person does with the finger.** With light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free. EGGLESTON TRUSS CO., Chicago, Ill.

WANTED A WOMAN

of sense, energy and respectability for our business in her locality, middle-aged pref'd. **Salary $35 to $50.** References exchanged. GAY BROS., 14 Barclay St., N.Y.

OPIUM and **WHISKY HABITS** cured at home without pain. Book of particulars sent Free.
B. M. WOOLLEY, M. D., Atlanta, Ga.

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease to any sufferer. Give express and P. O. address.
DR. T. A. SLOCUM, 181 Pearl St., New York.

AGENTS COIN MONEY who sell DR. CHASE'S FAMILY PHYSICIAN. Price $2.00. Write for Circular. Address, A. W. HAMILTON & Co., Ann Arbor, Mich.

THE SOUTHERN WORLD
A 16 page illustrated Journal. Sample copy sent free. Agents Wanted.
DATLANTA, Georgia.

PLEASE CALL

And see the largest stock of Fine DRESS GOODS, SILKS, NOTIONS MILLINERY and FANCY GOODS, in the City. Our Prices are, without doubt, the lowest ever heard of.

Very Respectfully,

MISS SUE WILLIAMSON,

D. C. HALL,

(formerly of Shields, Hall & Co.,)

—WITH—

Hirsch Bros. & Co.

56 College Street,

Nashville, - - Tenn.

DUNCAN'S COUGH BALSAM.

The Only Infallible! The Only Positive Cure!

This great remedy, now so widely known and extensively used, stands without an equal and its sterling merits so well established as to need no praise to those that have used it or know of its remarkable cures. Thousands of sufferers who found no relief from any other source are willing witnesses to the great Medicinal virtue and remarkable curative power of this Medicine. Many certificates of its fine effects and expressions of gratitude for benefit received reach us from all sections. It is not claimed that the Balsam will cure consumption in its last stages, but that it will effectually check this terrible disease in its incipiency and palliate sufferings all through its stages, there can be no doubt; and for all forms of Coughs arising from colds and bronchial affections throat trouble, it is without a parallel. A positive and rapid cure for Croup, which so often resists from medical treatment. The medicine is pleasant and does not sicken the patient. For sale by all druggists, 50 cents per box.

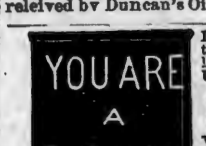
DR. C. P. DUNCAN'S

Liver and Kidney Medicine.

Of all the remedies now before the public for the treatment of the various forms of Liver and Kidney diseases, and the affections that arise from the unhealthy conditions of these organs, this medicine stands without an equal. It is the great preventive of Malarial troubles, the sure cure for all forms of Dyspepsia and indigestion, the most reliable remedy for the regulation of the Bowels and Kidneys, never failing to cure constipation. An absolute remedy for Headache, Sore throat, Dullness of Feeling, Want of Appetite, Nervousness, and all such diseases of the Bowels, Stomach, Kidney and Liver, The best family medicine sold. It is harmless and safe, and not unpleasant to take. Price 75 cts.

Duncan's Carbolic Ointment.

Old Sores, Skin Diseases, Eruptions, Pimples, Frost bites, Chapped hands, Wounds, Hurts, etc, readily relieved by Duncan's Ointment. Price 25 cts.



Lying Agents can't SELL and tell the truth about JONES. Put your lies on paper and sign if you dare.
U. S. STANDARD

$60.5 TON WAGON SCALES.

Beam Box. Tare Beam. Freight Paid. Free Price List. Every Size.
address JONES OF BINGHAMTON.
BINGHAMTON, N. Y.

PAYSON'S **INDELIBLE INK.**

No preparation and only a common pen needed. Established 50 Years. Superior and popular for decorative work on linen. Received Centennial **Medal & Diploma.** Sold everywhere.

NATHAIEL BAXTER, President, THOS. PLATER, Vice President, J. P. WILLIAMS, Cashier, W. F. BANG, JR. Ass't Cashier,

The FIRST NATIONAL BANK

OF NASHVILLE, TENN. (Reorganized.)

Designated Depository and Financial Agent of the United States.

CAPITAL STOCK, - - - - -	$700,000 0
UNDIVIDED PROFITS, - - - -	400,000 0

Receives Deposits, Deals in United States Bonds and Local Securities, and Foreign and Domestic Exchange. Drafts drawn on all European points. Our facilities for making collections at all accessible points are unsurpassed.

GOOD CLOTHING!

Gentlemen and boys who desire GOOD CLOTHING at medium prices, equal in style and make to any custom work, should not fail to examine our stock before purchasing their Outfits.

HUNTINGTON, Clothier,

160 Church Street, - - - NASHVILLE.

SOUTH KENTUCKY COLLEGE,

HOPKINSVILLE, KY.

Midway between Nashville, Tenn., and Evansville, Ind., on the St. Louis and Southeastern Railway connecting at Guthrie with Louisville and Memphis branch of the L. & N. R. R., and at Nortonville with the Chesapeake and Ohio R. R.

Spring Term Opens January 1st, 1885.

BUILDINGS NEW, HANDSOME AND COMMODIOUS;

108 feet long front; three stories high; with two wings, respectively 90 and 116 feet long. Fine study halls, provided with the best single seats; also splendidly appointed recitation, music, and art rooms.

THIS SCHOOL IS INTENDED FOR BOTH SEXES.

Prof. and Mrs. James E. Scobey, so long connected with the Female Institute at Murfreesboro, Tenn., will have exclusive charge of the boarding department, in the College building, where only girls will be permitted to board. Young men and boys can find approved boarding houses near the College building, as well as in the family of Prof. M. L. Lipscomb. Pupils entering after the 1st of January, charged for only five months.

THE FACULTY

Is composed of five gentlemen and two ladies in the Literary department, two Music teachers, and a teacher of Art, and two lecturers, all of whom are experienced, successful teachers.

Mrs. L. F. Gates, who has been Matron at the Institute, Murfreesboro, will occupy same position in South Kentucky College.

In all the appointments necessary to a superior school, South Kentucky College stands in the front rank.

For Catalogues, Announcements, etc., Address

S. R. CRUMBAUGH, Prest.

JAMES E. SCOBEY, Vice Prest.

BURRITT COLLEGE,

Spencer, Tennessee.

This institution was chartered in 1848, and is under the control of the Christian brotherhood. It is the pioneer of mixed Colleges, and in this regard it has proved quite a success Teaching the Bible is an important feature of the institution.

Located on the Cumberland plateau, it is FREE FROM EPIDEMICS. The water is freestone and chalybeate. Invigorating breezes render the location a delightful summer resort. Doyle Station—nine miles distant—on the McMinnville and Manchester Railroad, is the nearest Railroad Station.

TERMS:

Primary Department, per session.....	$ 7 50	Commercial Department, per session....	$25 00
Preparatory Department, per session....	15 00	Lessons, Instrumental Music...	$15 00 to 20 00
Collegiate Department, per session.....	20 00	Lessons in Art Department.....	2 50 to 20 00

Board and washing for males, per week, from $2.00 to $2.50; Fuel, light, and incidental expenses, per session, $10.00; Board (including washing, fuel, and light,) females, per week, $3.0 .

The Spring Session of 1885, Begins on the Last Monday in February.

For further particulars, address— Prof. A. T. SEITZ, President,
W. H. SUTTON, Secretary Board of Trustees.

Geo. E. Cooper & Co.,

Manufacturers and Dealers in

Tinware, STOVES, Furnaces,

House-Furnishing Goods.

Tin and Slate Roofing and Galvanized Iron Cornice Work a Specialty.

Also our **Patent Chimney Top** for smoky chimneys has no equal. Write for prices.

GEO. E. COOPER & CO.

22 North Market Street

NASHVILLE, - - TENN.

New Spring Goods!

As we do not wish to mislead our customers and public generally, by blowing and puffing about bankrupt sales, and slightly damaged goods, simply to get people in our house, and have them go away, saying we are humbugs and swindle like all Jews. So we will admit giving any list of unseasonable prices in a kind of bragadocio style. We simply say to you in a business sort of way that we **NOW HAVE A COMPLETE LINE OF STAPLE AND FANCY SPRING AND SUMMER GOODS** at the very LOWEST possible PRICES. We will say futhermore, that we will meet the prices of any house in the city. As money matters are a little depressed and the season backward, our motto will be, small expence, quick sales and small profits. Please give us a call and be convinced Remember the place, 103 Union St.

DODD BROS.

ROSES SAMPLE with Catalogue, 25 c., 4 for 50c. Order now.
WM. B. REED, Chambersburg, Pa.

Obituaries.

MRS. MARY ELIZABETH PAYNE.

The subject of this sketch was the second daughter of Maj. Moses and Dulcinea H. Ryan, and was born in Bath county, Ky., Oct., 1st, 1825. She was educated in the best schools of Kentucky, completing her education at Frankfort, under Elder Phillip S. Fall, and his accomplished wife. With her older sister, now Mrs. M. A. Hall, of Omaha, she joined the Christian church. June 19, 1838, and was baptized by Elder John Smith, by whom also she was united in marriage in Bath county, Ky., Jan. 27, 1837, with Edwin D. Payne, the son of Wm. P. and Lucinda J. Payne. She was descended from, and connected with the best and most historical families of Kentucky and Virginia, and had all the advantages and opportunities of the best social and religious culture.

To rare endowments of mind and heart were added the easy and elegant manners of social culture and the graces of the spirit which made her the attractive center of a wide circle and the chosen friend and companion of the gifted and good With her now bereaved husband she removed to Nashville, Tenn., and united with the Church Street Christian church, in which her Christian character has been a constant ministry of good.

Though afflicted for many years and bound down often by heavy burdens, and deep sorrow, yet her heart was stayed on Jesus, whom she learned to trust, when a little girl, and who was her "Refuge and strength and a very present help in time of trouble." She died in Nashville, Tenn., March 21st, 1885. Of her Christian life and trustful resignation in her last illness her pastor, R. Lin Cave, said at her funeral, "It gives me great pleasure to state that our sister died in the triumphs of the faith of the gospel of Jesus Christ. She had not enjoyed health for some years, but during all her sickness, I always found her patient and resigned. In her last illness, she suffered intensely. but uttered not a word of complaint. She spoke and acted in a way wholly in keeping with her Christian profession, and manifested a spirit of gentle, sweet and lovely resignation, to the Divine will. She rests from her labors, and her works follow her as she followed her Savior. Our loss is her gain. Let us imitate her virtues and follow her as she followed the Savior leaving her confidently in the hands of her God and our God." Following Elder Cave, the writer amongst other things, said: "Some one has written and published a book on "The Home, the Heart of the World." There is nothing truer. The world's heart beats in the home; and its life and love have their source in the home. The mother is the heart of the home. Its life and love, have their fountain in the mother. If "Home, mother, heaven," are the sweetest words in our language, the mother is the link that unites home and heaven, and brings heaven into home. There is no life like a mother's life; no love like a mother's love; no ministry like a mother's ministry; no sacrifice like a mothers sacrifice; no voice like a mother's voice; no loss like the loss of a mother. No one can fill a mother's place, and no influence so potential and abiding as a mother's influence. The world has never put the true value upon the life of a good woman, and we have no methods for computing the loss of a good woman. The friend and sister whose death we mourn to-day, was a woman, a good wife, a good mother, a good Christian, and possessed in a high degree the gifts, graces, and refinements of culture, which add so much to the loveliness and perfection of Christian womanhood.

A strange providence brought me in this household. The sickness and death of a son brought me into the fellowship of their sorrows years ago, and my love for them has kept me in the same tender fellowship until in the presence of this irreparable loss and these bleeding hearts, I feel more like a mourner, than a minister. I can be both. The loss of this wife and mother, to this family, at this time, cannot be estimated; cannot now be realized. It will come in detail; and yet we sorrow not as those who have no hope. Her Christian life was beautiful, her faith triumphant, and the assurance of eternal rest from the great burdens and deep sorrows of life, was comfort to her heart through all her long and painful suffering. She came down so gently and peacefully to the dark valley that when I began to repeat the inspired words, "Yea though I walk through the valley of the shadow of death" she repeated, "I shall fear no evil" and when I continued: "for thou art with me thy rod and thy staff"—she faintly said "they comfort me." And oft-times afterwards she repeated all of those beautiful words, with motherly counsel for each member of her family, and prayers, and blessing for her pastor and friends, she passed away to that "house not made with hands, eternal in the heavens."

She lived well; she died well; she sleeps well, because she sleeps in Jesus, and "them which sleep in Jesus, will God bring with him." W. M. LEFTWICH.

Nashville, Tenn., April 3, 1885.

Died, at her home in Llano, Texas, after a brief illness in her 32d year, sister Jennie Baskin. Sister Baskin became a Christian some ten years ago, and was baptized by Bro. Polly, near Lancaster, Dallas county; and ever after lived a devoted Christian life. Sister Jennie was the daughter of Samuel and Lucinda Keller, formerly of Lancaster. We have seldom been called on to chronicle the death of such a pure and lovely Christian lady. She leaves some small children with her husband, and also her mother, with numerous friends and relations, to mourn her loss. But we sorrow not as those without hope. No, the faithful will be permitted to meet her yet again "over there." May we be among the happy number. J. M. R.

Thorp's Spring, Texas.

Robert Allen Bardwell, died Jan., 13th, 1885, 26 years of age. He was born and raised in Houston county, and became a member of the church of Christ in 1871. He lived an exemplary christian life and has gone to the paradise of the righteous to await his reward. He leaves a mother and sisters to mourn his untimely death. His disease was pneumonia. He only lived four days after the attack. A. C. M.

Fell asleep in the Lord, Mar., 10th, 1885, at her husband's residence in East Nashville, Tenn., sister Mollie E. Pennebaker, formerly Mollie E. Stone. She was born in Cannon Co., Tenn., April 9th, 1855. In her infancy her parents moved to Mc Minnville, where she grew up and was educated, and where in early life she obeyed the gospel of Christ and became a Christian at a meeting held by the writer of this. Sept., 9th, 1879. She was married to S. F. Pennebaker, with whom she lived very happily until the day she left him to tread the path of life alone, she was a good girl all her life, and was endowed with far more than ordinary mental powers, and was always at, or near the head of her class in school.

Being reared by an exceedingly pious mother, she was always under good influence at home, and well did she heed them.

We do not remember knowing a more intelligent and devoted Christian than sister Pennebaker. She was very tenderly affectionate toward her husband and children, and was loved and respected by all who knew her. Indeed her whole life was so beautifully conformed to the will of God, that none could know her and not love and respect her. She lived and moved in the love of the Lord and his cause. Only a little while before her own death she was called upon to give up her young babe which was a heavy blow upon her, being herself in feeble health from lung disease. So on the morning of the day above mentioned she took a sudden hemorage, and died in two minutes. All she had time to say, was to exclaim to her husband who was present at that terrible moment: "take care of my boy, take care of my boy, I am going to my baby." She left one bright eyed little boy of a few years old, and a bereaved husband to make their way through life without her presence, but not without the benefits of her good example and her beautiful christian life.

These will be of untold and inexpressible benefit to them. Thus in her example they have a treasure that can never be taken from them, but may be ever with them to help them on in their conflict with this sinful and sin-cursed world. We say then to Bro. Pennebaker, follow her example, serve the Lord faithfully as she has done. Bring up the little boy left to your charge in the nurture and admonition of the Lord, and you both may meet her and the sweet tender babe in a land where sorrow and death can come no more, and where unalloyed happiness may be yours forever and ever.

E. G. S.

Died at home, in the 6th district of Davidson county, on Sunday morning at 9 o'clock, April 5th, 1885, Mrs. A. E. Burkitt, aged 45 years, 3 months, and 24 days. She was the daughter of Joshua and Lydia Elder. Was married to W. H. Burkitt at Lavergn, Tenn., April 24th 1864. She united with the Christian church at Burnett's meeting house near Lavergn, Tenn., under Bro. E. G. Sewell's preaching in June 1868. At the time of her death, her membership was at Hill's Chapel, she being one of its charter members. She was the mother of twelve children. Nine of them still survive her; seven sons and two daughters. She was a bright, intelligent consistent, Christian woman. A devoted mother, a loving wife, and a kind generous neighbor, will be greatly missed by a large circle of friends. Her death seems to us almost an irreparable loss at Hill's Chapel, and to the dear motherlesss children and the heartstrickened husband, it is irreparable loss, and we deeply sympathize with them in their sorrow. But as to sister Burkitt, herself, we have no fears, no doubts about our loss being her gain; for as she lived and died in Jesus, we may write in truth, "Blessed are the dead who die in the Lord from henceforth." Rev. 14: 13. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." I. Thes. 4: 14.

"Dearest sister, thou hast left us;
Here thy loss we deeply feel,
But 'tis God that hath bereft us;
He can all our sorrows heal.
Yet, again we hope to meet thee,
When the day of life is fled.
Then in heaven with joy to greet thee,
Where no farewell tear is shed."

E. B. CAYCE.

CULLINGS AND COMMENTS.

The following is taken from an English paper:

"The Bishop of Lynchfield supports the action of the Rev. G. B. Vaux, the clergyman who withheld from certain Sunday school children prizes which they had rightfully won, because they were not baptized. Dr. Maclagan says: 'Strictly speaking, no unbaptized child should be admitted to a church Sunday school except in the immediate prospect of baptism. It would, therefore, be perfectly legitimate to exclude such children from a church school until such time as they were baptized.' The Bishop suggests that unbaptized children might be permitted to attend; 'but,' he says, 'I think you may fairly separate them in some way or other from the rest of the children in the school.'"

When we consider such, the boasted light of the nineteenth century grows dim. The dark ages would not have been proud of such acts.

It is well enough for it to feed on visionary dreams, for it has nothing any better. It's sanguine hope is in generation; not in regeneration. Ah! well, false prophets shall arise in these last days.

Many Christians are like the Leaning Tower of Pisa—as far gone from uprightness as it is possible to go without toppling over. They exhibit a leaning towards the world, sometimes for lack of a firm foundation, at other times for a false sympathy with the world, for fear it will think them puritanical. The world is much more likely to pull over the Campanile at Pisa, than the Campanile to lift the world. The original intention of the Leaning Tower was to serve as a belfry, and it now swings a chime in which the heaviest bell is rated at twelve thousand pounds. The builders endeavored to compensate for the crookedness of the lower stairs by a better adjustment of the upper stories. This not least of its characteristics reminds us of the attempt which some make to atone for crooked conduct be a mystic spirituality. The week-days, all wrong can not be set straight by topping them off with a little devotion on Sunday. The upper stories will always be imperiled where the foundations are crumbling. After all, the true purpose of the Campanile was not to excite the world's wonder by its bells; and for that work uncompromising uprightness is best. The world will be better saved by uncompromising consistency, which rings out clearly, than by any attiude of false sympathy. The more one is lifted up to exact agreement of life with God't will, the greater lifting power will one have to draw others heavenward, Be strict to self, then, however lenient to others. He who breaks the least commandment, and teaches men so, shall be called the least in the kingdom of heaven.—*S. S. Times.*

Hillsboro, Ill., April 9.—The Alton Presbytery, in session here, has received a letter from Miss Francis Willard, in which she claims that she has received a divine revelation calling her to work for the political advancement of woman. Her communication, in substance, says that woman suffrage should be made a leading feature of Christian work, and of the Women's Christian Temperance Union organization. This has provoked a lively discussion, as the ministers take the ground that there is no authority for belief in revelations not found in the Bible.

It was a great mistake to mix the temperance question with that of women's rights or any other. Miss Willard has been greatly useful in promoting the temperance cause, but she will do it no good by making it the tail to the woman suffrage kite. Her claim to immediate divine inspiration is of a piece with the rest, if the despatch quoted above is correct.—*New York Observer.*

We have never believed in mixing the temperance question with woman's rights, or anything else, neither have we ever been an advocate of *special* revelations. We are curious to know why Miss Willard has not the same right to claim a special divine revelation as the ministers of the Alton Presbytery. As their own theory has so successfully reacted upon them, we hope they can clearly see as applied to themselves that: "There is no authority for belief in revelations not found in the Bible." "Physician heal thyself" is very appropriate just here.

SPECIAL OFFER.

We want to increase our circulation one thousand in the next four weeks. In clubs of five, we will send ADVOCATE for one year at $1.50, or till the close of this year at $1.00. This is not to interfere with agents in their work. All agents must be paid the regular price, $2.00. We make this offer to induce brethren to increase our list, without sending a regular agent to work up the matter; but if you wait till an agent comes you must pay him the regular price, though he were to get fifty names in one congregation.

Now is your chance! Who will help in this noble work? J. C. MCQUIDDY, MANAGER.

NEWS OF THE WEEK.

DOMESTIC.

California has twelve thousand saloons and nine hundred churches.

During March, 23,350 immigrants arrived in ports of the United States.

Edison is to light the interior of the Washington monument with 125 electric lights.

It takes over one million dollars to pay the salaries of the New York city Postmasters.

The total exports of produce from the ports of New York last week, were valued at $5,387,37.

A post-master in Wise county, Texas, has been jailed for the loss of over $5,000 in his department.

In Texas, a grandson of the great Davy Crockett has been sent to the penitentiary two years for stealing.

The Cincinnati cigar-makers, who have been on a strike for about a year, have gone to work on the best terms obtainable.

The earnings of the L. & N. railroad for the first week in April, 1885, were $278,430; same week in 1884, $262,472; increase, 15,960.

J. Walker Maury, of Washington, Special Inspector of Customs, died at St. Louis yesterday from an attack of pneumonia.

A gentleman of Texas recently paid $100 to have fifty copies of the *Nashville Christian Advocate* furnished to the convicts of the Texas penitentiary.

Fifty workmen were buried in the ruins of a five-story tenement house which fell in New York city last week. Several were missing at last accounts.

President Cleveland lately received calls from a beautiful Russian lady and her brother. She was tall and picturesque, with golden hair, and was born in Jerusalem.

The miners in the vicinity of Strator, Ill., decided not to accept a reduction of five cents a ton, and agreed to strike, which throws about 1,200 men out of employment.

A disease with many symptoms of Asiatic cholera, is agitating medical circles, and the residents of Cleve'and, Ohio. Several children have died after a very short illness.

Mr. Shaw a member of the Illinois Legislature, died suddenly at Springfield one day last week. This body has lost three of its members by death during the present session.

President Cleveland commuted to imprisonment for life the death sentence of Frank Miller, who was twice convicted of the murder of his wife in Washington City in October, 1852.

While a heavy storm was passing over Washington on Wednesday afternoon of last week, "the Washington Monument was struck three times by lightening without causing the least damage."

At Evansville, Ind., the entire family of Oliver Duncan, consisting of himself, wife, son and four daughters, were poisoned by eating wild greens. It is probable all will recover except one daughter.

Justice Andrew Wylie, of the United States Supreme Court, of the District of Columbia, has notified the President that he desires to be placed upon the retired list. Justice Wylie is 71 years of age.

On Merchants day, at the New Orleans Exposition, the attendance was extremely large. Over 26,000 people were present. 5,000 school children were admitted free. The gate money amounted to $8,625,56.

There is a great destitution in Eastern Kentucky, especially in the counties of Perry, Leslie, Bell and Knott. The home supplies are exhausted, and the remoteness from the Market renders it very difficult to obtain food of any kind.

A dreadful malady is prevailing in Overton county, Tenn., which has baffled the physicians of that section. Thirty-odd deaths have occured in the past three weeks. The disease seems to be a type of the black tongue fever.

The April returns of the Department of Agriculture in Washington indicate a reduction of over ten per cent., of last year's area in winter wheat. The aggregate shortage amounts to 3,000,000 acres. A decrease is reported in every State except Oregon.

DROWNED.—A skiff containing a hunting party of four young men capsized in the Columbia River twenty miles from Portland, Oregon, on Sunday evening of last week. Three of the men were drowned, but the fourth clung to the skiff until rescued.

Kaolin, the white clay staple of porcelain the constituents of which are quartz, mica and, feldspar, has recently been found in large quantities in the vicinity of both Chattanooga, Tenn., and Birmingham, Ala., discoveries of great practical value in the future.

Andrew Huffman, a wealthy farmer of Chandlerville, Ohio, during a business quarrel, shot and killed John Gallahan, his former partner in a liquor store. Huffman then handed his pistol to his son and asked to be killed. The son refused, and the father fled.

Gov. Bate has made arrangements to pay every cent of interest on the Tennesse State debt, whether or not there be within two years, an extra session of the legislature. Sixty thousand dollars of bonds were funded yesterday into the new, and interest paid into the court.

The President has appointed Hon. Anthony M. Kelley, ex-Mayor of Richmond. Va., and long President of the Irish Catholic Benevolent Union of the United States, Minister to Italy. "This," says the *Irish Telegraph*, "is an act very pleasing to the Catholic people of the country."

The number of stamps used last year were: Ordinary two-cent stamps, 1,452,215,150, news paper and periodical stamps 1,463,385, postage due stamps, 12,940,270. Under the new Postmaster General, it is estimated that 500,000,000 of the ten-cent delivery stamps will be required.

The statistical account of production of wool throughout the civilized world shows that in the year 1830 it was 320.000,000 pounds, in 1871 it was nearly 2,000,000 000 while in 1883 in the United States alone the production of wool was 320,000,000, or as much as was produced in the whole world in 1830.

Funds being exhausted, the May term of the United States court, for the Western District of Arkansas, has been post-poned until July 11. This is the largest Criminal Court in America, having jurisdiction over most of the Indian Territory, which is infested with criminals from all parts of the country.

Much anxiety is being felt over the State by teachers and patrons of schools, as to what will be the effect upon educational facilities by the failure of the legislature to pass the Appropriation Bill. Hon. Thos. H. Payne, State Superintendant of Public Institutions is now preparing to issue a public address in explanation of the state of affairs.

Two burglars, Bud Farris and Freeman Ward were hanged at Union City last week, by a mob who took them from the sheriff. They belonged to the same clan who murdered Mr. Montgomery and caused his wife's death some time ago. Farris was white and it is the first time in the history of that country where a white and black man were hanged side by side.

A most horrible crime has just come to light in St. Louis, Mo. At the Southern Hotel in that city. The the body of a murdered Englishman, supposed to have been very wealthy, was found crammed in a trunk. Maxwell, a companion of the dead man is believed to have committed the deed. In the trunk above the head of the murdered man, was printed in large letters, "So perish all traitors to the great cause."

FOREIGN.

The Prince of Wales, it is stated, has made up his mind to hereafter visit Ireland once every year.

Russian officials, in Poland, are disarming the people for fear of a Polish uprising, in the event of war between England and Russia.

France has a new premier, M. Brisson, and the indications are favorable for peace with China on the basis demanded by the Chinese before war began.

The trouble in Central America has terminated. The opposition of Mexico convinced the Guatemalan government that there could be no forced union of the five republics.

In Gautemala the Dictator, Barrios, has been defeated and killed in a battle by the troops of San Salvador, and the probability is that peace will soon be again restored there.

The peace negotiations between France and China have been suspended, a hitch having arisen from certain demands made by the Chinese government which France refuses to concede,

It is again rumored on the continent, that the Pope will quit Rome. The next conclave will be held outside of Italy, should the Italians attempt the slightest interference with its labors.

The Riel rebellion in Canada, in which the half-breeds and Indians are involved is assuming considerable proportions, and the Canadians are sending thousands of men to the seat of war.

The war in the Soudan, seems to have lost much of its interest, and operations are almost suspended. Attention is now turned toward the Russia-Afghan-Brittish war that seems so imminent, though there is still some faint hope of an amicable adjustment without recourse to arms.

Russia has just completed a R. R. from the Caspian sea to Merve, near the seat of war with the British. This will be of invaluable service to them in case of a contest, and has been pressed through with remarkable rapidity, to secure rapid transit for their soldiers.

The Prince of Wales does not meet with a very gratifying reception in Ireland. It is a reception, however, which should indicate to him that some reforms are needed in that unfortunate country, and that Irishmen will not silently endure their need much longer.

Twenty thousand unemployed workmen met in Hyde Park, London, on Sunday. Five platforms had been erected, from which speeches were made. Resolutions were adopted asking the Government to reduce the working day to eight hours and to provide public works for the unemployed.

Gen. Wolsley says he has no idea of abandoning his intention to recapture Khartoum in the autumn. Nubar Pasha, the Prime Minister, has replied to the French Embassador in regard to the seizure of the Bospore Egyptian, that he intends to maintain his action, which he says is according to precedent and international law.

It is semi-officially stated in Paris that as soon as a decree shall have been issued by China ordering the execution of the Tien-Tsin treaty and the evacuation of Tonquin, French military operations will be stopped, the blockade of Formosa and Pakkoi will be raised, and M. Patentotre-the Minister to China, will go to Tien-Tsin or Pekin for the purpose of executing a definitive treaty of peace.

Russia seems anxious to fight England. They already boast that the railway is being briskly pushed to Sarakhs; that there are already 20,000 Russian troops on the Afghan frontier, and that there are 20,000 more at Samarcand, which could be marched to Herat in two or three weeks. The only possible reliance on peace is in Mr. Gladstone's pacific policy.

A dispatch from Gen. Reccia, commander of the Italian expedition on the Red sea, states that the Egyptian garrisons of Senheit, Amadib and Ghary, which have been beleaguered for many months by hostile Arabs, have escaped and reached Massowah, where they are under the protection of the Italian flag. Shortly before their escape, the garrisons of Ghary and Senheit made a combined sortie, in which they killed a thousand of the enemy, and captured several hundred head of cattle.

Home Reading.

WHAT BEC E OF A LIE.

First somebody told it,
Then the room wouldn't hold it,
So the busy tongues rolled it
Till they got it outside,
When the crowd came across it
Till it grew long and wide.

From a very small lie, sir,
It grew deep and high, sir,
Till it reached the sky, sir,
And frightened the moon;
For she hid her sweet face, sir,
At the dreaded disgrace, sir,
That had happened at noon.

This lie brought forth others,
Dark sisters and brothers,
And fathers and mothers—
A terrible crew;
And while headlong they hurried,
The people they flurried,
And troubled, and worried,
As lies always do.

And so, evil-boded,
This monstrous lie goaded,
Till at last it exploded
In smoke and in flame;
While from mud and mire
The pieces flew higher,
And hit the sad liar,
And killed his good name!

Little Christian.

SECOND THOUGHTS BEST.

BY SYDNEY DAYRE.

"Let's all go down to the little brook and have a good long play this afternoon—if Aunt Ruth will let us," said Madge.

"Oh, let's!" cried Susy and Grace and Alice all in a breath.

"We'll get some wild flowers," said Grace.

"And we'll sail boats," said Susy.

"And go over the stones," said Alice.

"I don't know about that, though," said Madge. "I heard John tell Aunt Ruth the stepping-stones were not safe for us to go over, and I'm afraid she'll tell us we mustn't."

"It won't be half the fun, if we can't," pouted Alice.

"I'll tell you," said Grace. "Let's ask Aunt Ruth if we may go, and when she says yes we'll keep up such a talk we won't give her a chance to tell us not to go on the stones."

This was agreed upon as being a very fine plan, and the four schemers ran to where their aunt sat in a large easy-chair.

"O Aunt Ruth, may we go down to the brook?"

"And may we take a lunch?',

"And may we stay a long time?"

Please Aunt Ruth!"

Aunt Ruth looked with a smile at the bright faces.

"I think I'll have to let you, dears," she said. It's a fine day and the ground is dry. Yes, you shall have a lunch—Esther has baked a cake for your suppers, and you can take that—"

Oh, thank you, auntie!"

"And here's two oranges—you can divide them And tell Esther to put in a little glass of jelly—it will be nice with the sandwiches. Only, my dears,' Aunt Ruth raised her finger and put on a more serious expression,

"I want you to be sure—"

"O Aunt Ruth! that will be a splended lunch," cried Grace.

"Yes, pet. Tell Esther to mind and put up plenty, you'll all be hungry. But I was going to tell you—"

"How long can we stay, auntie?" asked Susy.

"Till night?" chimed in Alice.

"Till six o'clock. But, But dears—"

"How can we tell when it's six?" interrupted Madge.

Aunt Ruth hesitated.

"Come just when you see the sun sink behind the hill. Not a bit later, dears, for I should be uneasy about you. And be sure—"

"Yes, indeed, we'll remember. Come, here's the basket. Thank you Esther. Good-bye, auntie; you're the dearest auntie!"

"But, my dears"—

"Yes; we'll be home the very minute! Good-by," "Good-by, good-by."

The madcaps rushed away, shouting and laughing. Aunt Ruth looked after them with a face half amused, half vexed, and was about to raise her usually gentle voice in a manner which would have commanded instant attention, when she saw visitors approaching her open door, coming to the front of the house just as the noisy crowd disappeared through the hedge-gate of the back yard.

No more delightful place was ever seen, they all thought, than that brook. For a little way it went rippling and babbling and dancing and foaming, over stones and around twisting banks, behaving exactly as if it had all the work of the world on its shoulders, and meant to do it. Here the children sailed pebble-laden boats, watching in great excitement to see whether they would safely pass the Maelstrom or Cape Hatteras, points in the trip of unusual danger, clapping their hands and shouting wildly when any of the tiny craft reached port. Farther on the steam wandered out into a meadow, where it lingered serenely, as if feeling that its work was done, and that it could rest with a quiet mind.

The four never followed it there. They turned into the cool woods, where it lay in smooth pools reflecting the green trees above, or the sky where it peeped through the leaves. The hepaticas and anemones were gone, but blue-bells bloomed on sunny slopes; and as little hands brushed away the dead leaves from the roots of old trees, and bright eyes peered carefully about, a little cry of triumph went up as Alice gathered the first violets of the spring-time.

And farther on still were the stepping-stones, so enticing in the little spice of danger with which they had carefully picked their way over on their last visit, wondering how deep might be the dark-looking water which lay around them.

Whether it was that the violets and blue-bells turned their eyes up with a questioning look, or the gentle spring wind had a whisper of cautioning words, we cannot undertake to tell; or whether the murmuring water had a voice, or the twitter of the robin and wren carried suggestions of duty with them. However it may be, we do know that dear old Mother Nature has a way of her own of holding communion with such of her children as love her well; and certain it is that not one of our wild-wood ramblers felt so ready as she had expected to, to cross the stepping-stones.

"I don't believe I want to go over," said Grace, trying to look very indifferent.

But Susy and Alice looked lovely at a bank, on the other side, which was perfectly blue with the dainty bells.

"See here," said Madge, decidedly. "Now that I've been thinking of it, I'm sure it would be very naughty to for us to go over the stones when we know Aunt Ruth wouldn't want us to."

"And mean, when she's so kind to us," added Grace.

"And," continued Madge, "wasn't it perfectly dreadful the way we went on when she was trying to speak to us? It seemed like fun then; but what do you s'pose she thinks of such manners—so rude and and impolite! What if mamma could have heard us!"

"She'd 'a' been shocked," said little Alice.

"Dreadfully shocked!" said Susy, with a solemn shake of the head.

"And now," said Madge, "if we do what we know Aunt Ruth doesn't want us to do, it will be disobeying just as much as if she said it. That's what mamma means when she talks about obeying in the spirit as well as in the letter—it's obeying clear through to our very hearts, even when people don't exactly tell us.'

They played through the golden hours, but took care to be home before the May sun had touched the hill with its lowest ray, that Aunt Ruth might not be uneasy about them.

"So soon?" she said, turning with a rather anxious look on her dear face, which cleared in a moment at sight of them. "What good little things you are to be home so early! I have had a worrying feeling about you for fear one of you might have fallen off the stepping-stones."

"We haven't been on them, Aunt Ruth," said Susy, with a little blush.

"Not one of us," said Alice.

"Because we thought you didn't want us to," said Madge.

And Aunt Ruth gathered the four in her arms exclaiming:

"What a blessing it is that you are such dear, conscientious little comforts!"

But before bed-time, each one of the little lassies had secretly confided to Aunt Ruth the story of how they had prevented her from telling them what they knew her wish would be, asking her forgiveness; and while smiling to herself over it, she whispred very loving words of advice:

"Don't thee, dear, ever say or do anything which is not fair and true and frank and honest. Begin now to keep thyself clear and clean of all deception; for when a blot is once made, it can be cleaned by the forgiving hand of the dear Lord, but it will always leave a stain upon the heart."
—*S. S. Times.*

A GOOD ILLUSTRATION.

A clergyman once tried to teach some children that the soul would live after they were all dead they listened, but evidently did not understand Taking out his watch he said:

"James, what is this I hold in my hand?"

"A watch, sir."

"How do you know it is a watch?"

"Because we see it, and hear it tick."

"Very good."

He then took off the case, and held it in one hand, and the watch in the other.

"Now, children, which is the watch?—You see there are two, which look like watches. Now I will lay the case aside—put it away down here in my hat. Now, let us see if you can hear the watch ticking."

"Yes, sir, we hear it," exclaimed several voices.

"Well, the watch can tick, go and keep time, as you see, when the case is taken off and put in my hat, just as well. So it is with you, children. Your body is nothing but the case; the body may be taken off, and buried in the ground, and the soul will live just as well as this watch will go, when the case is taken off."

"FOR THOU ART WITH ME."

Do you know the sweetness. the security, the strength, of "Thou art with me"? When anticipating the solemn hour of death, when the soul is ready to halt and ask, "How shall it there be?" can you turn in soul-affection to your God and say, "There is nothing in death to harm me while thy love is left to me"? Can you say, "O death, where is thy sting"? It is said, when a bee has left its sting in any one, it has no more power to hurt. Death has left its sting in the humanity of Christ, and has no more power to harm His child. Christ's victory over the grave is His people's. "At that moment, I am with you," whispers Christ; "the same arm you have proved strong and faithful all the way up through the wilderness, which has never failed, though you have been often forced to lean on it all your weakness." "On this arm," answers the believer, "I feel at home; with soul-confidence, I repose on my Beloved; for He has supported me through so many difficulties, from the contemplation of which I shuddered, He has carried me over so many depths, that I know His arm to be the arm of love." How can that be dark in which God's child is to have the accomplishment of the longing desire of His life? How can it be dark to come in contact with the light of life? It is "His rod," "His staff," therefore the "comfort." Prove Him—prove Him now, believer! it is your privilege to do so. It will be precious to Him to support your weakness; prove that when weak then are you strong; that you may be secure, His strength shall be perfected in your perfect weakness. Omnipotent love must fail before one of His sheep can perish; for says Christ, "None shall pluck my sheep out of my hand." "I and my Father are one;" therefore, we may boldly say, "Yes, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me."—*Viscountess Powerscourt.*

One's self-satisfaction is an untaxed kind of property which is very unpleasant to find depreciated.

Holiness is not an impulse, an emotion, nor an imagination; but the state of being right with God.

A Physician's Opinion.

Dr. Orr says: "I am well acquainted with the composition of Dr. Duncan's Cough Balsam. I have used it in my family and in my practice for several years, and do not hesitate to say that I believe it to be the best remedy known to the medical profession for the speedy Cure of Colds, Coughs, Sore Throats, Whooping Cough, and far surpassing all other remedies for the speedy cure of Croup and Hives in children. It is very pleasant to take, and perfectly harmless." Price 50 cents.

Our friends visiting the city will find at Hogan & Hall, 106 Broad street, a large stock of all kinds of groceries, and at as low prices as anywhere in the city. They sell wholesale and retail.

SANITARIUM, Riverside, Cal. The dry climate cures. Nose, Throat, Lungs, full idea, 36p, route, cost free.

DR. KLINE'S Great Nerve Restorer is the marvel of the age for all Nerve Diseases. All fits stopped free. Send to D 931 Arch Street, Philadelphia, Pa.

Special Notice.

We would call the attention of the readers of this paper, especially those who are suffering with Dyspepsia, or Indigestion, to Dr. Duncan's Liver and Kidney Medicine. It is, beyond doubt, the best and most reliable remedy known or ever offered for sale, for the Cure of Constipation, Sour Stomach, Sick Headache, Torpid Liver, and all Kidney troubles. It is the best and heapest. Price 75 cents.

HARTER'S
THE ONLY TRUE
IRON TONIC

Will purify the **BLOOD**, regulate the **LIVER** and **KIDNEYS**, and RESTORE THE HEALTH and VIGOR of YOUTH. Dyspepsia, Want of Appetite, Indigestion, Lack of Strength, and Tired Feeling absolutely cured. Bones, muscles and nerves receive new force. Enlivens the mind and supplies Brain Power.

LADIES Suffering from complaints peculiar to their sex will find in DR. HARTER'S IRON TONIC a safe and speedy cure. Gives a clear, healthy complexion. Frequent attempts at counterfeiting only add to the popularity of the original. Do not experiment—get the ORIGINAL AND BEST.

Send your address to The Dr. Harter Med. Co. St. Louis, Mo., for our "DREAM BOOK." Full of strange and useful information, free.

PENSIONS for any disability; also to Heirs. Send stamps for *New Laws*. COL. L. BINGHAM, Attorney, Washington, D. C.

"THE PIANO TEACHER'S IDEAL."
The New Musical
CURRICULUM

By DR. GEO. F. ROOT.

"A Perfect Instruction Book."

This work is the culmination of long years of labor and observation devoted to its ultimate perfection by one of America's greatest musicians, and in its present form it is beyond all doubt the

BEST WORK OF ITS KIND

ever issued for the purpose intended. Teachers and Students of Music are especially recommended to examine the Curriculum, as it cannot fail to be of invaluable service to them. Price $3 by mail post-paid. Specimen Pages free.

Published by
JOHN CHURCH & CO.,
CINCINNATI, OHIO.
For Sale by all Book and Music Dealers.

Unparalleled Bargains!
SEE OUR

Black Satin Rhadames at.....$1,00
Black Ottomon Veloum at.....$1,00
Blach Gros Grain (Lyons)..... $1,00
Colored Gro Grains at..... 77½
Rich Plain Dress Goods at all prices
Black Goods and second mourning all kinds
Beautiful Figured Satin at..... 15 cts
Fine Paris Linen Lawns at..... Half Price
Mitcheline Quilts in New Patterns
40 Inch Batiste Muslin at.....15 cts
New Style Gingham at..... 10cts
Table Linen and Towling our importation
New Style Hoisery and Gloves &c.

THOMPSON & KELLY
Summer Street.

THE PROVIDENT
LIFE ASSOCIATION
BALTIMORE, MD.

Insurance on the Ordinary Life and Maturity Plan. Endowment Policies mature in 10 years, or prior death. The fact that this association has been endorsed by LEADING BUSINESS MEN Clergymen, Physicians and Lawyers in the various states in which it does business, is an evidence of its superior plans and methods of insurance. It is the only mutual company in the United States with an endowment plan founded on correct insurance principles. Persons insured on our maturity plan "need not die to win." Policies mature in 10 years from date of issue, or at death, if prior. Every claim paid in full. No pro-rata payments. You "pay as you go and get what you pay for." By the payment of from eight to sixteen cents per day, you can purchase a $1000 policy payable to you in 10 years or to your family, should you die before the expiration of the period for which you insure.

NASHVILLE ADVISORY BOARD.

GEO. W. SEAY, Sec'y N. & D. R. R. Co.
ALEX. FALL, Ag't N. & D. R. R. Co.
Hon, JNO LAWRENCE, *Lawyer.*
Elder Wm J. LOOS, *Minister.*
Elder R. LIN CAVE, *Minister.*
Dr. W. M. VERTREES, *Physician.*
C. H. BRANDON, *Brandon Printing Co.*
W. A. CORBIN, *Mdse. Broker.*
Hon. LYTTON TAYLOR, *Attorney.*
G. H. WESSEL & Co *Fancy Groceries.*
F. D. HAWLEY & Co., *Real Estate Agents*
Dr. T. D. WALLIS.
Dr. J. S. NOWLIN.
R. E. MARTIN.
Dr. WILLIAM COMPTON,
Bellview, Tennessee.

Reliable business men in every town and county in East and Middle Tennesse and Kentucky, wanted to represent this Association, none other need apply. Correspondence promptly attended to.

CAPT. J. MINSON,
General Agent.
No 4 Church St. - - Nashville, Tenn.

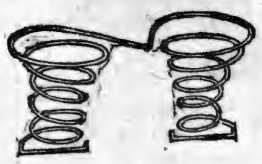
CHAS. F. SHARPE. W. L. HORN.
SHARPE & HORN,
Real Estate and Coal Agents,
No. 63 N. College Street.
Public Square, - NASHVILLE, TENN.

Buy, Sell and Negotiate Loans.

Special Attention Given to the Collection of Rents.

GEN'L AGENTS FOR PEACOCK COAL.

ED. H. MILLER,
—Manufacturer of—

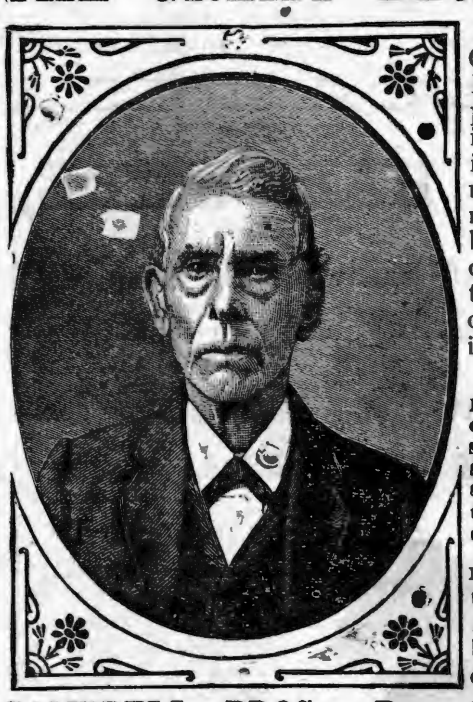


SPRING BEDS
AND
MATRESSES

36 South College St., Nashville,

And dealer in all kinds of Beddings. I make the best Spring Bed now in use—the Twin Spring Bed—they are bug-proof. Try a sett. Old mattresses neatly repaired. **ED. H. MILLER.**

THE GREAT BLOOD PURIFIER!



Dr. Samuel Hodges' Alterative Compound Sarsaparilla with Iodide Potash. This compound is purely vegetable, each article of ingredient is perfectly harmless in itself, having been selected from roots and herbs possessing great medicinal properties, when combined forms a most powerful, efficient, and pleasant medicine for the removal and permanent cure of ALL diseases, arising from an impure state of system, viz.:

Chills, Rheumatism, Scrofula or King's Evil, Scald-head or Tetter, Chronic Sore Eyes, Old or Chronic Sores of all kinds, Boils, Pimples; Syphilitic Rheumatism, Primary and Secondary Syphilis, Nervous Debility, Liver Complaints, Inflamation of the Kidneys and Bladder,

renovates and invigorates the system; acts gently on the bowels. As an apetizer and for general debility, it is a most excellent remedy.

CAMPBELL BROS., Druggists, Sole Manufacturers.
For Sale by all druggist. Price $1.00 per bottle, or 6 for $5.00, Liberal discount to the trade.

Also Sole Proprietors and Manufacturers of
ETHIOPIAN
PILE OINTMENT,

A never failing remedy for Blind Bleeding, Itching Internal or Protruding Piles. Gives almost instantaneous relief, and will effect a permanent cure. Price $1.00 per bottle, or 6 for $5.00.

Testimonial.

CAMPBELL BROS:—It affords me peculiar pleasure to testify to the great efficacy of your Ethiopian Pile Ointment. I was an intense sufferer from protruding Piles and a few applications of this wonderful remedy, speedily effected a permanent cure
Truly, J. M. HAWKINS, 70 S. High St.

Testimonial No. 2.

This is to certify that I was affected with Piles for twenty years. I tried every remedy offered me. Finally used the Ethiopian Pile Ointment and found it the very best preparation I ever used. It gave me almost instant relief and has effected a permanent cure.
ED. A. IRELAND.
Formerly of Gallatin, now of Breen Phillips & Co., Nashville, Tenn.

CAMPBELL BROS., Druggists,
NASHVILLE, - - TENNESSEE.

KEEP COOL!
SUMMER GOODS!

Refrigerators, Ice Chests, Water Coolers Filters.
Fruit Jars, Fruit Cans, Stoneware, Woodenware, and all kinds of Kitchen Goods.
Cooking Stoves to suit the requirements of every Family.
PRICES TO SUIT THE TIMES.

PHILLIPS-BUTTORFF MANUFACTURING CO.,
24 & 26 College Street, - - - Nashville, Tenn.

FREEMAN & KEESEE,
INTERIOR DECORATORS,

No. 38 North College Street, Nashville, Tennessee.

Wall Paper and decorations, Window Shades, Cornice, Curtain Poles, Gold and Walnut Pier and Mantel Mirrors, Engravings, Chromos, and Oil Paintings. Frames of all kinds in stock, and made to order. Re-gilding old Frames a specialty. Manufacturers of fine Frames and Wood Mantels. CORRESPONDENCE SOLICITED.

THE LITTLE HUCKLEBERRY, FOR CHILDREN TEETHING.

The soldiers in the late war established the fact that the Huckleberry was much more efficacious in chronic bowel troubles than the Blackberry.

Every one knows the Huckleberry growing alongside the hill, but few have realized the fact that the purple berry contains one of the most valuable astringent healing principles to the bowels.

Dr. Bigger's Huckleberry Cordial is the great Southern remedy for curing **Diarrhœa, Dysentery, Cramp-Colic** and all bowel affections, and restoring the little one suffering such a drainage upon the system from the effects of TEETHING. **For sale by all druggists at 50 cents a bottle.** Send Two Cent stamp for **"TAYLOR'S LITTLE RIDDLE BOOK."** for the health of home and amusement of the little ones.

Walter A. Taylor, Atlanta, Georgia.

Go to WEIL, CONNELL, WINTER & CO. your DRY GOODS BOOTS AND SHOES, and so on. They will treat you right.

O. EWING. FRANK W. GAINES.

EWING & GAINES,

WHOLESALE HARDWARE,

40 South Market Street, Nashville, Tennessee.

Complete Stock of Hardware, Guns, Cutlery and Gum Belting, at the lowest prices.

Prompt and Careful Attention given to Orders TRY US.

*
HEADQUARTERS
-f-
Hardware, Guns
Fishing Tackle, Mill
Supplies of Every Description, Barbed Wire, Etc Agents for
Champion Machines, Reapers, Hay Rakes.

BROOKS, SWEENY & CO.,
Nashville, Tennessee.

FOR
Choirs, Conventions, Singing Classes and the Higher Schools,
o better Books have appeared for y s than the following:

Choral Worship. L. O. EMERSON. A grand, full size Church Music Book of 220 pages. 100 pages Elements, with a capital collection of Sacred and Secular music. 75 pages of the best Hymn Tunes. 110 pages of Anthems, and 30 pages of miscellaneous Concert Musuc. $1. Per dezen, $9.

The Model Singer. W. O. PERKINS and D B. TOWNER. A book for SINGING CLASSES. 192 pages. 124 Graded Exercises, 57 Glees and Part Songs, 29 Hymn Tunes, 18 Anthems and 4 Chants. Abundant and useful material for the Singing-school Teacher. 60 cts. Per doz. $6.

Song Greeting. L. O. EMERSON. A new and extra fine song book for the "higher schools," meaning by that, Colleges, Technological and other special schools, Academies, Institutes, Seminaries, High and Normal Schools. 160 large octavo pages. 82 harmonized songs of the highest order, both in words and music, classical in beauty and interesting to every one. Also exercises and solfeggios for voice culture. 60 cts. Per dozen $6.

Any book mailed for the retail price.

OLIVER DITSON & CO., Boston,
C. H. DITSON & CO., 867 Broadway, New York. J. E. DITSON & CO., 1228 Chestnut St., Phil.

WEAKLEY & WARREN,
Manufacturers and Wholesale and Retail Dealers in
FURNITURE & MATTRESSES.
The Largest, Finest and Best Assorted Stock in the South.

Chamber Suits, Parlor Suits, Library Suits, Hall Suits, Dining-Room Suits.

All kinds of Mattresses, Spiral and Woven Wire Bed Springs, Woven Wire Cots and Canvass Cots.

ORDERS WILL RECEIVE PROMPT ATTENTION.

Wharton & Co.,
Druggists and Prescriptionists.

Fine Soda Water, Mineral Waters, Etc.

Corner College and Union Sts.,
Nashville, - - Tenn.

A. CRONE,
—A the—
Checkered Front Grocery House
Cor. Market St. and Pub. Square, Nashville, Tenn,

Keeps the best GROCERIES, and sells them Cheaper than any other House in the City.

Price-List Furnished on Application

Established 1857.

The GREAT CHURCH LIGHT
FRINK'S Patent Reflectors for Gas or Oil, give the most powerful, softest cheapest & Best light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A Liberal discount to churches and the trade. *Don't be deceived by cheap imitations.*
I. P. FRINK, 551 Pearl St., N. Y.

OPIUM
Habit easily cured with CHLORIDE OF GOLD
Leslie E. Keeley, M. D., Surgeon, C. & A. R. R.
DWIGHT, Illinois.

Have you a mind of your own? If so, listen to us just a moment. You are not enjoying good health; you have tried internal medicine, and you are not well yet. Now, why will you not put prejudice aside, and try our treatment? We will send you, on trial, one of our **ELECTRO-MEDICATED APPLIANCES** to suit your case, provided you agree to pay for it, if it cures you in one month. If it does not cure you, it costs you nothing. *Is not this a fair offer?*

Different Appliances to cure DYSPEPSIA, RHEUMATISM, LIVER AND KIDNEY DISEASES, PILES, LUNG DISEASES, ASTHMA, CATARRH, LAME BACK, AGUE, DEBILITY, and many other Diseases. Remember, we do not ask you to buy them, blindly; but merely to try them, at our risk. **125,000 Cures** made during 1884, in cases where all other treatments had failed. PRICE VERY LOW. Illustrated book, giving full particulars, and blank for statement of your case, sent free. Address, at once,
ELECTRIC PAD M'F'G CO.,
564 State Street, Brooklyn, N. Y.
AGENTS WANTED.
ELECTRICITY & MEDICINE COMBINED.

Many Agents are Making $5 to $10 per Day "HOW THE FARM PAYS."
SELLING OUR NEW WORK ON FARMING,
Single Copies mailed for $2.50. Send for Table of Contents and Terms to Agents. PETER HENDERSON & CO., 35 & 37 Cortlandt Street, New York.

MASON & HAMLIN

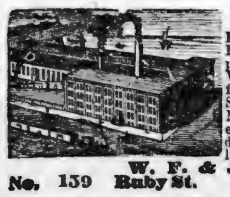
Exhibited at ALL the important WORLD'S INDUSTRIAL COMPETITIVE EXHIBITIONS FOR SEVENTEEN YEARS, Mason & Hamlin Organs have, after most rigid examinations and comparisons, been ALWAYS FOUND BEST, and AWARDED HIGHEST HONORS; *not even in one such important comparison has any other American Organ been found equal to them.* ONE HUNDRED STYLES, adapted to all uses, from the smallest size, yet having the characteristic Mason & Hamlin excellence, at $22, to the best instrument which it is possible to construct from reeds, at $900 or more. Illustrated catalogues, 46 pp. 4to, and price lists, free.

ORGANS

The Mason & Hamlin Company manufacture UPRIGHT PIANO-FORTES, adding to all the improvements which have been found valuable in such instruments, one of peculiar practical value, tending to greatest purity and refinement in quality of tone and durability, especially diminished liability to get out of tune. Pronounced the greatest improvement made in upright pianos for half a century. The MASON & HAMLIN CO., pledge themselves that every piano of their make shall illustrate that VERY HIGHEST EXCELLENCE which has always characterized their organs. Send for circular with illustrations, full description and explanation.

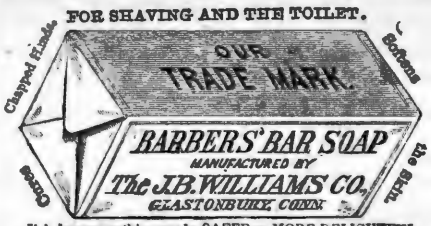
PIANOS

MASON & HAMLIN ORGAN AND PIANO CO.,
BOSTON, 154 Tremont St. CHICAGO, 149 Wabash Ave.
NEW YORK, 46 East 14th St. (Union Square.)



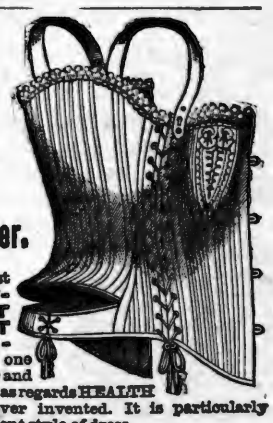
BARNES'
Patent Foot and Steam Power Machinery. Complete outfits for Actual Workshop Business. Lathes for Wood or Metal, Circular Saws, Scroll Saws, Formers, Mortisers, Tenoners, etc., etc. Machines on trial if desired. Descriptive Catalogue and Price List Free.
W. F. & JOHN BARNES,
No. 139 Ruby St. Rockford, Ill.

FOR SHAVING AND THE TOILET.



It is because nothing can be SAFER or MORE DELIGHTFUL for the Toilet or Bath, than a SHAVING SOAP of perfect PURITY and MILDNESS, that this article is so extensively used for TOILET purposes. It is a LUXURY with which no lover of fine soap can AFFORD to be unacquainted. Put up in square and round cakes; also, in pound bars. Ask your Druggist for it, or send 2c. stamp for trial sample. Does YOUR Barber use it? Williams' Genuine Yankee and other Shaving Soaps are the finest in the world.

MADAME FOY'S CORSET AND Skirt Supporter.



Combines the most ELEGANT FITTING CORSET with a PERFECT SKIRT SUPPORTER and is one of the most popular and satisfactory corsets as regards HEALTH and COMFORT ever invented. It is particularly adapted to the present style of dress.

For sale by all leading dealers. Price by mail $1.30. FOY, HARMON & CHADWICK, New Haven, Conn.

CATARRH

AND DISEASES OF THE THROAT, causing Loss of Smell, Offensive Breath, Deafness, Cough, Hay Fever, Bronchitis, and Incipient Consumption, permanently cured, by a treatment so effective that it cures the worst cases, though the bones of the nose have become affected. No douches, snuffs, washes, inhalers, or atomizers. The medicines are so pleasant that a child will take them. The only internal treatment offered to the public for these dangerous diseases. Dr. Brockington has had fifteen years experience in the treatment of this class of diseases, and a trial will convince the most incredulous of the efficacy of his treatment. The most obstinate cases cured at small expense. Send full description of case and Fifty (50) cents (mere cost), for a trial package [by mail], to last fifteen days, with full instructions for treatment.
Address, DR. C. N. BROCKINGTON,
309 FOURTH AVENUE, LOUISVILLE, KY.

25 YEARS IN THE POULTRY YARD.
16th Edition. 148 Pages, explaining the entire business. Gives symptoms and best remedies for all diseases. A 50-page Illustrated Catalogue. All for 25c. in stamps.
A. M. LANG.
Cove Dale, Lewis Co. Ky.

NEW USES OF DIAMOND DYES

New uses are constantly being made of them so that, not only is all possible kinds of Domestic Coloring done with them, but also Art Work, Coloring Photographs, Engravings, &c. They are used for Object Teaching in Schools, Coloring Maps, Baskets, Easter Eggs, Bone, Ivory, &c. For making ALL colors of Ink, Wood Stains, Shoe Dressing, Ink Pads, &c. **USE NO OTHER.**

They are the PUREST, STRONGEST and FASTEST of all Dyes. One package colors one to four pounds of Silk, Wool, Cotton, etc. For special uses given above, no other dyes will answer.

Sold by all druggists. Send stamp for Special Art Circular, Special School Circular, Sample Card of 32 colors, and directions. Colored Cabinet Photo, as sample, or a package of Any Color Dye mailed for 10 cents. Address the proprietors,
WELLS, RICHARDSON & CO., Burlington, Vt.

THE DIAMOND PAINTS,
GOLD, SILVER, COPPER and BRONZE,
For gilding &c., Fancy Baskets, Frames, Lamps, Chandeliers, and for all kinds of ornamental work. Also Artists Black for Ebonizing. Equal to any of the high priced kinds and only 10 cts. a package, at the druggists, or post-paid from
WELLS, RICHARDSON & CO., Burlington, Vt.

Pianos & Organs
Of all makes direct to customers from headquarters, at wholesale prices. All goods guaranteed. No money asked till Instruments are received and fully tested. Write us before purchasing. An investment of 2 cents may save you from $50.00 to $100.00. Address
JESSE FRENCH, Nashville, Tenn.,
Wholesale Distributing Dep't for the South.

THE WORLD'S WONDERS As seen by all the great Tropical and Polar Explorers, with **Official History of the Greely Expedition.** Grandest New Book published; outsells ALL others. Agents wanted, on Salary or Commission. Write for Special Terms and Pict. Circulars. HISTORICAL PUB. CO., Philadelphia, Pa.

CANCERS TUMORS AND ULCERS
Cured without the knife or loss of blood. Vastly superior to all other methods. Hundreds of cases cured!! Descriptive pamphlet sent free. Address Dr. E. H. GREENE, 17½ Peachtree St., Atlanta, Ga.

Rates of Advertising in Gospel Advocate

One inch, one insertion	$ 60
One inch, one month	2 00
One inch, three months	5 00
One inch, six months	7 50
One inch, twelve months	12 50

A discount of 10 per cent. on these rates for order of $25.00; 20 per cent. for order of $50.00; 30 per cent. for order of $100.00.

Note these Rules Carefully.

(1) Write only on one side of your paper.

(2) Write your name, post-office, county, and State, plainly.

(3) When changing your paper, give the office from which you change, and the one you wish it changed to.

(4) When ordering a book, give the name, edition, style of binding, and price, as near as possible, and state plainly HOW and WHERE you wish it sent.

(5) Gospel Advocate is $2.00 per year; $1.00 per six months; Clubs of $10, one copy free.

(6) Write very plainly, and make the clerks and printers happy.

Miscellaneous Notes.

BY T. F. RAWLINS.

Correspondents will please address me at 98 Union street Nashville, Tennessee.

Bro Blacks meeting at Quincy Ill., has resulted in about 200 additions.

Weeping Jo Harding is in a protracted meeting at Decatur, Texas. This means a great revival there.

Bro. A. J. Farthing has moved from Gainsville, Cook Co., to Seymour, Baylor Co., Texas. Bro. Bush, of Thorp's Spring, will probable take his place at Gainsville.

Bro. Addison Clark, President of Add-Ran College, and Bro. J. R. Wilmeth, one of the Professors, have, entered the evangelistic field, for the summer. Bro. R. Clark, Vice President, remains in charge of the College for the balance of the present term.

R. G. Pierson, the "Boy Preacher" begins a union revival service at Fort Worth to day. Great things are expected of him in that young city of the west.

Bro. T. M. Sweeney of Fosterville, Texas, says: "I regard the GOSPEL ADVOCATE as the soundest paper we have; success to it." Thank you Bro. Sweeney. Please say this to your neighbors and thereby help extend the circulation, and usefullness of the paper.

A very dear friend in Texas, and one well known in the public prints in a recent letter says: "God bless the ADVOCATE! I would not give it for all the papers combined. There is a great deal depending on it in this progressive age. Pray for us always.' And we would add pray for the ADVOCATE, and its workers, that they may ever as now, be loyal and true to the Master, and that the work whereunto it is sent, may not be in vain. And God bless the noble co-workers with us.

The Governor of Kansas recently issued a proclimation for an "Arbor Day" on which the whole state turned out to plant trees, ornamental shrubs, etc. The people of Kansas have planted over two hundred million fruit trees and two hundred housand acres of forest trees which t are now growing finely in their once treeless plains.

The *Texas Christian* now visits us regularly, and we are glad to note that it is much improved in typographical appearance, with its new type. Sister Bostick says, that Bro. McDaniel, their manager in the mechanical department, is a "a regular old maid." Sister B, is exhibiting much skill and judgement in her department, and we trust the *Christian* is entering on a work of great usefulness, and that prosperity and success will perch upon its banner.

Bishop Taylor, of the M. E. Church (North) with a company of forty missionaries, has gone to Western Africa, to begin missionary work among the tribes of the Congo. All Christians will look with interest to the result of this work as it said his work will be conducted on an entirely new plan.

The liquor traffic casts upon the Nation, yearly, a vast army of tramps, thieves, robbers, paupers, idiots, and vile drunkards. These have to be fed, and clothed, and guarded, at the public expense, which makes necessary the support of an army of detectives and officials to hunt down, and punish the criminals made by this liquor curse. The Nation wastes millions and millions of bushels of grain, in mauufacturing distilled liquors alone, with which to ruin, the soul and body, of 1,00,000 fellow citizens yearly, and throw them on the nation to be cared for a above stated, and 500,000 men are engaged in the manufacture of this liquid death, which is not only sanction but protected by law. Brethren will you give your voice, to longer protect such a blighting curse upon our fair country, for the destruction of our noblest and brightest intellects and the over throw of our best institutions.

Bro. Stewart, a veteran Preacher of the primitive Gospel, living in Parker Co., Texas, is working for the ADVOCATE. Has sent us several subscribers and promises more. As long as the ADVCATE can have the endorsement and support of such staunch and true Bible men, as Bro. S. we need fear no evil.

Bro. R. B. Neal, the indefatigable and irrepressible temperance worker, has moved to Centreville Ky., to recuperate his physical man, which has been considerably depressed for some years past. If Bro. N. had the strength, vigor and energy of body, that he has of mind, and *all* of that strength and energy, was given to the support of the cause that is so dear to him, he would create a mighty ripple in the still waters of the temperance sea, if not a great "tidal wave" that would sweep ore and cleanse the face of our liquor cursed country. Success to Bro. Neal and his *Worker*.

The Demand is Rapidly Increasing.

E. J, Madilenme, Damascus, Miss, writes: You will please send another Case of Hughes' Tonic to Forest, Miss. It is astonishing to note the rapidly increasing demand for Hughes Tonic; to sell one bottle of it INSURES a much larger sale. We pronounce it by far. the best medicine we handle, and cheerfully recommend it to all those troubled with Chills and Fever. Prepared by R. A. Robinson & Co. wholesale druggists, Louisville, Ky. Sold at Retail by Druggists generally.

NOW, NOW, NOW IS THE TIME!
SPRING TIME!
PURIFY YOUR BLOOD,
DR. J. H. McLEAN'S
Strengthening Cordial
AND
BLOOD PURIFIER
Is the greatest Blood Purifier in the world.
TRY IT, AND YOU WILL [redacted] IT EVERY SEASON.

It acts as delightfully on the tender Babe, the most delicate Lady and infirm old age, as on the strong man, in imparting Health and Vigor to Nerves and Brain, Blood Vessels, Heart and Liver. When taken, you can feel its life-giving power course through every artery, destroying all diseases of the Blood, and giving **Health, Vital Power and Strength** to every part of the body. Who will suffer from Liver Complaint or Diseases of the Stomach, Kidneys, Bowels, or Bladder, when such a great Remedy is within their reach?

IT WILL CURE:

Sleeplessness, Night Sweats, Sallow Complexion, Hot Flushes, Fainting Spells, Nervousness, Failing Eyesight caused by Weakness, Dyspepsia, Hectic Flushes, Scalding Hot Urine, Brick Dust Deposit, Frothy Urine, Uterine Weakness, Falling of the Womb, Bad Blood, Biliousness, Pimples, Loss of Memory, Feverish Skin, Sluggish Circulation, Cold Feet and Hands, Rheumatism, Peevishness, Obstinate Constipation, Heart Troubles, Bladder Fever, Diarrhœa or Bloody Flux, Lung and Liver Diseases, Kidney Troubles, Weak Back, Neuralgia, Pains in Bones, Sick Stomach, Depression, Blues, Dyspepsia, Female Weakness, Pimples, Sores and Blotches on the Face and Skin. Colic Pains.

Milwaukee, Wis., March 6th, 1885.
DR. J. H. McLEAN, St. Louis, Mo.
DEAR SIR:—Having been troubled with Female Complaint for some time, by the advice of a St. Louis lady, I tried Dr. J. H. McLean's Strengthening Cordial and Blood Purifier, and am happy to say that it has cured me completely, and I am as well now as ever. I consider it the best medicine for that purpose in the world.
MRS. ELIZABETH HENDRICKS.

G. W. Nowlin, Greenfield, Tenn., writes:—Send me another supply of Dr. J. H. McLean's Strengthening Cordial and Blood Purifier. It gives such satisfaction and sells so well here that we are unable to keep a supply on hand.

Mingsville, Mo., Jan. 4th, 1885.
DR. J. H. McLEAN, St. Louis Mo.
DEAR SIR:—I look upon your Strengthening Cordial and Blood Purifier as the finest medicine in the market. I use it in my family and all my customers speak of it in the highest terms. I would not be without it in the house if it cost ten dollars a bottle.
Yours truly, JOSEPH W. MINGS.

John O. K. White, San Angelo, Texas, says:—Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is the most rapid selling medicine we have here. It is used by all classes with the happiest result.

Dr. Fonda, of Jefferson, Cook County, Ills., writes:—I have used Dr. J. H. McLean's Strengthening Cordial and Blood Purifier in my practice for years without a single instance of its failure. For Female Complaints I consider it unequalled, being rapid and certain in its action.

From Mess. R. W. Mackie & Son, Yadkinville, N. Carolina:—Your Strengthening Cordial and Blood Purifier is in great demand. It gives universal satisfaction and is almost as staple as sugar and coffee in this vicinity.

Leroy, Minn., March 5th, 1885.
DR. J. H. McLEAN, St. Louis, Mo.
Dear Sir:—Owing to the intense heat last summer in the harvest field, many in this neighborhood were prostrated at work, and many of them are afflicted with chronic diarrhœa and kindred diseases. But by the advice of a friend I used your Strengthening Cordial and Blood Purifier, and have been as well as ever, although I was more exposed than the majority of those who have been more or less sick ever since.
Yours truly. HAST. MERCHILL.

Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is a Never-Failing Remedy, and Can Be Relied on.
$1.00 PER BOTTLE. SIX BOTTLES, $5.00.
Dr. J. H. McLEAN, S. E. Corner Broadway and Biddle Street, St. Louis, Mo.

Cuticura
A POSITIVE CURE
for every form of
SKIN and BLOOD DISEASE
FROM
PIMPLES TO SCROFULA.

Eczem A, or Salt Rheum, with its agonizing itching and burning, instantly relieved by a warm bath with CUTICURA SOAP and a single application of CUTICURA, the great Skin Cure. This repeated daily, with two or three doses of Cutichra Resolvent, the New Blood Purifier, to keep the blood cool, the perspiration pure and unirritating, the howels open, the liver and kidneys active, will speedily cure Eczema Tetter, Ringworm, Psoriasis, Lichen, Pruritus, Scall, Head, Dandruff, and every species of itching, Scaly, and Pinply Humors of the Skin and Scalp, with Loss of Hair, when the best physicians and all know remedies fail.

Cuticura Remedies are absolutely pure and and the only infallible Blood Purifiers and Skin Beautifiers free from poisoneus ingredients.

Sold everywhere. Price, Cuticura, 50 cents; Soap, 25 cents; Resolvent, $1. Prepared by Potter Drus and Chemical Co., Boston, Mass.
Send for "How to Cure Skin Diseases."

VASSAR COLLEGE, Poughkeepsie, N. Y. FOR THE LIBERAL EDUCATION OF WOMEN, with a complete College Course, Schools of Painting and Music, Astronomical Observatory, Laboratory of Chemistry and Physics, Cabinets of Natural History, a Museum of Art, a Library of 15,000 Volumes, ten Professors, twenty-three Teachers, and thoroughly equipped for its work. Students at present admitted to a preparatory course. Catalogues sent on application.
S. L. CALDWELL, D. D., LL. D., *President*.

BARNES'
Patent Foot and Steam Power Machinery. Complete outfits for Actual Workshop Business. Lathes for Wood or Metal, Circular Saws, Scroll Saws, Formers, Mortisers, Tenoners, etc., etc. Machines on trial if desired. Descriptive Catalogue and Price List Free.
W. F. & JOHN BARNES, No.. Rockford, Ill. St.

THE WORLD'S WONDERS As seen by all the great Tropical and Polar Explorers, with **Official History** of the **Greely Expedition.** Grandest New Book published; outsells ALL others. Agents wanted, on **Salary or Commission.** Write for **Special Terms and Pict. Circulars.** HISTORICAL PUB. CO., Philadelphia, Pa.

McSHANE BELL FOUNDRY
Manufacture those celebrated BELLS and CHIMES for CHURCHES, TOWER CLOCKS, Etc. Prices and catalogues sent free. Address,
H. McSHANE, Baltimore, Md.

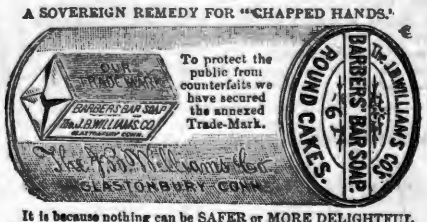
NEW SUNDAY SCHOOL MUSIC BOOKS.

HEAVENLY VOICES.
Just out! Entirely new! The very book you want for your Sunday-School. Contains the richest and most beautiful songs ever collected in one volume. Send for sample copy before buying.

SABBATH BELLS.
The finest collection of Sunday songs yet published. Thousands of copies have been sold during the past 12 mos. It is full of gems. Will mail to any part of the world a sample copy of either **Heavenly Voices** or **Sabbath Bells,** upon receipt of 20c. or both for 35c.

FIRESIDE-FRIEND PUB. CO., NEW CARLISLE, O

A SOVEREIGN REMEDY FOR "CHAPPED HANDS."



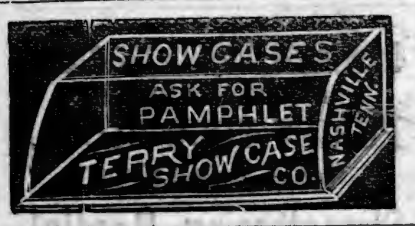
It is because nothing can be SAFER or MORE DELIGHTFUL for the Toilet or Bath, than a SHAVING SOAP of perfect PURITY and MILDNESS, that this article is so extensively used for TOILET purposes. It is a LUXURY with which no lover of fine soap can AFFORD to be unacquainted. Put up in square and round cakes; also, in pound bars. Ask your Druggist for it, or send 20c. stamp for trial sample. Be sure your Barber uses it. Williams' Genuine Yankee and other Shaving Soaps are the finest in the world.

CANCERS TUMORS AND ULCERS. Cured without the knife or loss of blood. Vast superior to all other methods. Hundreds of case cured! Descriptive pamphlet sent free. Addres Dr. E. H. GREENE, 17½ Peachtree St., Atlanta, Ga

OPIUM MORPHINE HABIT EASILY CURED. BOOK FREE. DR. J. C. HOFFMAN, Jefferson, Wis.

$72 A WEEK, $12 a day at home easily made. Costly Outfit free. Address THUE & Co., Augusta, Me

AGENTS COIN MONEY who sell Dr. CHASE'S FAMILY PHYSICIAN. Price **$2.00.** Write for Circular. Address, A. W. HAMILTON & Co., Ann Arbor, Mich.



NEW HOUSE! NEW GOODS!

J. W. ORCHARD,

Manufacturer and Dealer in PLAIN and DECORATIVE

WALL PAPER,

Window Shades,

Looking-Glasses, Picture Frames and Cornices, Chair Cane, Picture Cord and Nails, Wall Brackets and Parlor Easels.

Looking-Glasses put in old frames. Old pictures and frames repaired.

134 Union Street.

Between College and Cherry,)

NASHVILLE, - - TENN.

A. C. & J. C. MARCH,

(Successors to J. D. March & Sons.)

Manufacturers of and Dealers in

Saddles, Harness, Bridles, Collars, Trunks, Bags, Valises, Hames, Whips, Chains.

REPAIRING DONE ON SHORT NOTICE.

50 NORTH MARKET STREET,

NASHVILLE, - - TENN.

NASHVILLE, CHATTANOOGA & ST. LOUIS RAILWAY.

BUSINESS MEN, TOURISTS, EMIGRANTS, FAMILIES, REMEMBER

The Best Route to St. Louis and the West via McKenzie.

The Best Route to West Tennessee and Kentucky, Mississippi, Arkansas, and Texas points is via McKenzie.

The Best Route to the Summer Resorts and Mountain Retreats of Tennessee, Virginia and the Carolinas, via McKenzie and Nashville.

The Best Route to the celebrated Colleges, Universities, Seminaries and other Educational Institutions in the Southeast, via McKenzie and Nashville.

The Best Route to points in East Tennessee, Virginia, the Carolinas, Georgia and Florida is via Chattanooga.

DON'T FORGET IT!

—By this Line you secure the—

MAXIMUM OF SPEED, SAFETY, COMFORT, SATISFACTION,

—AT THE—

MINIMUM OF EXPENSE, ANXIETY, BOTHER, FATIGUE.

Be sure to Buy your Tickets over the

N., C & ST. L. RAILWAY!

If you are going to Washington City, Baltimore, Philadelphia, or New York.

The Inexperienced Traveler need not go amiss; few changes are necessary, and such as are unavoidable are made in union Depots.

THROUGH SLEEPERS!

—BETWEEN—

Nashville and Atlanta, and Atlanta and Jacksonville, Fla., Nashville and Martin (to connect with Sleeper service via Cairo to St. Louis and Chicago.) Nashville and Columbus. Nashville and Memphis (Sleeper Humboldt to Mobile, and Milan to New Orleans.) McKenzie and Little Rock, and Little Rock and Texas points.

Call on or address

J H PEEBLES, T. A., Chattanooga, Tenn.
W W KNOX, T. A., Nashville, Tenn.
S S FINLEY, Ticket Agent, Memphis, Tenn.
A B WRENN, Trav. A., Atlanta, Ga.
W L DANLEY, G P & T A, Nashville, Tenn

S. B. HOGAN, J. S HOPKINS.

Hogan & Hopkins.

—Dealers in Custom-Made—

Boots and Shoes.

We will sell the very best makes af Boots and Shoes, and endeavor to make the prices so that no one can possibly sell cheaper than we do.

No. 20 Public Square, Nashville, Tenn.

SALESMEN:

SAM R. HOPKINS, L. [illegible] SIMPSON, W. MAYES.

AGENTS WANTED for the MISSOURI STEAM WASHER!

It will pay any intelligent man or woman seeking profitable employment to write for Illustrated Circular and terms of Agency for this Celebrated Washer, which by reason of its intrinsic merit is meeting with such wonderful success

J. WORTH, ST. LOUIS, MO., or CHICAGO, ILL.

WM. CUNNINGHAM, SON & CO.,

—Wholesale—

GROCERS, COTTON FACTORS,

And Commission Merchants.

97 Broad St., NASHVILLE, TENN.

T PAYS to sell our Rubber Stamps. *Free* catalogue to agents. FOLJAMBE & CO., Cleveland, Ohio.

J. W. LINDSEY. R. FARQUHARSON

China, Glass and Queensware.

We have the best Electric Lamp made, the best imported Student's Lamp, "Mays' New Ideal" Lamp, requires no chimney or shade; in fact, we are headquarters for the best Lamps in use. We keep the largest stock of CHINA, GLASS and QUEENSWARE, South of the Ohio river, all of which will be sold as cheap as good goods can be sold in any market. Why not buy first-class goods when you can get them at about what you are paying for trash? Come and see us, or send your orders.

HICKS, HOUSTON & CO.

C. P. CRUTCHER. H. C WILLSON.

J. W. LINDSEY & CO.,

Wholesale HATS,

75 Public Square,

NASHVILLE, - - - TENNESSEE.

JOHN RAMAGE & SON,

48 North College Street, Nashville,

Offer the best stock of custom-made BOOTS, SHOES, and SLIPPERS, in all grades, of latest styles. Trunks, Traveling and Hand Bags.

LOWEST CASH PRICES!

Clothing for Fall and Winter.

The largest stock, and most elegant line of CLOTHING ever offered in this city. Double and single breasted Dress suits, Business suits in one and four button cutaways, and all the new styles in sacks. Our stock is made up of all new fabrics, and of the most popular and desirable shades.

The largest stock of Overcoats, every style, from the strong coat for the workingman to the finest made. Boys' and children's suits in great abundance and in endless variety. Furnishing Goods and Hats a specialty.

A fine line of imported piece goods to make to order on short notice. "Write for Catalogue."

W. A. LANNOM, Cash Clothier,

18 Public Square, - - - Nashville, Tenn.

Gates & Pohlman,

Corner College and Union Streets, Nashville,

Are the oldest Jewelers in the State, and have constantly in stock the very latest and best designs, in patterns as well as the finest in quality and finish of all goods pertaining to the Jewelry trade. They defy competition in prices, and warrant every article to be as represented by them. Watches, Clocks and Jewelry repaired by the most practical workmen. Orders by mail promptly attended to. Their motto is, "*Quick sales and small profits.*"

BAILEY, DAVIS & McCOMB,

WHOLESALE GROCERS,

And Dealers in

TOBACCO, CIGARS, ETC., ETC.,

38 MARKET STREET, - - - - - NASHVILLE, TENNESSEE.

THUSS, KOELLEIN & GIERS,

Successors to old Giers' Gallery,

PHOTOGRAPHERS!

139 Union Street, Nashville, Tenn.

R. W. Jennings

BUSINESS SCHOOL.

NASHVILLE, TENN., December 18, 1884.

Mr. R. W. Jennings:

We, the undersigned merchants and business men of Nashville, desire to express our approval of the methods you have adopted in conducting your Business School.

Your long experience as a practical book-keeper and office man, your truly practical method of teaching, and the fact that the examples are taken from books in your possession, which you have yourself heretofore kept, gives you advantages not possessed by other colleges, and we cheerfully an heartily commend your school to all who can spare the money and time to attend it. We speak from an observation and experience of many years as business men when we say that no commercial school taught by men who have not themselves had experience as practical book-keepers can compare with one where the examples are taken from transactions that have actually occurred.

We wish you abundant success in your laudable undertaking.

Fite, Porter & Co., Wholesale Dry Goods.
Cowan & Co., Wholesale Notions.
Anderson, Green & Co., Wholesale Dry Goods.
Eatherly Hardware Company, Wholesale Hardware.
Adams, Throne & Co., Wholesale Boots and Shoes.
Dismukes, Frierson & Co., Wholesale Hats.
B. H. Cooke & Co., Wholesale Clothing.
The Bransford Hardware Company, Wholesale Hardware.
Richardson, Mason & Co., Wholesale Boots and Shoes.
Kinkade, Williams & Co., Wholesale Hats.
Handly, Reeves & Co., Wholesale Dry Goods.
Brown & Farrell, Wholesale Hardware.
Halls, Ordway & Mitchell, Wholesale Boots and Shoes.
O'Bryan Bros., Wholesale Dry Goods.
Berry, Demoville & Co., Wholesale Drugs.
Murray, Dibrell & Co., Wholesale Boots and Shoes.
Gray, Fall & Co., Wholesale Hardware.
Tyler, Stratton & Co., Wholesale Grocers.
Orr Brothers, Wholesale Grocers.
Hillman, Buford & Justi, Wholesale Iron.
Carter, Dunbar & Co., Wholesale Boots and Shoes.
Pigue, Manier & Co., Wholesale Boots and Shoes.
Ewing & Gaines, Wholesale Hardware.
Morris, Webb & Cheek, Wholesale Grocers.
Phillips, Jackson & Co., Wholesale Grocers.
Herman Bros & Co., Wholesale Dry Goods.
Dudley Bros. & Lipscomb, Wholesale Hardware.

We, the undersigned, cordially endorse the foregoing recommendation of Jennings' Business School, and will add that the instruction he gives his students in the art of counting money rapidly, the writing of checks, notes, notices of protest, endorsements, etc., will be of great value to them.

W. M. McCarthh, Cashier Fourth National Bank, Nashville.
F. Porterfield, Cashier Commercial National Bank, Nashville.
A. W. Harris, Cashier American National Bank, Nashville.
J. P. Williams, Cashier First National Bank Nashville.
J. Hill Eakin, Sec'y Safe Deposit, Trust & Banking Co., Nashville.
Julius Sax, President Nashville Savings Co., Nashville.
Thos. S. Marr, President Nashville Savings Co., Nashville.

NASHVILLE, TENN., December 26, 1884.

Mr. R. W. Jennings:

The position of book-keeper for Evans, Fite, Porter & Co., which I held for ten years, was given me on account of training which I received at your hands while acting as your assistant in their counting-room. I have since taught your system to others, among whom is Mr. Jno. Campbell, who now fills my place in the office of Fite, Porter & Co. I can say without hesitation that you impart your knowledge of book-keeper and general business usage more rapidly and perfectly than any person I ever saw, and I recommend your school as highly as words can express. Wishing you success, I am

Yours, etc. JAMES L. COOPER.

SPRING, 1885.

CARPETS! CARPETS!

We have the largest and most complete stock of Carpets of all grades, Mattings, Oil Cloths, Linoleums, Rugs, etc., that we have ever shown to the trade. These goods are brought from the factory, and our prices are the lowest. All orders promptly filled.

Manlove & Co.,

26–28 Summer St., - - Nashville, Tenn.

GRATEFUL PRAISE

A New S. S. Book by J. H. Fillmore.

Pure in sentiment, rich in music. Sample copy in boards, 25 cents; per dozen, by express, $3 60; per dozen, by mail, $4. *Specimen pages free.*

FILLMORE BROS, 185 Race St. Cincinnati, O.

THE GOSPEL ADVOCATE.

VOLUME XXVII. NUMBER 17. | NASHVILLE, TENNESSEE, APRIL 29, 1885. | TWO DOLLARS PER YEAR IN ADVANCE.

EDITORS:

D. LIPSCOMB. | E. G. SEWELL.

J. A. HARDING, Associate Editor.

J. C. McQUIDDY, Office Editor.

BRIDGE OF PRAYER.

The bridge of prayer from heavenly heights suspend,
Unites the earth with realms in space;
The interest of those separate worlds are blended
For those whose feet turn often toward that place.

In troubled nights of sorrow and repining,
When joy and hope seems sunk in dark despair,
We still may see above the shadows shining
The gleaming archway of the bridge of prayer.

From the fair height our souls may lean and listen
To sounds of music from the farther shore,
And through the vapors sometimes dear eyes glisten
Of loved ones who have hastened on before.

And angels come from their celestial city
And meet us half way on the bridge of prayer,
God sends them forth, full of divinest pity,
To strengthen us for burdens we must bear.

O you, whose feet walk in some shadowed by-way
Far from the scenes of pleasure and delight
Still free for you hangs this celestial highway,
Where heavenly glories dawn upon the sight.

And common paths glow with a grace supernatural,
And happiness walks hand in hand with care,
And faith becomes a knowledge fixed, eternal,
For those who often seek the bridge of prayer.

ELLA WHEELER.

THE CHURCH AT WORK.

We have suggested that the letters are addressed to the churches in their church capacity, and when anything is spoken that can or must be obeyed only by the members as individuals, the language of the epistles changes so as to individualize. We give some examples as: Rom. 12: 7. "He that teacheth on teaching, he that exhorteth on exhortation," again, by the distributives "each and every," 2: 3, "I say to every man that is among you, not to think of himself more highly than he ought to think." 13: 1, "Let every soul be subject to the higher powers." 15, Let every one of us please his neighbor." In these duties each must act for, and by himself. They are addressed separately as individuals. When he addresses the church it is simply ye or you. "Him that is weak in the faith receive you." 15: 5, "That ye may with one mind and one mouth glorify God." 16: 1, "I commend unto you Phoebe, our sister." Here the church the diciples are addressed collectively, ye and you. This distinction is made in the style of address, both in reproving and exhorting. When reproof for what is done by the church as a whole is administered, he reproves "you as a whole," when for what is done individually, those reproved are individualized: "To the church at Corinth; Grace be with you; Now I beseech you, brethren, that ye all speak the same things; that ye be perfectly joined together in the same mind." But when he reproves individuals, 1: 12, "Every one of you saith I am of Paul, I of Apollos, I of Cephas. "If any man defile the temple of God, him shall God destroy;" "Dare any of you go to law, and that with unbelievers?" "Let every man have his own wife, and, every woman have her own husband;" "Let every one of you lay by him in store as God has prospered him; and, whomsoever you approve by your letters I will send to bring your liberality to Jerusalem." I call attention to these distinctions, that we may have a clear conception of the distinction between the duties that are to be performed in the individual capacity, and that which is to be performed by the church, acting as a body. The individuals must correct the individual wrongs; must perform the individual duties, that the church strengthened by every member performing his office, in the body, be perfected, and, as a whole, may act with vigor and power. These distinctions in the style of address are found in all the letters to the churches. Individuals must "lay by in store," or cast into the treasury of the Lord. Then you, the church, appoint messengers to send to the needy. "Now ye Philipians, know that no church communicated with me as concerning giving and receiving, but ye (the church at Philippi) only." Also, he says to the Corinthians: "I robbed other churches, taking wages of them, to do you service." You represents the church at Corinth, in contrast with other churches. The church at Philipi first, and then other churches gave wages to Paul to enable him to preach in Corinth, and in Thessalonica. They saw him laboring under distress and poverty, and they desired to help him to bear his burdens, to fellowship him, that they might share his reward. In the very beginning of the letter to the Philipians he says: 1: 3, "I thank my God upon every remembrance of you, always, in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now." * * * "I have you in my heart inasmuch as both in my bonds and in the defence and confirmation of the gospel, ye are all partakers of my grace." The church had helped him when he was preaching, defending, confirming the gospel, and had sent to his relief when he was bound and imprisoned. By this (the church) all its members became sharers in whatever grace he received from these labors and sufferings for Christ. They communicated with him as concerning giving and receiving. They sent Epaphroditus as a messenger to carry their gifts to him, a prisoner at Rome, as they had sent to him when preaching in Thessalonica and Corinth. He sent him back to them. "I supposed it necessary to send to you Epaphroditus, my brother and companion in labor, and fellow soldier, but your messenger, and he that ministered to my wants." While in bonds in Rome he sent Tychicus to Ephesus that "ye may know my affairs, and how I do." * * "He, a faithful minister in the Lord, shall make known to you all things; whom I have sent unto you for the same purpose that ye may know our affairs, and that he might comfort your hearts." Eph. 6: 21 He sent Tychicus and Onesimus, "who is one of you," to the church at Colosse. "They shall make known to you all things which are done here." Col. 4: 9, "When he preached to the Thessalonians, the church at Philippi sent to his help, but he praises them, "That ye were ensamples to all that believe in Macedonia and Achaia, for from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad." The church here sounded out the truth, no doubt, by their own members going forth to preach, and the others sending to them to help them in the work, as the other churches helped Paul. Paul admonished the Galatians, "Let him that is taught in the word communicate unto him that teacheth in all good things." He adds this warning, "Be not deceived, God is not mocked; for whatsoever a man soweth that shall he reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting." Which means that in giving to him that preacheth we sow to the spirit, in spending our goods to gratify the flesh we are sowing to the flesh, and shall reap corruption. This letter was written to all the churches throughout Galatia. So one church is not addressed, but the general law laid down: "lay by you in store on the first day of the week as you prosper," had been given to the church of Galatia. We have called attention to Paul's telling the Corinthians that when your faith is increased we hoped to be enlarged by you so as to be able "to preach the gospel in the regions beyond you," II. Cor. 10: 15, and to the Romans whom he had never seen, he writes: "I trust to see you in my journey, and to be brought on my way by you, if I first be somewhat filled (furnished) by you." Rom. 15: 23. Every church was expected to do its duty as a church of God, in helping the evangelist. To enable it to do this, each individual member of the church must do its duty. Whoever spends their money, time and talent, gratifying the flesh, sows to the flesh, and from this sowing shall reap corruption. Those who contribute of their means, time and talent, to help him who preaches the gospel, sow to the spirit, and of this sowing shall reap life everlasting. How can one who never sows, ever hope to reap? I do not hesitate to say that no man or woman can possibly be saved in Heaven, who makes no sacrifice save others. What have you sacrificed dear reader? No man who studies the law of God carefully, and believes what is there written, can doubt these things. How was this means raised? The churches sent to help the teacher, at work. How did the churches get the means? There is but one way laid down in the Bible. It is the same in the Patriarchal, Jewish and Christian economy. Cain and Able brought of their productions to the Lord. What proportion is not told. But Abraham gave to Melchisideck a tenth of the spoils. Gen. 14: 20. Jacob, a youth fleeing from home, vowed, if God will be with me, and will keep me in this way that I go, "I surely will give the tenth unto thee." Gen. 28: 20. God through Moses declared that the first born of the children of Israel, and of all their herds and flocks should be given to the Lord, in addition, one tenth of all the herds and flocks, and of all the productions of the ground, and of all their earnings should be consecrated to God. Beside these, a great and varied number of offerings were to be made, and all these offerings must go into the common treasury in the temple. This was the law of God When they refused to bring the offering God charged them with robbing him. His curses rested upon them, and they were cursed. They became poor; their land refused to bear fruit, and desolation and poverty were their portion. When they brought the offering into the store house, or treasury of God, the windows of Heaven were opened, and God blessed them in their basket and in their store. In addition to these offerings, they were required to individually do good as opportunity offered. But any other arrangement or combination for collecting and distributing the offerings to God would have been treason against God.

When Christ came, he perpetuated in his kingdom, whatever in the Jewish kingdom that he found suited for his service. He told them they ought to tithe the rue, mint and anise. "This ought ye to do" says the Savior, "and not leave the other undone." Those who gave alms are frequently singled out as objects of Divine favor. In the first church they continued steadfastly in the "fellowship." Paul, I. Cor. 9, reasserts the principle laid down in the law of Moses, "Thou shalt not muzzle the ox that treadeth out the corn." He asks: "Do ye not know that those who minister about holy things, live of the things of the temple? and they which minister at the altar are partakers with the altar? Even so the Lord hath ordained that they who preach the gospel shall live of the gospel." This passage, to me, seems devoid of meaning and point, save that in the temple service, offerings were made of the tithes, one tenth, unto the temple, and those ministering in the temple lived of these offerings. Even so Christ ordained that his children should cast into his treasury, and of this, those who preach the gospel shall live. If this is not the meaning I can perceive no point in it. The churches were to help the preachers. The church was enabled to aid the preachers, only as each member cast into the treasury he was prospered. We know this is the manner in which the church was enabled to fellowship the poor saints in Judea. When they fellowshiped those preaching the gospel, why should a different way be used?

Among the Jews, to give less than the tenth was to rob God. Christ said: "Ye ought to tithe even the smallest herbs. To tithe is to set apart the tenth. He clearly expected them to give the tenth. His special commendations are given only to those who give more than the tenth. The widow who was the object of his special approval gave her whole living. Zaccheus gave "half his goods to the poor." "If I have taken from any man unjustly, I restore him fourfold." Those at Jerusalem freely gave up all. Cornelius gave alms to the people. Now with these exemplifications of what God approves, it is strange that any man should think he can be approved of God, who gives less than one tenth to the Lord. We fail to do it because we lack faith that we are able to do it, that is, we lack faith in God. The Jews failed to give one tenth because they distrusted God. When they failed to contribute to him they became poor, were brought to want. When they gave freely he blessed them bountifully. The same blessing is promised to Christians when they give freely. Paul, II. Cor. 9:7, says: "Every man according as he purposes, so let him give, not grudgingly or of necessity; for God loveth a cheerful giver, and God is able to make all grace abound toward you, that ye always having all sufficiency in all things, may abound to every good work, as it is written: He hath dispersed abroad, he hath given to the poor, his righteousness remaineth forever. Now, he that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness; being enriched in everything to all bountifulness, which causeth through us thanksgiving to God."

This is a promise that God will bless abundantly, and multiply the seed sown to those who freely give to God. No more distinct promise of earthly good was ever made to the Jews. The same promise is distinctly made to the Philippians, 4:19, "But my God shall supply all your needs according to his riches in glory by Jesus Christ." Some erroneously think that under the Jewish law, temporal blessings alone were promised—under the Christian only spiritual. Under the Christian, the promise of temporal blessing has not been withdrawn. They are as great as under Judaism, but under Christ the spiritual blessings have been added. Hence, Christ says, "in this world an hundred fold, and in the world to come, eternal life." D. L.

SOME SUGGESTIONS.

Feeling deep interest for some young persons who, from the Sunday and Orphan schools here, have lately entered the church—the school of Christ, I wish to make some suggestions to them, and to any others whom they may benefit. If I can, in the least, assist them to look more freely, more lovingly to the Father above; to the Elder Brother, who gave his life for them, I will not write in vain. One of our neighbors also became obedient, and we were glad to welcome her among us. I well remember when I thought of becoming a member of the church, and after I had entered it, how much pleasure it would have given, had persons older than myself freely conversed on the change that, to me, seemed so solemn and important. Entering the church was a matter of great seriousness. There is something new and strange to the young, and a fear of doing so without proper consideration. There must be the same feeling now, and the same need of help experienced, particularly by the young. I know the weakness and ignorance they are conscience of, and how much comfort a few words fitly spoken may give; how much they may be encouraged by them. I know by my own experience they may be led to feel less awe, and more of love to Him who first loved them; to Him who calls them in the bloom of youth to remember their Creator; that their lives may be kept from temptation and sin; that others, from their example, may also come to his feet; may learn of him, and have comfort in life, hope in death, and may finally enter the city where there is no night. There, seraphs have no joys they may not reach; archangels, no glory they may not realize, and there, they may be forever all that angels are, in purity and bliss. It has often been remarked that the school of Christ has but one term, and no vacation. The term begins at entrance, and lasts until a pale messenger knocks at the school-room door, and, by the authority of the Teacher, says that books may be closed, duties may cease, and the pupils may journey with him to the land for which they have been striving. I have seen bright, beautiful young beings, ready to go at the first summons of the Master; and how sweet to believe that, by obedience to the commands of God, they had a right to the tree of life, and to enter through the gates into the city.

To enjoy the benefits of this school, people must be active and obedient. They may enter, and, without the necessary care and attention, may not improve, may not form such characters as will lead others to love the teacher and his institution. Again, it may be a training to lift their thoughts and desires from the passing things of earth—may enable them to imitate the perfect model given them. They learn from his holy word that, when on earth, he was pure and undefiled; that he never did an injury, never resented one, never uttered an untruth, never practiced deception, never lost an opportunity of doing good, did not make unkind remarks. He was generous to the selfish, holy among the impure, was loving and gentle. He yearned over all human beings with deathless love. He knew their capacity for enjoyment—the terrible punishment to which sin had doomed them, and loved them well enough to shed his life's blood for their salvation. He wishes those who love him to come to him as their best friend, that perfect love may cast out fear, while he ever lives to make intercession for them. Although he was God's Son, he went to him in humble prayer. In the deep recesses of the forest vale, on the wild mountain side, his supplications constantly arose. No doubt heaviness often oppressed his soul. He felt the need of near communion with his Father. His gift of strength was wasted by the spirit's weariness. Once he left his friends and went a little on. In silence, and alone with God, he fell upon his face, and his agony was greater than the Son of man could bear. The mighty heart, that in Gethsemane, sweat drops of blood, taking for us the cup that might not pass. The heart, whose breaking cord upon the cross, made the earth tremble and the sun afraid. He gave his sorrow sway, and in the deep prostration of his soul, breathed out: 'Father, if it be possible, let this cup pass from me." A holy one bowed down to him, and nerved him with a ministry of strength, and he again returned to his disciples, for "he who should betray him was at hand." How much more do we, the children of earth, need to pray without ceasing! When young Christians acquire the habit of earnest prayer; when they approach the Father in heaven in the early morning; approach as to their father, to tell him all their needs, to confess their faults, and ask help to do right during the day they have commenced, they do not wander far from him. The happiness of the day depends much upon the manner in which the morning hours are spent. The quiet of the time seems to hallow it, and incline the thoughts to a world more sweet than this. Sweet hour it is for the pure prayer! for young and old to ask blessings from the Father above; to thank him for the blessings received. When this habit is persevered in, young Christians are not apt to indulge in bad temper— that enemy to happiness— are more desirous to act as they would have others do, and will attend to the every day duties of life without murmurings, and disputings. They will remember this influence should be such as will add to the happiness of home; will lessen the burdens of a weary mother; assist a father who is employed for their benefit, and who studies their welfare at all times. None know what an hour may bring forth. We know not the trials that may fall to our lot during the day. We may be called to weep over those who weep no more; those who have been our stay and support in life, and we may walk on alone and comfortless, unless we confide in Him who knows what is best, and does not willingly afflict the children of men.

When the bustle of the morning has passed off, and noon with its sunny hours, has come like a bright presence, for our enjoyment, it is well to spend a short time in secret communion. The Father loved for all to draw near to him, as the pilgrim comes to the shadow of a great rock in a weary land, where he can rest on the soft grass, and bathe his feet in a well-spring of coolness. The evening, too, when all are resting from toil—the evening of the day, as well as the evening of life—seems a time most fit to converse with Him who holds our thread of life in his hands.

I was once much impressed on going into a room, late at night, to find all the girls in it engaged in prayer. They had agreed together on the hour that would best suit them; when they would have least interruption, and had chosen that time. It was a good example to old and young, to bow down humbly before committing themselves to sleep; sleep, sometimes called the brother of death, and from which there may be no awakening, here. Mothers, who have young sons and daughters, should take up the cross, and bow with them in prayer daily. There would be more Christian happiness at home, and all would improve in Christian characters.

C. F.

Eternity.

How utterly vain are all attempts to number the days of the years of eternity. When millions of centuries shall have passed it will be just commencing, and when millions more shall have run their round, it will be no nearer ended. When ages, numerous as the bloom of spring, increased by the herbage of summer, both augmented by the autumn, and all multiplied by the drops of rain that fall in winter; when those and ten thousand times ten thousand more than can be represented by any similitude, or imagined by any conception are resolved and finished—Eternity, vast, boundless, amazing eternity will be only beginning. Ought we not to take heed to our ways? Is there an inquiry of equal importance?—*B. M. Harbinger.*

CLIMATE OF FLORIDA.

Perhaps something still more definite regarding the climate of this country would be interesting. The climate varies, of course, as the state is a long one, extending some six or seven hundred miles from the most northern part to the extreme southern. We have not the exact figure, but this approximates the length of the state, while the average breadth is little more than one fourth as great. Many people, doubtless, are, as I was before coming here, under mistake regarding this climate. There is more cool, weather here than we had supposed, and the warm weather of summer is neither so hot nor so oppressive as we had supposed it to be. From a paper lying before us, giving the extremes of the weather at De Land, about 150 miles south of Jacksonville for the past four years, the lowest point the mercury reached in winter was 26° above zero, and the highest in summer, in the shade, was 103 above. The mercury frequently gets this high in Nashville, and when this high, the weather is more oppressive. Let it be remembered that Florida is a peninsula, lying between the Atlantic ocean on the east, and the Gulf of Mexico on the west, so that Florida is nearly always blessed with a good breeze, which very much modifies the force of the heat. The nights, and especially from ten or eleven o'clock till after sun up, are cool enough to sleep comfortably, and most of the year with some cover. The difference between this climate and that of Tenn., and the states North, is not that it gets so much hotter here in summer than there, but in the fact that it does not get so cold in winter, and the summers are so much longer, that it is what we would consider summer weather, up North.

We reached Jacksonville the morning of the 7th of March. Since then there has been no frost in Florida to do any harm, that we have heard of. Hardy vegetables, such as cabbage, peas, etc., will grow all winter, and it is said that two hundred miles south of here, the Oleanders will bloom all winter. We saw them bloom ing beautifully in that section, early in April, this year.

The people of this country begin to set out their cabbage in the latter part of the summer, for winter use, and this is about the only time of the year they flourish well here, as we have been told. In this way they can cut and ship cabbage nearly all winter, and till well up in the spring. But the main shipping season for them is from the middle of February to the middle of April. This is the 17th of April, and they are scarce now, for shipping purposes.

In parts of Florida, strawberries can be grown nearly all winter.

The weather never gets much cold here at any time, and snow and ice are almost strangers. There was once a cold spell, in the memory of the older inhabitants of this country, when the orange trees were either destroyed or greatly damaged throughout most of the state. But this has been known but once in this generation, though, of course, what has been, may be again. With overcoats and wraps, people can walk out any time of the winter, here, and be comfortable. And the springs here are truly lovely. Clouds and rains are frequent the year around, but mud scarcely enters into the account, owing to the sand. Heavy fogs, we think, are seldom seen here. At all events we have not seen any since we have been here, and as Jacksonville is not a manufacturing city, it is not enshrouded in smoke, as are most cities farther north. Florida, therefore, is a sunny land. But let not those who come here from the north, in winter, leave their heavy wraps behind. They will need them when they get here, but these will make them comfortable in the severest weather that comes here. If you have these, you will never shiver with cold. While the northern blasts will chill you through, and make rigid every muscle in your bodies. You feel nothing of that sort of rigor here. This is one of the main things that Florida is valuable for as a health resort. You are not all torn and shaken up here with the cold. Those north, that have the means of spending their winters here, may almost live without the discomforts and rigors of winter. But it takes money to enjoy this luxury, and especially to live in the city, and enjoy city life and society, or stay at any of the fashionable hotels. But if the people will be content to live in small places, and a country-like sort of way, or put them up a cabin near some railroad depot, where they can get supplies without too much inconvenience, they may spend thei winters here with but moderate expense. The visitors that came here from the north, to spend the past winter, have mostly left; but many of them, we learn, have written back that they left too soon, and found the cold weather still waiting for them at their old homes. The last of April, or first of May, as a rule, is as early as people should leave this country for any of the states north. People that are sensitive to cold, have weak lungs, or are liable to pneumonia, run great risk in going north the first of April, which a great many do. It is better to spend a little more time and be safe. In fact, it would be better not to come at all, than to come and remain till it gets warm here, and then go suddenly back into the cold chilly winds of the north, and many, doubtless, have invited death itself, or a more serious return of disease, by returning too soon. If you come for the benefit of this mild climate, do not be in a hurry to return. We love industry, but this is one of the cases in which it will not do to be in a hurry.

Railroads are so connected now from the north to the south, and all through the south and north, that you can go from summer to winter almost in a night.

Insects, such as mosquitoes and gnats, are troublesome in many portions of this country, and in some places a vigorous fight has to be instituted against them to live in any sort of quiet; but in Jacksonville they are not at any time worse than they are in Nashville, a portion of the summer.

There is no one part of this earth that has all the good things. While this country is blessed with a most delightful climate, there are many other very important things wanting. The Lord has arranged everything just right for man's happiness, if man will only do as the Lord directs. But the man that wants perfect and permanent happiness must seek for it not on this earth, but in the world to come. This is well. If there were any spot on earth where men could have everything as they desired, they would fail to prepare for a home beyond. Pleasant and interesting as this climate is, there are plenty here almost daily finding fault with it, as they do elsewhere. Heaven itself fails to hold out any charms for the masses of the people of this world. No wonder then that some complain of things here. But all in all, this is a pleasant part of the world, and will likely continue to grow in popularity, and in real value. But people should not come here expecting too much. This, like all other countries, has been puffed too much E. G. S.

DOING WHAT GOD NEVER COMMANDED.

"And Nadab and Abihu, the sons of Aaron, took either of them, his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord." See Lev. 10:1-2.

No doubt these young men were very religious; and in their zeal, (which proved not according to their knowledge) they determined to go beyond the requirements of God—offer sacrifice to God, which he never commanded; and thereby gain his favor. So they took their censers and put fire in them, and incense on them; and think of their surprise when behold, fire comes out from the Lord—they cannot escape, it devours them, and they die! What caused the fire to come from the Lord and devour them? Because they offered strange fire before the Lord—fire which he never commanded. They might have reasoned thus: "God never said for us not to offer strange fire before him; therefore it is right." Now any rational being ought to see the fallacy of such a position as this. Yet, many, otherwise intelligent persons, living in this enlightened age of the world, with the Bible open before them, containing numerous accounts of the doom of those who have gone beyond the requirements of God—did that which he never commanded; are guilty of using that flimsy argument; that because God does not say we must not do so, and so, that we are authorized to do it. This error doubtless gave rise to Infant Baptism, for its advocates will not claim that there is either precept or example for it in the New Testament, their main argument is, "God never said for us not to baptize our babies, therefore it is right." We don't know that God never commanded Nadab and Abihu not to offer strange fire to Him; but when they did it they were consumed. By the same authority(?) men teach sinners to pray for faith, and tell them the moment they believe they will be justified. By the same authority (?) they tell them to kneel at the "mourner's bench" and many other things too numerous to mention. The above class of errors, our brethren have for years been fighting; they have been contending for the "Bible alone as their only rule of faith and practice." But now, alas! some of our strongest men—men whose influence have been felt throughout the country—through whose instrumentality, hundreds have been converted to God, and been made to stand and rejoice in the hope of the glory of God; yes, many of these noble veterans of the gospel, have been guilty of going beyond the requirements of God—of doing that which he never commanded. Did God ever command you, brethren, to form missionary societies outside of the church? If not (and you will not claim that he has) you are doing that which God never commanded, when you join yourself to them.

Did God ever command you to join the Free Masons, Odd Fellows or any other man-made institutions? No. Then why do you do these things? "He never commanded me not to."

That is poor argument, my brother. If we do all he has commanded we will do exceedingly well, without going further, and doing that which he never commanded, and thereby virtually giving Paul the lie when he said the scriptures "thoroughly furnish the man of God unto every good work."

The Christian certainly should do no kind, but good works; so if you join yourself to anything that is not authorized by the scriptures, you are not doing good works, and since they are not good, they must be evil, and if they are evil they are of the evil one—the devil.

Remember brethren, that God requires something of you, and that something is not to become popular; but the blessing is to be given to those who do his commandments. Rev. 22; 14. We all want the gospel preached to the heathen, but we want it preached through the instrumentality of the church; which is the "pillar and ground of the truth." In order to this end, let every disciple lay by him in store on the first day of the week, as the Lord hath prospered him—say one tenth of his net income, and then we will be going according to God's word; having the gospel preached, and doing away with the unscriptural "Missionary societies."

We want the widows and orphans visited in their affliction, but if Christians would obey Peter's injunction, to "love one another with a pure heart fervently," (I. Pet. 1; 22,) it would not be necessary for them to join themselves to unscriptural societies, and thus obligate themselvs by an oath to do the very things which every Christian is under obligations to do.

O, that Christians would learn to be satisfied with obeying God, and not go beyond his requirements! Yours in hope, J. G. CONNER.

Sulphur Rock, Arkansas.

CIRCUMCISION.

Abraham received the covenant and it was called the covenant of circumcision. The design of circumcision was two fold:

1. To separate Abraham and his fleshly seed from the rest of mankind, and was a sign, seal and token of the National covenant.

2. It was made typical of our separation from sin. This rite was connected with the promise of an inheritance, a landed estate which God promised to Abraham and his seed forever, on condition that they would keep the covenant. Gen. 17. This rite was observed more or less until the children of Israel were delivered from the Egyptian bondage. In giving the law, Moses incorporated this rite and made it a part of the law. Lev. 12:2. And it was binding on Israel because it was in the law; not because it was given to Abraham. The Jews did not go behind the law for anything. Moses' law superceeded all previous laws; hence Christ says, (Jno. 7:22) "Moses therefore gave unto you circumcision." Nothing was law to the Jews except the Mosaic code, which was added till the seed should come. Gal. 3:19. Was the schoolmaster to bring us unto Christ. Gal. 3:24. As long as the Mosaic law was in force there could be no other law in force differing from it; as two contradictory laws cannot be in force at the same time. The seed came, we then had no more use for the law. Christ came, the pedagogue was needed no more The imperfect, weak law, which could make no one perfect (Heb. 7.) had grown old and was in the way and must be removed, taken out of the way; that a better, a perfect covenant or law might be brought in. Heb 10:9. The first was taken out of the way, that the second might be established. Heb. 10:9. Moses' law was given by divine authority, and the same power must remove it, that established it. Hence, God, by his Son took it out of the way, nailing it to the cross. Eph. 2:15; Col. 2:14. The law by which the Jews were held to the first husband, God, became dead, (Rom. 7:6) that they might be married to another, that we should bring forth fruit unto God. If the old law was taken away to give place to the new, is the old or any part of it binding? If it is dead can it, as a code, or any part of it be binding, unless incorporated into the new? Can there be but one answer? Jesus said. (Jno. 16:13) "when he, the spirit of truth, is come, he will guide you into all truth." Again: (14:26) "He shall teach you all things." Now if the spirit taught the apostles all things and guided them into all truth, what is taught for man's obedience, that is not taught by the spirit, is not a part of all things, of all truth, and necessarily false. This at once wipes out all the teaching of the religious world that hinders the union of the people of God. Much of the law of Moses was transferred into the law of the spirit of Christ Jesus. See Rom. 13:9 These were in the law but are not binding on that ground; but they are made so by the spirit. If one part of the law is revived, it revives all. Paul says, "I testify again to every man that is circumcised, that he is a debtor to do the whole law." Gal. 5:3. If a man keeps the Sabbath he does the same thing. "Christ shall profit you nothing Gal. 5:2. Christ is of no effect—ye are fallen from grace. 3 vr. Christ died to break down the middle wall of partition (Eph. 2:13) to make in himself, one union one new man, so making, peace, v. 15. If we raise again the partition we fight the thing he died to accomplish. If there is only one man, and peace is made, do we need any distinction between Jews and Gentiles. Peter says, "God put no difference between us, (Jews) and them. (Gentiles;) Acts 11. Peter had reference to the new covenant, that all stood guilty alike before God, and fleshly marks were needed no more. Fearing God and working righteousness is that upon which all, Jew and Gentile, are to be accepted The seed of the Abrahamic covenant of the flesh, stands no more above the rest of mankind. The church stands for Jerusalem. The world for the land of Israel, and those who believe in Christ Jesus are Abraham's seed and heirs according to the promise. Love in place of the law. The separation, or cutting off of sin, for the fleshly cutting. Circumcision of the heart, for that of the flesh. Faith instead of fear. But Paul circumcised Timothy, Paul also purified himself according to the old Jewish law; both for the same reason. Peter. though declaring the promise was to all—that all were accepted on the same ground—and that the Gentiles received the Holy Ghost, yet separated himself from them, for the same reason. This will do for this time. J. B. DAVIS.

Box 81, Homer, La.

SPRINGFIELD.

We began a meeting here on the last Lord's day in March and continued ten days. We found considerable improvement over what we met with last summer in our meeting. The members had not been meeting with any regularity and some of them, I never saw at all. It is true they had no house of worship, but could have secured one as they afterwards did. Besides people in the "old time" met in private houses. But they promised they would from that on meet, and so they did with the exception of one Lord's day. It is gratifying to know they have thus kept their promise, and above all, tried to obey God. There were three additions during this meeting. The members promised this time, not only to meet regularly, but to study and search daily the scriptures, striving to worship God "as it is written." We seldom see or hear this expression. We should plead with people everywhere to worship 'as it is written." "How readest thou," is another expression we see but seldom. It is a hard, hard lesson to learn, that of doing the thing which God specifies and that nothing else is acceptable howsoever earnest, sincere and devout may be the performer. These members promise to read the Bible at home and in their families during the week and to come together on Lord's day to talk of Jesus and his love, and especially to remember him in his appointed way. It is a shame and a great sin the way many, many church members treat the Bible. How little they study it! Where the Bible is most studied, ancient practices are best kept up. Where it is not studied, they assemble to hear pretty little speeches, to be entertained by musical performances, etc., innovations prevail and church members are clamoring for customs and practices like their neighbors. The Bible is not searched now as formerly to see just how God would have us do things.

The brethren at Springfield are few. There is better prospect for the establishment of the cause of Christ than ever before. They seem determined by God's grace to succeed. They have raised among themselves seven hundred dollars for the purpose of building a house of worship. With this they expect to purchase a lot and begin their building. They will have to call on other congregations for help; and we trust you will help them, brethren. We advised them to doall they could at home, and then call for help from others. This they are doing. Should you receive an invitation to help them, consider it not an unworthy cause. May be some other congregation helped you build your house of worship. Now, you help Springfield. E. A. ELAM

Lebanon, Tenn.

Cool Springs, Tenn:—We have a good Lord's day school and the church is in a prosperous condition. Our school, with Bro. A. W. Moss as superintendent, A. W. Odeneal and sister Julia Nance teachers, with about thirty students well trained in music as well as in a tolerable knowledge of the Bible, makes in all a very interesting meeting. But notwithstanding all this, the Son of God has somewhat against us. There are a few only a few, who claim to be Christians, in this neighborhood, who fail to come out on Lord's day. They come out only on preaching days and in some instances fail then, and one at least fails, when there, to take the loaf, yet claims to be a Christian. Now, the question is can any man be a Christian without being a follower of Christ, that is, without doing his commandments? According to my understanding of the New Testament teaching, I answer, no. But perhaps such brethren think there is no positive command to meet on the first day of the week to break bread. In Math. 26; Mark 14, Jesus says: "Take, eat, this is my body, he also took the cup saying: drink, this is my blood." Luke 22, he says, "This do (what for?) in memory of me." See Rev. 22. "Blessed are they that do his commandments." Is it not a commandment, when Jesus says to do anything, it matters not what that thing may be? Then he says, "Do this." See Matt. 28, "Teach them (the disciples) to observe all things whatsoever I have commanded you." See what the Apostle Paul says, Heb. 10: "Forsake not the assembling of yourselves together." When did they assemble themselves together? See Acts 20: 7, "First day of the week." What did they assemble for? Acts 20: 7. "To break bread." What more do you want my brother? Is it not a command? Yes, a positive command. Now will you come out next Lord's day, and obey this commandment, or quit claiming to be Christians? Such claims by those who fail to obey are doing a vast deal to hinder the progress of Christianity, all over the country. Come brethren, come let us be of the same mind, judgment and speech. As Paul says: "Be ye followers of me as I also am of Christ." Again, he says: "I think I have the mind of Christ." I write these words for your good. Will you receive them? That you may receive, eat and live is my prayer.

A DISCIPLE.

SAD LIVING.

A series of lives of eminent men and women who have been leaders amongst those who reject the distinguishing, vital truths of revelation, and who have endeavored to put the principles of modern unbelieving philosophy and of a biology based upon the conclusion of the materialistic section of modern scientists in the place of Christianity, has been published within a few years. These biographies, says the *Christian Intelligencer*, have been largely autobiographical, have consisted of letters and extracts from journals. We have had the correspondence of Humbolt, the autobiography of John Stuart Mill, the record of the personal and domestic life of Mr. and Mrs. Thomas Carlyle, and finally the life of Maria Evans (George Elliot) made up largely from her correspondence. The almost universal verdict is that these anti-Christian leaders, living in Christian countries, lived lives of sadness. They were not only without God and without hope in the world, but they were estranged from the sympathies of the great mass of their fellowmen—from the majority of the most intelligent, humane and righteous of their fellows—and were without a good hope on any firm basis respecting the future of this life or the next, of themselves or of other men and women. The eminent men of the church have not lived such lives. They have possessed a sustaining and cheering hope. Comparison is properly to be made between the leaders of Anti-Christian thought and the leaders of the Church. The latter appear in many most important points incomparably superior. They have been the benefactors of humanity over an immense teritory, and have possessed the peace and joy of the gospel.

AT HOME OR IN SING SING.

One of the most striking addresses at the recent meeting of the Prison Reform association, had for its text "Obedience." Warden Brush, of Sing Sing prison, is accustomed to deal with criminals, and when out of his long experience with the vicious and depraved, he declares that he never hears a child's sullen "I will not," without shuddering, he compels attention. He says that disobedience to the laws of the State is what makes criminals. This is trueism, Every body knows it; but few consider that disobedience which is criminal begins in disobediene which is unfilial. "Disobedience to parents," says the prison official "is often the beginning of a path that leads straight to the prison doors." Is not this a thrilling thought, and is it not true?—*Independent.*

They are but infidel Christians whose faith and works are at war against each other. Faith, which is right, can no more forbear from good works, than can the sun to shed abroad its glorious beams, or a body of perfumes to dispense a grateful odor.—*Feltham*

A good conscience within will be always better to a Christian than his marrow to his bones; it will be an everlasting cordial to his heart; it will be softer to him than a bed of down. A good conscience is the best looking-glass of heaven.—*Cudworth.*

S. A. HANDLY. J. S. REEVES. A. W. SOUTHWORTH. R. F. MORGAN. G. M. NEELY.

Handly, Reeves & Co.,

—Importers and Jobbers of—

DRY GOODS AND NOTIONS,

Nos. 60 and 61 Public Square,

Nashville, - - - Tennessee.

B. H. COOKE. W. B. DOWELL. J. B. CRUTCHER.

B. H. Cooke & Co.,

—Wholesale Dealers in—

MEN'S, YOUTHS' AND BOYS' CLOTHING,

No. 4 Publishing House Block, Nashville, Tenn.

We are now offering an attractive line of these goods at popular prices, and we especially invite a careful inspection of this stock by the merchants visiting this market These goods are nearly all new, and low prices will be the rule, not an exception. Orders carefully filled. B. H. COOKE & CO.

H. HARLEY. W. Y. HART. W. H. COX. H. E. HART.

Harley, Hart & Co.,

Manufacturers and Dealers in

Ranges, Stoves, Tinware,

Queensware, Glassware,

House-Furnishing Goods, Etc.

77-79 Broad St., - - Nashville, Tenn.

JOHN G. HOUSTON, President. THEO. PLUMMER, Sec'y and Treasurer.

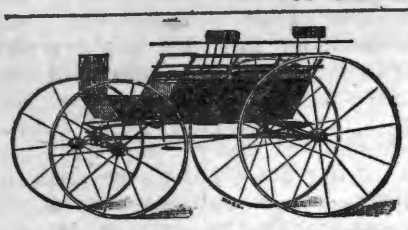
NASHVILLE LUMBER CO.

Building Lumber.

CEILING, SIDING, FLOORING AND DRESSED LUMBER.

Cheap Stock at Low Prices.

Mills and Office on Northwestern Railroad, immediately in rear of Union Stock Yards.



MURKIN & HUNT

28, 30, 32 South College Street,

—Manufacturers of—

Fine Carriages, Berlins. Landaus, Cabriolets, Coupes, and all Kinds of Heavy Work

We have enlarged our Factories and Store-rooms by the addition of the three-story building adjoining, and have now improved facilities for the manufacture of first-class work.

OUR SPECIALTIES: Improved Timken and Brewster Spring Buggies; Platform Double-Spring and Three-Spring Phætons· Barouches, Rockaways, and Wagons of Every Description.

Special Attention Given to Repairing. Inspection Solicited. Telephone 332.

P. A. SHELTON.

DEALER IN

SAPLE and Fancy GROCERIES.

Flour, Bacon, Lard, Tobacco and Cigars, Country Produce,

NO. 96, BROAD ST. - NASHVILLE, TENN.

PENSIONS for any disability; also to Heirs. Send stamps for *New Laws*. COL. L BINGHAM, Attorney, Washington, D. C.

DR. KLINE'S Great Nerve Restorer is the marvel of the age for all Nerve diseases. All fits stopped free. Send D 931 Arch Street, Philadelphia, Pa.

THE SOUTHERN WORLD A 16 page illustrated Journal. Sample copy sent free. Agents Wanted. **ATLANTA, Georgia**

FOR SALE!

I wish to sell the **JOB OFFICE** connected with the Gospel Advocate. The office is in good condition. **MUCH NEW TYPE** having been purchased recently. The business is now paying well; the customers being cash men. The receipts have increased 100 per cent. during the last year Pressure of other business and ill health compel me to offer for sale. This is a **FIRST CLASS OPPORTUNITY** for a good man. For further information Address JAMES F. LIPSCOMP. No. 98, Union St. - - - Nashville, Tenn.

American National Bank.

Cash Capital, $1,000,000.

Board of Directors.

E. W. Cole,	John M. Lea,	A. W. Harris,	John Woodard
John G. Houston,	J. Kirkman,	M. Burns,	J. A. Pigue,
	Rev. Dr. R. A. Young.	T. A. Atchison,	C. E. Hillman.
John Orr,	V. L. Kirkman, Gen.	W. G. Bush,	W. W Berry,
Byrd Douglass, Jr.,	R. L. Weakley,	W. H. Jackson,	Wm. Porter,
			Edgar Jones.

This Bank has united with it the **THIRD NATIONAL BANK** of this city, and has increased its Capital Stock to **$1,000,000** With increased facilities in every particular, it can confidendently assert that it will offer superior advantages in all departments of Banking to its patrons and friends.

JOHN KIRKMAN, President, EDGAR JONES, Vice-President,
A. W. HARRIS, Cashier. JOHN M. LEA, Vice-President.
E. W. COLE, Chairman Executive Committee.

M. M. TRECY. T. A. HEFFERNAN.

TRECY & CO.,

Manufacturers and Jobbers in

BOOTS and SHOES,

No. 50 Public Square, Nashville, Tenn.

In addition to our large stock of Eastern-made Boots and Shoes, we have a line of **Custom Goods**, manufactured in our own store, and under our immediate supervision, which we can guarantee to be, in every respect, equal to any made to measure in a custom shop. As this is an opening wedge in the manufacture of Boots and Shoes for the wholesale trade in Tennessee, we hope for a fair share of patronage to enable us to continue and enlarge our facilities for turning out good Goods.

Dudley Bros. & Lipscomb,

—Wholesale—

HARDWARE, GUNS, CUTLERY AND IMPLEMENTS,

Hoes, Rakes. Axes,

Chains, Hames, Collars, Bridles, Singletrees, Steel Shares, all Seasonable Goods, in Endless Variety, and at Lowest Prices.

GENERAL AGENTS FOR

Syracuse Side-hill Plows, Thos. Meikle's Steel and Cast Plows, Case's Racine Chilled Plows. Celebrated Mitchell Wagons, Buffalo Standard Scales, Winchester Repeating Rifles.

Full Stock of Plain and Barbed Fence Wire.

DUDLEY BROS. & LIPSCOMB,

84-86 Broad St., - - - Nashville, Tenn.

PASCHALL, FALL & CO.,

WHOLESALE

HARDWARE, CUTLERY, IRON, WAGON MATERIAL, ET.

Fishing Tackle.

Nos. 57, 59 and 61 South Market St.,

NASHVILLE, TENNESSEE.

Our Prices are Very Low.

Agents for Chicago Scale Co. and Wagon Scales.

THE GOSPEL ADVOCATE.

NASHVILLE, TENN., APRIL 29, 1885

CONTENTS:

Bridge of Prayer 257
The Church at Work 257
Some Suggestions 258
The Climate of Florida 259
Doing what God never Commanded 259
Circumcision 260
Springfield 260
A Sad Living 260
At Home or in Sing Sing 260
Consistency 262
Items and Personals 263
Revivals of Religion.—No 2 264
Notes 264
Queries 266
General News 267
Miscellaneous Notes 271

HOME READING.

Wanted 268
A Wife's Influence.—No. 4 268
Church and Theater 268
A Beautiful Sentiment 268
Dangerous Companions 268

CONSISTENCY.

DEAR BRO. HARDING:—You say that churches should not send out evangelists, and direct and sustain them, but you still call the churches "God's missionary societies." Please exp'ain.

* * *

While it is true that no church ever hired a man to evangelize for it, it is also true that the churches did contribute to the support of those who were evangelizing for the Lord Jesus Christ, in apostolic times, and did thus become partners with them in preaching the gospel. As those thus preaching were missionaries, those who helped them were engaged in missionary work. It is no great stretch of words to call a society that is doing missionary work a missionary society and as God made the church, it is proper to call it, when it thus works, God's missionary society. So at least I think. As God has such societies on earth, ought we to form others to do their work? Ought we not to use his societies as they were used under inspired guidance? Would not such a course be certainly safe; certainly right? When God does a thing, and shows us how to do it, and then tells us to do the same thing, ought we not to do it in the same way? Is it not the perfection of self-conceit and impudence for us to suppose that we can improve upon God's method?

J. A. H.

CIRCUMCISION.

BRO. HARDING:—I plead guilty to the charge of not having very strong powers of comprehension. But the strong must bear with the weak, and I feel confident that you will do so. Therefore I will offer a few thoughts on the subject of circumcision.

You say you would have Jewish children circumcised in order to follow Christ and his apostles in their teaching and practice. And that if a Jew lives up to the requirement of the New Testament he should have his children circumcised. As proof of this you quote Paul where he says: "be followers together of me. Those things which you have learned, received, heard and seen of me do, and the Lord of peace will be with you." Then you say: "this is one of the things we learn from Paul, he circumcised Timothy and justified himself by saying that his mother was a Jewess." Let us look at another example of Paul and see if he intends that all his acts be followed by his Jewish brethren. Acts 21:19-24. "And when he had saluted them, (James, and the elders of Jerusalem) he declared particularly what things God had wrought among the Gentiles by his ministry. And when they heard it, they glorified the Lord and said unto him: "Thou seest brother, how many thousands of Jews there are which believe; and they are all zealous of the law, and they are informed of thee that thou teachest all Jews which are among the Gentiles, that they ought not to circumcise their children, neither to walk after the customs. What is it therefore? The multitude must needs come together, for they will hear that thou art come. Do therefore, that we say to thee, we have four men who have a vow on them, take and purify thyself with them, and be at charges with them, that they may shave their heads, and all may know that those things whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly and keepest the law." 26 verse. "Then Paul took the men and the next day purifying himself with them, entered into the temple to signify the accomplishment of the days of purification until that an offering should be offered for every one of them.

This example of Paul is certainly as good as the one in which he circumcised Timothy. Will you say that we should teach the Jews to keep the whole law, and make vows and offerings unto the Lord as Paul did? If this be true then Christ did not "take it out of the way nailing it to the cross." Neither is the "middle wall of partition broken down:" of which circumcision is a very important part. If Paul taught the Jews by example to circumcise their children, he taught with equal force and clearness that they must keep the whole law. If we would take Paul's explanation of the matter it would all be plain. Does he say he circumcised Timothy because his mother was a Jewess? Not a word of it. He says he did it because of the Jews in those quarters. He says further "I became as a Jew that I might win the Jews, to them that are under the law, as under the law, that I might win them that are under the law;" etc.

Existing circumstances at that time required that Timothy be circumcised. The Jews would hardly have received the teachings of a man who had himself lived in disobedience to the laws of God. Secondly it was important that he be not encumbered with anything that would gender strife or injure his influence with those with whom he was to associate. Thirdly. Timothy was born and raised under the law dispensation, and being a Jew was entitled to all the privileges of the law. The law required the Jews to circumcise their children at eight days old. Have we an example of this kind by any apostle? Pau and Timothy both knew well the meaning of circumcision and knew that as a law it was taken out of the way, and therefore under the circumstances could be a stumbling block to none. But when some proposed to be circumcised thinking it a law, Paul says: "stand fast therefore in the liberty wherewith Christ hath made you free and be not again entangled with the yoke of bondage. Behold I, Paul say unto you, that if you be circumcised, Christ shall profit you nothing. For I testify unto every man of you that is circumcised that he is a debtor to do the whole law."

You refer to some passages in Jeremiah to prove that God gave the Jews a mark in the flesh by which they were to be distinguished to the end of time. I find nothing of the kind taught in these scriptures. Jeremiah 31: 35 to 37, would seem to imply that the Jews were to be a nation as long as the sun and moon gave light, but we know that this is not the meaning of it for the Jews have long since ceased to be a nation, and acording to Jeremiah, 19th chapter, they never can have a national existence again. Speaking of the destruction of Jerusalem, Jesus says, "This generation shall not pass away until these things be fulfilled."

You translate the word "generation" to mend "race" and say that it means the Jewish race will not pass away until the second coming of Christ. I don't think this fits your theory, for you say the Jewish race is never to pass away. Well, it is evident that whatever is meant by the word "generation," is to pass away at sometime. I am no Greek scholar and don't know whether the word "generation" is a correct translation or not; but by comparing Matt. 24, Luke 21, Mark 13, Matt. 16:28, Mark 9:1, Luke 9:27, I am fully convinced that the people spoken to; those then living, were the people he meant by "This Generation.

When we come to inquire to the purpose of circumcision, if we would be satisfied with which the Lord says it is for, it would save us much trouble. Gen. 17:11; "And ye shall circumcise the flesh of your fore skin, and it shall be a token of the covenant between me and you." What covenant was it that "every male child among you shall be circumcised? Was it that you should have the land of Canaan for an everlasting possession?" Was it "that thy seed shall be numbered as the sand of the sea shore?" No, it was the great promise to which all other promises and covenants looked. "That in thee and thy seed shall all the nations of the earth be blessed." Circumcision then was a token of the covenant, or promise made to Abraham concerning Jesus Christ. After the fulfillment of the promise what use is the token?

But what of the word "everlasting" as used in connection with the giving of circumcision? In the same chapter, God gives the land of Canaan to Abraham for an everlasting possession. Does this mean to the end of time?

In many places in Exodus this language is used: "And it shall be a statute forever unto him and his seed after him." See Exodus 28:43, and 30:21. One more example. Exodus 31:16,17 "Wherefore the children of Israel shall keep the Sabbath to observe the Sabbath throughout their generations for a perpetual covenant, it is a sign between me and the children of Israel forever." Thus, we see that the same arguments and the same words that are relied on to prove that circumcision must now be observed, teaches equally plainly that the whole law of Moses must be observed. Indeed Paul declares that "If any man be circumcised, he is a debtor to do the whole law;" thereby, showing that the law and circumcision were inseparably connected.

Just what space of time was intended by the words "forever" and "everlasting," as used in the scriptures, I will not undertake to show; but from the above passages in Exodus, it is evident that it does not mean the end of time.

You say that God requires things of the Jews that he does not of the Gentiles. Peter in discussing this before the apostles and elders says: "He put no difference between them and us, purifying their hearts by faith." Jews and Gentiles both are taught in many places that wthey are not under the law but under Christ, and if the Lord had intended that Jew or Greek keep any of the ordinances of the law he certainly would have so thought. As we have shown above, the case of Timothy is not an example of such teaching.

C. F. BONNER.

Thinking a short history of the congregation of Branly's fork would be interesting to some of the readers of the ADVOCATE, I will send a few items. According to my information, a few disciples organized in the year 1837 at Brawley's Fork, Cannon Co., Tenn., Bro. Calvin Curlee, at the head. He was teacher and elder until his death, which was in the year 1851. The church prospered during his life. Several eminent preachers held meetings there. Trott, Jones, Faning and others. The church here sent out many disciples to build at other places. After Bro. Cunlee's decease, the church went down. The members scattered for a time. In the year 1872 twelve disciples, some of the old flock, but principally new ones, repaired the old house and commenced worshiping in deed and in truth. Now we number 80; have built a comfortable house that will seat 300 persons, and are out of debt. We meet every Lords day to break bread, and have a good Sunday school with five teachers. We give the children a prize at the end of each quarter to induce prompt attendance. Bro. Wm Sewel preaches for us fourth Lord's day in each month this year The cause is advancing in this section.

QUERY:— Why do we substitute congregation for church? I do not find the word in the New Testament. Yours Fraternally,

R. A. K.

In some translations the word congregation is given instead of church. The word church had been much abused by being applied indifferently to an ecclesiastical denomination and to the meeting house. As congregation expresses the true idea of brethren assembled together, so it be used instead of church as all understand the meaning of congregation.

ITEMS AND PERSONALS.

Bro. B. C. Goodwin reports three confessions and baptisms at Larkinsville, Ala., last Lord's day.

The ADVOCATE now, in clubs of five for $1.50, or for $1.00 balance of the year. See special notice and help us to largely increase our circulation.

See the advertisement of Hirsch Bros, in todays issue, and give them a call. They carry an immense stock of good goods, and all very cheap.

We are glad to learn that sister Louisa Cornwell, of Carthage, is thought to be improving slowly, after a long spell of paralysis.

MARRIED:—At the residence of Mr. John Castleman, Wilson county, Tenn., Miss Mollie Holloway, to Mr. Jones Carver, 3 p. m., April 12 1885. Ceremony by E. A. Elam.

We now have large stock of Popular Hymns, both word and note edition. Send on your orders and supply yourselves with the most popular of all popular song books.

Breth. Cave and Mountjoy's meeting is now in its fourth week, with increasing interest. About 35 confessions, besides, some fifteen have taken membership.

During 1884 there were 11,224 arrests in Brooklyn for drunkenness. The total arrests were 20,110 so that almost as many persons were arrested for drunkenness as for all other causes compined. Think of this, ye who oppose prohibition.

The new church house in North Nashville is now ready for occupancy. All finished up neat as a new pin. We hope the brethren there, will now go earnestly to work, that the cause may be greatly strengthened in that part of the city.

Three wedding notices in this weeks issue, and not much of a week for marrying either. We group them all together and offer our congratulations and good wishes to all at once. Will call sometime when out preaching and get the printer's share of the wedding cake.

Sister Lou Vernon says there are five or six members of their congregation who want Bro. Sewell's articles on Acts, and asks they be published in tract form. She says they are too good to be lost. Quite a number of brethren from over the country have made the same request recently.

The brethren at Winchester, Tenn., have their house about completed, except the plastering. It is a substantial, neat, comfortable and conveniently arranged building, 32x60 and reflects great credit on the few brethren there, who have labored so earnestly in the work.

Bro, F. M. Smith reports from Bunker Hill, Tenn., April 20th, that he had just returned from Lynville, where he preached on Lord's day and at night. Had one confession at night who was baptized the same hour. Considerable sickness at Lynville. Several members of the congregation are very feeble.

Bro. A. C. Henry writing from Huntsville, Ala., under date of April 21st, says: "I shall be n Tenn., again next Thursday night if the Lord wills. I have been very sick since I came home from Columbia, the night of the sixth inst. Am improving slowly but not yet able to preach for coughing. I expect to reach Nashville some time next week.

MARRIED:—Near Lynchburg, Tenn., at the residence of the bride's mother, April 16, by M. Nmoore, Miss Susie S. Smoot to Mr. T. J. Henegar, of Warren county. May sister Susie's conversation and general Christian bearing, together with the gentle, and earnest entreaty of the Master, ere long win the partner of her bosom, to gospel obedience, that they, also, may be one in Christ Jesus, prepared and meet for the Master's use.

Eld. Joe Ricks, (colored) of Spring Valley, Ala., gave us a call last week. He has been preaching about seventeen years, during which time he has baptized about 300 hundred persons. His home congregation, Christian Home, Colbert county Ala., numbers 96 members, and besides himself, there are six preachers. There is also a church at Fayettville, Talladega county, with 49 members that Bro Ricks has been mainly instrumental in building up.

McMinniville, Tennessee, April 21, 1885.

DEAR BRETHREN:—We say to Bro. Kidwell that the ten hours system still works well, up in the mountains. I baptized two in the beautiful river encircling our town, at 9 a. m. Preached 3rd Lord's day to a good congregation in the church here, at 10:30 a. m, and at 3 p. m, preached at Kells to a large congregation, for that place, and one confession. Is to be baptized next Lord's day morning at 8:30 a. m. We praise the Lord for the good done and work on.

Yours as ever.

H. L. WALLING.

DEAR BRO. LIPSCOMB:—Has a Christian who has married and separated, without a lawful excuse—fornication—before they have embraced Christianity, the right to marry again?

J. G. CONNER.

Sulphur Rock, Ark.

Bro. L. Briefly answered the above, but it was written on soft paper with a pen, and it run together and so bleared his beautiful (?) hand that the printers could not decipher it; and as he is not here to duplicate it, Ye Itemizer offers a substitute. 1. There may be more causes than the one named, for a separation, but not for marrying again. 2. If she from whom he separated has not married again, and there be no inseparable obstacle in the way, he should seek a reconciliation with her. 3. If she has married since their separation, he is released and is at liberty to marry again.

For the benefit of the feeble, we publish the following letter:

DEAR BROS. L. AND S.:—Some months ago, I saw in the ADVOCATE where some one recommended hot water before breakfast, and I thought I would try it, and have been so benefitted I think it ought to be republished. I have recommended it to several of my friends, some or whom have adopted it, and, as far as I have heard, they all have found it beneficial. I have talked with several of them, and each of them agree that it is decidedly the finest thing for them that they ever used. It seems peculiarly suited to weak constitutions. Before each meal is said to be better, and I doubt not that it is correct.

J. M. MEACAAM.

One thing at least can be said in favor of the above, that is that it is perfectly harmless. And if it does no good, it will be sure not to do any injury.

MARRIED:—At 9 A. M, yesterday, at the Christian church, in this place, Mr. Geo. H. Morgan, of Gainsboro, and Miss Mary Trogaen, of Smithville, Elder J. M. Kidwill officiating. Mr W. S Tyree with Miss Fannie Potter, and Mr J. A. Wilson with Miss Josie Kidwill acted as waiters. The groom is an eminent lawyer, enjoying a large practice, and confidence and respect of all who know him. The bride is highly cultured, both in mind and heart and in the esteem of our people ranks second to none. We wish them all the happiness they can wish.—*Smithville Watchman.*

An English Justice gives the following definition of Saturday: Pay day, drink day, crime day.

Bro. C. J. McKinney, of Parsons, Kentucky, died on the 22d inst.

The New York *Observer* puts it in this way: An Agnostic is one who asserts that it is impossible for us to know anything with certainty. If he knows that, then he knows something, and if he knows something, he is not an Agnostic.

A little quiet shutting of the mouth when we are tempted to repeat a little bit of gossip or tell what we heard about somebody, would be good for us all, and would have a tendency to cure that abominable, soul cursing, and mind destroying "small talk" in which many indulge.

An eminent modern writer beautifully says: "The foundation of domestic happiness is faith in the virtue of woman—the foundatian of political happiness is confidence in the integrity of man—the foundation of all happiness temporal and eternal, is faith in God and His Son.

Bro. Benjamin Harlan sends us $5 to be equally divided between the colored Christian church here, and the Huntsville, Alabama building fund. Will others please do like wise? he will please accept this notice as a receipt.

The Arabian name for alcohol is *Elghoul*, and means the great evil spirit. It is called king alcohol because it sways the sceptre of death over millions of our race every year. Brethren, let us enthrone Christ in the hearts of the people, and thus drive out the king of terror from our land.

Bro. J. B. Davis reports as follows: "Have been very busy of late. 4th Sunday in Mar., at Spearsville, two discourses, no additions. Hence to a new place in Jackson parish; four discourses, considerable stir but no additions. Hence to Ward's chapel; four discourses, no visible result. Last Sunday the second in this month, I was with the brethren at Union Grove; two discourses, two additions by confession. Praise the Lord for his mercies.

Suppose we ask ourselves seriously the question what do I believe after all? What manner of man am I after all, if my life was open to all, to read its secrets? What sort of a show would I make before the people if all my acts and thoughts were laid bare before them? Then we pause, and solemnly ask, what sort of a show have we already made in the sight of the Almighty and Omnipetent God, before whom we stand daily and hourly revealed; who sees and knows us just as we are? And a solemn thought it is, that our very thoughts and acts, the silent comunings of our own hearts photograph, themselves, as it were, on heaven's canvas, there to stand out in bold relief before us, and all the assembled hosts, in that Great Day.

We have sent out the past week several thousand subscription blanks, asking our friends to fill them and return to us. We could not send to every subscriber. We did not always know which one at an office had sent names, or would work for us. We hope all who receive them will aid us; if any cannot use them, we ask them to hand the blanks to some one who can and will use them. Our subscription, despite the univer, sal scarcity of money is larger than ever before but we wish to increase it, and to do it now. The ADVOCATE occupies no position that any one has dared to call unscriptural. Because of this it occupies ground on which every Christian can work in unity and harmony. We ask our friends to emphasize their approval of this ground of fidelity to the the Bible and to God, and of this as the only true ground of union for Christians, by giving us largely increased lists of readers.

REVIVALS OF RELIGIGN.—No. 2.

EDITORS OF THE ADVOCATE:—I should continue my essays on, "Revivals of Religion," because of their great importance, in the estimation of their authors. The Jewish revivals of religion were all measured and regulated by the law of Moses, such as Hezekiah's Ezra's and Nehemiah's. The revivals of religion under the gospel dispensation must be measured and tried by the New Testament. There is a law, or rule, by which all things must be done. When God gives the form, or fashion by which a thing is to be done, he, thereby, forbids that thing to be done in anyother way. He gave the pattern for Noah's ark, for the Tabernacle, for the Temple of Solomon, and for the church of God, and for the gospel and for remission of sins. He gave the pattern for revivals of religion, in Acts, and has thereby forbidden us to have revivals in any other way. The one shown us in the Acts, which is a history of Apostolic revivals of religion, from the ascension of Christ to the second imprisonment of Paul; a period of about thirty years. All sects have what they call their pentecostial seasons: their baptism of the Holy Ghost and fire. If they are not such as we read of in the book of Acts, they are counterfeits; they proceed from feelings, and not from faith and obedienee, as did the apostolic revivals. They begin in feelings, and they end in feelings: they begin in the sect and they end in the sect. Feelings are blind and are no guide in religious matters. All persons have feelings which can be excited. Dr. Alexander, the Presbyterian, says that religious excitements have been common among Pagans, Mohammedans, Heretics, and Papists. If this is true, it proves all we have said on this subject is true. The old Jews with the Bible in their hands, burnt their children to Moloch; and practiced all the abominations of the heathen notions, and pretended Christians have done the same; both Paptists and protestant sects. Witness their crusades in the eleventh and twelfth centuries. their inquisitons, persecutions, superstitions, idols and all other abominations.

Dr. Porter says he believes the era of modern revivals dates from about the year 1792. The most extensive religious excitement known in this country was about the time of Jonathan Edwards, of New England, John Wesly, George Whitefield and others from the year 1757 to 1770. Mr Wesley published an account of one, in his journal in 1750. These were revivals of feelings and were accompanied by extraordinary faintings, out-cries and conflicts with the devil, visions, raptures and jerks. The principal modern revival of feelings were those of Mr. Wesley at Everton, the one in Scotland, the one in New England, and the one in Burbon county, Ky., at Cane Ridge in 1880. I heard my wife's uncle say that he attended the one in Kentucky, and I heard him say what he heard and saw. He said there were persons there from several states; that he saw persons lying insensible, to an appearance, dead. He said that he and his companions went there to make sport of it; they found it began to work on them and they got out of it as quick as possible. The advocates of these revivals of feelings say that the spirit of God causes their feelings and continues them; and is imparted to a few persons, and not to others. These revival workers teach that the Holy Spirit is specially given to each one of these converts made at these meetings of feelings, to regenerate him, to save him. This we doubt and call for the proof of it. They teach that without the special operation of the Holy Spirit, before faith, and without the word of God, they will be lost forever. This, we also doubt. These revival workers teach that these outpourings of religious feelings are not continually done, but only occasianally done. This, we also doubt. They teach that these outpourings of the Holy Spirit are on unbelievers to produce faith, and repentance, without obedience. Christ says the world, or unbelievers cannot receive the Holy Spirit. Jno. 14:17. Whom the world cannot receive—if these modern revivals are produced by the outpouring of the Holy Spirit. then the words of Christ are falsified. These revival workers teach that the Holy Spirit is not poured out on all unbelivers scattered throughout the world, but to individuals in one country; and not to all the individuals of one country, but only on the individuals of one sect, or party; and not to all of them, but only to a few of them. They teach that there are times when these outpourings of feelings are not to be seen.

The sinners in their congregations are like the dry bones in Ezekiels vision, all dead and lifeless. Then all of a sudden this outpouring descends like a shower or torrent of rain, upo these large cities, in which are Papists, Episcopalians, Presbyterians, Baptists, Methodists Jews, Quakers and Universalists and others. Notice these out pourings descend only on one of these sects at a time, and then only on a few persons. Nearly all the converts to these sects are made during these outpourings of feelings. Now consider the number of human beings on the earth; from eight to ten thousand millions. What scripture tells us that God acts thus partially, without regard to the gospel which he commanded to be preached to all human beings, and thereby proved that it is not a mystery to any one, and that all reasonable beings can believe it and obey it. These outpourings are not always genuine, for many of these converts apostatize after their feelings subside. They say we cannot discern between those who are operated upon specially and those who are operated upon in a general way. All these sectarian operations are uncertain. Others lament the difficulties attending these sectarian operations. These spasmodic and periodical sectarian revivals are followed by deplorable delusions, apathy and inactiveness in all sects. One extreme begets another. These spasmodic and periodical revivals must be done away with. They are unnecessary. The apostolic way is a more excellent way. There are two ways of doing all religious things. God's way in the scripture, and man's way. God has only one way to save men, only one way to operate on men, by his spirit through, or by his word. "I pray also for all those who shall believe on me through their word." John 17:20. "Which works effectually in those who believe it;" Thessalonians 2:13 God, by giving us a model for a church in the 2nd Acts, has thereby forbid us to have any other church than the one he has shown us. By giving us a model of a revival, he has thereby forbidden us to have any other revivals than the one in the Acts of the Apostles. By giving us a plan of pardon by faith, repentance and immersion, he has forbidden us to seek pardon by faith only, or alone. We must do all things according to the pattern shown us in the New Testament. Hebrews 8:5

JACOB CREATH.

NOTES.

Bro. Wm Stanley is still preaching for the congregation at Hopkinsville although it is rumored that he intends removing to some other field of labor soon. Bro. Stanley is a good man and a good preacher and deserves the encouragement of the brethren wherever his lot may be cast. The congregation is about holding its own; not many additions, but the faithful hold the fort. The old elders, brethren Campbell, Gish, Poindexter and Hopper, who have been serving the congregation for nearly forty years, are getting quite feeble and not able to do the active work they once did; yet they are usually at their post, and by their wise counsels and earnest admonitions, are yet doing what they can. May God bless and spare them to enjoy the labor of their lives.

Bro. James E. Scoby is preaching for the brethren at Liberty and Pembroke. He is doing a good work for the Master. The Congregations are very proud of him and his work. Bro. Scoby, like most of us, gets a little discouraged sometimes and thinks he is not doing the good he should. Others are often better judges than we are. Such earnest godly work cannot fail to bring forth abundant fruit in the everlasting kingdom. South Ky., college, too, is doing well. Maj. Crumbaugh and Bro. Scoby have done well. I think they have about one hundred and eighty scholars. I do not know of a better school for young ladies and gentlemen than we have at Hopkinsville.

The congregation at Madisonville, I learn, has no regular preacher, but are alive and doing well. They should, however, remember that there are thousands around who want the bread of life, and if they can do without a preacher, they are able to send him to those who need him. We have several small congregations in Hopkins Co., all of them I believe, doing something to better their condition and those around them.

At Central City I met Bro. Thomas Withers, one of our old, true and tried preachers. He reports several new congregations organized in his section, and the demand for more preachers increasing. The denominations are fighting us with all their might, after turning us out of their houses, which is a good thing for us, for then we build houses of our own, which we should do.

Bro. Wm Glenn, at Sacramento, is battling for the old gospel at this place. We have but few disciples in or about here, and no house to worship in, except private houses or halls, when they can be had.—Don't be discouraged my brethren, for God is on the side of those who contend for the old paths, and walk in them. May God bless you, and help you to be faithful. —At Elizabethtown Bro. Dick, a worthy young preacher, is speaking for them once a month. They have a hard fight here with Roman Catholicism, the world, flesh and the devil, but there are a few faithful ones. They have a good house, and meet every Lord's day to break the loaf. I met with one family here that, for the encouragement of others, I will describe briefly. The mother has been a disciple since a little girl. She had almost lost hope of her husband ever becoming a Christian; for years I would meet her, and encourage her to set him a good example, work, pray and be patient; so two years ago he obeyed the gospel, and, although he was an active business man, yet he at once found time to read, sing and pray with his family every day. As a result of this work I have never seen a happier family in my life. He attends to any public work of the congregation, is superintendent of the Sunday school, starts the songs, makes the fires, lights the lamps, pays liberally to preachers and support of the poor, in fact, does anything he can to advance the interest of the cause of Christ, and more, he has four little boys, two of them orphans, who know more of the scriptures than many grown people, and all this through the influence of a good, faithful wife. So never be discouraged. Work, watch, pray and wait.

At Louisville I met many of the brethren. Worshipped with the congregation at Chesnut and Floyd, for whom Bro. Allen Broadhurst is preaching. His health is much improved, yet on account of his throat and lungs is not able to speak very long or much. Bro. Allen is a godly man. May the good shepherd watch over him and restore him. He is doing faithful work in this great city. The congregation all appear devoted to him. Here, also I met our old friend Bro. John T. Hawkins; he is holding a protracted meeting for Bro. Broadhurst and up to the time I left, they had over twenty additions, and great interest manifested. I rather doubted whether the people of the city are prepared for such old fashioned sledge hammer kind of preaching as Bro. Hawkins used to give, but I find they have had so much Holy Ghost misty religion of late, that they fill the house to hear the old, old story; and many want to walk in the old paths. I have never seen a more propitious time for preaching the plain, simple, gospel. The people want to hear it. O, that we had ten thousand more preachers. The harvest truly is ripe, but laborers are few. Let every congregation look around among themselves to see if they can find a David who is willing to trust in the Lord, throw himself in the battle against the Amalekites, they are coming, let us prepare men for the battle.

There is scarcely a little weak congregation in all the land but what has some old man that wants to do good, but gets no encouragment. And there may be many young men who would gladly enlist in the army if you would only bring them out. If they are educated, all the better, but if they are humble and love the Lord, no matter, get them to work trying to save others, and in this way, are more apt to save themselves. Brethren, many of you, I fear, do not know the great tide of infidelity and corruption in religion that is sweeping over our land or you would take more interest in sending out more God-fearing and God trusting preachers. May the Lord help us to open our eyes that we see the host of enemies of Christ. Yes, we all have something to do, and God will hold us responsible for our part. May we all be more faithful.

V. M. METCALF.

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.*

ROYAL BAKING POWDER COMPANY, 106 Wall Street, New York.

TO HAVE HEALTH THE LIVER MUST BE IN ORDER.

DR. SANFORD'S LIVER INVIGORATOR

TRADE MARK

Is a Reliable Remedy for Liver Complaints and ills caused by a deranged or torpid condition of the Liver, as Dyspepsia, Constipation, Biliousness, Jaundice, Headache, Malaria, Rheumatism, etc. It regulates the bowels, purifies the blood, strengthens the system, assists digestion.

AN INVALUABLE FAMILY MEDICINE.

Thousands of testimonials prove its merit.

ANY DRUGGIST WILL TELL YOU ITS REPUTATION.

VASSAR COLLEGE, Poughkeepsie, N. Y. FOR THE LIBERAL EDUCATION OF WOMEN, with a complete College Course, Schools of Painting and Music, Astronomical Observatory, Laboratory of Chemistry and Physics, Cabinets of Natural History, a Museum of Art, a Library of 15,000 Volumes, ten Professors, twenty-three Teachers, and thoroughly equipped for its work. Students at present admitted to a preparatory course. Catalogues sent on application.

S. L. CALDWELL, D. D., LL. D., *President.*

WHETHER CHOLERA

Is coming or not every householder should know that cleanliness and disinfection are the greatest preventives. The principal and surest factor for this purpose is

DREYDOPPEL'S BORAX SOAP,

a perfect cleansing, bleaching and purifying soaps, making clothes beautifully white and sweet. It should be exclusively used in all departments of a household. ***DREYDOPPEL'S SOAP*** is sold in full pound bars only by all wholesale grocers and first-class retailers.

SKIN DISEASES,

Tetter, Salt Rheum, Ringworm, Sores, Pimples, and all Itching Skin Eruptions, are surely cured and prevented by the exclusive use of ***BEESON'S AROMATIC ALUM SULPHUR SOAP,*** an exquisite beautifier of the complexion and toilet requisite. 25 cents, by druggists or sent by mail.

Address WM. DREYDOPPEL, M'f'r, 208 North Front Street, Philadelphia, Pa.

Dreydoppel's Disinfecting Powder, 15 cents a large box

HARTER'S

THE ONLY TRUE

IRON TONIC

Will purify the **BLOOD**, regulate the **LIVER** and **KIDNEYS**, and RESTORE THE HEALTH and VIGOR of YOUTH. Dyspepsia, Want of Appetite, Indigestion, Lack of Strength, and Tired Feeling absolutely cured. Bones, muscles and nerves receive new force. Enlivens the mind and supplies Brain Power.

LADIES Suffering from complaints peculiar to their sex will find in DR. HARTER'S IRON TONIC a safe and speedy cure. Gives a clear, healthy complexion. Frequent attempts at counterfeiting only add to the popularity of the original. Do not experiment—get the ORIGINAL AND BEST.

(Send your address to The Dr. Harter Med. Co. St. Louis, Mo., for our "DREAM BOOK." Full of strange and useful information, free.)

PLEASE CALL

And see the largest stock of Fine DRESS GOODS, SILKS, NOTIONS MILLINERY and FANCY GOODS, in the City. Our Prices are, without doubt, the lowest ever heard of.

Very Respectfully,

MISS SUE WILLIAMSON,

D. C. HALL,

(formerly of Shields, Hall & Co.)

—WITH—

Hirsch Bros. & Co.

56 College Street,

Nashville, - - Tenn.

DUNCAN'S COUGH BALSAM.

The Only Infallible! The Only Positive Cure!

This great remedy, now so widely known and extensively used, stands without an equal and its sterling merits so well established as to need no praise to those that have used it or know of its remarkable cures. Thousands of sufferers who found no relief from any other source are willing witnesses to the great Medicinal virtue and remarkable curative power of this Medicine. Many certificates of its fine effects and expressions of gratitude for benefit received reach us from all sections. It is not claimed that the Balsam will cure consumption in its last stages, but that it will effectually check this terrible disease in its incipiency and palliate sufferings all through its stages, there can be no doubt; and for all forms of Coughs arising from colds and bronchial affections throat trouble, it is without a parallel. A positive and rapid cure for Croup, which so often resists from medical treatment. The medicine is pleasant and does not sicken the patient. For sale by all druggists, 50 cents per box.

DR. C. P. DUNCAN'S

Liver and Kidney Medicine.

Of all the remedies now before the public for the treatment of the various forms of Liver and Kidney diseases, and the affections that arise from the unhealthy conditions of these organs, this medicine stands without an equal. It is the great preventive of Malarial troubles, the sure cure for all forms of Dyspepsia and indigestion, the most reliable remedy for the regulation of the Bowels and Kidneys, never failing to cure constipation. An absolute remedy for Headache, Sore throat, Dullness of Feeling, Want of Appetite, Nervousness, and all such diseases of the Bowels, Stomach, Kidney and Liver, The best family medicine sold. It is harmless and safe, and not unpleasant to take. Price 75 cts.

Duncan's Carbolic Ointment.

Old Sores, Skin Diseases, Eruptions, Pimples, Frost bites, Chapped hands, Wounds, Hurts, etc, readily relieved by Duncan's Ointment. Price 25 cts.

YOU ARE A LIAR

Lying Agents can't SELL and tell the truth about JONES. Put your lies on paper and sign if you dare.

U. S. STANDARD

$60. 5 TON WAGON SCALES.

Beam Box. Tare Beam. Freight Paid. Free Price List. Every Size. address JONES OF BINGHAMTON. BINGHAMTON, N. Y.

PAYSON'S **INDELIBLE INK.**

No preparation and only a common pen needed. Established 50 Years. Superior and popular for decorative work on linen. Received Centennial Medal & Diploma. Sold everywhere.

NATHAIEL BAXTER, President, THOS. PLATER, Vice President, J. P. WILLIAMS, Cashier, W. F. BANG, Jr. Ass't Cashier,

The FIRST NATIONAL BANK

OF NASHVILLE, TENN. (Reorganized.)

Designated Depository and Financial Agent of the United States.

CAPITAL STOCK, - - - - -	$700,000 0
UNDIVIDED PROFITS, - - -	400,000 0

Receives Deposits, Deals in United States Bonds and Local Securities, and Foreign and Domestic Exchange. Drafts drawn on all European points. Our facilities for making collections at all accessible points are unsurpassed.

GOOD CLOTHING!

Gentlemen and boys who desire GOOD CLOTHING at medium prices, equal in style and make to any custom work, should not fail to examine our stock before purchasing their Outfits.

HUNTINGTON, Clothier,

160 Church Street, - - - NASHVILLE.

SOUTH KENTUCKY COLLEGE,

HOPKINSVILLE, KY.

Midway between Nashville, Tenn., and Evansville, Ind., on the St. Louis and Southeastern Railway connecting at Guthrie with Louisville and Memphis branch of the L. & N. R. R., and at Norton vill ewi the Chesapeake and Ohio R. R.

Spring Term Opens January 1st, 1885.

BUILDINGS NEW, HANDSOME AND COMMODIOUS;

103 feet long front; three stories high; with two wings, respectively 90 ond 116 feet long. Fine study halls, provided with the best single seats; also splendidly appointed recitation, music, and art rooms.

THIS SCHOOL IS INTENDED FOR BOTH SEXES.

Prof. and Mrs. James E. Scobey, so long connected with the Female Institute at Murfreesboro, Tenn., will have exclusive charge of the boarding department, in the College building, where only girls will be permitted to board. Young men and boys can find approved boarding houses near the College building, as well as in the family of Prof. M. L. Lipscomb. Pupils entering after the 1st of January, charged for only five months.

THE FACULTY

Is composed of five gentlemen and two ladies in the Literary department, two Music teachers, and a teacher of Art, and two lecturers, all of whom are experienced, successful teachers.

Mrs. L. F. Gates, who has been Matron at the Institute, Murfreesboro, will occupy same position in South Kentucky College.

In all the appointments necessary to a superior school, South Kentucky College stands in the front rank. For Catalogues, Announcements, etc., Address

S. R. CRUMBAUGH, Prest.

JAMES E. SCOBEY, Vice Prest.

BURRITT COLLEGE,

Spencer, Tennessee.

This institution was chartered in 1848, and is under the control of the Christian brotherhood. It is the pioneer of mixed Colleges, and in this regard it has proved quite a success Teaching the Bible is an important feature of the institution.

Located on the Cumberland plateau, it is FREE FROM EPIDEMICS. The water is free-stone and chalybeate. Invigorating breezes render the location a delightful summer resort. Doyle Station—nine miles distant—on the McMinnville and Manchester Railroad, is the nearest Railroad Station.

TERMS:

Primary Department, per session.....	$ 7 50	Commercial Department, per session....	$25 00
Preparatory Department, per session....	15 00	Lessons, Instrumental Music...	$15 00 to 20 00
Collegiate Department, per session.....	20 00	Lessons in Art Department.....	2 50 to 20 00

Board and washing for males, per week, from $2.00 to $2,50; Fuel, light, and incidental expenses, per session, $10.00; Board (including washing, fuel, and light,) females, per week, $3.0

The Spring Session of 1885, Begins on the Last Monday in February.

For further particulars, address— Prof. A. T. SEITZ, President,

W. H. SUTTON, Secretary Board of Trustees.

Geo. E. Cooper & Co.,

Manufacturers and Dealers in

Tinware, STOVES, Furnaces,

House-Furnishing Goods.

Tin and Slate Roofing and Galvanized Iron Cornice Work a Specialty.

Also our **Patent Chimney Top** for smoky chimneys has no equal. Write for prices.

GEO. E. COOPER & CO.

22 North Market Street

NASHVILLE, - - TENN.

New Spring Goods!

As we do not wish to mislead our customers and public generally, by blowing and puffing about bankrupt sales, and slightly damaged goods, simply to get people in our house, and have them go away, saying we are humbugs and swindle like all Jews. So we will admit giving any list of unseasonable prices in a kind of bragadocio style. We simply say to you in a business sort of way that we **NOW HAVE A COMPLETE LINE OF STAPLE AND FANCY SPRING AND SUMMER GOODS** at the very LOWEST possible PRICES. We will say futhermore, that we will meet the prices of any house in the city. As money matters are a little depressed and the season backward, our motto will be, small expence, quick sales and small profits. Please give us a call and be convinced Remember the place, 103 Union St.

DODD BROS.

ROSES SAMPLE with Catalogue, 25 c., 4 for 50c. Order now. WM. B. REED, Chambersburg, Pa.

Queries.

BRO. D. L:—In your very able article that appeared in the ADVOCATE of March 25th, under the head, "The Church," you say, "at Jerusalem, on pentecost, the apostles led by Peter under the direction of the Holy Spirit, preached the truth, that Jesus is the Christ the Son of God; men and women are exhorted to believe this testimony, to repent of their sins and be baptized in the name of Jesus Christ for the remission of sins. As many as gladly received these words were baptized and the same day were added to the band already there waiting, about three thousand souls." Now for the query: Was the little band there already waiting to which the three thousand were then added the church of of Christ? If so, when and by whom was it established? John or Jesus? Will you please give us a full and correct rendering of the Greek word, which in James' translation is rendered added?—[N. Fuqua, Franklin College, Tenn.

It depends altogether on what you mean by the church. The church is a very comprehensive word. In it's broadest sense, it means separated. As separated from the world the little band was a church. They had been, doubtless, first separated by John the Baptist in his preaching, from those who rejected his preaching. The Savior, in his teaching winnowed the chaff from the wheat, and still further, separated these from all who rejected him. If you mean by church, a working body of Christ, then it was not such until the Holy Spirit came and took up his abode with them to guide them into all truth. Then it was a living body. We think the present translation as good as can be made.

DEAR BROTHERS:—Please explain through the ADVOCATE, Heb. 9:26. The latter clause—especially, reads as follows: "But now once in the end of the world he hath appeared to putawaysin by the sacrifice of himself." What is meant by the words, "in the end of the world?" Please answer, and oblige many readers of the ADVOCATE.—[C. F. Gattis, Winchester, Tenn.

There are two interpretations given this passage. The Jewish age or dispensation is sometimes called the world. The word translated the world means the prevailing order of affairs, and several times is used to indicate the Jewish order of affairs. In this sense it means in the end of the Jewish dispensation. With this meaning, the expression in I. Cor. 10:11, "Now all these things happened unto them for ensamples and; they are written for our admonition, upon whom the ends of the world are come." Here it is interpreted to mean on whom the end of the Jewish age has come. In Gal. 4:4, "it is called the fulness of time." Peter (Acts 2,) quotes it from Joel, "the last days." Another construction and the one that we think better is, that as the Christian dispensation is the last of the dispensations of God on the earth, it is called the end of the world. Then the end of the world would refer to the last dispensation of God to the world. Now in the last dispensation of God to earth, Christ has appeared to put away sin by the sacrifice of himself. His coming was the introduction of the last dispensation. Hence, it may be counted as beginning with his coming.

Matthew 6:13: "And lead us not into temptation but deliver us from evil." It seems from this reading that the good Lord is going to lead us into temptation. Please explain and oblige, —[Amanda Hartin.

We have not a doubt but that the Lord intended every man and woman that lives in the world to be tempted and tried; because he wished them strengthened and made sinewy and tough, able to resist temptation, surmount difficulties and withstand opposition. A man, never tempted, never grows strong. Christ said, "It needs be that offences come. Offence means a temptation to sin. The passage means no man can go through the world without being tempted to sin. Again, in a letter to the Hebrews, (12:5) "My son, despise not the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as sons. But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons." All chastisements and scourging embody more or less of temptation. God provides it and unless we can bear it, he does not receive us as his children. God demands we should deny ourselves; to deny self is always a temptation. Jesus says, "Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life, which the Lord has promised to them that love him. Let no man say when he is tempted, I am tempted of God, for God cannot be tempted by man, neither tempteth he any man. But every man is tempted when he is drawn away of his lust and enticed." Jas. 1:2, says, "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

Placing these and other scriptures together we conclude that the word tempt is used in two different senses in the Bible. The devil tempts man to ruin him; the Lord never tempted him in that way, but he has ordained that he should be tempted, so as to try him, to prove the faithful and the good, to develop and strengthen those that are worthy, to separate them from the unworthy, and to leave the unworthy to perish. God tempted Abraham, that is, he tried him, tested him, developed him, developed and greatly strengthened the good that was in him. The temptation that develops and strengthens the good that is in a good man, develops the weakness and wickedness there is in a bad man, and leads him to his ruin.

An example of God's dealing with the wicked is given us in Judges 3. God had told the children of Israel in entering Canaan, that they should make no covenant or league with the inhabitants of the land, then he would drive them out before Israel. But they made a covenant with them in violation of God's law, took their daughters for their sons wives, and gave their daughters for wives to the men of the land. "Wherefore I will not drive them out before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you." That means simply, that when men prefer to do something else than to obey God, he gives them excuses, temptations, occasions to do the thing on which their hearts are set. God leads men along the pathway of life. Along this pathway are objects that lead us away from God. The lusts and desires of the flesh within us, are the things that really tempt us and entice us to sin. God leads us so that if we desire to give way to these evil passions and lusts, the occasion will be offered, and the privilege of going where the desire is strongest will be given us. If we prefer to deny these lusts and wicked desires, and follow and honor God, God "will not suffer you to be tempted above that which ye are able; but will with the temptation make a way of escape." It is our duty then to avoid temptations as far as possible, and with that endeavor, pray God to lead us not into the way of temptation but deliver us from the evil." Then he will not lead us so that we will be tempted to our ruin, but only to such degree that we will have the good that is in us developed and strengthened. While God does not tempt man, he does lead him in the way that his sins tempt and entice him, and if he prefers to gratify them he perishes. If he prefers to serve God and deny these vices and lusts, God will not permit him to be tempted to his ruin, but only so far as is needed to develop and strengthen and build up the good that is within him.

What relation does the "pastor" sustain to the elders in the exercise of government over a congregation? Is there anything for him to do in this direction; and, if so, what is it, and how is it to be performed?—[A. Disciple.

We suspect that Disciple did not send his query in the direction that would secure the best answer according to the modern practice as to pastors, as we have but little experience in that direction, and not much theory. Were the question asked in reference to the New Testament "pastors" we would answer unhesitatingly: The pastors are the elders under a different name. The elders were the teachers, the overseers, the pastors, the shepherds; called by these names according to the work they were doing or to the point from which they were viewed.

The modern pastor is an anomaly in the church of Christ, that is not known to the scriptures. It is proper for one elder to devote his time and talent to teaching, to laboring in word and doctrine, and when he does, to receive double honor. And as any man devotes time and labor to a work for the church he is entitled to help from the church. But the modern idea of pastor is, that a man, young or old, employed for the specific purpose of public speaking, and whose connection with the congregation depends wholly upon his ability to draw an audience, and their ability to pay him. We know of no scripture defining such a person's relation to the government of the church. The practice we think is that, long as he remains he is the sole ruler of the church. When he fails to entertain or interest, and draw the young people and sinners, they find fault, complain, and it is the elders duty to make known to the pastor that the young people, and the outsiders are tired of him and desire a change. It is the work of the elders, then, to hunt a speaker who can entertain the girls and boys, the fastidious, the irreligious and those who desire to be entertained. When they find one that does this, it is their work to employ him, and surrender everything into his hands and subside into nonentities until he becomes common, and ceases to please, then dismiss him and hunt through the same process till they find another. The elders then, seem to me to be a medium which the outsiders, the irreligious, the women and children use, to employ and dismiss those who please and displease them. But a scriptural pastor is an elder of the church of Christ, as permanent in his relation to the church, as any other member of the church, and being one of the elders or pastors, he has an equal voice, and no greater, in all the affairs of the church with his fellow elders or pastors.

SPECIAL OFFER.

We want to increase our circulation one thousand in the next four weeks. In clubs of five, we will send ADVOCATE for one year at $1.50, or till the close of this year at $1.00. This is not to interfere with agents in their work. All agents must be paid the regular price, $2.00. We make this offer to induce brethren to increase our list, without sending a regular agent to work up the matter; but if you wait till an agent comes you must pay him the regular price, though he were to get fifty names in one congregation.

Now is your chance! Who will help in this noble work? J. C. MCQUIDDY, MANAGER.

General News.

Macon, Ga.. will build a $10.000 market house.

A$40,000 cotton factory is projected by the city council of Denison, Tex.

May 11th has been designated as Alabama day at New Orleans Exposition.

Gen. B. F. Cheatam is recommended for post master at Nashville.

A jail to cost $13,000 is to be erected at Abilene, Tex.

An iron foundry is being erected at Brenham, Tex., by C. Banks.

Gen. Grant and family are to be invited to spend the summer on Lookout mountain.

The plowing of a ranch near Redwood City, Col., by steam is shortly to be undertaken.

Gen. Grant continues to improve. He is now inquiring after the health of his doctors.

The Grand Lodge Knights of Honor, of Tenn., is now in session at Memphis. Tenn.

Col. F. M. Lowe, a former representative of Pendleton county in the Kentucky Legislature, is dead.

There is some talk of Mr. C. O. Page, of Madison, Ind., moving his canning and preserving factory to Nashville.

An American Philistine has built himself a house on the topmost peak of the Biblical Mount Carmel.

C. B Shultz, a Chicago electrican, was killed by grasping electric light rods to prevent himself from falling.

The new lighthouse at Punta Rossa, Fla., has been completed. It is a magnificent flash light, and the tower is of iron and ninety-five feet high.

A water-spout on the Medicine river, Kansas, caused the death of a number of persons. In several instances entire families were drowned.

The last house of Representatives contained eighteen Republican members from the Southern States; the present House has fourteen.

The colored people of the District of Columbia celebrated the 23d anniversary of their emancipation, on the 16th of April.

Southeastern Kansas reports the heaviest rainfall that has ever been known in that part of the State. Over twelve inches is said to have fallen.

While returning from a drive yesterday, Gen. Grant was weighed. His weight was 141 pounds. When last weighed, nearly three months ago, his weight was 162 pounds.

The Mormon Presidents, Taylor and Cannon, have issued a general epistle to the church, enlarging upon the great wickedness and tyranny of the Gentiles.

Stanley Huntley, the brilliant humorist, whose "Spoopendyke" papers have given him a national reputation, is lying at the point of death. His malady is bright's disease.

T. R. Clarskadon Keyser, the leading republican of West Va., resigned his position as member of the State Committee recently and left the party for the Prohibitionists.

A secret organization is being formed by prominent citizens of Chicago, with a view to a vigivigilance committee, if that should be necessary, to protect the ballot-box and suppress crime.

Prof. S. M. Brooks, æronaut, will complete at Burlington, Conn., next month, a large balloon that will lift a ton, and will use it for scientific purposes, taking photographs from the great heights, etc.

The Court of Appeals in the case of John D. Barbour, Sheriff of Jefferson county, vs. the the Louisville Board of Trade, decides in favor of the plaintiff, thus giving him authority to compel the board to pay taxes.

The American McCall association of American ladies formed two years ago to help the Rev. P. W. McCall to rescue France from the infidel, held the first session of its annual meeting in New York yesterday.

Samuel, William and Charles Robinson, each asserted to be seven feet, eleven inches tall, with four sisters averaging six feet two inches, make up the family of the highest standing in Knoxville, Ia.

A destructive cyclone passed over the Prairie Grove neighborhood near Mexia, Texas, on the evening of the 22 inst, damaging much property and wounding several persons.

According to the census report for 1880, the aggregate receipts of the newspapers and periodicals in the United States for the census year were $89,009,074,00, of which $39,136, 306.00 or 43.97 per cent, came from advertising.

The late Kansas Legislature passed a law prohibiting the sale or giving away of tobacco in any form to persons under sixteen years of age. Nebraska has a similar law, the prohibited age being fifteen. The W. C. T. U. is credited with these sensible enactments.

Postmaster General Vilas, has announced that he will for the present, devote attention to the postoffices where charges have been preferred againist the incumbents, and to filling the offices when the time has expired for which they were appointed.

Protracted drought and extensive irrigation in the neighborhood, have reduced Tulare Lake in California from a length of forty-two miles and breadth of twenty-two miles to a length of twenty two miles and a width of fourteen miles.

Oklahoma Boomers have decided to relinquish their colonization scheme for the present, and go home and wait a more convenient time for making their settlement. The Secretary of the Interior says that cattlemen must go also.

Mrs. W. T. Smith, of New Haven, Conn., wrote President Cleveland's inaugural message, 1,688 words, on a postal card in two and a half hours. She sent it to Mr. Cleveland, with a request for his autograph, and he has returned it with his signature across the center of the card.

A western tree-grower has sold $2,700 worth of walnuts from seventeen acres of land. He will not be in a hurry to clear that land of its trees. A good hickory grove pays better in its fruit than the ordinary farm crop.

One of the most remarkable yields of honey ever heard of has just been garnered at an apiary near Riverside, Cal. The yield for the season from thirty-three hives was seven and a quarter tons, an average of 414 pounds to the hive.

A deposit of copper ore of unexampled extent has been discovered in Archer county, Texas, extending through Wichita, Haskell, Knox, and Wilbarger counties. Analysis has proven it to be exceptionally rich, it being nearly a pure sulphuret, containing about seventy-two per cent, of metal.

Far out at sea along the gulf coast of Florida are several springs of fresh water. They are wel known to the spongers and fisherman, who frequently visit them to replenish their water casks. On this same coast is an oil spring which diffuses a calm over troubled waters and affords a safe refuge to small vessels during a gale.

The country round Acto, Lancaster, Williamstown and Mt. Carmel, Pa., is being swept over by a forest fire. Hundreds of cords of wood, hundreds of bushels of charcoal, and thousands of feet of valuable lumber, have been destroyed besides the forest timber that is ruined. The fire in most instances is supposed to have been the work of incendiaries.

The Fargo (Dakota) Argus says: "The Territory of Dakota pays more revenue to the Post Office Department than any one of 32 States of the Union, and has a population as large as Nebraska or Conneceicut and nearly twice as large as Vermont and Florida. It boasts 2,500 miles of railway, 2,000 school-houses and 275 newspepers, or more periodicals than any New England State except Massachusetts.

Chattanooga, April 23.—A shocking discovery was made last night near Spring City, Tenn. The putrefying remains of James Sloan were found in the woods near the house of his uncle, one of the leading men in that section. Sloan had been missing for a month, and his body had evidently lain in the woods four weeks. The remains were discovered by the stench they emitted, and were shockingly mutilated by beasts. A note was found on his person saying he had killed himself, but this is thought to be a blind, and it is suspected that he was murdered. The discovery creates a great sensation,

St. Louis, April 25.—A Dallas, Ark., special to the Post Advance says: "Columbus L. Moffit was hanged to-day for the murder of Wm. Wehunt. The execution was public, and witnessed by a great crowd. The doomed man maintained his innocence to the last, and met his fate without a tremor.

Parkersburg, W. Va., April 22.—A good deal of excitement was caused at the Salvation Army, a night or so ago, by the appearance of Mrs. Scoville, sister of the assassin Guiteau. She was wild in her ejaculations and gestures, and had all the appearance of a crazy persons. She stated that the world was coming to an end at once, and other wild assertions were made by her in the most frantic manner.

Chicago, April 23.—The *Railway Age* to-day publishes a list of twenty railroads that have been placed in the hands of Receivers from January 1 to March 31, 1886. The total capital stock and bonds of these corporations aggregate $275,289,000. The *Age* says: "Our record for 1884 gave the total number of roads place in Receivers' hands as thirty-seven, embracing 11.038 miles of line and $715,000,000 of capital and debt. The first quarter of this year already shows more than one-half as many roads, more than forty per cent. of the mileage, and about 40 per cent. of the total amount of capital stock involved by the receiver-ships of the entire preceding year. Should the ratio for the remaining nine months be the same, the record of the year will probably indicate a greater aggregate of railway insolvencies than in any previous year in the history of the country."

FOREIGN.

London has 129,000 paupers.

It stated that cholera has appeared at Cairo, Egypt, and that seven deaths from the disease have occured there.

A Montreal detective has offered to bring in to the authorities the rebel, Louis Riel, either dead or alive, for $10,000.

The rebellion against El Mahdi is spreading, and he will soon have all he can do to hold his people down, without looking after the English.

The war cloud in Europe is growing darker and more threatening every day. England and Russia are both making gigantic preparations, both on land and sea, for the conflict and if it comes it will make all Europe tremble. We still hope that a conservative policy will prevail and war yet be averted.

The rebellion under Riel, in Canada, is still creating considerable excitement in that country and the Government is sending troops to suppress it, but owing to the heavy snows in that country travel is as yet very difficult.

London has again been shocked with dynamite. The explosion this time occurred in the secretary's department in the Admiralty bulding. The room in which the explosion took place, was completely wrecked and several officials slightly and severely wounded, but no one killed. No clue to the perpetrators of the deed.

Trouble is imminent in Panama. Aizpuru has issued a pronunciamento against the Americans. Their pickets have been fired on. One hundred marines have been ordered to reinforce Heyward. The refugees are leaving the city. Aizpuru has 800 men and he will probably remain quiet until the arrival of the government corps which are embarking at Buena Ventura.

The very latest news from Europe say that war is now inevitable. Russias's ultimatum is the independence of Afghanistan and the extinction of English influence in the Ameer's country. It is thought that as soon as the Volga river clears of ice so it can be used for transporting troops, that Russia will make openly a clear declaration of war.

Home Reading.

WANTED.

Wanted: Men!
Not systems fit and wise!
Not faiths, with rigid eyes;
Not wealth in mountain piles,
Not power with gracious smiles:
Not even the potent pen;
Wanted: Men!

Wanted: Deeds!
Not words of winning note;
Not thoughts from life remote;
Not fond religious airs;
Not sweetly languid prayers;
Not love of self and creeds;
Wanted: Deeds!

Men and Deeds!
Men that can dare and do:
Not longings for the new;
Not pratings of the old;
Good life and action bold—
These the occasion needs:
Men and Deeds!

Duncan Macgregor

A WIFE'S INFLUENCE.—NO. 4.

One more case. A member of the church of Christ this time. A man zealous for the cause, kind in his family, social among his friends. He liked his toddy and his wife liked hers too. She kept it, always by her; made brandy peaches, brandy cherries and brandy everything else she could. But she was a good woman and her husband's little drinking sprees gave her much trouble. He drank deeply and his business did not prosper, then he drank more. The church reluctantly withdrew from him and he drank on. Then he rallied and tried to take a stand once more— was received back into the church gladly. But alas! his old enemy was too strong. He fell and is still fallen— a hopeless drunkard. If his sorrow stricken wife has ever reproached herself I do not know it; but her children do. Her daughter said to me not long since: "Oh I see where ma was to blame, she helped pa to be a drunkard and her life is one long agony. Not only pa, but brother is a drunkard." Oh, it is sad to see him brought in, a beardless boy, dead drunk.

Perhaps if that poor sister had tried in time, she might have helped to ward off this trouble, but like many others, she thought there was no harm in a dram if a person didn't get drunk. But dram drinking surely leads to drunkeness.

AILENROC.

CHURCH AND THEATER.

(ANONYMOUS.)

"The ideal Church," said a visitor to Mr. Spurgeon, "will run a theater and a public-house. You have not yet got to that?"

"No," said he, "we have not got beyond the coffee-house yet. As for the theater, I don't know what the ideal theater may be, but we have nothing whatever in common with the theater as it exists.

"Exactly so; but will you ever have the ideal theater until it is run by the Christian Church?"

"They will never get it from me," said Mr. Spurgeon. "Our aim is to raise men entirely above all that; to elevate them to a higher level, where they will not feel the want of that kind of recreation. Nor have our people time to attend plays. In all these matters we don't go on theories, we look at facts, and we have seen too often the trail of theaters across the Christian home, to have the slightest doubt as to whether it is an institution which makes for righteousness or the reverse. It is not merely the theater itself, but its concomitants which render it so painful in its influence. It introduces the young men to what is called gaiety, and familiarizes the young woman with things which are by no means calculated to preserve their modesty. If any of our Church-members take to attending the theater they take themselves off. So far as I know, no person would think of going to a theater unless he was prepared to sever his connection with us. If a man should come to me and say, 'Mr. Spurgeon, may I go to the theater?'

I should reply, 'Do you want to go to the theater? If so, you must go, and take it as an evidence that you need grace in your heart!'

"And then you immediately cut him off from Church membership; Mr. Spurgeon?"

"No," said the pastor, "there would be no need to do that, for if he wished to remain with us he would not wish to go to the theater. People come to me for one thing and they get it, and there is no use in my pretending to give them the opposite as well. I preach to them a Calvinistic creed and a Puritanic morality. That is what they want and that is what they get. If they want anything else they must go elsewhere."

"But; Mr. Spurgeon," pleaded his visitor, "do you not think that just as men have learned to recognize the doctrine of the Fatherhood of God, so they must learn in time to recognise the related doctrine of the motherhood of the Church, which carries with it the recognition of the duty of the Church to minister to all the wants of humanity not otherwise supplied, just as a mother ministers to those of her child?"

"No," said Mr. Spurgeon, "I seek to save their souls, and other people must care for their amusements. It is as much as the Church can do to look after what she has got in hand, without undertaking to supply recreation for the masses. Let the people amuse themselves, if they want to."

"But," again queried the visitor, "are there not many persons who find in the theater precisely that kind of recreation and rest which is most useful for the discharge of their daily work?"

"It may be," replied Mr. Spurgeon, "but I don't know any of them. You see, I live in a world apart from all these things, and so do my people. We argue in this way. Granting that it is perfectly safe and profitable for myself to go to the theater, if I go, a great number of others will go to whom it would do positive harm. I will not be responsible for alluring them by example into a temptation which but for my self indulgence, they would entirely escape. I will give you an instance of how this works out.

"When I go to Monaco, the grounds of the gambling-hell are the most beautiful in the world. I never go near them; and why? Not because I think there is any danger of my passing through the gardens to the gaming-tables. No! But a friend of mine once related the following incident to me:

"One day M. Blanc met me, and asked me how it was I never entered his grounds.

"'Well, you see,' I said, 'I never play and as I make no return whatever to you I hardly feel justified in availing myself of the advantages of your grounds.'

"'You make a great mistake,' said M. Blanc. 'If it were not for you and other respected persons like yourself who come to my grounds, I should lose very many of my customers who attend my gambling saloons. Do not imagine that because you do not play yourself that you don ot by your presence in the grounds contribute very materially to my revenue. Numbers of persons who would not have thought of entering my establishment feel themselves quite safe in following you into my garden; and from thence to the gaming-table the transition is very easy.'

"'After I heard that,' continued Mr. Spurgeon, 'I never went near the gardens, And the same argument applies to the theater.'

A BEAUTIFUL SENTIMENT.

The clock in the church tower down the street has just announced the hour of midnight. The rain ever and anon strikes against the window of my study, and the wind moans and sobs. It is surely a wretched night without. The fire in my grate has burned down to embers. Now and then a flame shoots up, casting weird shadows on the walls. Not a sound from within reaches my ears, save the ticking of the clock on the mantel. She who was the soul of my life lies within the next room, soulless. Never, nevermore shall I hear her voice, which was to me the sweetest of music. Alas! those eyes, whose soft glances were wont to look upon me so tenderly, have lost their light. The hand that used to soothe my aching brow when overcome with mental labor, will never obey her will again, nevermore! Memory is all that is left me now of her whom I love with all my heart and soul. To-morrow they will bear her to her last resting place in the cold, damp earth, there to fade away like the leaves upon the ground, and I shall be alone in the darkness of my life—ever praying for death, that I may again exist with her. Something dwells within my mind which speaks to me of a future life, sublime and holy—tells me that I shall exist in another world, where all are good and charitable; where the flowers are perfect in their loveliness—where they and everything live for eternity. Something tells me that she who lies within the next room—she who was my sole companion in this life—will love me in another world. In the silent hours of night, when the wind and the rain are battling with each other, when the church clock adds to the gloominess of the hours, when the fire burns low in my grate, and strange shadows flit upon my walls, she will come to me—yea, many times—in my dreams.—*Howard Russell Johnson.*

DANGEROUS COMPANIONS.

When a young man makes up his mind to walk on the edge of a precipice for the sake of seeking prospects, he always finds plenty of company. There are abundance of people with strong heads who, having walked these paths until quite certain of their foothold, are ready to go out with new beginners. If these accidentally lose their heads and fall over, whose fault is that? Not theirs of course; they never fall. They look where they step and do not turn.

It is not drunkards and thieves who are dangerous companions for the boys. O dear, no! It is your respectable young men that have learned to sip discreetly in all sorts of forbidden fountains, and nibble here and there carefully of the forbidden fruit. They drink but are never drunk. They have the knack of knowing all that there is to be known in the ways of wickedness, and yet keep even step with the righteous. They are never going to hurt themselves, they tell you, but they believe in a certain freedom. They could never see the sense of temperance pledges. For their part they don't need them, and if there is anything they abominate, it is your radical, straight-laced people, who keep always in the dusty turnpike for fear of the precipice. But sometimes men get too near the edge of the precipice, and then—what then?

Young man take counsel of the wise, and walk safely.

Take fast hold of instruction; let her not go; keep her; for she is thy life. Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away."—*Sel.*

Taking good advice is quite a different thing from giving good advice. Almost everybody knows how to do the second; next to nobody knows how to do the first. Yet taking good advice is, normally, at least quite as important as giving good advice; and in the state of the world, it is much more important. What a sudden change there would be in this blundering old world, if the taking of good advice were as easy and as pleasant as its giving. It was a favorite thought of the classical writers, that men were divided into three classes; men who themselves knew what they ought to do; men who did not themselves know, but were willing to learn from others, what they should do; and men who neither knew nor would learn from others, what was best for them to do. If one cannot belong to the choice few who form the first of these three classes, he ought at least to see that he does not belong to the ignoble many who form the third.
—*S. S. Times.*

Don't be afraid of loving people too much, or throwing away too much kindness. It is just the sure thing the world stands in need of, and has the great advantage of enriching the giver.

Our Christ is the Christ of the gospel glorified. The Christ of the gospel is the rock cut out of the mountain without hands. Our Christ is the same rock now grown to a great mountain. Christ of the gospel is the well-beloved Joseph in his father's tent, receiving the father's approval in a coat of many colors. Our Christ is the same Joseph sitting in splendor on the throne of the Pharaohs, no longer receiving, but dispensing to his brethren life and a land in which to dwell.—*Rev. J. M. Stifler.*

A Physician's Opinion.

Dr. Orr says: "I am well acquainted with the composition of Dr. Duncan's Cough Balsam. I have used it in my family and in my practice for several years, and do not hesitate to say that I believe it to be the best remedy known to the medical profession for the speedy Cure of Colds, Coughs, Sore Throats, Whooping Cough, and far surpassing all other remedies for the speedy cure of Croup and Hives in children. It is very pleasant to take, and perfectly harmless." Price 50 cents.

Our friends visiting the city will find at Hogan & Hall, 106 Broad street, a large stock of all kinds of groceries, and at as low prices as anywhere in the city. They sell wholesale and retail.

Special Notice.

We would call the attention of the readers of this paper, especially those who are suffering with Dyspepsia, or Indigestion, to Dr. Duncan's Liver and Kidney Medicine. It is, beyond doubt, the best and most reliable remedy known or ever offered for sale, for the Cure of Constipation, Sour Stomach, Sick Headache, Torpid Liver, and all Kidney troubles. It is the best and cheapest. Price 75 cents.

HIRSCH BROS. & CO.,

Dry Goods, Notions, Millinery,

56 College St., Nashville,

Have now in stock the largest stock of fine DRESS GOODS, SILKS, SATINS, WHITE GOODS, PARASOLS, FANS, JERSEYS, ETC., ever exhibited outside of New York.

This is a very fine, pure Wool Jersey, coat back, at $1.50

Our braided and scalloped Jerseys, at from $1.00 to $3.00, must be seen to be appreciated.

Hirsch Bros. & Co.

"THE PIANO TEACHER'S IDEAL."

The New Musical

CURRICULUM

By DR. GEO. F. ROOT.

"A Perfect Instruction Book."

This work is the culmination of long years of labor and observation devoted to its ultimate perfection by one of America's greatest musicians, and in its present form it is beyond all doubt the

BEST WORK OF ITS KIND

ever issued for the purpose intended. Teachers and Students of Music are especially recommended to examine the Curriculum, as it cannot fail to be of invaluable service to them. Price $3 by mail post-paid. Specimen Pages free.

Published by

JOHN CHURCH & CO.,

CINCINNATI, OHIO.

For Sale by all Book and Music Dealers.

Unparalleled Bargains!

SEE OUR

Black Satin Rhadames at.....$1,00
Black Ottomon Velours at.....$1,00
Black Gros Grain (Lyons).....$1,00
Colored Gros Grains at..... 77½
Rich Plain Dress Goods at all prices
Black Goods and second mourning all kinds
Beautiful Figured Satin at..... 15 cts
Fine Paris Linen Lawns at..... Half Price
Mitcheline Quilts in New Patterns
40 Inch Batiste Muslin at.....15 cts
New Style Gingham at..... 10cts
Table Linen and Toweling our importation
New Style Hosiery an Gloves &c.

THOMPSON & KELLY

Summer Street.

THE PROVIDENT

LIFE ASSOCIATION

BALTIMORE, MD.

Insurance on the Ordinary Life and Maturity Plan. Endowment Policies mature in 10 years, or prior death. The fact that this association has been endorsed by LEADING BUSINESS MEN Clergymen, Physicians and Lawyers in the various states in which it does business, is an evidence of its superior plans and methods of insurance. It is the only mutual company in the United States with an endowment plan founded on correct insurance principles. Persons insured on our maturity plan "need not die to win." Policies mature in 10 years from date of issue, or at death, if prior. Every claim paid in full. No pro-rata payments. You "pay as you go and get what you pay for." By the payment of from eight to sixteen cents per day, you can purchase a $1000 policy payable to you in 10 years or to your family, should you die before the expiration of the period for which you insure.

NASHVILLE ADVISORY BOARD.

GEO. W. SEAY, Sec'y N. & D. R. R. Co.
ALEX. FALL, Ag't N. & D. R. R. Co.
Hon, JNO. LAWRENCE, — *Lawyer.*
Elder Wm J. LOOS, — *Minister.*
Elder R. LIN CAVE, — *Minister.*
Dr. W. M. VERTREES, — *Physician.*
C. H. BRANDON, — *Brandon Printing Co.*
W. A. CORBIN, — *Mdse. Broker.*
Hon. LYTTON TAYLOR, — *Attorney*
G. H. WESSEL & Co — *Fancy Groceries.*
F. D. HAWLEY & Co., — *Real Estate Agents*
Dr. T. D. WALLIS
Dr. J. S. NOWLIN.
R. E. MARTIN.
Dr. WILLIAM COMPTON,
Bellview, Tennessee.

Reliable business men in every town and county in East and Middle Tennessee and Kentucky, wanted to represent this Association, none other need apply. Correspondence promptly attended to.

CAPT. J. MINSON,
General Agent.

No 4 Church St. - - Nashville, Tenn.

CHAS. F. SHARPE. W. L. HORN.

SHARPE & HORN,

Real Estate and Coal Agents,

Public Square, - NASHVILLE, TENN.

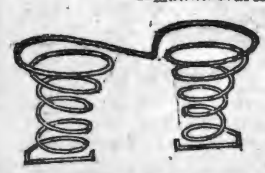
Buy, Sell and Negotiate Loans.

Special Attention Given to the Collection of Rents.

GEN'L AGENTS FOR PEACOCK COAL.

ED. H. MILLER,

—Manufacturer of—



SPRING BEDS

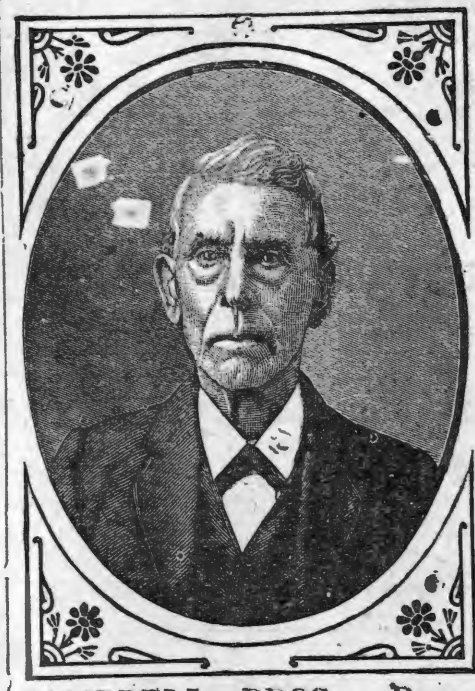
AND

MATRESSES

36 South College St., Nashville,

And dealer in all kinds of Beddings. I make the best Spring Bed now in use—the Twin Spring Bed hey are bug-proof Try a sett. Old matresses neatly repaired. **ED. H. MILLER.**

THE GREAT BLOOD PURIFIER!



Dr. Samuel Hodges' Alterative Compound Sarsaparilla with Iodide Potash. This compound is purely vegetable, each article of ingredient is perfectly harmless in itself, having been selected from roots and herbs possessing great medicinal properties, when combined forms a most powerful, efficient, and pleasant medicine for the removal and permanent cure of ALL diseases, arising from an impure state of system, viz.:

Chills, Rheumatism, Scrofula or King's Evil, Scald-head or Tetter, Chronic Sore Eyes, Old or Chronic Sores of all kinds, Boils, Pimples, Syphilitic Rheumatism, Primary and Secondary Syphilis, Nervous Debility, Liver Complaints, Inflamation of the Kidneys and Bladder,

renovates and invigorates the system; acts gently on the bowels. As an apetizer and for general debility, it is a most excellent remedy.

CAMPBELL BROS., Druggists, Sole Manufacturers.

For Sale by all druggist. Price $1.00 per bottle, or 6 for $5.00. Liberal discount to the trade.

Also Sole Proprietors and Manufacturers of

ETHIOPIAN PILE OINTMENT,

A never failing remedy for Blind Bleeding, Itching Internal or Protruding Piles. Gives almost instantaneous relief, and will effect a permanent cure. Price $1.00 per bottle, or 6 for $5.00.

Testimonial.

CAMPBELL BROS:—It affords me peculiar pleasure to testify to the great efficacy of your Ethiopian Pile Ointment. I was an intense sufferer from protruding Piles and a few applications of this wonderful remedy, speedily effected a permanent cure

Truly, J. M. HAWKINS, 70 S. High St.

Testimonial No. 2.

This is to certify that I was affected with Piles for twenty years. I tried every remedy offered me. Finally used the Ethiopian Pile Ointment and found it the very best preparation I ever used. It gave me almost instant relief and has effected a permanent cure.

ED. A. IRELAND.

Formerly of Gallatin, now of Breen Phillips & Co., Nashville, Tenn.

CAMPBELL BROS., Druggists,

NASHVILLE, - - TENNESSEE.

KEEP COOL!

SUMMER GOODS!

Refrigerators, Ice Chests, Water Coolers Filters.

Fruit Jars, Fruit Cans, Stoneware, Woodenware, and all kinds of Kitchen Goods.

Cooking Stoves to suit the requirements of every Family.

PRICES TO SUIT THE TIMES.

PHILLIPS-BUTTORFF MANUFACTURING CO.,

24 & 26 College Street, - - - Nashville, Tenn.

FREEMAN & KEESEE,

INTERIOR DECORATORS,

No. 38 North College Street, Nashville, Tennessee.

Wall Paper and decorations, Window Shades, Cornice, Curtain Poles, Gold and Walnut Pier and Mantel Mirrors, Engravings, Chromos, and Oil Paintings. Frames of all kinds in stock, and made to order. Re-gilding old Frames a specialty. Manufacturers of fine Frames and Wood Mantels. CORRESPONDENCE SOLICITED.

THE LITTLE HUCKLEBERRY, FOR CHILDREN TEETHING.

The soldiers in the late war established the fact that the Huckleberry was much more efficacious in chronic bowel troubles than the Blackberry.

Every one knows the Huckleberry growing alongside the hill, but few have realized the fact that the purple berry contains one of the most valuable astringent healing principles to the bowels.

Dr. Bigger's Huckleberry Cordial is the great Southern remedy for curing **Diarrhœa, Dysentery, Cramp-Colic** and all bowel affections, and restoring the little one suffering such a drainage upon the system from the effects of TEETHING. **For sale by all druggists at 50 cents a bottle.** Send Two Cent stamp for **"TAYLOR'S LITTLE RIDDLE BOOK,"** for the health of home and amusement of the little ones.

Walter A. Taylor, Atlanta, Georgia.

Go to WEIL, CONNELL, WINTER & CO. your DRY GOODS BOOTS AND SHOES, and so on. They will treat you right.

S. EWING. FRANK W. GAINES.

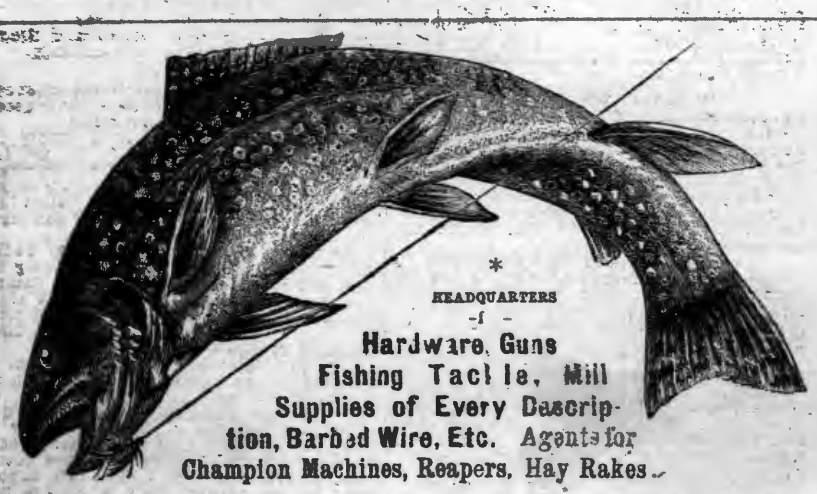
EWING & GAINES,

WHOLESALE HARDWARE,

40 South Market Street, Nashville, Tennessee.

Complete Stock of Hardware, Guns, Cutlery and Gum Belting, at the lowest prices.

Prompt and Careful Attention given to Orders TRY US.



HEADQUARTERS

Hardware, Guns Fishing Tackle, Mill Supplies of Every Description, Barbed Wire, Etc. Agents for Champion Machines, Reapers, Hay Rakes.

BROOKS, SWEENY & CO.,

Nashville, Tennessee.

FOR

Choirs, Conventions, Singing Classes and the Higher Schools,

better Books have appeared for y s than the following:

Choral Worship. L. O. EMERSON. A grand, full size Church Music Book of 220 pages. 100 pages Elements, with a capital collection of Sacred and Secular music. 75 pages of the best Hymn Tunes. 110 pages of Anthems, and 30 pages of miscellaneous Concert Music. $1. Per dezen, $9.

The Model Singer. W. O. PERKINS and D B. TOWNER. A book for SINGING CLASSES. 192 pages. 124 Graded Exercises, 57 Glees and Part Songs, 29 Hymn Tunes, 18 Anthems and 4 Chants. Abundant and useful material for the Singing-School Teacher. 60 cts. Per doz.. $6.

Song Greeting. L. O. EMERSON. A new and extra fine song book for the "higher schools," meaning by that, Colleges, Technological and other special schools, Academies, Institutes, Seminaries, High and Normal Schools. 160 large octavo pages. 82 harmonized songs of the highest order, both in words and music, classical in beauty and interesting to every one. Also exercises and solfeggios for voice culture. 60 cts. Per dozen $6.

Any book mailed for the retail price.

OLIVER DITSON & CO., Boston,

C. H. DITSON & CO., J. E. DITSON & CO.,
867 Broadway, New York. 1228 Chestnut St., Phil.

WEAKLEY & WARREN,

Manufacturers and Wholesale and Retail Dealers in

FURNITURE & MATTRESSES,

The Largest, Finest and Best Assorted Stock in the South.

Chamber Suits, Parlor Suits, Library Suits, Hall Suits, Dining-Room Suits.

Kinds of Mattresses, Spiral and Woven Wire Bed Springs, Woven Wire Cots and Canvass Cots.

ORDERS WILL RECEIVE PROMPT ATTENTION

Wharton & Co.,

Druggists and Prescriptionists,

Fine Soda Water, Mineral Waters, Etc.

Corner College and Union Sts.

Nashville, - - Tenn.

A. CRONE,

—A the—

Checkered Front Grocery House

Cor. Market St. and Pub. Square,
Nashville, Tenn.

Keeps the best GROCERIES, and sells them Cheaper than any other House in the City.

Price-List Furnished on Application

CATARRH

AND DISEASES OF THE THROAT, causing Loss of Smell, Offensive Breath, Deafness, Cough, Hay Fever, Bronchitis, and Incipient Consumption, permanently cured, by a treatment so effective that it cures the worst cases, though the bones of the nose have become affected. No douches, snuffs, washes, inhalers, or atomizers. The medicines are so pleasant that a child will take them. The only internal treatment offered to the public for these dangerous diseases. Dr. Brockington has had fifteen years experience in the treatment of this class of diseases, and a trial will convince the most incredulous of the efficacy of his treatment. The most obstinate cases cured at small expense. Send full description of case and Fifty (50) cents (mere cost), for a trial package [by mail], to last fifteen days, with full instructions for treatment.

Address, DR. C. W. BROCKINGTON,
309 FOURTH AVENUE, LOUISVILLE, KY.

OPIUM [illegible] cured in 10 to 20 Days. No pay until Cured. J. L. STEPHENS, M. D., Lebanon, Ohio.

Those Who Doubt

Are cordially invited to read the following authentic and unsolicited Letters. We have many thousands. They come every day. All Ladies, well or ill, should wear these Corsets. They impart no "shock" whatever, but a really delightful sensation.

NEWARK, N. Y., June 1.
Dr. Scott's Electric Corsets have entirely cured me of muscular rheumatism. It has also cured a severe case of headache and female troubles of eighteen years' standing. MRS. L. C. SPENCER.

BROOKLIN, ME., June 28.
Dr. Scott—The Corsets I ordered six months ago have worn splendidly, and have given satisfaction every way. They are the best Corsets I ever wore, aside from their electric qualities, which are truly marvellous. I suffered greatly from rheumatism in my back and limbs, but your Electric Corsets have entirely cured me. They are better than represented. MRS. J. B. BABSON.

CHAMBERSBURG, PA., October 9.
I found Dr. Scott's Electric Corsets possessed miraculous power in stimulating and invigorating my enfeebled body, and the Hair Brush had a magic effect on my scalp. MRS. T. E. SNYDER, Fancy Goods Dealer.

SAND BEACH, MICH., September 3.
I cheerfully tender you my heartfelt gratitude for what your Electric Corsets have done for me. I have suffered for over three years with weak back, growing worse all the time. At times I was almost helpless—could not work or walk. I received benefit the second day of wearing it, and have improved ever since. I am now able to work and walk all day without any trouble. My friends are simply astonished. MRS. A. CURREY.

HOLLIS CENTRE, ME., August 29.
I suffered severely from back trouble for years, and found no relief till I wore Dr. Scott's Electric Corsets. They cured me, and I would not be without them. MRS. H. D. BENSON.

PEORIA, ILLS.
I suffered from kidney, liver and nervous troubles for twelve years. Dr. Scott's Electric Belt entirely cured me, after all other remedies had failed. His Electric Hair Brush has cured my neuralgia. C. W. HORNISH.

NILES, MICH., January 5, 1885.
Dr. Scott's Electric Corsets have cured me of acute dyspepsia, from which I have suffered for eight years. His Electric Hair Brush cures my headache every time.

BALTIMORE, MD.,
Intense nervous debility has been my trouble for years. Physicians and their medicines did not help me. I finally derived great relief from Dr. Scott's Electric Belt. L. H. MILLER.

Dr. Scott's Genuine ELECTRIC CORSETS.

have established a deserved reputation beyond that of all other Corsets for comfort, elegance, durability, and excellence of material. **In addition to all these advantages, they possess more Electro-Magnetism and thorough healing and invigorating power than any other Electric or Magnetic appliances on the market, however high priced.** The adjoining cut represents our No. 2, or $1.50 Corset. Our other prices are $1.00, $2.00 and $3.00; nursing, $1.50, abdominal, $3.00. 25 cents extra for sizes above 30. The $2.00, $3.00 and abdominal Corsets are made of beautiful English sateen. All our Corsets are corded, double stitched, and have tipped steels and lock clasps, combined with our patent solid back spinal steels, through which the eyelets are riveted. For weak backs, spinal, kidney and liver troubles, rheumatism, and other weaknesses peculiar to women, our Corsets have no equal. A beautiful silvered compass with which to test their electro-magnetic power accompanies each Corset. **OUR ELECTRIC INSOLES, price 50 cents per pair,** should be worn together with our Corsets; astonishing results follow. Most of the above remarks apply equally to our Electric Belts for ladies and gentlemen. Price $3.00. (In ordering by mail, add 20 cents for postage,) State size of waist and mention this paper. Make all remittances payable to **GEO. A. SCOTT, 842 Broadway, N. Y.** Dr. Scott's Electric Hair Brushes, $1.00, 1.50, 2.00, 2.50, 3.00.

No. 2. 1.50

POSTPAID

MEMPHIS, TENN., November 28,
Dr. Scott's Electric Corsets have given much relief. I suffered four years with breast trouble without finding any benefit from other remedies. They are invaluable. MRS. JAS. CAMPBELL.

HENDERSON, TEX., August 17.
I tell my friends gold would not induce me to part with my Electric Corset and Hair Brush, unless I could obtain others. MRS. S. P. FLANAGAN, Wife of Webster Flanagan, Real Estate Operator.

ON TRIAL.

BELOIT, WIS., November 7.
Dr. Scott—Your Electric Corset has done wonders for me. It has so improved my health that I am now able to attend personally to all my household duties. I am greatly encouraged. M. E. PENNOCK.

MERIDIAN, MISS., June 24.
Dr. Scott—Your Electric Corsets have given splendid satisfaction. One lady who suffered continually from indigestion, has been greatly benefited by wearing them, and has thrown all medicines aside. MRS. J. H. DRINKWATER.

EAST PEPPERELL, MASS., June 26.
Here is my experience in wearing Dr. Scott's Electric Corset: I suffered untold pain in my back and sides, so much so that I dreaded lying down at night. I found no relief till wearing your Electric Corset. Since wearing them I have been almost entirely free from those pains. With much gratitude, ELIZA M. HOBART.

PRINCETON, MINN., June 25.
Your Corsets have accomplished wonders in my case, I was, previously, thoroughly incapacitated and could not help myself. I have worn your Corsets now for two weeks, and I am able to be up and around, helping to do housework, etc. My friends are astonished. With many thanks, etc., JULIA J. MCFARLAND.

My sister suffered constantly with back and spinal trouble, so badly at times that she had to be lifted about. She put on one of your Electric Corsets on Monday, on the following Wednesday, much to our surprise, she was able to get around the house and superintend the cooking and domestic labor. She is now feeling well and is full of gratitude. MRS. S. J. HARPER, WESTON, O.

AGENTS! (Either Sex) Wanted for Dr. Scott's beautiful Electric Corsets, Belts, Electric Hair, Flesh, and Tooth Brushes, and Insoles. No risk. Quick Sales. Satisfaction Guaranteed. For terms, address GEO. A. SCOTT, 842 BROADWAY, NEW YORK.

MASON & HAMLIN

Exhibited at ALL the important WORLD'S INDUSTRIAL COMPETITIVE EXHIBITIONS FOR SEVENTEEN YEARS, Mason & Hamlin Organs have, after most rigid examinations and comparisons, been ALWAYS FOUND BEST, and AWARDED HIGHEST HONORS; *not even in one such important comparison American found equal* **ORGANS** *has any other Organ been to them.* ONE HUNDRED STYLES, adapted to all uses, from the smallest size, yet having the characteristic Mason & Hamlin excellence, at $22, to the best instrument which it is possible to construct from reeds, at $900 or more. Illustrated catalogues, 48 pp. 4to, and price lists, free.

The Mason & Hamlin Company manufacture UPRIGHT PIANO-FORTES, adding to all the improvements found valuable in such instruments, **PIANOS** which have been found valuable in such instruments, one of peculiar practical value, tending to greatest purity and refinement in quality of tone and durability, especially diminished liability to get out of tune. Pronounced the greatest improvement made in upright pianos for half a century. The MASON & HAMLIN CO., pledge themselves that every piano of their make shall illustrate that VERY HIGHEST EXCELLENCE which has always characterized their organs. Send for circular with illustrations, full description and explanation.

MASON & HAMLIN ORGAN AND PIANO CO.,

BOSTON, 154 Tremont St. CHICAGO, 149 Wabash Ave.
NEW YORK, 46 East 14th St. (Union Square.)

NEW USES OF DIAMOND DYES

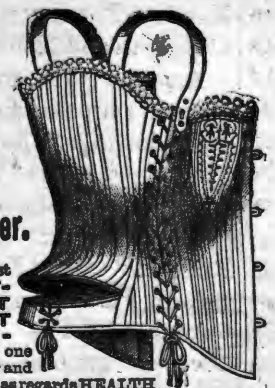
New uses are constantly being made of them so that, not only is all possible kinds of Domestic Coloring done with them, but also Art Work, Coloring Photographs, Engravings, &c. They are used for Object Teaching in Schools, Coloring Maps, Baskets, Easter Eggs, Bone, Ivory, &c. For making ALL colors of Ink, Wood Stains, Shoe Dressing, Ink Pads, &c. **USE NO OTHER.**

They are the PUREST, STRONGEST and FASTEST of all Dyes. One package colors one to four pounds of Silk, Wool, Cotton, etc. For special uses given above, no other dyes will answer.

Sold by all druggists. Send stamp for Special Art Circular, Special School Circular, Sample Card of 32 colors, and directions. Colored Cabinet Photo. as sample, *or* a package of Any Color Dye mailed for 10 cents. Address the proprietors, WELLS, RICHARDSON & CO., Burlington, Vt.

THE DIAMOND PAINTS,
GOLD, SILVER, COPPER and BRONZE,
For gilding &c., Fancy Baskets, Frames, Lamps, Chandeliers, and for all kinds of ornamental work. Also Artists Black for Ebonizing. Equal to any of the high priced kinds and only 10 cts. a package, at the druggists, or post-paid from WELLS, RICHARDSON & CO., Burlington, Vt.

MADAME FOY'S CORSET AND Skirt Supporter.



Combines the most ELEGANT FITTING CORSET with a PERFECT SKIRT SUPPORTER and is one of the most popular and satisfactory corsets as regards HEALTH and COMFORT ever invented. It is particularly adapted to the present style of dress.

For sale by all leading dealers. Price by mail $1.30. FOY, HARMON & CHADWICK, New Haven, Conn.

Pianos & Organs

Of all makes direct to customers from headquarters, at wholesale prices. All goods guaranteed. No money asked till Instruments are received and fully tested. Write us before purchasing. An investment of 2 cents may save you from $50.00 to $100.00. Address

JESSE FRENCH, Nashville, Tenn.,
Wholesale Distributing Dep't for the South.

25 YEARS IN THE POULTRY YARD.

16th Edition. 128 Pages, explaining the entire business. Gives symptoms and best remedies for all diseases. A 50-page illustrated Catalogue. All for 25c. in stamps.

A. M. LANG,
Cove Dale, Lewis Co., Ky.

AGENTS COIN MONEY who sell DR. CHASE'S FAMILY PHYSICIAN. Price $2.00. Write for Circular. Address, A. W. HAMILTON & Co., Ann Arbor, Mich.

Rates of Advertising In Gospel Advocate

One inch, one insertion	$ 60
One inch, one month	2 00
One inch, three months	5 00
One inch, six months	7 50
One inch, twelve months	12 50

A discount of 10 per cent. on these rates for order of $25.00; 20 per cent. for order of $50.00; 30 per cent. for order of $100 00.

Note these Rules Carefully.

(1) Write only on one side of your paper.

(2) Write your name, post-office, county, and State, plainly.

(3) When changing your paper, give the office from which you change, and the one you wish it changed to.

(4) When ordering a book, give the name, edition, style of binding, and price, as near as possible, and state plainly HOW and WHERE you wish it sent.

(5) Gospel Advocate is $2.00 per year; $1.00 per six months; Clubs of $10, one copy free.

(6) Write very plainly, and make the clerks and printers happy.

Miscellaneous Notes.

BY T. F. RAWLINS.

Correspondents will please address me at 98 Union street Nashville, Tennessee.

The eagle eyed Health officer and the festive scavenger, are abroad in the city, and Nashville is putting on clean robes so that she may be able to bid defiance to the threatened invsion of Cholera this summer.

A church without sociability and a kind and brotherly watch care over one another, is worse than an arctic ice-berg. It is not a society for the promotion of religious ethics, religious life, or developing the better sentiments of the soul, but just the opposite; the promotion of worldly mindedness and un-Christian selfishness.

The following is not my arrangement of words but they express my sentiments.

Take the gentlest cow in the world and put a board over her face, and turn her out in a pasture, and she gets the reputation of being unruly, and you would declare she would jump fences. Now, a girl who wears bangs always makes me think of a cow with a board over her face.

Good company and good conversation are the very sinews of virtue. Purity of life cannot be attained in the midst of impure associations. Purity of speech cannot be expected while we listen to low and vulgar language. A pure fountain sends forth pure water, and it is also true that "of the abundance of the heart, the mouth speaketh." It is just as unnatural and impossible for a pure heart and soul to send out railings and blasphemies, and low, filthy emenations as it is for the pure fountain to send out a seething mass of liquid poison. And the one is as destructive to the soul as the other is the body.

Prohibition:—Brethren, the legislature of Tenn., has placed the matter of prohibition in your hands: what are you going to do? For whom will you stand? Where is the Lord's side here? And are we for or against him in this matter. Choose you now whom you will serve in the contest that is coming opon us. There will be no neutral position for us to occupy here. If we are not positively for sobriety, morality, home protection, education, sacredness of family relation and all that is pure, lovely and of good report, we are, negatively at least, if not positively, supporting inebriety, immorality, home destruction, ignorance, profanity of family relations and destruction of all that is pure, lovely and of good report. Brethren let us stand with the Lord, and for our fireside.

SPECIAL OFFER.

FOR OUR TEXAS BRETHREN.

Feeling a special interest in the prosperity of the churches and the advancement of the cause of the Master in Texas, and believing that a more extensive circulation and reading of the ADVOCATE, would be conductive to this, I make the Texas Brethren the following special offer. To any Brother who is now a subscriber who will renew at regular rates and send us one new name for one year, will send prepaid a copy (his choice) of any $2,00 book published by our brotherhood. To any one not a subscriber, sending his own subscription for one year and $2,00 will send a copy of any $1,00 book published. To any one sending a club of five, at $1,50, three of whom must be new names, we will send to the getter up of the club copy (his choice) of any $2,00 book by our brethren. Is there not in a Texas, a sufficient number of co-workers with us for the cause so dear to all christians, who will join us in this effort and sacrifice, to place the ADVOCATE in the home of at least 500 new readers by the first of June? Who will respond first? Remember this is my offer, and to the Texas brethren.

In the United States there are more thousands teaching music professionally than there are single persons teaching cookery, and yet everybody has to eat and comparatively few sing. While we would not advocate less singing or fewer teachers, we would insist on more attention giving to teaching cookery.

The American Congress of Churches will be held at Hartford, Monday, Tuesday and Wednesday—11th, 12th and 13th of May—next.

Among the more prominent themes proposed for discussion are the following: "The Historical Christ Considered as the True Center of Theology." "The Attitude of the Secular Press in America towards Religion." "The Functions of Worship in Promoting the Growth of the Church." "The Relation of a Divided Christendom to Aggressive Christianity."

The two last themes at least, are of considerable importance to the disciples and the discussion of them will be looked to with much interest.

NOW, NOW, NOW IS THE TIME!
SPRING TIME!
PURIFY YOUR BLOOD.
DR. J. H. McLEAN'S
Strengthening Cordial
AND
BLOOD PURIFIER
Is the greatest Blood Purifier in the world.
TRY IT, AND YOU WILL USE IT EVERY SEASON.

It acts as delightfully on the tender Babe, the most delicate Lady and infirm old age, as on the strong man, in imparting Health and Vigor to Nerves and Brain, Blood Vessels, Heart and Liver. When taken, you can feel its life-giving power course through every artery, destroying all diseases of the Blood, and giving Health, Vital Power and Strength to every part of the body. Who will suffer from Liver Complaint or Diseases of the Stomach, Kidneys, Bowels, or Bladder, when such a great Remedy is within their reach?

IT WILL CURE:

Sleeplessness, Night Sweats, Sallow Complexion, Hot Flushes, Fainting Spells, Nervousness, Failing Eyesight caused by Weakness, Dyspepsia, Hectic Flushes, Scalding Hot Urine, Brick Dust Deposit, Frothy Urine, Uterine Weakness, Falling of the Womb, Bad Blood, Biliousness, Pimples, Loss of Memory, Feverish Skin, Sluggish Circulation, Cold Feet and Hands, Rheumatism, Peevishness, Obstinate Constipation, Heart Troubles, Bladder Fever, Diarrhœa or Bloody Flux, Lung and Liver Diseases, Kidney Troubles, Weak Back, Neuralgia, Pains in Bones, Sick Stomach, Depression, Blues, Dyspepsia, Female Weakness, Pimples, Sores and Blotches on the Face and Skin, Colic Pains.

Milwaukee, Wis., March 6th, 1885.
DR. J. H. McLEAN, St. Louis, Mo.
DEAR SIR:—Having been troubled with Female Complaint for some time, by the advice of a St. Louis lady, I tried Dr. J. H. McLean's Strengthening Cordial and Blood Purifier, and am happy to say that it has cured me completely, and I am as well now as ever. I consider it the best medicine for that purpose in the world.
MRS. ELIZABETH HENDRICKS.

G. W. Nowlin, Greenfield, Tenn., writes:—Send me another supply of Dr. J. H. McLean's Strengthening Cordial and Blood Purifier. It gives such satisfaction and sells so well here that we are unable to keep a supply on hand.
Mingsville, Mo., Jan. 4th, 1885.
DR. J. H. McLEAN, St. Louis Mo.
DEAR SIR:—I look upon your Strengthening Cordial and Blood Purifier as the finest medicine in the market. I use it in my family and all my customers speak of it in the highest terms. I would not be without it in the house if it cost ten dollars a bottle.
Yours truly, JOSEPH W. MINGS.

John O. K. White, San Angelo, Texas, says:—Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is the most rapid selling medicine we have here. It is used by all classes with the happiest result.

Dr. Fonda, of Jefferson, Cook County, Ills., writes:—I have used Dr. J. H. McLean's Strengthening Cordial and Blood Purifier in my practice for years without a single instance of its failure. For Female Complaints I consider it unequalled, being rapid and certain in its action.

From Mess. R. W. Mackie & Son, Yadkinville, N. Carolina:—Your Strengthening Cordial and Blood Purifier is in great demand. It gives universal satisfaction and is almost as staple as sugar and coffee in this vicinity.
Leroy, Minn., March 5th, 1885.
DR. J. H. McLEAN, St. Louis, Mo.
Dear Sir:—Owing to the intense heat last summer in the harvest field, many in this neighborhood were prostrated at work, and many of them are afflicted with chronic diarrhœa and kindred diseases. But by the advice of a friend I used your Strengthening Cordial and Blood Purifier, and have been as well as ever, although I was more exposed than the majority of those who have been more or less sick ever since.
Yours truly. HAST. MERCHELL.

Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is a Never-Failing Remedy, and Can Be Relied on.
$1.00 PER BOTTLE. SIX BOTTLES, $5.00.
Dr. J. H. McLEAN, S. E. Corner Broadway and Biddle Street, St. Louis, Mo.

HUMILIATING ERUPTIONS ITCHING AND BURNING TORTURES

And Every Species of Itching, Scaly, Pimply, Inherited, Scrofulous and Contagious Diseases of the Blood, Skin, and Scalp, with Loss of Hair, from infancy to old age, positively cured by the Cuticura Remedies.

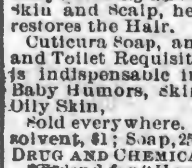
Cuticura Resolvent, the new blood purifier, cleanses the blood and perspiration of impurities and poisonous elements, and thus removes the cause.

Cuticura, the great Skin Cure, instantly allays Itching and Inflammation, clears the skin and Scalp, heals Ulcers and Sores, and restores the Hair.

Cuticura Soap, an exquisite Skin Beautifier and Toilet Requisite, prepared from Cuticura, is indispensable in treating Skin Diseases, Baby Humors, Skin Blemishes, Chapped and Oily Skin.

Sold everywhere. Price: Cuticura, 50c.; Resolvent, $1; Soap, 25c. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass.

Send for "How to Cure Skin Diseases."



THIS NEW ELASTIC TRUSS

Has a Pad different from all others, is cup shape, with Self-Adjusting Ball in center, adapts itself to all positions of the body while the ball in the cup presses back the intestines just as a person does with the finger. With light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free. EGGLESTON TRUSS CO., Chicago, Ill.

BARNES'

Patent Foot and Steam Power Machinery. Complete outfits for Actual Workshop Business. Lathes for Wood or Metal. Circular Saws, Scroll Saws, Formers, Mortisers, Tenoners, etc., etc. Machines on trial if desired. Descriptive Catalogue and Price List Free.
W. F. & JOHN BARNES, Rockford, Ill.
No. St.

OPIUM MORPHINE HABIT EASILY CURED. BOOK FREE. DR. J. C. HOFFMAN, Jefferson, Wis.

A SOVEREIGN REMEDY FOR "CHAPPED HANDS."

It is because nothing can be SAFER or MORE DELIGHTFUL for the Toilet or Bath, than a SHAVING SOAP of perfect PURITY and MILDNESS, that this article is so extensively used for TOILET purposes. It is a LUXURY with which no lover of fine soap can AFFORD to be unacquainted. Put up in square and round cakes; also, in pound bars. Ask your Druggist for it, or send 20. stamp for trial sample. Be sure your Barber uses it. Williams' Genuine Yankee and other Shaving Soaps are the finest in the world.

CANCERS TUMORS AND ULCERS.
Cured without the knife or loss of blood. Vast superior to all other methods. Hundreds of case cured! Descriptive pamphlet sent free. Address Dr. E. H. GREENE, 174 Peachtree St., Atlanta, Ga.

Established 1857.

The GREAT CHURCH LIGHT

FRINK'S Patent Reflectors for Gas or Oil, give the most powerful, softest cheapest & Best light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A Liberal discount to churches and the trade. *Don't be deceived by cheap imitations.*
I. P. FRINK, 551 Pearl St., N. Y.

McSHANE BELL FOUNDRY
Manufacture those celebrated BELLS and CHIMES for CHURCHES, TOWER CLOCKS, Etc. Prices and catalogues sent free. Address,
H. McSHANE, Baltimore, Md.

NEW SUNDAY SCHOOL MUSIC BOOKS.

HEAVENLY VOICES.
Just out! Entirely new! The very book you want for your Sunday-School. Contains the richest and most beautiful songs ever collected in one volume. Send for sample copy before buying.

SABBATH BELLS.
The finest collection of Sunday songs yet published. Thousands of copies have been sold during the past 12 mos. It is full of gems. Will mail to any part of the world a sample copy of either Heavenly Voices or Sabbath Bells, upon receipt of 30c. or both for 35c.

FIRESIDE-FRIEND PUB. CO., NEW CARLISLE, O.

NEW HOUSE! NEW GOODS!

J. W. ORCHARD,

Manufacturer and Dealer in PLAIN and DECORATIVE

WALL PAPER,

Window Shades,

Looking-Glasses, Picture Frames and Cornices, Chair Cane, Picture Cord and Nails, Wall Brackets and Parlor Easels.

Looking-Glasses put in old frames. Old pictures and frames repaired.

134 Union Street.

Between College and Cherry,)

NASHVILLE, - - TENN.

A. C. & J. C. MARCH,

(Successors to J. D. March & Sons.)

Manufacturers of and Dealers in

Saddles, Harness, Bridles, Collars, Trunks, Bags, Valises, Hames, Whips, Chains.

REPAIRING DONE ON SHORT NOTICE.

50 NORTH MARKET STREET,

NASHVILLE, - - TENN.

NASHVILLE, CHATTANOOGA & ST. LOUIS RAILWAY.

BUSINESS MEN, TOURISTS, EMIGRANTS, FAMILIES, **REMEMBER**

The Best Route to St. Louis and the West **via McKenzie.**

The Best Route to West Tennessee and Kentucky, Mississippi, Arkansas, and Texas points is **via McKenzie.**

The Best Route to the Summer Resorts and Mountain Retreats of Tennessee, Virginia and the Carolinas, **via McKenzie and Nashville.**

The Best Route to the celebrated Colleges, Universities, Seminaries and other Educational Institutions in the Southeast, **via McKenzie and Nashville.**

The Best Route to points in East Tennessee, Virginia, the Carolinas, Georgia and Florida is **via Chattanooga.**

DON'T FORGET IT!

By this Line you secure the

MAXIMUM OF SPEED, SAFETY, COMFORT, SATISFACTION,

AT THE

MINIMUM OF EXPENSE, ANXIETY, BOTHER, FATIGUE.

Be sure to Buy your Tickets over the

N., C & ST. L. RAILWAY!

If you are going to Washington City, Baltimore, Philadelphia, or New York.

The Inexperienced Traveler need not go amiss; few changes are necessary, and such as are unavoidable are made in union Depots.

THROUGH SLEEPERS!

BETWEEN

Nashville and Atlanta, and Atlanta and Jacksonville, Fla., Nashville and Martin (to connect with Sleeper service via Cairo to St. Louis and Chicago.) Nashville and Columbus. Nashville and Memphis (Sleeper Humboldt to Mobile, and Milan to New Orleans.) McKenzie and Little Rock, and Little Rock and Texas points.

Call on or address

J H PEEBLES, T. A., Chattanooga, Tenn.
W W KNOX, T. A., Nashville, Tenn.
S S FINLEY, Ticket Agent, Memphis, Tenn.
A B WRENN, Trav. A., Atlanta, Ga.
W L DANLEY, G P & T A, Nashville, Tenn

S. B. HOGAN, J. S HOPKINS.

Hogan & Hopkins.

—Dealers in Custom-Made—

Boots and Shoes.

—oOo—

We will sell the very best makes af Boots and Shoes, and endeavor to make the prices so that no one ean possibly sell cheaper than we do.

No. 20 Public Squrse, Nashville, Tenn.

SALESMEN:

SAM R. HOPKINS, L. D. SIMPSON, W. MAYES.

AGENTS WANTED for the MISSOURI STEAM WASHER!

It will pay any intelligent man or woman seeking profitable employment to write for Illustrated Circular and terms of Agency for this Celebrated Washer, which by reason of its intrinsic merit is meeting with such wonderful success

J. WORTH, ST. LOUIS, MO. or CHICAGO, ILL.

WM. CUNNINGHAM, SON & CO.,

—Wholesale—

GROCERS, COTTON FACTORS,

And Commission Merchants.

97 Broad St., NASHVILLE, TENN.

T PAYS to sell our Rubber Stamps. *Free* catalogue to agents. FOLJAMBE & CO., Cleveland, Ohio.

J. W. LINDSEY. R. FARQUHARSON

China, Glass and Queensware.

We have the best Electric Lamp made, the best imported Student's Lamp, "Mays' New Ideal" Lamp, requires no chimney or shade; in fact, we are headquarters for the best Lamps in use. We keep the largest stock of CHINA, GLASS and QUEENSWARE, South of the Ohio river, all of which will be sold as cheap as good goods can be sold in any market. Why not buy first-class goods when you can get them at about what you are paying for trash? Come and see us, or send your orders.

HICKS, HOUSTON & CO.

C. P. CRUTCHER. H. C WILLSON.

J. W. LINDSEY & CO.,

Wholesale HATS,

75 Public Square,

NASHVILLE, - - - TENNESSEE.

JOHN RAMAGE & SON,

48 North College Street, Nashville,

Offer the best stock of custom-made BOOTS, SHOES, and SLIPPERS, in all grades, of latest styles. **Trunks, Traveling and Hand Bags.**

LOWEST CASH PRICES!

Clothing for Fall and Winter.

The largest stock, and most elegant line of CLOTHING ever offered in this city. Double and single breasted Dress suits, Business suits in one and four button cutaways, and all the new styles in sacks. Our stock is made up of all new fabrics, and of the most popular and desirable shades.

The largest stock of Overcoats, every style, from the strong coat for the workingman to the finest made. Boys' and children's suits in great abundance and in endless variety. Furnishing Goods and Hats a specialty.

A fine line of imported piece goods to make to order on short notice. "Write for Catalogue."

W. A. LANNOM. Cash Clothier,

18 Public Square, - - - Nashville, Tenn.

Gates & Pohlman,

Corner College and Union Street [illegible]ille,

JC Alexander

Are the oldest Jewelers in the State, and have co[illegible] in stock the very latest and best designs, in patterns as well as the finest in quality and finish of all goods pertaining to the Jewelry trade. They defy competition in prices, and warrant every article to be as represented by them. **Watches, Clocks and Jewelry** repaired by the most practical workmen Orders by mail promptly attended to. Their motto is, "*Quick sales and small profits.*"

BAILEY, DAVIS & McCOMB,

WHOLESALE GROCERS,

And Dealers in

TOBACCO, CIGARS, ETC., ETC.,

38 MARKET STREET, - - - - - NASHVILLE, TENNESSEE.

THUSS, KOELLEIN & GIERS.

Successors to old Giers' Gallery,

PHOTOGRAPHERS!

139 Union Street, Nashville, Tenn.

R. W. Jennings

BUSINESS SCHOOL.

NASHVILLE, TENN., December 13, 1884.

Mr. R. W. Jennings:

We, the undersigned merchants and business men of Nashville, desire to express our approval of the methods you have adopted in conducting your Business School.

Your long experience as a practical book-keeper and office man, your truly practical method of teaching, and the fact that the examples are taken from books in your possession, which you have yourself heretofore kept, gives you advantages not possessed by other colleges, and we cheerfully an heartily commend your school to all who can spare the money and time to attend it. We speak from an observation and experience of many years as business men when we say that no commercial school taught by men who have not themselves had experience as practical book-keepers can compare with one where the examples are taken from transactions that have actually occurred.

We wish you abundant success in your laudable undertaking.

Fite, Porter & Co., Wholesale Dry Goods.
Cowan & Co., Wholesale Notions.
Anderson, Green & Co., Wholesale Dry Goods.
Eatherly Hardware Company, Wholesale Hardware.
Adams. Throne & Co., Wholesale Boots and Shoes.
Dismukes, Frierson & Co., Wholesale Hats.
B. H. Cooke & Co., Wholesale Clothing.
The Bransford Hardware Company, Wholesale Hardware.
Richardson, Mason & Co., Wholesale Boots and Shoes.
Kinkade, Williams & Co., Wholesale Hats.
Handly, Reeves & Co., Wholesale Dry Goods.
Brown & Farrell, Wholesale Hardware.
Halls. Ordway & Mitchell, Wholesale Boots and Shoes.
O'Bryan Bros, Wholesale Dry Goods.
Berry, Demoville & Co., Wholesale Drugs.
Murray, Dibrell & Co. Wholesale Boots and Shoes.
Gray, Fall & Co., Wholesale Hardware.
Tyler, Stratton & Co., Wholesale Grocers.
Orr Brothers, Wholesale Grocers.
Hillman, Buford & Justi, Wholesale Iron.
Carter, Dunbar & Co., Wholesale Boots and Shoes.
Pigue, Manier & Co, Wholesale Boots and Shoes.
Ewing & Gaines, Wholesale Hardware.
Morris, Webb & Cheek, Wholesale Grocers.
Phillips, Jackson & Co., Wholesale Grocers.
Herman Bros & Co., Wholesale Dry Goods.
Dudley Bros. & Lipscomb, Wholesale Hardware.

We, the undersigned, cordially endorse the foregoing recommendation of Jennings' Business School, and will add that the instruction he gives his students in the art of counting money rapidly, the writing of checks, notes, notices of protest, endorsements, etc., will be of great value to them.

W. M. McArthh, Cashier Fourth National Bank, Nashville.
F. Porterfield, Cashier Commercial National Bank, Nashville.
A. W. Harris, Cashier American National Bank, Nashville.
J. P. Williams, Cashier First National Bank Nashville.
J. Hill Eakin, Sec'y Safe Deposit, Trust & Banking Co., Nashville.
Julius Sax, President Nashville Savings Co. Nashville.
Thos. S. Marr, President Nashville Savings Co., Nashville.

NASHVILLE, TENN., December 26, 1884.

Mr. R. W. Jennings:

The position of book-keeper for Evans, Fite, Porter & Co., which I held for ten years, was given me on account of training which I received at your hands while acting as your assistant in their counting-room. I have since taught your system to others, among whom is Mr. Jno. Campbell, who now fills my place in the office of Fite, Porter & Co. I can say without hesitation that you impart your knowledge of book-keeper and general business usage more rapidly and perfectly than any person I ever saw, and I recommend your school as highly as words can express. Wishing you success, I am

Yours, etc. JAMES L. COOPER.

SPRING, 1885.

CARPETS! CARPETS!

We have the largest and most complete stock of **Carpets of all grades, Mattings, Oil Cloths, Linoleums, Rugs, etc.,** that we have ever shown to the trade. These goods are brought from the factory, and our prices are the lowest. All orders promptly filled.

Manlove & Co.,

26–28 Summer St., - - Nashville, Tenn.

GRATEFUL PRAISE

A New S. S. Book by J. H. Fillmore.

Pure in sentiment, rich in music. Sample copy in boards, 25 cents; per dozen, by express, $3 00; per dozen, by mail, $4. *Specimen pages free.*

FILLMORE BROS, 185 Race St. Cincinnati, O.

THE GOSPEL ADVOCATE.

VOLUME XXVII.. NUMBER 18. | NASHVILLE, TENNESSEE, MAY 5, 1885. | TWO DOLLARS PER YEAR IN ADVANCE.

EDITORS:

D. LIPSCOMB. | E. G. SEWELL.

J. A. HARDING, Associate Editor.

J. C. McQUIDDY, Office Editor.

It fortifies my soul to know,
That though I perish, Truth is so,
That, howsoe'er I stray and range,
Whate'er I do Thou dost not change.
I steadier step when I recall
That, when I slip, Thou dost not fall.
—*Arthur H. Clough*

THE GREAT DESIRE TO LIVE.

There is no one desire more thoroughly developed in man than the desire to live a little longer. Money is a precious treasure in the sight of all men, and there is scarcely anything that men will not do or dare, to get money. But let disease set in and death appear near at hand, and there is nothing in the possible reach of men that they will not do to prolong this poor mortal life. The money they have spent a lifetime of hard toil and self-denial to secure, goes as free as the air they breathe, if there is a hope of securing health, and prolonging life. Men will give the dearest thing they have on earth for the prospect of a few more days or years to live on this earth. The best medical aid is sought, distant, continents and Islands are visited; life and health perpetuating matters are sought after so long as there is one ray of hope. Business is given up, and all arrangements for making and accumulating money and goods are abandoned in the great effort, to prolong life, when death seems at the door. The father will spend his last dollar if needs be, to save, to prolong the life of a precious child.

And yet, what is this poor mortal life, which at best, can only last a few years, compared with eternal life, the life of the soul in the better world beyond? Well might the Son of God in his tender anxiety for the salvation of men ask, "what shall it profit a man if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" And yet how many there are that are striving to gain all of this world that they possibly can, and are paying no attention whatever to their soul's salvation. And when life begins to fail, these same men, without a thought of eternity, will spend all to perpetuate life here, and ignore eternal life, when at the same time they can obtain eternal life without money and without price. How strangely inconsistent, and yet how common. How many parents, even religious ones at that, that are always ready to do anything in their power for the moral well being of their children, that entirely overlook their souls. They pay their money freely for worldly accomplishments for their children, and many thoughtless mothers, who think they love their daughters, put them into the dancing schools that their manners may be improved, and they may appear easy in society, and in this way, start them on the broad road toward eternal ruin, with the avowed purpose of benefitting them in this life. And very likely these acts of professed kindness will be the cause of disease, and of premature death, or may lay the foundation for blight or utter ruin of character here, and loss of the soul forever.

About a week ago, on the steamer, "Queen of St. Johns," we saw modern, fashionable dancing, for the first time in life. We have a few times before, by accident, seen common dancing, but never before saw any waltzing, or round dancing. This round dancing is so much more fascinating and exciting in its character that the common old fashioned article in many places is almost thrown aside for the new. This new fangled dancing appeared to us, as we saw it, to be nothing less than a system of public hugging, between young ladies and young gentlemen, that would not be allowed in the quiet parlor for the world. And surely, if mothers want to start their daughters toward ruin, both for time and eternity, this is the route to start them. And we further add that this dancing was done by the picnicers of a Sunday school from Jacksonville, Fla., while on an excursion to the mouth of the St. Johns River. If this is the sort of influence that Sunday schools encourage, or even wink at, the sooner such schools close out, the better for the souls of the young. We will not tell what Sunday school this was, nor do we pretend to say that all that danced were members of that, or any other Sunday school. But some of them certainly were, and we presume were not in the least reprimanded, either by teachers or parents. It seems that the time has surely come when religion is called upon to wink at and encourage the frivolties of this world, or be ignored. We regard all these things as we saw them, as dangerous, both to the virtue and the salvation of the young; no matter who encourages them, nor how high they may stand among the elite and the aristocratic of this world. But these things show the tendency of the times, even in religious society, and among some of the Sunday schools. If fathers and mothers would take more pains to keep their children under the benign influences of the Christian religion, and to keep them away from these worldly and fleshly influences of the modern dance, and such like, they would have fewer occasions to mourn over the sadness of dissipated sons and fallen daughters, and would do more toward starting them in the way of peace, holiness, usefulness and salvation; and would save themselve much tears, and many sad heartaches in their own lives.

And so the great question is, if so much will be done, and is done for the sake of health and pleasures in this life, and to perpetuate this mortal and these short lived pleasures, what ought not people to be willing to do, to secure eternal life, and eternal pleasures, which are as far above this mortal life and its pleasures, as the heavens are above the earth. People seek mild and pleasant climates, pleasant places of abode, so that this life shall be attended with as little suffering and as few inconveniencies as possible. But how many are making equal efforts to reach a home where all will be be pleasant and happy forever more? People in the colder regions of the North seek the sunny South to avoid the rigors of a long cold winter, while those of the hot regions seek the seashores and the short summers of the north, while invalids are making similar changes for their health. A very large proportion of those we have seen visiting Florida, are not for their health, but for the luxury of this mild, soft climate. The enjoyment of such a luxury is at the expense of immense sums of money. But this is willingly, joyfully spent. With a corresponding interest in the word of the Lord, the gospel of Christ, every soul of them might be saved from sin here, and prepared for a land o unending and unalloyed b'iss in the world to come.

And in that home there can be no doubt about happiness and peace. Here, we may be disappointed; may change countries and climates, and be sadly disappointed in what we seek. Diseases and troubles, we thought not of, may find us out in these regions, and mar all of our anticipated pleasures. The climate may not be such as we had fondly hoped, or death itself may find us out, in the mildest and most beautiful climes, and quickly end our earthly pleasures. But if we secure a home in the mansions above, no chilly or poisonous wind can find us out; no disease can reach us there, with its pains; no death can cut us off from this happy clime. We shall never have to turn away from this happy region for want of means to remain longer. Not so here. How many, alas find it otherwise here. Some go to other climes for health, and improve for a time, but have to turn away and give it all up for want of means to enjoy it. Others have allowed the disease to get too strong a hold upon them before they go and soon find themselves too far gone ever to see their earthly homes again, while others, still with strength enough to leave, go home to die. But those that, through submission to the Savior, seek and secure this better, heavenly clime, will know no disappointment there; no lurking disease, and find no necessity for change.

Why then will not people seek this pure, this permanent, this peaceful abode? Why will people spend so many thousands of money, and so much time, and risk so many dangers for things that may disappoint, and which must necessarily fade, for the sake of a few brief pleasures, and at the same time neglect those pure treasures and pleasures that can never end? People that thus act are catching at phantoms that elude their grasp, while the bright shining gold, presented in heaven's truth, is glittering all around them, but refused. The religion of Jesus proposes happiness and safety in this life, as well as happiness in the world to come. No matter in what region of earth your lots may be cast, if you are faithful to Christ. The stormy blasts of the frigid North may howl around you, or the vertical rays of the torrid sun may beam upon you; but, if faithful to the Lord, you may say with Paul: "For we know that all things work together for good, to them that love God; to them who are the called acccording to his purpose." With such assurances as these, people ought to be reasonably happy and contented anywhere on earth. They are then in condition to follow out the words of Paul when he says: "Rejoice always, and again I say rejoice."

Those who seek all their joys and pleasures in this short life, and on this sin-cursed earth will find, when too late to mend, that "all is vanity and vexation of spirit." There are no perfect, no lasting joys to be found in the whirling, giddy rounds of pleasure sought through fleshly indulgence, and scenes of gilded show, nor are they found alone in lands of flowers, of beautiful sunshine and showers. Only in the gospel of Christ in the church of God; in the work of the Lord, and in the precious promises of God, is lasting happiness and permanent joy to be found.

E. G. S.

A TRIP TO KENTUCKY.

As stated through the columns of the ADVOCATE, we spent one week in Southern Ky., in the interest of our paper, and the gospel of Jesus Christ. We went first to Bethany congregation, near Olmstead. Here we found an earnest little congregation. The cause has been established here only a short time, but judging from what we saw and heard, we consider it one of the best working congregations in that region of country anywhere. E. G. S. has been preaching, monthly, for this congregation, and is held in very high esteem by the entire community. We delivered two sermons at this point, to appreciative and attentive hearers. With a little effort, we secured a good list of names for the ADVOCATE. Every one nearly, who was not already taking, took it. We shall long remember these brethren for their kindness and hospitality.

Through the goodness of Bro. Boyd and son, we were conveyed from this point to Russellville in a buggy. We enjoyed the companionship of Bro. John Boyd very much on this journey.

We found Russellville a town of about three thousand inhabitants. Here we found a small congregation struggling for existence. We are told that the ancient order of things has never flourished in this community. Opposition and persecution are waged on every occasion, against the disciples, but this should only cause them to cling more closely together in much love and zeal. "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you." This congregation is anxious to secure the services of a good, talented and pious young preacher. We hope some young preacher will see proper to cultivate this field. But each member of the congregation should remember that a godly life is the most effectual preaching. We all should preach by practicing the christian religion.

We found nearly all our papers circulating in Russellville, but still we meant to introduce the ADVOCATE, and so we did with a very good list.

We went from there to Berea congregation. At this point there is a large congregation. Bro. Wm E. Mobley preaches for them, and I believe has been laboring among them for about twenty years. Still, I am told, they think Bro. Mobley the greatest preacher in the world. We did not have time to call the congregation together and preach for them, but from the way they took the ADVOCATE, we expect great and good deeds of them. Nearly every family is now supplied with a copy. We spent the night with Bro. N. B. Dudley. We enjoyed greatly the hospitality of the family. Bro. D. deals largely in fine cattle. Through his kindness, we saw some very fine ones of the Holstein breed. These cattle are very gentle, the result of humane treatment. Many men will be held to account for the manner in which they treat the dumb brute. Kindness, though shown to a dog, will not be lost.

The next point we visited was Allensville. We preached here one night. A good attendance considering the appointment was in the week, and did not have great circulation. E. G. S. preaches here monthly. The brethren are anxious to see him again. We have a large list at this congregation.

Next we went to Hadensville, and preached one night. Quite a small audience out. Only a few members here, and only a few of that few are zealous in the work of saving souls. Some of the best workers are being discouraged, but, my brother, be not discouraged, Jesus is your dearest friend; and let us not be weary in well doing, for in due season we shall "reap if we faint not." The stronger the opposing elements, the more firmly we should stand. Stand for the right, and Jesus will bless you. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." All the brethren here, took the ADVOCATE. On the whole, we had a very enjoyable and profitable trip. The soil is fertile at all the places we visited.

A great deal of tobacco is raised in this region. The country would be better off if none were cultivated. It seems to me that a Christian man should be very, very slow to raise the foul weed.

I thought what a pity to use their fertile soil in degrading man. Man would certainly be infinitely happier without the filthy plant.

THE PLAIN WAY.

"It pleased God by the foolishness of preaching to save them that believe." I. Cor. 1: 21. God does not purpose to save men by the foolish, inconsistent theories and absurd doctrines as preached by many of the present day. There is a wide difference in the foolishness of preaching, and the preaching of foolishness. Men will close their ears against the plain, simple teachings of the gospel of Christ, which is God's power to save. Such teaching is foolishness to them. But let the preacher come with something to tickle their itching ears, their heads fly open for the reception of such preaching, though it be void of divine authority. Paul foresaw this and charged Timothy most solemnly to preach the word. "For the time will come," says Paul, "when they will not endure sound doctrine; and they shall turn their ears away from the truth." II. Tim. 4: 2-24. This clearly portrays Mormonism, Free-thinkers and many others who have turned from the primitive gospel, to observe the institutions and inventions of man. Paul tells us of certain characters "who changed the truth of God into a lie, and worshiped and served the creature more than he did the creator.' Rom. 1: 25.

O, that all who have departed from the simplicity of the gospel would return. Let us preach what Philip and Timothy were commanded, holding fast the form of sound words; taking the apostles doctrine for our guide, that the world may hear what it then heard; that faith may come as it then came, by hearing the word of God. That faith may purify their hearts as it did for the Gentiles then. See Acts 15: 9, that a purified heart may cause them to cry out as did the three thousand. Acts 2: 37; that we may answer their questions as Peter did. Acts 2: 38; that they may do as the three thousand did. Thus building upon the sure foundation, good material, such as gold, silver and precious stones. This kind of material, thus placed in God's building, will stand the fiery trial. Adding to their faith the Christian graces. 2 Pet. 1: 5 -8. In one word, teaching them to observe all required in the law of the spirit of life in Christ Jesus. Thus "by the foolishness of preaching," it pleases God to save.

A. G. LUTHER.

LIFE.

BY MISS R. BERTHA HARDING.

Life is almost a fleeting shadow, with scarcely enough sunlight to make it real. It is like the ever-changing tide, uncertain and inconstant. It is to-day brilliant with a golden morning; to-morrow dark, with threatenings of a cloudy sunset. To-day we are children sporting in innocent glee; to-morrow men and women, care-worn and, perhaps, sin-stained, with memory turning fondly to the beautiful past, yet hopefully looking forward to the unexplored mysteries of th future. There is, however, more in life than mere imaginative past. Had we only this w would feel lost in the dismal waves of doubt.

Life, to some extent, is what we make it.

We sometimes have observed spotless innocence walking by the side of vice and wickedness. The one, flaunting recklessly her robes of shame and disgrace; the other, clothed in white robes of purity and honor, seeking to win us by the very contrast, which, with the *true*, is already in her favor.

Life is a stage on which we are *all* actors, and on which destiny is the drama enacted, playing with the fate of human souls. Yet, we help to make that destiny. Whether we clothe it in poverty or wealth; whether we robe it with sin, or adorn it in purity, it is, in a measure, the work of our own hands. To a great degree we are responsible, and we should live so as to regret no acts we perform; live so, that when death's messenger summons us to cross the dark river, our after-lives will be crowned with bright laurels of victory. Though temptation and trials come to all, and are, indeed, sometimes hard to resist, yet sorrow often brings us nearer to, and causes us to rely more fully on God, who will not suffer us tempted above that we "are able." Then, let us strive to live so that we may "enter in through the gates into the city," where there are no *meaningless* words; no tangled threads; no sorrow; but all is joy, and we have only to "sit at the Master's feet.

Dear young Christians, let us teach truth and purity by example, rather than by precept, lest, by our actions, we lead some "weaker" ones astray.

The ways of life are oft'times hard
For us to understand,
And joys we grasp, too often slip
Out of our eager hands.

The objects prized most, quickest fade,
While those unwished for stay,
Changing to sorrow's gloomy night
Joy's brightest, happiest day.

We might retain much warm heart-love,
For oft the share we give
Is flung back like a fresh-crushed plant,
That's deemed unfit to live.

Our trusted friends oft traitors prove,
While strangers prove our friends;
And threads we deem the smoothest
Are often tangled ends.

But when of yonder glorious life,
God gives to us a share,
Oh! will it not be joy to find
No contradictions there?

SPECIAL OFFER.

We want to increase our circulation one thonsand in the next four weeks. In clubs of five. we will send ADVOCATE for one year at $1.50 or till the close of this year at $1.00. This is not to interfere with agents in their work. All agents must be paid the regular price, $2.00. We make this offer to induce brethren to increase our list without sending a regular agent to work up the matter; but if you wait till an agent comes your must pay him the regulai price, though he were to get fifty names in one congregation.

Now is your chance! Who will help in this noble work? J. C. MCQUIDDY, MANAGER.

That which is won'ill will never wear well, for there is a curse attends it which will waste it; and the same corrupt dispositions which incline men to sinful ways of getting will incline them to like sinful ways of spending.

If we will do for our children half as much as we wish our parents had done for us, the rising generation will have abundant reason for gratitude.

What men want is not talent, it is purpose; in other words, not the power to achieve, but the will to labor.

ITEMS AND PERSONALS.

Bro. Shelton left Franklin, Tenn., a few days ago to make his future home in California.

Bro. Sewell is at home again, much improved in health and feeling. We all extend him a hearty welcome.

Bro. Roulhac has changed his address from Union city, Tenn. to Ocala, Fla. He writes, wife and got here day before yesterday, all "O K."

See our book list as found in our advertising columns this week. Any book in print will be supplied from this office at publishers, regular price.

Bro. J. M. Rawlins of Thorp's Springs Texas, writes that he had just returned from a meeting in the northern part of Hood Co., where he baptized one. He says, "hard times in Texas."

Bro. R. S. Robertson of Alexandria, reports under date of April 25th, that he preached two nights last week at Stonewall, and one came from the Presbyterians and made the confession, demanding baptism the same hour of the night.

Bro. G. H. Morgan and bride, of Gainsboro, cheered the office editor by their presence last week. We congratulate Bro. Morgan and lady, and wish for them a useful and prosperous life, here and eternal life here after.

Dr. T. W. Brents. of Lewisburg, gave us a pleasant call last week. The doctor was in good spirits and we enjoyed his stay very much. We were sorry to learn from him that Dr. S. T. Hardison was very sick.

Bro. C. M. Wilmeth, editor of the *Texas Christian*, and Bro. Landureth are engaged in a meeting at Denison, Texas. So writes Bro. Landureth. He reports that ten had been added, at date of his report, and interest increasing.

The meeting at Church street has been quite a success. Over 60 have been added to the congregation, principally by baptism. Bro. Mountjoy left on Thursday. Four confessions on the night before his departure. It was with much regret that the brethren saw him go away.

Breth. Smith and Northcross have recently started out as agents for the ADVOCATE. We hope our friends wherever they go will give them generous aid in their work. They are worthy brethren and excellent preachers outside of the good work in which they are engaged for the ADVOCATE.

A. P. Thomson, Kansas city Mo., writes "In this week's ADVOCATE you say of Bro. McGarvey's relation to the organ, he won't preach in the house that holds it, or the church that adopts it." In this you are mistaken. He preached here some months ago in a church house which contains it and for a congregation that has used it for several years.

Our Texas subscribers will receive with this issue a copy of Bro. Poe's premium list. Here is a chance for all to secure some valuable books and other goods, without an outlay of a dollar in money; and at the same time help Bro, Poe in largely increasing the circulation and usefulness of the ADVOCATE. We trust that Bro. Poe's aspirations may be fully realized, and before the year 1885 closes our list in Texas will reach the 2,000 copies asked for.

Bro. W. A. Tipton, of Easonville, says to Bro. Billingsley, of Tilden, Miss.: "Well done my brother. I do likewise. I make boots, shoes, repair harness, and carry on my farming operation and preach two or three times a week." He reports also that he preached Saturday night last, to a good congregation at the house of a Baptist deacon. Two ladies came out of Babylon and took their stand on the Bible alone, as their only rule of faith and practice. This gives us eight members in that new neighborhood." And man cannot preach well, without time to stay.

Bro. W. T. Breedlove, of Magnolia, Ark., writes "I filled my regular appointment at Plum Creek Howard county, on the 2nd Lord's day. The meeting was continued till Thursday night with 22 additions." Bro. J. C Mason and T. H McMullins were with him and joined in the good work On Lord's day a Sunday school was organized with good workers and fine prospects before it. Bro. McMullins was still continuing the meeting with hopes of many more being gathered into the fold. Bro. Breedlove will devote his time to protracted meetings this summer and churches desiring his services should address him at Magnolia, Columbia county Ark.

We are receiving the new daily paper of our city—the *Union*. Maj. Heiss is the editor-in-chief, A. S. Colyar is the leading proprietor and controlling spirit in the paper. The paper represents the tariff or manufacturing interests of the South. "The new South" as it claims. It is an interesting and newsy paper, and excepting from Colyar's marked and intense individuality that where personally interested, it will represent his personal interest and feelings, it will prove, an intelligent, judicious and fair commentator on passing political and historical events. The paper is not strongly partisan. The daily is published at $8,00 per anum, $4,00 for six months, the weekly at $1,00 per year.

Bro. W. T. Stephens, from Larkinsville, writes: "Three years ago there were but few disciples in this country. What preaching we had was done in my work-shop and in private houses. Bro. J. W. Morris preached for us in 1883, and did much good. Bro. B. C. Goodman preached here last year, has moved here and is a good worker both on the farm and in the pulpit. He preaches 1st Lord's day at Rocky Springs, 2nd. at Paint Rock Station; 3rd at home, 4th at Kennamer's Cove and 5th in some destitute neighborhood. At his last meeting here, three made the good confession. We meet every Lord's day to worship. We invite all to read and study the Bible with us. We have 37 members in good working order."

The response to our circular containing special propositions as published in the ADVOCATE is coming in well and promptly. Some think our proposition limits them to four weeks to obtain and get in their lists. This is a mistake. We concluded to try to get one thousand added to our list within four weeks, and made the proposition to incite immediate action; but none will be rejected for not getting in within the four weeks. The only thing, is those who subscribe for the remainder of the year get only from the time we receive orders until the close of the year. The sooner the names reach us the more numbers they will receive. We ask all to promptly aid us. Two more columns of reading matter will be added soon. We ask again the cordial and earnest help of every reader of the ADVOCATE, whether he or she receives a blank or not.

We find the work of transferring our mailing list to type a very tedious and troublesome affair. It has been rendered more so by the invenotr of the mailing machine, professing to tell us every thing we needed to mail a certain number of papers. We have been delayed time and again by having to send to the foundry in New York to get little items needed. Holding the list for weeks, part to be written, the other on the mailing machine, has created trouble and confusion in the mailing. Many mistakes have been made. We take all the blame of the irregularity on our selves. It has troubled and mortified us more than it could our subscribers. We have labored hard to remedy it, and are nearly through. The figures on the label show the time to which payment has been made. If any fail to receive the paper correctly, or see the time of payment is incorrect, we trust they will write at once. We hope when we get the list up in good order, it will give us no more trouble and will insure the safe arrival of the papers to the subscribers. Bear with us until we get this all righted, and help us to more readers.

The Son of God denounced as innocent a practice as "washing the hands before eating, a sin, when done as a religious act." It was a sin because not commanded by God, but observed as a sacred tradition from the father. It was a sin of such character that the Savior says, "In vain do they worship me teaching for doctrine the commandments of men." Of the same practice he says: "Every plant that my Heavenly Father hath not planted shall be rooted up." Read Matt. 16:1-20. If a practice so innocent as washing the hands before eating, is a sin when practiced as a religious service because not commanded by God, how can any man hope that any thing practiced as worship to God, not commanded by him, will be accepted? will not be regarded as sin? The reason: It is presumption in a man to devise ways of worshiping and serving God. God detests presumptuousness in man.

Bro. S. A. Wootton, writing from Faber, Adrian county Mo., says: "We have just closed our meeting which commenced on Saturday night before the 5th Lord's day in March. This is a small railroad town, on C. & A. R. R., of about 400 inhabitants. The prevailing religious belief the Missionary Baptist. Hence, there was a strong prejudice against us as a people, since, it has been said the Baptist hate us worse than any of the sects, for some reason best known to themselves—where they are not well informed as to what we teach etc. Here, it seems they were especially ignorant of us; but through curiosity, or something else, they attended our meeting very well and now we rejoice in the fact that they know something of our preaching, and are most thoroughly convinced of the fact that we believe and teach that it takes more than baptism to save a man. One Baptist deacon was heard to say that he thought the Baptists could afford to pay $100 a year for such preaching as he heard during this meeting. The inference being, that it was so much better than the kind he had been hearing from his own preachers. The preacher of the meeting, was Bro. D M. Grandfield, of Troy Mo., who was picked up in St. Louis many years ago and raised by a good Methodist lady in Lincoln county in this state. He was about eight and a half years old when she found him and a confirmed Catholic; at least, so much so as he could be at that age; but he grew up in her family and embraced Christianity as we see it, at the age of 16, and as he was a boy of promise, he, with some help from the brethren worked his way through Bethany College. Now he is a man about 50 years of age, and a man who can powerfully declare the truth as it is in Jesus. He remained with us over two weeks and there were 44 accessions to the church. One from the Baptist, eleven by immersion, (some of whom were from Presbyterians and two ladies from the Episcopal church,) and 22 by commendation. We have now an organized congregation and we hope will go earnestly to work at once for the Master."

TEXAS WORK AND WORKERS.

This Department is conducted by JOHN T. POE, Longview Texas, to whom all correspondence intended for these columns should be addressed.

We send you our circular premium list this week. We are determined to raise 2,000 subscribers more in Texas, this year if possible. We not only offer you the best paper published for the price of subscription, but we ofier you a premium to work for its circulation. We do this to get the paper once in every family we can, for we feel sure that those who do take it will want to continue. Send on names and money as fast as you can get them to J. T. Poe, Longview, and we will keep a list of names sent by you, and when you have completed your club, we will send your premium. We hope to send out several sewing machines and watches as premiums. We guarantee the watches as good as made.

Three accessions to the church at Paris 5th Lord's day in March. So writes Bro. Officer.

DEAR BRO. POE:—As your answer to my que ry as to how little one could do and be saved, with Bro. Harding's comment, (God bless him) is so satisfactory, I am emboldened to ask how much it takes to impoverish one giving by God's pattern. May the Lord bless all believers and defenders of truth; those willing to spend and be spent for the cause of Christ.—[Jas. H. Maxwell.

Lilac, Texas, April 15, 1884

Bless you my brother, a man never becomes impoverished while giving by God's pattern. He grows richer in grace and good works every day, until he lays hold finally, of the eternal inheritance, incorruptible, undefilable, and that never fades away. The path of duty, is the road to spiritual wealth. Let us labor for an abundant entrance into this everlasting inheritance.

DEAR BRO. POE:—I trust you will not become wearied with me in asking questions. Please explain 9, 10 and 23 verses of 5 chapter of Paul's letter to Timothy and oblige your brother in Christ.—[W. W. Hood.

In 9th and 10th verses, Paul says what kind of widows are to be placed upon the care of the church. The church, you understand, started out, as a mutual aid society. In it was found help for the needy, and some, aking advantage of this Christian charity, im posed upon the church, responsibilities which they themselves should have assumed, or rather which belonged to them alone, and Paul was thus forced to define who should be recipients of the church favor, or fellowship. In the 23d verse he instructs Timothy to take wine as a medicine. Some people quote this to justify them in tippling, when they are not Timothys, and perhaps nothing the matter with their stomaches as with his.

"APPEAL."

Twenty Thousand Dimes Wanted.

To the members of the Church of Christ throughout the State of Texas, and elsewhere in the United States: This Appeal is made in behalf of the purchasing the grounds and erecting a suitable church house thereon, in the city of Houston, Texas. It is a long felt want in this community. There is a population here of about thirty thousand souls and not a house where-in the Christian evange list can dispense the gospel of Christ in its primitive form and teachings. We make this appeal to all the disciples of Christ throughout the State and the United States, that each member contribute once a month, any regular Lord's day the congregation shall designate, say 5 or 10 cts toward buying a lot, and the building of a church thereon. Have the money so contributed and set aside as a special building fund for a church of Christ at Houston, Texas. Come now, brethren and sisters in Christ, let us hear from you every month with your contributions; we must have the building completed by the 1st of Oct., next, if possible. There is an opening here for a mighty work in the cause of Christ, and we must have a house. We number but a few now, say about twenty members, and we have the assurance of their assistance as far as able.

All money collected must be forwarded to Dr. J. A. Throckmorton, Treasurer of Building Committee of the church of Christ, Houston, Texas. Receipts will be forwarded to every congregation or individual for such amount as they may remit. Send in your dimes monthly, that the bills may be promptly met. We have asked only a small sum from each member monthly, believing that a ready response will be made.

W. J. JONES, Elder.

Dr. J. A. Throckmorton
W. C. Teal
T. N. Drew } Building Committee.

Dr. J. A. Throckmorton,
Treasurer. Building Committee.

Ordered that the above Appeal be adopted by the members, and that a copy of the same be furnished each Christian publication in Texas, and that Christian publications elsewhere in the cause of Christ, be requested to copy, and publish for six months.

T. N. DREW,
Coresponding Sec'y. Building Com.
Church of Christ, Houston, Texas.

I AM THE WAY.—JESUS.

What is a way. Webster tells us it is a road, a course, means, mode." Now when Jesus said he was the way, he meant he was the road, or course. Let us see. A road must lead from some place to another, must it not? Certainly; then as Jesus said also, no man can come to God except by him, as man is on earth, and God is in heaven, it follows then, the road leads to heaven where God is. Man, then to get to heaven, must walk in the way, the road. Following this, he sees Jesus going and uses the means to reach heaven Jesus has provided. If he travels a road, or any road he will never reach the Fathers home, if he takes another course than that pointed out by the Saviour, he may be sure he is going the wrong way, or if he uses any other means than that provided by our redeemer, they will never bring him safely home. To do this is to betray a lack of faith in Jesus as being able to point out the way, and provide the means to save us, and that they can improve on his work by adding to, where they think he has failed to complete. So men have done and shown more confidence in their own work and means than that of the Lord's, hence creeds, disciplines, confessions of faith &c., &c. Now the question is, will these ways of men lead men to God. Are they able to save a soul from ruin, if so, then Jesus made a great mistake when he said, "I am the way." John 14-6. If he did not say it, John the beloved should not have written it. Then too, there was no need of a Savior, at least he need not have died, nor the apostles have writen out what they preached, if men can be saved any other way. The Gentiles God left a long time to try their hand, and with all their wisdom they completely failed; and men are no more able now to work out a plan of salvation than before the days of the Son of God; and why should they keep trying the experiment, the wisdom of men, is foolishness to God. "I am the way, the truth, and the life, no man cometh unto the father, but by me." Truth, Lord; I believe it.—[W. S. D.

In the summer of 1876 I made a visit by request to Matagorda county, and while there, I learned the following circumstance. There was living there a man by the name of Coleman. He had a son who was very wicked and profane. One day a storm came up as he, with others were out on the prairie, he was cursing at a furious rate when a stroke of lightning struck near him and his horse and burnt the grass around. He then cursed God and said he tried to scare him. On another day he was sitting under a tree to shelter himself from a coming storm. As the storm gathered the heavy thundering was deep and low, the lightning flashing as if it would cleave the very earth. This man sat under a tree, then a deep roar and a terrible crash caused him to jump up and run; he turned and looked and the tree was shattered to splinters. He again cursed God, got on his horse and rode away cursing and swearing. But at last his day came in July 1878. As he was trying to open a gate during a storm which frightened his horse, as he was cursing and swearing at his horse, a stroke of lightning struck him and killed him dead, but did not hurt the horse. I heard Mr. C. telling about and bemoaning the wickedness of his son.—[W. S. D.

DEATH AND THE RESURRECTION.

Every day we live, we witness a demonstration of the above.

The sun goes down at eventide beyond the western hills; the day is dying, till at last all around is enveloped in darkness; death like stillness pervades everything. But ere long, as the hours pass away, we behold in the east the peep of the gray morn of a rising day, till the full orbed sun, in its splendor, is high up in the sky. Here we have witnessed the going out of the old day; its death, and the rising of a new one. 'Tis not the same day, but like it. So we lay down to sleep; others, all around us, may be astir, but we are unconscious as though dead. We awake, arise, go forth till, at last, we fall asleep in death; take our long last nap, until a new day dawns, when all in their graves will arise and come forth; as certain as man dies so certain shall he live again. Take a grain of corn, plant it; it dies and from it shoots up a little bud, then a stalk, after a while there is an ear of corn. If the grain planted had not died you would not have seen the blade, stalk and the new corn, no, never; and you notice too, that it is just like the grain that you planted,—buried. So man to live again, must if he die, he will surely live again. In the great judgement morning of the resurrection, all who are in their graves will awake from the dust and come forth. Those who have done evil, (to do evil is to follow the inclinations of the flesh) will be banished from the presence of the Lord into outer darkness, called the second death, (Rev. 21: 18) also the lake of fire and brimstone.

Men may say what they please about a future life and laugh it to scorn, may make some disbelieve it, but all nature as well as the Bible, tells us 'tis true. Man cannot save himself, his arm is too short and feeble. God in his love and mercy offers to rebellious man a chance through our Lord Jesus to secure for himself immortality and eternal life, and now, to day, is the accepted time, make haste, O man or it may be forever too late.—[W. S. D.

The number of Bibles printed during the last year was greater than in any year in the history of the world. The British and Foreign Bible Society issued 3,118,304 copies. Since the organization of this society it has issued 100,035 933 copies. The American Bible Society issued, last year, 1,808,215, and during the sixty-eight years of the Society's existence 43,892,031. This makes an aggregate of 4,919 519 for the last year, and during the period of their existence, 143,927,694 copies of the Bible issued by these two agencies alone. What may be the number issued by various other organized agencies, and by private enterprise, we have not the means at hand to know. But the market is by no means glutted as yet. Every year brings new and increased demands for the word of God. This does not look as though the world had outgrown its teachings, or that its lessons are becoming obsolete, as modern infidel philosophers are trying to persuade us. No, it is God's book, and as such, it is destined to go down the ages, and like a river flowing deeper and broader, irrigating with its life-giving streams this dry and arid earth, until the wilderness and the solitary place shall become a garden, and the desert shall rejoice and blossom as the rose.—*Ex.*

We are now living amid the scenes which prophets, who wrote and spoke thousands of years ago, delighted to dwell upon. There are disclosures everywhere which tell us the ends of ages are come upon us. What Christian can be idle and indifferent amid the mighty rush of events foretokening the Lord's coming. Every Christian should be "a faithful and wise servant", and push on the conquest of the King of Righteousness.

J. A. HANDLY. J. S. REEVES. A. W. SOUTHWORTH. R. F. MORGAN. G. M. NEELY.

Handly, Reeves & Co.,

—Importers and Jobbers of—

DRY GOODS AND NOTIONS,

Nos. 60 and 61 Public Square,

Nashville, - - - . Tennessee.

B. H. COOKE. W. B. DOWELL. J. B. CRUTCHER.

B. H. Cooke & Co.,

—Wholesale Dealers in—

MEN'S, YOUTHS' AND BOYS' CLOTHING,

No. 4 Publishing House Block, Nashville, Tenn.

We are now offering an attractive line of these goods at popular prices, and we especially invite a careful inspection of this stock by the merchants visiting this market. These goods are nearly all new, and low prices will be the rule, not an exception. Orders carefully filled. B. H. COOKE & CO.

H. HARLEY. W. Y. HART. W. H. COX. H. E. HART.

Harley, Hart & Co.,

Manufacturers and Dealers in

Ranges, Stoves, Tinware,

Queensware, Glassware,

House-Furnishing Goods, Etc.

77-79 Broad St., - - Nashville, Tenn.

JOHN G. HOUSTON, President. THEO. PLUMMER, Sec'y and Treasurer.

NASHVILLE LUMBER CO.

Building Lumber.

CEILING, SIDING, FLOORING AND DRESSED LUMBER.

Cheap Stock at Low Prices.

Mills and Office on Northwestern Railroad, immediately in rear of Union Stock Yards.

MURKIN & HUNT

28, 30, 32 South College Street,

—Manufacturers of—

Fine Carriages, Berlins. Landaus, Cabriolets, Coupes, and all Kinds of Heavy Work

We have enlarged our Factories and store-rooms by the addition of the three-story building adjoining, and have now improved facilities for the manufacture of first-class work.

OUR SPECIALTIES: Improved Timken and Brewster Spring Buggies; Platform Double-Spring and Three-Spring Phætons· Barouches, Rockaways, and Wagons of Every Description.

Special Attention Given to Repairing. Inspection Solicited. Telephone 332.

P. A. SHELTON.

DEALER IN

STAPLE and Fancy GROCERIES.

Flour, Bacon, Lard, Tobacco and Cigars, Country Produce,

NO. 96, BROAD ST. - NASHVILLE, TENN.

PENSIONS for any disability; also to Heirs. Send stamps for *New Laws.* COL. L. BINGHAM, Attorney, Washington, D. C.

DR. KLINE'S Great Nerve Restorer is the marvel of the age for all Nerve diseases. All fits stopped free. Send D 931 Arch Street, Philadelphia, Pa.

THE SOUTHERN WORLD A 16 page illustrated Journal. Sample copy sent free. Agents Wanted. *ATLANTA, Georgia.*

THIS NEW ELASTIC TRUSS Has a Pad different from all others, is cup shape, with Self-Adjusting Ball in center, adapts itself to all positions of the body while the ball in the cup presses back the intestines just as a person does with the finger. With light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free. EGGLESTON TRUSS CO., Chicago, Ill.

OPIUM MORPHINE HABIT EASILY CURED. BOOK FREE. DR. J. C. HOFFMAN, Jefferson, Wis.

American National Bank.

Cash Capital, $1,000,000.

Board of Directors.

E. W. Cole, John G. Houston, John Orr, Byrd Douglass, Jr., John M. Lea, J. Kirkman, Rev. Dr. R. A. Young, V. L. Kirkman, Gen. R. L. Weakley, A. W. Harris, M. Burns, T. A. Atchison, W. G. Bush, W. H. Jackson, John Woodard, J. A. Pigue, C. E. Hillman, W. W. Berry, Wm. Porter, Edgar Jones.

This Bank has united with it the **THIRD NATIONAL BANK** of this city, and has increased its Capital Stock to **$1,000,000** With increased facilities in every particular, can confidendently assert that it will offer superior advantages in all departments of Banking to its patrons and friends.

JOHN KIRKMAN, President, EDGAR JONES, Vice-President,
A. W. HARRIS, Cashier, JOHN M. LEA, Vice-President.
E. W. COLE, Chairman Executive Committee.

M. M. TRECY. T. A. HEFFERNAN.

TRECY & CO.,

Manufacturers and Jobbers in

BOOTS and SHOES,

No. 50 Public Square, Nashville, Tenn.

In addition to our large stock of Eastern-made Boots and Shoes, we have a line of **Custom Goods**, manufactured in our own store, and under our immediate supervision, which we can guarantee to be, in every respect, equal to any made to measure in a custom shop. As this is an opening wedge in the manufacture of Boots and Shoes for the wholesale trade in Tennessee, we hope for a fair share of patronage to enable us to continue and enlarge our facilities for turning out good Goods.

Dudley Bros. & Lipscomb,

—Wholesale—

HARDWARE, GUNS, CUTLERY AND IMPLEMENTS,

Hoes, Rakes. Axes,

Chains, Hames, Collars, Bridles, Singletrees, Steel Shares, all Seasonable Goods, in Endless Variety, and at Lowest Prices.

GENERAL AGENTS FOR

Syracuse Side-hill Plows, Thos. Meikle's Steel and Cast Plows, Case's Racine Chilled Plows, Celebrated Mitchell Wagons, Buffalo Standard Scales, Winchester Repeating Rifles.

Full Stock of Plain and Barbed Fence Wire.

DUDLEY BROS. & LIPSCOMB,

84-86 Broad St., - - - Nashville, Tenn.

PASCHALL, FALL & CO.,

WHOLESALE

HARDWARE, CUTLERY, IRON, WAGON MATERIAL, ETC.

Fishing Tackle.

Nos. 57, 59 and 61 South Market St.,

NASHVILLE, TENNESSEE.

Our Prices are Very Low.

Agents for Chicago Scale Co.'s Standard Scales.

THE GOSPEL ADVOCATE.
NASHVILLE, TENN., MAY 5, 1885

CONTENTS.

The Great Desire to Live 273
A Trip to Kentucky 274
The Plain Way 274
Life 274
Special Offer 274
Items and Personals 275
Texas Work and Workers 276
Church at Work 278
Not Satisfied 279
The American Congress of Churches 279
Giving 280
Obituaries 282
The Daily use of the Bible 282
Co-operation Meeting in West Tenn 282
Things Which Sound Strange 282
General News 283
Miscellaneous Notes 287

HOME READING.

Dying 284
Helping to be a Missionary at Home 284
Don't Bury me Deep 284

CHURCHES AT WORK

We have presented plainly that divers churches worked, by each member as he was prospered, laying by him in store as the Lord prospered him. Some seem to think the laying by, was putting it by at home, and in the reckless determination to find, at all hazards, some excuse for humanly organized societies to do the work God organized, and fitted the church to do, deny that there is a treasury of the church, recognized in the Bible. The Jewish system possessed its treasury. To fail to contribute to the treasury, acrording to the law, was to rob God. Out of these contributions the priest, levite, and all who ministered in the temple, and gave their time to the service, of God lived. The contribution and treasury in the Jewish institution, and those who ministered in it, typified something in the spiritual temple. What is it?

Jesus approved the poor widow who cast her all into the treasury. Paul says: "As those who ministered in the temple lived of the things of the temple and they who wait at the altar are partakers of the altar, even so hath the Lord ordained that they who preach the gospel shall live of the gospel." Now, if there be no regular offerings as the result of teaching, and preaching the gospel, how can the preacher live of the gospel? But how can there be offerings without a treasury to receive them? Besides, among the immediate followers of the Savior, there was a common treasury. Judas was treasurer, and carried the purse. Out of this, gifts were bestowed on the poor, and such purchases were made as the Savior and his company might need, Hence, when Christ said to Judas, after the supper, "what thou doest, do quickly," the disciples thought he meant "buy what is needed for the feast, or give something to the poor." This initial band had a treasury. The first church had a common treasury into which the whole band cast their all, and from which they drew as each had need. Then Paul said: "As I commanded the churches in Galatia so do you. On the first day of the week let each one of you lay by him in store as the Lord prospers, that there be no gatherings when I come." McKnight translates this "On the first day of every week let each of you lay somewhat by itself, according as he may have prospered, putting it into the treasury, that when I come there may be no collections." It will be noticed that, here, the separating something to itself, and the casting it in the treasury are two different acts. When you are at home separate it by itself, then place it in the treasury This could not mean their own treasury; the separating it by itself took it from their treasury, they then placed it in the treasury of the Lord, "that there be no collections when I come." McKnight comments: "The apostle's meaning is, that every first day of the week each of the Corinthians was to separate, from the gains of the preceding week, such a sum as he could spare, and put it into the treasury, that there be no occasion to make collections when the apostle came. By this method the Corinthians, without inconvenience, might bestow a greater gift than if it had all been given at once. The common translation "lay by in store" is inconsistent with the last portion of the verse. "that there be no gatherings when I come;" for, according to that the collections would have to be made at the apostles coming. "Putting it into the treasury"—so it may be translated.—The apostle means the treasury of the church, or some chest placed at the door of the church to receive the gifts. For although had the Corinthians separated a sum weekly for the saints, yet if they kept it in their possession, the collections would still have been to make after the apostle's coming, contrary to his intention." The next sentence shows it in possession, and under control of the church. "Whomsoever you shall approve by letters them will I send to bring your gift." Now, certainly it was not each individuel that is to select a messenger and approve him by letters. It is the church now possessing and controlling the means cast into the treasury, that is to send the messengers with letters to Jerusalem to distribute the gift of the church. They, as messengers of the church, are to bear it, and Paul might accompany them. He calls those thus sent "messengers of the churches." II. Cor. 8:19, Speaking of brethren chosen by other churches to go on the same mission, carrying gifts to the poor saints in Judea, he says that "they were chosen by the churches" to travel on this same mission. As they were chosen by the churches to carry the gifts to the churches that chose them, and the same command is given to the Corinthians as to them, these Corinthian messengers must have been chosen by the churches. But a church could not choose messengers to take charge of, and distibute what did not belong to the church. Unless the means had been cast into the church treasury, it did not belong to the church. All this shows conclusively that the individual at home, on the first day of the week, separated a portion of his gains for the Lord, and then cast it into the treasury of the church, that there might be no gathering when Paul should come. Peter's language to Ananias, Acts 5:4, "While it remained, was it not thine own? and after it was sold, was it not in thine own power?" shows God laid no claim to it until it was cast into the treasury. Besides this, all history of the primitive church attests that each church from the beginning, had a treasury filled by weekly contributions, out of which the poor were helped, and all church expenses were defrayed. Neander says: "A common chest was established, from which the necessities of the poor were supplied, and certain expenses incurred by the whole church, such as the celebration of the Agapae, were defrayed."

It would seem needless to prove these things, but probably for the first time in the 1800 years of the church's existence, it is denied that to the churches is committed the work of preaching the gospel to the world, and that there is any authority for a church of God having a treasury to receive the contributions of the disciples. All this is done too, as ground for establishing a human society for doing the work God has committed to his church, and to receive and direct the contributions which he has ordained should go into the treasury of the churches of Christ.

This means too, that God has directed all, young and old, wise and simple. to contribute of their means, to God and his cause; has ordained no channel through which they shall give, but has the boys, girls, ignorant and fleshly to contribute just when, how, where, and to whom they please. How could there ever be harmony, union and co-oporation in such a loose and wild disorder as this? Does not anyone know that the wise and experienced under this disorder would control nothing, and the contributions would do harm instead of good?

There is nothing that more fully manifests that man cannot serve two masters; the necessarily inherent tendency of all human institutions to wean their supporters from the service of God, than to see men plighted before heaven and earth, to the restoration of the primitive order of the churches of God, so blinded by these human organizations, that they are ready to strike down the church of God in its essential and vital points, in order to maintain that which destroys the work and organism of the church. All these organizations are essentially treasonable in their spirit and work.

We have shown that the church sent messengers to help the laborers in their field. Paul says of Epaphroditus "he is your messenger and he that ministered to my wants—your messenger ministered to my wants." It is frequently asked how churches can co operate? In the first place the great trouble is, in getting them to operate. The societies are founded more with a view to raise money than to distribute it. But churches co-operated in helping the poor in Judea by each church collecting means; by each member laying by itself and casting into the treasury, on the first day of the week as he prospered. Then each church sent the means by the hands of a messenger chosen by itself to carry it to the destitute. They were induced to engage in this work by Paul in person and by letter, and by messengers sent by him, stirring them up to engage in the work. Titus was sent to Corinth as a messenger to induce them to send help to Judea. II. Cor. 8:6. Churches co-operated in preaching the gospel in destitute communities by each sending messengers with help to relieve those who moved by the desire of saving souls, were engaged in the work. Paul was not alone in this work in a strange land. I doubt if he ever went alone to a new place. Hence the expression is common, "This one is my fellow-laborer." "My fellow-soldier;" "my companion in labor." When he went to a town or community, he carried helpers enough to permeate and stir the whole community at once and to reach all the classes.

The churches were stirred to help him by his sending Tychicus as a messenger to Ephesus, that "ye may know my affairs and how I do." "He shall make known to you all things, whom I have sent unto you for the same purpose, that ye may know our affairs, and that he may comfort your hearts." Eph. 6:21. He sent to the Philippians, Epaphroditus, your messenger and him that ministered to my wants. To the Collossians he sent Tychicus, a faithful minister and fellow-servant in the Lord—with Onesimus, who is one of you. "They shall make known unto you all things which are done here." Besides the messengers, he wrote them, encouraging them to give, to those preaching that they might share in the grace. He wrote to the Romans, I expect you "to bring me on my journey." He wrote to the Corinthians, "Having hope when your faith is increased, that we shall be enlarged by you, according to our rule, abundantly to preach the gos

pel in the regions beyond you." His rule was not to take help of those to whom he was preaching, but let others to whom had preached sustain him in a new place.

He wrote the churches of Galatia, "Let him that is taught in the word communicate unto him that teacheth in all good things." He wrote to the Philippians thanking them for what they had done; telling them that inasmuch as they had helped him, borne with him the burdens both when preaching and in his bonds, they were sharers of his grace; they thad "fruit that would abound to their account;" and that "God shall supply all your needs in Christ." He complimented and encouraged the Colossians, and encouraged the Thessalonians to renewed zeal by telling how he approved their work in sending out the gospel in Macedonia and Achaia and in the regions beyond. He reproached those who neglected this work. These were all means to stir them up. But the living voice and presence of the messenger to report the facts to all the members of the church; and to exhort and to stir them up to zeal and activity by their own zeal was, and is to day, the most effective way of arousing the entire church to its duty that can be found.

The human associations arouse those who attend the conventions only. They are the few. The many are ignored, left in lukewarmness, to sink into greater indifference still, and to perish. It is the active, rich members ignoring other members of the body because they are poor. God's plan reaches, stirs all, and develops the full activity the church, and helps all the members of the body.

The question then comes up: If a man is left to appeal for himself to as many churches as he sees fit, will he not abuse the privilege and make it a means of money making? Preachers are as liable to be carried away with this motive as others.

In Paul's day, many had turned back because they loved the present world. But a man who loves money or the world and its goods, is not fit for the work of evangelist. I care not what his eloquence, learning, power, to move men, if he is not, above all things, devoted to the work of saving souls, and honoring God, he is not fit for an evangelist. I have no doubt but that God ordained that only those men should engage in this work who would do it without a promise for earthly good as a means of keeping the calling pure. That none might go from improper motives. So far as men have changed God's order in this matter, it has brought mercenary men into the ministry and has wrought a general corruption of the church.

God desires in service only those who possess the spirit of the Master. He was willing to lay aside the honor, the glory, the wealth of the Heavenly throne, and live a life of ignominy, shame and death to save men. None save those who drink into this spirit and are willing to give up earthly cares and comforts and wealth to save sinners are fit to serve in his kingdom. All the glories of the Heavenly home brought no joy to the Savior while man was a sinner, helpless and hopeless in ruin. The crown of thorns, and the cross red with his own life's blood, flowing from his hands, his feet and his side, with man redeemed, brought to him joy infinitely greater, than the crown of the universe and the riches of his Father's throne, could confer with man unrescued. It is almost sacrilege for any man to go forth to minister in his name, who can be deterred from the work by the consideration of the comforts and the goods of this world. He is a poor self-deceived hypocrite who claims to be a child of God and spends his time in hoarding money, in gratifying the flesh, in seeking the pleasures and luxuries of life and refuses to fellowship freely him who labors to save the lost. D. L.

NOT SATISFIED.

Bro. Hart writes: "Tell Bro. Harding that I am sorry that he did not hold off of the preachers a week. When he had the brethren feeling bad over their short-comings, he turned on the preachers, and made the brethren feel they were not much to blame after all." Others have expressed the same regret, that he thus wrote.

The above clipping is from the "Items and Personals" of the ADVOCATE of April 22nd. By it I am reminded of the following story: On a dark, cold, disagreeable night in one of our northern cities, a number of travelers were moving from the ticket office to the train, at a great union depot. On the way they came to a gate, at which was stationed a gruff official with a lantern, who required each passenger to show his ticket as he passed. It was not pleasant to unbutton the overcoat, pull off the gloves and search the pockets for the ticket; with many mutterings and grumblings it was done; some tried to pass without complying with the demand, but the sturdy rail-roader stood resolutely in the gate, and all were compelled to take the trouble to show their tickets; many a curse did the gate-keeper receive that night, but he paid no attention to them, he simply looked at the tickets and then let their holders pass. Among the last to approach him was the noted evangelist, Maj. Whittle. As the Major showed his ticket, he said: "You seem to be a very unpopular man to-night." "I care to be popular with one man only," was the quiet reply.

That gate-keeper was striving to please the general manager of the road. If he pleased him, he would keep his position, obtain his pay and prosper. If he should displease him, he would lose his place, although all the travelers along the line might be talking about him as being "such a kind, accomodating fellow."

Every Christian should try to please the great General Manager. If we please him, it is a matter of little consequence to us, whether we please anybody else or not. Every speaker, every writer, every worker in the church should be influenced wholly by these considerations, what does the Master want me to say? Where does the Master want me to go? What does the Master want me to do?

No preacher has ever made such sacrifices as did Jesus, our Lord; none were ever so poorly supported and sustained by "the brethren," yet not once do we hear him whining and complaining about it. What apostle was ever known to say, "when the pay stops, I stop:" what evangelist ever wrote to a church, "pay me thirty-five dollars a week and my traveling expenses, and I will come and hold you a meeting;" what preacher was ever known to say, "I ought to receive as much for my preaching as I could have made at law," in the apostolic times? Such sayings are common now. I have frequently heard them. Yet such men are continually whimpering about the brethren not being liberal and self-sacrificing. It is just certain that the brethren who are under their influence will not be so.

I believe that preachers, as a body, give more of their time and money than do the brethren generally, to the cause of Christ; but I am quite certain that we do nothing scarcely, compared to what we ought to do. It is quite certain, too, that if we were bright and cheerful in making the sacrifices, if we rejoice that we are counted worthy to labor, and to suffer, and to sacrifice for the Name, we would be more like the first preachers and more pleasing to God; and the brethren, moved by such examples, would be far more devoted than they are.

The meanest sin among the professed followers of the Lord, is covetousness; and no doubt it is damning more of them, by many thousands than any other crime.

Let us remember that even the best of us are but unprofitable workers, and that we receive far more than we could in righteousness demand.

J. A. H.

THE AMERICAN CONGRESS OF CHURCHES.

BY JAMES L. THORNBERRY.

DEAR BRETHREN:—The declared purpose of your meeting is a theme dear to me. I have been an advocate of the union of Christians by tongue and pen for 38 years; and as I shall have neither time nor means to attend your congress, I will here give "mine opinion." Please bear with my plain words and do receive them as coming from an honest heart. I think as I have been trying to serve our Master for over fifty years and an ordained preacher for thirty-eight years and as I have suffered the loss of all the world calls good, sooner than cease warning men to turn to God, I may say my motives are honest. Let me say I esteem the many sects, opinions and divisions among the people called Christians, as the cause of many scandals and one of the greatest hindrances to the progress of the Bible Christianity. If the statistics I read do not err, not over one fourth of the population of our earth profess Christianity at all; and many of the professed Christians hardly deserve to be named Christians. The cause of this must be sought for in the errors of the professors. For "the gospel being the power of God" cannot be blamed. Christ says "if the devil's kingdom became divided it would fall. Then, of course divisions among the people called Christians, hinder Christ's cause and prevent its spreading. Christ, in John 17. prays, "That we all be one, as he and his Father are one." And he says: "Be thus one that the world may believe." Then the union that Christ prayed for must come or the world will not believe. He do s not pray for a courteous, friendly intercourse, such as you ought to have in your congress. Then all go home and each man still belong to a party designated by a party name. Nor does he pray for a union of sects or different churches. Such unions are only temporary. Paul, in I. Cor. 1:10, exhorts us to speak the same thing, to have no divisions, but to be perfectly joined together in the same mind, in the 4th chapter of Ephesians lays down an inspired basis of union. Then you may resolve and reresolve, but there is no other union pleasing to God, and that will honor him and give success, but the one named in the scriptures given. The only way to sustain Christianity and have union, is for us all to say and believe that all God's statements of facts and truths, are to be believed literally. And that all his commands are to be believed and obeyed literally. The facts to be believed and the commands are to be obeyed, contains the vitals of Christianity. These taken as above named will bring us all together. Then out side of these we have enough figures and other matters for a free exercise of opinions. And we must not try to aid God's law by doing more than is commanded. And we must regard expressed or implied prohibitions. And we must discountenance, all conformity to the world. And we must put down dishonesty, extortion and have more piety. May God help us to come square up to the Bible. Amen.

What supreme nonsense it is to say that because men accept certain principles as fixed, and certain regulations as of universal application, being founded in and upon the very nature of things, therefore they are without independence and are servile.—*Christian Intelligencer.*

GIVING.

I notice in today's ADVOCATE, April 22nd, Bro. Hart's notice of the article that Bro. Harding wrote at my request, on giving. I, also, had in mind to say something in reference to this article. I agree with Bro. Harding in all that he says about preachers who will not go unless contracted for, and sent out. I have no defense to make for contracts. While there are some preachers who do not do their duty and are prompted by the wrong motives, yet there is a host of self-sacrificing, true, faithful and devoted ones that should be sustained. Bro. Harding argues that God will sustain them. This God will do if they declare all his counsel. He will not feed them on manna and quails, causing their clothes to wax not old for forty years, or like he fed Elijah, by the ravens and from the widow's handful of meal and cruse of oil. But how? "Even so hath the Lord ordained that they who preach the Gospel should live by the Gospel." I. Cor. 9: 14. How even so? See the previous part of this chapter and you will feel the force of Paul's conclusion. A man cannot preach all God's counsel and fail to give full instruction to churches on the subject of giving. Through them God sustains the preachers. I was ready to ask Bro. Harding to give us another article, commenting on I. Cor. 9: 1-14, and 9th chapter of 2nd Cor., but Bro. Lipschmb's article on the church and it's work included these passages, showing most clearly our duty in this matter. I do trust all christians reading these articles will lay them to heart.

It is true, as Bro. Harding says, the preacher has the best in the country to eat and many times too much. McGarvey seems to think that many are killed from over eating. It is true he has the best of company. I can never go into community to hold a meeting, and leave without some expressions of gratitude and thanks for kind treatment. I would be hard hearted, selfish and unchristian not to feel deeply grateful. Much could I say here of the labor of love and fellowship of many congregations and individual members! I have no reason to complain and never do complain. I trust I can say with Paul: "Neither have I written these things that it should be done so unto me."

But there are congregations which promise little enough to the preachers and do not pay all of that little. There are congregations with much of this world's goods that will allow preachers to ride quite a distance to preach and give them only a few dollars. I know a congregation that invited a brother to hold a meeting. He went and preached nearly a week and only received 25 cents and two books. This came from one brother. He had good company and good things to eat, for which he should be thankful; but his family did not have this good company and 25 cents a week would not buy many good things to eat. This is the sad point. The preacher, while out preaching has and enjoys the best of everything, but all this time his wife and children are deprived of his company, cheering presence and good advice. She must bear the most of the burden in raising the children, struggling at home alone without the daily support and comfort of her husband, striving to make ends meet; while he is out preaching to dying sinners, enjoying the best of company and faring sumptuously every day.

Here will come in those questions I asked in a previous article to which some brother replied. A great many congregations say they do not believe in a contract, so much for so much. But they never pay their preacher only as they have preaching. Should he fail from some cause to get there, they never think of paying him as though he preached; forgetting he has to live while sick or while his family is sick as well, as when healthy. Yet they do not believe in a contract and will not pay without so much work done. This is a one sided business and the poor preacher has all the load to carry. Congregations, some of them, won't give him much when he does go, and nothing at all when he is sick and cannot go. If he goes through the rain or cold, he must take whatever little amount they by chance, contribute; notwithstanding he must live through the winter and through the sickness of his family, as well as when all is fair. No friends, it is not so much for so much, no contract business, the preacher devotes his whole time, his talent, his all to preaching the gospel to a perishing world, and the churches should sustain him whether he preaches just so many times or not, to any particular congregation.

Besides, this is not the only purpose for which we should give. Christ says "the poor will be with us always, and makes feeding, clothing them and attending to their various necessities one condition of eternal salvation." See Matt. 25. It is a part of pure and undefiled religion to visit the fatherless and widows in their affliction, that is, attend to their necessities. There are widows and orphans now. In I. Tim. 5:3 10, Paul tells about the necessity of caring for the widows. He says "children or nephews should shew piety at home and requite their parents. "He that does not provide for his widowed mother or aunt, and destitute relatives of close connection, has denied the faith and is worse than an infidel." But stalwart brethren are always ready to quote this language as applicable to themselves when asked to hlep others. "Piety, you know, begins at home and he that provides not for his own is worse than an infidel." They must attend to their business early and late, and keep a closed hand on all they can get to keep from denying the faith and becoming an infidel. Jesus speaks of this deceitfulness of riches and on this point the devil has deceived many. Did you ever hear of a Christian coming to poverty on account of what he gave to Christ's poor?

Brethren, there is great need of study and teaching on this feature of Christianity.

E. A. ELAM.

BRO. LIPSCOMB:—Did the disciples use music in church service? Does the New Testament speak of music being made any part of Divine worship, or in any way convey that idea?

What does the Apostle Paul mean when he says: 'Now I praise you brethren, that ye remember me in all things, and keep the ordinances as I delivered them unto you. I. Cor. 11: 2; Math. 28: 18; 20.

Will you be kind enough to answer these questions immediately, and fully explain these passages of the holy scriptures? Your brother in Christ.[—J. F. Lipscomb, Cincinnati, Ohio.

It is very clear that singing constituted a part of the worship of the congregation in the apostolic days. Singing was a part of the temple and synagogue worship of the Jews. The psalms were sung. Psalm means a song. It was retained by the Savior. When the supper was instituted, Christ and the apostles sang a hymn and went out. Math. 26:30. This forever connects the service of song with the observance of the Lord's supper. Whatever is acceptable from one or two persons, is acceptable from many. Whatever is worship when alone, is worship when the disciples are met together. Whatever is necessary to worship in private, is necessary to worship in public. Paul and Silas sang praises to God, in prison. It is so essential a part of the worship of God, that in prophesying concerning the Gentiles, the Psalmist said: "For this cause I will confess to thee among the Gentiles, and sing unto thy name," as it is quoted by Paul, Rom. 15: 9. Paul, I. Cor. 14: 15, in giving directions how those endowed with spiritual gifts should conduct themselves in the congregation, says the praying and singing should be done with the spirit and the understanding, just as prayer should be done in the same way This singing and praying with the understanding clearly refers to praying and singing in a language that those who hear can understand, and it has especial reference to the praying and singing in the congregation, or assembly of the saints. Paul, in Col. 3; 16, says: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, hymns and spiritual songs, singing with grace in your hearts to the Lord." So, also, Eph. 5: 19. To admonish one another in song they must be assembled together, that they may hear each other sing. James, also, admonishes, 5; 13, "is any among you merry, let him sing psalms." Singing then, was received from the Jewish worship, and perpetuated by Jesus and the apostles, in the Christian worship. The question is: "Does the New Testament recognize music in any part of the worship?" The music is the tune. It takes both the tune and the words to make a spiritual song. Speaking in psalms, then, is conveying truth through the medium of music, or accompanied by the music, the song or in tune. Music that is not a means of conveying truth, sentiment and exhortation is not recognized in the scriptures. Whatever the Savior found in the Jewish service that was approved of God, for the service in the spiritual temple, he adopted and practiced. Whatever he found there not approved of God, he dropped out. He found singing, he adopted it. He found instrumental music, he dropped it out. But it is not true that God ever ordained, or even approved instrumental music in the Jewish worship. In Judaism, God tolerated and directed things he did not approve. God never ordained polygamy, or slavery, save as punishment by one wicked nation of another. He did not ordain the kings, or kingly government among the Jews, save as punishment for his people for desiring a change from his order. Yet he tolerated and overruled all these wicked practices, not for the good of those practicing them, but for the good of others. Just in the same way instrumental music was introduced by David. God tolerated it as he did other wrongs, and overruled it, and brought out of it some good. But he placed his condemnation upon it most clearly.

Ezra 3:10, on the rebuilding of the temple, says: "And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites, the sons of Asaph, with cymbals to praise the Lord after the ordinance of David, king of Israel." Here it is distinctly declared instrumental music was only an ordinance of David, king of Israel. The distinction is clearly kept between a service ordained by even the king and one ordained by God. No ordinance approved by God is ever so spoken of. Amos, 6th. prophetically pronounces, "Woe to them that are at ease in Zion, and trust in the mountain of Samaria, * * that put far away the evil day, and cause the seat of violence to come near; that lie upon beds of ivory, * * That chant to the sound of the viol, and invent to themselves instruments of music like David." The use of instruments of music in the Jewish services declared by God to be an ordinance of King David, not of God then. Through Amos he pronounces a woe on those "who chant to the sound of the viol, and that invent to themselves instruments of music like David." With this clear condemnation of this service in the Jewish worship, it is certain Christ would drop it out and not retain it in his service.

2nd He certainly means that they had without change or modification practiced the commands he had given them. They had neither added to or taken from them. Matt. 28:18-20, is simply a record of Christ's declaring "all power in heaven and on earth is given into my hand, go ye therefore (by virtue of that authority) and teach all nations, baptizing them into the name of the Father and the Son and the Holy Spirit, teaching them to observe all things whatsoever I have commanded you." This shows that they were to teach by the authority of Christ; teach and practice what he commanded them and nothing else. There is just as much sin in doing more than is commanded as there is in failing to do what is commanded. It is a greater sin to do more than to fall short of God's requirements. Men are condemned nine times in the Bible for doing more than God commanded, where they are condemned once for falling short of what he has commanded. To fall short, is to fail from weakness. To do more, is to act presumptuously. God is merciful to human weakness and human infirmity. He has no compassion or forbearance with human presumption. The presumptuous sin has always been the unpardonable sin.

ROYAL

BAKING POWDER

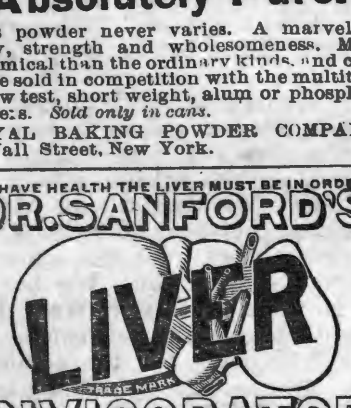
Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.*

ROYAL BAKING POWDER COMPANY, 106 Wall Street, New York.

TO HAVE HEALTH THE LIVER MUST BE IN ORDER.

DR. SANFORD'S



INVIGORATOR

Is a Reliable Remedy for Liver Complaints and ills caused by a deranged or torpid condition of the Liver, as Dyspepsia, Constipation, Biliousness, Jaundice, Headache, Malaria, Rheumatism, etc. It regulates the bowels, purifies the blood, strengthens the system, assists digestion.

AN INVALUABLE FAMILY MEDICINE.

Thousands of testimonials prove its merit.

ANY DRUGGIST WILL TELL YOU ITS REPUTATION.

VASSAR COLLEGE, Poughkeepsie, N. Y.
FOR THE LIBERAL EDUCATION OF WOMEN, with a complete College Course, Schools of Painting and Music, Astronomical Observatory, Laboratory of Chemistry and Physics, Cabinets of Natural History, a Museum of Art, a Library of 15,000 Volumes, ten Professors, twenty-three Teachers, and thoroughly equipped for its work. Students at present admitted to a preparatory course. Catalogues sent on application.
S. L. CALDWELL, D. D., LL. D., *President.*

WHETHER CHOLERA

Is coming or not every householder should know that cleanliness and disinfection are the greatest preventives. The principal and surest factor for this purpose is

DREYDOPPEL'S BORAX SOAP,

a perfect cleansing, bleaching and purifying soap, making clothes beautifully white and sweet. It should be exclusively used in all departments of a household. *DREYDOPPEL'S SOAP* is sold in full pound bars only by all wholesale grocers and first-class retailers.

SKIN DISEASES,

Tetter, Salt Rheum, Ringworm, Sores, Pimples, and all Itching Skin Eruptions, are surely cured and prevented by the exclusive use of *BEESON'S AROMATIC ALUM SULPHUR SOAP,* an exquisite beautifier of the complexion and toilet requisite. 25 cents, by druggists or sent by mail.

Address WM. DREYDOPPEL, M'f'r, 208 North Front Street, Philadelphia, Pa.

Dreydoppel's Disinfecting Powder, 15 cents a large box.

HARTER'S

THE ONLY TRUE

IRON TONIC

Will purify the **BLOOD**, regulate the **LIVER** and **KIDNEYS**, and **RESTORE THE HEALTH** and **VIGOR of YOUTH.** Dyspepsia, Want of Appetite, Indigestion, Lack of Strength, and Tired Feeling absolutely cured. Bones, muscles and nerves receive new force. Enlivens the mind and supplies Brain Power.

LADIES Suffering from complaints peculiar to their sex will find in **DR. HARTER'S IRON TONIC** a safe and speedy cure. Gives a clear, healthy complexion.

Frequent attempts at counterfeiting only add to the popularity of the original. Do not experiment—get the ORIGINAL AND BEST.

(Send your address to The Dr. Harter Med. Co., St. Louis, Mo., for our "DREAM BOOK." Full of strange and useful information, free.)

DUNCAN'S COUGH BALSAM.

The Only Infallible! The Only Positive Cure!

This great remedy, now so widely known and extensively used, stands without an equal and its sterling merits so well established as to need no praise to those that have used it or know of its remarkable cures. Thousands of sufferers who found no relief from any other source are willing witnesses to the great Medicinal virtue and remarkable curative power of this Medicine. Many certificates of its fine effects and expressions of gratitude for benefit received reach us from all sections. It is not claimed that the Balsam will cure consumption in its last stages, but that it will effectually check this terrible disease in its incipiency and palliate sufferings all through its stages, there can be no doubt; and for all forms of Coughs arising from colds and bronchial affections throat trouble, it is without a parallel. A positive and rapid cure for Croup, which so often resists from medical treatment. The medicine is pleasant and does not sicken the patient. For sale by all druggists, 50 cents per box.

DR. C. P. DUNCAN'S

Liver and Kidney Medicine.

Of all the remedies now before the public for the treatment of the various forms of Liver and Kidney diseases, and the affections that arise from the unhealthy conditions of these organs, this medicine stands without an equal. It is the great preventive of Malarial troubles, the sure cure for all forms of Dyspepsia and indigestion, the most reliable remedy for the regulation of the Bowels and Kidneys, never failing to cure constipation. An absolute remedy for Headache, Sore throat, Dullness of Feeling, Want of Appetite, Nervousness, and all such diseases of the Bowels, Stomach, Kidney and Liver, The best family medicine sold. It is harmless and safe, and not unpleasant to take. Price 75 cts.

Duncan's Carbolic Ointment.

Old Sores, Skin Diseases, Eruptions, Pimples, Frost bites, Chapped hands, Wounds, Hurts, etc, readily relieved by Duncan's Ointment. Price 25 cts.

PAYSON'S INDELIBLE INK.

No preparation and only a common pen needed. Established **50 Years.** Superior and popular for decorative work on linen. Received Centennial **Medal & Diploma.** Sold everywhere.

$65 A MONTH & board for 3 live young men or ladies, in each county. Address P. W. Ziegler & Co., Phila.

BIG PAY to sell our Rubber Stamps. Send for samples. Taylor Bros. Cleveland, O.

CATARRH

AND DISEASES OF THE THROAT, causing Loss of Smell, Offensive Breath, Deafness, Cough, Hay Fever, Bronchitis, and Incipient Consumption, permanently cured, by a treatment so effective that it cures the worst cases, though the bones of the nose have become affected. No douches, snuffs, washes, inhalers, or atomizers. The medicines are so pleasant that a child will take them. The only internal treatment offered to the public for these dangerous diseases. Dr. Brockington has had fifteen years experience in the treatment of this class of diseases, and a trial will convince the most incredulous of the efficacy of his treatment. The most obstinate cases cured at small expense. Send full description of case and Fifty (50) cents (mere cost), for a trial package [by mail], to last fifteen days, with full instructions for treatment.

Address, DR. C. N. BROCKINGTON,
309 FOURTH AVENUE, LOUISVILLE, KY.

A. CRONE,

—A the—

Checkered Front Grocery House

Cor. Market St. and Pub. Square,
Nashville, Tenn.

Keeps the best GROCERIES, and sells them Cheaper than any other House in the City.

Price-List Furnished on Application

NATHAIEL BAXTER, President, THOS. PLATER, Vice President, J. P. WILLIAMS, Cashier, W. F. BANG, Jr. Ass't Cashier.

The FIRST NATIONAL BANK

OF NASHVILLE, TENN. (Reorganized.)

Designated Depository and Financial Agent of the United States.

CAPITAL STOCK, - - - - -	$700,000 0
UNDIVIDED PROFITS, - - -	400,000 0

Receives Deposits, Deals in United States Bonds and Local Securities, and Foreign and Domestic Exchange. Drafts drawn on all European points. Our facilities for making collections at all accessible points are unsurpassed.

GOOD CLOTHING!

Gentlemen and boys who desire GOOD CLOTHING at medium prices, equal in style and make to any custom work, should not fail to examine our stock before purchasing their Outfits.

HUNTINGTON, Clothier,

160 Church Street, - - - NASHVILLE.

SOUTH KENTUCKY COLLEGE,

HOPKINSVILLE, KY.

Midway between Nashville, Tenn., and Evansville, Ind., on the St. Louis and Southeastern Railway connecting at Guthrie with Louisville and Memphis branch of the L. & N. R. R., and at Nortonville with the Chesapeake and Ohio R. R.

Spring Term Opens January 1st, 1885.

BUILDINGS NEW, HANDSOME AND COMMODIOUS;

103 feet long front; three stories high; with two wings, respectively 90 and 116 feet long. Fine study halls, provided with the best single seats; also splendidly appointed recitation, music, and art rooms.

THIS SCHOOL IS INTENDED FOR BOTH SEXES.

Prof. and Mrs. James E. Scobey, so long connected with the Female Institute at Murfreesboro, Tenn., will have exclusive charge of the boarding department, in the College building, where only girls will be permitted to board. Young men and boys can find approved boarding houses near the College building, as well as in the family of Prof. M. L. Lipscomb. Pupils entering after the 1st of January, charged for only five months.

THE FACULTY

Is composed of five gentlemen and two ladies in the Literary department, two Music teachers, and a teacher of Art, and two lecturers, all of whom are experienced, successful teachers.

Mrs. L. F. Gates, who has been Matron at the Institute, Murfreesboro, will occupy same position in South Kentucky College.

In all the appointments necessary to a superior school, South Kentucky College stands in the front rank.

For Catalogues, Announcements, etc., Address

S. R. CRUMBAUGH, Prest.
JAMES E. SCOBEY, Vice Prest.

BURRITT COLLEGE,

Spencer, Tennessee.

This institution was chartered in 1848, and is under the control of the Christian brotherhood. It is the pioneer of mixed Colleges, and in this regard it has proved quite a success. Teaching the Bible is an important feature of the institution.

Located on the Cumberland plateau, it is FREE FROM EPIDEMICS. The water is free-stone and chalybeate. Invigorating breezes render the location a delightful summer resort. Doyle Station—nine miles distant—on the McMinnville and Manchester Railroad, is the nearest Railroad Station.

TERMS:

Primary Department, per session,	$ 7 50	Commercial Department, per session	$25 00
Preparatory Department, per session	15 00	Lessons, Instrumental Music	$15 00 to 20 00
Collegiate Department, per session	20 00	Lessons in Art Department	2 50 to 20 00

Board and washing for males, per week, from $2.00 to $2.50; Fuel, light, and incidental expenses, per session, $10.00; Board (including washing, fuel, and light,) females, per week, $3.0

The Spring Session of 1885, Begins on the Last Monday in February.

For further particulars, address— Prof. A. T. SEITZ, President,
W. H. SUTTON, Secretary Board of Trustees.

Geo. E. Cooper & Co.,

Manufacturers and Dealers in

Tinware, STOVES, Furnaces,

House-Furnishing Goods.

Tin and Slate Roofing and Galvanized Iron Cornice Work a Specialty.

Also our **Patent Chimney Top** for smoky chimneys has no equal. Write for prices.

GEO. E. COOPER & CO.

22 North Market Street

NASHVILLE, - - TENN.

New Spring Goods!

As we do not wish to mislead our customers and public generally, by blowing and puffing about bankrupt sales, and slightly damaged goods, simply to get people in our house, and have them go away, saying we are humbugs and swindle like all Jews. So we will admit giving any list of unseasonable prices in a kind of bragadocio style. We simply say to you in a business sort of way that we **NOW HAVE A COMPLETE LINE OF STAPLE AND FANCY SPRING AND SUMMER GOODS** at the very LOWEST possible PRICES. We will say furthermore, that we will meet the prices of any house in the city. As money matters are a little depressed and the season backward, our motto will be, small expence, quick sales and small profits. Please give us a call and be convinced. Remember the place, 103 Union St.

S. L. DODD.

ROSES SAMPLE with Catalogue, 25 Cts. 4 for 50c. Order now. WM. H. KNED, Chambersburg, Pa.

Obituaries.

On Sept 15, 1876, little George Bedford Kirkpatrick was born at Gainsboro, Tenn., but spent the last three years of his short life in Dallas, Texas. Precious little Bedford, how many a heart ached with keenest sorrow, when the sudden death of the little fellow revealed, as by a lightning flash, the depth of our affection for him! There was not a suggestion of weakness or decay in his appearance. He left school Friday evening, Dec., 15, 1885, all aglow with the anticipated pleasure of a weeks holiday, and a visit to his grand-father's in Celina, Collin county. On Saturday there was a shadow of ailment, but the parents of this only beloved child, yielded to his urgent desire. The drive had not the effect hoped for, and Mr. and Mrs. Kirkpatrick had the unspeakable anguish of seeing their darling child sink into unconsciousness of all he so loved, and pass away from them in spite of all their passionate tenderness and care. Well and joyous on Friday, Wednesday found him robed for the grave, and on the next Friday, friends gathered in the darkened home for a kind farewell. Truly, there has been no lack of sympathy, nor wise words of consolation, but a shadow abides in the stricken home—a shadow which darkens the fondest memories of the beloved. How sweet those darkened memories are. They give back at times the bright and loving child to the home circle, cheating the very senses, for an instant, with thoughts that have never been absent. The ear catches again his affectionate words: "Good-bye, mamma, Be good to-day mamma! Good-bye! Good-bye! But alas! The eye turns only to miss with sudden pain, and a sense of fresh loss, the sturdy little figure trudging off happily toward the school. Again in the twilight he seems lying on his little bed saying, "Read to me dear mamma, read me to sleep, Read 'The Children.'" And in the mothers heart the beautiful words he so treasured, echo and re-echo:

"Oh there 's nothing on earth half so holy,
As the innocent heart of a child!
They are idols of hearts and of households,
They are angels of God in disguise,
Ah! I know how Jesus could liken
The kingdom of God to a child.

I would pray God to guard them from such. Ah, the bitter sweet answer to that prayer! The little feet can never go astray, for they have been led upward and now walk the golden street. The stricken parents must cry out in their pain. They can but grieve in the bitterness of separation from their hearts treasure, but in the depth of this bitter sorrow, they kiss the rod and say, "Father, thy will be done.

Written by his teacher, MISS L. A. COLLIER.

Jas. C. Owen died near Owen's Station, Williamson county, Tenn., on Sunday; April 12, 1885. He was in his 85th. year, having been born Dec. 25, 1800. He was married to Kittie Sangster, with whom he lived until her death 9 or 10 years since. He was frugal, enterprising and in his younger days, a persevering man. He amassed considerable property, but became involved in debt, and in his late years lost it all. He was noted for doing and having everything well done. He never had children of his own but raised several of his nephews. Bro. Owen never heard the disciples preach until late in life. When he heard them he promptly accepted and obeyed the truth. He and his wife were baptized by Bro. Fanning in August or September, 1857. From the day he heard and accepted the truth, he was a firm and unwavering friend of the truth. His faith in the word of God was strong and unfaltering. He was a quiet and undemonstrative man, but firm and true to his convictions. He was devoted to the cause of Christ, kind to his brethren and neighbors, and generous to the poor and needy wherever he found them. Among them he always had many and true friends. He was a public spirited man, and forward in every enterprise that would promote the cause of God or the good of man. Indeed I can safely say that I never knew a man who, in every thing he did, even the smallest affairs of life, seemed more anxious to benefit his fellowmen.

His judgment of men and business was good, and save that his enterprise surpassed his executive ability, which continually led him into engagements he was unable to meet; I have known few better rounded characters, or more upright, honest and useful men to the church and community than Bro. Owens.

His death was sudden, peaceful and painless. He had eaten his dinner in usual health, but had a swooning spell, sent for his nephew After some restoratives, he sat up and seemed recovered. Was talking pleasantly of common affairs, again fell back upon his bed and expired.

Bro. Owen gave 1,000 dollars to Franklin College, just before the burning of the building. He was chiefly instrumental and bore the heaviest burden in building the excellent house of worship known as Owen's chapel near which he lived and died.

Our much esteemed and beloved sister, Mary A. Taylor, wife of Bro. J. K. Taylor, departed this life on the 27th of Feb., 1885. Sister Taylor was born Aug. 2nd 1850, and became a member of the church of Christ under the preaching of Bro. A. L. Johnson in May, 1872, and lived a consistent Christian until the day of her death. Her sociability and hospitality, will long be remembered by her many friends. She has been afflicted for a long time, so she could not meet with us on the first day of the week, but her delight was in the Gospel. She loved to hear the Gospel preached and meet with the people of God. The lonely and affectionate husband has our sympathy and the children our prayers. Dear children your mother has gone to rest. It was hard I know to give her up and have to live without her. She cannot come to you, but by living in obedience to the will of him who gave your mother to you, you can go to her and live with her forever in the presence of the Lord. May the Lord keep and preserve us all unto his coming. J. F. Morrow.

Departed this life, Dec., 25 1884, Bro. Wilson. Bro. Wilson was born Sept., 1804, and died Dec., 1884, being eighty years, three months and sixteen days old. Bro. Wilson had been Elder of the Roan's Creek congregation for many years and in many respects made a fine Elder. No one enjoyed the assembly of the saints more than he. The songs of Zion lifted his soul above the perishable things of time and sense and carried him away to the unseen. Bro. Wilson never grew weary in hearing the gospel. He had heard the story of the cross from childhood to manhood and from manhood to old age, still he never grew weary in hearing the Gospel. It was food to him when a babe in Christ and food when old in the service of the Master. The preaching of the Cross was to him the power of God and the wisdom of God. Bro. Wilson loved the church, for her he prayed, for her wept, for her he labored and toiled. Bro Wilson was a man of great fortitude and wonderful resignation. He bore his troubles very patiently. He was a man of sorrow and acquainted with grief, still did not murmur at the chastening hand of God. He was never heard to say my troubles are greater than I can bear. By the help of God he bore all things. Now while we regret very much to part with our venerable brother we feel our loss is his gain. We sorrow not as those who have no hope. Our lamented brother died in Christ, sleeps in Christ and will be raised in Christ at the last day. "Blessed are the dead who die in the Lord." Bro, Wilson leaves behind several children and a large family of connection to mourn his loss. Let me exhort you not to forget the progress and devotion of your brother who now sleeps in Jesus. I would say to the broken family you have my prayers and I hope the the prayers of all the church. To the Editors of the ADVOCATE and to the preaching brethren who have visited Roan's Creek, let me say Bro. Wilson is no more.

J. W. JOHNSON.

THINGS WHICH SOUND STRANGE.

When I read that we are not only to hold fast the form of sound words, but that we are to speak as the oracles of God speak, I must say that many things said by some of the good brethren, to which I have listened, sound strange to me. Strange from the fact that we, as a people, claim to respect both the silence and language of the inspired writers. I might enumerate many things to which I have listened, but for fear your readers will tire, I mention a few of the most prominent.

A good brother frequently stands before the table at the Lord's day meeting for the purpose of giving thanks for the bread and wine. He tells us, that as often as we eat this bread, and drink this cup we show forth the Lord's death till he comes again. This sounds strangely to me from the fact that the Bible does not so read. But he proceeds. He first breaks the bread, then goes off into a long prayer over it. Strange again. Why so? From the fact that God's order has been perverted, and the Bible order of things changed. The account of this institution, as given by the Savior himself, is plain and simple, and yet beautiful on account of the simplicity. He took bread, and gave thanks, and then brake it, etc. is the way the book has it, and hence I am astonished when I see good brethren first break the bread, and go off into a long prayer, and frequently not even mention the loaf. Brethren, quit it, and simply give thanks for the emblems, and you will then be on safe ground. And when your actions are called in question, you can proudly point to the Bible as your rule of action.

It sounds strange, to me, to hear a preaching brother lecturing young, inexperienced and timid brethren, because they will not pray publicly in prayer meeting. In the first place, long prayers are without precept or precedent in the Bible. The preacher himself is to blame, I think, in many cases for the failure of many young brethren to take a public part in the religious services. He leads off in a long prayer; says so much and expresses it so beautifully, that the timid brother knows he will be left so far behind (in the eyes of the audience) that he will not even make the start. These long prayers always sounded to me as if they were addressed to the audience, and hence, seemed to me, on account of their deterring the young from taking part, to have more of evil than good in them. When I hear a brother pray for a half hour, I think he ought to pray oftener in the closet. But that which sounds more strangely still, is yet behind. We frequently hear good brethren and sisters say, "our church, my church and your church." When Jesus said to Peter: "Thou art Peter, and upon this rock I will build my church," I take it that he meant what he said, and that he is really the author and owner of the only church known in the Bible. We sometimes say to people, when we hear them say, "seek religion, or profess religion," why, sir, the Bible says nothing like that. Now, how easy for him to use the little ashdodical cudgel on us, which we have so kindly furnished him, when we say, our church, your church, etc.

A little farther, and I close. Sometimes we hear the good sisters say: "We want to get a new carpet for our church." A little farther on, they tell us that "Mr. A——or B——joined our church yesterday, and we are so glad that we've got him?' Now, which do you mean. That he has joined that house up there, that you expect to carpet, or that church that Christ said he would build? But there are many things which also look strange, and, if agreeable, I may furnish you a chapter on that subject. JOHN M. HILL.

Tucker's Cross Roads, Tenn.

CO-OPERATION MEETING IN WEST TENN.

The brethren in West Tennessee will please remember our co-operation meeting at Newburn, Dyer county, commencing May 13th, at 7 p. m. Do not forget the time. Be diligent in the business. "Let your light shine." Souls are perishing; are we sleeping? Honest men and women all over the country are inquiring the way of life—calling for preaching. Shall we deny them the bread of life? What are we doing? What have we done? What can we do? What will we do? We shall soon appear before the judgment seat of Christ.

The things done will then be inquired into. God has saved you, are you willing to help save others? You have often thanked God that the gospel reached you; are you willing to help send it to others? Come. We want at least the encouragement of your presence and prayers. Do not think that this call is to preachers alone. We want them but we also want you. We hope to see some brethren who do not live in West Tenn. Do not be afraid that too many will come. Ample provisions will be made for the comfort of all.

Fraternally, T. E. SCOTT.

WHICH IS BEST FOR THE WORLD?—A noted scoffer was once arrested in his noisy invective against Christianity by two simple questions, to which a direct and candid answer was challenged: What would be the effect upon the world if all men were sincere Christians? and, on the other hand, what would be the effect upon the world if all men were consistent infidels. In the silence which followed these questions, was manifested the skeptics defeat. For you observe that he could not return a truthful answer to one or the other, without abandoning his own case. The argument is a valid one, founded upon the moral effect of the two systems, as compared with the other. If Christianity is found to be a system whose principles heartily adopted, will relieve the world of most of the evils by which it is oppressed and convert this earth into a paradise, then surely it is the last of all systems that men ought to decry. If, on the other hand, infidelity, overturning Christianity, destroys the foundation on which all virtue and morality are based, then it is the last of all systems that ought to be upheld.—*Dr. Palmer.*

THE DAILY USE OF THE BIBLE.

Many, weary and heavy laden with care live from day to day, forgetful of the help and comfort so much needed by all. If we all knew the value of the Bible, and the importance of reading it daily, it would not be left on the table, unopened for a week. Let busy, anxious women defer some other morning duty, and take time to look at the way-bill given us to guide our erring feet through life. To attend to this matter at night, after the combat is over, is too late. We need strength and courage for the hour of duty and trial. It is by daily study of God's Word that we receive benefit therefrom, and learn the hidden meaning of that word as applicable to ourselves. Often we are surprised and comforted in reading some familiar passage, the meaning of which we never saw before. Thus God often speaks to us through his word, and comforts our troubled hearts.

"Thy word can give a sweet relief
For every pain I feel."

Bishop Thopold says: "When we open our Bibles, quite as much as when we fall on our knees, we place ourselves in God's immediate presence, and we should read his word both in the sense of listening to his voice and with the object of discovering his will."—*N. C. Presbyterian.*

General News.

Waco, Tex., is to have a $100,000 cotton-mill.

A woolen-mill, to cost $30,000, is being erected at Riverside Springs, near Colorado Texas.

The smallpox has broken out near Strawberry Plains. Several cases have been reported.

There have been 450 deaths among the children in New York from measles since January.

Some of the New England mills are about to be moved to Mexico.

Pleuro Pneumonia has broken out among Jersey cattle at Cynthyanna, Ky.

Mary Conner committed suicide in Cincinnati by drowning herself in a cistern.

It is estimated that the public debt statement for April will show a reduction of about $4.000,000,

The merchants of Washington city have combined for mutual protection against department clerks who refuse to pay their bills.

The 1,500 striking coal miners at Irwin Station, Pa., are devoting their time to attending temperance meetings. About one third of them have signed the pledge.

Gen. Grant, if he lives, will spend, with his family, the month of August in the Catskill mountains. The General's health is improving.

The Gould system (railroad hospital) at Fort Worth burned Sunday; loss, $50,000; insurance, $25,000.

Twenty two daughters at the present moment live with their father, George Riddle, in Carroll Co., Mo.

California is obliged to import ten times the amount of beef raised in that state in order to supply her demand.

Twenty four years ago last Monday, Robert E. Lee resigned from the United States army to become a Confederate General.

The President has signified his intention of selecting the successor of John Russell Young, Minister to China from California.

Senator Colquitt is one of the few members of Congress who once adorned a pulpit. He was a Methodist minister.

At Providence, R. I. a man recently slapped a stranger in the face for gazing at his wife, when the poor fellow was stone blind.

Jay Gould has appointed a woman as freight agent at Castleton, Ind. on the Detroit and Indianapolis division of the Wabash Railroad.

The Quarterly Court of Dyer Co., at its April term, agreed to build an iron bridge across the Forked Deer river at Dyersburg, which will cost $11,000.

A Mass meeting of Socialists in Chicago favored the destruction of the new Board of Trade building. They attacked a passing carriage with stones, and a lady was seriouly injured.

Attorney General Garland has determined to abolish the office of Assistant District Attorney. These officials are paid from $1,000 to $3,000 a year, and the aggregate salary expense is very large.

Pensylvania has furnished eight ministers to the Russian court: George M. Dallas, Benjamin Rush, James Buchanan, Albert Gallatine, — Welsh, of York; William Wilkins, Ex Senator Cameron and Ex-Governor Curtin.

Texas boasts of 300 different varieties of grasses, Wisconsin of seventy varieties of beans, California of 150 varieties of wheat and Michigan of 600 varities of potatoes, their exhibits at New Orleans showing the records of such facts.

At Bowling Green Ky., last week while riding horseback in a funeral procession John Harris' horse fell upon him, breaking his right leg in two places and the right shoulder, and otherwise bruising him badly.

Near Dallas Texas, on the 28th of April about 12 o'clock, P.M. C. F. Royal and Matt McCall, two young farmers, while out duck hunting in a boat on White Rock creek, a tributary of the Trinity river, three miles east of this city, were drowned by their boat capsizing.

A special from Chattanooga says that a fleet of barges containing 50,000 bushels of wheat are afloat for this city on the Clinch and other upper East Tenn., streams. At least 10,000,000 feet of logs are also afloat for this city.

A woman in the Hudson river valley who cultivates only six acres, supplies her family with all that a garden will yield, keeps a cow and horse and sells beside some $600 to $700 worth of fruit and garden truck each year.

Attorney General Garland decides that Gen. A. R. Lawton is eligible to the position of Minister to Russia, to which position he had been nominated by the President: Gen. Lawton has declined ty accept appointment.

Vice Pres. Hendricks recently sent Mr. George Crooks, of Zanesville, Ohio, a handkerchief, because his wife had been kind to the vice president's parents, at his birth. The gentleman is 91 years old, and says he will carry the memento to his grave.

Akron, O., April 30.—John Emerling, aged 68, supposed to be partially demented by whisky, put phosphorus in the family tea pot and his wife and several of the children are dangerously sick in consequence. None have died yet, but Emerling is in jail.

Philadelphia, April 30.—Joseph M. Fulton, postmaster at New London, Chester County, Pa., was arrested this afternoon, at that place, by Deputy United States Marshall Reuter, upon a warrant charging him with the embezzlement of Government funds.

Paper spokes for wheels are among the latest appliances for that ever increasing article. The paper pulp is forced into iron molds under heavy pressure, where it dries and hardens, and the spokes thus produced are said to be much superior to wood. Paper is supplanting wood in a multitude of ways very rapidly.

The effect of the Russo-English war talk is felt already in all parts of the United States. The purchase by England of an enormous quantity of meat in Chicago, to be canned, has caused a movement toward that city of thousands of heads of beef cattle, and hogs. The advance in wheat is felt all over the country.

A gigantic swindle was unearthed in Jackson co., Ala., a few days ago, which had been carried on by Wm W. and John B. Fonden. They advertised all over the country to furnish counterfeit money at five dollars on the hundred, and were doing an immense business. Fifteen hundred letters were intercepted, which contained money. They were mere boys, their ages being respectively 19 and 21.

A strange set of relgious cranks have lately turned up in Corinna, Maine. Forty or fifty of them dressed in white robes, on the 29th, and waited patiently their ascension to heaven. One John Nickerson is the leader, and he made the vision related in the 7th chapter of Daniel the basis of their belief. They declare that all the things which Daniel saw in his dream have come to pass, except the 'coming of the Son of man."

Washington McLean, of Cincinnati, called and had an interview with General Grant, lasting over three hours. He expressed a belief in the Generals recovery to perfect health, as he believes that the disease is simply an ulcerated sore throat resulting from excessive smoking. He found the General lively and in the best of spirits, and profuse in his acknowledgements of the many kind remembrances of his friends on his birthday.

The United States, as well as Russia, is likely to have a boundry dispute with England and Russia. A Survey made in 1825, for the purpose of defining the boundry between Alaska and the Northwest territory, is reported by an officer of the Coast Survey to be so faulty in scientific precision that there are grave doubts whether a considerable extent of border territory belongs to England or the United States.

Miss Edgar, the beautiful great-grand-daughter of Daniel Webster, and step-daughter of Col. Jerome N. Bonaparte, took the veil, in Baltimore, ond day last week. In the ceremony, the priest referred to her father's family as "the most illustrous in the career of arms, and in the government of Nations," and to her mother's as "representing the highest eloquence known in the annals of the American forum and senate."

The Faith Cure is agitating society circles in this city. One of Nashville's society belles, Miss Gordon, is a leader, and prayer meetings are held every Saturday afternoon. The maimed, the halt, and all kinds of afflicted persons go to her for prayers, and it is claimed that wonderful cures have been effected. Miss Gordon leaves in May for Europe, and will attend, in London, the Universal Convention of Faith Believers of the World.

Odessa, April 29.—The Russian reserves are mobilizing. All business transactions now being entered into here are undertaken subject to heavy war risks. The Russian Government has ordered the Southwestern Railway to prepare several hundred railway carriages and have them ready at as early a moment as possible, for the purpose of conveying troops.

FOREIGN.

The cholera is prevailing in Calcutta to an alarming extent.

The Prince and Princess of Wales have returned to London from their visit to Ireland.

France is the greatest egg-producing country in the world, supplying not only her own people but selling also to England, Germany and other countries.

The telegrams from Egypt touching France's Egyptian relations, had an unfavorable effect on Egyptian securities until the news was contradicted.

It is said that the pretty little Duchess of Edinburgh, sister of the Czar, and daughter-in-law to Queen Victoria, is greatly distressed at the strained relations existing between Russia and England. She is prepared to start, if necessary, in a few hours for Coburg, where she will reside in the event of war.

Rt. Hon. John Nash, the present Attorney General for Ireland, has been appointed Lord Chancelor of Ireland, to fill the place made vacant by the death of Sir Edwards Sullivan on the 10th inst.

France, Germany and Austria have been discussing a project for the promotion of a neutral league, and have invited Italy and Turkey to join them, but neither of the latter powers have as yet given a decided reply.

Constantinople, April 29.—All the powers have, through their representatives, verbally urged Turkey to maintain a state of neutrality in the event of war between England and Russia.

London, April 30.—A dispatch to the Daily News from St. Petersburg confirms the statements of the Independence Belge that in the recent engagement with the Afghans the Russians were defeated with heavy loss.

Copenhagen, April 29.—Sweden and Norway are urging upon Denmark the expediency of uniting with them in the issue of a proclamation in the event of war, declaring a strict neutrality.

The Italian Government having invited the United States to send a delegation to the senitary conference, which is to be held at Rome on the 17 inst, the President has designated Maj. George M. Sternbeng, of the Army, to represent this Government.

A special dispatch from Berlin to the Journal des Debats states that Germany is not disposed to become the mediator between Russia and England The dispatch also says that Russia even refuses arbitration aa a means of settlement of her present differences with England.

In yesterday's dispatches it was stated that the Czar had started to Moscow, there to issue his imperial manifesto closing all diplomatic correspondence with England and letting loose the dogs of war. The immediate inauguration of a great war seems to be a certainty, and the world may soon stand agape over the news of mgnificent murder on land and sea.

Home Reading.

DYING.

(Kindly dedicated to wandering boys.)

I am dying, mother, dying,
And I long to clasp thy hand,
Ere my weary soul is wafted
To that far off better land.

Far away from friends and loved ones;
Far from childhood's happy home
In a stranger's humble cottage,
I am dying all alone.

Bells of memory—their sweet chimings
Smooth my bed of lingering pain;
To me gently comes a picture,
Oh! 'tis happy home again.

There my favorite honeysuckle
Blooms above the cottage door;
List! the mocking bird is singing
As he did in days of yore.

Barefoot child, again I'm roaming
Through the woodland, by the stream,
Playing in the clover blossoms,
Where the dewdrops brightly gleam.

O, the bells sweet memory cherished
Now have ceased their chimings gay;
And the picture—home so happy—
All, too soon must pass away.

Yes I'm dying, mother, dying,
God is calling "come and rest."
There I'll be forever happy;
With bright angels ever blest.

Never more I'll see thee, mother
On this earth so fraught with pain;
But beyond, where all are happy,
Soon, I know we'll meet again.

When to-morrow's sun is sinking
In the far-off glowing west,
He will throw his farewell kisses
On my lowly place of rest.

Mother dear you'll not forget me
When beneath the sod I lie,
Guarded by the gentle zephyrs,
Watched by stars that deck the sky.

No; from afar there comes a whisper,
Wafted tenderly to me,
Sweet that whisper—"not forgotten,
Thou shall still remembered be."

Then farewell my dearest mother,
Father, brothers, sisters true,
By the pearly gate of Heaven,
I will wait and watch for you.

MATTIE HAMILTON.

HELPING TO BE A MISSIONARY AT HOME.

BY EDWARD A. RAND.

Rap, rap, rap!

It was Uncle George Watkins pounding on the sole of a shoe he was mending, and it was young George Watkins who, on his way to school, halted, one noon, at the little shop where his uncle presided. Uncle George was a funny-looking shoemaker. The top of his head was bald, and it shone as if it had been polished. At the sides were two tufts of gray hair that stuck out like little wings. He always wore spectacles when at his work; and these had been given him by his Bible class, of which he was the faithful, thorough teacher. They were gold-bowed.

"You don't often see shoemaker's eyes in gold-bowed spectacles," Uncle George had said; "and they may think I'm a millionaire shoemaker, but they are all I've got. Fact is, though wearing gold-bowed spectacles, I can't afford to buy silver ones. So I must wear what I've got."

Uncle George had a shaven face, and clear, fresh youthful complexion; and altogether, when you saw the shining gold, the little wings, the round face, you thought of a cherub that had been detained here after a flight to our earth, and had grown a bit old. And wasn't Uncle George a good man! I do believe the cherub was inside, though only a shoemaker was outside.

"Well, George, you going to school this morning?"

"Yes, uncle."

"When you get all through studying, and are grown up, what are you going to be then?"

"I think I'll be a missionary. I would like to be one now, and go off," said George, in a tone of great humility and self-sacrifice. This was one of his fancies. He had wondered his mother had not seen it, and sometimes remarked, "I think my son will be a missionary to China."

"Well, if you were going to-morrow, would your missionary work at home be all done so that you could go?"

"My missionary work?"

"Yes."

"I don't know."

"Didn't I see your mother bringing, this morning, wood from the shed?"

"Well, she said she would."

"Did you take your father's dinner to him this noon?"

"Mother said it was only across the street, and she could go."

"Did you get the mail?"

"The post-office is only at the corner, and she thought she could run there."

"And the groceries, did you order them for home?"

"She didn't ask me."

"You must not wait to be asked, You must offer to do. Missionaries don't wait till people beg them to act. Only think of a missionary waiting to be asked!"

"When I come to think of it, uncle, I remember mother thought she could do it to-night just as well."

"Your sister Nelly is sick. Did you go upstairs to see if she wanted anything?"

"Mother—said she was going in a minute."

"Seems to me that those who mean to be missionaries must show a missionary, self-sacrificing spirit, and help at home all they can. I call that one kind of missionary work. Why, those who are missionaries, are really helpful at home."

"I don't know but that out West," continued Uncle George, "the missionaries do the washing for their wives. Some of them, poor fellows! scrub round fearfully. Boys that are going to be missionaries ought to help at home all they can; and if they will, they can."

Rap, rap, rap!

The would-be missionary left his uncle's shop with a humiliated air. George was a sensible boy. He knew what his uncle meant. He was also well aware that he had been selfish at home. He was not naturally a very generous boy, but then he had a conscience. There are two kinds of generous people in the world; those who by nature really enjoy giving and doing, and those who must make it a duty to give and do. It is not an easy thing for the latter class; but spurred on by a good conscience, they accomplish much in the end. George was one of the conscience givers and conscience-doers, and his sense, of the right did not fail him now.

When he went home, he said, "I'll be a missionary to-night and help all I can." He reached home. He entered the kitchen. His mother was sitting by the window, and she was knitting. Cares had given a little stoop to her shoulders, and years had touched her dark hair with gray. George looked at his mother and she seemed tired. He looked at the wood-box, it was empty!

"I guess I'll get some wood mother," said George cheerfully.

"You are real good. I feel so tired.

When the box had been filled, George said: "I'll go up and see how Nelly is. She may want something."

"I wish you would George. I was going myself in a minute."

Nell wanted water and the last Sunday-school paper.

"O mother! there is the post-office, and don't you want something from the store?"

"There! I forgot all about the mail; and if you could go to the store I'll bless you. I was going myself but my legs dont want to carry me."

From duty to duty George stepped blithely around, helped by the consciousness that he was lightening the burden of another. What a merry song the tea-kettle hummed that night! or was it the song in George's own thoughts, and the tea-kettle only echoed it? The stove too, here and there, showed some eye of gold that winked merrily at George. After tea, he sat by the stove thinking over Uncle George's words, and finally grew drowsy. He was so tired! At last that kind friend, the initials of whose name are A. E. N., and whose name in full is An Evening Nap, so filled his ears with soft thistle down, grown on the fields of night, and hung such a thick woolly veil before his sight, that he could not see or hear anything. Yes, he could see at last; and who were before him, two secretaries of mission-boards, or two Uncle Georges? He could hardly decide the question. They were bald, had little wing-like tufts of gray hair, and wore gold-bowed spectacles, looking like cherubs.

"Yes, yes," said one: "we must certainly find whether he has the missionary spirit; and that you know, begins at home."

"Certainly brother"

"He who has a hand of help wherever he goes, who is self-sacrificing, who begins at home, as I said, helping father and mother, brother and sister, certainly makes a good beginning."

"Just so brother."

And this young man here, well—what shall we say? He did better to-day; but he must keep at it, you know. He must realize that he can be a missionary at home, and, if not, he will never do for a missionary abroad."

"You are right brother. Why the young man acts as if he were sleepy! Shake him brother.

The two secretaries, or the two Uncle Georges, now advanced, and laying gentle hands on the drowsy candidate—"Ugh!" exclaimed George.

"Why, George!" said his mother running to him. Did you hit your head against the back of the chair when you nodded? Too bad dear! There, I guess you had better go to bed. You have worked real hard, and helped me ever so much. You have trotted around just like a missionary."

And George went to bed wondering what led his mother to make the last remark.

DON'T BURY ME DEEP.

It is said that the following touching lines were inspired by an actual occurrence. Years ago there lived in Towanda, New York State, a beautiful girl called Mary Means. Colonel Means was her father. He was a widower, and when his child began to gradually sink under the effect of the remorseless disease of consumption he spent much of his time at her bedside. Her female companions made the situation comfortable. She passed away as easily as possible. She made one request, and oft repeated it to her father in the presence of friends, and in the silent watch of him whose heart was bursting with anguish. It was "Don't bury me deep, papa."

Lift me a bit in my bed, father,
Press your warm lips to my cheek,
Put your arm under my head father—
I am so tired and weak
I cannot stay long awake now—
Many a night I shall sleep.
Promise one thing for my sake, now—
Don't let them bury me deep.

Cover my head with flowers, father,
Those I so well loved to see
So, in the long lonely hours, father,
They'll be companions for me.
If I should wake in the night, then
Their lips my sad face would sweep.
Make my grave cheerful and bright, then
Don't let them bury me deep!

* * * * *

Call on me whene'er you pass, father,
Where by your side I oft ran;
Put your face down on the grass, father
Near to my own as you can.
If I could look up and hear you,
Into your arms I would creep;
Let me sometimes nestle near you—
Don't let them bury me deep.

Look, who has come for me now, father,
Standing near to my bed!
Some one is kissing my brow, father—
Mamma, I thought you were dead!
See! she is smiling so bright to you,
Beckons for you not to weep,
'Tis not good-bye, but good-night, to you—
They cannot bury me deep!

—*Will Carleton*

In Scotland they have narrow, open ditches which they call sheep drains. A man was riding a donkey one day across a sheep pasture; but when the animal came to the sheep-drain he would not go over. So the man rode back a short distance, turned and applied the whip, thinking of course, that the donkey, when going at the top of his speed, would jump the drain. But not so. When the donkey got to the drain he stopped and the man went over Neddy's head. No sooner had he touched the ground than he got up and looking his beast straight in the face said: "Verra weel pitched; but hoo are ye going to get ower yersel'?"

A Physician's Opinion.

Dr. Orr says: "I am well acquainted with the composition of Dr. Duncan's Cough Balsam. I have used it in my family and in my practice for several years, and do not hesitate to say that I believe it to be the best remedy known to the medical profession for the speedy Cure of Colds, Coughs, Sore Throats, Whooping Cough, and far surpassing all other remedies for the speedy cure of Croup and Hives in children. It is very pleasant to take, and perfectly harmless." Price 50 cents.

Our friends visiting the city will find at Hogan & Hall, 106 Broad street, a large stock of all kinds of groceries, and at as low prices as anywhere in the city. They sell wholesale and retail.

Special Notice.

We would call the attention of the readers of this paper, especially those who are suffering with Dyspepsia, or Indigestion, to Dr. Duncan's Liver and Kidney Medicine. It is, beyond doubt, the best and most reliable remedy known or ever offered for sale, for the Cure of Constipation, Sour Stomach, Sick Headache, Torpid Liver, and all Kidney troubles. It is the best and heapest. Price 75 cents.

HIRSCH BROS. & CO.,

Dry Goods, Notions, Millinery,

56 College St., Nashville,

Have now in stock the largest stock of fine DRESS GOODS, SILKS, SATINS, WHITE GOODS, PARASOLS, FANS, JERSEYS, ETC., ever exhibited outside of New York.

This is a very fine, pure Wool Jersey, coat back, at $1.50

Our braided and scalloped Jerseys, at from $1.00 to $3.00, must be seen to be appreciated.

Hirsch Bros. & Co.

"THE PIANO TEACHER'S IDEAL."

The New Musical

CURRICULUM

By DR. GEO. F. ROOT.

"A Perfect Instruction Book."

This work is the culmination of long years of labor and observation devoted to its ultimate perfection by one of America's greatest musicians, and in its present form it is beyond all doubt the

BEST WORK OF ITS KIND

ever issued for the purpose intended. Teachers and Students of Music are especially recommended to examine the Curriculum, as it cannot fail to be of invaluable service to them. Price $3 by mail post-paid. Specimen Pages free.

Published by

JOHN CHURCH & CO.,

CINCINNATI, OHIO.

For Sale by all Book and Music Dealers.

Unparalleled Bargains!

SEE OUR

Black Satin Rhadames at	$1,00
Black Ottomon Velours at	$1,00
Black Gros Grain (Lyons)	$1,00
Colored Gros Grains at	77½
Rich Plain Dress Goods at all prices	
Black Goods and second mourning all kinds	
Beautiful Figured Satin at	15 cts
Fine Paris Linen Lawns at	Half Price
Mitcheline Quilts in New Patterns	
40 Inch Batiste Muslin at	15 cts
New Style Gingham at	10cts
Table Linen and Toweling our importation	
New Style Hosiery an Gloves &c.	

THOMPSON & KELLY

Summer Street.

THE PROVIDENT

LIFE ASSOCIATION

ALTIMORE, MD.

Insurance on the Ordinary Life and Maturity Plan. Endowment Policies mature in 10 years, or prior death. The fact that this association has been endorsed by LEADING BUSINESS MEN Clergymen, Physicians and Lawyers in the various states in which it does business, is an evidence of its superior plans and methods of insurance. It is the only mutual company in the United States with an endowment plan founded on correct insurance principles. Persons insured on our maturity plan "need not die to win." Policies mature in 10 years from date of issue, or at death, if prior. Every claim paid in full. No pro-rata payments. You "pay as you go and get what you pay for." By the payment of from eight to sixteen cents per day, you can purchase a $1000 policy payable to you in 10 years or to your family, should you die before the expiration of the period for which you insure

NASHVILLE ADVISORY OAR D.

GEO. W. SEAY, Sec'y N. & D. R. R. Co.
ALEX. FALL, Ag't N. & D. R. R. Co.

Hon. JNO LAWRENCE,	*Lawyer.*
Elder Wm J. LOOS	*Minister.*
Elder R. LIN CAVE,	*Minister.*
Dr. W. M. VERTREES,	*Physician.*
C. H. BRANDON,	*Brandon Printing Co.*
W. A. CORBIN,	*Mus. Broker.*
Hon. LYTTON TAYLOR,	*Attorney.*
G. H. WESSEL & Co	*Fancy Groceries.*
F. D. HAWLEY & Co,	*Real Estate Agents*

Dr. T. D. WALLIS
Dr. J. S. NOWLIN.
R. E. MARTIN.
Dr. WILLIAM COMPTON,
Bellview, Tennessee.

Reliable business men in every town and county in East and Middle Tennesse and Kentucky, wanted to represent this Association, none other need apply. Correspondence promptly attended to.

CAPT. J. MINSON,
General Agent.

No 4 Church St. - - Nashville, Tenn.

CHAS. F. SHARPE. W. L. HORN.

SHARPE & HORN,

Real Estate and Coal Agents,

Public Square, - NASHVILLE, TENN.

Buy, Sell and Negotiate Loans.

Special Attention Given to the Collection of Rents.

GEN'L AGENTS FOR PEACOCK COAL.

ED. H. MILLER,

—Manufacturer of—

SPRING BEDS

AND

MATTRESSES

36 South College St., Nashville,

And dealer in all kinds of Beddings. I make the best Spring Bed now in use—the Twin Spring Bed they are bug-proof Try a sett. Old mattresses neatly repaired. **ED. H. MILLER.**

KEEP COOL!

SUMMER GOODS!

Refrigerators, Ice Chests, Water Coolers Filters.

Fruit Jars. Fruit Cans. Stoneware, Woodenware, and all kinds of Kitchen Goods.

Cooking Stoves to suit the requirements of every Family.

PRICES TO SUIT THE TIMES.

PHILLIPS-BUTTORFF MANUFACTURING CO.,

24 & 26 College Street, - - - Nashville, Tenn.

Capital Planing Mill!

Cor. Line and Vine Streets, near Northwest Cor. CAPITOL GROUND.

J. W. McCULLOUGH,

DEALER IN

Lumber, sash, Doors, Blinds, scroll sawing, Flooring, Ceiling, Siding, Etc.

Telepone 551. : : : Nashville, Tennessee.

O. EWING. FRANK W. GAINES.

EWING & GAINES,

WHOLESALE HARDWARE,

40 South Market Street, Nashville, Tennessee.

Complete Stock of Hardware, Guns, Cutlery and Gum Belting, at the lowest prices.

Prompt and Careful Attention given to Orders TRY US.

HEADQUARTERS

Hardware, Guns Fishing Tackle, Mill Supplies of Every Description, Barbed Wire, Etc. Agents for Champion Machines, Reapers, Hay Rakes.

BROOKS, SWEENY & CO.,

Nashville, Tennessee.

LADIES' GUIDE TO FANCY WORK FREE.

A complete practical instructor in every description of Ladies' Fancy Work. It has 64 large pages and over **200 illustrations.** It gives plain and practical instructions in Drawing, Oil Painting, and making Wax Flowers; likewise all kinds of Fancy Needle Work, Artistic Embroidery, Lace Work, Knitting, Tattin, Crochet and Net Work. It contains designs for Monograms, Initials, Cross Stitch Patterns, Knit Edgings, Embroidered Borders and Corners, Macrame Work, Applique Embroidery, Berlin Work, Java Canvas Work, Tricot and Burlaps, Antique Lace, Beaded Lace, Darned Net work, Tidies, Lambrequins, and hundreds of other useful things. It is a book that should be in every American Household. With it as a guide you may make hundreds of beautiful things for the adornment of your home and for presents to your friends at the most trifling expense.

On receipt of only **30 cents** in postage stamps or currency we will send our popular monthly **Farm and Home** from the present time to Jan. 1, 1888, (nine months) and the **Fancy Work Book,** described above, **Free as a Premium. Farm and Home** has 16 pages and 64 columns, and nearly one-half is devoted to the Ladies and Children. It will repay its cost many times over to every occupant of a village or suburban home. Its practical articles on **The Garden, Fruit and Flower Culture, Poultry,** with its **Stories, Household Hints,** and **Recipes** are invaluable. It has a **Puzzle Department** where **prizes** are offered each month for contestants. *It cannot fail to please everyone.* In order to introduce it into new homes we make the above magnificent offer, being confident that once a Subscriber you will not keep house without it. Money refunded if not satisfactory. 4 subscriptions and 4 books sent for $1. **Send Now** mentioning this paper. This advertisement will not appear again. Address **FARM AND HOME, SPRINGFIELD, MASS.**

STERNBERGER'S

Folding Dress Pillow.

folds into **one-twentieth** of its size when closed and weighs but two pounds.

Perfection, Durability, Simplicity.

The Folding Dress Pillow is simply perfect. Can be folded in a second and put anywhere. We guarantee one pillow to outwear a dozen old style stuffed sham pillows. Housekeepers buy them on sight.

$2.00 PER PAIR,

delivered on receipt of price.

THE PIQUA M'F'G CO., Piqua, Ohio, John P. Fowler, 306 State St., Chicago, Ill. Fred. Walpert & Co., 28 N. Gay St., Baltimore, and Furniture Dealers Generally.

On Frank A. Hall, 200 Canal St., New York.

Go to WEIL, CONNELL; WINTER & CO. your DRY GOODs BOOTs AND SHOES, and so on. They will treat you right.

LIPSCOMB & SEWELL,

PUBLISHERS OF

THE GOSPEL ADVOCATE,

NO. 98 UNION ST. - - NASHVILLE, TENN.

We invite your special attention to the following EXCELLENT BOOKS for sale by us at regular RETAIL PRICES:

Popular Hymns, Word Edition, Single Copy 15 cts. $1.50 Per dozen by express, by mail	$1.70
Popular Hymns, Note Edition, single coy 30 cts. per doz by epress $3,00 by, mail	$3.60
Popular Hymns, " " (with rudiments) single copy 35 cts per doz by express	$4.20;
by Mail	$4 20
Popular Hymns " " (Cloth) single copy, 40 cts. per doz. by express $4.06; by mail	$4,75
New Life (Character Noter) single copy 35 cts. Per doz by express $3.90 by mail	$3,60
Songs of glory Numbers 1 and 2 single copy 35 cts, Per doz by express $3,00 by mail	$3.60
Life of Raccoon John Smith (Very Readable) postpaid	$2,00
The Voice of the Seven Thunders. Investigating and entertaining. Postpaid	$1.50
Gospel Plan of Salvation. By T. W. Brents. Postpaid	$2 50
Gospel Preacher, Volumes 1 and 2. By Ben Franklin Postpaid	$2.00
Campbell and Owen Debate. Postpaid	$1.75
Dictionary of the Bible (Complete) By Dr. Smith	$4 50
Housekeeping in the Blue Grass. postpaid	$1,50
Orthordoxy in the Civil Courts	Paper 35 cts, Cloth 50
My Life an Open Book	$1,50
The Life of Knowles Shaw	$1,50
The Problem of Problems	$1,50
Christian Baptism. Seven volumes in one. Cloth	$2,50
On The Rock. By D. R. Dungan	$1.50
Rum, Ruin and the Remedy. Cloth	$1 50
Christian System. Cloth	$1,50
Campbell and Purcell Debate	$1,50
Christian Baptism	Half leather $1,00, full $1,50
Popular Lectures and Addresses. Cloth	$3,00
Contradictions of Orthordoxy. Paper	25 c.s
The Divine Demonstration. Cloth	$1,00
Heavenward Way. Cloth	35cts
Louisville Debate. Cloth	$2,50
McGarvey's Commentary on Matthew and Mark. Cloth	2 00
" " Acts	1 –
Milligan on Hobtew	25
Reason and Revelaton. Milligan	2 50
Scheme of Redemptin. Milligan	2, 0
Cummunnings in the Sanctuary	50cts
Riverside, or Winning a Soul	10
First Principles By Isaac Errett	10cts
Offerings of the Lord. By David Lipscomb	10cts
Sincerity Seeking the way to Heaven. By Ben Franklin	15cts
Review of Dr T. W. Smmers Tract. By Isaac Errett	10cts
Union Movement. By Ben Franklin	10ts
Cruden's Concordance (complete)	55
Baptism for the Remmission of Sins	75c
Christian Recreation and Unchristian Amusements	10
Ability and Accountability	10
Treatise on Prayer. Milligan	10
True Method of Searching the Scriptures	1

BIBLES and TESTMENTS in styles and bindings, at low rates.

We will furnish any book pubilshed in the United States at RETAIL PRICE. We solicit your orders. We guaranteeprices.

WRITE TO US TODAY DONT DELAY.

LISTEN!

Have you a mind of your own?

If so, listen to us just a moment. You are not enjoying good health; you have tried internal medicine, and you are not well yet. Now, why will you not put prejudice aside, and try our treatment? We will send you, on trial, one of our **ELECTRO-MEDICATED APPLIANCES** to suit your case, provided you agree to pay for it, if it cures you in one month. If it does not cure you, it costs you nothing. *Is not this a fair offer?*

Different Appliances to cure DYSPEPSIA, RHEUMATISM, LIVER AND KIDNEY DISEASES, PILES, LUNG DISEASES, ASTHMA, CATARRH, LAME BACK, AGUE, DEBILITY, and many other Diseases. Remember, we do not ask you to buy them, blindly; but merely to try them, at our risk. **125,000 Cures** made during 1884, in cases where all other treatments had failed. PRICE VERY LOW. Illustrated book, giving full particulars, and blank for statement of your case, sent free. Address, at once,

ELECTRIC PAD M'F'G CO.,
564 State Street, Brooklyn, N. Y.

AGENTS WANTED.

NO COST TO YOU UNLESS WE CURE YOU.

ELECTRICITY & MEDICINE COMBINED.

FEMALE COMPLAINTS

Treated scientifically at home, at very small expense, with absolutely no pain, no caustics, no unnecessary examinations. Permanent cure guaranteed. Book and question blank free. Address with stamp, **Dr. C. N. BROCKINGTON,**
(Mention this paper.) **809 4th Ave., Louisville, Ky.**

CATARRH

Causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough and Consumption, cured in from one to three months, even though bones of nose are affected. No snuffs, washes, douches, inhalers or atomizers used. Book and blank free. Address with stamp, **Dr. C. N. BROCKINGTON,**
[Mention this paper.] **809 4th Ave., Louisville, Ky.**

NEW USES OF

DIAMOND DYES

New uses are constantly being made of them so that, not only is all possible kinds of Domestic Coloring done with them, but also Art Work, Coloring Photographs, Engravings, &c. They are used for Object Teaching in Schools, Coloring Maps, Baskets, Easter Eggs, Bone, Ivory, &c. For making ALL colors of Ink, Wood Stains, Shoe Dressing, Ink Pads, &c. **USE NO OTHER.**

They are the PUREST, STRONGEST and FASTEST of all Dyes. One package colors one to four pounds of Silk, Wool, Cotton, etc. For special uses given above, no other dyes will answer.

Sold by all druggists. Send stamp for Special Art Circular, Special School Circular, Sample Card of 32 colors, and directions. Colored Cabinet Photo. as sample, *or* a package of Any Color Dye mailed for 10 cents. Address the proprietors,
WELLS, RICHARDSON & CO., Burlington, Vt.

THE DIAMOND PAINTS,
GOLD, SILVER, COPPER and BRONZE,

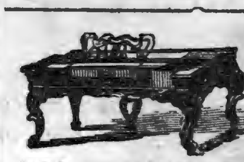
For gilding &c., Fancy Baskets, Frames, Lamps, Chandeliers, and for all kinds of ornamental work. Also Artists Black for Ebonizing. Equal to any of the high priced kinds and only 10 cts. a package, at the druggists, or post-paid from
WELLS, RICHARDSON & CO., Burlington, Vt.

MASON & HAMLIN

Exhibited at ALL the important WORLD'S INDUSTRIAL COMPETITIVE EXHIBITIONS FOR SEVENTEEN YEARS, Mason & Hamlin Organs have, after most rigid examinations and comparisons, been ALWAYS FOUND BEST, and AWARDED HIGHEST HONORS; *not even in one such important comparison has any other American Organ been found equal to them.* **ORGANS** ONE HUNDRED STYLES, adapted to all uses, from the smallest size, yet having the characteristic Mason & Hamlin excellence, at $22, to the best instrument which it is possible to construct from reeds, at $900 or more. Illustrated catalogues, 46 pp. 4to, and price lists, free.

The Mason & Hamlin Company manufacture UPRIGHT PIANO-FORTES, adding to all the improvements which have been found valuable in such instruments, **PIANOS** one of peculiar practical value, tending to greatest purity and refinement in quality of tone and durability, especially diminished liability to get out of tune. Pronounced the greatest improvement made in upright pianos for half a century. The MASON & HAMLIN CO., pledge themselves that every piano of their make shall illustrate that VERY HIGHEST EXCELLENCE which has always characterized their organs. Send for circular with illustrations, full description and explanation.

MASON & HAMLIN ORGAN AND PIANO CO.,
BOSTON, 154 Tremont St. CHICAGO, 149 Wabash Ave.
NEW YORK. 46 East 14th St. (Union Square.)



Pianos & Organs

Of all makes direct to customers from headquarters, at wholesale prices. All goods guaranteed. No money asked till Instruments are received and fully tested. Write us before purchasing. An investment of 2 cents may save you from $50.00 to $100.00. Address
JESSE FRENCH, Nashville, Tenn.,
Wholesale Distributing Dep't for the South.

FOR

Choirs, Conventions, Singing Classes and the Higher Schools,

o better Books have appear than the following:

Choral Worship. L. O. EMERSON. A grand full size Church Mu c Book of 220 pages. 100 pages Elements, wi n a capital collection of Sacred and Secular music. 75 pages of the best Hymn Tunes. 110 pages of Anthems, and 30 pages of miscellaneous Concert Musuc. $1. Per dezen, $9.

The Model Singer. W. O. PERKINS and D B TOWNER. A book fo SINGING CLASSES. 192 pages. 124 Graded Exercises, 57 Glees and Part Songs, 29 Hymn Tunes, 18 Anthems and 4 Chants. Abundant and useful material for the Singing-School Teacher. 60 cts. Per doz.. $6.

Song Greeting. L. O. EMERSON. A new and extra fine song book for the "higher schools," meaning by that, Colleges, Technological and other special schools, Academies, Institutes, Seminaries, High and Normal Schools. 160 large octavo pages. 82 harmonized songs of the highest order, both in words and music, classical in beauty and interesting to every one. Also exercises and solfeggios for voice culture. 60 cts. Per dozen $6.

Any book mailed for the retail price.

OLIVER DITSON & CO., Boston,

C. H. DITSON & CO., 867 Broadway, New York. J. E. DITSON & CO., 1228 Chestnut St., Phil.

Wharton & Co.,

Druggists and Prescriptionists.

Fine Soda Water Mineral Waters Etc.

Corner College and Union Sts.,

Nashville, - - Tenn.

FOR SALE!

GREAT BARGAINS!

I offer, at low prices, the following machinery: One splendid **Lane & Bodley 20x30 inch Stationary Engine;** 150 horse power; has iron frame 17 feet long. 36 inches wide and new Judson improved 4½-inch governor I will trade for good engine of less size as part pay. One **14x24 Callahan Engine, 50-h.p** Two **12 x 20 Stationary Engines.** One **Heald & Sisco 12-inch Hercules Engine** Several engines, new and second hand. One battery of two 42 ft. x 16 in —Tubular Boilers, all irons and chimney complete. One **8-h.p Huber Farm Engine.** One **7 h p. Watertown Farm Engine** and **several Onedia Farm Engines**, all equally mounted. **Lane & Bodley** and **Eagle Machine Works Engines and Saw Mills,** with all late im *H B. Smith's Wood-Working Machinery, Sinker & Davis Band Saw Mills, Leffel Turbine Water Wheels.* Flour Mills, Corn Mills, Bolting Chests, Smutters, Etc. **John P. Manny Mowers and Reapers** and *Wheeler & Mellick Threshers.* Send for prices.

JOHN P. DALE,
nd 86 S College St., NASHVILLE, TENN.

MADAME FOY'S CORSET AND Skirt Supporter.

Combines the most **ELEGANT FITTING CORSET** with a **PERFECT SKIRT SUPPORTER** and is one of the most popular and satisfactory corsets as regards HEALTH and COMFORT ever invented. It is particularly adapted to the present style of dress.

For sale by all leading dealers. Price by mail $1.30.
FOY, HARMON & CHADWICK, New Haven, Conn.

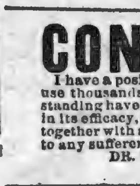
OPIUM Morphine Habit Cured in 10 to 20 Days. No Pay until Cured. J. L. STEPHENS, M. D., Lebanon, Ohio.

YOU ARE A LIAR

Lying Agents can't SELL and tell the truth about JONES. Put you lies on paper and sign if you dare U, S. STANDARD

$60. 5 TON
WAGON SCALES.

Beam Box. Tare Beam. Freight Paid. Free Price List. Every Size. address JONES OF BINGHAMTON, BINGHAMTON, N. Y.



25 YEARS IN THE POULTRY YARD.

16th Edition. 108 Pages, explaining the entire business. Gives symptoms and best remedies for all diseases. A 50-page Illustrated Catalogue. All for 25c. in stamps.
A. M. LANG.
Cove Dale. Lewis Co. Ky.

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease to any sufferer. Give express and P. O. address.
DR. T. A. SLOCUM, 181 Pearl St., New York.

WEAKLEY & WARREN,

Manufacturers and Wholesale and Retail Dealers in

FURNITURE & MATTRESSES,

The Largest, Finest and Best Assorted Stock in the South.

Chamber Suits, Parlor Suits Library Suits. Hall Suits, Dining-Room Suits.

kinds of Mattresses, Spirals. oven Wire Bed Springs, Woven Wire Cots and Canvass Cots

RECEIVE PROMPT ATTENTION

SEEDS

OUR ILLUSTRATED CATALOGUE FOR 1885, OF

"EVERYTHING FOR THE GARDEN."

full of valuable cultural directions, containing three colored plates, and embracing everything **new** and **rare** in **Seeds** and **Plants,** will be mailed on receipt of stamps to cover postage (6 cents). To customers of last season sent free without application.

PETER HENDERSON & CO.,
35 & 37 CORTLANDT STREET, NEW YORK.

PLANTS

Rates of Advertising in Gospel Advocate

One inch, one insertion	$ 60
One inch, one month	2 00
One inch, three months	5 00
One inch, six months	7 50
One inch, twelve months	12 50

A discount of 10 per cent. on these rates for order of $25.00; 20 per cent. for order of $50.00; 30 per cent. for order of $100 00.

Note these Rules Carefully.

(1) Write only on one side of your paper.

(2) Write your name, post-office, county, and State, plainly.

(3) When changing your paper, give the office from which you change, and the one you wish it changed to.

(4) When ordering a book, give the name, edition, style of binding, and price, as near as possible, and state plainly HOW and WHERE you wish it sent.

(5) Gospel Advocate is $2.00 per year; $1.00 per six months; Clubs of $10, one copy free.

(6) Write very plainly, and make the clerks and printers happy.

Miscellaneous Notes.

BY T. F. RAWLINS.

Correspondents will please address me at 98 Union street Nashville, Tennessee.

If any thing wrong should appear in these notes, remember no one but myself is responsible for it; I will bear the blame.

The preacher that has before him, constantly, "what will the people say, what will the brethren say or what will the sisters say," may succeed in pleasing these, at the sacrifice of the approbation of God. On this rock has many an eloquent preacher's usefullness as a servant of God, been wrecked.

We again call attention to ou. special offer to Texas brethren Will not every Texas reader do some thing toward extending the circulation of the ADVOCATE? Now is the time.

Bro. Mountjoy, who has beenr preaching for the Church St. congregation, in this city, for three or four weeks, left last Thursday for his home in Mo. During his stay here, he reached the hearts of the people, endeared himself very closely to the brethren and sisters, as few visiting evangelists have done. It was with great reluctance that we gave him up, in the midst of so happy a meeting, with interest seemingly all the while increasing. May the Lord abundantly bless him in his labors elsewhere.

Polygamy is getting scared; almost a panic seems to have set in in Mormondom. A number of polygamous "saints" have recently been convicted of plural marriage, and now abide behind prison bars, without so much as one wife to console them. In consequence of this there is a general hiding out, and the heretofore untroubled brethren are now shaking in consternation. It is to be hoped that President Cleveland's administration will actively continue what has been so excellently begun.

We were just ready to write some thing about lazy christians(?) when our eye fell on the following in one of our exchanges, which meeting our views so exactly we give it.

"If any man will be my disciple let him take up his cross and follow me," Jesus. There are some people who seem to think that coming into the Church of God is like stepping into a Pullman car, where they can lay down on spring lounges and bepillow their heads on cushions of softest down, while they are whirled away at express speed from a world of sin and wretchedness into the glorious city of eternal bliss. Brethren, be not deceived, "We are his (God's,) workmanship created in Christ Jesus unto good works." It is not right that we should be always basking in the sunshine of God's promises: but we should look also to his commands. Our duties are on the battle-field of life; we have to rescue the perishing, for whom Christ died. Go, to! Lift up your fallen brother and your fallen sister, who are sunk in sin. Remember that labor brings pleasure; if no labor, then no pleasure. Do this and you will find the blessing return on your own head a hundred times.

H. G.

We very much doubt if a very lazy, do nothing man or woman ever gets to Heaven. We must not only "refrain from doing evil," but also "learn to do well." if we wish finally to hear the welcome plaudit, well done thou good and faithful servant."

SPECIAL OFFER.

FOR OUR TEXAS BRETHREN.

Feeling a special interest in the prosperity of the churches and the advancement of the cause of the Master in Texas, and believing that a more extensive circulation and reading of the ADVOCATE, would be conductive to this, I make the Texas Brethren the following special offer. To any Brother who is now a subscriber who will renew t regular rates and send us one new name for one year, wi send prepaid a copy (his choice) of any $2,00 ook published by our brotherhood. To any one not a subscriber, sending his own subscription for one year and $2,00 will send a copy of any $1,00 book published. To any one sending a club of five, at $1,50, three of whom must be new names, we will send to the getter up of the club copy (his choice) of any $2,00 book by our brethren. Is there not in a Texas, a sufficient number of coworkers with us for the cause so dear to all christians, who will join us in this effort and sacrifice, to place the ADVOCATE in the home of at least 500 new readers by the first of June. Who will respond first? Remember this is my offer, and to the Texas brethren.

HAS NOT FAILED.

Wm. Paisley, Dobyville, Ark., writes: 'Your Hughes' Tonic having been highly 'ecommended to me, I ordered a short time rince, one dozen bottles, soon sold every sottle, and have yet to hear of a single inbtance of its failing to effect a speedy cure of shills and fever. Prepared by R. A. Robinscon & Co., wholesale druggists, Louisville Kentucky.

Sold at retail by druggiss, generally.

NOW, NOW, NOW IS THE TIME!

SPRING TIME!

PURIFY YOUR BLOOD.

DR. J. H. McLEAN'S

Strengthening Cordial

AND

BLOOD PURIFIER

Is the Greatest Blood Purifier in the world.

TRY IT, AND YOU WILL USE IT EVERY SEASON.

It acts as delightfully on the tender Babe, the most delicate Lady and infirm old age, as on the strong man, in imparting Health and Vigor to Nerves and Brain, Blood Vessels, Heart and Liver. When taken, you can feel its life-giving power course through every artery, destroying all diseases of the Blood, and giving Health, Vital Power and Strength to every part of the body. Who will suffer from Liver Complaint or Diseases of the Stomach, Kidneys, Bowels, or Bladder, when such a great Remedy is within their reach?

IT WILL CURE:

Sleeplessness,	Falling of the Womb,	Diarrhœa or Bloody Flux,
Night Sweats,	Bad Blood,	Lung and Liver Diseases,
Sallow Complexion,	Biliousness,	Kidney Troubles,
Hot Flushes, Fainting Spells,	Pimples,	Weak Back,
Nervousness,	Loss of Memory,	Neuralgia,
Failing Eyesight caused by Weakness,	Feverish Skin,	Pains in Bones,
Dyspepsia,	Sluggish Circulation,	Sick Stomach,
Hectic Flushes,	Cold Feet and Hands,	Depression, Blues,
Scalding Hot Urine,	Rheumatism,	Dyspepsia,
Brick Dust Deposit,	Peevishness,	Female Weakness,
Frothy Urine,	Obstinate Constipation,	Pimples, Sores and Blotches on the Face and Skin.
Uterine Weakness,	Heart Troubles,	Colic Pains.
	Bladder Fever,	

Milwaukee, Wis., March 6th, 1885.
DR. J. H. McLEAN, St. Louis, Mo.
DEAR SIR:—Having been troubled with Female Complaint for some time, by the advice of a St. Louis lady, I tried Dr. J. H. McLean's Strengthening Cordial and Blood Purifier, and am happy to say that it has cured me completely, and I am as well now as ever. I consider it the best medicine for that purpose in the world.
MRS. ELIZABETH HENDRICKS.

G. W. Nowlin, Greenfield, Tenn., writes:—Send me another supply of Dr. J. H. McLean's Strengthening Cordial and Blood Purifier. It gives such satisfaction and sells so well here that we are unable to keep a supply on hand.

Mingsville, Mo., Jan. 4th, 1885.
DR. J. H. McLEAN, St. Louis Mo.
DEAR SIR:—I look upon your Strengthening Cordial and Blood Purifier as the finest medicine in the market. I use it in my family and all my customers speak of it in the highest terms. I would not be without it in the house if it cost ten dollars a bottle.
Yours truly, JOSEPH W. MINGS.

John O. K. White, San Angelo, Texas, says:—Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is the most rapid selling medicine we have here. It is used by all classes with the happiest result.

Dr. Fonda, of Jefferson, Cook County, Ills., writes:—I have used Dr. J. H. McLean's Strengthening Cordial and Blood Purifier in my practice for years without a single instance of its failure. For female Complaints I consider it unequalled, being rapid and certain in its action.

From Mess. R. W. Mackie & Son, Yadkinville, N. Carolina:—Your Strengthening Cordial and Blood Purifier is in great demand. It gives universal satisfaction and is almost as staple as sugar and coffee in this vicinity.
Leroy, Minn., March 5th, 1885.
DR. J. H. McLEAN, St. Louis, Mo.
Dear Sir:—Owing to the intense heat last summer in the harvest field, many in this neighborhood were prostrated at work, and many of them are afflicted with chronic diarrhœa and kindred diseases. But by the advice of a friend I used your Strengthening Cordial and Blood Purifier, and have been as well as ever, although I was more exposed than the majority of those who have been more or less sick ever since.
Yours truly. HAST. MERCHELL.

Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is a Never-Failing Remedy, and Can Be Relied on.

$1.00 PER BOTTLE. SIX BOTTLES, $5.00.

Dr. J. H. McLEAN, S. E. Corner Broadway and Biddle Street, St. Louis, Mo.

FAC-SIMILE.

FOR SHAVING.

The Genuine Yankee Soap. Has never been equaled in the richness and permanence of its lather. Especially adapted for heavy beards and a delicate skin. Standard for quality in the U. S. Navy. Has been counterfeited more than any other soap in the world. Notice the engraving and avoid imitations.

ALL DRUGGISTS KEEP IT. Trial Sample for 12 Cents.
THE J. B. WILLIAMS CO., Glastonbury, Conn.
Formerly WILLIAMS & Bros., Manchester, 1840.

For cleansing the Skin and Scalp of Birth Humors, for allaying Itching, Burning and Inflammation, for curing the first symptoms of Eczema, Psoriasis, Milk Crust, Scall Head, Scrofula, and other inherited skin and blood diseases, Cuticura, the great Skin Cure, and Cuticura Soap, an exquisite Skin Beautifier, externally, and Cuticura Resolvent, the new Blood Purifier, internally, are infallible. Absolutely pure. Sold everywhere Price, Cuticura, 50c.; Soap, 25c.; Resolvent, $1. POTTER DRUG AND CHEMICAL CO., Boston Send for "How to Cure Skin Skin Diseases."

CANCERS TUMORS AND ULCERS.

Cured without the knife or loss of blood. Vastly superior to all other methods. Hundreds of cases cured! Descriptive pamphlet sent free. Address Dr. E. H. GREENE, 17 Peachtree St. Atlanta, Ga.

Established 1857.

The GREAT CHURCH LIGHT

FRINK'S Patent Reflectors for Gas or Oil, give the most powerful, softest cheapest & best light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A Liberal discount to churches and the trade. *Don't be deceived by cheap imitations.*
I. P. FRINK, 551 Pearl St., N. Y.

McSHANE BELL FOUNDRY

Manufacture those celebrated BELLS and CHIMES for CHURCHES, TOWER CLOCKS, Etc. Prices and catalogues sent free. Address,
H. McSHANE, Baltimore, Md.

NEW SUNDAY SCHOOL MUSIC BOOKS.

HEAVENLY VOICES.

Just out! Entirely new! The very book you want for your Sunday-School. Contains the richest and most beautiful songs ever collected in one volume. Send for sample copy before buying.

SABBATH BELLS.

The finest collection of Sunday songs yet published. Thousands of copies have been sold during the past 12 mos. It is full of gems. Will mail to any part of the world a sample copy of either Heavenly Voices or Sabbath Bells, upon receipt of 30c. or both for 35c.

FIRESIDE-FRIEND PUB. CO., NEW CARLISLE, O

BARNES'

Patent Foot and Steam Power Machinery. Complete outfits for Actual Workshop Business. Lathes for Wood or Metal. Circular Saws, Scroll Saws, Formers, Mortisers, Tenoners, etc., etc. Machines on trial if desired. Descriptive Catalogue and Price List Free.
W. F. & JOHN BARNES, Rockford, Ill. No. 8.

AGENTS COIN MONEY who sell DR. CHASE'S FAMILY PHYSICIAN. Price $2.00. Write for Circular. Address, A. W. HAMILTON & Co., Ann Arbor, Mich.

Farquhar's Improved Cotton Planter

Very Simple and Perfect in its Operation; Drops Unrolled Seed or Fertilizer with remarkable regularity in any desired amount. It is the Cheapest, most Reliable and Best COTTON PLANTER in existence.

Also, Steam Engines, Threshing Machines, Saw-Mills, &c.

SEND FOR CATALOGUE.
Address, A. B. FARQUHAR, York, Pa.

NEW HOUSE! NEW GOODS!

J. W. ORCHARD,

Manufacturer and Dealer in PLAIN and DECORATIVE

WALL PAPER,

Window Shades,

Looking-Glasses, Picture Frames and Cornices, Chair Cane, Picture Cord and Nails, Wall Brackets and Parlor Easels.

Looking-Glasses put in old frames. Old pictures and frames repaired.

134 Union Street.

Between College and Cherry,)

NASHVILLE, - - TENN.

A. C. & J. C. MARCH,

(Successors to J. D. March & Sons.)

Manufacturers of and Dealers in

Saddles, Harness, Bridles, Collars, Trunks, Bags, Valises, Hames, Whips, Chains.

REPAIRING DONE ON SHORT NOTICE.

50 NORTH MARKET STREET,

NASHVILLE, - - TENN.

NASHVILLE, CHATTANOOGA & ST. LOUIS RAILWAY.

BUSINESS MEN, TOURISTS, EMIGRANTS, FAMILIES, REMEMBER

The Best Route to St. Louis and the West via McKenzie.

The Best Route to West Tennessee and Kentucky, Mississippi, Arkansas, and Texas points is via McKenzie.

The Best Route to the Summer Resorts and Mountain Retreats of Tennessee, Virginia and the Carolinas, via McKenzie and Nashville.

The Best Route to the celebrated Colleges, Universities, Seminaries and other Educational Institutions in the Southeast, via McKenzie and Nashville.

The Best Route to points in East Tennessee, Virginia, the Carolinas, Georgia and Florida is via Chattanooga.

DON'T FORGET IT!

—By this Line you secure the—

MAXIMUM OF SPEED, SAFETY, COMFORT, SATISFACTION,

—AT THE—

MINIMUM OF EXPENSE, ANXIETY, BOTHER, FATIGUE.

Be sure to Buy your Tickets over the

N., C & ST. L. RAILWAY!

If you are going to Washington City, Baltimore, Philadelphia, or New York.

The Inexperienced Traveler need not go amiss; few changes are necessary, and such as are unavoidable are made in union Depots.

THROUGH SLEEPERS!

—BETWEEN—

Nashville and Atlanta, and Atlanta and Jacksonville, Fla., Nashville and Martin (to connect with Sleeper service via Cairo to St. Louis and Chicago.) Nashville and Columbus. Nashville and Memphis (Sleeper Humboldt to Mobile, and Milan to New Orleans.) McKenzie and Little Rock, and Little Rock and Texas points.

Call on or address

J H PEEBLES, T. A., Chattanooga, Tenn.
W W KNOX, T. A., Nashville, Tenn.
S S FINLEY, Ticket Agent, Memphis, Tenn.
A B WRENN, Trav. A., Atlanta, Ga.
W L DANLEY, G P & T A, Nashville, Tenn

FITS STOPPED FREE

Marvelous success. Insane Persons Restored. DR. KLINE'S GREAT NERVE RESTORER

for all BRAIN & NERVE DISEASES. Only sure cure for Fits, Epilepsy and Nerve Affections. INFALLIBLE if taken as directed. No Fits after first day's use. Treatise and $2 trial bottle free to Fit patients, they paying expressage. Send name, P. O. and express address to DR. KLINE, 931 Arch St. Philadelphia, Pa. See principal druggists

S. B. HOGAN, J. S HOPKINS

Hogan & Hopkins.

—Dealers in Custom-Made—

Boots and Shoes.

—oOo—

We will sell the very best makes af Boots and Shoes, and endeavor to make the prices so that no one ean possibly sell cheaper than we do.

No. 20 Public Square, Nashville, Tenn.

SALESMEN:

SAM R. HOPKINS, L. D. SIMPSON, W. MAYES.

AGENTS WANTED for the MISSOURI STEAM WASHER!

It will pay any intelligent man or woman seeking profitable employment to write for Illustrated Circular and terms of Agency for this Celebrated Washer, which by reason of its intrinsic merit is meeting with such wonderful success

J. WORTH, ST. LOUIS, MO., or CHICAGO, ILL.

WM. CUNNINGHAM, SON & CO.,

—Wholesale—

GROCERS, COTTON FACTORS,

And Commission Merchants.

97 Broad St., NASHVILLE, TENN.

PAYS to sell our Rubber Stamps. Free catalogue to agents. FOLJAMBE & CO., Cleveland, Ohio.

J. W. LINDSEY. R. FARQUHARSON

China, Glass and Queensware,

We have the best Electric Lamp made, the best imported Student's Lamp, "Mays' New Ideal" Lamp, requires no chimney or shade; in fact, we are headquarters for the best Lamps in use. We keep the largest stock of CHINA, GLASS and QUEENSWARE, South of the Ohio river, all of which will be sold as cheap as good goods can be sold in any market. Why not buy first-class goods when you can get them at about what you are paying for trash? Come and see us, or send your orders.

HICKS, HOUSTON & CO.

C. P. CRUTCHER. H. C WILLSON.

J. W. LINDSEY & CO.,

Wholesale HATS,

75 Public Square,

NASHVILLE, - - - - TENNESSEE.

JOHN RAMAGE & SON,

48 North College Street, Nashville,

Offer the best stock of custom-made BOOTS, SHOES, and SLIPPERS, in all grades, of latest styles. Trunks, Traveling and Hand Bags.

LOWEST CASH PRICES!

Clothing for Spring & Summer.

W. A. LANNOM, THE CASH CLOTHIER, 98 PUBLIC SQUARE, Nashville, Tennesse, has the largest stock, all the ELEGANT NEW STYLES, GREAT VARIETY. Clothing for every body, from the smallest boy to the largest man.

Our goods will please you. They fit like a charm; our prices are correct, and we will sell them FOR CASH. Don't fail to inspect our immense stock before you buy.

W. A. LANNOM, Cash Clothier,

18 Public Square, - - - Nashville, Tenn.

Gates & Pohlman,

Corner College and Union Streets, Nashville,

Are the oldest Jewelers in the State, and have constantly in stock the very latest and best designs, in patterns as well as the finest in quality and finish of all goods pertaining to the Jewelry trade They defy competition in prices, and warrant every article to be as represented by them. Watches, Clocks and Jewelry repaired by the most practical workmen. Orders by mail promptly attended to. Their motto is, "Quick sales and small profits."

BAILEY, DAVIS & McCOMB,

WHOLESALE GROCERS,

And Dealers in

TOBACCO, CIGARS, ETC., ETC.,

38 MARKET STREET, - - - - - NASHVILLE, TENNESSEE.

THE LITTLE HUCKLEBERRY, FOR CHILDREN TEETHING.

The soldiers in the late war established the fact that the Huckleberry was much more efficacious in chronic bowel troubles than the Blackberry.

Every one knows the Huckleberry growing alongside the hill, but few have realized the fact that the purple berry contains one of the most valuable astringent healing principles to the bowels.

Dr. Bigger's Huckleberry Cordial is the great Southern remedy for curing Diarrhœa, Dysentery, Cramp-Colic and all bowel affections, and restoring the little one suffering such a drainage upon the system from the effects of TEETHING. For sale by all druggists at 50 cents a bottle. Send Two Cent stamp for "TAYLOR'S LITTLE RIDDLE BOOK," for the health of home and amusement of the little ones.

Walter A. Taylor, Atlanta, Georgia.

R. W. Jennings

BUSINESS SCHOOL.

NASHVILLE, TENN., December 13, 1884.

Mr. R. W. Jennings:

We, the undersigned merchants and business men of Nashville, desire to express our approval of the [illegible] you have adopted in conducting your Business School.

Your long experience as a practical book-keeper and office man, your truly practical method of teaching, and the fact that the examples are taken from books in your possession, which you have yourself heretofore kept, gives you advantages not possessed by other colleges, and we cheerfully an heartily commend your school to all who can spare the money and time to attend it. We speak from an observation and experience of many years as business men when we say that no commercial school taught by men who have not themselves had experience as practical book-keepers can compare with one where the examples are taken from transactions that have actually occurred.

We wish you abundant success in your laudable undertaking.

Fite, Porter & Co., Wholesale Dry Goods.
Cowan & Co., Wholesale Notions.
Anderson, Green & Co., Wholesale Dry Goods.
Fatherly Hardware Company, Wholesale Hardware.
Adams, Throne & Co., Wholesale Boots and Shoes.
Dismukes, Frierson & Co., Wholesale Hats.
B. H. Cooke & Co., Wholesale Clothing.
The Bransford Hardware Company, Wholesale Hardware
Richardson, Mason & Co., Wholesale Boots and Shoes.
Kinkade, Williams & Co., Wholesale Hats.
Handly, Reeves & Co., Wholesale Dry Goods.
Brown & Farrell, Wholesale Hardware.
Halls. Ordway & Mitchell, Wholesale Boots and Shoes.
O'Bryan Bros., Wholesale Dry Goods.
Berry, Demoville & Co., Wholesale Drugs.
Murray, Dibrell & Co. Wholesale Boots and Shoes.
Gray, Fall & Co., Wholesale Hardware.
Tyler, Stratton & Co., Wholesale Grocers.
Orr Brothers, Wholesale Grocers.
Hillman, Buford & Justi, Wholesale Iron.
Carter, Dunbar & Co., Wholesale Boots and Shoes.
Pigue, Manier & Co., Wholesale Boots and Shoes
Ewing & Gaines, Wholesale Hardware.
Morris, Webb & Cheek, Wholesale Grocers.
Phillips, Jackson & Co., Wholesale Grocers.
Herman Bros & Co., Wholesale Dry Goods.
Dudley Bros. & Lipscomb, Wholesale Hardware.

We, the undersigned, cordially endorse the foregoing recommendation of Jennings' Business School, and will add that the instruction he gives his students in the art of counting money rapidly, the writing of checks, notes, notices of protest endorsements, etc., will be of great value to them.

W M. McCarthh, Cashier Fourth National Bank, Nashville.
F. Porterfield, Cashier Commercial National Bank, Nashville.
A. W Harris, Cashier American National Bank, Nashville.
J. P. Williams, Cashier First National Bank Nashville.
J. Hill Eakin, Sec'y Safe Deposit, Trust & Banking Co., Nashville.
Julius Sax, President Nashville Savings Co. Nashville.
Thos. S. Marr, President Nashville Savings Co., Nashville.

NASHVILLE, TENN., December 26, 1884.

Mr. R. W. Jennings:

The position of book-keeper for Evans, Fite, Porter & Co., which I held for ten years, was given me on account of training which I received at your hands while acting as your assistant in their counting-room I have since taught your system to others, among whom is Mr. Jno. Campbell, who now fills my place in the office of Fite, Porter & Co I can say without hesitation that you impart your knowledge of book-keeper and general business usage more rapidly and perfectly than any person I ever saw, and I recommend your school as highly as words can express. Wishing you success, I am

Yours, etc. JAMES L. COOPER.

SPRING, 1885.

CARPETS! CARPETS!

We have the largest and most complete stock of Carpets of all grades, Mattings, Oil Cloths Linoleums, Rugs, etc., that we have ever shown to the trade. These goods are brought from the factory, and our prices are the lowest. All orders promptly filled.

Manlove & Co.,

26-28 Summer St., - - Nashville, Tenn.

GRATEFUL PRAISE

A New S. S. Book by J. H Fillmore.

Pure in sentiment, rich in music. Sample copy in boards, 25 cents; per dozen, by express, $3 60; per dozen, by mail, $4. Specimen pages free.

FILLMORE BROS, 165 Race St. Cincinnati, O.

THE GOSPEL ADVOCATE.

VOLUME XXVII. NUMBER 19. | NASHVILLE, TENNESSEE, MAY 13, 1885. | TWO DOLLARS PER YEAR IN ADVANCE.

EDITORS:

D. LIPSCOMB. | E. G. SEWELL.

J. A. HARDING, Associate Editor.

J. C. McQUIDDY, Office Editor.

HOW CHURCHES CO-OPERATE.

It is clear that the teachers sent messengers to the churches to make known their needs, and to stir the churches to activity in the work of God. Paul not only did this, but with Titus as a messenger sent by Paul to the church at Corinth, was sent another brother, whose praise is throughout the churches: "Titus is my fellow helper concerning you—in stirring you up to activity in the grace of giving—Our brethren are messengers of the churches, and the glory of Christ. Wherefore show ye to them, and before the churches, the proof of your love, and our boasting on your behalf." These messengers were sent by the churches which were raising this fund for the poor, to aid Titus in stirring them up. This shows plainly that churches, seeing the necessity of a work that they are not able to accomplish, did send messengers to other churches to induce them to engage in the work.

But, in carrying out the work of the joint co-operation of these churches, they did not lose their church identity; did not form a joint organization; did not send delegates to a common meeting to act for the churches; they did not surrender the control and dispensation of their bounty to a joint committee—not even to the Apostle Paul himself! All worked in harmony, and co-operated together, but each church raised its own funds by each member contributing as the Lord prospered, on the first day of the week, into the treasury. Then each church appointed its own messengers, to carry and distribute its own funds, and each church wrote letters commending its own messengers to those to whom the benefit was sent.

It was the farthest possible from an organized association of churches through delegates, or from a voluntary association formed of the individuals willing to work from different churches, into one new organization.

A messenger differs widely from a delegate or agent. A messenger bears a message to, and returns a response. A messenger carried a message as to what the church sending, desired to do, and what aid it needed; and received and returned the response to the church which sent him. When this was done, his mission to the churches expired. He had no discretionary authority to suggest, discuss or advise plans. The church acted as a whole in sending the message, and the other church as a whole in receiving, acting on, and responding to it. The whole work was carried on as between churches or an individual and a church.

A messenger differs from a delegate as a page in a legislative body does from a member of a conference committee; as a bearer of dispatches does from a minister plenipotentiary between nations. A messenger is one who simply carries a message. A delegate is one who is delegated or invested with authority to consider, investigate and counsel with the body to whom he is delegated, or with fellow delegates, and decide what is best; he is authorized to recommend and act for the body which delegated him. One has authority to devise and determine for the body delegating him, the other conveys the wishes or decisions already made by the body. A delegate is authorized to act for the church. A messenger bears an account of actions already taken by the church.

A meeting of delegates is a meeting of persons invested with the conjoint authority of the churches, or bodies, sending delegates. A meeting of delegates represents the conjoint authority of the churches who sent the delegates. It possesses the authority of all the churches combined. This, of course, is an authority greater than that of any one, single church represented in the body. There never was a meeting composed of delegates from a dozen bodies, that did not feel itself possessed of greater authority than any one of the single bodies represented, in the matters concerning which they were delegated to act, simply because there is more force and weight in twelve than in one. Where these delegate meetings continue, they gradually engross more and more of the authority, and in all points of doubt as to where authority is lodged, the higher body exerts the authority or power. No better example of that can be found than in the congress of the United States, in relations to the states. It takes no theory to cause this to be so. Men, the most strenuous in theory for states rights, when elected members of the general government have been almost as ready to assume power for the greater body, as those who theorize differently.

It just means, that in the nature of every human being there is an instinct that prompts the stronger to overrule, and control the weaker.

Human nature will have to be more radically regenerated than it ever has been yet, to prevent a delegation from a dozen or more congregations feeling that it possesses more authority than any one of the churches sending a delegate.

Every body as naturally and as surely magnifies its office, and extends its authority and power, as human nature works for self.

Now the messenger was used by the preachers, in sending to the churches to let them know their condition and wants; was used by the church in sending help to the preachers; was sent by the teacher to the churches, to stir them up to their duty in helping the poor saints in a distant country; was sent by one church to excite others to aid it in a work, which it was not able to do alone. The examples and proofs of this are clear and unequivocal. And this style of co-operation answered all the needs of the early churches; weak, few in numbers and poor, yet scattered all over the known world. Through these simple means of co-operation, in an age without facilities for travel or inter-communication between nations, and with narrow, but strong race prejudices to hinder the spread of knowledge from one tribe, nation or country to another; with but little knowledge of each other's language; the gospel spread from tribe to tribe, from city to city, race to race, country and nation, to country and nation until within the lifetime of an individual, the known world was permeated with a knowledge of the gospel of the Son of God. He who denies that the same means will spread the Gospel in this an any age to people ready to receive it, lacks faith in God.

D. L.

Queries.

DEAR ADVOCATE:—The church at this place has had under consideration Rom. 17:11, with its connection. The point is, what was the olive tree from which some were broken off, and others grafted in? Some think it is the old Jewish economy, or church. We want all we can get on the subject. Please answer at your earliest convenience. Yours,—Jas. H. Mullinicks.

Often we err, in trying to get more out of a parable than the Savior put in it. The Jews were the tame olive tree in its growth. It was growing in the favor of God as the root whence it received its life and vigor. Some of the Jews were broken off from the favor of God; the Gentiles were grafted into that favor, among the Jews that still remained in it. The Jews constituted the stalk that had taken root into the favor of God, through the years of Divine training.

I want an explanation on John 16: 11. Who is the Prince spoken of in this verse? We are divided. Some say the Devil, some say the Great Human ruler of this world, others say Christ. After looking closely, I give in to the latter. Yours,—G. W. Sipes.

Christ is never, in scripture, called the Prince of this world. It always refers to the Devil, who had usurped the authority, and exercised the power of the ruler of this world. God made man the ruler of the world under himself. Man rejected God as the ruler, and chose, or elected the Devil in his stead. Hence the Devil, as the ruler, built up all the institutions of earth to please and satisfy man, and in and through them to fortify and strengthen himself against God.

The expression, "prince of this world" is used John 12: 31, "Now is the judgment of this world; now shall the prince of this world be cast out." Referring to his coming struggle with him in the grave, and triumph over him through the resurrection. John 14: 30, "Hereafter I will not talk much with you, for the prince of this world cometh, and he hath nothing in me."

In the passage referred to, 16:17. When he (the Comforter) is come, he will reprove the word of sin, and of righteousness, and of judgment: "Of sin because they believe not on me, of righteousness because I go to my Father, and ye see me no more, and of judgment because the prince of this world is judged." Christ came into the world to cast out the prince of this world and to destroy him. The prince of the world tempted him with the offer of the kingdoms of the world he had builded up. They were rejected. The Savior was put on trial as the world thought, but really God was only placing the world and its ruler on trial. Christ went into the grave, the prison house of the Devil—bound hand foot, and there alone, struggled with the evil one. He triumphed and the Devil was overpowered, cast down from his throne and out of his place by the triumph of Christ. The spirit came into the world to convince the world of these things. The devil is the prince of this world and all the institutions built up in this world, save the kingdom of God, are his, grew up under his rule and are imbued with his spirit; and are doomed to destruction with him. To uphold them, is to uphold his reign. To use and rely upon them, for attaining any religious or moral end, is to rely upon the devil and his institutions to promote the cause of God. As a means of seducing into his service Christians who lack faith in God's institutions to furnish themselves unto all good works, he frequently proposes to promote some moral end like temperance, or temporal good of the Christians. But these institutions of earth are of the evil one, and no man can serve two masters.

BRO. McPHERSON ON "HOW IT WAS DONE."

In this issue will be found an article from Bro. J. A. Harding on the above subject in reply to a clipping from this Department. It is refreshing to find one who will fully acknowledge that "we have no New Testament example of a congregation sending out an evangelist to preach to sinners." We have read so much about the congregation being "God's missionary society," and about the work done in that way being "the Bible plan;" and so many assertions that "we have given time and again the chapter and verse" that we hail with joy the true statement above quoted. Let it be borne in mind then that there is no example in God's book of a congregation, or a missionary society, as such, "sending out" an evangelist to preach to sinners. Bro. Harding and I are nearer together than might at first be thought. We argree that no plan is revealed for sending; we argree that somebody should go and preach; we agree (I suppose) that the obligation to supply sinners with the bread of life rests with equal force upon all Christians, and that those who go should be sustained in their work. The only difference then between us is whether the one who goes should go with or without an assurance of support. Let us see. A has a family to support. It is his imperative duty to do this—just as much as it is to preach the gospel. But Bro. Harding thinks that if he will go in faith the Lord will provide for his family. We are agreed again; I accept this. But "faith cometh by hearing, and hearing by the word of God." The question then in the mind of the preacher is, "Can I go in faith?" "Does God's word say that the Lord will see that the family of every one who preaches the gospel is supported?" I deny that he can find the promise, and hence deny that he can go in faith. But he wants to go, and perhaps the brethren want to sustain him. Remember that they cannot send him, but he and they can co-operate. Is it wrong for a person to agree to do his duty? Bro. H. will hardly say "No." Then each can argree to do their duty. A can say 'I will go," and B and C and D can say "we will co-operate with you by sustaining you." They are not "sending" him, but co-operating with him. When a certain sum is named, it is only an argreement as to what will be necessary to sustain him.

It is a little strange that Bro. H. can sit down and calculate that two dollars are necessary to sustain the ADVOCATE, and say, if you will give us that amount we will preach the written gospel for one year—so much preaching for so much money—and condemn others who sit down and calculate that a certain amount is necessary to sustain the family, and say if you will give us that much we will preach the spoken gospel for one year—so much gospel for so much money. Why the gospel written, may be on contract, and the same gospel spoken, must be without contract, is an enigma.

So far as missionary societies are concerned, I am in favor of brethren collectively co-operating with other brethren for the spread of the gospel in the way that I have indicated above, and if that is a missionary society, I am ready to be counted as an advocate.—*Texas Department, Old-Path-Guide:*

Bro. McPherson says: "It is refreshing to find one who will fully acknowledge that we have no New Testament example of a congregation sending out an evangelist to preach to sinners."

This doctrine appeared first in the ADVOCATE, so far as the papers of the disciples are concerned; if I am not much mistaken, it was taught in our paper for months before either Bro. Herndon in the *Quarterly*, or Bro. McPherson in the *Guide*, espoused it. Whatever of praise or blame should be given for calling the attention of the brethren to it is due to the ADVOCATE.

Bro. McPherson is mistaken when he says, "We (himself and the writer of this) agree that no plan is revealed for sending;" for I am sure I have found a divine plan; and I am trying to work by it. I am more and more delighted with the plan, too, the more I see of it's workings. In working under it I have been enabled to preach about eleven or twelve sermons a week, on an average, for nearly eleven years; have received more than two thousand people into the church, have planted a number of new congregations, everyone of which meets every Lord's day to this day; have traveled repeatedly in preaching tours from the great lakes to the regions of the Gulf of Mexico; have supplied my family with food, clothing and shelter; have paid school bills, bought books etc.; and last but not least, have given heed to the command, "Owe no man anything." Now dont you think that a plan which will enable a young man without money, without reputation, without experience, who had never assisted in conducting but one protracted meeting in his life, who was also several hundred dollars in debt, to begin among very poor people, people who thought fifteen dollars was a large sum to give for a two week's meeting; and to continue thus for eleven years, is a good plan? It was not long 'till I had paid the last cent that I owed. In not one single case have I had occasion to complain of him who employs me. He always pays up promptly and abundantly.

What is this wonderful plan? There is a great body known on earth as the church of God; of this body Jesus is the head, and every Christian a member; in the body there are many congregations, known as the churches of God; these congregations have officers, that is, men devoted to special works in the congregation, known as deacons and elders; in the body are a class of workers known as evangelists; the work of the evangelist is not confined to one congregation, he is to spread the gospel abroad, to preach it from place to place. When we turn to the perfect law of liberty, the scheme of redemption, the plan of saving men, we find that these evangelists went forth under the great command, "go ye into all the world and preach the gospel to every creature;" we do not find a single case in which one of them made a contract for his support with a church a human society or any man. But we do find that they, as members of the great body, looked to Jesus, the head of the body, for their direction and support, remembering that he had said, "Lo I am with you, always even to the end of the world." They knew that Jesus was able to care for them, and that he was willing to do it; They believed with all their hearts that he would never leave them nor forsake them. Suppose Paul had waited for some church or society to send him? It is very doubtful whether he ever would have gone. But he consulted not with flesh and blood; immediately he went about the work. I dont believe I would ever have been a preacher, had I waited for a church or society to send me; and the same is true, I think, of most of the preachers among the disciples. I had received more than a thousand people into the church before any proposition came from any human society to sustain me as an evangelist. By that time I had gotten enough sense to know a good thing when I had it, so I did not accept the human proposition.

How were they supported? Jesus put it into the hearts of the elders and deacons to stir up, the churches to send contributions to laborers in the field; he opened up work (when this was the best way) which the evangelist could do, and support himself while he was preaching. Jesus saw the needs of every faithful worker, and in one way or another, sent supplies in good time. He is the head of the body, the great, ever present though invisible director of the work.

If a man is a faithful servant of the Lord, supremely desirous of spending and being spent in his service, willing to go anywhere and do anything that will most advance the cause of the Master, he can ask for what he wants, and it will be given him, if it is good for him. This is the only modification that needs to be made to the statement. God is our father; we are children of a king—of the Great King. The Bible expressly teaches that he is readier to give to us what we need than any earthly parent is to his child. It exhorts us therefore whatsoever we would that men should do to us, even so to do to them. If we were lost, would we not want men to bring to us this great salvation, if we had any conception of its value? Suppose Bro. McPherson, you were out of Christ, without hope in the world; suppose you were to die thus; you stand before the judgement bar of God; a preacher steps forward. and the Judge says to him, (pointing to you,) "Why did you not preach the gospel to this man?" The preacher replies "Lord, I would have gone, but it would have required eight hundred dollars to support my family even as the lower classes lived, and I waited for some society, or church, or individual, to guarantee me the money; no one did it; and I thought it would be unjust to myself, unjust to my family, unjust to the man himself, even, for me to preach to him without proper pay; so I determined that he and a great many others that I might have reached, might die, and go to hell without let or hindrance from me; I thought it was my first duty to take care of my family."

The Judge answering, says: "Did you not have enough that day that you felt like preaching the gospel, for your family." "Yes sir, I did. I had enough for a week at least; but I thought that I ought to lay up a little for a rainy day." "Did not my son, Jesus, teach you not to lay up treasures upon earth? did he not tell you to pray, Give us daily our daily bread." "Yes, sir, he did but—but—" "But you did not believe he would give it to you; and so this man died without ever having had the plan of salvation made plain to him."

It seems to me that the reflection that one soul is of more value than a world like this and that if a dozen Christians starve to death in saving even one soul, they would be amply repaid for all their sufferings, ought to stimulate us to preach the gospel with all our might, even though it should be at the risk of starving. But dont let anyone suppose that I think there is any danger. No faithful evangelist has ever starved to death yet; nor has he been compelled to beg, unless he was an evangelist of some church or society. I have seen many of them that are the most importunate of beggars; they would even beg from the servants of the devil; it made me blush with shame to think they were my brethren.

With regard to writing to the paper: When the publishers of the ADVOCATE wrote to me about writing for their paper, and spoke about the terms they could offer, I replied that I had no care about the compensation. I thought I could do good in writing for the paper, and if they desired it, I would do it. I would write for the paper just as readily and freely, if they were so situated that they could offer nothing at all; and I would get just as much for my work, too that is, all that I need.

It is right for churches to send money to those who are working faithfully as preachers of the gospel; and when they do so, they are missionary socities—God's missionary society, because they are contributing to the support of God's missionaries in the same way in which the churches did it in the days of the apostles. But when an evangelist makes a contract for his support with a church, or any man, or society, he does what God has never authorized him to do; what no man in apostolic times ever did. To the law and to the testimony: One plain scriptural example, one clear statement of the word of God, is worth all the "if so's," "therefores," and "consequently's" that could be put in the *Guide* in a thousand years. J. A. H.

"IT IS WRITTEN."

Man should always be ready with "it is written" to chase away temptation. We note that the Savior chose this simple, but powerful weapon in preference to all others. In preference to all other weapons of earth, from which he might select, he chose simply "it is written" with which to conquer the great arch-enemy of our race and gain a glorious victory for the fallen creature—man.

Christ having fasted forty days and nights, Satan makes a great effort to overcome the great champion of our race. "If thou be the Son of God, command that these stones be made bread." "If" is the devil's darling word. "If thou be the Son of God?" If he could get the Savior to distrust his relationship his work would be accomplished. If you were the Son of God he would not allow you to suffer thus. He would send ministering angels at once to your relief. The Savior did not stop to argue the question. He held no parley with the tempter, but promptly met the assault with, "it is written man shall not live on bread alone, but by every word that proceedeth out of the mouth of God." The Savior might have reasoned as some would now, under similar circumstance, it is such a providence that you have suggested to me to make these stones into bread. There can be no harm, intrinsically, in such a proceedure, but the Savior considered not the suggestion for a moment, knowing that the source of the suggestion was evil. So the young Christian will be severely tried, but like the Savior he should always have at hand, "It is writ ten" with which to ward off temptation. We should always consider carefully the source of a suggestion. Under ordinary circumstances there could have been no evil in the Savior making those stones into bread. So when a thing comes from an evil source or is connected with evil, we should have nothing to do with it. "Shun the very appearance of evil." Then if evil is connected with the dance, the card table and the saloon, the child of God should meet those who would lead them there, with "It is written, shun the very appearance of evil." Satan, then, tried the opposite extreme, presumption: "If thou be the Son of God, cast thyself down." But the Savior uses the same weapon. While he might have called twelve legions of angels to his support, still he used the sword of the spirit. While Satan would have paled before the brightness of his glory, as owls and bats before the brightness of the noonday's sun, still he preferred to use "It is written." So the child of God should stand planted firmly on God's immortal word of truth at all times. Let not Satan tempt you to presume on the goodness of God. Persuade not yourself to believe that God loves you too much to punish you for your sinfulness. Boast not thyself to be one of the specially chosen. Presume not upon the goodness of God.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

God loves those who do his commandments.

Let not Satan tempt you to believe that the ground of your acceptance is to be tested simply by your feelings. You may feel bad to-day and good to-morrow. Your feelings may be deceptive. "It is written," he that believeth and is baptized shall be saved; and "it is written "besides this, giving all diligence add to your faith virtue, and to virtue knowledge, &c." The man that does this will overcome Satan. Next Satan charges all along the line. Again the devil taketh him up into an exceeding high mountain and sheweth him all the kingdoms of the world and the glory of them; and saith unto him: "All these things will I give thee, if thou wilt fall down and worship me." All the dazzling beauty, grandeur and glory of the world at once fell before his gaze. Alas! how many have delayed here and have been led to ruin. But the Savior lingered not enraptured by the glory of the world, for here is certain death, but said, "Get thee hence, Satan; for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve." After the conflict, came angels and ministered unto Jesus' wants. After the tempest, the sunshine, after night, the day; and after the dread combat, the ministering angels. Take the "sword of the spirit," it will guide you on the way from earth to heaven. "It is written" will overcome the arch fiend of night, and bring you finally to the peaceful light of our God.

MISSISSIPPI NOTES.

On the 24th of March I left North Alabama, and came to my work in Mississippi. Stopped at Iuka, and here found a few brethren, but no organization, and as we have no house did not get to preach. I only secured a small list of names. Went next to Good Springs, five miles north-west. Found here a little band of working brethren. We preached three sermons to attentive audiences. Found them reading the ADVOCATE. Bro. Allen Kendrick preaches for them. Next, I visited Oak Hill, ten or eleven miles from Corinth. Found a band of 250 or 300 members, yet only meeting when the dear pastor is present. The *Christian Standard* is taken here. I secured several names for the ADVOCATE; preached three times. At Corinth, we found a small congregation; using the organ in worship; having festivals, etc., and, as a natural consequence, meeting twice a month when: "Our pastor is with us." Bro. M. Kendrick preaches for them twice a month. Salem, five miles south-east, was next visited, and one sermon preached. Also preached one at Burnville. At Wenasoga preached twice, and secured five names. Bro. M. Kendrick preaches one fourth of his time, and is trying to bring the organ among them, but I trust he will not succeed.

Guntown was next visited, and three sermons preached. The congregation is small, only sixteen members; young, but active, and the ADVOCATE is taken by several members.

The Lord's day worship is attended to in all of its features. Brethren are more liberal to preachers here than at any other place I have been. If they would only drop the organ I think they would be in apostolic order. Bro. Meeks preaches for them one fourth of his time this year.

Will mention Red Hill, Pratt School house and Marietta in my next. ANDREW PERRY.

PAUL'S CONVERSION.

At one time Paul was very bitter against the cause of Christ, but he was converted and was made a strong advocate of the gospel of Jesus. Paul was a man of much zeal and earnestness, and when he put forth his powers for that which he thought was right, he always aimed for success. While between Jerusalem and Damascus, with his band of persecutors, he was immersed in a great light, and then he heard a voice from heaven saying, "Saul, Saul, why persecutest thou me?" This shows to persecute the disciples of Christ, is to persecute Christ. Paul was anxious, it seems, to know who was addressing him, by answering as he did He enquires, "who art thou Lord." And then Jesus said unto him, "I am Jesus whom thou persecutest."

When Paul discovers he is working against Christ instead of for him, he enquires of the Lord, "What wilt thou have me to do?" Jesus tells him to go into the city, "and there it shall be told thee what thou must do." This took place before the New Testament was written on paper and put in book form as we have it to-day. This example of conversion shows us how the Lord worked then to bring the person who was to enter the church in contact with the preacher. The Lord first talks to Paul and then to Ananias. After the establishment of the kingdom of Christ, the Lord saw fit to give certain conditions to which man must submit in order to enter the kingdom. For Paul (or Saul as he was called before conversion) to enter the church he must comply with the conditions.

Paul at one time doubted Christianity, but after learning the way of life an unwavering faith was created. The Bible teaches that faith comes by hearing, and hearing by the Word of God. Paul heard and it was the Lord he heard; for Christ said "I am Jesus whom thou persecutest." After hearing, believing and putting his confidence in the Lord, he was anxious to know what the Lord would have him do. There is no doubt about his complying with the second condition. Before the Lord appears to him we find him doing all in his power to check Christianity but after this, we find him moving just as the Lord directed him.

Christ in giving the commission to the disciples said, "Thus it is written and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Whatever God required of one man to enter the church after it was established, all others must do the same to become Christians. Paul turned from his wicked works and seeking and laboring for truth and right, shows without a reasonable doubt that he was a penitent man. The Lord sent Ananias to him to tell him what he must do in order to get into Christ. To put on Christ we must be baptized into him. Consequently for Paul to be able to dwell in Christ he must first put him on. Ananias said to Paul, "And now why tarriest thou, arise and be baptized and wash away thy sins, calling on the name of the Lord." Paul complied with the conditions of pardon, consequently he enjoyed the first promise—salvation from past sins. All persons who will do as God has directed will be honored with the promise of "shall be saved." F. C. SOWELL.

The massive gates of circumstance
Are turned upon the smallest hinge,
And thus some seeming pettish chance
Oft gives our life its after tinge.

The trifles of our daily lives;
The common things scarce worth recall
Whereof no visible trace survives—
These are the mainsprings after all.

And perfect the day shall be when it is of all men understood that the beauty of holiness must be in labor as well as in rest. Nay, more if it may be in labor; in our strength rather than in our weakness and in the choice of what we shall work for through the six days, and may be known to be good at their evening-time, rather than in the choice of what we pray for on the seventh, of reward and repose.—*Ruskin.*

So far as home is a sacred place, a vestal temple, a temple of the hearth watched over by household gods, before whose faces none may come but those whom they can receive with love; and roof and fire are types only of a nobler shade and light—shade of rock in a weary land, and light as of the Pharos to the stormy sea—so far it vindicates the name and fulfils the praise of home, and wherever a true wife comes this home is always round her.—*Ruskin.*

SPECIAL OFFER.

We want to increase our circulation one thousand in the next four weeks. In clubs of five, we will send ADVOCATE for one year at $1.50 or till the close of this year at $1.00. This is not to interfere with agents in their work. All agents must be paid the regular price, $2.00. We make this offer to induce brethren to increase our list without sending a regular agent to work up the matter; but if you wait till an agent comes you must pay him the regular price, though he were to get fifty names in one congregation.

Now is your chance! Who will help in this noble work? J. C. MCQUIDDY, MANAGER.

TEXAS WORK AND WORKERS.

This Department is conducted by JOHN T. POE, Longview Texas, to whom all correspondence intended for these columns should be addressed.

Thou shalt not steal. Cheating is stealing.

David Walk goes to New Orleans to try to build up the church there.

At our last meeting at Troupe, 4th Lord's day in March. One took membership with us from the Baptists.

W. F. Black, who held a successful meeting at Ennis last year, is to visit Texas again this year. We want him at Longview.

I have just finished reading a lecture on baptism, entitled the "Question Settled," by W. H. D. Carrington, of Austin. It is one of the most logical arguments, I have ever read on the subject. He shows that sprinkling and pouring cannot be baptism, and gives the reason why. He shows that immersion is baptism, and the why.

Preached at Jacksonville on 5th Lord's day in March, commencing Saturday night before, and closed Monday night. Five took membership with the little congregation at that place. We had a good hearing and everything being favorable, we expect to commence a meeting there on Saturday before the first Lord's day in May, and continne as long as we can accomplish good. We hope the brethren and sisters in reach of Jacksonville, will be with, and aid us during the meeting on that occasion. We need good singers.

I went to Pope, four miles below Jacksonville, to preach on 2nd Lord's day in April. Arrived at Pope Saturday evening—walked one mile through the rain to church and staid until dark. No one came to church. Left for Bro. Gray's, and on foot a mile and a half distance, through rain, wind and storm; accompanied and guided by Bro. Gray's two sons, who met me at the switch. Got wet—spoiled the only new suit of clothes I have been able to buy in a long while. Slept finally after meditating long on the uncertainties of this world. Next day at 11 A. M. preached to a large and attentive audience. Noble people, and need preaching. Earl's chapel needs a preacher. Will our brethren make a note, and remember that four miles below Jacksonville is a grand opening for a meeting.

THE SPIRIT OF UNREST.

Among many of our leading men, preachers and writers, there is a spirit of unrest which is continually leading them on, to forbidden or dangerous ground. They push out in every way in an effort to be original, and new, and to be thought wise above their fellows. They want to adopt firist this, then that expedient to appear smart, keep the church in perpetual turmoil. "Let all speak the same things." How can this be done? By speaking as the oracles of God speak. "Whatsoever you do in word or deed, do all in the name of the Lord Jesus Christ," would cause us to act in harmony, for we would then do nothing but what we could do by authority of the Lord Jesus. Then with the Psalmist we could say, "my heart is fixed," and with Paul, "I determined to know nothing, save Jesus Christ."

I expect to take the field as an evangelist, 1st of May. My intention is to hold meetings, and pretract them as long at one place, as I can do good. Correspondents please continue to address me at Longview, Texas, and mail will be forwarded to me. Brethren please remember that every subscriber sent me for the ADVOCATE helps me to preach and remain in the field. I go in the name of my Master, backed by no "Missionary Society" or "State Meeting" aid. Without any stipulated price, and depend alone upon Christ and his church for support. When the support fails, I shall take it for granted I am not wanted as a field evangelist, and shall retire. As long as I am supported in the work, I shall remain in the field. Communities in need of meetings address me at once. I begin first Lord's day in Jacksonville, Texas.

Let it be borne in mind that no one has yet furnished us a scriptural example of a congregation as such sending an evangelist into a destitute field to preach the gospel. We do not deny the right of a congregation to so act, but simply claim that the Bible requires us to send the gospel everywhere, but that it leaves us by its silence to our judgement as to the "how," of sending provided that in our "how" we do not conflict with any principle of God's word.

We simply claim that "he says" that the Bible requires us to send the gospel every where, but that it leaves us, by its silence to our judgement as to the "how of sending" etc. Requires us. Who? Who is us referred to here? Is it the church of Christ, or is the "State Meeting" in convention assembled? If God has left no instructions as to the "how" of doing a thing, no matter what, had you not better be a little careful my brother, lest you do some legislating in matters of religion where you are not concerned? He has left this matter for the church to do. The church must send out preachers, "How can one preach unless he be sent?"—Paul. Who shall send him? The church. But you say there is no authority. But there is, we give it above.

DEAR BRO. POE:—I have neglected to report for some time, but I guess there is just as much done for all that. The world is no worse off. I will give one half of my time to the destitute part of Lamar and other parts of our North Texas country this year. I opened fire on a neighborhood 12 miles from this place a few weeks ago, where we were unfavorably known, or rather *un*known. We captured three. I am invited to the council to remain one month and preach at nights in Tushka Homma, I. T. Will go D. V. I was first to thrust in the sword of the spirit in that infant city, and want us to build the first house of worship in the name of the Lord Jesus, in Oct. next, but cannot, without the brethren respond to our call for the Indian Mission. Bro. Martin reports four additions on Wild Horse Creek, I. T. —[R. W. Officer, Paris, Texas, April 15, 1885

DEAR BRO. POE:—In the ADVOCATE March 4 I notice your answer in regard to the meaning of Jno 15:16. Now I am puzzled if you are correct. If I have ever received the spirit in any way since I obeyed the gospel, I know it not. I am comforted by the Word. Was this language not addressed to the people of that age, as also was Mark 16:17-18. They were soon to be left alone They were soon to witness the trial and death, and passing away of the lovely one. And be exposed to an enraged people. In view of this, he said "I will not leave you comfortless." John 14:18. He goes away, takes his seat; his disciples go up to Jerusalem; the spirit comes and brings the glorious verdict, "He is crowned Lord of all." The comforter which is the Holy Ghost, was to teach them all things; and bring all things to their remembrance whatsoever he had said unto them." John 14:27. Now my brother has the comforter in his mission to the church or you ever brought anything to your remembrance. that you once knew? Does it teach you all things or anything. If the spirit is in us to comfort us, would it supercede the necessity of the comforting influence through the word? The spirit, speaking by Paul, I Thes. 4:16-17, declares the coming of the Lord in 16 verse, and of a happy reunion 17 verse, and then comes out in the 18 verse and says, "Comfort one another with these words." Now, by this I am comforted, and if by anything else I know it not. Now I understand it about this way. The spirit came in person, a comforter to the people or disciples of that age. The word, the seed, is the product of its labor, and by the spirit through the medium of language we are comforted. In being led by the spirit through language we imbibe the spirit of Christ (the spirit of obedience) do we not? The more of the seed I have in my heart, the more I am comforted.—[J. B. Billingsley, Tilden, Miss., March 27, 1885.

DRESSING FOR CHURCH.

There seems to be in the churches a great strife raging. It is an Austerlitz of ribbons. The carnage of color is seen all over our religious assemblages. Along on the outskirts of the Sunday audiences you see here and there a picket of fashion. But down in the middle of the church are the solid columns blazing away all through the service. Five hundred "broken and contrite hearts" all covered in rainbows and spangle. Followers of the "meek and lowly Nazarene" all a-jingle and a-flash. Ten cents for the missionary cause and two hundred and fifty dollars for trappings.

Church of God hung by the neck with gold chains diamond-locketed. Unsophisticated person traveling on two yards of silk dragged by the lady going up the aisle in front of him. Diamonds enough to send all India the gospel. The item of dress among Christian people on the Lord's day is an outrage on the Christian religion. For graceful and beautiful apparel we have admiration. But this strife in Christian circles as to who shall dash up to the church door in the gayest turnout, and who shall make the most blazonment of wardrobe is one of the great hindrances of religious advancement. Our ladies' shawls and hats are so fine that on rainy days we are afraid to go to church lest we get a drop on them. Our headgear is worth more than our souls.

We teeter and swagger up the aisles, to the disgust of good men and the grief of angels. Enough money is expended by Christians of our city, in excess of the requisite outlay for dress, to relieve all the proverty and educate all the ignorant and balk all the crime. Some of our Christian gentlemen have boots so tight, they can scarcely walk in the paths of righteousness, and they feel in church more like swearing than praying, because their corns hurt; and our Christian women shut out the Sun of righteousness by twenty dollar parasols, lace-trimmed, silk-lined, silver-mounted. The poor are kept out of the church because their plain apparel looks so bad in contrast. We want an ecclesiastical reformation in the matter of Sunday accoutrement. Show these religious peacocks out of the house of God. By your example make subdued and modest costume more popular than gaudy apparel. Do not put so much dry-goods on your back that you cannot climb into glory. You cannot sail into the harbor of heaven with such a rigging as that. They would level their guns at you as being a blockade runner. Coming into the celestial door, the gatekeeper would cry, "Halt! You cannot go in with such regimentals." And as you answered, "I got these jewels from Tiffany's, and that dress from Arnold & Constable's, and those shoes from Burt's," the gatekeeper would say to one of the attendants, "Take this soul down to one of the outhouses, and tear off those puffs and ruffles and knife plaitings and hamburg embroideries, and put on her more appropriate Sunday attire; for, going in as she is now, all heaven would burst out a-laughing."—*Leslie's Sunday Magazine.*

In some respects the gentler sex far surpass us. No man, for instance, can deliver a lecture with a pin in his mouth.

Theories and creeds are but dreams if they do not elevate the race.

J. A. HANDLY. A. W. SOUTHWORTH. R. F. MORGAN.
J. S. REEVES. G. M. NEELY

Handly, Reeves & Co.,

—Importers and Jobbers of—

DRY GOODS AND NOTIONS,

Nos. 60 and 61 Public Square,

Nashville, - - - Tennessee.

B. H. COOKE. W. B. DOWELL. J. B. CRUTCHER.

B. H. Cooke & Co.,

—Wholesale Dealers in—

MEN'S, YOUTHS' AND BOYS' CLOTHING,

No. 4 Publishing House Block, Nashville, Tenn.

We are now offering an attractive line of these goods at popular prices, and we especially invite a careful inspection of this stock by the merchants visiting this market. These goods are nearly all new, and low prices will be the rule, not an exception. Orders carefully filled. B. H. COOKE & CO.

H. HARLEY. W. Y. HART. W. H. COX. H. E. HART.

Harley, Hart & Co.,

Manufacturers and Dealers in

Ranges, Stoves, Tinware,

Queensware, Glassware,

House-Furnishing Goods, Etc.

77-79 Broad St., - - Nashville, Tenn.

JOHN G. HOUSTON, President. THEO. PLUMMER, Sec'y and Treasurer.

NASHVILLE LUMBER CO.

Building Lumber.

CEILING, SIDING, FLOORING AND DRESSED LUMBER.

Cheap Stock at Low Prices.

Mills and Office on Northwestern Railroad, immediately in rear of Union Stock Yards.

MURKIN & HUNT

28, 30, 32 South College Street,

—Manufacturers of—

Fine Carriages, Berlins. Landaus, Cabriolets, Coupes, and all Kinds of Heavy Work

We have enlarged our Factories and Store-rooms by the addition of the three-story building adjoining, and have now improved facilities for the manufacture of first-class work.

OUR SPECIALTIES: Improved Timken and Brewster Spring Buggies; Platform Double-Spring and Three-Spring Phætons· Barouches, Rockaways, and Wagons of Every Description.

Special Attention Given to Repairing. Inspection Solicited. Telephone 332.

P. A. SHELTON.

DEALER IN

STAPLE and Fancy GROCERIES.

Flour, Bacon, Lard, Tobacco and Cigars, Country Produce,

NO. 96, BROAD ST. - NASHVILLE, TENN.

PENSIONS for any disability; also to Heirs. Send stamps for *New Laws*. COL. L. BINGHAM, Attorney, Washington, D. C.

DR. KLINE'S Great Nerve Restorer is the marvel of the age for all Nerve diseases. All fits stopped free. Send D 931 Arch Street, Philadelphia, Pa

THE SOUTHERN WORLD A 16 page illustrated Journal. Sample copy sent free. Agents Wanted. **ATLANTA** *Georgia*

THIS NEW **ELASTIC TRUSS** Has a Pad different from all others, is cup shape, with Self-Adjusting Ball in center, adapts itself to all positions of the body - while the ball in the cup presses back the intestines just as a person does with the finger. With light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free. EGGLESTON TRUSS CO., Chicago, Ill.

OPIUM MORPHINE HABIT EASILY CURED. BOOK FREE. DR. J. C. HOFFMAN, Jefferson, Wis.

American National Bank.

Cash Capital, $1,000,000.

Board of Directors.

E. W. Cole, John G. Houston, John Orr, Byrd Douglass, Jr., John M. Lea, J. Kirkman, Rev. Dr. R. A. Young, V. L. Kirkman, R. L. Weakley, A. W. Harris, M. Burns, T. A. Atchison, Gen. W. G. Bush, W. H. Jackson, John Woodard, J. A. Pigue, C. E. Hillman, W. W. Berry, Wm. Porter, Edgar Jones.

This Bank has united with it the **THIRD NATIONAL BANK** of this city, and has increased its Capital Stock to **$1,000,000**. With increased facilities in every particular, can confidendently assert that it will offer superior advantages in all departments of Bank in to its patrons and friends.

JOHN KIRKMAN, President, EDGAR JONES, Vice-President,
A. W. HARRIS, Cashier. JOHN M. LEA, Vice-President.
E. W. COLE, Chairman Executive Committee]

M. M. TRECY. T. A. HEFFERNAN.

TRECY & CO.,

Manufacturers and Jobbers in

BOOTS and SHOES,

No. 50 Public Square, Nashville, Tenn.

In addition to our large stock of Eastern-made Boots and Shoes, we have a line of **Custom Goods**, manufactured in our own store, and under our immediate supervision, which we can guarantee to be, in every respect, equal to any made to measure in a custom shop. As this is an opening wedge in the manufacture of Boots and Shoes for the wholesale trade in Tennessee, we hope for a fair share of patronage to enable us to continue and enlarge our facilities for turning out good Goods.

Dudley Bros. & Lipscomb,

—Wholesale—

HARDWARE, GUNS, CUTLERY AND IMPLEMENTS,

Hoes, Rakes. Axes,

Chains, Hames, Collars, Bridles, Singletrees, Steel Shanes, all Seasonable Goods, in Endless Variety, and at Lowest Prices.

GENERAL AGENTS FOR

Syracuse Side-hill Plows, Thos. Meikle's Steel and Cast Plows, Case's Racine Chilled Plows, Celebrated Mitchell Wagons, Buffalo Standard Scales, Winchester Repeating Rifles.

Full Stock of Plain and Barbed Fence Wire.

DUDLEY BROS. & LIPSCOMB,

84-86 Broad St., - - - Nashville, Tenn.

PASCHALL & FALL,

WHOLESALE

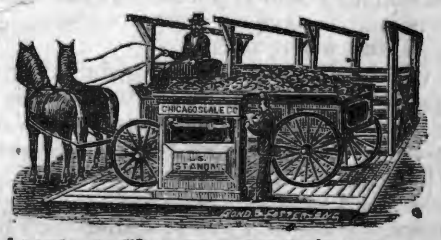
HARDWARE, CUTLERY, IRON, WAGON MATERIAL, Etc.

Fishing Tackle.

Nos. 57, 59 and 61 South Market St.,

NASHVILLE, TENNESSEE.

Our Prices re Very Low.



Agents for Chicago Scale Co.'s Platform and Wagon Scales.

THE GOSPEL ADVOCATE.
NASHVILLE, TENN., MAY 5, 1885

CONTENTS.

How Churches Co-operate 289
Bro McPherson on "How it Was Done 290
Alabama 291
Paul's Conversion 291
Mississippi Notes 291
Special Offer 291
It is Written 291
Texas Work and Workers 292
Who was Inspired in Apostolic Days? 294
Items and Personals 295
Paul 298
Houses of worship 298
A Business Education for Boys 298
Obituaries 298
Confession from a Society Manager 298
Home again 299
General News 299
Miscellaneous Notes 303

HOME READING.

Mothers' Work 300
From Uncle Minor 300
Boys and Money 300
Solomon's System 300
Choosing a Husband 300

WHO WAS INSPIRED IN APOSTOLIC DAYS?

DEAR BRO. SEWELL:—I did not intend by my queries to Bro. Poe to divert your mind from your main thoughts while you were engaged with Bro. Carter.

I have been almost a constant reader of the ADVOCATE for several years, and have read many articles on "Laying on hands," "Ordination," "Impartation of miraculous gifts," etc. But I cannot say that I have ever been fully satisfied with the reasoning of the editors of the ADVOCATE on these subjects.

I regard the last argument made with Bro. Carter as the strongest I ever read in your paper.

The conclusion of your last argument on "Ordination," you state as follows:

1. That none but inspired men ever laid hands on any one for any purpose.

2. That no uninspired man was ever commanded to lay hands on any one for any purpose.

3. That no church, as such, ever engaged in any sense in the world in any sort of ordaining or appointing ceremony.

From this, and former articles, I gather your position to be this: Hands were laid on to impart supernatural power, and that only. If this be your position, there seems to be, at least, two questions necessary to consider.

1. Who received supernatural power, or were inspired, in apostolic days?

2. How did they receive it?

I am inclined to think when these questions are answered it will not take long to settle the remnant of the dispute on "Ordination."

1. Who received supernatural power?

Jesus says, in the latter part of the commission, in Mark 16: "These signs shall follow them that believe. In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." From this passage, if from no other, we would be forced to the conclusion that "them that believe" through the preaching of the apostles were to be endowed with power to do these works and wonders. I cannot divide the believers that received these signs, and the believers who did not receive them. I have no rule or method by which I can begin to make the division. I have no means of knowing how to begin, and where to end.

If the apostles, in the proclamation of the gospel to the world, were shut up to the conditions expressed in the commission as a plan of salvation, so it would seem that Jesus was pledged to the fulfillment of his promise, and if he has not promised to give "these signs unto them that believe," I am at a loss to understand him.

The promise of the Savior, in the latter part of the commission, I understand to be an equivalent of what the Prophet Joel had said. "Your daughters shall prophesy; your old men shall dream dreams; your young men shall see visions. —I will pour out of my spirit, and they shall prophesy." Joel 2: 28.

Paul, in I. Cor. 12: 7, says: "The manifestation of the spirit is given to (every man) each one to profit withal." That this is the miraculous manifestation given to "each one" is evident, from his enumeration of the kind of gifts. "To one is given wisdom; another faith; another gifts of healing; another working of miracles; another prophecy." All did not have the same gifts, but the gifts were diversified, that the entire body was strengthened and edified.

In your reply to my queries you state, Paul says: "God set some in the church, apostles, prophets and teachers." And I will add: "After that, miracles; then gifts of healing; helps; governments; diversities of tongues." If the exercise of these last mentioned gifts was confined to the "apostles, prophets and teachers," I can see no use in making mention of them seperately, from these three classes of public teachers, since it is, and has been universally admitted that these classes possessed these powers. Again, Paul says to the Ephesians: "The Lord gave some apostles; some pastors, and some teachers, for the perfecting of the saints," etc. "This indicates again, that only a few in the whole church were inspired."

Does this indicate that only a few were inspired, or that this perfection cannot be carried on, and consummated without these apostles, prophets, pastors and teachers? Does the fact of these three classes of public men being set in the church, contravene any other means or instrumentalites being set in the church as auxiliaries to the same purpose? The work of perfecting the saints could not be accomplished without apostles, prophets and teachers, and not with them alone.

Now, if our deductions from the above quotations be true, your conclusion No. 1. to Bro. Carter has lost half of its point, since it expresses just half of the truth. It expresses truth as far as it goes. Putting the whole truth together it would read: "None but inspired men ever laid hands on any one; neither were hands ever laid on any but inspired men." This I conceive to be the truth, if we except those cases where it is expressly stated that hands were laid on for imparting the Holy Spirit.

Your conclusion No. 3. to the same brother reads: "No church, as such, ever engaged in any ordaining or appointing ceremony." The truth of this proposition will depend upon your ability to show clearly and unmistakably that hands were laid on in every case, for impartation of supernatural endowments, and that those laying on the hands acted separate and apart from the fellowship of the church. Hands were laid on for some purpose. If to bestow miraculous power it can be shown. If not uniformly for that purpose, then for what? If for two or more purposes, what are they?

Bro. Sewell, these lines have not been written with a spirit of debate, but in a spirit of truth-seeking. My great desire is, that we may all come to the knowledge of the truth in Christ.

J. A. LINCOLN.

Davilla, Texas.

There is but one item in the above that needs any particular notice, and that need not be extensive. He takes the ground that all Christians were inspired in the first age of the church, and that therefore hands were not laid on to impart supernatural power as all possessed that already. This argument, even granting it to be true, is in complete harmony with all that we have said regarding the bestowal of miraculous powers upon Christians. We do know that miraculous power was bestowed by imposition of hands on the Samaritans, on the twelve at Ephesus, on Saul of Tarsus and on Timothy. And as miraculous power was thus bestowed upon these persons; and as in the case of the Samaritans no miraculous power was bestowed till hands were laid on them, why not so in all cases?

We have no history of the direct out-pouring of the Holy Spirit, or the direct impartation of miraculous Spiritual power, except upon the day of Pentecost, and upon the Gentiles at the house of Cornelius. If there were another case of such out-pouring of the Spirit, we have not the record of it in the New Testament. Therefore since we have no account of any having received direct Spiritual power except the two instances above named, and since we do have the history of many, as the Samaritans, the twelve and Timothy, who did receive this power by imposition of hands we claim that if all the first Christians were inspired at all, it was done by the imposition of hands of those already inspired. In fact all the testimony is on this side of the question since there is not one example on the other side. And then this would harmonize perfectly with all that we have written regarding miraculous power bestowed upon the seven at Jerusalem, and upon Barnabas and Saul at Antioch. Indeed if we grant his claim to be correct, it establishes my argument that hands were laid on to impart or exert supernatural power throughout the apostolic age, and no account of it's having been done for any other purpose. The apostles and others laid hands on people, both to heal them, and to impart Spiritual powers. Thus we meet and dispose of Bro. Lincoln's diffioulty upon his own ground. And be it remembered that we have shown already that it is a certainty that in all cases in the New Testament where hands were laid on, miraculous Spiritual or healing power was imparted unless it be the cases of the seven, and Barnabas and Saul; and in these cases we have shown that all the facts in the case harmonize with the idea that such power was imparted in these cases also. For those who laid on hands in both cases were themselves inspired and whereas there is no account of these persons upon whom hands were laid, ever having worked a miracle bofore hands were laid on them, they did work miracles immediately afterwards. So then if Bro. Lincoln is right in his claim that all Christians in the apostolic age possessed supernatural powers, then we are right in claiming that hands were laid on, by inspired men, to impart these powers beyond a peradventure. If we thought he was right in this claim, we would thank him for his help. Only one other remark is necessary on this point, and that is, that there were many different measures or gifts of the Holy Spirit; One might speak with tongues and not be able to heal or to interpret or to translate. Another might be able to heal the sick, and not be able to speak with tongues.

Therefore hands might be laid on those already possessing some of these gifts, in order to impart others, such as they would need in new fields of work. As in the case of Barnabas and Saul and the seven. Upon the presumption that Bro. L. is right, we might close here and feel perfectlly safe in our argument. But, fortunately, if he is wrong, which we think he is, then that fact also is very strangely in our favor, and, therefore, with what we have said heretofore, and what we have said in this, we may certainly let the matter rest.

There is no need that I should repeat here what has been fully developed recently in the ADVOCATE, as we have already done the very thing that Bro. L. says we must do in order to sustain the position that hands were laid on to impart supernatural power. Nor need we here enter upon an argument to show that all the first Christians were not miraculously endowed, since the claim has nothing in it against our argument.

E. G. S.

ITEMS AND PERSONALS.

Bro. Jas. E. Scobey called to see us last week. We were glad to see him.

Fret not thyself over thing that are without remedy.

One addition in Edgefield congregation, the first Sunday in May.

We have a full line of Popular Hymns for sale.

Let every man have the courage of his conviction. Daniel like, stand firm, under the severest ordeal.

The religion that is begun, carried on, and completed in the heart is certainly heart-felt religion.

We have received $8,00 from the church at Gallatin, Tenn., for the Gay street colored Christian church.

The congregation at Bell Buckle seems to be taking on new life. We hope they will continue to grow in grace, and in the knowledge of the truth.

Nashville has recently been enjoying quite a season of revivals. The work of the traveling evangelists, is tending to bring people to the truth.

Congregations need to work for more true piety instead of so much show. The consistent Christian life is perfectly irresistable. Too many complain while they do nothing.

We learn from Bro. F. W. Smith that Bro. J. W. Gant has been conducting a series of meetings at Pembroke, Ky., which resulted in sixteen added to the church.

R. W. Officer writes: "Received by J. D. Elliot, from Cane Creek church, $6,55, and from Lewisburg church, $5,00 for the Indian Mission, which was handed over to W. H. Sluder.

Bro. I. W. Dickson writes from Newburn, Tenn.: In the ADVOCATE of April 8th, the printer makes me say that we had Bro. R. C. Brooks to preach for us at Newburn. I said R. A. Cooke.

Wickedness may well be compared to a bottomless pit, into which it is easier to keep one's self from falling, than, being fallen to give one's self any stay from falling infinitely.—*Sir P. Sidney*

Love is the most dunder-headed of all the passions, it never will listen to reason. The very rudiments of logic are unknown to it. "Love has no wherefore," says one of the Latin poets.—*Bulwer Lytton.*

A man is spent by his work, he will not lift his hand to save his life; he can never think more. He sinks into deep sleep, and wakes with renewed youth, with hope, courage, fertile in resources, and keen for daring adventure.—*Emerson.*

Bro. H. F. Williams writes: "My appointments are Pulaski, first Lord's day; Greenwood, 3rd; Rural Hill, 4th; Lynnville, 5th. All the fields present a growing appearance, but need thorough, patient cultivation."

Bro. Seth Green, of Cottondale, Ala., writes: "Bro. R. W. Vanhook is in a good meeting here with 59 additions, and we have reasons to hope that many others will stand for the truth and right."

The church at Trenton, Ky., desires to employ a man to preach for the congregation one-half his time. An earnest and active man is needed. Any one desiring to labor with them can address Bro. M. C. Ramsey, Trenton, Ky.

The ADVOCATE now has a larger circulation than it had at any time last year. We hope by the next year, to be able to make decided improvement on the paper. Let our friends continue to increase their efforts and we promise to reward their labors with an improved paper.

One, who had previously made the confession, was baptized at the Woodland street Church, at prayer meeting, last Thursday night.

Bro. Sewell attended the funeral of sister Dodd in Williamson Co., last Wednesday. We did not learn the particulars of sister Dodd's illness and death, but suppose obituary will appear soon.

At 3 o'clock p. m., on last Lord's day a lady, who had made the confession the Sunday previous, at the North Nashville, church was buried with Christ by baptism.

Bro. J. D. Floyd writes from Winchester Tenn. "Please announce in the ADVOCATE that Eld. F. E. Lacy who recently united with the disciples, from the baptists, will preach at Fosterville Rutherford Co., the 4th Sunday in this month.

Bro. H. M. Lovelady writes from Cave creek, Ark.: "Bro. Roas and myself preached at Mt. Hercy, 1st Lord's day in May. Six confessions and baptisms. Three more to be baptized Lord's day week and three others restored to the fellowship of the church. I regard the ADVOCATE as the best paper published by our brethren."

We should be careful when we labor for congregations for nothing, to see that we do not sin against the congregation. Many congregations are anxious to be considered weak in order that they may get help from others. Some have been helped so much that they do not try to help th mselves, but wait for somebody else to make ready everything for them. Such are not deserving help. We ought to help those who actually need help.

Professor: "Egotism consists in constantly talking of one's self. It is a very bad habit for a young man to get into." Student: "O, I see! Then you would have a fellow admire himself in secret. Well, perhaps you are right; but I can't understand why a person shouldn't share his pleasure with others." The professor did not pursue the subject.—*Methodist Advocate.*

Bro. P. A. Finney, of Park's Station, Tenn., writes: "I received a blank subscription paper a few days ago. I only lack two of having my club completed. I would not have my paper stopped for twice its price. Bro. J. R. Bradley preaches for us at Smyrna every first Lord's day. Bro. N. Darryberry preaches for us at Philadelphia every 2nd Lord's day. They are both good workers for the cause of Christ and his people. May God help them in their work."

Bro. W. H. Dixon writes: "Bro. Geo. W. Campbell is sinking fast,—cannot live long, but is liable to die any moment." While we are made sad to hear this and know we shall greatly miss Bro. Campbell, yet we firmly believe that our loss shall be his gain. We pray the Lord to give him strength in the trying hour. Bro. D., says: "I am intending to get half that thousand names." Bro. Dixon has already done much in sending names to the ADVOCATE, and we hope the brethren will help him send many more.

The *Old-Path Guide* and *Apostolic Times* have consolidated. In the future, we understand it will be published at Lexington, Ky., as the *Apostolic Guide.* We are glad the *Old-Path Guide*, after its long peregrinations has again got back home, or near there, but sorry after it had swallowed so many others, that it was half swallowed by another just at its own door. But seriously we rejoice at the consolidation and hope the "*Apostolic Guide*" may be what its name indicates and that it will guide thousands to the apostolic doctrine. We hear that Bro. C. P. Williamson will be the new manager.

Our scribes are laboring much on the system laid down in the Bible of evangelizing the world. Brethren McPherson and Harding agree in saying that the church never sent out an evangelist anciently. Bro. McPherson then claims that the church is to co-operate with the evangelist in preaching the gospel, and, if necessary through the society. Bro. Harding thinks the preacher should not wait for the co-operation of the church. If the church is to do the work, it is certainly to do the public part of it through men qualified for the work. The church is certainly to minister to the wants of these evangelist. Surely all can agree thus far.

"The protracted meeting which has been in progress for several weeks at the Church street Christian Church closed last Sunday night, at which time one young lady was baptized, and one gentleman confessed the Christ, making sixty-seven additions to the congregation during the meeting. Elder Mountjoy left for his home in Missouri last Thursday. His visit and preaching, which was highly instructive, kind and Christian, will long be remembered as a blessing to all who heard him. Should he come to this city again, many will give him a cordial greeting." We clip this quotation from the daily *American.* The meeting closed with much interest. Bro. Mountjoy, having been in protracted meetings since the first of February thought it best to close.

In our office, one day not long ago, a brother was complaining that no one of the preachers preached for their congregation. On investigation it was learned that Bro. Rawlins had preached for them the two previous Lord's days. Had had one confession, yet he knew nothing about it. When the brother learned this, he said: "I went to the Presbyterian church, thinking there would be no preaching at home." Such brethren, it seems to me, love Jesus very little. The object with every Christian should be the Lord's day service, and not the preaching. A man should not have more claims for us, than the Lord's table. The man that truly loves Jesus will truly delight to sit around his table. He will not be found away from the place of worship on Lord's day, preacher or no preacher, but will rejoice to hold sweet communion with his dear Savior.

The South Kentucky Christian Missionary and Sunday School Association will meet at Henderson Ky., May 26, 27, and 28, as the time for the next annual meeting of the association. The first session will be held on Tuesday night, May 26. The following persons have accepted positions on the programme and an excellent meeting is anticipated. William E. Mobley, Jo. S. Briney, Dr. R. M. King, J. F. Story P. Y. Gough, Wm. Stanley, Prof. J. E. Scobey, George B. Peak, J. W. Higbee, G. W. Terrell and Mrs. Ella B. Myles. One of the most interesting features of the meeting will be the reports of the evangelists, showing the work which has been done during the year. Reports will be made by J. W. Gant, J. W. Holsapple and J. W. Hardy. This is not a delegate convention, but every disciple, who can, is requested and urged to attend and participate in the deliberations. Reduced rates will be obtained on the rail roads if possible, and due notice given. The church at Henderson extends a hearty welcome to all who may attend. J. W. Crenshaw, Cadiz, Ky., Chairman, B. C. Deweese, Henderson, Ky., Sec., and Treasurer.

PAUL.

The first account that we have of this noted character is in Acts seventh chapter. Here we find him a witness of the first martyr, Stephen, who was laboring earnestly, faithfully and prayerfully for the Lord. Though Paul was then in his youthful days, he rejoiced to see the death of Stephen. Paul, in giving an account of the death of Stephen, says: "And when the blood of the martyr, Stephen, was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him."

While Paul was in tender years, it was his delight to assist the wicked band that was putting forth its greatest efforts to check Christianity.

Notwithstanding he was making such strong movements in this direction—pulling down the works that God's people were trying so earnestly to unfold to the eyes of the world—he did it, no doubt, with good purpose of heart. This shows to us, to-day, that we may be engaged in matters of deepest sincerity, and, yet, the way may be the way of destruction.

Solomon said: "There is a way that seemeth right unto a man, but the end thereof is the way of death."

Paul thought it was right for him to do all in his power against Christianity, and, no doubt, it was right in his eyes, but not so in the eyes of God. Let us hear him in regard to this matter: "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth, which thing I also did in Jerusalem, and many of the saints did I shut up in prison, having received authority from the chief priests, and when they were put to death I gave my voice against them." Acts 26:9;10. He thought, while engaged in this wickedness, that God would smile upon his works. Paul, in writing to the disciples at Galatia, says: "For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it, and profited in the Jews' religion above many of my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers."

There are many false teachers and workers now, who are sincere and honest in what they are doing; yet, their sincerity and honesty do not make what they do, right. We too frequently try to bend God's word to suit our ideas and notions, instead of yielding submissively to his plans.

The last effort that we have of Paul persecuting the disciples of the Lord is recorded in the ninth chapter of Acts: "And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem." He received the letters, and started with his wicked band to Damascus, the distance of about one hundred and thirty-five miles. He hoped, when he left the priest with letters of authority in his pocket, to take charge of the people of God wherever he might come in contact with them, that he would be successful in capturing a goodly number to bring back to the priest. But his hope withered before reaching the appointed place.

In tracing the life of Paul thus far, we find he was a man of much zeal, honesty and stability in his undertakings. His life is one of much interest, consequently we will not try to exhaust it in this article.

F. C. SOWELL.

HOUSES OF WORSHIP.

Houses of worship are continually going up throughout the country, one here and one there. We can name some that are now building and some to be builded.

It would not be anything amiss to offer a suggestion or two in reference to the arrangement of a few things. Preachers are not architects but they may learn a few things by experience and observation. Frequently houses are erected with no reference to convenience or comfort, when it costs no more to have them both convenient and comfortable.

We presume to open this subject with a few suggestions and if others are disposed to follow, we feel sure good in this direction can be done. It is better and more convenient for a house to have two aisles and three rows of seats, than one aisle through the center and a row of seats on each side. It is better because the speaker should have his congregation in front of him and close to him as possible. With two aisles there will be a middle row of seats directly in front of the stand and can extend close enough to it to give only convenient place for the table and passing room. It is more convenient because the congregation can get in and out better with two aisles than one, even if a little space be left between the seats and walls. With one aisle the congregation seems divided and there is a great space right in front of the speaker unoccupied and then it extends with the aisle right through the center of the congregation to the door. It is far more comfortable to have two stoves rather than one. They should be situated somewhere near the center of the room, perhaps a few feet nearer the stand than the door, one on the left and one on the right of the two aisles, that is among the right and left rows of seats. Better have two moderate size stoves than one large one.

It is frequently the case that houses are kept too cold to be endured, when a little pains and money would render them comfortable. I remember preaching in a house out of whichthe people were driven 'till the smoke escaped. When there is but one stove it is commonly placed right in front of the stand and the pipe frequently runs back over the speakers head. There are many objections to this: it is not in the right place to heat up the house; it is an obstruction to the view; the preacher has to shoot around it at his object; it is too near the speaker, and the pipe running back over his head is injurious to say the least of it. If you do not believe it, hold the top of your head to the fire for an hour, and you will be convinced. Hot air rises, and when the stove is near the speaker he must breathe the hot air arising therefrom, frequently poisoned by the ambier and tobacco quids the brethren have spit on and about the stove. If you are determined in spite of all that has been said, and the injurious effects of the filthy weed to still use tobacco, it is much more decent, convenient and comfortable to refrain while in the house of worship. While this sentence is not directly on the subject of house building, it is applicable in keeping a house neat and clean.

Every house should have a sufficient number of windows and these windows should be of a sufficient size and shape to ventilate it well. All windows should be so as to let down from the top, as frequently it is too cool to raise them, and yet the house needs ventilation. It is pleasant to drop the top sash a little to allow the warm and corrupt air to escape while fresh air enters. When a house is poorly ventilated the congregation grows sleepy and stupid and lays it all to the dull sermon, while the preacher struggles to arouse his seemingly inappreciative hearers. In fact a speaker suffers in a poorly ventilated room. As we have stated, the warm and already corrupt air rises and he receives the full force of it, has it to breathe, for he is standing and, that too, on an elevation and is thereby above the congregation.

Many houses are poorly lighted. There is not much disturbance in a well lighted house. A well lighted house is better than a grand jury to protect public worship. The most of such disturbances happen at night. Chandeliers are better than lamps on the side of the walls. The house should be light enough for all to see to sing. The back part should be just as well lighted as the front. Chandeliers will accomplish these ends better than side lamps or candles. Two light up an ordinary house very well, that is, if they have from five to six lamps. Don't put a lamp on the stand for the preacher. It shines in his face and hurts the eyes of the congregation looking at him. People cannot see the preacher when there is a lamp between them and him. Besides, in the summer it is hot and unpleasant to smell as he preaches. Bugs and candle flies are frequently hitting him in the face. Swing a lamp just over and a little in front of the stand, or put up a lamp and reflector on the wall to the right of the speaker. A swinging lamp is better because the reflector hurts the eyes of some.

Do not make a box to put the preacher in when he speaks. Pulpits, as they are called, should not be made too high; if so, they lift the speaker too near the ceiling and too far above the people. Yet they should not be too low. A book boar sufficiently high to hold the Bible, and a colum on each side, if desired, are enough front. These placed on a platform about a foot or a foot and a half high, make a very neat and comfortable pulpit. Build a self supporting roof.

Do not put columns or posts through the centre of the house. They are greatly in the way and the house can be built as well without them.

Let us have some suggestions from others. If the lamp is on the stand, the speaker must bend over while he reads the Bible, whereas, if it be above or behind him, he can stand erect.

E. A. ELAM.

A BUSINESS EDUCATION FOR BOYS.

A majority of boys are destined to be employed in business pursuits one way or another; and yet, strange to say, few parents seem to think it necessary to direct their education to that specific object. Of course, no objection can be made to the general education given at our ordinary schools or colleges. It is all necessary to develop the mind and to qualify the boy for something that will arise at some time or other in his future manhood. That, therefore, must not be neglected or abridged. But when it is intended that youth shall follow a mercantile pursuit it would seem reasonable to suppose he would conclude that it is necessary that a portion of his education should be devoted to qualifying him specifically for the experience that will occupy two-thirds of his waking existence. When our systems of education gave no other instructions of this kind than what was embraced in a theoretic study of the ordinary rules of arithmetic, our boys had no choice in this matter; for they could only accept such education as educators had provided. But now that institutions are provided which, within a brief course of study, equip the ordinarily educated boy for any or every branch of business employment, no youth intended for a commercial employment can be considered properly educated until he has passed through the specific studies of one of our well conducted "business colleges." A few months at one of these establishments is worth all the boy's previous education, in the very important sense that it gives point, application and practical bearing to all the general education he has acquired at school. What the attendance on hospital practice is to the medical student—the application of all he has learned in theory—a good business college is to the boy who has finished his course of school study; it is the application of his education to business formulas, methods and practice. The training he requires in these institutions is equivalent to the saving of two or three years' initiatory education in the office, and therefore gives the youth an advantage at his start in active life of the greatest value. What we have witnessed of the work and results of these establishments induces us to direct the attention of our boys to this essential branch of education—essential, we say, because a youth without it has no fair chance in competing with one who has had the benefit of such training.—*Christian at Work.*

The Lord is never in a hurry. His promises all stand sure, but they have to wait his time for their fulfilling. They come to pass just as soon as necessary, but not always as soon as his people expect or desire. When haste was a necessity, the Lord brought Israel out of Egypt, in a single night, even though he had to make a path through the Red sea to compass it. But after he had promised to set his name in a chosen place in Canaan, he waited wellnigh 500 years before he permitted the first stone of the temple at Jerusalem to be put in its place. Yet he delayed not an hour beyond the time of his own good pleasure. And this is the truth which every Christian believer has reason to bear in mind, while waiting the fulfillment of God's promises: "Forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some count slackness;" but some of the best things in the promise of God must be waited for in patience by his loved ones.—*S. S. Times.*

Look on little deeds as great, on account of the majesty of Christ, who dwells in us, and watches our life; look on great deeds as easy, on account of his great power.

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.*

ROYAL BAKING POWDER COMPANY, 106 Wall Street, New York.

TO HAVE HEALTH THE LIVER MUST BE IN ORDER.

DR. SANFORD'S

INVIGORATOR

Is a Reliable Remedy for Liver Complaints and Ills caused by a deranged or torpid condition of the Liver, as Dyspepsia, Constipation, Biliousness, Jaundice, Headache, Malaria, Rheumatism, etc. It regulates the bowels, purifies the blood, strengthens the system, assists digestion.

AN INVALUABLE FAMILY MEDICINE.

Thousands of testimonials prove its merit.

ANY DRUGGIST WILL TELL YOU ITS REPUTATION.

VASSAR COLLEGE, Poughkeepsie, N. Y. FOR THE LIBERAL EDUCATION OF WOMEN, with a complete College Course, Schools of Painting and Music, Astronomical Observatory, Laboratory of Chemistry and Physics, Cabinets of Natural History, a Museum of Art, a Library of 15,000 Volumes, ten Professors, twenty-three Teachers, and thoroughly equipped for its work. Students at present admitted to a preparatory course. Catalogues sent on application.

S. L. CALDWELL, D. D., LL. D., *President.*

WHETHER CHOLERA

Is coming or not every householder should know that cleanliness and disinfection are the greatest preventives. The principal and surest factor for this purpose is

DREYDOPPEL'S BORAX SOAP,

a perfect cleansing, bleaching and purifying soaps, making clothes beautifully white and sweet. It should be exclusively used in all departments of a household. *DREYDOPPEL'S SOAP* is sold in full pound bars only by all wholesale grocers and first-class retailers.

SKIN DISEASES,

Tetter, Salt Rheum, Ringworm, Sores, Pimples, and all Itching Skin Eruptions, are surely cured and prevented by the exclusive use of *BEESON'S AROMATIC ALUM SULPHUR SOAP,* an exquisite beautifier of the complexion and toilet requisite. 25 cents, by druggists or sent by mail.

Address WM. DREYDOPPEL, M'f'r, 208 North Front Street, Philadelphia, Pa.

Dreydoppel's Disinfecting Powder, 15 cents a large box

HARTER'S

THE ONLY TRUE

IRON TONIC

Will purify the **BLOOD,** regulate the **LIVER** and **KIDNEYS,** and RESTORE THE HEALTH and VIGOR of YOUTH. Dyspepsia, Want of Appetite, Indigestion, Lack of Strength, and Tired Feeling absolutely cured. Bones, muscles and nerves receive new force. Enlivens the mind and supplies Brain Power.

LADIES Suffering from complaints peculiar to their sex will find in DR. HARTER'S IRON TONIC a safe and speedy cure. Gives a clear, healthy complexion.

Frequent attempts at counterfeiting only add to the popularity of the original. Do not experiment—get the ORIGINAL AND BEST.

(Send your address to The Dr. Harter Med. Co. St. Louis, Mo., for our "DREAM BOOK." Full of strange and useful information, free.)

DUNCAN'S COUGH BALSAM.

The Only Infallible! The Only Positive Cure!

This great remedy, now so widely known and extensively used, stands without an equal and its sterling merits so well established as to need no praise to those that have used it or know of its remarkable cures Thousands of sufferers who found no relief from any other source are willing witnesses to the great Medicinal virtue and remarkable curative power of this Medicine. Many certificates of its fine effects and expressions of gratitude for benefit received reach us from all sections. It is not claimed that the Balsam will cure consumption in its last stages, but that it will effectually check this terrible disease in its incipiency and palliate suffering through its stages, there can be no doubt; and for all forms of Coughs arising from colds and bronchial affections throat trouble, it is without a parallel. A positive and rapid cure for Croup, which so often resists from medical treatment. The medicine is pleasant and does not sicken the patient. For sale by all druggists, 50 cents per box.

DR. C. P. DUNCAN'S

Liver and Kidney Medicine.

Of all the remedies now before the public for the treatment of the various forms of Liver and Kidney diseases, and the affections that arise from the unhealthy conditions of these organs, this medicine stands without an equal. It is the great preventive of Malarial troubles, the sure cure for all forms of Dyspepsia and indigestion, the most reliable remedy for the regulation of the Bowels and Kidneys, never failing to cure constipation. An absolute remedy for Headache, Sore throat, Dullness of Feeling Want of Appetite, Nervousness, and all such diseases of the Bowels, Stomach, Kidney and Liver, The best family medicine sold. It is harmless and safe, and not unpleasant to take. Price 75 cts.

Duncan's Carbolic Ointment.

Old Sores, Skin Diseases, Eruptions, Pimples, Frost bites, Chapped hands, Wounds, Hurts, etc, readily relieved by Duncan's Ointment. Price 25 cts.

PAYSON'S INDELIBLE INK. No preparation and only a common pen needed. Established 50 Years. Superior and popular for decorative work on linen. Received Centennial **Medal & Diploma.** Sold everywhere.

$65 A MONTH & board for 3 live young men or ladies, in each county. Address P. W. Ziegler & Co., Phila.

BIG PAY to sell our Rubber Stamps Send for samples. Taylor Bros. Cleveland, O.

CATARRH

AND DISEASES OF THE THROAT, causing Loss of Smell, Offensive Breath, Deafness, Cough, Hay Fever, Bronchitis, and Incipient Consumption, permanently cured, by a treatment so effective that it cures the worst cases, though the bones of the nose have become affected. No douches, snuffs, washes, inhalers, or atomizers. The medicines are so pleasant that a child will take them. The only internal treatment offered to the public for these dangerous diseases. Dr. Brockington has had fifteen years experience in the treatment of this class of diseases, and a trial will convince the most incredulous of the efficacy of his treatment. The most obstinate cases cured at small expense. Send full description of case and Fifty (50) cents (mere cost), for a trial package [by mail], to last fifteen days, with full instructions for treatment.

Address, DR. C. N. BROCKINGTON, 309 FOURTH AVENUE, LOUISVILLE, KY.

A. CRONE,

—A the—

Checkered Front Grocery House

Cor. Market St. and Pub. Square, Nashville, Tenn.,

Keeps the best GROCERIES, and sells them Cheaper than any other House in the City.

Price-List Furnished on Application

NATHAIEL BAXTER, President, THOS. PLATER, Vice President, J. P. WILLIAMS Cashier, W. F. BANG JR., Ass't Cashier,

The FIRST NATIONAL BANK

OF NASHVILLE, TENN. (Reorganized.)

Designated Depository and Financial Agent of the United States.

CAPITAL STOCK, - - - - -	$700,000 0
UNDIVIDED PROFITS, - - -	400,000 0

Receives Deposits, Deals in United States Bonds and Local Securities, and Foreign and Domestic Exchange. Drafts drawn on all European points. Our facilities for making collections at all accessible points are unsurpassed.

GOOD CLOTHING!

Gentlemen and boys who desire GOOD CLOTHING at medium prices, equal in style and make to any custom work, should not fail to examine our stock before purchasing their Outfits.

HUNTINGTON, Clothier,

160 Church Street, - - - NASHVILLE.

SOUTH KENTUCKY COLLEGE,

HOPKINSVILLE, KY.

Midway between Nashville, Tenn., and Evansville, Ind., on the St. Louis and Southeastern Railway connecting at Guthrie with Louisville and Memphis branch of the L. & N. R. R., and at Nortonville with the Chesapeake and Ohio R. R.

Spring Term Opens January 1st, 1885.

BUILDINGS NEW, HANDSOME AND COMMODIOUS;

103 feet long front; three stories high; with two wings, respectively 90 ond 116 feet long. Fine study halls, provided with the best single seats; also splendidly appointed recitation, music, and art rooms.

THIS SCHOOL IS INTENDED FOR BOTH SEXES.

Prof. and Mrs. James E. Scobey, so long connected with the Female Institute at Murfreesboro, Tenn. will have exclusive charge of the boarding department, in the College building, where only girls will be permitted to board. Young men and boys can find approved boarding houses near the College building, as well as in the family of Prof. M. L. Lipscomb. Pupils entering after the 1st of January, charged for only five months.

THE FACULTY

Is composed of five gentlemen and two ladies in the Literary department, two Music teachers, and a teacher of Art, and two lecturers, all of whom are experienced, successful teachers.

Mrs. L. F. Gates, who has been Matron at the Institute, Murfreesboro, will occupy same position in South Kentucky College

In all the appointments necessary to a superior school, South Kentucky College stands in the front rank. For Catalogues, Announcements, etc., Address

S. R. CRUMBAUGH, Prest.

JAMES E. SCOBEY, Vice Prest.

BURRITT COLLEGE,

Spencer, Tennessee.

This institution was chartered in 1848, and is under the control of the Christian brotherhood. It is the pioneer of mixed Colleges, and in this regard it has proved quite a success Teaching the Bible is an important feature of the institution.

Located on the Cumberland plateau, it is FREE FROM EPIDEMICS. The water is free-stone and chalybeate. Invigorating breezes render the location a delightful summer resort. Doyle Station—nine miles distant—on the McMinnville and Manchester Railroad, is the nearest Railroad Station.

TERMS:

Primary Department, per session,	$ 7 50	Commercial Department, per session,	$25 00
Preparatory Department, per session,	15 00	Lessons, Instrumental Music,	$15 00 to 20 00
Collegiate Department, per session,	20 00	Lessons in Art Department,	2 50 to 20 00

Board and washing for males, per week, from $2.00 to $2.50; Fuel, light, and incidental expenses, per session, $10.00; Board (including washing, fuel, and light,) females, per week, $3.0

The Spring Session of 1885, Begins on the Last Monday in February.

For further particulars, address— Prof. A. T. SEITZ, President,

W. H. SUTTON, Secretary Board of Trustees.

Geo. E. Cooper & Co.,

Manufacturers and Dealers in

Tinware, STOVES, Furnaces,

House-Furnishing Goods.

Tin and Slate Roofing and Galvanized Iron Cornice Work a Specialty.

Also our **Patent Chimney Top** for smoky chimneys has no equal. Write for prices.

GEO. E. COOPER & CO.

22 North Market Street

NASHVILLE, - - TENN.

New Spring Goods!

As we do not wish to mislead our customers and public generally, by blowing and puffing about bankrupt sales, and slightly damaged goods, simply to get people in our house, and have them go away, saying we are humbugs and swindle like all Jews. So we will admit giving any list of unseasonable prices in a kind of bragadocio style. We simply say to you in a business sort of way that we **NOW HAVE A COMPLETE LINE OF STAPLE AND FANCY SPRING AND SUMMER GOODS** at the very LOWEST possible PRICES. We will say futhermore, that we will meet the prices of any house in the city. As money matters are a little depressed and the season backward, our motto will be, small expence, quick sales and small profits. Please give us a call and be convinced Remember the place, 103 Union St.

S. L. DODD.

ROSES SAMPLE with Catalogue, 25 c., 4 for 50c. Order now. WM. B. REED, Chambersburg, Pa.

Obituaries.

Died at the residence of her daughter, near Batesville, Miss. on March 22nd., 1885, E. C. T. Seward. She was born in Brunswick county, Va., on the 18th day of November, 1812, and Married Wm. A. Smith the 2nd day of September 1828. She was a devoted Methodist over 40 years; was baptized by Bro. J. A. Carter, of Lauderdale county, Tenn., on the 28th day of November 1884. She was a great sufferer, being from childhood afflicted with some disease. Her daily prayer after she was baptized was to "go home" where sickness and sorrow, pain and death are felt and feared no more. Her last illness was painless—slept except when aroused, eleven days and gently passed away. A few days before she died I was with her; she was rejoicing that she had obeyed the Lord in baptism; said that she believed the Lord had spared her life for that purpose, and that she was ready to go when called. She did not fear death after she became a member of the Christian church. She did not have the privilege of hearing preaching, but spent most of her time in reading the Bible and ADVOCATE. She was a devoted wife and mother; no one was kinder. She was ever ready to sacrifice her own pleasures for the benefit and comfort of her children. She was the mother of thirteen children; some of them have gone before her. We beg leave to tender our most sincere sympathy to those that are left to mourn her loss; but sorrow not, dear children, your loss is her gain. May the Lord bless and comfort the sons and daughters that had never left her, for they will miss her as no one else can. Dear Jennie, grieve not; we too, must go. Let us strive to be ready when we are called to meet her above where parting is no more. We sorrow not as one that has no hope. She is at rest. Many friends mourn for her. She was beloved by all; for many years I was one of her most intimate friends and I feel that I have lost a friend that will ever be sacred to my memory while time lasts. The morning was beautiful and bright, the little birds were singing gaily; but all within were sad; the dear face that had so often greeted us with a smile was cold and still in death, but beautiful to us, for calm and peaceful, it seemed no sorrow marked her brow. All was peace with her. We laid her beside the dear husband in the little church yard at Blackjack, there to sleep until the resurrection morn. Sleep on, dear mother, yours is a sweet sleep. She will be missed at the fireside. Dear little Kate will miss grandmamma, but she is too young to know what a dear friend she has lost. May God bless her and when she grows to be a woman; may she too, find a friend in Jesus. Written by her friend,

E. S. LINDSEY.

Edward Lisk was born October the 7th, 1814, and died at his home near Smithville, Tenn., March 9th 1885. He united with the church of Christ in August 1873, and was baptized by Bro. Smith Denton, and from that day until the day of his death, his walk was orderly, and if we are to judge from it, we feel assured that his spirit is to-day at rest in the blissful land where parting is no more. Bro. Lisk leaves a devoted wife and six children to mourn his loss, most of whom are trying to walk in the straight and narrow way that leads to life immortal. Then what a great consolation it is to know that this separation, though sad as it may seem, is only for a little while, and if they remain faithful to the end, they may again join husband and father on the other shore, where there is no pain, no sorrow, no sickness and where death shall never enter. There God's hand shall wipe away every tear, and there the children of God shall be freed from all the sorrows, and cares incident to human life. It was my privilege to be associated with Bro. Lisk a great deal last year, as I was preaching near his home, during which time I baptized one of his daughters, and performed the marriage ceremony for another, and in all my associations with him, I found him to be a kind husband, a loving father, a devoted follower of the meek and lowly Jesus, and a friend and neighbor to the needy and distressed. It is hard indeed to give up such, but we should bow in humble submission to the will of him who does all things for the best. Let us all try to so live that when we are done with the trials and difficulties of this life, we may have an abundant entrance into that eternal city where we can again join the loved ones, and dwell forever with the blessed Savior who gave his life for us.

W. B. CARNES.

Castalain Springs, Tenn.

Died at the residence of her son-in-law in the 6th district of Williamson county, Tenn., on the 3rd day of April, 1885, Mrs. Nancy Aldridge, aged about 101 years. She was born in Mecklenburg, N. C., moved from N. C. at an early day with her husband and settled in Rutherford county Tenn. Afterward moved to Williamson county, where she lived an honorable and useful life for many years. She was a good Christian woman. She united with the Christian church at Boston, Tenn., in 1858. Her husband was a soldier in the war of 1812. Was in the battle at New Orleans. He died in Williamson county in the year 1846. From the year 1871 she was granted a pension for services rendered by her husband as a soldier in the war of 1812. Up to within the last three or four years she retained her mental and physical faculties to a remarkable dgree. She leaves three children and many grand and great grand children to mourn her loss in her old age—her second childhood. She was cared for and watched over with care and tenderness by her son-in-law and his good wife. How true are the words of inspiration, "the days of our years are three-score and ten," and if by reason of strength they be four-score years, Yet is their strength labor and sorrow; for it is soon cut off and we fly away.

E. B. CAYCE.

KENTUCKY NOTES.

Dear brethren of the Baptist church at New Hope (Clear Fork Association) and to all whom it may concern, be it known that after a careful and prayerful investigation of the Holy Scriptures, I find to the satisfaction of my own mind that the doctrines of total depravity, the design of baptism, the distinct operation of the Holy Spirit (apart from the word) in the conviction of sinners, and the establishment of the kingdom, (as taught by Baptists) are unscriptural. Therefore I cannot endorse them any longer.

Respectfully,

JOHN POGUE.

N. B.—Now brethren, if any member of New Hope, believes in the Baptist doctrine above stated and has confidence in his ability to prove them, I will give him or any one else whom the church may select, a chance to do so in oral discussion. As this is a public contradiction of Baptist doctrine it must be proven or exposed publicly or not at all.

P.

We give the above to the readers of the ADVOCATE, in order that they may see that God's word is fast dispelling the dark clouds of sectarianism, that have so long enveloped the precious souls that Jesus died for. It is one of the noblest acts of a man's life when plainly shown from God's word that he is in the wrong, to accept and stand up for the truth. Dear brethren, and sisters, we should not be contented simply with a knowledge of the truth ourselves, while others are walking in darkness that drowns men's souls in perdition, but we should feel a deep interest in the eternal welfare of all. And now let us manifest that interest by doing something for the great cause we claim to love so well. Do not say that you are too poor, but reflect upon the poverty of him that died for you. "The birds of the air have nests, the foxes have hole, but the son of man has not where to lay his head." O, is not this enough to cause you to say from the great depth of your soul, Lord I am willing to spend and to be spent for thee? Though he was so poor, yet he never ceased working for you. The work you can do now for the Master, will live for good when you are sleeping beneath the sod.

Yours in love,

F. W. SMITH.

A CONFESSION FROM A SOCIETY MANAGER.

We have several times referred to the fact that the societies afford facilties for ambitious men controlling them. And that they are so controlled.

Bro. A. Proctor is one of the oldest friends of the societies, and has long been a member of the Mo. State Board. The State society invited the schools, controlled by the diciples in Mo., to put themselves under the auspices of the society, promising to aid and patronize those which would do this, but threatening to discourage the patronage of any school that refused to put itself under their control. Now, here is what Bro. Proctor says of how a few men can manipulate and control the schools through these societies:

"Bad as these features are, they are made incomparably worse by another, to which I will now invite attention. I wish to say first, that nothing said in this connection has any application to brethren who have served the convention as president. We have had good presidents, and our business has been conducted by them with dignity and efficiency. I shall speak of the office as it is in the constitution. Article 4. says: "The officers of this convention shall be a president, two vice presidents," etc. Article 5. says: "Standing committees shall be appointed by the president at each annual meeting of the convention, as follows: 1. Order of business. 2. Nominations etc." The president of our convention is the most important officer in the entire organization. He stands to it relatively as the "Speaker of the House" in our State legislatures, or in the lower house of congress. Through these committees he gives direction and color to all that is done by the body. Now this nominating committee, nominates all the officers of the convention, and their nomination is always equivalent to election. Their report is always adopted, and always will be unless some brother declines to serve. Now look at the situation. The president nominates the committee that makes the president, hence he can remain in office as long as he can find these men in the convention who will nominate him, or if he wishes to retire he can select his successor of like views and policies of his own, pick his committee, nominate and make him president. To see the extreme absurdity, not to say, childishness of this thing, think of Mr. Wood appointing a committee to make the speaker of the next house, or Mr. Carlisle appointing one to make the speaker of the next congress. If it be asked, what has this to do with the school question? the answer is, it has everything to do with it. According to this constitution, the president elects himself, and can remain in office as long as he chooses, and in three years he can turn out of office the boards and faculties of every school under the "auspices" of the convention. For, when the places of the trustees are vacated how can the convention fill them? Certainly, a miscellaneous assembly of men and women cannot know the men in the vicinity of Camden, Canton and Columbia who are qualified for such a trust. The nominating committee is inevitable. Now please look at the situation of the schools under the constitution, once more. They must allow "any of their members" to be removed from office at will, or submit to execution. But the president makes himself through his committee. The president makes the board of managers through the same, or another special committee. The president makes the faculty through the board of trustees and unmakes them, all at will. The like of this constitution is not on earth, or in the sky. It must be evident by this time to every one who thinks at all, that if a set of men could be found who, while taking charge of the property, the money and the educational interests of a school, surrendered their entire freedom of action to the chairman of the State convention they would be wholly unfit for such a trust. And if a school could be found under the management of such a board it would be wholly unfit to take charge of the education of youth."

The thoughtful reader will know that any other interest, evangelizing or whatever comes up are just as liable to be controlled by one or two men, or a ring, as the school interest. It is furthermore true, that all the society constitutions are alike in these points—that the interests of evangelizing are just as sacred as those of the schools—It is just as great folly to submit the interests of evangelizing to one man's control. It is just as true that the church that would surrender its freedom of action to the chairman of the state convention, would be wholly unfit for such a trust. The church of Christ and its work is just as sacred and important as any school and its work.

We have, amid all changes, three unchangeables—an unchangeable covenant, an unchangeable God, and an unchangeable Heaven: and while these three remain "the same yesterday, to-day and forever," welcome the will of our Heavenly Father in all events that may happen to us.—*Matthew Henry.*

Alas! this time is never the time for self-denial; it is always the next time. Abstinence is so much more plasant to contemplate upon the other side of indulgence.

HOME AGAIN!

DEAR BRETHREN:—I have just returned from a vacation of over two months. My correspondents must excuse my long silence. I have been sick all the winter, and at one time, almost despaired of life. Though I am better, I am far from being well, and must cut off a great deal of my work I formerly delighted in. I fear the tract work must go with the rest. All right, if God wills.

Before I grew so sick, in order to prepare for the spring meetings, I ordered a large supply of card tracts. I have received forty-two thousand. These must be paid for and put to work. I receive many calls for these tracts from fields where there is little, or no reading matter of a religious nature, and from persons who are anxious to sow them, but are unable to buy them. Now brethren, will you help me to pay for these forty-two thousand tracts? Some of you will not miss a gift of one, five, or ten dollars. Do not delay, but respond at once. You may send stamps, currency, postal notes and orders, or checks, either, any way will do. If you had rather buy the tracts for your own use, all right; send in your orders at once. Let me beg of those who are owing the fund, to pay up at once.

As soon as I begin to receive gifts of money, I can begin supporting those unable to buy them. When such persons order, let them send all the money they can. The postage is about eight cents per hundred, and if they can send no more than the amonnt, it will help.

Address,

J. W. HIGBEE.

Mexico, Mo., May 5th, 1885.

General News.

DOMESTIC.

Mrs. Commodore Vanderbilt died at her home in New York city last week.

President Cleveland and a number of distinguished men were on the Greysburg battlefield recently.

The President is said to have administered a shock to Washington society by riding in the streets beside his coachman.

The loss by fire in the United States and Canada in April was 7,750,000, and for the four months of this year 35,250,000.

The Children's Home at Covington, containing fifty inmates, was fired by an incendiary, early yesterday morning. The fire was discovered in time to prevent damage.

The United States internal revenue collections for the Middle District of Tennessee for the month of April amounted to 74,095,41,

James R. Osgood & Co., the well-known publishers of Boston, have failed Liabilities, $150,000; assets nominally large.

The Governor of New Jersey has signed a bill preventing railroad companies from leasing their roads on franchises until they have obtained the Legislature's consent.

Every month a check for 1,133,33, being one-twelfth of his salary as a general on the retired list, is sent to Gen. Grant by the army paymaster at New York.

Lucy Gilchrist, of Newark, N. J., killed her six-months-old baby with an ax, chopping off it's head, because, as she said, "the spirits told her she must save Ireland."

A salt lake reported in Hildago Co., Texas, is one mile in length, five miles in circumference, and from three to four feet deep. It's bed consists of crystals of pure salt.

Dr. H. Stockbridge, son of the ex-President of Amherst College, and cousin by marriage to Secretary Lamar, has gone to Japan to be chemist and geologist to the Imperial Government.

The largest vein of gas ever fouud in Ohio was struck near Shelby a few days ago. It furnishe a steady stream of fire twenty-five feet high, and will supply the whole town with light and fuel, both for dwelling houses and manufactories.

Two fishermen of Tampa, Fla., lately captured a sawfish, said to be the largest ever caught in Tampa bay. It was sixteen feet and three inches long, six feet wide, and weighed 500 pounds. The saw was over four feet long.

The first female clerks at Washington were appointed under Lincoln's administration, and the custom has grown until now there are some 1,600 in the various departments, over 700 being employed in the Treasury building alone

The Queen's wreath, sent by Victoria to the funeral of President Garfield, has been handsomely framed in a special carved oaken frame and presented to the Western Reserve Horticultural Society, by which it will be kept.

The Mormons have appealed to the president, and the people of the United States for a redress of their grievances. They claim the same freedom for their religion that other religions are allowed, and say that plural marriage is a vital part of their religion.

Near Rockville, Mo., much excitement prevails over the finding, by a dog, of the body of Andrew Thomas, colored, who had been missing since the 28th of March. The dog was seen with one of the dead man's fingers, and search was made with the above result.

The announcement that Mrs. Morgan, of Kentucky, mother of the late Confederate cavalry general, has been left worth $1,000,000 by a deceased relative in Paris, is true. Ex-Congressman Thompson arranged all the papers in the case E. T. Halsey, of Louisville, has gone to Europe to settle up the estate.

Maxwell, the murderer of Preller, whose dead body was found in a trunk at a St. Louis hotel. has been arrested in Auckland, New Zealand. Officers from St. Louis, with requisition and sworn deposition, will sail from San Francisco on June 16th, when the first Auckland steamer sails.

The farmers near Stewardson and Stranbury, Ill. are very much alarmed over a mysterious disease which is attacking their horses with singular fatality. Several horses have died, and many are sick. The symtoms of the disease are coughing, followed by choking and bleeding at the nose.

Mrs James Baker, who was 93 years old last Thursday, gave a birthday party to 150 of her children, grand-children, great-grand-children and great-great-grand children, on her farm on Stones river, about 14 miles from Nashville. She is a great reader, and remembers every paper ever printed in this city, and recalls many unrecorded incidents in the early history of Nashville.

Judge Brooks, of Camp county, Tex., was convicted of bribery lately, and sentenced to two years in the penitentiary. He asked the sheriff to take him to his law office, that he might write a letter to his family. After he had finished the letter, in which he declared his innocence, he drew a pistol and shot himself dead before the sheriff could interfere.

A gentleman has been at Gillam, in Dixon county. for several days purchasing land for the foundation of a Northern colony. Up to yesterday, 15,000 acres had been bought for this purpose in the neighborhood of Gillam. The price paid ranged from $2 50 to $6.00 per acre. Near where this land lies is a fine forest of timber, and it is thought the colony will utilize it to the best advantage.

There is so little demand now for the famous Sea Island cotton of South Carolina that few planters have sold their last year's crop. It was formerly used to adulterate silk, but the demand has ceased without any apparent reason, except that by improved machinery ordinary cotton may be used for thread and other purposes as well as the long staple.

The delegation to present the Mormon address to President Cleveland started for Washington last Tuesday. It is also said that they will petition for a pardon for President Argus M. Cannon, just convicted of unlawful cohabitation, The committee consists of Apostle J. W. Taylor-Elders John Q. Cannon and John T. Cains. The latter is also a delegate to congress.

A library of over 1,000 bound volumes, collected mostly from residents of the district, is in one of the police stations in Providence, Rhode Island, and has advanced wonderfully the educational abilities of the patrolmen. In nearly, if not all, the police stations of Providence are to be found libraries, gotten together by the officers, who take great pleasure in reading and studying the various books therein contained.

FOREIGN.

Vesuvius is again in a state of eruption.

In Jamaica, coffins are often brought to the house before the sick person is dead.

Prince Alexander Karageorgewitz, the claimant to the throne of Servia, is dead. He was in his 70th year.

The Prince of Wales opened the World's Exposition of Inventions in London yesterday.

Russia agrees to submit the Penjdeh affair to arbitration, and withdraw her troops if a decision is against her.

In all Japanese empire it is estimated that there are less than 10,000 paupers—a truly wonderful record for a population of 37,000,000.

Both the Russian Bear and the British Lion appear exceedingly lamb like at present. It is now claimed that the two great Nations will not fight. England has conceded to nearly every requirement from Russia.

Advices from China report disorder in Kuansu, where a Mohammedan revolt has been incited by Russia. It is said the Chinese General Tsam has been sent with troops to suppress the revolt. It is believed the Chinese Government came to terms with France mainly because of the action of Russia.

A dispatch from Calcutta says: The public are dissatisfied with England's concession to Russia and fears are generally expressed now that the English attitude may have already endangered the safety of the party composing Sir Peter Lumsden's Surveying Commission. Preparations for war on a large scale still continues in India.

The rumor of the resignation of Lord Dufferin, viceroy of India, on account of dissatisfaction with the policy pursued by Mr. Gladstone, originated on the Stock Exchange, and has been repeated by several newspapers. The *Daily News* gives the report a distinct denial and it receives no credence.

Crocodile mummies have been found in the subterranean chambers of the labyrinth, a great edifice built by ancient Egyptian kings. The sacred crocodiles, great reptiles, were attached to the temple of Sebak, the crocodile god. They were exceedingly tame and wore earrings. The labyrinth seems to have been their sepulcher.

The government of New South Wales has invited the government of the other British Australian colonies to unite with it and idemnify coal dealers in the colonies from all losses sustained by them in refusing to supply coal to the cruisers and other vessels belonging to hostile powers during a period of war and warlike difficulty with England.

A dispatch from Vienna states that Baron Von Schæfer, the Austrian minister at Washington, has been instructed by his government to object to the appointment of Keily as United States minister to Austria. It is supposed that the fact of Mr. Keily's wife being a Jewess is the basis for the objection, although nothing definite in regard to the cause of this action of the Austrian government is known.

Gen. Lord Wolseley is slightly indisposed. It is believed here that Osman Digna is again collecting an army, but owing to the scarcity of food at his command it cannot become sufficiently formidable to call for a British expedition against him. Tokar Arabs ask English protection against Osman, and almost all other tribes are willing to submit, if the English will promise to remain in the country, and protect them from the vengeance of Osman Digna.

Home Reading.

MOTHERS WORK.

I

Baking, stewing and brewing.
Roasting, frying and boiling,
Sweeping, dusting and cleaning,
Washing, starching and ironing,
Ripping, turning and mending,
Cutting, basting and stitching.
Making the old like new;
Shoestrings to lace,
Faces to wash,
Buttons to sew,
And the like of such;
Stockings to do.
While the children play,
Stories to tell,
Tears to wipe away,
Making them happy
The livelong day,
It is ever thus from morn till night;
Who says that a mother's work is light?

II.

At evening, four
Little forms in white;
Prayers all said,
And the last good-night,
Tucking them safe
In each downy bed,
Silently asking
O'er each head,
That the dear Father
In heaven will keep
Safe all my darlings,
Awake or asleep.
Then I think the old adage true ever will prove:
"It is easy to labor for those that we love."
Ah, me! dear me! I often say,
As I hang the tumbled clothes away,
And the tear drops start
While my burdened heart
Aches for the mother across the way.
Where oh; where are
Her nestlings flown?
All, all are gone
Save one alone!
Folded their garments
With tender care,
Unpressed the pillow
And vacant the chair,
No ribbons to tie,
No faces to wash,
No hair all awry
No merry voices
To hush into rest:
God save them!
And he knoweth best!
But, ah! the heart anguish! the tears that fall!
This mother's work is the hardest of all!

—*Piladelphia Sunday Republic.*

FROM UNCLE MINOR.

Not long since I told you how to make your homes more beautiful and happy by planting flowers. I wish now to say a few more things about them, and I trust you will take my advice. Not only about flowers, but some other things I shall speak of.

You sometimes sing that beautiful song, "Home Sweet Home,—be it ever so humble, there is no place like home." This is true, provided it is a pleasant home. But I have seen homes, or rather places where people lived, that was everything but "sweet home." The father was a drunkard, the mother was heart-broken and dispirited, the children were ragged, filthy and often sent to bed hungry and cold. Parents and children have it in their power to make home bright and happy, and God will hold us responsible if we do not make it so. Everybody loves that which is beautiful, even if it is nothing but a picture. The earth is covered with beauty—green grass will soon be all around us, bright flowers will be blooming, birds will fly from tree to tree singing their sweetest notes; joyous, happy, sweet springtime will be here, and are we, dear children, going to let it pass without adding our mite to making it bright. No, no, I hope not! So go to work; plant blooming flowers and shrubs around your yards, so that you can see that your own little hands have made something to brighten the world. Now you ask me what to plant. As I said before, that depends on where you live and your surroundings. If you are able, you might buy a few hot house plants that have to be protected in the winter. But as a general thing I would not advise much expense. You can get those that stand the Winter, such as roses, lilacs, honeysuckle, jessamines, or you can plant the seeds of verbenas, china—asters, chrysanthemums, dahlias, pinks, in fact if you have to go to the woods and get violets and such wild flowers as you can, bring them to your home and plant them where you can cultivate them. You can find pleasure in watching their opening buds. But remember hogs will root them up, cows or horses will eat them or tramp them in the ground, and be sure to remember that they will not grow nor bloom prettily unless the ground is rich. Go to the woods or stables and get some rich, well rotted earth, work this in your ground deeply, and then watch, work and water them when needed. This will add to the beauty and rightness of your homes, but still there are other things needed. Among the most important is to keep in a good humor with yourself and everybody else; dont let your passions rule you, if you do you will make yourself and everyone else around you unhappy. Solomon said: "A soft answer turneth away wrath." Try it, and if you can't find it in your heart to say a kind word, if you are a boy, whistle, if you are a girl, sing. Don,t cry or say ugly, harsh words. Now let us all see how bright and happy we can make our homes. May God bless all my dear children.

Your loving
UNCLE MINOR.

BOYS AND MONEY.

Speaking of boys, and teaching them the value of money, we know a man whose two boys had a pony, and, of course, wanted a cart, and asked for the money to buy it, not doubting that their father, follwing his usual custom, would give them all the money they asked. He had long been studying over the matter, having seen that his boys were spending money with no idea as to its value. He thought this a good chance to teach them a lesson, both as to how slowly money actually accumulates, and how valuable it is after it is earned. So he told them: "Find out how much a cart and the harness will cost. Go to the factory and shop and see what you want and learn what it will cost. Then I will see about it.,, The boys, not knowing how long was the road before them, went joyfully on the errand. They found that cart and harness would cost eighty-two dollars, and came back in high glee for the money, with visions of a flashing cart and a prancing pony dashing along the highway under their guidance dancing in their minds. The father asked: "Do you want a cart so very much?" and the reply was: "We would rather have it than anything we have had in our lives, and, please, papa, hurry it up." The father said: "Well, we'll buy this cart a new way, and so that you will know how good a thing it is and how much it costs when you get it. You shall each have a dollar a week until you have bought the cart. It will not take you a year to get it, if you do not spend too much money." The little fellows started out bravely, not realizing how long it would take. But it was a slow matter. Temptations came to spend a part of the sacred cart fund, and they were told that spending part of it would put the cart off that much longer. This consideration would always tell, and a good many foolish expenditures were cut off, such as ten cents worth of candy when five would do as well, or a thirty-cent ball when a fifteen-cent one would do, and two dollar's worth of valentines when fifteen cent's worth would answer. It was not three weeks till the older one said, "I had no idea money grew so slowly," and till the younger one said: "We must earn some money of our own to add to this, or we'll be too big for the cart by the time we get it." So two valuable lessons had been taught and enforced in this way, and the little chaps, realizing "how slowly money grows," and how industry helps to hurry it up, took to hunting up work to do, so as to hurry up the cart. Friends of the family, knowing of the matter, and, sympathizing with the boys, as good hearts always do, wanted to help out the fund. But this was forbidden. The parental idea of the lesson of the value and the slow growth of money would not allow it. The cart had to be earned, and finally, and inside of six month's by the endowment fund of two dollars a week, and the earning of the boys themselves, it was earned. If it had been made of gold it could hardly have been of more value to the boys or to the father. The practical lesson had been learned, and ever since these boys have known for themselves "how slowly money grows," and how doubly sweet is anything bought with money you have earned yourself. No boy knows how big a dollar really is until he has earned a whole dollar himself,

SOLOMON'S SYSTEM.

"Do you think it would be wrong for me to learn the noble art of self defense?" a religously inclined Somerville youth inquired of his pastor.

"Certainly not," answered the minister. "I learned it in youth myself, and have found it of great value during my life.

"Indeed, sir! Did you learn sullivan's system, or the old English system?"

"Neither. I learned Solomon's system."

"Solomon's system?"

"Yes. You will find it laid down in the first verse of the fifteenth chapter of Proverbs—'A soft answer turneth away wrath.' It is the best system of self-defense of which I have any knowledge."

CHOOSING A HUSBAND.

It is not, of course, every girl who has the power of choosing, in the sense of selecting and appropriating the one among her male acquaintances who pleases her best. It is not natural that she should do so, and when nature is not followed there is generally a disastrous ending. It is true that love sometimes begets love; but, on the other hand nothing is more likely to check it than a too ready response in the earlier stages. If a man's love too be genuine, if he is not deceiving himself in fancying he has an affection which he does not really feel, he wants no encouragement beyond the ordinary conduct. which politeness and good feeling dictate. If, without further encouragement, love dies away, it is pretty certain that it had very weak roots. If a proposal comes before the girl has allowed herself to believe that little attentions offered to her had any special meaning—before she has allowed her feelings to shape themselves as they might have done—no harm will follow. It is not fair to expect a girl to yield the moment the word is spoken. No sensible man, no man whose affection is worth retaining, is driven away by being told by the lady of his choice that she likes him, that she feels that in time she may come to love him, but that her heart is not yet his. If he really loves her he will come back again and it is pretty certain that before a second asking he will learn whether his affection is returned or not.

But a girl, if she cannot always choose can always refuse; and generally her difficulty is this: I do not love him, but I think I might do so if I choose; shall I choose or shall I forbear? It is here that the power of choice comes in, and it is here that the voice of prudence must be heard, if it is to be heard at all. A girl can always tell how a man stands with his sisters, if they are really fond of him she may be sure that he will make a good husband. A mother of course always speaks well of her boys; it is not what she says of him but his conduct to her that is to be looked at. And a lady may feel certain on this point, that as a man now treats his mother and sisters, so will he treat her six months after marriage. All this may seem very cold blooded, very far removed from the tender feelings which courtship induces. But after all a girl has a choice to make—a choice upon which the whole happiness of her life will depend; and there is always a time, whether she notices it or not, before she parts with the control of her heart, at which she ought to listen to her judgment. Without better evidence than her own feelings she is very likely to make a mistake; but if she can assure herself that her lover is a man who is respected and liked by his male friends, and is a favorite at home, she may be pretty sure that she is choosing wisely.—*Christian at work.*

If you want to lighten your wife's labor, see that the inside of the house is frequently painted. A fresh coat of paint will do more towards making it clean and tidy than all the scrubbing and cleaning that a woman's hands can give it.

Trust him little who praises all, him less who censures all, him least who is indifferent about all.

A Physician's Opinion.

Dr. Orr says: "I am well acquainted with the composition of Dr. Duncan's Cough Balsam. I have used it in my family and in my practice for several years, and do not hesitate to say that I believe it to be the best remedy known to the medical profession for the speedy Cure of Colds, Coughs, Sore Throats, Whooping Cough, and far surpassing all other remedies for the speedy cure of Croup and Hives in children. It is very pleasant to take, and perfectly harmless." Price 50 cents.

Our friends visiting the city will find at Hogan & Hall, 106 Broad street, a large stock of all kinds of groceries, and at as low prices as anywhere in the city. They sell wholesale and retail.

Special Notice.

We would call the attention of the readers of this paper, especially those who are suffering with Dyspepsia, or Indigestion, to Dr. Duncan's Liver and Kidney Medicine. It is, beyond doubt, the best and most reliable remedy known or ever offered for sale, for the Cure of Constipation, Sour Stomach, Sick Headache, Torpid Liver, and all Kidney troubles. It is the best and cheapest. Price 75 cents.

HIRSCH BROS. & CO.,

Dry Goods, Notions, Millinery,

56 College St., Nashville,

Have now in stock the largest stock of fine DRESS GOODS, SILKS, SATINS, WHITE GOODS, PARASOLS, FANS, JERSEYS, ETC., ever exhibited outside of New York.

This is a very fine, pure Wool Jersey, coat back, at $1.50

Our braided and scalloped Jerseys, at from $1.00 to $3.00, must be seen to be appreciated.

Hirsch Bros. & Co.

"THE PIANO TEACHER'S IDEAL."

The New Musical

CURRICULUM

By DR. GEO. F. ROOT.

"A Perfect Instruction Book."

This work is the culmination of long years of labor and observation devoted to its ultimate perfection by one of America's greatest musicians, and in its present form it is beyond all doubt the

BEST WORK OF ITS KIND

ever issued for the purpose intended. Teachers and Students of Music are especially recommended to examine the Curriculum, as it cannot fail to be of invaluable service to them. Price $3 by mail post-paid. Specimen Pages free.

Published by

JOHN CHURCH & CO.,

CINCINNATI, OHIO.

For Sale by all Book and Music Dealers.

Unparalleled Bargains!

SEE OUR

Black Satin Rhadames at.....$1,00
Black Ottomon Velours at.....$1,00
Black Gros Grain (Lyons).....$1,00
Colored Gros Grains at.....77½
Rich Plain Dress Goods at all prices
Black Goods and second mourning all kinds
Beautiful Figured Satin at.....15 cts
Fine Paris Linen Lawns at.....Half Price
Mitcheline Quilts in New Patterns
40 Inch Batiste Muslin at.....15 cts
New Style Gingham at.....10cts
Table Linen and Toweling our importation
New Style Hosiery an Gloves &c.

THOMPSON & KELLY

Summer Street.

THE PROVIDENT

LIFE ASSOCIATION

BALTIMORE, MD.

Insurance on the Ordinary Life and Maturity Plan. Endowment Policies mature in 10 years, or prior death. The fact that this association has been endorsed by LEADING BUSINESS MEN Clergymen, Physicians and Lawyers in the various states in which it does business, is an evidence of its superior plans and methods of insurance. It is the only mutual company in the United States with an endowment plan founded on correct insurance principles. Persons insured on our maturity plan "need not die to win." Policies mature in 10 years from date of issue, or at death, if prior. Every claim paid in full. No pro-rata payments. You "pay as you go and get what you pay for." By the payment of from eight to sixteen cents per day, you can purchase a $1000 policy payable to you in 10 years or to your family, should you die before the expiration of the period for which you insure

NASHVILLE ADVISORY BOARD.

GEO. W. SEAY, Ass't N. & D. R. R. Co.
ALEX. FALL, Ag't N. & D. R. R. Co.
Hon. JNO. LAWRENCE, Lawyer.
Elder Wm J. LOOS Minister.
Elder R. LIN CAVE, Minister.
Dr. W. M. VERTREES, Physician.
C. H. BRANDON, Brandon Printing Co.
W. A. CORBIN, Mus. Broker.
Hon. LYTTON TAYLOR, Attorney.
G. H. WESSEL & Co Fancy Groceries.
F. D. HAWLEY & Co., eal Est a
Dr. T. D. WALLIS
Dr. J. S. NOWLIN.
R. E. MARTIN.
Dr. WILLIAM COMPTON, Bellview, Tennessee.

Reliable business men in every town and county in East and Middle Tennesse and Kentucky, wanted to represent this Association, none other need apply. Correspondence promptly attended to.

CAPT. J. MINSON,
General Agent.

No 4 Church St. - - Nashville, Tenn.

CHAS. F. SHARPE. W. L. HORN.

SHARPE & HORN,

Real Estate and Coal Agents,

Public Square, - NASHVILLE, TENN.

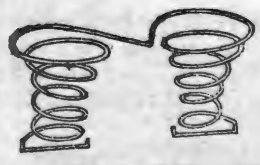
Buy, Sell and Negotiate Loans.

Special Attention Given to the Collection of Rents.

GEN'L AGENTS FOR PEACOCK COAL.

ED. H. MILLER,

—Manufacturer of—



SPRING BEDS

AND

MATRESSES

36 South College St., Nashville,

And dealer in all kinds of Beddings. I make the best Spring Bed now in use—the Twin Spring Bed they are bug-proof Try a sett. Old matresses neatly repaired. **ED. H. MILLER.**

KEEP COOL!

SUMMER GOODS!

Refrigerators, Ice Chests, Water Coolers Filters.

Fruit Jars, Fruit Cans, Stoneware, Woodenware, and all kinds of Kitchen Goods.

Cooking Stoves to suit the requirements of every Family.

PRICES TO SUIT THE TIMES.

PHILLIPS-BUTTORFF MANUFACTURING CO.,

24 & 26 College Street, - - - Nashville, Tenn.

Capital Planing Mill!

Cor. Line and Vine Streets, near Northwest Cor. CAPITOL GROUND.

J. W. McCULLOUGH,

DEALER IN

Lumber, sash, Doors, Blinds, scroll sawing, Flooring, Ceiling, Siding, Etc.

Telepone 551. : : : Nashville, Tennessee

O. EWING. FRANK W. GAINES.

EWING & GAINES,

WHOLESALE HARDWARE,

40 South Market Street, Nashville, Tennessee.

Complete Stock of Hardware, Guns, Cutlery and Gum Belting, at the lowest prices.

Prompt and Careful Attention given to Orders. TRY US.

HEADQUARTERS

Hardware, Guns Fishing Tackle, Mill Supplies of Every Description, Barbed Wire, Etc. Agents for Champion Machines, Reapers, Hay Rakes.

BROOKS, SWEENY & CO.,

Nashville, Tennessee.

LADIES' GUIDE TO FANCY WORK FREE.

A complete practical instructor in every description of Ladies' Fancy Work. It has 64 large pages and over **200 illustrations.** It gives plain and practical instructions in Drawing, Oil Painting, and making Wax Flowers; likewise all kinds of Fancy Needle Work, Artistic Embroidery, Lace Work, Knitting, Tattin, Crochet and Net Work. It contains designs for Monograms, Initials, Cross Stitch Patterns, Knit Edgings, Embroidered Borders and Corners, Macrame Work, Applique Embroidery, Berlin Work, Java Canvas Work, Tricot and Burlaps, Antique Lace, Beaded Lace, Darned Net work, Tidies, Lambrequins, and hundreds of other useful things. It is a book that should be in every American Household. With it as a guide you may make hundreds of beautiful things for the adornment of your home and for presents to your friends at the most trifling expense.

On receipt of only **30 cents** in postage stamps or currency we will send our popular monthly **Farm and Home** from the present time to Jan. 1, 1888, (nine months) and the **Fancy Work Book,** described above, **Free as a Premium. Farm and Home** has 16 pages and 64 columns, and nearly one-half is devoted to the Ladies and Children. It will repay its cost many times over to every occupant of a village or suburban home. Its practical articles on **The Garden, Fruit** and **Flower Culture, Poultry,** with its **Stories, Household Hints,** and **Recipes** are invaluable. It has a **Puzzle Department** where **prizes** are offered each month for contestants. *It cannot fail to please everyone.* In order to introduce it into new homes we make the above magnificent offer, being confident that once a Subscriber you will not keep house without it. Money refunded if not satisfactory. 4 subscriptions and 4 books sent for $1. **Send Now** mentioning this paper. This advertisement will not appear again. Address **FARM AND HOME, SPRINGFIELD, MASS.**

STERNBERGER'S Folding Dress Pillow.

folds into **one-twentieth** of its size when closed and weighs but two pounds.

Perfection, Durability, Simplicity.

The Folding Dress Pillow is simply perfect. Can be folded in a second and put anywhere. We guarantee one pillow to outwear a dozen old style stuffed sham pillows. Housekeepers buy them on sight.

$2.00 PER PAIR,

delivered on receipt of price.

Or Frank A. Hall, 200 Canal St., New York. John P. Fowler, 306 State St., Chicago, Ill. Fred. Walpert & Co., 28 N. Gay St., Baltimore, and Furniture Dealers Generally.

THE PIQUA M'F'G CO., Piqua, Ohio,

Go to WEIL, CONNELL, WINTER & CO. your DRY GOODS BOOTS AND SHOES, and so on. They will treat you right.

LIPSCOMB & SEWELL,

PUBLISHERS OF

THE GOSPEL ADVOCATE,

No. 98 UNION ST. - - NASHVILLE, TENN.

We invite your special attention to the following EXCELLENT BOOKS for sale by us at regular RETAIL PRICES:

Popular Hymns, Word Edition, Single Copy 15 cts. $1.50 Per dozen by express, by mail	$1,70
Popular Hymns, Note Edition, single copy 30 cts. per doz by epress $3,00 by, mail	$3 60
Popular Hymns, " " " (with rudiments) single copy 35 cts per doz by express $4.20; by Mail	$4.20
Popular Hymns " " (Cloth) single copy, 40 cts. per doz. by express $4.06; by mail	$4,75
New Life (Character Noter) single copy 35 cts. Per doz by express $3.00 by mail	$3,60
Songs of glory Numbers 1 and 2 single copy 35 cts, Per doz by express $3,00 by mail	$3,60
Life of Raccoon John Smith (Very Readable) postpaid	$2,00
The Voice of the Seven Thunders. Investigating and entertaining. Postpaid	$1,50
Gospel Plan of Salvation. By T. W. Brents. Postpaid	$2 50
Gospel Preacher, Volumes 1 and 2 By Ben Franklin Postpaid	$2,00
Campbell and Owen Debate. Postpaid	$1,75
Dictionary of the Bible (Complete) By Dr. Smith	$4 50
Housekeeping in the Blue Grass. postpaid	$1,50
Orthordoxy in the Civil Courts. Paper 35 cts, Cloth	50
My Life an Open Book	$1,50
The Life of Knowles Shaw	$1,50
The Problem of Problems	$1,50
Christian Baptism. Seven volumes in one. Cloth	$2,50
On The Rock. By D. R. Dungan	$1.50
Rum, Ruin and the Remedy. Cloth	$1 50
Christian System. Cloth	$1,50
Campbell and Purcell Debate	$1,50
Christian Baptism Half leather $1,00, full	$1,50
Popular Lectures and Addresses. Cloth	$3,00
Contradictions of Orthordoxy. Paper	25 c.
The Divine Demonstration. Cloth	$1,00
Heavenward Way. Cloth	35cts
Louisville Debate. Cloth	$2,50
McGarvey's Commentary on Matthew and Mark. Cloth	2 00
" " " Acts	2,00
Milligan on Hebrew	2.00
Reason and Revelaton. Milligan	2,00
Scheme of Redemptin. Milligan	2,00
Cummunnings in the Sanctuary	50cts
Riverside, or Winning a Soul	10
First Principles By Isaac Errett	10cts
Offerings of the Lord. By David Lipscomb	10cts
Sincerity Seeking the way to Heaven. By Ben Franklin	10cts
Review of Dr T. W. Summers Tract. By Isaac Errett	10cts
Union Movement. By Ben Franklin	10cts
Cruden's Concordance (complete)	55
Baptism for the Remmission of Sins	75c
Christian Recreation and Unchristian Amusements	10c
Ability and Accountability	10ct
Treatise on Prayer. Milligan	0ct
The Method of Searching the Scriptures	10ct

BIBLES and TESTAMENTS in styles and bindings, at low rates.

We will furnish any book pubilshed in the United States at RETAIL PRICE. We solicit your orders. We guaranteeprices.

FOR

Choirs, Conventions, Singing Classes and the Higher Schools,

o better Books have appear than the following:

Choral Worship. L. O. EMERSON. A grand full size Church Mu c Book of 220 pages 100 pages Elements, wi n a capital collection of Sacred and Secular music. 75 pages of the best Hymn Tunes. 110 pages of Anthems, and 36 pages of miscellaneous Concert Music. $1. Per dozen, $9.

The Model Singer. W. O. PERKINS and D B TOWNER. A book fo SINGING CLASSES. 192 pages. 124 Graded Exercises, 57 Glees and Part Songs, 29 Hymn Tunes, 18 Anthems and 4 Chants. Abundant and useful material for the Singing-school Teacher. 60 cts. Per doz. $6.

Song Greeting. L. O. EMERSON. A new and extra fine song book for the "higher schools," meaning by that, Colleges, Technological and other special schools, Academies, Institutes, Seminaries, High and Normal Schools. 160 large octavo pages. 82 harmonized songs of the highest order, both in words and music, classical in beauty and interesting to every one. Also exercises and solfeggios for voice culture. 60 cts. Per dozen $6.

Any book mailed for the retail price.

OLIVER DITSON & CO., Boston,

C. H. DITSON & CO., J. E. DITSON & CO.,
867 Broadway, New York. 1228 Chestnut St., Phil.

WEAKLEY & WARREN,

Manufacturers and Wholesale and Retail Dealers in

FURNITURE & MATTRESSES.

The Largest, Finest and Best Assorted Stock in the South.

Chamber Suits, Parlor Suits Library Suits, Hall Suits, Dining-Room Suits.

kinds of Mattresses, Spiranta, oven Wire Bed Springs, Wovig W Wire Cots and Canvass Cotspen

ORDERS WILL RECEIVE PROMPT ATTENTION

Wharton & Co.,

Druggists and Prescriptionists.

Fine Soda Water Mineral Waters Etc.

Corner College and Union Sts.,

Nashville, - - - Tenn.

FOR SALE

GREAT BARGAINS!

I offer, at low prices, the following machinery: One splendid **Lane & Bodley 20x36 inch Stationary Engine**; 150 horse power has iron frame 17 feet long. 36 inches wide and new Judson improved 4½-inch governor I will trade for good engine of less size as par pay. One **14x24 Callahan Engine, 56-h.p** Two **12 x 20 Stationary Engines**. One **Heald & Sisco 12-inch Hercules Engine** Several engines, new and second hand. One battery of two 42 ft. x 16 in —Tubular Boilers all irons and chimney complete. One **8-h.p Huber Farm Engine**. One **7 h p. Watertown Farm Engine** and **several Onedia Farm Engines**, all equally mounted. **Lane & Bodley** and **Eagle Machine Works Engines and Saw Mills**, with all late im *H B. Smith's Wood-Working Machinery, Sinker & Davis Band Saw Mills, Leffel Turbine Water Wheels.* Flour Mills, Corn Mills, Bolting Chests, Smutters, Etc. **John P. Manny Mowers and Reapers** and *Wheeler & Mellick Threshers.* Send for prices

JOHN P. DALE,

nd 86 SCollege St., NASHVILLE, TEN.

Farquhar's Improved Cotton Planter

Very Simple and Perfect in its Operation; Drops Unrolled Seed or Fertilizer with remarkable regularity in any desired amount. It is the Cheapest, most Reliable and Best COTTON PLANTER in existence. SEND FOR CATALOGUE.

Also, Steam Engines, Threshing Machines, Saw-Mills, &c.

Address, A. B. FARQUHAR, York, Pa.

LISTEN!

NO COST TO YOU UNLESS WE CURE YOU.

WRITE TO US TODAY DONT DELAY

Have you a mind of your own?

If so, listen to us just a moment. You are not enjoying good health; you have tried internal medicine, and you are not well yet. Now, why will you not put prejudice aside, and try our treatment? We will send you, on trial, one of our **ELECTRO-MEDICATED APPLIANCES** to suit your case, provided you agree to pay for it, if it cures you in one month. If it does not cure you, it costs you nothing. *Is not this a fair offer?*

Different Appliances to cure DYSPEPSIA, RHEUMATISM, LIVER AND KIDNEY DISEASES, PILES, LUNG DISEASES, ASTHMA, CATARRH, LAME BACK, AGUE, DEBILITY, and many other Diseases. Remember, we do not ask you to buy them, blindly; but merely to try them, at our risk. **125,000 Cures** made during 1884, in cases where all other treatments had failed. PRICE VERY LOW. Illustrated book, giving full particulars, and blank for statement of your case, sent free. Address, at once,

ELECTRIC PAD M'F'G CO.,
564 State Street, Brooklyn, N. Y.

AGENTS WANTED.

ELECTRICITY & MEDICINE COMBINED.

FEMALE COMPLAINTS

Treated scientifically at home, at very small expense, with absolutely no pain, no caustics, no unnecessary examinations. Permanent cure guaranteed. Book and question blank free. Address with stamp, **Dr. C. N. BROCKINGTON,**
(Mention this paper.) **309 4th Ave., Louisville, Ky.**

CATARRH

Causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough and Consumption, cured in from one to three months, even though bones of nose are affected. No snuffs, washes, douches, inhalers or atomizers used. Book and blank free. Address with stamp, **Dr. C. N. BROCKINGTON,**
[Mention this paper.] **309 4th Ave., Louisville, Ky.**

MASON & HAMLIN

Exhibited at ALL the important WORLD'S INDUSTRIAL COMPETITIVE EXHIBITIONS FOR SEVENTEEN YEARS, Mason & Hamlin Organs have, after most rigid examinations and comparisons, been ALWAYS FOUND BEST, and AWARDED HIGHEST HONORS; *not even in one such important comparison American has any other found equal* **ORGANS** *Organ been to them.* ONE HUNDRED STYLES, adapted to all uses, from the smallest size, yet having the characteristic Mason & Hamlin excellence, at $22, to the best instrument which it is possible to construct from reeds, at $900 or more. Illustrated catalogues, 46 pp. 4to, and price lists, free.

The Mason & Hamlin Company manufacture UPRIGHT PIANO-FORTES, adding to all the improvements which have been found valuable in such instruments, **PIANOS** one of peculiar practical value, tending to greatest purity and refinement in quality of tone and durability, especially diminished liability to get out of tune. Pronounced the greatest improvement made in upright pianos for half a century. The MASON & HAMLIN CO., pledge themselves that every piano of their make shall illustrate that VERY HIGHEST EXCELLENCE which has always characterized their organs. Send for circular with illustrations, full description and explanation.

MASON & HAMLIN ORGAN AND PIANO CO.,

BOSTON, 154 Tremont St. CHICAGO, 149 Wabash Ave.
NEW YORK, 46 East 14th St. (Union Square.)

MADAME FOY'S CORSET AND Skirt Supporter.

Combines the most **ELEGANT FITTING CORSET** with a **PERFECT SKIRT SUPPORTER** and is one of the most popular and satisfactory corsets as regards HEALTH and COMFORT ever invented. It is particularly adapted to the present style of dress.

For sale by all leading dealers. Price by mail $1.30. FOY, HARMON & CHADWICK, New Haven, Conn.

OPIUM Morphine Habit Cured in 10 to 20 Days. No Pay until Cured. J. L. STEPHENS, M. D., Lebanon, Ohio.

Baltimore Church Bells

Since 1844 celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY, J. REGESTER & SONS, Baltimore, Md.

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease to any sufferer. Give express and P. O. addr ss.

DR. T. A. SLOCUM, 181 Pearl St., New York.

NEW USES OF

DIAMOND DYES

New uses are constantly being made of them so that, not only is all possible kinds of Domestic Coloring done with them, but also Art Work, Coloring Photographs, Engravings, &c. They are used for Object Teaching in Schools, Coloring Maps, Baskets, Easter Eggs, Bone, Ivory, &c. For making ALL colors of Ink, Wood Stains, Shoe Dressing, Ink Pads, &c. **USE NO OTHER.**

They are the PUREST, STRONGEST and FASTEST of all Dyes. One package colors one to four pounds of Silk, Wool, Cotton, etc. For special uses given above, no other dyes will answer.

Sold by all druggists. Send stamp for Special Art Circular, Special School Circular, Sample Card of 32 colors, and directions. Colored Cabinet Photo. as sample, *or* a package of Any Color Dye mailed for 10 cents. Address the proprietors,

WELLS, RICHARDSON & CO., Burlington, Vt.

THE DIAMOND PAINTS,
GOLD, SILVER, COPPER and BRONZE,

For gilding &c., Fancy Baskets, Frames, Lamps, Chandeliers, and for all kinds of ornamental work. Also Artists Black for Ebonizing. Equal to any of the high priced kinds and only 10 cts. a package, at the druggists, or post-paid from

WELLS, RICHARDSON & CO., Burlington, Vt.

25 YEARS IN THE POULTRY YARD.

16th Edition. 148 Pages, explaining the entire business. Gives symptoms and best remedies for all diseases. A 50-page illustrated Catalogue. All for 25c. in stamps.

A. M. LANG,
Cove Dale, Lewis Co. Ky.

YOU ARE A LIAR

Lying Agents can't SELL and tel the truth about JONES. Put you lies on paper and sign if you dare U. S. STANDARD

$60.5 TON WAGON SCALES.

Beam Box. Tare Beam. Freight Paid. Free Price List. Every Size. address JONES OF BINGHAMTON. BINGHAMTON, N. Y.

THE NEW CORSET.

THE TRICORA RELIEF

Sample Pair mailed free for $1.00

Price $1.00
Ask for it

Having elastic side sections, adapts itself to the various positions of the body in stooping, sitting & reclining. It affords great relief and comfort to the many who find ordinary Corsets oppressive. The "TRICORA" stays *used for boning* are unequaled for durability & comfortable support, & are absolutely unbreakable.

The most Durable, Comfortable, and Healthful Corset ever sold for its price.

Every pair warranted to give satisfaction or money returned.

J. G. FITZPATRICK & CO., Mfrs.,
71 Leonard Street, NEW YORK.
Please mention this paper in ordering.

Pianos & Organs

Of all makes direct to customers from headquarters, at wholesale prices. All goods guaranteed. No money asked till Instruments are received and fully tested. Write us before purchasing. An investment of 2 cents may save you from $50.00 to $100.00. Address

JESSE FRENCH, Nashville, Tenn.,
Wholesale Distributing Dep't for the South.

Rates of Advertising in Gospel Advocate

One inch, one insertion	$ 60
One inch, one month	2 00
One inch, three months	5 00
One inch, six months	7 50
One inch, twelve months	12 50

A discount of 10 per cent. on these rates for order of $25.00; 20 per cent. for order of $50.00; 30 per cent. for order of $100 00.

Note these Rules Carefully.

(1) Write only on one side of your paper.

(2) Write your name, post-office, county, and State, plainly.

(3) When changing your paper, give the office from which you change, and the one you wish it changed to.

(4) When ordering a book, give the name, edition, style of binding, and price, as near as possible, and state plainly HOW and WHERE you wish it sent.

(5) Gospel Advocate is $2.00 per year; $1.00 per six months; Clubs of $10, one copy free.

(6) Write very plainly, and make the clerks and printers happy.

Miscellaneous Notes.

BY T. F. RAWLINS.

Correspondents will please address me at 98 Union street Nashville, Tennessee.

London has four bar-rooms to one preacher.

Bro Black is now in a meeting at Wichata, Kan., with immense Audiences flocking daily to his services.

We have frequently been asked the meaning of "mugwump." Here it is in a few words as given by one who claims to know. "It means a voter who bolts his party's candidate and claims to stick to his party's principles."

The church at Hays City, Kan., Asks that churches who have laid aside old Hymn books for new, donate the old to them. They are having a hard struggle to get a start. The above is an easy way to give them aid. Address Mary E Simmons, Hays City, Kan.

Sisters, do you know what you owe to Christ? In the Centennial of 76, was exhibited a yoke, one end of which was fitted for the neck of an ox and the other for the neck of a woman. Side by side with the ox, where the Bible has not gone and Christ is not known, the woman plows the fields and hauls the wood. From this state of degradation, Christ has exhalted you to be queen of the household. How you ought to love and honor Him who has so lifted you up and honored the relations that make you happy.

A "change of heart," or more scripturally speaking, a purification of heart is evidenced in acts of willing obedience in turning away from evil and doing good— in exhibiting the spirit of Christ in our love for humanity and our hatred of sin. If we have really put on Christ our hearts will turn kindly and lovingly, and our sympathies will expand and reach out after the sin-sick, heart sore, weary fallen ones, and our ears will be open to their cries. Christ was always anxious about these, can we have his spirit and be careless about them?

We, this week withdraw our special offer to Texas Brethren, in favor of Bro. Poe's premium offer sent out in last weeks paper. All interested in extending the circulation of the ADVOCATE, and desiring any of the valuable premiums he offers, should go to work at once.

A Texas brother who has lately begun preaching, writes that he is troubled to know just how to proceed, should some come forward to make the confession, at his meeting, and asks advice. The brother should understand this part of the work as thoroughly as the preaching. Simply to have them confess with the mouth the faith that is in the heart, that Jesus in the Christ the Son of God and baptize them, into the name of the Father, Son and Holy Spirit brings them into remission of sins or salvation. Feel no hesitancy, my brother, in going promptly forward in this part of the work; then teach them to observe all things whatsoever the Lord has commanded them as christians.

"I preached" writes a brother "three times last Lord's day to a small audience without any 'visable results,' on the visible church. There may have been however a glorious revival in the invisible church. Of this I connot speak; but that quite a number of the members of the congregating were invisible on this occasion I can testify. If the invisible church is composed of those who fail to attend the Lord's day services it has I believe a much larger following than the visible." Let us pray for a revival in the invisible church.

Some one has said that," it is much harder on a man to take care of the children for an hour, while his wife goes to church than it is for him to chase a fox all day. "Any man who has ever tried it can testify to the truthfulness of that statement.

It is said there are a large body of jews in the interior of China who have been there for over 2000 years, They have kept themselves entirely separated from the people of the country. They retain many of their jewish customs and when they are better known some interesting bits of history expected from them are.

"We often read in our papers" writes a brother from Texas "that brother A or B had a grand meeting at Y or Z. Now when I have grand good meetings I always have some help from the brethren and the people. So when it is reported that I have had a grand meeting you may know that some body besides' myself deserves a part of the praise.

Bro. Addison Clark, President of Add-Ran College, Thorp Spring Texas, has been conducting quite a successful meeting at Bonham, Texas. Bro. Clark is one of Texas' best and most successful preachers.

We are glad to note the rapid increas of the ADVOCATE list.

, NOW, NOW IS THE TIME!
SPRING TIME!
PURIFY YOUR BLOOD.
DR. J. H. McLEAN'S
Strengthening Cordial
AND
BLOOD PURIFIER
Is the greatest Blood Purifier in the world.
TRY IT, AND YOU WILL USE IT EVERY SEASON.

It acts as delightfully on the tender Babe, the most delicate Lady and infirm old age, as on the strong man, in imparting Health and Vigor to Nerves and Brain, Blood Vessels, Heart and Liver. When taken, you can feel its life-giving power course through every artery, destroying all diseases of the Blood, and giving **Health, Vital Power and Strength** to every part of the body. Who will suffer from Liver Complaint or Diseases of the Stomach, Kidneys, Bowels, or Bladder, when such a great Remedy is within their reach?

IT WILL CURE:

Sleeplessness, Night Sweats, Sallow Complexion, Hot Flushes, Fainting Spells, Nervousness, Failing Eyesight caused by Weakness, Dyspepsia, Hectic Flushes, Scalding Hot Urine, Brick Dust Deposit, Frothy Urine, Uterine Weakness, Falling of the Womb, Bad Blood, Biliousness, Pimples, Loss of Memory, Feverish Skin, Sluggish Circulation, Cold Feet and Hands, Rheumatism, Peevishness, Obstinate Constipation, Heart Troubles, Bladder Fever, Diarrhœa or Bloody Flux, Lung and Liver Diseases, Kidney Troubles, Weak Back, Neuralgia, Pains in Bones, Sick Stomach, Depression, Blues, Dyspepsia, Female Weakness, Pimples, Sores and Blotches on the Face and Skin. Colic Pains.

Milwaukee, Wis., March 6th, 1885.
DR. J. H. McLEAN, St. Louis, Mo.
DEAR SIR:—Having been troubled with Female Complaint for some time, by the advice of a St. Louis lady, I tried Dr. J. H. McLean's Strengthening Cordial and Blood Purifier, and am happy to say that it has cured me completely, and I am as well now as ever. I consider it the best medicine for that purpose in the world.
MRS. ELIZABETH HENDRICKS.

G. W. Nowlin, Greenfield, Tenn., writes:—Send me another supply of Dr. J. H. McLean's Strengthening Cordial and Blood Purifier. It gives such satisfaction and sells so well here that we are unable to keep a supply on hand.

Mingsville, Mo., Jan. 4th, 1885.
DR. J. H. McLEAN, St. Louis Mo.
DEAR SIR:—I look upon your Strengthening Cordial and Blood Purifier as the finest medicine in the market. I use it in my family and all my customers speak of it in the highest terms. I would not be without it in the house if it cost ten dollars a bottle.
Yours truly, JOSEPH W. MINGS.

John O. K. White, San Angelo, Texas, says:—Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is the most rapid selling medicine we have here. It is used by all classes with the happiest result.

Dr. Fonda, of Jefferson, Cook County, Ills., writes:—I have used Dr. J. H. McLean's Strengthening Cordial and Blood Purifier in my practice for years without a single instance of its failure. For Female Complaints I consider it unequalled, being rapid and certain in its action.

From Mess. R. W. Mackie & Son, Yadkinville, N. Carolina:—Your Strengthening Cordial and Blood Purifier is in great demand. It gives universal satisfaction and is almost as staple as sugar and coffee in this vicinity.

Leroy, Minn., March 5th, 1885.
DR. J. H. McLEAN, St. Louis, Mo.
Dear Sir:—Owing to the intense heat last summer in the harvest field, many in this neighborhood were prostrated at work, and many of them are afflicted with chronic diarrhœa and kindred diseases. But by the advice of a friend I used your Strengthening Cordial and Blood Purifier, and have been as well as ever, although I was more exposed than the majority of those who have been more or less sick ever since.
Yours truly, H. ST. MERCHELL.

Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is a Never-Failing Remedy, and Can Be Relied on.

$1.00 PER BOTTLE. SIX BOTTLES, $5.00.

Dr. J. H. McLEAN, S. E. Corner Broadway and Biddle Street, St. Louis, Mo.

A SOVEREIGN REMEDY FOR "CHAPPED HANDS."

It is because nothing can be SAFER or MORE DELIGHTFUL for the Toilet or Bath, than a SHAVING SOAP of perfect PURITY and MILDNESS, that this article is so extensively used for TOILET purposes. It is a LUXURY with which no lover of fine soap can AFFORD to be unacquainted. Put up in square and round cakes; also, in pound bars. Ask your Druggist for it, or send 2c. stamp for trial sample. Be sure your Barber uses it. Williams' Genuine Yankee and other Shaving Soaps are the finest in the world.

CANCERS TUMORS AND ULCERS.
Cured without the knife or loss of blood. Vast superior to all other methods. Hundreds of case cured! Descriptive pamphlet sent free. Addres Dr. E. H. GREENE, 17½ Peachtree St., Atlanta, Ga

The GREAT CHURCH LIGHT
FRINK'S Patent Reflectors for Gas or Oil, give the most powerful, softest cheapest & Best light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A Liberal discount to churches and the trade.
Don't be deceived by cheap imitations.
I. P. FRINK, 551 Pearl St., N. Y.

McSHANE BELL FOUNDRY
Manufacture those celebrated BELLS and CHIMES for CHURCHES, TOWER CLOCKS, Etc. Prices and catalogues sent free. Address,
H. McSHANE, Baltimore, Md.

NEW SUNDAY SCHOOL MUSIC BOOKS.
HEAVENLY VOICES.
Just out! Entirely new! The very book you want for your Sunday-School. Contains the richest and most beautiful songs ever collected in one volume. Send for sample copy before buying.
SABBATH BELLS.
The finest collection of Sunday songs yet published. Thousands of copies have been sold during the past 12 mos. It is full of gems. Will mail to any part of the world a sample copy of either Heavenly Voices or Sabbath Bells, upon receipt of 25c. or both for 35c.
FIRESIDE-FRIEND PUB. CO., NEW CARLISLE, O

"I owe my Restoration to Health and Beauty to the CUTICURA REMEDIES."
Testimonial of a Boston lady.

Disfiguring Humor, Humiliating Eruption Itching, tortures, Scrofula, Salt Rheum, and Infantile Humors cured by Cuticura Remedies. Cuticura Resolvement, the blood purifier' cleanses the blood and prespirations of impurities and poisonous elements, and thus removes the cause. Cuticura, the great skin cure, Instantly allays Itching and Inflamation clears the skin Scalp, heals Ulcers and sores, and restores the Hair.

Cuticura Soap, an exquisite Skin Beautifier and Toilet Requisite, prepared from Cuticura, is indispensable in treating Skin Diseases, Baby Humor, Skin Blemishes, Chapped and oily Skin.

Cuticura Remidies are absolutely pure, and the only infallible Blood Purifiers and Skin Beautifiers.

Sold everywhere. Price, Cuticura 50 cents. Soap, 25 cents; Resolvent 1.00, POTTER DRUG AND CHEMICAL Co., Boston.

BARNES'
Patent Foot and Steam Power Machinery. Complete outfits for Actual Workshop Business. Lathes for Wood or Metal. Circular Saws, Scroll Saws, Formers, Mortisers, Tenoners, etc., etc. Machines on trial if desired. Descriptive Catalogue and Price List Free.
W. F. & JOHN BARNES,
No. St. Rockford, Ill.

AGENTS COIN MONEY who sell DR. CHASE'S FAMILY PHYSICIAN. Price $2.00. Write for Circular. Address, A. W. HAMILTON & Co., Ann Arbor, Mich.

NEW HOUSE! NEW [redacted]

J. W. ORCHA[redacted]

Manufacturer and Dealer in PLAIN and DECORATIVE

WALL PAPER,

Window Shades,

Looking-Glasses, Picture Frames and Cornices, Chair Cane, Picture Cord and Nails, Wall Brackets and Parlor Easels.

Looking-Glasses put in old frames. Old pictures and frames repaired.

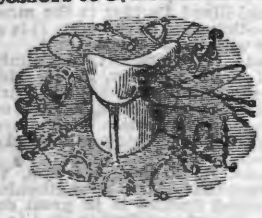
134 Union Street.

Between College and Cherry,)

NASHVILLE, - - TENN.

A. C. & J. C. MARCH,

(Successors to J. D. March & Sons,)



Manufacturers of and Dealers in

Saddles, Harness, Bridles, Collars,
Trunks, Bags, Valises,
Hames, Whips, Chains.

REPAIRING DONE ON SHORT NOTICE.

50 NORTH [redacted] STREET, TENN.

NAHVILLE, CHATTANOOGA & ST. LOUIS RAILWAY.

BUSINESS MEN, TOURISTS, EMIGRANTS, FAMILIES, **REMEMBER**

The Best Route to St. Louis and the West **via McKenzie.**

The Best Route to West Tennessee and Kentucky, Mississippi, Arkansas, and Texas points is **via McKenzie.**

The Best Route to the Summer Resorts and Mountain Retreats of Tennessee, Virginia and the Carolinas, **via McKenzie and Nashville.**

The Best Route to the celebrated Colleges, Universities, Seminaries and other Educational Institutions in the Southeast, **via McKenzie and Nashville.**

The Best Route to points in East Tennessee, Virginia, the Carolinas, Georgia and Florida is **via Chattanooga.**

DON'T FORGET IT!

—By this Line you secure the—

MAXIMUM OF SPEED, SAFETY, COMFORT, SATISFACTION,

—AT THE—

MINIMUM OF EXPENSE, ANXIETY, BOTHER, FATIGUE.

Be sure to Buy your Tickets over the

N., C & ST. L. RAILWAY!

If you are going to Washington City, Baltimore, Philadelphia, or New York.

The Inexperienced Traveler need not go amiss; few changes are necessary, and such as are unavoidable are made in union Depots.

THROUGH SLEEPERS!

—BETWEEN—

Nashville and Atlanta, and Atlanta and Jacksonville, Fla., Nashville and Martin (to connect with Sleeper service via Cairo to St. Louis and Chicago,) Nashville and Columbus. Nashville and Memphis (Sleeper Humboldt to Mobile, and Milan to New Orleans.) McKenzie and Little Rock, and Little Rock and Texas points.

Call on or address

J H PEEBLES, T. A., Chattanooga, Tenn.
W W KNOX, T. A., Nashville, Tenn.
S S FINLEY, Ticket Agent, Memphis, Tenn.
A B WRENN, Trav. A., Atlanta, Ga.
W L DANLEY, G P & T A, Nashville, Tenn

FITS STOPPED FREE

Marvelous success.

Insane Persons Restored.

DR. KLINE'S GREAT NERVE RESTORER

for all BRAIN & NERVE DISEASES. *Only sure cure for Fits, Epilepsy and Nerve Affections.* INFALLIBLE if taken as directed. *No Fits after first day's use.* Treatise and $2 trial bottle free to Fit patients, they paying expressage. Send name, P. O. and express address to DR. KLINE, 931 Arch St. Philadelphia, Pa. *See principal druggists.*

J. S HOPKINS.

[redacted] & Hopkins.

—Dealers in Custom-Made—

Boots and Shoes.

—oOo—

We will sell the very best makes af Boots and Shoes, and endeavor to make the prices so that no one can possibly sell cheaper than we do.

No. 20 Public Squrse, Nashvil , n.

SALESMEN:

SAM R. HOPKINS, L. D. SIMPSON, W. MAYES.

AGENTS WANTED for the MISSOURI STEAM WASHER!

It will pay any intelligent man or woman seeking profitable employment to write for Illustrated Circular and terms of Agency for this Celebrated Washer, which by reason of its intrinsic merit is meeting with such wonderful success

J. WORTH, ST. LOUIS, MO., or CHICAGO, ILL.

WM. CUNNINGHAM, SON & CO.,

—Wholesale—

GROCERS, COTTON FACTORS,

And Commission Merchants.

97 Broad St., NASHVILLE, TENN.

T PAYS to sell our Rubber Stamps. *Free* catalogue to agents. FOLJAMBE & CO., Cleveland, Ohio.

J. W. LINDSEY. R. FARQUHARSON

J. W. LINDSEY & CO.,

Wholesale HATS,

75 Public Square,

NASHVILLE, TENNESSEE.

JOHN RAMAGE & SON,

48 North College Street, Nashville,

Offer the best stock of custom-made BOOTS, SHOES, and SLIPPERS, in all grades, of latest styles. **Trunks, Traveling and Hand Bags.**

LOWEST CASH PRICES!

Clothing for Spring & Summer.

W. A. LANNOM, **THE CASH CLOTHIER,** 98 PUBLIC SQUARE, Nashville, Tennesse, has the largest stock; all the **ELEGANT NEW STYLES, GREAT VARIETY.** Clothing for every body, from the smallest boy to the largest man.

Our goods will please you. They fit like a charm; our prices are correct, and we will sell them **FOR CASH.** Don't fail to inspect our immense stock before you buy.

W. A. LANNOM. Cash Clothier,

18 Public Square, - - - Nashville, Tenn.

Gates & Pohlman,

Corner College and Union Streets, Nashville,

Are the oldest Jewelers in the State, and have constantly in stock the very latest and best designs, in patterns as well as the finest in quality and finish of all goods pertaining to the Jewelry trade. They defy competition in prices, and warrant every article to be as represented by them. **Watches, Clocks and Jewelry** repaired by the most practical workmen Orders by mail promptly attended to. Their motto is, "*Quick sales and small profits.*"

BAILEY, DAVIS & McCOMB,

WHOLESALE GROCERS,

And Dealers in

TOBACCO, CIGARS, ETC., ETC.,

38 MARKET STREET, - - - - - - NASHVILLE, TENNESSEE.

THE LITTLE HUCKLEBERRY, FOR CHILDREN TEETHING.

The soldiers in the late war established the fact that the Huckleberry was much more efficacious in chronic bowel troubles than the Blackberry.

Every one knows the Huckleberry growing alongside the hill, but few have realized the fact that the purple berry contains one of the most valuable astringent healing principles to the bowels.

Dr. Bigger's Huckleberry Cordial is the great Southern remedy for curing **Diarrhœa, Dysentery, Cramp-Colic** and all bowel affections, and restoring the little one suffering such a drainage upon the system from the effects of TEETHING. **For sale by all druggists at 50 cents a bottle.** Send Two Cent stamp for **"TAYLOR'S LITTLE RIDDLE BOOK."** for the health of home and amusement of the little ones.

Walter A. Taylor, Atlanta, Georgia.

R. W. Jennings

BUSINESS SCHOOL.

NASHVILLE, TENN., December 13 .1884.

Mr. R. W. Jennings:

We, the undersigned merchants and business men of Nashville, desire to express our approval of the methods you have adopted in conducting your Business School.

Your long experience as a practical book-keeper and office man, your truly practical method of teaching, and the fact that the examples are taken from books in your possession, which you have yourself heretofore kept, gives you advantages not possessed by other colleges, and we cheerfully an heartily commend your school to all who can spare the money and time to attend it. We speak from an observation and experience of many years as business men when we say that no commercial school taught by men who have not themselves had experience as practical book-keepers can compare with one where the examples are taken from transactions that have actually occurred.

We wish you abundant success in your laudable undertaking.

Fite, Porter & Co., Wholesale Dry Goods.
Cowan & Co., Wholesale Notions.
Anderson, Green & Co., Wholesale Dry Goods.
Eatherly Hardware Company, Wholesale Hardware.
Adams. Throne & Co., Wholesale Boots and Shoes.
Dismukes, Frierson & Co., Wholesale Hats.
B. H. Cooke & Co., Wholesale Clothing.
The Bransford Hardware Company, Wholesale Hardware.
Richardson, Mason & Co., Wholesale Boots and Shoes.
Kinkade, Williams & Co., Wholesale Hats.
Handly, Reeves & Co., Wholesale Dry Goods.
Brown & Farrell, Wholesale Hardware.
Halls, Ordway & Mitchell, Wholesale Boots and Shoes.
O'Bryan Bros, Wholesale Dry Goods.
Berry, Demoville & Co., Wholesale Drugs.
Murray, Dibrell & Co., Wholesale Boots and Shoes.
Gray, Fall & Co., Wholesale Hardware.
Tyler, Stratton & Co., Wholesale Grocers.
Orr Brothers, Wholesale Grocers.
Hillman, Buford & Justi, Wholesale Iron.
Carter, Dunbar & Co., Wholesale Boots and Shoes.
Pique, Manier & Co., Wholesale Boots and Shoes.
Ewing & Gaines, Wholesale Hardware.
Morris, Webb & Cheek, Wholesale Grocers.
Phillips, Jackson & Co., Wholesale Grocers.
Herman Bros & Co., Wholesale Dry Goods.
Dudley Bros. & Lipscomb, Wholesale Hardware.

We, the undersigned, cordially endorse the forgoing recommendation of Jennings' Business School, and will add that the instruction he gives his students in the art of counting money rapidly, the writing of checks, notes, notices of protest, endorsements, etc., will be of great value to them.

W. M. McCarthy, Cashier Fourth National Bank, Nashville.
F. Porterfield, Cashier Commercial National Bank, Nashville.
A. W. Harris, Cashier American National Bank, Nashville.
J. P. Williams, Cashier First National Bank Nashville.
J. Hill Eakin, Sec'y Safe Deposit, Trust & Banking Co., Nashville.
Julius Sax, President Nashville Savings Bank Nashville.
Thos. S. Marr, President Nashville Savings Co., Nashville.

NASHVILLE, TENN., December 26, 1884.

Mr. R. W. Jennings:

The position of book keeper for Evans, Fite, Porter & Co., which I held for ten years, was given me on account of training which I received at your hands while acting as your assistant in their counting-room. I have since taught your system to others, among whom is Mr. Jno. Campbell, who now fills my place in the office of Fite, Porter & Co. I can say without hesitation that you impart your knowledge of book-keeper and general business usage more rapidly and perfectly than any person I ever saw, and I recommend your school as highly as words can express. Wishing you success, I am

Yours, etc. JAMES L. COOPER.

SPRING, 1885.

CARPETS! CARPETS!

We have the largest and most complete stock of **Carpets of all grades, Mattings, Oil Cloths Linoleums, Rugs, etc.,** that we have ever shown to the trade. These goods are brought from the factory, and our prices are the lowest. All orders promptly filled.

Manlove & Co.,

26–28 Summer St., - - Nashville, Tenn.

GRATEFUL PRAISE

A New S. S. Book by J. H. Fillmore.

Pure in sentiment, rich in music. Sample copy in boards, 25 cents; per dozen, by express, $3 30; per dozen, by mail, $4. *Specimen pages free.*

FILLMORE BROS, 185 Race St. Cincinnati, O.

THE GOSPEL ADVOCATE.

VOLUME XXVII. NUMBER 19. NASHVILLE, TENNESSEE, MAY 20, 1885. TWO DOLLARS PER YEAR IN ADVANCE.

EDITORS:

D. LIPSCOMB. | E. G. SEWELL.

J. A. HARDING, Associate Editor.

J. C. McQUIDDY, Office Editor.

A PRAYER FOR STRENGTH.

BY FRANK H. STAUFFER.

Lift me, lift me, O my Father!
Above the things of time and sense,
That I may ever find in thee
A welcome refuge and defense,
And rest my soul upon the hope
Which brings eternal recompense.

Guide me, guide me, O my Father!
Across the dreary wastes of time;
Let me thy constant presence feel,
And touch of thy dear hand in mine,
For then I cannot go astray,
Or grieve that loving heart of thine.

Give me, give me, O my Father!
A faith that never can despair—
A rich supply of thy free grace—
A life within those mansions fair,
Where all who on the Son believe
Shall his eternal glory share.

Recently the *Christian Standard* has been sparring with the *Messenger* on the Pastor question. In the course of an article, the *Standard* says:

"We respectfully submit, therefore, that the pastor question should be treated on a proper basis. Let it be understood that in the imperfect condition of many of the churches, the employment of one man as a preacher and teacher, and a co-operator with the elders in ruling, is justifiable as a *necessity*, but is not to be accepted as a finality. It should be the aim and ambition of all the churches to reach a more complete organization of forces, such as the Scriptures contemplate, namely: a plurality of elders or bishops whose business it shall be to teach, preach and rule—dividing this labor among themselves as may best sustain the interests of the church, and compensated for their services according to the time given to these duties, and also according to their necessities. Such an eldership we have seldom had in any of our churches. We have had to do the best we could; and, while we should seek to do better, the churches generally will not be encouraged to do better by the style of denunciation that has been indulged in by some of our papers."

To which the *Messenger* makes the following reply:

"The *Standard* admits that the pastor is only a *necessity*, growing out of the imperfect condition of our churches, and that he is not a *finality*. Then he is not apostolic. and is a departure. Sprinkling and pouring were only necessities at first, in case of sick people; then they became conveniences, in cold countries; and then customs. The pastor is a necessity at first, then a convenience, then a regular officer in the church of God! We deny that the necessity exists. If such an officer was not necessary in the apostolic age, when the churches were just brought from heathenism and Judaism, and did not have the New Testament as we have it now, he is not necessary to-day. With a Bible in every house, and in every man's pocket, the church to-day certainly possesses the means of self-edification, if she ever possessessed it. The *Standard* admits that the pastor invention is but a temporary help, and the church must reach a more perfect organization. When did a church with a hired pastor ever reach a more perfect organization? When did it develop elders under the tutorage of a hired pastor, and then dispense with the pastor and go on with the elders? We say there is not such a case on earth. Hired pastors do not develop elders in a congregation. They lay the elders on the shelf, and do the feeding themselves, and the elders become worthless from disuse, and cease to be bishops to the flock. We do not favor the pastor, as the *Standard* intimates, except as the less of two evils. He is both an evil and a sin. It is a sin to amend or alter the organization of the church of God."

From which it will be seen that Elder Errett is in his faith, in perfect accord as to the scripture teaching and the primitive example on the subject of the pastor as distinct from the elders in the church with the *Messenger* and Bro. Harding. He believes the pastor an innovation, a temporary expedient, and that the church should work to do without him as soon as possible. This is the plea for all the innovations and expedients that are introduced into the church of God. According to the *Standard* the work of the pastor should be to enable the church as soon as possible, to dispense with him and his office and adopt the scriptural order. The *Messenger* pertinently asks: "When did such a result ever show itself? When did the service of the pastor ever result in the improvement and development of the elders, and qualify them to do the work for which God appointed them?' Then again it lays this on the evangelist. An office is created for him; he is getting good pay, and the duties of the officer, according to the *Standard*, is to labor to destroy his own office, and put himself out of place and support. Now is it right to put such temptations in a man's way, to prevent his doing his duty? God never so ordained.

The appointments and facilities for self-edification, as the *Messenger* says, are certainly better now than in the early church. But Elder Errett decides that certain things are necessary, to the development of the church now, that God did not think was necessary for it under even more unfavorable circumstances, than the present! What is this but setting in judgment on God's appointments, pronouncing them insufficient for the ends for which he ordained them, and substituting the inventions of man for them? Can man be guilty of higher presumption than this?.

Bro. Burnette, we think, wrongly admits that an innovation, and substitute by men to save a congregation, is better than its death! This we do not believe. We believe that when God's appointments will not save a church, the best thing for that church to do is to die. When God's appointments won't save it, God can't save it. One act of distrust will not produce faith. One departure from Divine order will not prevent another. On the other hand, one departure leads to many others. And when once a congregation concludes it cannot live and prosper without adding human devices to God's appointments, the most graceful thing it could do; the most pleasing thing to God, and helpful to man, that that church can do, is to die and get out of the way, that man may be directed to a church that can live on and within the provisions made by God to promote life and power in his church. But we intended only to call attention to the perfect agreement as to what the Bible teaches on this subject, between Elder Errett, and Bros. Harding and Burnette. They agree as to what is right, perfectly. The only difference is, Bros. Harding and Burnette practice and teach what the scriptures teach, while Elder Errett believes God's order is one thing, but he finds a necessity for teaching and practicing something different from God's order. When our brethren hereafter condemn the ADVOCATE and Bro. Harding for these teachings, let them remember that Elder Errett and the *Standard* declare they are scriptural, and constitute the true Divine order, and he teaches and preaches another way only be cause he thinks an emergency has arisen for which God did not provide and he has found a more practical way and one better suited to the present condition of the churches and of society, than God's order. D. L.

Queries.

1. Do elders moving from one Congregation to another need re-ordination?

2. Has an elder of a congreation the right to solemnize marriage?

3. Have elders of a congregation the right to labor in word and doctrine outside of their own congregation?

Please explain Rom. 2:12, "For as many as have sinned without law shall perish without law."—D. A. Cole, Pierce City, Missouri.

What ordination is, is a question of doubt in the minds of many. Myself among the many. It is legitimate for a christian to do any work in the church for which he is qualified. For instance, whether it be right for uninspired men to lay hands on others to authorize them to teach the lost, may be a question of doubt, but none doubt that those dispersed at the persecution at Jerusalem, men and women, did preach Christ without having hands laid on them. If they did, it is legitimate for others to do so, also. Then it is legitmate, and the duty of every Christian to preach as the occasion demands. The occasion that demands a Christian should preach, is the finding a sinner without the knowledge of the truth. In the doubt as to whether what is usually called ordination, is a scripture requirement, and in the absolute certainty that the service, without ordination is acceptable to God, and quite as effective with men, we have always preferred to work on the safe ground. It may make us only a private; with this we are content. So with the elder. Any one is authorized to do the work of helping the weak; instructing in the right, and warning as to wrong to the extent of his ability. If a church finds work of this kind needed, it is right to designate those who have shown qualification for the work by heretofore doing it. This designation, however simple, may be called ordination. When one with the qualifications designated to do the work in one congregation removes to another congregation, it seems to me that a recognition of the fact of the fitness by the congregation as a help to him in the work is proper.

The scripture gives no right to any one to solemnize the marriage rite. That is wholly a matter for the civil law to prescribe, and the law differs in different countries.. The spirit of the law in the United States is this: The state only desires a record of the marrieges kept. It says to the churches: "We will recognize the marriage of any you appoint to do this work, if they will comply with our requirements to return a certificate of all such marriages to our office for record." The law in Tennesee is, "any one having the care of souls" may solemnize the rite of matrimony. The clerks in some churches, as the Episcopal, are authorized to do it. An elder of the church, recognized as its teacher, by the laws of Tennessee, would be authorized to perform the marriage ceremony.

3. We have shown that all Christians have the

right to teach the gospel, men and women, wherever they find sinners without a knowledge of God. It is the true spirit of Christ. And every Christian must imbibe the desire to save the lost. The strongest call that a true Christian ever received, is ignorance and degradation coupled with a willingness to learn the truth.

The deep and dark ruin into which man had fallen; his utterly helpless condition was the strong call that reached the throne of God. and brought the Savior a preacher of righteousnss from heaven to earth. But when one gives his life to a work it is proper to advise with the church, and know that the church regards him in character and ability, suited to the work. But certainly recognizing am individual as an elder is sufficient reocgnition of character and ability to justify him in going any where to preach the gospel, by sanction of the church.

This disposition to throw difficulties and obstacles in the way of men preaching the gospel to the lost; to restrain them from it. is not of the spirit of Christ. "The Spirit and the Bride say come, and let him that heareth say come."

The effective days of the church are those in which every man, woman and child in the church becomes a preacher, not a public speaker, but a teacher of the gospel to the lost, in the sphere in which each is suited and qualified to labor.

BRO SEWELL:—What is usury according to the Bible? Does the Bible condemn it among Christians? What are the scriptures on the subject? [—T. M. Sweeney, Fosterville, Tex.

Usury as spoken of in the Bible is very different from usury as considered in human laws. In the Bible, usury is interest, simply; while in human laws it is regarded as unlawful interest. The New Testament says nothing directly about usury, in any way. In the Old Testament, the laws against usury; against interest or increase, were evidently intended for the protection of the poor among the Jews. The connections where usury is mentioned indicate this much. The whole Bible, from beginning to the end, condemns the oppression of the poor; forbids the rich to speculate on the poor, so as to make money out of them by grinding out of them their hard earnings that ought to go to the support of their families. These principles are the same in Christianity that they were in the Old Testament. God's poor must not be oppressed by the rich. Rich members of the church would violate the great and leading principles of our holy religion, were they to charge interest of poor members that borrow of necessity, to keep their wives and children from suffering for food and raiment. But if a member, who has plenty of food and raiment for himself and family, and only borrows money from a brother to speculate upon, simply as a means of making money faster and easier than he could otherwise, I do not know of anything in the New Testament to forbid reasonable, lawful interest in that case. But the poor of the church must not be oppressed by those who have plenty. The warnings so frequently given the rich, as to the use they make of their possessions, their money and their goods, teach this plainly. And this oppression is not alone in charging interest in the usual acceptation of the term. The same principle would apply to the wealthier merchant and farmer, in their dealings with the poor. They would not be allowed under Christianity to sell goods to the poor member at a high per cent. This would be oppressing the poor, the same as to charge him interest on money that he might borrow to keep his family from suffering. While this sort of percentage may be called by different names, it is the same in character as charging interest of the needy poor. The matter of interest, therefore, will have to be governed under the New Testament by the general rules that forbid oppression to the poor. If I were to borrow money from a brother, simply as a means of making more money, while my family had plenty to eat and wear already, I should neither expect nor desire it without interest. But if I had met with misfortune, and my wife and children were suffering, and I was unable to supply them otherwise than by borrowing from some brother who had plenty, I should think that the general rule of visiting and aiding the destitute would require that brother to loan me enough to supply present necessities without interest, provided I could not obtain relief from the congregation of which I was a member at the time. But if the church, in such case was doing its duty, my present wants would be relieved without borrowing. And in that case it would be wrong for me to borrow. The provisions for the poor, under Christianity, are such that if the churches, where there are churches, do their whole duty, there will be no necessity for the poor to borrow. In fact, it would be wrong on the part of the poor to borrow, and that too, without any prospect of paying it back, when his present wants are already supplied by the church. Hence, there are two sides to this question. There are perhaps more wrongs done by the poor in borrowing money, and promising to pay it back again, when they know they have no visible prospect of being able to do it, than there is by those who lend, charging interest. Poor people, like others, ought to be strictly honest and truthful, and let their true condition be known, and never allow their personal pride to hide any thing, and we think there are but few churches that would not relieve the really poor, if they would let their wants be known. It is a thousand times more honorable in a poor man to make known his wants to the church; ask in a manly way for assistance, than to ask to borrow money when he knows he has no prospect of being able to pay, and all to hide his true condition. All such pride is false pride, and is just as bad as for a man with plenty to demand even high interest of his poor brother. All these things are corrupting and demoralizing. False pride, therefore, should all be laid aside by the helpless poor, and they should make known their wants just as they are, and the church should stand ready to relieve them, and the Lord demands it at their hands. And if there should be but two members in a community, and one of them poor, and the other with plenty, the one with plenty would be under obligation, from the Lord, to relieve the needy; for, in that case, these two members would be the church in that community, and the part of the church that has plenty is obligated by the Lord to aid that part which is in need. If these laws of Christianity were strictly observed on both sides, there would be but little trouble about usury, or any kind of interest. But if members, somewhat upon an equality in means, borrow from each other, in order to increase their possessions, we know of nothing in Christianity that would forbid reasonable interest, any more than it would forbid one brother to sell goods or provisions to another on a credit at a living per cent. We think the principle just the same. But all this we say upon the principle that under some circumstances it may be advisable for a Christian man to go in debt For borrowing money, and promising to pay a per cent on it is the same as buying on a credit on which goods, a certain per cent of profit is charged by the seller. If one of these is allowable as a matter of trade, so is the other. But if it is wrong to go in debt at all, then both these things are equally wrong. It is claimed by many members of the church, that if they secure the man from whom they buy goods on a credit, or from whom they borrow money, so he will certainly get his money, there is no wrong in either. But there are others who claim that nothing short of a rigid, literal application of the command to, "owe no man any thing, but to love one another," is right. And one thing about this matter is certain, and that is, that it is safe to act upon the principle. And if this principle was acted upon by all Christians there would be no trouble about interest, high or low, lawful or unlawful. And we are sure that very much of the trouble that arises about interest is on account of the law of God having been already violated by going in debt. Most of the financial suffering now in our country has arisen from running in debt; most of the suffering from what is called hard times, is from the same cause. When a man is not in debt he can live through almost any sort of hard times. But when hard times come on a man when he is in debt, and his creditors are pushing him for money, and he can barely make enough to live on without paying any debts, then he is in a very uncomfortable condition. The best way to live easy, and bear up under all sorts of times, prosperous or unprosperous, is to keep out of debt. Live always, and under all circumstance within our income, and all will be well. There is entirely too much pride in churches, and too much desire to make money fast, and to have a great abundance of means. Some run in debt to make a display to be seen of others; while some run in debt to make more money, and gain more property. All such going in debt is contrary to the word of God, and should be avoided by all who desire to obey God and be happy. If we will not go into difficulties, we will have no trouble getting out of them. E. G. S.

DEAR BRO. LIPSCOMB:—I see in the ADVOCATE some time back,—but I cannot find the number just now, some one asks, "Is it right to wash feet." I wish to ask some questions. If it is right to wash feet (and you say it is and I believe it, and the New Testament teaches it,) why does the church or disciples, if you rather, not practice it? Do you say they do? Well I never saw them practice it, as honoring God's word through the practice. Maybe living way out in the back-woods like I do, there may be a great many things practiced that I am not aware of. Now Bro. Lipscomb, tell us what we are to learn from the example and teaching of our Lord, with regard to feet washing in Jno. 13. Was it to be perpetuated in the church? I mean kept up by his people? Or was it merely to be practiced by his people just then, in the apostolic age? Or was it just to be practiced by the apostles and no others? Or was it to be kept up or practiced by the Lord's people, for all time and in all ages of the world? If not, why not? Please answer the above and greatly oblige one who wants to know, and do his whole duty,—[Your brother in Christ, W. M. Sweeney, Light, Tenn.

I have told time and again what the Bible teaches. We do not see why we should repeat it; but if our brother wishes to see it practiced as taught by the Savior, we can tell him how to do it. The first time a brother comes to his house as his guest, propose as an act of hospitality and kindness, to wash his feet for him. Especially if he has been walking and is tired and foot-sore, insist on bathing his feet as an act of brotherly kindness and a Christian duty. A great many that would gladly wash feet at church where a crowd are and they can be seen of many, will not do it privately at home where it is only seen of God. But our worship is to be to God and not to men.

WORLDLY AMUESMENTS.

It seems that the church has been trying to swallow the world and the result is the church is about to be swallowed by the world. In the walks of life, it is very hard to point out those who are church members. Some who claim to be on the narrow road to heaven engage in all of the sinful amusements of the world. It is strange to me how a Christian can shine as a lamp in this wicked world of darkness while it is impossible to tell from his daily walk, whether he is a child of God or not.

Some who have their names on the church book, attend theatre, play cards, drink whisky and become so engrossed with things of this world in general, that they have not time to attend church. What a curse they are to God's cause! Some, in justification of their course, will argue there is no evil connected with the amusements mentioned above, and that a Christian parent should teach them to the child, while in the family, ever drawing a very dark picture of their abuses. I claim that God's word shows very conclusively that it is sinful for his children to engage in these things. Let it be distinctively understood that we are not condemning these things for the world. This is the only enjoyment they have, while those who are truly Christians have joys which are much higher, broader, deeper and more lasting. True amusement and happiness is not of the world.

Is it right for the child of God to indulge in these practices. Do these things belong properly to the world? What class of persons are guilty of practicing such things? Do the most pious, devoted children of our heavenly father engage in these practices? Are the most worldly or spiritually minded guilty of tampering with such? Which? Do the best and purest preachers give their example and influence to theatre going, card playing, &c? Do those who love the cause of Christ most, give the most labor and money for its support, encourage dancing etc? To ask these questions is to answer them. Hence it follows with force of demonstration, that the most worldly minded, tolerate and practice such. This being true, it must follow that such things are of the world. Then the man that indulges himself with any of these practices is *conforming* to the world. To such Paul speaks with all the force of of inspiration, "And be ye not conformed to this world; but be ye transformed by the renewing of your mind that ye may prove what is that good and acceptable and perfect will of God." It is essential to obey every command? "He that offendeth in one point, is guilty of all."

The Savior taught us to judge men by their fruits. "Ye shall know them by their fruits." "Do men gather grapes of thorns, or figs of thistles? Even so, every good tree bringeth forth good fruit, but a corrupt tree, bringeth forth evil fruit." If it is right to judge men by the fruit they bear, it is also right to judge the practices in the same way. The uniform tendency of these practices is to make any one irreligious, to arouse, to excite, evil passions. There is no use in denying this statement, for the universal experience of all the world testifies its truthfulness. These practices tend only to impurity. They generate only impure thoughts. What does Paul teach us about our thoughts. "Finally, my brethren, whatsoever things are true, whatsoever things are honest, whatsoever thing are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things." If some worldly Christian could change Paul's language to suit him, he would have it read, whatsoever things afford selfish gratification, whatsoever thing makes reason drunk, whatsoever thing is of bad report, whatsoever thing is worldly, if there be any virtue and if there be any praise, think on these things. But God has decreed, you must deny all ungodliness and worldly lust. I exhort you, therefore, to aspire to higher joys. Seek to drink from purer, sweeter springs.

But some Christian parents argue that to teach the child not to drink, while at home, give him a little now and then to test his will-power while with you. As you do this, show him what a demon the abuse of whiskey will make a man. Hold vividly before him all the horrors of such a life. Some Christian mothers talk the same way about dancing, card playing etc. Poor logic! Less scripture! You might as well argue that you will teach your son to steal a little, while you show him the penitentiary and its horrors. Will-power is exercised in both cases. The same is true of swearing and of every other sin.

Paul never so taught, but wrote, "Shun the very appearance of evil." Teach your child the evils of intemperance without giving him an acquired taste for strong drink. How does giving your boy strong drink enable you to teach him any better the degradation to which whisky will sink a soul? Implant a principle of manhood in that boy's heart and show him that whisky destroys that. Then your boy does not have to battle with the appetite, and to conquer so dangerous a habit. So with dancing, card playing; let mothers and fathers lovingly show and teach their children the evil growing out of these things. Make it a matter of principle not of tyranny. But for heaven's sake do not teach them these things. If you have not the power to resist the habit formed how can you expect them to resist. Set better examples before your children. Make no such flimsy arguments simply because you love the world better than the Savior. You must be a peculiar people, zealous of good works. The Savior is calling to you, "Lovest thou me more than these."

DEAR BRO. HARDING:—From Amos 6:5, "That chant to the sound of the viol, and invent to themselves instruments of music, like David," it seems that instrumental music in the Jewish worship was an invention of David; and that it was not of the Lord. If God tolerated this invention of man then, and Christ even worshipped with it without expressing any disapprobation, why cannot we do as Christ did? Why need any body of Christians leave a church now because of the introduction of the organ. Are we not more righteous than Christ, when we let that drive us off, which did not drive him away? Answer through the ADVOCATE and oblige your brother in the Lord,—[S. J. B.

If it were true that David invented instruments of music, and used them in the worship without the authority of the Lord, it seems to me that Bro. S. J. B. is about right in thinking that some of us make too much fuss about the organ. I wont hold a meeting with a church that uses an organ, unless they will keep the thing still during the meeting, and allow me to speak my mind freely about it; and then, when the meeting is over, if they will not give up the instrument, I bid them a final adieu, unless there are still grounds for hope that farther labor will bring about this result. Now, evidently, if this was an invention of man then, under the Mosaic law, unauthorized by God as a part of the worship we have the example of the prophets, and of the Lord himself for submitting to it freely and cheerfully; he who invented it, and they who practiced it, are now in heaven; and as God is the same yesterday, to-day, and forever, we need not be ashamed or afraid to walk in their footsteps.

But did David put instrumental music in the worship without being authorized by the Divine Master? Read the following: "And he set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David and of God, the king's seer, and Nathan the prophet, for so was the commandment of the Lord by his prophets." II. Chron. 29:25. See also I. Chron. 16:42 and II. Chron. 7:6.

It was right to use these instruments then because God said so; it is wrong now because God has not said so, and we have no right to add to his requirements. They would have sinned had they failed to use them according to the divine appointment. In the Old Testament we find the words, "sing and play;" in the New it is "sing."

J. A. H.

ABOUT SCORPIONS.

A writer in *Land and Water* relates his experience with scorpions in the island of Jamaica. He says: "Turning over some old papers in my office one day, I suddenly came upon a large black scorpion, who promptly tried to beat a precipitate retreat. Having read or heard some where that if you would blow on a scorpion he will not move, I tried the experiment, and was greatly astonished to find that it had the desired effect. The scorpion stopped instantly, flattened himself close to the paper on which he had been running and had all the appearance of 'holding on' for dear life. While I continued to blow even quite lightly he refused to move, though I pushed him with a pencil and shook the paper to which he clung so tenaciously. Directly I ceased blowing he advanced cautiously only to stop again at the slightest breath."

He secured the scorpion and proceeded to try a second experiment. Placing the insect in the center of a circle of burning leaves on a spot which was cool, it vainly sought to escape, and "in about a quarter of an hour, finding that his efforts were useless, he retired almost into the exact center of the circle, and there in a tragic manner raised his tail till the sting or spur was close to his head, gave himself two deliberate probs in the back of the neck, and thus miserably perished by his own hand."

His third experience this writer thus relates: "My last experience is even more curious than the preceding, as it shows a provision of nature that is almost incredible. All I have ever read on this point is contained in the following words: 'The young scorpions are produced at various intervals, and are carried by the parent for several days upon her back, during which time she never leaves her retreat.' I was playing a game of billiards in a small village in the Blue Mountains; there was no ceiling to the room, the roof being covered, as is the universal custom in Jamaica, with cedar-wood shingles. My opponent was smoking a large pipe, and suddenly, just as I was about to play a stroke, what I thought was the contents of my friend's pipe fell on the table, close to the ball at which I was aiming. Instinctively I was on the point of brushing it off with my hand, when, to my amazement, I saw it was a moving mass, which on closer inspection turned out to be a very large female speciman of a scorpion, from which ran away in every direction a number of perfectly formed little scorpions about a quarter of an inch in length. The mother scorpion lay dying upon the billiard cloth, and soon ended her feeble struggles, the whole of her back eaten out by her own offspring, of which, as they could not escape over the raised edge of the billiard table, we killed the astonishing number of thirty-eight. They had not only been carried by their parent. but they had lived on her, cleaning out her body from the shell of her back, so that she looked like an inverted cooked crab from which the edible portions have been removed. She had clung to her retreat in the shingled roof until near the approach of death, when she had fallen and given us this curious spectacle. I was told by the attendant that the young scorpions always live thus at the expense of their mother's life, and that by the time her strength is exhausted the horrid offspring are ready to shift for themselves."

A WONDERFUL CONCESSION.

The following extract is from the *Christian Standard*, of Cincinnati:

"Let it be uderstood that, in the imperfect condition of many of the churches; the employment of one man as preacher and teacher and co-operator with the elders in ruling, is justifiable *as a necessity*, but is not to be accepted as a finality. It should be the aim and ambition of all the churches to reach a more complete organization of forces, such as the Scriptures contemplate, namely: a plurality of elders or bishops whose business it shall be to teach and preach and rule—dividing this labor among themselves as may best sustain the interests of the church, and compensated for their services according to the time given to these duties and also, according to their necessities. Such an eldership we have seldom had in any of our churches. We have had to do the best we could; and while we should seek to do better, the churches generally will not be encouraged to do better by the style of denunciation that has been indulged in by some of our papers.

We repeat our conviction—based on a large acquaintance with our churches in all parts of the land—that "the churches that employ pastors are churches where the elders either cannot or will not feed the flock." The fact that "they are the strongest churches" does not militate against this fact. For, (1) churches strong in numbers are not necessarily strong in such gifts; and (2) the stronger the church in numbers the louder is the righteous demand for pastoral care, and for such instruction as men, however gifted, who are absorbed in business all week, cannot supply. Elders who are immersed in earthly cares, and who can give but odd moments to the oversight of the churches, are not the elders described in the New Testament."

I turn from this clipping from the *Standard* to "A Synopsis of the Faith and Practice of the church of Christ, meeting at the corner of Jefferson Avenue and Beaubien street, Detroit; together with the By-laws which regulate the order and business of the church."

This pamphlet was published in 1863, when the senior editor of the *Standard* was pastor of the above named church; it is generally understood that it was written by him.

The first of the By-laws reads thus: "The affairs of the church shall be under the management of the pastor and those associated with him in the office—they being responsible to the church thereof—except where any special business shall, at a business meeting, be assigned to a committee."

The first period of the fourth by-law reads thus: "At the meetings on the Lord's day, the services shall be conducted by the pastor and such brethren as may be invited by him to assist."

The first clause of by-law 6th says: "The pastor shall preside over the business meetings."

In the synopsis it is said:

"Every church when fully organized had a bishop or pastor, and frequently a plurality of bishops, to preside over its spiritual interest; and Deacons who attend to the wants of the poor, and the temporal interests of the church and assisted likewise in the spiritual ministrations."

Then, in the by-laws, after making the statements above given about the pastor, provisions are made for the election of bishops and deacons, who, it is said, shall be elected to serve during good behavior."

The officers of this Beaubien street church therefore, were the pastor, bishops and deacons, and so indeed, *in fact*, are they in nearly all of the churches of the disciples to this day. The pastor presides at all the meetings; on the Lord's day, (and, as a rule, at all the meetings, no matter upon what day) no one is expected to take any part in the services unless called upon to do so by him. Strange to say, the hireling becomes the master. Some of them take very high ground. They claim that no one shall preach in their church-houses, nor marry the members of their flocks, nor preach their funerals, without obtaining their consent. It is admitted in the *Standard*, (wonderful to tell!) that the scriptures do not contemplate any such state of affairs. But who is this pastor? He is, dear reader, an official that first appeared in churches as the man of sin, the Roman Catholic hierarchy, began to be developed; an excrescence that still clings to the body notwithstanding all the reformations from the days of Luther until now.

The *Standard* says: "We repeat our conviction, based upon a large acquaintance with our churches in all parts of the land, that the churches that employ pastors are churches where the elders either cannot or will not feed the flock." This statement is true, but it is only a part of the truth: in the churches that employ pastors, the elders are either unable or unwilling to do the duty of elders; and this is true even of the churches that have been employing pastors for fifty years or more; indeed, the longer they have been employing pastors, the more inefficient is the eldership, as a rule. I can testify from my own observation that a good eldership will lose its efficiency, and its members become both unable and unwilling to do the work of elders, in a very few years after the employment of a pastor. And if under the pastor system a good eldership has ever been developed, I have never seen, or heard of the case. I don't believe that it ever has, or ever will be done.

But I have known churches that would not have a pastor, because they were determined to go by the word of God, believing that in it we have "all things that pertain unto life and godliness," to develope among themselves most excellent elders, and to prosper as I have known no other churches to prosper on this earth.

"The pastor" is not a necessity; he is a fungous growth upon the church, the body of a Christian, dwarfing its growth, preventing the development of its members; and until the church gets rid of him it will never prosper as it should. In the Bible we can find all of the "necessities."

J. A. H.

P. S.—I am still at home, at Winchester, Ky., working on the Meadford debate; and am so busy that I have some what neglected my correspondents, as well as the ADVOCATE. The publisher hopes to get the book out next month.

J. A. H.

PICKING UP CHIPS.

A sorry job can be done in any work. You find poor carpenters, blacksmiths, M. D.'s, lawyers, boot-blacks, horse-curriers, school-teachers, preachers, street-cleaners and law-makers. You find some whose bodies are very active and strong whose minds are very keen and penetrating, who turn out the sorriest jobs. My attention has been forced in this direction many times, but more recently by what might be called a small thing. I asked a boy, a smart boy, one who reads latin and works problems, to bring me a basket of chips to make a quick fire for a special purpose. Now this might be termed a small business by some, but there are very few large things. This world is made up of atoms. Tall oaks from little acorns grow, and they are made up of small elements. Some one has parodied this, and said that "tall oaks from little toe corns grow," which is all true. Hunt up the greatest man you know; introduce him. Good morning Mr. Specific gravity. How did you become great? Perhaps his greatness had never thought of this matter as this question forced him to contemplate it. But take out the little things from ones life and there is little left to admire. The boy of whom I am writing brought chips, brought enough in the basket, but the kind of chips showed that he thought this too small a matter for a boy of his dimensions. They were fine chips which tended to smother out the fire when put on it. Whereas there were at the wood pile heaps of fine large chips. Of course my progress was hindered in my work more. "Whatever is worth doing at all is worth doing well" is a splendid old adage. Now there are two extremes in everything. Some may have a kind of a mania for doing a thing well, regardless of time. I have seen that sort. A good job in good time is the motto our boys and girls should stick away under their hats. Ah, it makes no difference, these are nothing but chips." That sentiment has lost many a boy a good place, and ruined him. He who is particular about picking up chips for another, will certainly be careful in gathering corn for his employers, again will be careful of his money and nothing is more in demand than active, energetic, frugal and honest dealing. They are, in business matters, the thing needful. Some may lightly esteem the employer but they have made their thousands right and the list of those they have broken is endless. Who would think a small basket of chips on a boys arm could speak. I heard to-day, when a man had a dog which spoke, or seemed to do so, at the restaurant when the owner asked for a plate, the dog said he would take some of the same. The consequence was that the dog was sold for a large sum, but avowed on leaving his former owner that he would never speak again, so offended was he at the disposal; which threat he kept strictly, for the man had been all the time speakin instead of the dog. But the basket of chips has a language peculiar to itself and every word is emphasized. It hangs carelessly on the boy's arm and talks to him, though he may heed it not. Listen to its sermons. Little boy, you did not want to do this job though it was a duty. My little man doing one's duty is what makes the man. If you can dislike this duty why not others on the pathway of life, and can you not see what may be your fate when you do not enjoy doing your duty. Did you slight this work because it was of little importance? or seem concerned about some other affair of your own? or how was it you chanced to gather us the first little chips you came to and then so hurriedly? Though we are small chips, we speak great words. You may do other work just as you have this chip work. When there are great duties all around, you may fail to notice the weightier ones and take up trashy ones. You may let little virtues attract your attention in your hurry or unconcern, whilst those which are essential to a righteous life are left out of the character basket. You may gather for destruction peccadillos, but large vices are not noticed. When employed, and it suits your ease or haste, you may not put yourself to the trouble to look after great interests of your employer but satisfy his smallest concern. You may treat yourself the same way." How unfortunate it is to be satisfied with just doing a thing. By this I mean doing a work to that state when it will just pass, at all, as done. So many hirelings do a thing in this way, when they should know that he who does a thing well is profited more by so doing than he for whom it is done.

J. M. BARNES.

NEWTON AND VOLTAIRE ON PROPHECY

It is a remarkable fact that Sir Isaac Newton, in his work on the prophecies of Daniel and Revelation, said that if they were true it would be necessary that a new mode of traveling should be invented. He said that the knowledge of mankind would be so increased before a certain date, or time terminated—namely, 1,260 years—that they would be able to travel at the rate of fifty miles an hour. Voltaire got hold of this, and, true to the spirit of skepticism of all ages, said: "Now look at the mighty mind of Newton, who discovered gravitation, when he became an old man and got into his dotage began to study the book called the Bible, and it seems in order to credit its fabulous nonsense we must believe that the knowledge of mankind will be so increased that we shall be able to travel at the rate of fifty miles an hour. The poor dotard." The self-complacency of the philosophic infidel made his friends laugh, but if he should get into a railway train, even a skeptic would say: "Newton was a wise philosopher, Voltaire a poor old dotard."—*Christian Oracle.*

A. HANDLY. J. S. REEVES. A. W. SOUTHWORTH. R. F. MORGAN G. M. NEELY

Handly, Reeves & Co.,

—Importers and Jobbers of—

DRY GOODS AND NOTIONS,

Nos. 60 and 61 Public Square,

Nashville, - - - Tennessee.

B. H. COOKE. W. B. DOWELL. J. B. CRUTCHER.

B. H. Cooke & Co.,

—Wholesale Dealers in—

MEN'S, YOUTHS' AND BOYS' CLOTHING,

No. 4 Publishing House Block, Nashville, Tenn.

We are now offering an attractive line of these goods at popular prices, and we especially invite a careful inspection of this stock by the merchants visiting this market. These goods are nearly all new, and low prices will be the rule, not an exception. Orders carefully filled. B. H. COOKE & CO.

H. HARLEY. W. Y. HART. W. H. COX. H. E. HART.

Harley, Hart & Co.,

Manufacturers and Dealers in

Ranges, Stoves, Tinware,

Queensware, Glassware,

House-Furnishing Goods, Etc.

77-79 Broad St., - - Nashville, Tenn.

JOHN G. HOUSTON, President. THEO. PLUMMER, Sec'y and Treasurer.

NASHVILLE LUMBER CO.

Building Lumber.

CEILING, SIDING, FLOORING AND DRESSED LUMBER.

Cheap Stock at Low Prices.

Mills and Office on Northwestern Railroad, immediately in rear of Union Stock Yards.

MURKIN & HUNT

28, 30, 32 South College Street,

—Manufacturers of—

Fine Carriages, Berlins. Landaus, Cabriolets, Coupes, and all Kinds of Heavy Work

We have enlarged our Factories and Store-rooms by the addition of the three-story building adjoining, and have now improved facilities for the manufacture of first-class work.

OUR SPECIALTIES: Improved Timken and Brewster Spring Buggies; Platform Double-Spring and Three-Spring Phætons· Barouches, Rockaways, and Wagons of Every Description.

Special Attention Given to Repairing. Inspection Solicited. Telephone 332.

P. A. SHELTON.

DEALER IN

STAPLE and Fancy GROCERIES.

Flour, Bacon, Lard, Tobacco and Cigars, Country Produce,

NO. 96, BROAD ST. - NASHVILLE, TENN.

PENSIONS for any disability; also to Heirs. Send stamps for *New Laws*. COL. L. BINGHAM, Attorney, Washington, D. C.

DR. KLINE'S Great Nerve Restorer is the marvel of the age for all Nerve diseases. All fits stopped free. Send D 931 Arch Street, Philadelphia, Pa.

THE SOUTHERN WORLD A 16 page illustrated Journal. Sample copy sent free. Agents Wanted. **ATLANTA** *Georgia*

THIS NEW ELASTIC TRUSS Has a Pad different from all others, is cup shape, with Self-Adjusting Ball in center, adapts itself to all positions of the body while the ball in the cup presses back the intestines just as a person does with the finger. With light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free. EGGLESTON TRUSS CO., Chicago, Ill.

OPIUM MORPHINE HABIT EASILY CURED. BOOK FREE. DR. J. C. HOFFMAN, Jefferson, Wis.

American National Bank.

Cash Capital, $1,000,000.

Board of Directors.

E. W. Cole,	John M. Lea,	A. W. Harris,	John Woodard
John G. Houston,	J. Kirkman,	M. Burns,	J. A. Pigue,
	Rev. Dr. R. A. Young.	T. A. Atchison,	C. E. Hillman
John Orr,	V. L. Kirkman,	Gen. W. G. Bush,	W. W. Berry,
Byrd Douglass, Jr.,	E. L. Weakley,	W. H. Jackson,	Wm. Porter,
			Edgar Jones.

This Bank has united with it the **THIRD NATIONAL BANK** of this city, and has increased its Capital Stock to **$1,000,000**. With increased facilities in every particular, can confidendently assert that it will offer superior advantages in all departments of Banking to its patrons and friends.

JOHN KIRKMAN, President, EDGAR JONES, Vice-President,
A. W. HARRIS, Cashier. JOHN M. LEA, Vice-President.
E. W. COLE, Chairman Executive Committee]

M. M. TRECY. T. A. HEFFERNAN.

TRECY & CO.,

Manufacturers and Jobbers in

BOOTS and SHOES,

No. 50 Public Square, Nashville, Tenn.

In addition to our large stock of Eastern-made Boots and Shoes, we have a line of **Custom Goods**, manufactured in our own store, and under our immediate supervision, which we can guarantee to be, in every respect, equal to any made to measure in a custom shop. As this is an opening wedge in the manufacture of Boots and Shoes for the wholesale trade in Tennessee, we hope for a fair share of patronage to enable us to continue and enlarge our facilities for turning out good Goods.

Dudley Bros. & Lipscomb,

—Wholesale—

HARDWARE, GUNS, CUTLERY AND IMPLEMENTS,

Hoes, Rakes. Axes,

Chains, Hames, Collars, Bridles, Singletrees, Steel Shapes, all Seasonable Goods, in Endless Variety, and at Lowest Prices.

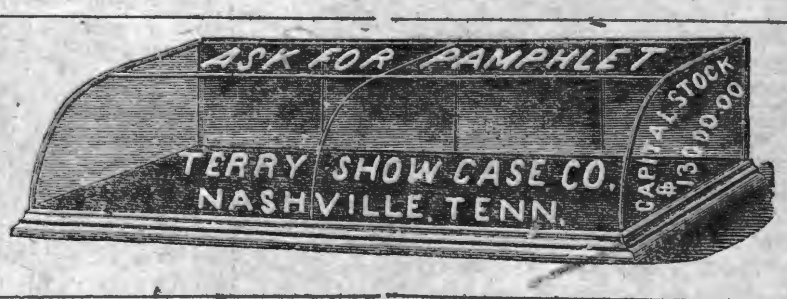
GENERAL AGENTS FOR

Syracuse Side-hill Plows, Thos. Meikle's Steel and Cast Plows, Case's Racine Chilled Plows, Celebrated Mitchell Wagons, Buffalo Standard Scales, Winchester Repeating Rifles.

Full Stock of Plain and Barbed Fence Wire.

DUDLEY BROS. & LIPSCOMB,

84-86 Broad St., - - - Nashville, Tenn.



PASCHALL & FALL,

WHOLESALE

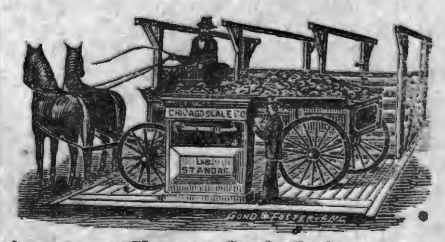
HARDWARE, CUTLERY, IRON, WAGON MATERIAL, ETC.

Fishing Tackle.

Nos. 57, 59 and 61 South Market St.,

NASHVILLE, TENNESSEE.

Our Prices re Very Low.



Agents r Chicago Scale Co.'s der and Wagon Scales.

THE GOSPEL ADVOCATE.
NASHVILLE, TENN., MAY 20, 1885

CONTENTS:

A Prayer for Strength 305
Queries 306
About Scorpions 307
Worldly Amusements 307
A Wonderful Concession 308
Picking up Chips 308
Sam Jones' Meeting 310
Gathered Gems 10
Special Offer 310
Items and Personals 311
The Meeting at Nashville 312
Obituaries 314
Religious Feeling are Substituted for faith and Obedience. 314
General News 315
Miscellaneous Notes 319

HOME READING.

The End of the Way 316
The May-Queen 316
Another Chance 316

SAM JONES' MEETING.

On Sunday May 10th Mr. Samuel P. Jones, the Georgia preacher, began his meeting now in progress in this city. A commodious tent, well-seated and lighted, had been provided, and a large concourse of people of all conditions and ages were present. Mr. Jones called attention to Gal. 6:9. From this text he had preached when in Nashville before. He said, as his preaching had caused so much opposition, he would give another dose of the same medicine; that it was the diseased condition of those who complained which made his remarks so repugnant. The churches, he said, needed reforming, and he had no desire to add any converts like those already made in this city. He said his aim was to get the church in a right attitude to God, which would place the members in harmony with God and in harmony with every one in the universe that was in harmony with God; that no person should fault him if they discovered that they did not come up to the standard of Divine measurement; that these professed Christians needed to be consecrated more fully to God and his work, before the worldly can be reached; that one who is a Christian must help others to become Christians. It was like a poor cripple who was helped to church by a Christian under each shoulder as crutches; he was thus helped to heaven, and when there, the crutches (helpers) were there too. He mentioned two characters he said were curses: The hypocrite in the church, and the clever, honest man of the world. The world who stood looking on these two stumbling-blocks he denounced as, "cymling headed." Mr. Jones' remarks abound with such expressions, to which many object, and, yet it is evident that many more are attracted by these sayings to his meetings. The prayerful seriousness for which he asked seemed to be, at times, a vain request, considering the many occasions Mr. Jones gave his hearers to indulge in a laugh; and yet, Mr. Jones tells his audience that intelligence never giggles. To report these witty expressions alone, does not do him justice, as he makes many points which strike with lightning power at the root of evil, but seems to think most of them need some of his characteristic embellishments, and his audiences soon become trained to look for such things. Mr. Jones denounces as unchristian: cards, billiards, the dance, theaters, etc., and says that if the Christian people of Nashville will put their shoulders to the wheel with him, that Nashville will soon be as he says Knoxville now is, since his meeting: "The saloons are all closed, the wholesale liquor dealers gone, and the Devil don't know what to do." In this connection, Mr. Jones answered a common objection to revivals, in that it had been said they did not hold out. He argued that converts in large revivals compared well with an equal number of those already in the church, in their devotion to Christ. He said, the only hope for the church was to "quit, just quit" the practice of sin, and to consecrate themselves to God; that for any member of the church to expect to get to heaven by following such a course was, virtually, to confess to insanity. The speaker said Nashville was rotten, rotten at the top; that the more wealthy and refined portion of her citizens really needed reformation; that it was a lamentable fact, the Judges, Colonels, Majors and influential men of the city were of intemperate habits and godless lives.

To those who wish to be governed solely by the Bible, unmixed with the dogmas of men, the pleasure of attending these and like assemblies is well-nigh destroyed by the repeated clamors made by the preachers who assist in these exercises, praying for so many baptisms of fire upon the audience and whole city, and for baptisms of the Holy Ghost to convert sinners, the like of which now never occurs, and never did come for the purposes mentioned. All these expressions are much more objectionable than any thing we have heard Mr. Jones say, and are almost an entire prohibition to any union efforts many sincere Christians might desire to make; and yet, a general invitation is extended to all lovers of Bible Christianity to co-operate in these meetings. Along with such expressions may be classed, prayers addressed directly to the Holy Spirit, as it is without a scriptural warrant. It is quite sufficient to pray as we are taught by Christ and his apostles, and we have yet to find, from Genesis to Revelation, where any prayer, praise or thanksgiving was ever made to the Holy Spirit as separate from God, but through the Spirit's teaching we are converted, sanctified and saved, and taught to deny ourselves ungodliness and worldly lusts; to live soberly, righteously and godly.

With as large audiences as Mr. Jones has, the Apostle Peter preached very differently. Peter's preaching was the Gospel of Christ; the words of the Holy Spirit in which thousands of anxious inquirers were told: "Repent and be baptized, every one of you in the name of Jesus Christ, for the remission of sins," and the same *day*—not in one *hour*, as Mr. Jones says—there were added about three thousand souls. It is very important to preach the gospel of Christ. To preach any other is to bring the anathemas of God upon the preacher; to keep back any part is to be guilty of the blood or condemnation of those who hear. I am sorry to have to write that the large audiences at this meeting have not yet heard it from Mr. Jones, only in very general terms, such as to be "loyal to God;" to "quit sin and do right," but the particulars are not stated. To pay your debts, and hold family prayers seems to be the most that is insisted upon, which certainly is very important. We do not know whether Mr. Jones has obeyed the gospel or not; we hope he has. He says he "got religion" about twelve years ago; another phrase that one would hardly use, who was anxious to "stick to the Bible."

Mr. Jones, in some of his sermons, denounces the practice of the mourners bench, in others, he seems to favor it. In Wednesday morning's service he ridiculed the idea of praying for God to help us believe his word; that it would insult an honest man to treat his statements in this way. Says, "James knocked the black out" when he said: "Show me thy faith without thy works, and I will show you my faith by my works." This sounded strange from a Methodist preacher who is authorized to preach the doctrine of the Methodist discipline—it seemed to knock some of the black out of it—as it says we are justified by faith only.

Of Mr. Jones, it may be said that one will admire his independent manner, and his evident earnestness will, with most of his hearers, atone for his many droll, but striking sayings. For the most part, his manner is natural and plain; he makes no antic gesticulations, and the power is in his boldness; his sympathy, and his knowledge of human nature. He makes each of his hearers remember, for the time being, the meanest actions of their lives. We hope for much good to result from his work here, if all who hear him will read the Bible for themselves. God grant they may. GRANVILLE LIPSCOMB.

Want of truthfulness implies weakness as well as wickedness, and without courage and fortitude a tempted man falls into the first trap that is set for him or the first pit in his way. It is often and truthfully said that civilized society cannot exist without confidence between man and man. We live on it every hour. In the deepest recesses of domestic life and in all intercourse with our fellows, if we could not rely on the word of those who are near us, the wheels of society and business would cease to move. This is true in every-day affairs as well as when we come to the matter of witness bearing. How the law seeks to prevent lying when the property, life or character is at stake in the court of justice! What unspeakable mischief is wrought by the wretch who bears false witness. The greatest danger a good man has to fear is the tongue of malice or envy or avarice, wagging to take away his good name. And no sadder sight in all this world is ever seen than a good man sinking under the poisonous wounds of slander.

Honest men have often suffered extortion and paid large sums of money, rather than to endure the pain and injury of false accusation. Others, braver and wiser, have defied the evil one and, clad in the panoply of innocence, have said: "Do your worst, God is my witness and judge." Two persons entered the hall of one of the noblest and best pastors in the city: asked for a private interview: told him they had unimpeachable evidence that he had been living in secret vice, and unless he would pay them a sum they named they would expose him to the world." He denied them. They tried their cruel game. Their lying conspiracy was exposed. They got into prison and he came forth like gold from the fire. —*Ex.*

GATHERED GEMS.

Disappointment is not in the vocabulary of faith. Expectation is not faith, and our expectations are often disappointed.

Men's lives should be like the days, more beautiful in the evening; or like the seasons aglow with promise, and the autumn rich with golden sheaves, where good words and deeds have ripened on the field.

If you want to be miserable think about yourself, about what you want, what you like, what respect people ought to pay to you, and what people think of you.—*Charles Kingsley.*

Unbelief takes the name and guise of humility, and Christians underestimate their ability to do good. You have power to do all God wants you to do.—*Christian Advocate.*

The colored sunsets and the starry heavens, the beautiful mountains and shining seas, the fragrant woods and the painted flowers, they are not half so beautiful as the soul that is serving Jesus out of love, in the wear and tear of common, unpoetic life.—*F. W. Fabor.*

Christ left His grave clothes behind Him in the sepulchre because He rose to die no more, death was to have no more dominion over Him. Lazarus came out with his grave-clothes on, for he was to use them again; but Christ, rising to an immortal life, came out free from those incumbrances.—*Matthew Henry.*

NOTICE.

We will not stop the ADVOCATE in the future till ordered to do so. If you do not want the paper continued, send us a postal to that effect, and we will discontinue at once. We do this because so many become offended when we cut them off. You can easily send us a postal. When writing an article for publication, don't. send names subscribing to the ADVOCATE on the same sheet. Don't mix business matters with anything for publication.

J. C. MCQUIDDY, Manager.

SPECIAL OFFER.

We want to increase our circulation one thousand in the next four weeks. In clubs of five, we will send ADVOCATE for one year at $1.50 or till the close of this year at $1.00. This is not to interfere with agents in their work. All agents must be paid the regular price, $2.00. We make this offer to induce brethren to increase our list without sending a regular agent to work up the matter; but if you wait till an agent comes you must pay him the regular price, though he were to get fifty names in one congregation.

Now is your chance! Who will help in this noble work? J. C. MCQUIDDY, MANAGER.

ITEMS AND PERSONALS.

Order Popular Hymns from this office.

W. T. Moore, editor of the *Christian Commonwealth*, London, is in this country on a visit.

Brethren Northcross and Smith came in from Kentucky, last Thursday. They took a good list of names for the ADVOCATE.

By request, Bro. Jas. K. Blackman will preach at the Sams' Creek church, on the 5th Lord's day in this month.

Bro. E. A. Elam gave us a pleasant call last Friday, also Sister C. G. Wilkins, of Columbia. We were very glad to see both.

Bro. C. S. Robertson reports one addition at his regular appointment at Stewartsville, last Lord's day.

Bro. A. J. Denton, of Spencer, Tenn., has been in Nashville as a witness in the Arnold-Brown case.

We are sorry to learn from Sister Polly Richardson, of the death of her dear old mother. We pray the Lord to comfort the bereaved ones in this sad affliction.

Bro. S. B. Talley writes from Bellewood, Tenn: "Bro. Nathan Fuqua, of your county, was with us last Lord's day, and spoke to our edification and encouragement."

Public speakers and writers need to simplify their language, and deal in the practical duties of life. Many preachers pass by these things, while they dwell on fine spun theories. "Preach the word" in its simplicity to the people.

Bro. W. T. Donaldson, who is laboring with the congregation at Clarksville, Tenn., has recently married. We expect him to be stronger in the cause now than before.

The distinguished Monsignor Capel has been lecturing to large crowds in Nashville, on Roman Catholicism. Many protestants went to hear him, but he failed to create much sensation, as all seemed to be preparing for the meeting of Sam Jones.

Some brethren go to hear Sam Jones at 6 o'clock in the morning, who cannot attend Lord's day worship one time in six months. Poor, deluded souls! Poor religion! Such will not do when you come to die.

Bro. J. W. Williams writes from Peytonsburg, Kentucky: "The cause is progressing finely in this community. About thirty additions to our little band, near here, last year. Two additions a short time since; both from the Methodists; one old lady about seventy-three years old."

Bro. Thos. E. Bradley writes from Cainsville Tenn: "There are fourteen or fifteen solid Christians meeting at the Clemon's school-house, near Cainsville. We have met regularly since Nov. 84. Third Lord's day in April, we commenced weekly contribution. Bro. Alsup preaches for us on fifth Lord's days."

Sam Jones is attracting great crowds. Thousands of people greet him at early dawn. We are with him in the work of reforming the churches. The church greatly needs to be purified. The dead branches need to be cut off. It is not the quantity we so much need at present, as the quality.

Some brethren seem not to understand our "Special Offer." We are not offering the ADVOCATE from now till the end of the year to one single subscriber, for $100 but in clubs of four. We do this in order to get more territory canvassed. We hope all will avail themselves of the offer at once. Our friends are standing nobly by the ADVOCATE and we ask them to continue their aid.

We have received four dollars from a good sister in Columbia, Tenn., for the Huntsville church. She said she worked very hard for it. but gave it cheerfully.

Bro. Geo. W. Campbell has quietly passed away. His place will be hard to fill in the Lynnville community. He was a man of fine natural ability, very pious, and possessed of much energy. Nearly all the people of Lynnville community came directly or indirectly under his influence. We say good bye! and hope to say good morning to him in heaven. We hope some one will prepare a suitable notice of his life for the ADVOCATE. Bro. R. Lin Cave preached his funeral.

Bro. J. B. Davis writes from Union Grove, La.: "As reported before, I went to Union Hill, Bossier parish, and preached four times. From there, went to Spearville Union parish, preached four times, and baptized the president of the board of moderators of the discussion I held there last Sep. From there I went to Wards Chapel, and stayed five days; had three additions. As I went home, preached at a new place, had quite a good turnout, and the best of attention. Let us praise God for his mercies."

I see it stated by good authority, that D. L. Moody was immersed. It is claimed that Mr. Moody was immersed in the presence of only a few friends in Boston Mrs. Prof. C. C. Case, on the authority of Major Whittle, told Dr. J. T. Porter that it was so. This certainly shows good sense on the part of Mr. Moody. Any man, in matters pertaining to the soul, should always give himself the advantage of the doubt; go, according to the Bible, to much water; go down into the water, be buried in baptism, come up out of the water and have the body washed in pure water, the question is forever settled. Then there is not enough power in heaven and earth to convince you that you have not been baptized.

Conscience knows nothing, thinks nothing and understands nothing. The intellect is the knowing faculty, and conscience that feeling that approves as right what the judgement decides is right. Hence to have a correct conscience, you must have a correct judgement. The judgement in things pertaining to the soul's salvation, to be correct must be in accord with the word of God. This is clear from the case of Paul. When his judgement was wrong, his conscience was wrong. When his judgement taught him that it was right to persecute the children of God, his conscience rejoiced in the act of persecuting them unto strange cities. But when through the goodness of God, his judgement is instructed aright he pursues the contradictory course, his conscience approving Therefore we hear him say: "I have lived in all good conscience before God until this day." Why one conscience contradictory with the other, or contradictory at different times? Because of contradictory judgments. Because a Christian has no compunctions of conscience while engaging in sinful practices, it does not follow that there is no wrong in such. Educate your judgements, not conscience, by the word of of God, then conscience will not be at ease if you do wrong.

Bro. W. B. Canes, writes from Castalian Springs, Tenn: "Our church at Hopewell, is alive and at work. Although the membership is small, still the members are active, are not behind with the times in zeal and energy. Bro. Alsup preaches every fourth Lord's day and I preach every 2nd Lord's day. We have organized a good Sunday school, and with such a worker as Bro. Jas. Manker at its head it will be a success. We meet every Lord's day to break bread. I expect, the Lord willing, to do a great deal of preaching in destitute fields this summer. All around us the Macedonian cry, "come over and help us" is heard. We feel it to be our duty to preach the word, sow the seed, whether we get pay for it or not. We know that if we hold out faithful to the end that we shall reap a harvest by and by. Let us all work while it is day for the night cometh, when no man can work. We like the ADVOCATE more and more each week."

Sam Jones' exercises in the city ought to satisfy Christians of one thing, that is, a truckling, compromising spirit with the sins of the world, does not commend the church, or the religion of Christ, to the wicked. No man in this city ever denounced sin, especially fashionable sin, as has Jones. Yet no man has ever been honored by the sinners, and has had shown him so great respect by all classes of sinners, as Sam Jones. Sinners know they are sinners; know the promptings of their hearts, and they respect and honor the man who deals fearlessly and uncompromisingly with sin. The fashionable sins of society folks have especially been dealt with in severe and scathing denunciation; all, however, in a spirit that shows kindness for the sinner. Theatre going, dancing, drinking, card-playing, licentiousness of every class, failure to pay debts, and legalized dishonesty have all been dealt with unsparingly, as they deserve. Yet we fear the lesson that may profit will not be learned by many While the city has been paying homage to this man's exposure of the sins of all, that is never paid to another person,—we hear of sisters saying of dancing, card-playing and this pleasure and that: "If they are not allowed in the church; Bro. so and so can't get a hearing."—It was the Savior's firm denunciation of sin and hypocrisy, while he showed his love for the sinner, that caused the "common people to hear him gladly."

A. M. Keeily, of Richmond, Va., was appointed by Mr. Cleveland, Minister to Italy. Mr. Keeily is a Roman Catholic. When the people of Rome, tired of the temporal rule of the Pope in 1870, transferred their allegiance to the King of Italy, Mr. Keeily as a member of a committee, reported a resolution denouncing the transfer as a cruel and causeless invasion, and a sacrilegious violation of the rights of the Holy Father. He has since denounced the King of Italy in violent terms. The King of Italy notified the administration that such a person would not be acceptable as a Minister. President Cleveland then transferred him to the Austrian government at Vienna. It is said his wife is a Jewess, and no Jew can obtain social recognition at the court of Vienna. When approached on the subject of his denunciation of the Italian ruler, he denounced the authority of the United States in Virginia and the South, as maintained by "a gross and bloody violation of right." Whatever may be privately thought of the war, a man giving expression to such views concerning the government seems strangely suited to represent that government. But presidents are not the only people who do strange things. Mr. Keeily's father was a Methodist, his mother a Romanist, as provided for beforehand in such marriages, the children were educated in the Romish faith. This is a specimen of the result. We know Christian teachers who do what they can to put all the Christian publications in the hands of a man that has a Catholic wife. The property soon to descend to the children like Keeily, trained in Romish faith; yet after doing this, these teachers have the face to write letters reproving Christians for sending children to Romish schools. How often is the force of truth destroyed by those set for its defence.

Correspondence.

ALABAMA.

I have just reached home from a preaching tour through Conecut and a portion of Monroe counties, the extreme point being some fifty miles away. This is strictly a mission field, as the kingdom has never been established, and our plea sounds strangely to the people. I spoke several times to large, and attentive audiences. No visible results, but am assured that the masses see us from a different standpoint. They pressed me for future appointments, which I gave them.

Some time since, I visited Repton, a small railroad town on the Pensacola and Selma division of the L. & N., and had, it was said by the citizens, the largest audiences ever assembled in the town, and now have a pressing invitation to return, which I will do in June, D. V. Our plea has never been presented in this portion of the state. Conecut, Escambia, Baldwin, and a large portion of Monroe, with all Florida, west of the Chattahoochee river. Think the brotherhood should look after Alabama and Florida; the harvest is white, and ready for the reapers. Will this golden grain be garnered for the Lord? This question can only be answered by Christians. Will they answer in the affirmative?

I am evangelizing as my circumstances and professional claims will allow, as my living is entirely dependent upon my profession.

The church at this point is finding the old path, and her out-look, at this time, is encouraging. I think the sacrificing preachers of South Alabama are arranging to do a good work for the Master. during the summer. We hope High Land will join the ranks.

May we all do more this year for the redemption of man than before is my prayer.

Success to the ADVOCATE. In hope,

S. I. S. CAWTHON.

TEXAS.

DEAR BRETHREN:—Our work in this city keeps going on. Two have been added to the Pearl and Bryan street congregation. We have over 200 in our Bible school, and it is growing. I have gone out and prached some at other points. We had a fine meeting at Decatur; 27 were added to the little band there. Bro. J. C. Russell is a good man, has taken his stand with us and is preaching frequently. He is a fine scholar, a man of great faith and of marked ability as a preacher, and as such the church here commends him to the confidence and fellowship of the church where ever he may be called to evangelize. He desires to hold some protracted meetings, and I would say to the church that secures his services to hold them a meeting, they will be pleased and will find him a faithful man, who has great heart power, and a man of fine speaking ability; a man that will arouse an interest on the subject of religion, wherever he goes. I hope the churches will be ready to call him to labor as they have been, Bro. J. S. Herring. Both of them are good preachers and will do good work in the field as evangelists. Both of them are men of family and deserving a hearty support from the brotherhood of Christ.

Bro. J. C. Russell and I are going to Kentucky, in July and August, and churches wanting protracted meetings after the meetings we have promised, we will hold them before we return to Texas. Bro. Russell's address is Dallas, Texas.

I find it a great deal harder to enlist men and women in Texas, than in the old states; still some will fall in line with the ancient order of things. Brethren let us work, wait and pray, and by and by we will lay our armor by and dwell in peace athome. Pray for us.

Your brother in Christ.

J. HARDING.

THE MEETING AT NASHVILLE.

At the close of a very happy and successful meeting at my home in Columbia, Mo., I went to the assistance of Bro. R. Lin Cave in a meeting in Nashville, reaching there Saturday, April 4th and beginnig my labors Lord's day, April 5th.

The meeting had been in prograss some ten days under the faithful labors of Bro. Cave, and there was a very deep interest pervading the church through this healthful preface, to it's further continuance.

The meeting continued day and night for four weeks after I came, resulting in 67 accessions to the church,—46 by confession and baptism, 9 restored and twelve by letter.

Pre sing demands on my time and attention at home, as well as a prudent regard for my health after severe and protracted labors caused me most reluctantly, to leave the meeting in the midst of it's greatest interest and at the time of the greatest promise of the largest and happiest results.

The most successful issues that have attended our labors as a people in the evangelistic field, have been witnessed within the last few months and have come at the conclusion of long persistent and unbroken efforts. We have been inclined to close our meetings too soon, and at the very time we had reason to expect the richest and ripest harvest from patient and faithful sowing. I do not think I have ever been permitted to continue a meeting to it's best and legitimate results. I have but one regret now in my heart as I look back over my pleasant stay in Nashville, and that is, in view of the very deep religious interest pervading the church and the community, I felt constrained to leave. The nearer I got home and the farther away from those happy and inviting scenes, the more and more did I regret my inability to continue so good a work, among such noble people.

Among the pleasant memories of the meeting I wish to mention, as not among the least, the privilege of meeting so many of my co-laborers in the gospel; some of them I had never seen before, others I have seen and known in other fields and in other years. During the meeting I met the following preaching brethren nearly all of whom were in attendance a part of the time upon the meeting and contributed in no small degree to it's interest by thair presence and words of cheer: Wm J. Loos, D. Lipscomb, Granville Lipscomb, J. C. McQuiddy, T. F. Rawlins, S. P. Johnson of Calafornia, Dr. T. W. Brents, Bro. Moore, E A. Elam, F. W. Smith, M. H. Northcross, A. I. Hobbs of Louisville, C. P. Williamson of Richmond, Ky., John A. Sidener of Ky.

Besides these preaching brethren I was pleased to meet Bro. Coleman of Lexington Ky., H. B. Todd of Franklin, Tenn., and J. N. Johnson of Ky.

The GOSPEL ADVOCATE will make it's weekly visits to my home invested with additional interest as it's pages will bring fresh to my mind the kindly faces of Breth. Lipscomb, Rawlins and McQuiddy and their manifestation of brotherly kindness to me during my stay in Nashville.

I am greatly enlarged and enriched by the increase of the number of those whom I know and love in the world as the friends of my master and my brethren in Christ.

The church in Nashville is composed of a very intelligent and a very quiet membership. They move slowly, but, I think very surely and conscientiously. They are not given to doubtful and sensational methods in their church work. They have not been built up by spasmodic efforts. Their life has been a steady growth, and through healthful and spiritual methods they have grown to a real strength in all those elements that adorn and dignify the people of God. It was delightful to sit in company with such a large number of disciples on the Lord's day around the Lord's table and with them to remember our blessed Savior. There was such an air of deep devotion and of real spiritual purpose pervading this assembly of saints, that it made me feel like saying with one of old: "It is good to be here," and wishing we could longer linger together in communion so sweet.

I regret it was not granted to me to meet that aged servant of God, P. S. Fall, whose name is so intimately connected with the rise and spread of the cause in Nashville. His name is a household word there, and his long and faithful labors for the church are remembered with gratitude and affection by all.

Bro. Sam Kelley, whom I knew in the flesh, ceased from his labors among this people and sleeps in the beautiful city of the dead, not far away. Many were the tender tributes of respect to his precious memory I heard fall from the lips of those who were blessed by his ministry and who remember him with deep affection.

I wish to express my appreciation of the part Bro. W. J. Loos and his church in East Nashville took in the meeting. In doing so, I know I likewise speak the sentiments of Bro. Cave and his congregation.

Day and night during most of the meeting, Bro. Loos came and helped much in many ways. The devoted membership for which he preaches, stood by the meeting throughout and exhibited much unselfish interest and zeal in the success,—co-laborers in the cause. Breth. Cave and Loos make their burdens lighter and greatly increase the joys by their mutual helpfulness and sympathy in their work.

Bro. Cave has preached for the Church at Nashville for four years, and during that time many have been added to the church. He is truly in the heart of the people, not only of the members of his church, but of the churches and of the community generally. It was my privilege to make my home with him and family during my stay, and I think I can safely say, no pastor ever more completely carried his people with their burdens and cares upon his heart than does he. I hope he may be able to endure the arduous labors of his responsible position and see yet further of the travails of his soul and be yet more abundantly satisfied.

The new chapel in North Nashville has been completed; the lot has been purchased for a similar one in South Nashville, and the brethren of the main church are seriously thinking of building a new church, which they ought by all means to do. When all these works have been finished and brethren have been called as co-laborers with Bro. Cave in these mission fields in the city, his burdens will be greatly decreased and his opportunities for greater usefulness proportionately increased.

To him and his dear family, I am especially indebted for the contributions they made to my comfort and joy during my stay. I can never sufficiently express my gratitude to the brethren and sisters for their uniform kindness and generous hospitality and Christian fellowship accorded me who came among them an entire stranger, and left them as one leaves life-long, tried and true friends.

There are many bright oases along our way to the better land, and among the number I have passed in my ministry, few, if any, will ever seem brighter or greener in my memory than the four weeks of fellowship of toil and joy I was permitted to share with God's nobility in Nashville. Labor is indeed made sweet when love lifts half the burden and smooths the way, and the rest that remains for the people of God will be exceedingly peaceful when the Hand of Eternal Love shall wipe away all tears from our eyes and lift forever every burden from the troubled soul.

J. W. MOUNTJOY.

When once a sense of the great effects of what we call trifles seizes the mind, life resolves itself into a devout practice of duties. The feeling flies, that we can do nothing for religion or humanity because our lives are taken up with housekeeping shopkeeping, professional work and earning a living. Carelessness or ignorance on one of these points may make more scandal, and undo more good, than one can ever accomplish directly. Read in the light of the consequence of small things, we understand the order of life, "Whatsoever ye do, do it heartily as to the Lord." A floor ill swept leaves organic dust to breathe, which lowers vitality, if it does not kill by lung disease. A house kept without taste often leaves a man, or leaves children, without that strong attachment to home and its ways, which, next to religion, is the strongest tie for good in the world,—nay, which is the only symbol of good, many ever knew. What a hindrance to usefulness and good living it is, for a man to be always in debt or hampered by the needless poverty which comes of ignorance or unthrift. When one woman ought to neglect her housekeeping for other duty, a hundred ought to find their duty in their housekeeping. And every man ought to show his piety by striving to make an honest, comfortable living.

Thousands go over the rapids of intemperance every year, through the power of habit, crying all the while, "When I find out it is injuring me I will give it up!"—*John B. Gough.*

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.*

ROYAL BAKING POWDER COMPANY, 06 Wall Street, New York.

TO HAVE HEALTH THE LIVER MUST BE IN ORDER.

DR. SANFORD'S LIVER INVIGORATOR

Is a Reliable Remedy for Liver Complaints and ills caused by a deranged or torpid condition of the Liver, as Dyspepsia, Constipation, Biliousness, Jaundice, Headache, Malaria, Rheumatism, etc. It regulates the bowels, purifies the blood, strengthens the system, assists digestion.

AN INVALUABLE FAMILY MEDICINE.

Thousands of testimonials prove its merit.

ANY DRUGGIST WILL TELL YOU ITS REPUTATION.

VASSAR COLLEGE, Poughkeepsie, N. Y. FOR THE LIBERAL EDUCATION OF WOMEN, with a complete College Course, Schools of Painting and Music, Astronomical Observatory, Laboratory of Chemistry and Physics, Cabinets of Natural History, a Museum of Art, a Library of 15,000 Volumes, ten Professors, twenty-three Teachers, and thoroughly equipped for its work. Students at present admitted to a preparatory course. Catalogues sent on application.

S. L. CALDWELL, D. D., LL. D., *President.*

WHETHER CHOLERA

Is coming or not every householder should know that cleanliness and disinfection are the greatest preventives. The principal and surest factor for this purpose is

DREYDOPPEL'S BORAX SOAP,

a perfect cleansing, bleaching and purifying soaps, making clothes beautifully white and sweet. It should be exclusively used in all departments of a household. *DREYDOPPEL'S SOAP* is sold in full pound bars only by all wholesale grocers and first-class retailers.

SKIN DISEASES,

Tetter, Salt Rheum, Ringworm, Sores, Pimples, and all Itching Skin Eruptions, are surely cured and prevented by the exclusive use of *BEESON'S AROMATIC ALUM SULPHUR SOAP,* an exquisite beautifier of the complexion and toilet requisite. 25 cents, by druggists or sent by mail.

Address WM. DREYDOPPEL, M'f'r, 208 North Front Street, Philadelphia, Pa.

Dreydoppel's Disinfecting Powder, 15 cents a large box

HARTER'S THE ONLY TRUE IRON TONIC

Will purify the **BLOOD**, regulate the **LIVER** and **KIDNEYS**, and RESTORE THE HEALTH and VIGOR of YOUTH. Dyspepsia, Want of Appetite, Indigestion, Lack of Strength, and Tired Feeling absolutely cured. Bones, muscles and nerves receive new force. Enlivens the mind and supplies Brain Power.

LADIES Suffering from complaints peculiar to their sex will find in DR. HARTER'S IRON TONIC a safe and speedy cure. Gives a clear, healthy complexion.

Frequent attempts at counterfeiting only add to the popularity of the original. Do not experiment—get the ORIGINAL AND BEST.

(Send your address to The Dr. Harter Med. Co. St. Louis, Mo., for our "DREAM BOOK." Full of strange and useful information, free.)

DUNCAN'S COUGH BALSAM.

The Only Infalible! The Only Positive Cure!

This great remedy, now so widely known and extensively used, stands without an equal and its sterling merits so well established as to need no praise to those that have used it or know of its remarkable cures. Thousands of sufferers who found no relief from any other source are willing witnesses to the great Medicinal virtue and remarkable curative power of this Medicine. Many certificates of its fine effects and expressions of gratitude for benefit received reach us from all sections. It is not claimed that the Balsam will cure consumption in its last stages, but that it will effectually check this terrible disease in its incipiency and palliate sufferings through its stages, there can be no doubt; and for all forms of Coughs arising from colds and bronchial affections throat trouble, it is without a parallel. A positive and rapid cure for Croup, which so often resists from medica icine is pleasant and does no For sale by all druggists, 50 c

---

DR. C. P. DUNCA S

Liver and Kidney Medicine.

Of all the remedies now before public for the treatment of the various forms of liver and Kidney diseases, and the affections that arise from the unhealthy conditions of these organs, this medicine stands without an equal. It is the great preventive of Malarial troubles, the sure cure for all forms of Dyspepsia and indigestion, the most reliable remedy for the regulation of the Bowels and Kidneys, never failing to cure constipation. An absolute remedy for Headache, Sore throat, Dullness of Feeling. Want of Appetite, Nervousness, and all such diseases of the Bowels, Stomach, Kidney and Liver. The best family medicine sold. It is harmless and safe, and not unpleasant to take. Price 75 cts.

Duncan's Carbolic Ointment.

Old Sores, Skin Diseases, Eruptions, Pimples, Frost bites, Chapped hands, Wounds, Hurts, etc, readily releived by Duncan's Ointment. Price 25 cts.

PAYSON'S INDELIBLE INK. No preparation and only a common pen needed. Established **50 Years.** Superior and popular for decorative work on linen. Received Centennial **Medal & Diploma.** Sold everywhere.

$65 A MONTH & board for 3 live young men or ladies, in each county. Address P. W. Ziegler & Co., Phila.

BIG PAY to sell our Rubber Stamps Send for samples. Taylor Bros. Cleveland, O.

CATARRH

AND DISEASES OF THE THROAT, causing Loss of Smell, Offensive Breath, Deafness, Cough, Hay Fever, Bronchitis, and Incipient Consumption, permanently cured, by a treatment so effective that it cures the worst cases, though the bones of the nose have become affected. No douches, snuffs, washes, inhalers, or atomizers. The medicines are so pleasant that a child will take them. The only internal treatment offered to the public for these dangerous diseases. Dr. Brockington has had fifteen years experience in the treatment of this class of diseases, and a trial will convince the most incredulous of the efficacy of his treatment. The most obstinate cases cured at small expense. Send full description of case and Fifty (50) cents (mere cost), for a trial package (by mail), to last fifteen days, with full instructions for treatment.

Address, DR. C. N. BROCKINGTON, 309 FOURTH AVENUE. LOUISVILLE, KY.

A. CRONE,

—A the—

Checkered Front Grocery House

Cor. Market St. and Pub. Square, Nashville, Tenn.

Keeps the best GROCERIES, and sells them Cheaper than any other House in the City.

Price-List Furnished on Application

NATHANIEL BAXTER, President, THOS. PLATER, Vice President, J. P. WILLIAMS Cashier, W. F. BANG JR Ass't Cashier

The FIRST NATIONAL BANK

OF NASHVILLE, TENN. (Reorganized.)

Designated Depository and Financial Agent of the United States.

CAPITAL STOCK, - - - - - $700,000 0
UNDIVIDED PROFITS, - - - - 400,000 0

Receives Deposits, Deals in United States Bonds and Local Securities, and Foreign and Domestic Exchange. Drafts drawn on all European points. Our facilities for making collections at all accessible points are unsurpassed.

GOOD CLOTHING!

Gentlemen and boys who desire GOOD CLOTHING at medium prices, equal in style and make to any custom work, should not fail to examine our stock before purchasing their Outfits.

HUNTINGTON, Clothier,

160 Church Street, - - - NASHVILLE.

SOUTH KENTUCKY COLLEGE,

HOPKINSVILLE, KY.

Midway between Nashville, Tenn., and Evansville, Ind., on the St. Louis and South eastern Railwa connecting at Guthrie with Louisville and Memphis branch of the L. & N. R. R., and at Nortonvill ew; the Chesapeake and Ohio R. R.

Spring Term Opens January 1st, 1885.

BUILDINGS NEW, HANDSOME AND COMMODIOUS;

103 feet long front; three stories high; with two wings, respectively 90 ond 116 feet long. Fine study halls, provided with the best single seats; also splendidly appointed recitation, music, and art rooms.

THIS SCHOOL IS INTENDED FOR BOTH SEXES.

Prof. and Mrs. James E. Scobey, so long connected with the Female Institute at Murfreesboro, Tenn, will have exclusive charge of the boarding department, in the College building, where only girls will be permitted to board. Young men and boys can find approved boarding houses near the College building, as well as in the family of Prof. M. L. Lipscomb. Pupils entering after the 1st of January, charged for only five months.

THE FACULTY

Is composed of five gentlemen and two ladies in the Literary department, two Music teachers, and teacher of Art, and two lecturers, all of whom are experienced, successful teachers.

Mrs. L. F. Gates, who has been Matron at the Institute, Murfreesboro, will occupy same position South Kentucky College.

In all the appointments necessary to a superior school, South Kentucky College stands in the front rank For Catalogues, Announcements, etc., Address

S. R. CRUMBAUGH, Prest.

JAMES E. SCOBEY, Vice Prest.

BURRITT COLLEGE,

Spencer, Tennessee.

This institution was chartered in 1848, and is under the control of the Christian brotherhood. It is the pioneer of mixed Colleges, and in this regard it has proved quite a success Teaching the Bible is an important feature of the institution.

Located on the Cumberland plateau, it is FREE FROM EPIDEMICS. The water is freestone and chalybeate. Invigorating breezes render the location a delightful summer resort. Doyle Station—nine miles distant—on the McMinnville and Manchester Railroad, is the nearest Railroad Station.

TERMS:

Primary Department, per session,.........$ 7 50	Commercial Department, per session.....$25 00
Preparatory Department, per session..... 15 00	Lessons, Instrumental Music...$15 00 to 20 00
Collegiate Department, per session......... 20 00	Lessons in Art Department.........2 50 to 20 00

Board and washing for males, per week, from $2.00 to $2.50; Fuel, light, and incidental expenses, per session, $10.00; Board (including washing, fuel, and light,) females, per week, $3.0

The Spring Session of 1885, Begins on the Last Monday in February.

For further particulars, address— Prof. A. T. SEITZ, President,
W. H. SUTTON, Secretary Board of Trustees.

Geo. E. Cooper & Co.,

Manufacturers and Dealers in

Tinware, STOVES, Furnaces,

House-Furnishing Goods.

Tin and Slate Roofing and Galvanized Iron Cornice Work a Specialty.

Also our **Patent Chimney Top** for smoky chimneys has no equal. Write for prices.

GEO. E. COOPER & CO:

22 North Market Street

NASHVILLE, - - TENN.

New Spring Goods!

As we do not wish to mislead our custoers and public generally, by blowing and puffing about bankrupt sales, and slightly damaged goods, simply to get people in our ouse, and have them go away, saying we r m humbugs and swindle like all Jews. So we will odmit giving any list of unseasonable prices in a kind of bragadocio style. We simply say to you in a business sort of way that we **NOW HAVE A COMPLETE LINE OF STAPLE AND FANCY SPRING AND SUMMER GOODS** atthe very LOWEST possible PRICES We will say futhermore, that we will meet the pricesof any house in the city. As money matters are a little depressed and the season backward, our motto will be, small expence, quick sales and small profits. Please give us a call and b convinced Remember the place, 103 Union St

S. L. DODD.

ROSES SAMPLE with Catalogue, 25 c., 4 for 50c. Order now. WM. B. REED, Chambersburg, Pa.

Obituaries.

Died, the 5th day of May, 1885, sister Jane Dodd, wife of Alexander Dodd, of Williamson county, Tennessee, of dropsy of the heart. She was born in February, 1826, making her about 59, at her death. In 1854 at the old Boston meeting house, which stands in sight of her home, she obeyed the gospel of Christ, among the first, if not the first, that embraced the gospel there after the building of the house of worship, and lived an honored and useful member of the church of God until her death removed her from earth, toil and care. She was a woman of unusual energy and industry in anything she undertook, and wanted every one about her to do the same. She taught and urged upon her children to be industrious and upright in character, to strive to make an honest living, and to seek to rise higher in social standing but never to go downward. She did what she could to give them a practical education, and sought to prepare them for business, success and usefulness in life. As one evidence of her religious influence, all her children became members of the church of God as they grew up. As a wife, she was truly a help-mate for her husband; as a mother, she was earnestly devoted to the well-being of her children; As a Christian in the community, she was charitable to those in need, and usually attentive and kind to wait upon the sick, and never too busy, when her services were needed in that line to tender them. The loss of sister Dodd will be deeply felt by the church, by the community, and especially by her bereaved husband and children, who were so tenderly devoted to her as a wife and mother. But in all this affliction they have the hope of the gospel to comfort and cheer their hearts, and if they will be faithful in the Lord's service until death, they will thus be prepared to meet her where sickness and death shall divide loving hearts no more, and where all will be peace and joy forevermore. E. G. S.

Died, March 18th, 1885, little Willie, daughter of Finis and sister Emma Harris, aged 2 years, 2 months and twenty days. To say she was an idolized child, would be but true. Such tender care was rarely bestowed on any child. She was not often out of her mother's sight, having never enjoyed good health. Bereaved mother sorrow no longer for her, for she no longer needs your tender love and watchful care. You have this sweet consolation, Jesus hath said: "Of such is the kingdom of heaven'." A FRIEND.

Died, at her father's house near Rock Spring, Tenn., April 16th, 1885, sister Sallie Brittain, aged 24 years and some months. Sister Sallie obeyed the gospel when quite young, and has lived a good and obedient christian life since. She will be sadly missed at Rock Spring for her face was never absent when well enough to go. She was one among the first in the bible class at School. But her seat is vacant now. How sad to look among the bright faces and not see hers. I have known her from childhood and never knew a purer, better girl, and loved by all who had the pleasure of knowing her. She was sick three weeks, and her sufferings were great but still she never murmured. What a pleasure it is when our friends and relatives die to know that they are prepared to go. She leaves a father and mother, five brothers and one sister to mourn her loss and a number of relatives and friends. We laid her to rest in the front yard among the flowers that were blooming. These were planted mostly by her own hands. And the grave is now covered with sweet smelling flowers. It is indeed a lovely spot where one so pure lies. I would say to those who mourn her loss to mourn no more, and try to live so, when you come to die that you will meet her on the other shore, where parting is no more. M. C. Alexander.

Sister Campbell was born about 1840, and married in 1857. She was the mother of two children, one of whom, a son, is left to mourn her loss. She had been a widow some twenty years.

She was buried with her Saviour in baptism about two months ago, and died April 12th. As sister Campbell lived out of the ark of safety so long it would be but justice to her memory to tell some of the causes. She was reared under the teachings of the Old Baptist, and, although she had been a constant Bible student for many years she always had great confidence in these people. When she found anything in the Bible that she could not reconcile to their doctrine, she would go to them for an explanation, which if convenient would be elaborately given, if not, a mystery would be thrown over the text in question. Thus the true light was obscured to her. She was somewhat prejudiced against the Campbellites, as she called them, and never asked their views upon the questions which so greatly concerned her mind, although an inteligent sister had married her son and lived in the house with her. Another was her niece. But last fall she was touched by some deeds of charity done by the Christian church and being of a sympathetic turn of mind, was not slow to see their beauty; besides she was a victim to consumption and could not see why the "Lord's own good time" was so slow in coming round to one who must die so soon. These things put her to thinking and the result was she sent for Bro. E. A. Land to come and baptize her after she was too weak to be carried out of her room. They made a box of sufficient size in which to baptize her. She was at first a little dissatisfied with the manner of her baptism, never having heared of such a contrivance before, but when she had had time to think the matter over she became reconciled. The remainder of her days were so delightful she insisted that her son should obey the gospel the first opportunity and live a whole life of happiness. Jas. M. Leeper.

Died, at the residence of her husband, in Bedford county, Tenn., Mrs. Peggie Jarmon, wife of Mr. H. Jarmon. Sister Jarmon had been a member of the church of Christ nearly two years. She was a devoted Christian and had many friends. She was kind and affectionate to all, but alas! she is gone, never more shall we see her bright smiling face at church; for she lies cold and still, with her pale face hidden beneath the sod. But we had to give her up to God, who knoweth and doeth all things well. We laid her tenderly in the tomb, there to sleep till the resurrection morn. She leaves a dear mother and sisters and brothers to weep bitterly over her tomb. May they all bow meekly to the will of God, and strive to meet him on the other shore of sweet heaven. How earnestly and devotedly ought those that are left of this family strive to serve the Master that they too may fall asleep in Jesus when the call comes and that there may be a united family in the great city of our God, all saved, without the loss of one. God grant this may be the case. We ask the prayers of all Christians, and ask you to sympathize with the stricken ones and pray our father to comfort them in their bereavements. ETTA BOWLIN.

Fosterville, Tennessee.

RELIGIOUS FEELINGS ARE SUBSTITUTED FOR FAITH AND OBEDIENCE.

EDITORS OF THE ADVOCATE:—We do not question the work of the Holy Spirit as taught in the Acts of the Apostles; we only question the teaching of the modern sects on this subject. Christians must not sleep the greater part of their time, and wake up once and awhile and rub their eyes and bluster about and co-operate, and then fall to sleep again, like a sleepy child. There is a state of religious society far preferable to these periodical excitements. It is that discussed in Acts 2, from verse 41 to 47. They that received Peter's words were immersed; and they continued steadfastly in the Apostles teaching and so on throughout the book of Acts and the epistles. Let us notice some of the features of the revivals in the 2nd of Acts. 1st. And it was the fulfillment of prophecy; Joel 2. 2nd. It was the promise of Christ, Acts I:4,5. You shall be immersed with the Holy Spirit not many days hence. Does many days hence mean 1885? Where are the wild fires that have been called immersion in the Holy Spirit for 1885? 3d. It was the promise of the Father, Luke 24:49; Acts1:4,5. 4th, It came upon the 120 disciple believers; now, these modern falsely called immersions of the Holy Spirit came upon the unbelievers to produce faiths of different kinds. 5th. The outpouring in Acts 2, was visible, that which you now see, these sectarian outpourings are invisible. 6th. The outpouring and immersion in Acts 2, was audible, that which you hear speaking in all the languages then present, seventeen. What language do these sectarian converts speak in? These revivals of feelings begin in one sect and end in them. I now ask all the leaders and teachers of these spasmodic revivals, did you ever in one instance return the answer to your converts that the Holy Spirit did to these 3,000 converts? Did you do it? If you were to do it, would you not loose your standing with your sects, and probably be called to an account for doing it? Now let me tell you, if a man tells eleven truths to prove one falsehood and he fails to prove the falsehood a truth, these eleven truths in that connection and told for that purpose, become a falsehood. All the tables told by the Papists to prove that Romanism is the gospel as preached by the Apostles in Acts 2, become falsehoods, because the Apostles preached in Jerusalem on the day of Pentecost and not in Rome. This applies to all the protestant sects as well as to the Papits. If your isms is not the gospel preached by the Apostles in Acts 2, then all the truths you tell to prove that truth, becomes falsehoods. Then the sample of this revival—of this sermon and church forbids all other revivals.

Our government, by giving us a sample of coins thereby forbids all counterfeits, and if a dollar has one letter too many or too few, it is a counterfeit and the possessor of it is arrested as a passer of counterfeit money. The revivalists is as bad as the thief. If A owes D a guinea and gets deceived and takes a copper for a guinea, I will not take the copper for the guinea, because A took it for one. God will not take our errors for obedience to his ordinances. All sectarian preaching, sects and revivals are forbidden by the sample we have in Acts 2, as certainly as if God had said you shall not have them. Apostolic examples for these revivals are as good as apostolic precepts. We are forbidden by Acts to pardon sins by faith alone. We are forbidden to pour or sprinkle water on any person who has not faith alone.

The counsels, creeds and clergy of Constantine in 325, laid down the foundation for the kingdoms of the anti-Christ. Since that time, creeds; sectarian revivals of feelings and infant rantism are the great bulwarks of protestantism. Anti-Christ begins to speak, where Christ said amen; Revelation 22:21. He supplies Christ's defects and omissions. I now desire to show our foes the power of words, as they say words or names are nothing. They are the counters of wise men and the money of fools. Matthew 4:10: "Thou shalt worship the Lord thy God, and him only shalt thou serve," the reply of Jesus to the devil. That little word only excludes all idols, ancient and modern. We are commanded to worship God by both the Old and New Testament, by both Moses and Christ, and we are forbidden by both of them to worship any other being with or besides him. How exclusive is that word ONLY. Suppose that word only had been obeyed; what would have been the condition of the Jews and of men here in the present day. We will apply it to the Bible. Thou shalt have the Bible only as the rule of faith and morals. This excludes all traditions by which Jews and sects—have received the Jews' religion and the gospel with the (views) guesses, opinions, assertions and assumptions of the sects and the creeds. We will apply it to the one immersion. Ephesians 4:5 "One Lord only, one faith only, one immersion only;" (not three modes of immersion) one body only, (not 400 sects or branches of the church,) one spirit only. But many sectarian, or wicked spirits enter different sects. These religious feelings are by the sects taken for faith and obedience to the gospel. Obedience to God is better than all religious feelings; it is better than I feel, and I felt that my sins were forgiven me in disobedience to God for Christ's sake. Man shall have only one leader—Christ. All you are servants or brethren. Be not you called leaders; this word only applies to any thing not found in the New Testament

Of what use is the Constitution of the United States and of the states if each citizen or party is allowed to make constitutions as the sects make creeds? Is not such a course called treason? Is not the penalty death? Of what use is a governmental coin if every man is allowed to coin money as the sects do doctrines to suit the sects that need them. We use the same argument against them that they use against the Papists. I ask one and all of the sects, to give me your scriptural authority for your preaching, for your ordination and for your baptism? Are they of God or are they of men, which? If they are of God, give us the proof. Are they not of Rome? Is the Romish sect the church of Jesus Christ? Have all sects any other source of authority? If this question is answered in the affirmative, it follows that all sects are not churches, for they are communicated and descended from by the Roman Catholic church; but if the Romish church is not the church of Christ, but the beast, the mother of harlots, etc., she had no Christian ordination, nor Christian immersion, nor official grace to impart. Take which horn of this delimma you please, and pedobaptist sects on their principles are without ordination, and consequently without official grace and baptism.

JACOB CREATH.

We promise according to our hopes, but perform according to our fears.

BE INDIAN MISS .

We ask the brethren to respond liberally to the support of the Indian Mission. The ADVOCATE does not object to missionary work, but is anxious to see much of it done by the churches all over the country. Bro. Officer sends the following: "Our Indian Mission work is moving on slow but sure. We want to build a house of worship, and locate a missionary at Tuska Homma, the capitol of Choctaw Nation this fall. Bro. Martin, with others have done a good work over there. Bro. John A. Stevins, of Govit, Texas, we hope to secure for the summer as evangelist in the Indian Territory. Sister Josie M. Martin, who is traveling in favor of the Indian Mission, reports favorable. Bro. Alex. Odeneal has returned to our city looking well. We are glad to welcome him. Bro. A. Clark's meeting at Bonham has been a success.

General News.

DOMESTIC.

Lake Erie was frozen from shore to shore this year for the first time in forty-two years.

In one neighborhood, near Humboldt, six cows have been bitten by mad dogs and killed.

Charles Longfellow, a son of the poet, is about to start upon a journey around the world.

Considerable snow fell in the section of country of which St. Paul, Minn., is the centre, on May 6th.

At the sale of thoroughbred horses in Lexington yesterday, fifty-five had brought $17,365, an average of $316.

Statistics show that ninety-five children under fourteen years of age committed suicide in the United States last year.

At the request of his publishers, Gen. Grant has written a letter saying that the composition of his forthcoming book is entirely his own.

An Indian doctor in Utah was stoned to death recently by his tribe for having failed to cure a patient placed under his charge.

There are now in course of erection in the Southern States, twenty-three cotton mills, which will cost three and a quarter million dollars when finished.

The total values of the exports of domestics breadstuffs during the four months ending April, 30, were $45,078,692. During the ten months the exports were $133,093,328.

Angus Cannon, a prominent Mormon official, convicted for violating the Edmunds law, has been sentenced to pay a fine of $300 and to be imprisoned for six months.

Lieut. Greely is said to be haunted day and night by visions of his long period of starvation in the Arctic regions, and his physicians assert that the only way he can preserve his sanity is to mingle freely with others.

During the absence of Henry Stevens and his wife from their home, three miles south of Jefferson City, Mo., on Saturday last, the house burned down and two of their children perished in the flames, while a third child escaped.

Arrangements have just been completed by parties at St Louis and at Belleville, Ill., with capitalists at Pittsburg, for the erection of a $100,000 mill for the manufacture of Bessemer steel, in connection with the nail mill at Belleville.

According to a dispatch from Gadsden, Ala., a heavy hail-storm which passed along the East Tennessse, Virginia and Georgia Railroad, May 7, was productive of great damage. The hail was as large as hens' eggs. Several persons were seriously hurt, three fatally. Five houses near Dixie were destroyed.

Tennessee has produced the best three year old Jersey cow in the world. She is owned by Campbell Brown, of Maury county, and in a recent seven day test yielded 224 pounds, 8 ounces of milk, from which 54 pounds, 5 ounces of cream was taken, which aggregated in daily churnings 23 pounds, 2½ ounces of butter.

The Medical and Chirrurgical Faculty of Baltimore yesterday, discussed the probability of a visitation of cholera this summer. Pro. T. S. Lattimer stated that the history of the disease leaves little room for doubt that it will be epidemic in America either this or next summer. Cleanliness in every respect, he said, is the most potent safeguard against it.

McMinnville, New Era, says: The wheat crop in Warren county is on the improve. Some of our farmers committed the mistake of plowing up their wheat and seeding the land with corn, and now fields looking no better than their's did in the early spring promise half or one third of a crop. There has not been such a prospect for a peach crop as the present one for years. If no mishap overtakes the crop, it will certainly be the most abundant seen for years in this section.

Clarksville Tobacco Leaf says; Twelve months ago a well-to do negro named Hopson, who lived on the Furr place, about a mile below Dover, on the north side of the river, disappeared, and no one knew what had become of him. It was generally supposed that he had left the country, until one day last week, when his fate was revealed. While some workmen were digging holes for fence posts, within a quarter of a mile where Hopson lived, they dug up part of the remains of a man. Search brought to light the entire body, and by parts of the clothing, that had not decayed, as well as by gold in the front teeth—something unusual in a negro—it was identified as the body of Hopson. The cause of his mysterious death and secret burial are yet unknown, though our informant tells us that steps have been taken to bring the matter to light.

A despatch from Centreburg, Ohio, dated May 4, says: Last week a small mound near Homer was opened by some school-boys, who found a skeleton. To-day further search was made, and several feet below the surface of the earth in a large vault, with a stone floor and a bark covering, were found four huge skeletons, three being each over seven feet in length and the other eight. The skeletons lay with their feet to the east on a bed of charcoal, in which were numerous partially burned bones. About the neck of the largest skeleton were a lot of stone beads, evidently a necklace in life. The grave contained about thirty stone vessels and impliments, the most striking being a curiously wrought pipe, the bowl having a series of carved figures upon it representing a contest between animals and birds. It is said to be the only engraved stone pipe ever found. A stone kettle holding about a gallon, in which was a residue of saline matter, bears evidence of much skill. Their bows, a number of arrows, stone hatchets, and a stone knife are among the implements. The knife is of peculiar shape, with a curved blade and wooden handle. Students of Indian archæology claim it is the most valuable find ever made in that line.

FOREIGN.

Russia is pressing the Turkish Government for an early payment of the war indemnity.

The committee of the British House of Lords having the matter in charge has passed the Manchester Ship Canal bill.

An avalanche on the borders of Lake Van Amenia, has destroyed a caravan and caused the death of sixty eight persons.

Advices received at Cairo, Egypt, state that Kassala was still holding out against the rebels on April 12.

The French Minister of Foreign Affairs has sent a French minister to China with definite instructions regarding the negotiations for a treaty of peace.

Ex-Empress Eugenie's gift of the Pharo Palace to the city of Marseilles has been annulled, in consequence of a dispute regarding the terms of transfer.

A commission of Russian savants have prepared the correspondence of Peter the Great for publication. They collated 8,000 letters and documents in their works.

The London Times says that Canada evidently has a long and bloody war in prospect before the suppression of the revolt in the Northwest can be accomplished.

The Pope is opposed to the Irish Bishops introducing the question of the relations of the Irish Episcopacy with the English Government into the programme of the reunion in Rome.

When the British withdraw from the Soudan 12,000 Egyptian army troops will be added to the Egyptian army already there. It is reported that two-thirds of the Berberins desire peace.

By an avlanche in Iceland, 15 dwellings, with their inhabitants, were swept into the sea and 24 persons were thus drowned. The avalanche destroyed 50 fishing boats. The loss in one village alone reached $20,000,

Mr. Gladstone gave notice in the House of Commons last week of a proposal by the Government for a marriage dowry of £6,000 annually for Princess Beatrice, who is to be wedded soon to Prince Henry, of Battenberg.

The rumor of the resignation of Lord Dufferin viceroy of India, on account of dissatisfaction with the policy pursued by Mr. Gladstone, originated on the Stock Exchange, and has been repeated by several newspapers. The Daily News gives the report a distinct denial and it receives no credence.

Now that the Prince of Wales has returned from Ireland, rumor has it that he will visit the Pope in Rome in the same manner as the Crown Prince of Germany did several years ago. It is said that the English Cabinet attaches considerable importance to the journey, and trusts that the Prince may counteract the influence of the Irish bishops. A majority of the bishops are said to favor an open rupture with the Government. At the Vatican this attitude is probably thought natural enough. Neither in Ireland nor in Poland does the Holy See disregard the moral and political aspects of of the questions at issue.

An account of a terrible tragedy comes from Tlaratan, Mexico. A seven-year-old son of a wealthy resident, named Lopez, was kidnapped, and his father notified that his child would be killed if $75,000 ransom was not deposited at a certain place within two days. By accident, the note to the father was not delivered till to late to negotiate with the criminals. At the expiration of the second day the father found the body of his child in his yard horribly mutilated. A twelve year old sister, on seeing her brother's corpse, fell dead, and the father became a raving maniac. The perpetrators are being sought, and if caught will be lynched.

Now is the time to subscribe for the ADVOCATE.

Home Reading.

THE END OF THE WAY.

My life is a wearysome journey;
I'm sick with the dust and the heat;
The rays of the sun beat upon me;
The briers are wounding my feet.
But the city to which I am going
Will more than my trials repay;
All the toils of the road will seem nothing
When I get to the end of the way.

There are so many hills to climb upward.
I often am longing to rest;
But He who appoints me my pathway
Knows just what is needful and best.
I know in His Word He has promised
That my strength shall be as my day:
And the toils of the road will seem nothing
When I get to the end of the way.

He loves me too well to forsake me,
Or give me one trial too much;
All His people have been dearly purchased,
And Satan can never claim such.
By and by I shall see him and praise Him
In the city of unending day;
And the toils of the road will seem nothing
When I get to the end of the way.

When the last feeble step has been taken,
And the gates of the city appear,
And the beautiful songs of the angels
Float out to my listening ear:
When all that now seems so mysterious
Will be plain and clear as the day—
Yes, the toils of the road will seem nothing
When I get to the end of the way.

Though now I am footsore and weary,
I shall rest when I'm safely at home.
I know I'll receive a glad welcome,
For the Saviour Himself has said "Come."
So, when I am weary in body,
And sinking in spirit, I say,
All the toils of the road will seem nothing
When I get to the end of the way.

Cooling fountains are there for the thirsty;
There are cordials for those who are faint,
There are robes that are whiter and purer
Than any that fancy can paint.
Then I'll try to press hopefully onward,
Thinking often through each weary day.
The toils of the road will seem nothing
When I get to the end of the way.

Selected.

THE MAY-QUEEN.

BY BERTHA A. ZEDI WINKLER.

Mrs. Jordan's parlor was crowded with young people, boys and girls properly, whose air of serious importance was all the more amusing to unseen observers because of their evident consciousness of looking wise and sober.

There was a committee on Ways and Means which gave a gracious ear to all sorts of impossible and extravagant proposals, while all the time their own minds were made up for their own "way;' there was a Committee on Arrangements, getting their full share of advice and suggestions without a thought that even so much as a weather-vane should be shifted to spoil the original conception, of their fancy as to what the revival of a real, old fashioned May-day must be.

So the queen was chosen, the site for the festival selected, the decorations detailed, and the weather-anxiety disposed of with confident predictions of fair skies and southerly winds, with everybody conscious that he or she had the most important part in it.

That was why everybody was surprised when Raymond Ray rose and said that he would not be able to attend the festival, and why everybody's guilty conscience prompted a cession of some of their own pre-eminence in his favor.

Raymond stood hesitatingly, with his hand on the door. It was no small sacrifice, for one of his fun loving diposition, to give up the pleasures of this first great village event. But he made it, nevertheless, with a brave show of firmness, as he replied: "I attended your meeting because I promised, and because I wished to see whether you would select a place where my poor sister might get a glimpse of the scence—only a glimpse from her chamber window. You did not do it, and hence the first day of May will find me at home by the side of Agnes" His voice trembled and, with a hasty good night, he vanished.

For once, during that evening, the room was quiet. Those joyous, excited faces of a moment ago were now looking at each other in mute concern. Gradually their heads came together in serious, subdued whispers, which continued till Mrs. Jordan peeped in to see if they all had fallen asleep. "Things being so quiet of a sudden, and the ears not being used to late hours," she remarked apologetically, and gently hinting that nine o'clock should be the limit of wakefulness.

But not until the good lady was taken into their whispered secret, to which she listened with various non-committing ejaculations, such as "Sakes alive! You don't say!" etc., did the company disband, and much more quietly than it came.

The morning of the May-day festival, while the shutters of the houses were still closed, Raymond was in the meadow which, in a few hours, would resound with the merry revels of his schoolmates.

Alone, with the dim morning light to assist him, he groped among the bushes for the violets and buttercups which were scarcely discernible. If he could only be home before the sun rose, he thought, as he gathered them, grass and all, in eager haste.

But the sun rose to awaken every sleeping thing; the boys and girls rose to hail the first day of May with gleeful bustle; and Agnes awoke to ask in vain for Raymond.

Her mother carried her to the window a few hours later, and, there seated in an arm-chair, she watched alternately for her brother, who had promised to bring her as much of the May-festival as he could, and for the gay glimpses of her preparations which flitted in and out of doors and along the road in the shape of bright dresses and ribbons adorning the schoolmates.

She was so lonely; and every body, even Raymond, seemed to have forgotten her, now that she could no longer romp, and climb trees with him.

The tears came unbidden and almost unfelt. It was only a mist before her eyes, she thought. Invountarily she closed them, and her little head fell back into the pillow chair.

She dreamed that she was well again, and that they had made her queen of May. And oh, how her heart thrilled, even in her dream, with this enjoyment!

Some one entered the room with a great rush. It was her brother, at last, loaded with sundry bundles, and a baskt of flowers.

"I've brought you some flowers, and tried to be home an hour ago; but Mrs. Jordan had an errand for me to do, and I earned a whole dollar. See what I have bought you with it!" he said, with a beaming face, as he untied the bundles and brought forth grapes, oranges, cake, and "lots of the best things for a May festival at home," he argued.

While Agnes partook of the delicacies with the bright flush of life once more upon her faded cheeks, her brother filled the vases with his flowers, with cleaning touches here and there over the room until everything began to assume a holiday appearance.

Presently Raymond joined her by the window. They listened to the merry voices without, and saw the gaily dressed figures hastening past them to the Maying grounds, and looked at each other in mute regret.

"Agnes suppressed a great sob, when Hattie Thorn flourishing a handsome wreath, ran past with just a hasty nod to her sick schoolmate.

"Hark! they are starting now," exclaimed Raymond. "I hear them singing. Look, Agnes! through those trees beyond that hedge-row, do you see those white dresses forming into line?"

Both strained their eyes to catch the flutter of gay ribbons as the joyful train matched to the meadow. No, they were coming nearer. Brother and sister watched them with puzzled looks.

Over the orchard, into the lawn, down the road, nearer and nearer, louder and higher rose their voices, chanting the May-day song.

"They are coming for you, Raymond," said Anges, with sinking heart.

Raymond thought so too, indignant at their apparent persistence in tempting him from his duty, replied warmly, "It they want me, they must hold the festival here, and acknowledge *my* queen, whose side I shall not leave to-day.'

Two big tears shone in Anges' eyes, as she gratefully pressed her brother's hand to her feverish lips.

Both were silent. Raymond felt the joy of self denial, Anges the depth of a brother's love. With her thin hands clasped firmly in his, they awaited the passing of the festal train with neither envy nor regret.

Nearer and nearer they came, singing, and waving their flag towards the Ray cottage. The two faces at the window lengthened in mute surprise at the unexpected sight.

Without stopping their song, which had only grown softer as they approached, the whole train paused, forming a half-circle around the open window.

Anges grasped Raymond's arm, as, with her eyes in wide-open wonder, she listened to the new song:

"Sweet Agnes Ray,
Fairest of the day,
Our fairy bade us crown thee
Queen of merry May.
With lilies from her bower
And every early flower."

During the singing, Hattie Thorn approached the window, and, placing a beautiful wreath of flowers on Agnes's pale brow, a hundred voices sang:

"We crown thee, we crown the,
Our chosen queen of May!"

And a hundred shining, joyous faces filed past the window to pay homage to their surprised queen, and her still more wonder-struck brother.

"The festival will be held here, and the queen's subjects will please commence decorations at once!" shouted the leader of the throng.

In a twinkling the window was festooned with flowers, the May-pole erected, and the merry dance begun before Agnes had time to recover from her emotions, or utter a word of greeting through her tears of joy.

All through the bright noon they continued their merry revels on the lawn, with the invalid queen gazing at them in quiet joy from her place in the window, and Raymond busy trying to find out who changed the programme he helped to make at Mrs. Jordon's.

But the girls only laughed, and the boys grinned gleefully, when they told him they could do a thing or two without Mr. Raymond Wiseacre.

Only one difficulty they confessed to him with rueful faces—what a scratching of heads, and twisting of words, they had to compose their May-day song, and get the lines into rhymes!

Now, everybody was happy. And when, a month later, Agnes. who had improved so rapidly after that proud May festival, was once more among her school-mates, there was a new rule instituted in that village. It was that a sick or needy school-mate should always have the first preference for the honor of personating the queen of May. And all this happy revolution in young people's conduct was brought about by the consideration and firm self denial of one noble brother.

ANOTHER CHANCE.

Since the children have worked so faithfully, and sent in so many subscribers for the ADVOCATE I will make them another offer, so keep on working. Any who will send me ten subscribers by the first of June, I will give a nice bible; those who send in five, I will send them a beautiful Testament, or if you only get one I will give you a beautiful picture of some kind, cant promise now what it will be. I do not live at Nashville or I might get a more beautiful one than I have sent you, but rest assured, you will be rewarded for all your trouble. UNCLE MINOR.

There is no leveler like Christianity, but it levels by lifting to a lofty table land accessible only to humility. He only that is humble, can rise, and rising lift.—*George McDonald.*

It is easy to say, "Know thyself," but who is to introduce you? Most people go through life without making the advantageous acquaintance in question; and if a friend should take the liberty of introducing you to yourself you would hate him forever.

One cannot always be a hero, but one can always be a man.—*Goethe*

Remember others may be right as well as you,

A Physician's Opinion.

Dr. Orr says: "I am well acquainted with the composition of Dr. Duncan's Cough Balsam. I have used it in my family and in my practice for several years, and do not hesitate to say that I believe it to be the best remedy known to the medical profession for the speedy Cure of Colds, Coughs, Sore Throats, Whooping Cough, and far surpassing all other remedies for the speedy cure of Croup and Hives in children. It is very pleasant to take, and perfectly harmless." Price 50 cents.

We have several FINE, LARGE CEDAR CHESTS for sale. Apply at this office.

Special Notice.

We would call the attention of the readers of this paper, especially those who are suffering with Dyspepsia, or Indigestion, to Dr. Duncan's Liver and Kidney Medicine. It is, beyond doubt, the best and most reliable remedy known or ever offered for sale, for the Cure of Constipation, Sour Stomach, Sick Headache, Torpid Liver, and all Kidney troubles. It is the best and heapest. Price 75 cents.

HIRSCH BROS. & CO.,

Dry Goods, Notions, Millinery,

56 College St., Nashville,

Have now in stock the largest stock of fine DRESS GOODS, SILKS, SATINS, WHITE GOODS, PARASOLS, FANS, JERSEYS, ETC., ever exhibited outside of New York.

This is a very fine, pure Wool Jersey, coat back, at $1.50.

Our braided and scalloped Jerseys, at from $1.00 to $3.00, must be seen to be appreciated.

Hirsch Bros. & Co.

"THE PIANO TEACHER'S IDEAL."

The New Musical

CURRICULUM

By DR. GEO. F. ROOT.

"A Perfect Instruction Book."

This work is the culmination of long years of labor and observation devoted to its ultimate perfection by one of America's greatest musicians, and in its present form it is beyond all doubt the

BEST WORK OF ITS KIND

ever issued for the purpose intended. Teachers and Students of Music are especially recommended to examine the Curriculum, as it cannot fail to be of invaluable service to them. Price $3 by mail post-paid. Specimen Pages free.

Published by

JOHN CHURCH & CO.,

CINCINNATI, OHIO.

For Sale by all Book and Music Dealers.

Unparalleled Bargains!

SEE OUR

Black Satin Rhadames at.....$1,00
Black Ottomon Velours at.....$1,00
Black Gros Grain (Lyons).....$1,00
Colored Gros Grains at.....77½
Rich Plain Dress Goods at all prices
Black Goods and second mourning all kinds
Beautiful Figured Satin at.....15 cts
Fine Paris Linen Lawns at.....Half Price
Mitcheline Quilts in New Patterns
40 Inch Batiste Muslin at.....15 cts
New Style Gingham at.....10cts
Table Linen and Toweling our importation
New Style Hosiery an Gloves &c.

THOMPSON & KELLY

Summer Street.

THE PROVIDENT

LIFE ASSOCIATION

BALTIMORE, MD.

Insurance on the Ordinary Life and Maturity Plan. Endowment Policies mature in 10 years, or prior death. The fact that this association has been endorsed by LEADING BUSINESS MEN Clergymen, Physicians and Lawyers in the various states in which it does business, is an evidence of its superior plans and methods of insurance. It is the only mutual company in the United States with an endowment plan founded on correct insurance principles. Persons insured on our maturity plan "need not die to win." Policies mature in 10 years from date of issue, or at death, if prior. Every claim paid in full. No pro-rata payments. You "pay as you go and get what you pay for." By the payment of from eight to sixteen cents per day, you can purchase a $1000 policy payable to you in 10 years or to your family, should you die before the expiration of the period for which you insure.

NASHVILLE ADVISORY BOARD.

GEO. W. SEAY, Sec'y N. & D. R. R. Co.
ALEX. TALL, Ag't N. & D. R. R. Co.
Hon. JNO. LAWRENCE, Lawyer.
Elder Wm J. LOOS Minister.
Elder R. LIN CAVE, Minister.
Dr. W. M. VERTREES, Physician.
C. H. BRANDON, Brandon Printing Co.
W. A. CORBIN, Insur. Broker.
Hon. LYTTON TAYLOR, Attorney
G. H. WESSEL & Co Fancy Groceries.
F. D. HAWLEY & Co., Real Estate
Dr. T. D. WALLIS
Dr. J. S. NOWLIN.
R. E. MARTIN.
Dr. WILLIAM COMPTON, Bellview, Tennessee.

Reliable business men in every town and county in East and Middle Tennesse and Kentucky, wanted to represent this Association, none other need apply. Correspondence promptly attended to.

CAPT. J. MINSON,
General Agent.

No 4 Church St. - - Nashville, Tenn.

CHAS. F. SHARPE. W. L. HORN.

SHARPE & HORN,

Real Estate and Coal Agents,

Public Square, - NASHVILLE, TENN.

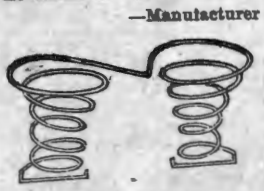
Buy, Sell and Negotiate Loans.

Special Attention Given to the Collection of Rents.

GEN'L AGENTS FOR PEACOCK COAL.

ED. H. MILLER,

—Manufacturer of—



SPRING BEDS

AND

MATTRESSES

36 South College St., Nashville,

And dealer in all kinds of Beddings. I make the best Spring Bed now in use—the Twin Spring Bed—they are bug-proof Try a sett. Old mattresses neatly repaired. **ED. H. MILLER.**

KEEP COOL!

SUMMER GOODS!

Refrigerators, Ice Chests, Water Coolers Filters.

Fruit Jars, Fruit Cans, Stoneware, Woodenware, and all kinds of Kitchen Goods.

Cooking Stoves to suit the requirements of every Family.

PRICES TO SUIT THE TIMES.

PHILLIPS-BUTTORFF MANUFACTURING CO.,

24 & 26 College Street, - - - Nashville, Tenn.

Capital Planing Mill!

Cor. Line and Vine Streets, near Northwest Cor. CAPITOL GROUND.

J. W. McCULLOUGH,

DEALER IN

Lumber, sash, Doors, Blinds, scroll sawing, Flooring, Ceiling, Siding, Etc.

Telepone 551. : : : Nashville, Tennessee

O. EWING. FRANK W. GAINES.

EWING & GAINES,

WHOLESALE HARDWARE,

40 South Market Street, Nashville, Tennessee.

Complete Stock of Hardware, Guns, Cutlery and Gum Belting, at the lowest prices.

Prompt and Careful Attention given to Orders. TRY US.

HEADQUARTERS

-for-

Hardware Guns
Fishing Tackle, Mill
Supplies of Every Description, Barbed Wire, Etc. Agents for
Champion Machines, Reapers, Hay Rakes.

BROOKS, SWEENY & CO.,

Nashville, Tennessee.

LADIES' GUIDE TO FANCY WORK FREE.

A complete practical instructor in every description of Ladies' Fancy Work. It has 64 large pages and over **200 illustrations.** It gives plain and practical instructions in Drawing, Oil Painting, and making Wax Flowers; likewise all kinds of Fancy Needle Work, Artistic Embroidery, Lace Work, Knitting, Tattin, Crochet and Net Work. It contains designs for Monograms, Initials, Cross Stitch Patterns, Knit Edgings, Embroidered Borders and Corners, Macrame Work, Applique Embroidery, Berlin Work, Java Canvas Work, Tricot and Burlaps, Antique Lace, Beaded Lace, Darned Net work, Tidies, Lambrequins, and hundreds of other useful things. It is a book that should be in every American Household. With it as a guide you may make hundreds of beautiful things for the adornment of your home and for presents to your friends at the most trifling expense.

On receipt of only **30 cents** in postage stamps or currency we will send our popular monthly **Farm and Home** from the present time to Jan. 1, 1888, (nine months) and the **Fancy Work Book,** described above, **Free as a Premium. Farm and Home** has 16 pages and 64 columns, and nearly one-half is devoted to the Ladies and Children. It will repay its cost many times over to every occupant of a village or suburban home. Its practical articles on **The Garden, Fruit and Flower Culture, Poultry,** with its **Stories, Household Hints,** and **Recipes** are invaluable. It has a **Puzzle Department** where **prizes** are offered each month for contestants. *It cannot fail to please everyone.* In order to introduce it into new homes we make the above magnificent offer, being confident that once a Subscriber you will not keep house without it. Money refunded if not satisfactory. 4 subscriptions and 4 books sent for $1. **Send Now** mentioning this paper. This advertisement will not appear again. Address **FARM AND HOME, SPRINGFIELD, MASS.**

STERNBERGER'S

Folding Dress Pillow.

folds into **one-twentieth** of its size when closed and weighs but two pounds.

Perfection, Durability, Simplicity.

The Folding Dress Pillow is simply perfect. Can be folded in a second and put anywhere. We guarantee one pillow to outwear a dozen old style stuffed sham pillows. Housekeepers buy them on sight.

$2.00 PER PAIR,

delivered on receipt of price.

THE PIQUA M'F'G CO., Piqua, Ohio, On Frank A. Hall, 200 Canal St., New York. John P. Fowler, 306 State St., Chicago, Ill. Fred. Walpert & Co., 28 N. Gay St., Baltimore, and Furniture Dealers Generally.

Go to WEIL, CONNELL, WINTER & CO. your DRY GOODS BOOTS AND SHOES, and so on. They will treat you right.

LIPSCOMB & SEWELL,

PUBLISHERS OF

THE GOSPEL ADVOCATE,

NO. 98 UNION ST. - - NASHVILLE, TENN.

We invite your special attention to the following EXCELLENT BOOKS for sale by us at regular RETAIL PRICES:

Popular Hymns, Word Edition, Single Copy 15 cts. $1.50 Per dozen by express, by mail	$1,70
Popular Hymns, Note Edition, single coy 30 cts. per doz by epress $3,00 by, mail	$3 60
Popular Hymns, " " (with rudiments) single copy 35 cts. per doz by express	$3,60
by Mail	$4 20
Popular Hymns " " (Cloth) single copy, 40 cts. per doz. by express $4.00; by mail	$4,75
New Life (Character Notes) single copy 35 cts. Per doz by express $3.90 by mail	$3,60
Songs of glory Numbers 1 and 2 single copy 35 cts, Per doz by express $3,00 by mail	$3,60
Life of Raccoon John Smith (Very Readable) postpaid	$2,00
The Voice of the Seven Thunders (Investigating and entertaining) Postpaid	$1,50
Gospel Plan of Salvation. By T. W. Brents. Postpaid	$2.50
Gospel Preacher, Volumes 1 and 2 By Ben Franklin. Postpaid	$2,00
Campbell and Owen Debate. Postpaid	$1,50
Dictionary of the Bible (Complete) By Dr. Smith	$4 50
Housekeeping in the Blue Grass. postpaid	$1,50
Orthordoxy in the Civil Courts Paper 50 cts, Cloth	$1,00
My Life an Open Book	$1,50
The Life of Knowles Shaw	$1,50
The Problem of Problems	$1,5[illegible]
Christian Baptism. Seven volumes in one. Cloth	$2,50
On The Rock. By D. R. Dungan	$1.50
Rum, Ruin and the Remedy. Cloth	$1,50
Christian System. Cloth	$1.50
Campbell and Purcell Debate	$1.50
Christian Baptism Half leather $1,00, full	$1,50
Popular Lectures and Addresses. Cloth	$3,00
Contradictions of Orthordoxy. Paper	25 cts
The Divine Demonstration. Cloth	$1,00
Heavenward Way. Cloth	35cts
Louisville Debate. Cloth	$2,50
McGarvey's Commentary on Matthew and Mark. Cloth	2 00
" " Acts	2,00
Milligan on Hebrew	2.00
Reason and Revelaton. Milligan	2,00
Scheme of Redemption. Milligan	2,00
Cummunnings in the Sanctuary	50 cts
Riverside, or Winning a Soul	15
First Principles By Isaac Errett	10cts
Offerings of the Lord. By David Lipscomb	10cts
Sincerity Seeking the way to Heaven. By Ben Franklin	15cts
Review of Dr T. W. Smmers Tract. By Isaac Errett	10cts
Union Movement. By Ben Franklin	10t
Cruden's Concordance (complete)	1,50
Baptism for the Remmission of Sins	75c
Christian Recreation and Unchristian Amusements	10cts
Ability and Accountability	10cts
Treatise on Prayer. Milligan	10cts
True Method of Searching the Scriptures	10cts

BIBLES and TESTMENTS in styles and bindings, at low rates.

We will furnish any book pubilshed in the United States at RETAIL PRICE. We solicit your orders. We guaranteeprices.

FOR

Choirs, Conventions, Singing Classes and the Higher Schools,

o better Books have appear than the following:

Choral Worship. L. O. EMERSON. A g and full size Church Mu c Book of 220 pages. 100 pages Elements, wi n a capital collection of Sacred and Secular music. 75 pages of the best Hymn Tunes. 110 pages of Anthems, and 30 pages of miscellaneous Concert Musuc. $1. Per dezen, $9.

The Model Singer. W. O. PERKINS and D B TOWNER. A book fo SINGING CLASSES. 192 pages. 124 Graded Exercises, 57 Glees and Part Songs, 29 Hymn Tunes, 18 Anthems and 4 Chants. Abundant and useful material for the Singing-School Teacher. 60 cts. Per doz.. $6.

Song Greeting. L. O. EMERSON. A new and extra fine song book for the "higher schools," meaning by that, Colleges, Technological and other special schools, Academies, Institutes, Seminaries, High and Normal Schools. 160 large octavo pages. 32 harmonized songs of the highest order, both in words and music, classical in beauty and interesting to every one. Also exercises and solfeggios for voice culture. 60 cts. Per dozen $6.

Any book mailed for the retail price.

OLIVER DITSON & CO., Boston,

C. H. DITSON & CO., J. E. DITSON & CO., 867 Broadway, New York. 1228 Chestnut St., Phil.

WEAKLEY & WARREN,

Manufacturers and Wholesale and Retail Dealers in

FURNITURE & MATTRESSES,

The Largest, Finest and Best Assorted Stock in the South.

Chamber Suits, Parlor Suits Library Suits, Hall Suits, Dining-Room Suits.

kinds of Mattresses, Spiramp. oven Wire Bed Springs, Wovig Wire Cots and Canvass Cotsper

ORDERS WILL RECEIVE PROMPT ATTENTION

Wharton & Co.,

Druggists and Prescriptionists.

Fine Soda Water Mineral Waters Etc.

Corner College and Union Sts.,

Nashville, - - Tenn.

FOR SALE

GREAT BARGAINS!

I offer, at low prices, the following machinery: One splendid **Lane & Bodley 20x30 inch Stationary Engine**; 150 horse power; has iron frame 17 feet long, 36 inches wide, and new Judson improved 4½-inch governor. I will trade for good engine of less size as part pay. One **14x24 Callahan Engine, 50-h.p** Two **12 x 20 Stationary Engines**. One **Heald & Sisco 12-inch Hercules Engine.** Several engines, new and second hand. One battery of two-42 ft. x 16 in —Tubular Boilers, all irons and chimney complete. One **8-h.p Huber Farm Engine.** One **7 h p. Watertown Farm Engine** and several **Onedia Farm Engines**, all equally mounted. **Lane & Bodley** and **Eagle Machine Works Engines and Saw Mills,** with all late im- *H. B. Smith's Wood-Working Machinery, Sinker & Davis Band Saw Mills, Leffel Turbine Water Wheels.* Flour Mills, Corn Mills, Bolting Chests, Smutters, Etc. **John P. Manny Mowers and Reapers** and *Wheeler & Mellick threshers.* Send for prices.

JOHN P. DALE,

nd 86 S College St., NASHVILLE, TENN.

Farquhar's Improved Cotton Planter

Very Simple and Perfect in its Operation; Drops Unrolled Seed or Fertilizer with remarkable regularity in any desired amount. It is the Cheapest, most Reliable and Best COTTON PLANTER in existence.

SEND FOR CATALOGUE.

Address, A. B. FARQUHAR, York, Pa.

WRITE TO US TODAY DONT DELAY

LISTEN!

NO COST TO YOU UNLESS WE CURE YOU.

Have you a mind of your own?

If so, listen to us just a moment. You are not enjoying good health; you have tried internal medicine, and you are not well yet. Now, why will you not put prejudice aside, and try our treatment? We will send you, on trial, one of our **ELECTRO-MEDICATED APPLIANCES** to suit your case, provided you agree to pay for it, if it cures you in one month. If it does not cure you, it costs you nothing. *Is not this a fair offer?*

Different Appliances to cure DYSPEPSIA, RHEUMATISM, LIVER AND KIDNEY DISEASES, PILES, LUNG DISEASES, ASTHMA, CATARRH, LAME BACK, AGUE, DEBILITY, and many other Diseases. Remember, we do not ask you to buy them, blindly; but merely to try them, at our risk. **125,000 Cures** made during 1884, in cases where all other treatments had failed. PRICE VERY LOW. Illustrated book, giving full particulars, and blank for statement of your case, sent free. Address, at once,

ELECTRIC PAD M'F'G CO.,
564 State Street, Brooklyn, N. Y.

AGENTS WANTED.

ELECTRICITY & MEDICINE COMBINED.

FEMALE COMPLAINTS

Treated scientifically at home, at very small expense, with absolutely no pain, no caustics, no unnecessary examinations. Permanent cure guaranteed. Book and question blank free. Address with stamp. **Dr. C. N. BROCKINGTON,** (Mention this paper.) 309 4th Ave., Louisville, Ky.

CATARRH

Causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough and Consumption, cured in from one to three months, even though bones of nose are affected. No snuffs, washes, douches, inhalers or atomizers used. Book and blank free. Address with stamp, **Dr. C. N. BROCKINGTON,** [Mention this paper.] 309 4th Ave., Louisville, Ky.

MASON & HAMLIN

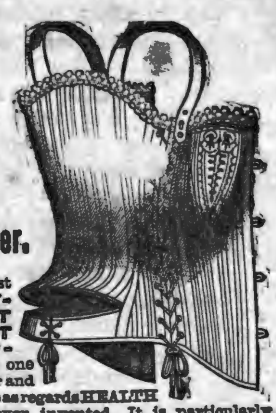
Exhibited at ALL the important WORLD'S INDUSTRIAL COMPETITIVE EXHIBITIONS FOR SEVENTEEN YEARS, Mason & Hamlin Organs have, after most rigid examinations and comparisons, been ALWAYS FOUND BEST, and AWARDED HIGHEST HONORS; *not even in one such important comparison American found equal* **ORGANS** *has any other Organ been to them.* ONE HUNDRED STYLES, adapted to all uses, from the smallest size, yet having the characteristic Mason & Hamlin excellence, at $22, to the best instrument which it is possible to construct from reeds, at $900 or more. Illustrated catalogues, 46 pp. 4to, and price lists, free.

The Mason & Hamlin Company manufacture UPRIGHT PIANO-FORTES, adding to all the improvements been found valuable in such instruments, **PIANOS** which have one of peculiar practical value, tending to greatest purity and refinement in quality of tone and durability, especially diminished liability to get out of tune. Pronounced the greatest improvement made in upright pianos for half a century. The MASON & HAMLIN CO., pledge themselves that every piano of their make shall illustrate that VERY HIGHEST EXCELLENCE which has always characterized their organs. Send for circular with illustrations, full description and explanation.

MASON & HAMLIN ORGAN AND PIANO CO.,

BOSTON, 154 Tremont St. CHICAGO, 149 Wabash Ave. NEW YORK, 46 East 14th St. (Union Square.)

MADAME FOY'S CORSET AND Skirt Supporter.



Combines the most ELEGANT FITTING CORSET with a PERFECT SKIRT SUPPORTER and is one of the most popular and satisfactory corsets as regards HEALTH and COMFORT ever invented. It is particularly adapted to the present style of dress.

For sale by all leading dealers. Price by mail $1.30. FOY, HARMON & CHADWICK, New Haven, Conn.

OPIUM Morphine Habit Cured in 10 to 20 Days. No Pay until Cured. J. L. STEPHENS, M. D., Lebanon, Ohio.

Baltimore Church Bells

Since 1844 celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY, J. REGESTER & SONS, Baltimore, Md.

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease to any sufferer. Give express and P. O. addr ss.

DR. T. A. SLOCUM, 181 Pearl St., New York.

NEW USES OF DIAMOND DYES

New uses are constantly being made of them so that, not only is all possible kinds of Domestic Coloring done with them, but also Art Work, Coloring Photographs, Engravings, &c. They are used for Object Teaching in Schools, Coloring Maps, Baskets, Easter Eggs, Bone, Ivory, &c. For making ALL colors of Ink, Wood Stains, Shoe Dressing, Ink Pads, &c. **USE NO OTHER.**

They are the PUREST, STRONGEST and FASTEST of all Dyes. One package colors one to four pounds of Silk, Wool, Cotton, etc. For special uses given above, no other dyes will answer.

Sold by all druggists. Send stamp for Special Art Circular, Special School Circular, Sample Card of 32 colors, and directions. Colored Cabinet Photo. as sample, *or* a package of Any Color Dye mailed for 10 cents. Address the proprietors, WELLS, RICHARDSON & CO., Burlington, Vt.

THE DIAMOND PAINTS,

GOLD, SILVER, COPPER and BRONZE,

For gilding &c., Fancy Baskets, Frames, Lamps, Chandeliers, and for all kinds of ornamental work. Also Artists Black for Ebonizing. Equal to any of the high priced kinds and only 10 cts. a package, at the druggists, or post-paid from WELLS, RICHARDSON & CO., Burlington, Vt.

25 YEARS IN THE POULTRY YARD.

16th Edition. 178 Pages, explaining the entire business. Gives symptoms and best remedies for all diseases. A 50-page Illustrated Catalogue. All for 25c. in stamps.

A. M. LANG,
Cove Dale, Lewis Co. Ky.

YOU ARE A LIAR

Lying Agents can't SELL and tel the truth about JONES. Put you lies on paper and sign if you dare U. S. STANDARD

$60.5 TON WAGON SCALES.

Beam Box. Tare Beam. Freight Paid. Free Price List. Every Size. address JONES OF BINGHAMTON. BINGHAMTON, N. Y.

THE NEW CORSET.

THE TRICORA RELIEF

Having elastic side sections, adapts itself to the various positions of the body in stooping, sitting & reclining. It affords great relief and comfort to the many who find ordinary Corsets oppressive. The "TRICORA" stays *used for boning* are unequaled for durability & comfortable support, & are absolutely unbreakable.

Price $1.00
Ask for it

{*The most Durable, Comfortable, and Healthful Corset ever sold for its price.*}

Every pair warranted to give satisfaction or money returned.

J. G. FITZPATRICK & CO., Mfrs., 71 Leonard Street, NEW YORK.

Please mention this paper in ordering.

Baltimore Church Bells

Since 1844 celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY, J. REGESTER & SONS, Baltimore, Md

Rates of Advertising in Gospel Advocate

One inch, one insertion	$ 6
One inch, one month	2 0
One inch, three months	5 0
One inch, six months	7 5
One inch, twelve months	12 5

A discount of 10 per cent. on these rates for order of $25.00; 20 per cent. for order of $50.00; 30 per cent. for order of $100 00.

Note these Rules Carefully.

(1) Write only on one side of your paper.

(2) Write your name, post-office, county, and State, plainly.

(3) When changing your paper, give the office from which you change, and the one you wish it changed to.

(4) When ordering a book, give the name, edition, style of binding, and price, as near as possible, and state plainly HOW and WHERE you wish it sent.

(5) Gospel Advocate is $2.00 per year; $1.00 per six months; Clubs of $10, one copy free.

(6) Write very plainly, and make te erks and printers happy.

Miscellaneous Notes.

BY T. F. RAWLINS.

Correspondents will please address me at 98 Union street Nashville, Tennessee.

Bro. J. A. Clark, of Add-Ran, Texas, has published a question book of 52 lessons for the use of advanced Bible students. The lessons are an analytical examination of the "Four gospels," and are gotten up with great care. We commend it to all Bible classes in need of a book of this character. Price 25 cts. Address J. A. Clark, Thorp's Spring, Texas.

Our great city is being stirred from center to circumference by the services of the great revivalist, Sam Jones. We hope that this may not all be in vain, though a burning zeal or a wild enthusiasm, without knowledge is a dangerous thing, and cannot be safely trusted.

The city of Denison, Texas, a place heretofore considered almost impregnable to the gospel, is being wonderfully aroused by the preaching of Bro. C. M. Wilmoth, editor of the *Texas Christian*. Many have confessed their faith in Christ, and the interest is intense and daily increasing. Such a season of revivals as is now attending the labors in the gospel has hardly been known since the days of the apostles. May the Lord bless the earnest laborers that are now everywhere sowing the good seed of the kingdom with a more abundant harvest.

"The design of baptism" is an almost constant text with some of our preachers and writers, though just where the "chapter and verse" is, in which they read it in the book, I can not tell. The exact point of knowledge to which a man must arrive, in order to make God's promise valid to him, is defined, and a failure to reach this exact point of knowledge, destroys—makes void—the promise of God, so they tell us. It is not an absolute, or a perfect knowledge of God's designs, on which his promises to us depend, but on a willing, hearty obedience, to what he has commanded. And we may rest assured that if we take care of our obedience, he will carry out his design. An act of obedience unto God, done on the part of man without the knowledge of any designed blessing on the part of God to man for that act loses none of its loyalty to God on that account though God's "design" may have been to bless the act abundantly. But on the contrary it declares more loudly the faith and loyalty of the individual thus obeying, than would an act done to secure a promised blessing. We must understand and obey commands, but we receive promised blessings which God designs for us when we obey him, whether we understand that design or not. Faith repentance and baptism are commanded. Pardon, remision of sins, salvation, is a promise. Here, man must understand and obey the command. This is man's part of the work, and in this his loyalty to God is exhibited. The full understanding of Gods design in these acts do not affect them as acceptable acts of obedience. Having obeyed from the heart we then receive and enjoy the promise, the forgivness of sins, which God designed to bestow; we come unto or into remission of sins or salvation. "Repent and be baptized every one of you in the name of the Lord Jesus unto (or into) the remission of your sins." (Rev. Ver.) In these acts we simply reach a point where Gods blessing can come or flow out unto us.

Give God your heart and life, your body, soul and spirit; give your child a good example, give your parents deference and filial obedience; give all men charity.

If men would hide themselves behind the cross and preach Jesus and him crucified, instead of allowing self to protrude so prominently, men would be oftener converted to Christ instead of the preacher. History tells us of an ancient artist that wore a lamp on his cap to prevent his shadow from falling on the picture he was painting. Brethren dont let our shadows fall upon and darken the beautiful picture of God's love that He has painted for us.

Dr. Judson relates the following: "A Karen woman offered herself for baptism. After the usual examination, I inquired whether she could give up her ornaments for Christ. It was an unexpected blow. I explained the spirit of the gospel; I appealed to her own consciousness of vanity; I read to her the apostle's prohibition (I. Tim. 2:9.) She looked again and again to her handsome necklace; and then, with an air of modest decision that would adorn beyond all ornaments any Christian in the land, she took it off, saying, "I love Christ more than this." Here is a noble example that many in this Christian land of ours would do well to follow. If the love of Christ dwells richly and rules supremely in our hearts, there will be no room for the love of these outward adornings.

Less Than one Bottle Did it,

P. W. Withers, Deputy Sheriff, Jeff. Co., Ark., writes: I can certainly say that Hughes' Tonic is the best chill remedy I ever heard of or used. I used only a part of a bottle and used no quinine and it cured me. Prepared by R. A. Robinson & Co., wholesale druggists, Louisville, Ky. Sold at retail by Druggists enerally.

NOW, NOW, NOW IS THE TIME!
SPRING TIME!
PURIFY YOUR BLOOD,
DR. J. H. McLEAN'S
Strengthening Cordial
AND
BLOOD PURIFIER
Is the greatest Blood Purifier in the world.
TRY IT, AND YOU WILL USE IT EVERY SEASON.

It acts as delightfully on the tender Babe, the most delicate Lady and infirm old age, as on the strong man, in imparting Health and Vigor to Nerves and Brain, Blood Vessels, Heart and Liver. When taken, you can feel its life-giving power course through every artery, destroying all diseases of the Blood, and giving **Health, Vital Power and Strength** to every part of the body. Who will suffer from Liver Complaint or Diseases of the Stomach, Kidneys, Bowels, or Bladder, when such a great Remedy is within their reach?

IT WILL CURE:

Sleeplessness, Night Sweats, Sallow Complexion, Hot Flushes, Fainting Spells, Nervousness, Failing Eyesight caused by Weakness, Dyspepsia, Hectic Flushes, Scalding Hot Urine, Brick Dust Deposit, Frothy Urine, Uterine Weakness, Falling of the Womb, Bad Blood, Biliousness, Pimples, Loss of Memory, Feverish Skin, Sluggish Circulation, Cold Feet and Hands, Rheumatism, Peevishness, Obstinate Constipation, Heart Troubles, Bladder Fever, Diarrhœa or Bloody Flux, Lung and Liver Diseases, Kidney Troubles, Weak Back, Neuralgia, Pains in Bones, Sick Stomach, Depression, Blues, Dyspepsia, Female Weakness, Pimples, Sores and Blotches on the Face and Skin. Colic Pains.

Milwaukee, Wis., March 6th, 1885.
DR. J. H. McLEAN, St. Louis, Mo.
DEAR SIR:—Having been troubled with Female Complaint for some time, by the advice of a St. Louis lady, I tried Dr. J. H. McLean's Strengthening Cordial and Blood Purifier, and am happy to say that it has cured me completely, and I am as well now as ever. I consider it the best medicine for that purpose in the world.
MRS. ELIZABETH HENDRICKS.

G. W. Nowlin, Greenfield, Tenn., writes:—Send me another supply of Dr. J. H. McLean's Strengthening Cordial and Blood Purifier. It gives such satisfaction and sells so well here that we are unable to keep a supply on hand.
Mingsville, Mo., Jan. 4th, 1885.
DR. J. H. McLEAN, St. Louis Mo.
DEAR SIR:—I look upon your Strengthening Cordial and Blood Purifier as the finest medicine in the market. I use it in my family and all my customers speak of it in the highest terms. I would not be without it in the house if it cost ten dollars a bottle.
Yours truly, JOSEPH W. MINGS.

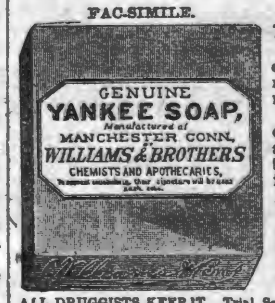
John O. K. White, San Angelo, Texas, says:—Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is the most rapid selling medicine we have here. It is used by all classes with the happiest result.

Dr. Fonda, of Jefferson, Cook County, Ills., writes:—I have used Dr. J. H. McLean's Strengthening Cordial and Blood Purifier in my practice for years without a single instance of its failure. For Female Complaints I consider it unequalled, being rapid and certain in its action.

From Mess. R. W. Mackie & Son, Yadkinville, N. Carolina:—Your Strengthening Cordial and Blood Purifier is in great demand. It gives universal satisfaction and is almost as staple as sugar and coffee in this vicinity.
Leroy, Minn., March 5th, 1885.
DR. J. H. McLEAN, St. Louis, Mo.
Dear Sir:—Owing to the intense heat last summer in the harvest field, many in this neighborhood were prostrated at work, and many of them are afflicted with chronic diarrhœa and kindred diseases. But by the advice of a friend I used your Strengthening Cordial and Blood Purifier, and have been as well as ever, although I was more exposed than the majority of those who have been more or less sick ever since.
Yours truly. HAST. MERCHILL.

Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is a Never-Failing Remedy, and Can Be Relied on.
$1.00 PER BOTTLE. SIX BOTTLES, $5.00.
Dr. J. H. McLEAN, S. E. Corner Broadway and Biddle Street, St. Louis, Mo.

FAC-SIMILE.



FOR SHAVING.
The Genuine Yankee Soap.
Has never been equaled in the richness and permanence of its lather.
Especially adapted for heavy beards and a delicate skin. Standard for quality in the U. S. Navy. Has been counterfeited more than any other soap in the world. Notice the engraving and avoid imitations.

ALL DRUGGISTS KEEP IT. Trial Sample for 12 Cents.
THE J. B. WILLIAMS CO., Glastonbury, Conn.
Formerly WILLIAMS & Bros., Manchester, 1840.

CANCERS TUMORS AND ULCERS.
Cured without the knife or loss of blood. Vast superior to all other methods. Hundreds of case cured! Descriptive pamphlet sent free. Addres Dr. E. H. GREENE, 17½ Peachtree St., Atlanta, Ga

Established 1857.

The GREAT CHURCH LIGHT
FRINK'S Patent Reflectors for Gas or Oil, give the most powerful, softest cheapest & Best light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A Liberal discount to churches and the trade. *Don't be deceived by cheap imitations.*
I. P. FRINK, 551 Pearl St., N. Y.

McSHANE BELL FOUNDRY
Manufacture those celebrated BELLS and CHIMES for CHURCHES, TOWER CLOCKS, Etc. Prices and catalogues sent free. Address,
H. McSHANE. Baltimore. Md.

NEW SUNDAY SCHOOL MUSIC BOOKS.

HEAVENLY VOICES.
Just out! Entirely new! The very book you want for your Sunday-School. Contains the richest and most beautiful songs ever collected in one volume. Send for sample copy before buying.

SABBATH BELLS.
The finest collection of Sunday songs yet published. Thousands of copies have been sold during the past 12 mos. It is full of gems. Will mail to any part of the world a sample copy of either Heavenly Voices or Sabbath Bells, upon receipt of 20c. or both for 35c.

FIRESIDE-FRIEND PUB. CO., NEW CARLISLE, O

Cuticura
A POSITIVE CURE
for every form of
SKIN and BLOOD DISEASE
FROM
PIMPLES TO SCROFULA.

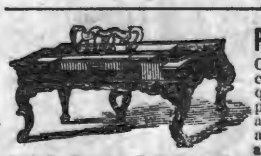
Eczem A, or Salt Rheum, with its agonizing itching and burning, instantly relieved by a warm bath with CUTICURA SOAP and a single application of CUTICURA, the great Skin Cure.

This repeated daily, with two or three doses of Cutichra Resolvent, the New Blood Purifier, to keep the blood cool, the perspiration pure and unirritating, the bowels open, the liver and kidneys active, will speedily cure Eczema, Tetter, Ringworm, Psoriasis, Lichen, Pruritus, Scall, Head, Dandruff, and every species of itching, Scaly, and Pimply Humors of the Skin and Scalp, with Loss of Hair, when the best physicians and all know remedies fail.

Cuticura Remedies are absolutely pure and and the only infallible Blood Purifiers and Skin Beautifiers free from poisonous ingredients.

Sold everywhere. Price, Cuticura, 50 cents; Soap, 25 cents; Resolvent, $1. Prepared by Potter Drug and Chemical Co., Boston, Mass.
Send for "How to Cure Skin Diseases."

BARNES'
Patent Foot and Steam Power Machinery. Complete outfits for Actual Workshop Business. Lathes for Wood or Metal. Circular Saws, Scroll Saws, Formers, Mortisers, Tenoners, etc., etc. Machines on trial if desired. Descriptive Catalogue and Price List Free.
W. F. & JOHN BARNES, Rockford, Ill.
No.. St.



Pianos & Organs
Of all makes direct to customers from headquarters, at wholesale prices. All goods guaranteed. No money asked till Instruments are received and fully tested. Write us before purchasing. An investment of 2 cents may save you from $50.00 to $100.00. Address
JESSE FRENCH, Nashville, Tenn.,
Wholesale Distributing Dep't for the South.

AGENTS COIN MONEY who sell DR. CHASE'S FAMILY PHYSICIAN. Price $2.00. Write for Circular. Address, A. W. HAMILTON & Co., Ann Arbor, Mich.

NEW HOUSE! NEW GOODS!

J. W. ORCHARD,

Manufacturer and Dealer in PLAIN and DECORATIVE

WALL PAPER,

Window Shades,

Looking-Glasses, Picture Frames and Cornices, Chair Cane, Picture Cord and Nails, Wall Brackets and Parlor Easels.

Looking-Glasses put in old frames. Old pictures and frames repaired.

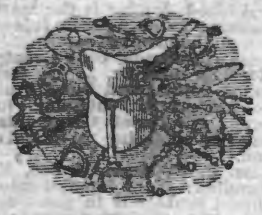
134 Union Street.

Between College and Cherry,)

NASHVILLE, - - TENN.

A. C. & J. C. MARCH,

(Successors to J. D. March & Sons.)



Manufacturers of and Dealers in

Saddles, Harness, Bridles, Collars, Trunks, Bags, Valises, Hames, Whips, Chains.

REPAIRING DONE ON SHORT NOTICE.

50 NORTH MARKET STREET,

NASHVILLE, - - TENN.

NASHVILLE, CHATTANOOGA & ST. LOUIS RAILWAY.

BUSINESS MEN, TOURISTS, EMIGRANTS, FAMILIES, **REMEMBER**

The Best Route to St. Louis and the West via McKenzie.

The Best Route to West Tennessee and Kentucky, Mississippi, Arkansas, and Texas points is via McKenzie.

The Best Route to the Summer Resorts and Mountain Retreats of Tennessee, Virginia and the Carolinas, via McKenzie and Nashville.

The Best Route to the celebrated Colleges, Universities, Seminaries and other Educational Institutions in the Southeast, via McKenzie and Nashville.

The Best Route to points in East Tennessee, Virginia, the Carolinas, Georgia and Florida is via Chattanooga.

DON'T FORGET IT!

—By this Line you secure the—

MAXIMUM OF SPEED, SAFETY, COMFORT, SATISFACTION,

—AT THE—

MINIMUM OF EXPENSE, ANXIETY, BOTHER, FATIGUE.

Be sure to Buy your Tickets over the

N., C & ST. L. RAILWAY!

If you are going to Washington City, Baltimore, Philadelphia, or New York.

The Inexperienced Traveler need not go amiss; few changes are necessary, and such as are unavoidable are made in union Depots.

THROUGH SLEEPERS!

—BETWEEN—

Nashville and Atlanta, and Atlanta and Jacksonville, Fla., Nashville and Martin (to connect with Sleeper service via Cairo to St. Louis and Chicago.) Nashville and Columbus. Nashville and Memphis (Sleeper Humboldt to Mobile, and Milan to New Orleans.) McKenzie and Little Rock, and Little Rock and Texas points.

Call on or address

J H PEEBLES, T. A., Chattanooga, Tenn.
W W KNOX, T. A., Nashville, Tenn.
S S FINLEY, Ticket Agent, Memphis, Tenn.
A R WRENN, Trav. A., Atlanta, Ga.
W L DANLEY, G P & T A, Nashville, Tenn

FITS STOPPED FREE

Marvelous success.

Insane Persons Restored. DR. KLINE'S GREAT NERVE RESTORER

for all BRAIN & NERVE DISEASES. *Only sure cure for Fits, Epilepsy and Nerve Affections.* INFALLIBLE if taken as directed. *No Fits after first day's use.* Treatise and $2 trial bottle free to Fit patients, they paying expressage. Send name, P. O. and express address to DR. KLINE, 931 Arch St. Philadelphia, Pa. *See principal druggists.*

S. HOGAN, J. S HOPKINS.

Hogan & Hopkins.

—Dealers in Custom-Made—

Boots and Shoes.

—oOo—

We will sell the very best makes af Boots and Shoes, and endeavor to make the prices so that no one can possibly sell cheaper than we do.

No. 26 Public Square, Nashville, Tenn.

SALESMEN:

SAM R. HOPKINS, L. D. SIMPSON, W. MAYES.

AGENTS WANTED for the MISSOURI STEAM WASHER!

It will pay any intelligent man or woman seeking profitable employment to write for Illustrated Circular and terms of Agency for this Celebrated Washer, which by reason of its intrinsic merit is meeting with such wonderful success

J. WORTH, ST. LOUIS, MO., or CHICAGO, ILL.

WM. CUNNINGHAM, SON & CO.,

—Wholesale—

GROCERS, COTTON FACTORS,

And Commission Merchants.

97 Broad St., NASHVILLE, TENN.

T PAYS to sell our Rubber Stamps. *Free* catalogue to agents. FOLJAMBE & CO., Cleveland, Ohio.

J. W. LINDSEY, R. FARQUHARSON

J. W. LINDSEY & CO.,

Wholesale HATS,

75 Public Square,

NASHVILLE, - - - TENNESSEE.

JOHN RAMAGE & SON,

48 North College Street, Nashville,

Offer the best stock of custom-made BOOTS, SHOES, and SLIPPERS, in all grades, of latest styles. **Trunks, Traveling and Hand Bags.**

LOWEST CASH PRICES!

Clothing for Spring & Summer.

W. A. LANNOM, **THE CASH CLOTHIER,** 98 PUBLIC SQUARE, Nashville, Tennesse, has the largest stock; all the **ELEGANT NEW STYLES, GREAT VARIETY.** Clothing for every body, from the smallest boy to the largest man.

Our goods will please you. They fit like a charm; our prices are correct, and we will sell them **FOR CASH.** Don't fail to inspect our immense stock before you buy.

W. A. LANNOM. Cash Clothier,

18 Public Square, - - - Nashville, Tenn.

Gates & Pohlman,

Corner College and Union Streets, Nashville,

Are the oldest Jewelers in the State, and have constantly in stock the very latest and best designs, in patterns as well as the finest in quality and finish of all goods pertaining to the Jewelry trade. They defy competition in prices, and warrant every article to be as represented by them. **Watches, Clocks and Jewelry** repaired by the most practical workmen Orders by mail promptly attended to. Their motto is, "*Quick sales and small profits.*"

BAILEY, DAVIS & McCOMB,

WHOLESALE GROCERS,

And Dealers in—

TOBACCO, CIGARS, Edgar Waters [illegible] ETC., ETC.,

38 MARKET STREET, - - - - - NASHVILLE, TENNESSEE.

THE LITTLE HUCKLEBERRY, FOR CHILDREN TEETHING.

The soldiers in the late war established the fact that the Huckleberry was much more efficacious in chronic bowel troubles than the Blackberry.

Every one knows the Huckleberry growing alongside the hill, but few have realized the fact that the purple berry contains one of the most valuable astringent healing principles to the bowels.

Dr. Bigger's Huckleberry Cordial is the great Southern remedy for curing **Diarrhœa, Dysentery, Cramp-Colic** and all bowel affections, and restoring the little one suffering such a drainage upon the system from the effects of TEETHING. **For sale by all druggists at 50 cents a bottle.** Send Two Cent stamp for "**TAYLOR'S LITTLE RIDDLE BOOK,**" for the health of home and amusement of the little ones.

Walter A. Taylor, Atlanta, Georgia.

China, Glass and Queensware.

We have the best Electric Lamp made, the best imported Student's Lamp, "Mays' New Ideal" Lamp, requires no chimney or shade; in fact, we are headquarters for the best Lamps in use. We keep the largest stock of CHINA, GLASS and QUEENSWARE, South of the Ohio river, all of which will be sold as cheap as good goods can be sold in any market. Why not buy first-class goods when you can get them at about what you are paying for trash? Come and see us, or send your orders.

HICKS, HOUSTON & CO.

C. P. CRUTCHER, H. C WILLSON.

R. W. Jennings

BUSINESS SCHOOL.

NASHVILLE, TENN., December 1, 1884.

Mr. R. W. Jennings:

We, the undersigned merchants and business men of Nashville, desire to express our approval of the methods you have adopted in conducting your Business School.

Your long experience as a practical book-keeper and office-man, your truly practical method of teaching, and the fact that the examples are taken from books in your possession, which you have yourself heretofore kept, gives you advantages not possessed by other colleges, and we cheerfully an heartily commend your school to all who can spare the money and time to attend it. We speak from an observation and experience of many years as business men when we say that no commercial school taught by men who have not themselves had experience as practical book-keepers can compare with one where the examples are taken from transactions that have actually occurred.

We wish you abundant success in your laudable undertaking.

Fite, Porter & Co., Wholesale Dry Goods.
Cowan & Co., Wholesale Notions.
Anderson, Green & Co., Wholesale Dry Goods.
Eatherly Hardware Company, Wholesale Hardware.
Adams, Throne & Co., Wholesale Boots and Shoes.
Dismukes, Frierson & Co., Wholesale Hats.
B. H. Cooke & Co., Wholesale Clothing.
The Bransford Hardware Company, Wholesale Hardware.
Richardson, Mason & Co., Wholesale Boots and Shoes.
Kinkade, Williams & Co., Wholesale Hats.
Handly, Reeves & Co., Wholesale Dry Goods.
Brown & Farrell, Wholesale Hardware.
Halls, Ordway & Mitchell, Wholesale Boots and Shoes.
O'Bryan Bros, Wholesale Dry Goods.
Berry, Demoville & Co., Wholesale Drugs.
Murray, Dibrell & Co., Wholesale Boots and Shoes.
Gray, Fall & Co., Wholesale Hardware.
Tyler, Stratton & Co., Wholesale Grocers.
Orr Brothers, Wholesale Grocers.
Hillman, Buford & Justi, Wholesale Iron.
Carter, Dunbar & Co., Wholesale Boots and Shoes.
Pigue, Manier & Co, Wholesale Boots and Shoes.
Ewing & Gaines, Wholesale Hardware.
Morris, Webb & Cheek, Wholesale Grocers.
Phillips, Jackson & Co., Wholesale Grocers.
Herman Bros & Co., Wholesale Dry Goods.
Dudley Bros. & Lipscomb, Wholesale Hardware.

We, the undersigned, cordially endorse the foregoing recommendation of Jennings' Business School, and will add that the instruction he gives his students in the art of counting money rapidly, the writing of checks, notes, notices of protest, endorsements, etc., will be of great value to them.

W. M. McCarthy, Cashier Fourth National Bank, Nashville.
F. Porterfield, Cashier Commercial National Bank, Nashville.
A. W. Harris, Cashier American National Bank, Nashville.
J. P. Williams, Cashier First National Bank Nashville.
J. Hill Eakin, Sec'y Safe Deposit, Trust & Banking Co., Nashville.
Julius Sax, President Nashville Savings Bank Nashville.
Thos. S. Marr, President Nashville Savings Co., Nashville.

NASHVILLE, TENN., December 26, 1884.

Mr. R. W. Jennings:

The position of book-keeper for Evans, Fite, Porter & Co., which I held for ten years, was given me on account of training which I received at your hands while acting as your assistant in their counting-room. I have since taught your system to others, among whom is Mr. Jno. Campbell, who now fills my place in the office of Fite, Porter & Co. I can say without hesitation that you impart your knowledge of book-keeper and general business usage more rapidly and perfectly than any person I ever saw, and I recommend your school as highly as words can express. Wishing you success, I am

Yours, etc. JAMES L. COOPER.

SPRING, 1885.

CARPETS! CARPETS!

We have the largest and most complete stock o **Carpets of all grades, Mattings, Oil Cloths, Linoleums, Rugs, etc.,** that we have ever shown to the trade. These goods are brought from the factory, and our prices are the lowest. All orders promptly filled.

Manlove & Co.,

26–28 Summer St., - - Nashville, Tenn.

GRATEFUL PRAISE

A New S. S. Book by J. H. Fillmore.

Pure in sentiment, rich in music. Sample copy in boards, 25 cents; per dozen, by express, $3 per dozen, by mail, $4. *Specimen pages free.*

FILLMORE BROS, 185 Race St. Cincinnati, O.

THE GOSPEL ADVOCATE.

VOLUME XXVII, NUMBER 21 | NASHVILLE, TENNESSEE, MAY 27, 1885. | TWO DOLLARS PER YEAR IN ADVANCE.

EDITORS:

D. LIPSCOMB. | E. G. [illegible]WELL.

J. A. HARDING, Associate Editor.

J. C. McQUIDDY, Office Editor.

The end shall crown the work,
Work on then to the end,
Though oft the way is dark,
And clouds portend.
The work is ours to do,
Enough for our faint sight,
The end God knows. Press on!
The crown—is light!

CHURCHES SUBVERTED.

A meeting of church delegates was unknown to the apostolic age of the church, save as we are constrained to believe it was prophetically presented by Paul in his second letter to the Thessalonians. In the 2nd chapter of the 2nd letter, he says: "Let no man beguile you in any wise; for it will not be, except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God, or that is worshiped, so that he sitteth in the temple of God, setting himself forth as God. * * Remember ye not, that when I was yet with you, I told you these things? and now ye know that which restraineth to the end that he may be revealed in his own season. * * For the mystery of lawlessness doth already work, only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one, whom the Lord shall slay with the breath of his mouth, and bring to naught by the manifestation of his coming." (Revision.)

Paul had in person warned the Thessalonians that a lawless power would rise among them. Of this he again writes. He tells them the mystery of this lawless one was already at work in his day, and was delayed in its development only by one who hindered. But that one who hindered would be taken out of the way, then the lawless power would be speedily developed. Paul's warning in person, and protesting through letters prevented or hindered the development of this lawless power, until Paul was taken away. Paul would soon be taken out of the way, then the power of lawlessness would have unrestrained growth, and would soon develop himself into the man of sin.

I think there can be no doubt but that Paul, the last of the apostles; the most influential among the gentile disciples now aged and ready to pass away; protesting against the lawless power; maintaining the sole authority of God in the work and worship of the church; insisting that all should give heed to the things they had seen and learned of him, and should follow him closely as he followed Christ, was the hindering power about to be taken out of the way. This style accords fully with Paul's style, II. Cor. 12; speaking of knowing a man, fourteen years before, who was caught up into heaven, his modesty, in each case, preventing his specifically stating he was the person so honored.

What then was the lawless power? It is called the "man of sin," the "mystery of lawlessness," and the "lawless one." Such expressions are not applicable to merely a false doctrine. No where in the Bible is a doctrine called a person, or personified. It means an individual or body of persons organized, and working evil.

Paul had already, in person, warned these Thessalonians that this evil one would arise. That he warned them in person, and then wrote to them, would indicate that this man of sin would arise among them. He warned the elders, of Ephesus, Acts 20: 29, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your ownselves shall men arise, speaking perverse things, to draw away disciples after them." This refers, I apprehend, to the same "lawless power." It should arise elsewhere, then come among these Ephesians in the person of grievous wolves, devouring the flock. Then on their own body would men arise, speaking perverse things to draw away disciples after them. Then the lawless one was to arise within the church. It was of the church; men for selfish ends drew disciples away from the truth and simplicity of the gospel. The first characteristic of this power is, it is lawless. Lawless, applied to persons, means disregarding law, or acting without or contrary to law. It is to set in the temple of God, that is, to arise in the church which is the temple of God, and in it is the seat of its power with its evil results. It is to oppose and exalt himself against God, and to set himself forth as God, God,s first, highest characteristic is, that he is governor, ruler, law-maker and only guide to his church. God is the source of all power and authority on earth. Before the kingdom is delivered up to the Father, all authority and power and dominion on earth will be destroyed. Whatever exercises authority or dominion, or power on earth, save as derived from, and exercised in behalf of God, is an enemy of God, and is to be destroyed.

Frequently things that to men appear small involve important principles, and are in themselves important, because involving great and far-reaching principles.

The tax on tea in 1775 was a small matter. It amounted to a pittance, but it involved an important principle. Better still, as an example, the eating the apple in the garden of Eden was a small act. In it was involved the loyalty of man and the world to God.—A small seed contains all the elements that make the tree, and fruit springing therefrom. God's prerogative was to make laws to guide and direct the church in all its work and worship. This power is to oppose God as the only law-maker for the church, and itself to make laws for the people of God, and to set in the seat of God, and to set himself forth as God, the maker of law and guide of the church. We submit this power was to be something tangible, that was to work wonderful changes in the order of the churches of God, and subvert the faith and order of these churches of Christ. As planted and kept by the apostles, all church history attests, "The churches were one in faith and the fellowship of love; they were united in spirit as different members of one body, or as brethren of the same family. But they instituted no external form of union or confederation between those of different towns or provinces, nor within the past century of the Christian era, can any trace of such a confederacy, whether diocesan or conventional, be detected on a page of history." It is not until the second century, that any traces of that sort of association from whence councils took their origin are to be perceived; so testify Mosheim, Neander, Bishop Whately and any church historian, no matter whether Lutheran, Episcopal, Presbyterian or Romish in faith.

Mosheim, more specifically says: "During a great part of this (2nd) century the Christian churches were independent with respect to each other, but in process of time, all the Christian churches of a province were formed into one large ecclesiastical body, which, like confederate states, assembled at certain times in order to deliberate about the common interests of the whole. This institution had its origin among the Greeks, with whom nothing was more common than this confederacy of independent states. * * These ecclesiastical associations were not long confined to the Greeks." These councils of which we find not the smallest trace before the middle of this (2nd) century, changed the whole face of the church and gave it a new form, for by them the ancient privileges of the people were considerably diminished, and the authority and power of the bishops greatly augmented. The humility, indeed, and prudence of these pious prelates, prevented their assuming, all at once, the power with which they were afterward invested. At their first appearance in these general councils, they acknowledged that they were no more than the delegates of their respective churches, and they acted in the name, and by the appointment of the people. But they soon changed their humble tone; imperceptibly extended the limits of their authority; turned their influence into dominion, and their councils into laws, and openly asserted, at length, that Christ had empowered them to prescribe to his people authoritative rules of faith and manners."

This is the only development from within the church of any organized power that meets the character of the prophecy. Paul wrote only to the Thessalonians, a church in Greece, concerning the rise of this imposture, indicating thereby that it would rise among them first. He said to the Ephesian elders: "Grievous wolves shall enter among you," showing that it was not to rise in Ephesus, but to rise elsewhere and enter among them. "Then men from among yourselves shall rise up, speaking perverse things."

Ephesus was a city of Asia—these councils originated in Greece—where Paul's warning indicated the man of sin should arise. They then spread into Asia and other countries, as the apostle indicated the man of sin would.

These councils, were from the beginning, without Divine warrant or law. Having no authority to exist, they were, of course, without law as to the end they should accomplish, or the manner in which they should work. They were lawless; without law of God. No institution can exist without authority, law or power. Having none from God, the existence of these councils shows that another power, or authority in the church, than God's was controlling. Their existence, then, is a declaration that the church no longer looks to God as its only guide, but this power in the church has assumed the place and authority of God as the source of authority in the church.

The apostle said that "grievous wolves should enter in and devour them." History says, councils were in the church; they sat in the temple of God; they opposed their own authority to the authority of God; became a law making power to the church, so displacing God as the only law-

making power to the church. They changed the whole face of the Divinely organized churches of God; enhanced the power and authority, and promoted the earthly wealth and grandeur of the bishops of the churches of God, and finally changed the church itself from an organization to benefit, to lift up and save man, into an instrument for his oppression and degradation. This answers in all particulars to the man of sin, foretold by the apostle. It is the only development in the history of the church that answers to it. It was without law in its inception; became a law unto itself, and from a small, innocent looking seed it grew into the mighty tree of the papacy, and bore such fruit of sin and degradation to man, as only antichrist can bear. But the elements of this growth and ruin were all in the harmless looking seed—the delegate meetings to consider the common good, and devise means for more general and concerted action among the churches.

The germinal seed of all the institutions and acts of rebellion against God, is the idea that we are not tied to the ways for work, taught in the examples and precepts of the apostles, but may modify and change them somewhat according to human wisdom. This has been the power that has wrecked every effort to return to the primitive ways and order of the church, from the first apostacy that began in Greece during the life of Paul, down to the present day. This was not an apostacy in faith or manner of worship but in ways of work. It is through those delegate meetings for church councils that the efforts have been thwarted. They come in between man and his Maker; divert his fealty from God as the only law maker to these organizations which legislate for the church of God. Not one of them has ever existed that did not change the order of the churches of God; lower the standard of spirituality and holiness; divert the fealty of the christian from God to themselves, and substitute the ways and authority of men for those of God. They all exert authority of their own, and continually work to increase their power and authority. The existence of an organization in the church of Jesus Christ, not ordained by God, is treason against God, and a declaration that another authority than God's is exerted and respected in the church, and those who engage in it have cast aside the obedience required of God, in which alone he will accept man's service, and bless him as his child.

Although these councils, in their beginning, were seemingly innocent and harmless, because they proposed no rejection of Divine authority, but only to devise better ways for serving God, embodied the principle of disobedience to God; and contained seeds, that in their growth, developed into the Romish Hierarchy with all of its crimes and shames. In the sight of God, the step that introduced the principle was as sinful as any of the developments that grew out of that principle. But these councils were nothing but meetings composed of delegates from the churches in given districts to counsel together concerning the general welfare of the churches, and to devise ways for more effectually extending the churches of God than a strict and literal following of the examples and precepts of the inspired man would do.

The delegated meetings of churches to-day, are of exactly the same type, for the same ends; have the same characteristics; have been just as rapid in extending their power and assuming authority as any delegate meetings in any preceding age of the church; are just as sinful, because they involve the right of man to form institutions and devise ways of his own for doing God's work, instead of doing it through God's own appointments and in his ways. They are as much the development of the working of the lawless one as were the delegate meetings in the second, or any other century. Because they are just as much without Divine warrant, as were any that preceded them, and are just as much an indication of man's dissatisfaction with God's ordinances, and as much a declaration of man's determination to substitute his own wisdom for Divine authority as were any church councils and convocations that preceded them.

Some may think that the Romish government was the hindering power that was to be taken out of the way. This does not militate in the least against the idea that these delegate meetings were the first delvelopments of the lawless one. But as fully accord with it, as the idea that Paul was the hindering power. The meaning would be, that while this power was persecuting, the churches could not hold these delegate meetings, they would attract too much publicity, and give additonal grounds for the government charging them with treasonable designs and workings. But so soon as this persecution of the government was changed into favor, then these meetings burst forth in vigor and grew rapidly.—Whichever view is taken, it still remains that these meetings of churches, without Divine warrant, were the workings of the lawless one, and the embryo man of sin.

D. L.

RIGHTLY DIVIDING THE WORD OF GOD.

DEAR EDITORS OF ADVOCATE:—I wish you would write a piece on How to rightly divide the word of truth? And, How to give each his portion in due season? I ask this for the benefit of others and myself. Yours in the one faith,[—J. E. Cornelius, Jacinto, Miss.

Although this subject has been written upon at some length in years gone by, in the ADVOCATE, it is still a subject less understood by the masses than almost any one theme connected with the study of the Bible. It needs to be preached on everywhere, and written upon in every religious paper. If the people could be set right on this, they may soon become right on everything else. But so long as the Bible is used as a book of proverbs without any connection or relationship of its different parts, or as a convenient text book, affording preachers a great number and variety of texts, that wonderful book will never be understood. Neither will any sermonizer, in all the world, ever give a connected and consistent knowledge of the Bible by taking isolated texts, and preaching sermons of his own make-up.

The Bible must be used as a book of instruction, and studied upon the principles of plain, practical, common sense, in order to be understood. And studied upon these principles, with regard to its proper division and connections, no plainer book was ever written or read, so far as the salvation of man is concerned.

The highest interest of unconverted and unsaved people is, to know how to become Christians; how to become children of God.

The highest interest of those who are Christians is, to understand their full duty as sons and daughters of the Lord Almighty, so that they may honor the Lord in their bodies and spirits which are his.

The Bible, historically, is divided into three parts. The first comprises the history of creation, both of the world and of man, and gives the history of the human race for some twenty-five centuries, called the Patriarchal age of the world. This part of history is found mainly in the book of Genesis, with some additional personal items in the first of Exodus, and in the book of Job, In these parts of the Bible nothing is known of the Christian religion, except a few prophecies that are now known to refer to Christ and salvation, but were not understood then. The second department gives us a history of the Jewish nation and its religion, from the giving of the law at the foot of Mt. Sinai, to within about four hundred years of the birth of Christ. This period of history, also, presents many prophecies of Christ and his kingdom, and of the blessings to flow therefrom to all nations. But these prophecies, plain and forcible as they are now, were not understood then. The third department of Bible history begins with the New Testament, and ends with the close of this volume. This part of the Bible, alone, gives the religion of Jesus, and how to be saved by it, both as aliens and as children of God. And in studying this department three important lessons are to be learned.

1. What the plan of salvation is.
2. How to become a Christian.
3. How to live the Christian life.

The first of these important lessons can be found in its fullness in the first four books. In these, a full history of Jesus, the author and finisher of human redemption, is found. In these we learn of the birth of the Savior; his flight into Egypt; his return to dwell at Nazareth, and of his baptism by John, at the age of thirty. Then, we have in these same books a most interesting account of his public ministry, and of that beautiful, perfect and lovely life, which has been the wonder and admiration of all succeeding ages. And in connection with this life we have also an account of his many wonderful works in healing the sick, casting out demons, opening the eyes of the blind, unstopping the deaf ears and raising the dead. Also an outline of the most wonderful teaching the world had ever heard. Then in the concluding parts of these first four volumes we have most simple and, yet, thrilling accounts of his death upon the cross, for the redemption of a perishing world; of his burial and triumphant resurrection from the grave, and of his ascension home to heaven. These facts, the death, burial and resurrection of Jesus, constitute the plan of salvation for sinners; these facts constitute the glorious gospel of Christ, which is declared to be the power of God unto salvation to every one that believeth. This is *the* plan, not *a* plan of salvation; this is the *only* plan. Search the scriptures through as you may, and no other plan for saving sinful men is to be found. This gospel plan, so plainly presented in the closing part of these four books, is so very plain that one hearing, one reading is sufficient to understand it, and yet so thrilling and so interesting, that the lover of Jesus never tires reading or hearing it. It never fails to fill the souls of those who desire to be saved. The very moment that an alien understands and believes these facts, he has the power, the privilege to become a son of God. This part of the great lesson of salvation, therefore, may be quickly and easily learned. One day, one hour is sufficient for the task. When this first department of the lesson has been learned, the second is quite as easy. This may be found in the Acts of apostles. Read second chapter of Acts, and you learn in one short chapter how three thousand souls became members of the church of God. Then read the third chapter, and you learn what resulted in the conversion of five thousand more. In eighth of Acts you get the conversion of the Samaritans and of the eunuch, and so on through that interesting book of twenty-eight chapters. In this book, and in this only, of all the Bible, is this lesson of how to become a Christian to b

fully learned. Many good things are learned elewhere, but this lesson in its fullness, important as it is, is given nowhere else. And those preachers that refer to incidents in the Psalms of David, or to sayings and occurences in the personal ministry of the Savior, will forever fail to teach aliens how to become Christians, Such preaching may, and often does, impress very many good lessons in the dealings of God with man, on the subject of humility; the importance of serving God and all that, but when the one lesson of how to become a christian is to be learned, that one book must be appealed to, or the lesson will remain forever unlearned. But in this part of the New Testament it may be learned by the hearing or reading of the chapters of Acts, or even one, the second chapter. If people will study the Bible thus, there is no trouble to learn how to become a child of God. The only trouble is, for those who have been taught otherwise, to lay aside everything else, and receive and rely upon that for pardon of past sins. Thousands of to-day, who think they want to be saved, would rather mourn and pray ten years than receive and act upon the simple directions of the Holy Spirit that made three thousand Christians in one day, as given in second of Acts. With Acts of apostles in hand, there is no trouble for any one, that will lay prejudice aside, to learn in a very short time how to be saved from past sins; how to become a child of God; an heir of God, and joint heir with Christ.

If all preachers understood how to rightly divide the word of God; sinners would not be tortured as many of them are now. They go to work and teach them, it may be, how God loved the world, and gave his only Son to die for sinners, and impress them with the need of salvation until they believe the gospel, and begin to inquire: "What must I do to be saved?" Then they begin to teach them to pray and be prayed for, and to give their hearts, their very souls to the Lord, in these petitions, promising that the Lord, in his own good time, will speak peace to their souls. In this way, days, weeks, months and even years of the most acute anxiety are passed away, waiting for the Lord's good time as promised, to come. Many, in these extremities, despair of salvation, and either conclude that the Lord has overlooked them, or that the Bible is a fable, and that there is no rehgion.

Why should preachers thus torture men, and defraud them out of their souls, when the Lord has made the way so plain? No inspired man ever did this. In apostolic times if people did not become Christians the same day, or the same hour of the night, it was their own fault. The way was plainly pointed out to them, and all who desired salvation accepted the offered terms and became Christians at once. But under modern preachers, many have waited almost a lifetime, with the most earnest desire to be Christians; waiting, and still waiting for the Lord's good time to come, as they had been taught. And, Oh! how happy some of these men are to-day, that the Lord spared their lives until they were permitted to learn the truth as it is in Christ Jesus, and rush forward at once and obtain the salvation that had been within reach for a lifetime, but had been hid from them by false teaching arising from ignorance of how to rightly divide the word of truth, and presenting human traditions instead of the word of God as he gave it by the Holy Spirit through the apostles. It is a fearful thing for man to obscure, pervert, withhold and wrongly divide and apply the word of God, and thus cause the loss of souls that might, and would have been saved if rightly taught at the start. There is a fearful and awful responsibility somewhere along this line, and one we desire, the Lord being our helper, to avoid the rightly dividing and faithfully presenting Every word of the Lord as it is in his wor[illegible] the earth man and woman upon the face [illegible]orrow night, might be a Christian before t[illegible]ord's word was that has a desire to be, if the [illegible]r division. Who faithfully presented in its pr[illegible]ys of the apostles can show an instance in th[illegible] being kept waiting, of any man or woman [illegible]at wanted to be a Christian to-day? [illegible]t one such can be shown, and there [illegible]ght not to be one such now. And [illegible]uld not, if all preachers would learn to rightly divide the word of truth.

Then dear reader, by all means, if you desire to know how to become a Christian, read Acts of apostles and take it for what it says, and you will have no trouble in the matter.

And to those who want to know how to live the Christian life, we would say, you need no councils, no synods, no assemblages of men; you need no creeds, no disciplines, no articles of decorum to tell you. You need simply to read and study that part of the New Testament that was given to teach this lesson. And that is, the letters of the apostles to Christians, beginning with Paul's letter to the Romans, and ending with the first part of the book of Revelation. And no extraordinary grasp of mind is needed to understand these beautiful, practical lessons. They are given upon the plain principles of common sense, and only common sense is needed to understand them. Many lessons of a general character, and upon general principles were given by the Savior in his parables upon the importance of faithfulness and continuance in the service of God, but the specifications of Christian duty are to be found in the epistles and first chapters of Revelation. These must be studied to learn this lesson. And the importance of this lesson should be appreciate by all who desire to honor the Lord on earth, and at last reach a home in heaven. The work of learning and living out the will of God is never ended with us till mortal life ends. And if Christians will study and practice these lessons faithfully till death, they then may be as sure of heaven as the Bible is true.

E. G. S.

LOVEST THOU ME MORE THAN THESE?

Last week we showed the inconsistency of the Christian engaging in the things of the world, and that the most devoted Christians did not engage in the sinful practices of the day. A man to be the follower of the blessed Master must love Jesus better than all the world beside. The language before us is capable of at least three readings: lovest *thou* me? asking especially Peter if he loved Jesus. *Lovest* thou me? dwelling especially upon love as a principle. Lovest thou *me?* making Jesus the especial object of his love.

Lovest thou me more than these? The Roman Catholic position is, that Jesus meant to ask Peter if he loved him, Jesus, more than the other apostles loved him. Evidently this cannot be the meaning; for, what man knoweth the things of a man save the spirit of a man which is in him?" How could Peter know how much the other apostles loved Jesus? Impossible, for he could not be conscious of their love. The meaning is evidently this, Jesus had just dined with Peter and others on the shore of Galilee, Peter having enjoyed the fish for his meal very much which had just been caught, Jesus says to him: "Lovest thou me more than these?" More than what? These fishes evidently. Since the language is comparative we can justly give it a much broader application than to apply exclusively to those fishes. The language may appropriately be applied to every child of God. Lovest thou me more than worldly amusements? Lovest thou me more than fashion? Lovest thou me more than money? Lovest thou me more than the world? Doubtless, all are ready to respond: "Yea Lord." We shall see. Love consists not in word, but in deed. The Savior showed his love for fallen man, by laying aside his princely robes, to come to earth, to be born where the cattle were fed, to be reared amidst infantile privations, to lead a life of poverty, to suffer, bleed and die. So we must be willing to sacrifice the world and live sober, rtghteous, godly lives, if we love Jesus more than the things of the world. Jesus said to Peter, "feed my sheep." Peter had answered the question in the affirmative, but Jesus would have him show his love by feeding his sheep, by work and obedience. In the same way we must show our love for Jesus, our Lord. Prayer and long faces do not amount to much unless we prove our love by noble deeds. Your name may be on the church book, but if your works do not show your love for Jesus, it will do no good.

Do we love Jesus more than the world? Certainly, you respond. Well if we do, there is nothing in our actions. How many sacrifice more for the dance and theatre than they do for Jesus? How many pretended children of God, have spent more to go to the theatre and ball? Go to this class and ask them to give 50 cts. to a poor widow, and they will tell you they gave 25 cts. to a poor widow not long ago, when perhaps "that not long ago," was six years ago.

That man love Jesus? Impossible! How many who claim to love Jesus will spend more on the useless gratification of the flesh than for the cause of Jesus? Many will spend five, ten and fifteen dollars a year for tobacco when if they were called upon to give fifteen dollars to the Lord's cause, they would think it terrible. "I am too poor to give so much." Which does that man love most, Jesus or tobacco? The answer is clear, judging the tree by the fruit it bears. Moreover how many spend dollar after dollar for that filthy weed, who cannot be induced to give fifty cents for missionary work! Jesus will spurn with justice such love as that. If you love Jesus more than the world, show it by your works. Many bestow all their money and talent on fashion, but very little on Jesus. That sister will spend more to gratify some foolish vanity in one year than she gives to the support of the gospel in ten years. Jesus is calling to you all, "lovest thou me more than these?" If you say so, he says: "*Feed my sheep.*" Many cheat, defraud and get rich; then they say to the Lord, "here is 1 per cent of all my possession; you ought to be satisfied with that." If you are not it is all you are going to get any how." What an insult to Jehovah, yet thousands are doing it every day! Think, oh, think before you rush madly into eternity.

"And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all strength." This above all else must be enthroned in your hearts.

NOTICE.

We will not stop the ADVOCATE in the future till ordered to do so. If you do not want the paper continued, send us a postal to that effect, and we will discontinue at once. We do this because so many become offended when we cut them off. You can easily send us a postal. When writing an article for publication, don't send names subscribing to the ADVOCATE on the same sheet. Don't mix business matters with anything for publication.

J. C. McQUIDDY, Manager.

TEXAS WORK AND WORKERS.

This Department is conducted by JOHN T. POE, Longview Texas, to whom all correspondence intended for these columns should be addressed.

MEETING AT JACKSONVILLE.

Our meeting in Jacksonville, was set for the 2nd Lord's day in May, but as the Cumberland Presbyterians at once arranged to have a meeting at the same time, and sent off and engaged a preacher, we concluded to set our meeting back one week, and did so, commencing there on Saturday night before first Lord's day in May. We had good audiences from the first, who gave attention to the preaching of the ancient gospel. We had Bible reading in the day, and preaching at night. As we began to baptize, the Presbyterians (Cumbeland) brought in a preacher, and began their meeting on Thursday night, having set back too, and seemed determined to conflict with us. On Thursday, we were informed that the Old School Presbyterians, whose house we occupied, would want their house Friday night, so we had to close our very interesting meeting. Could we have held a few days longer, we felt sure, many would have obeyed the truth Four were baptized, and one took membership with us from the the Baptists. Our next appointment there, will be on 2nd Lord's day in June at which we hope many others will have decided, to obey the gospel. The denominations around us, claim that one church is as good as another, but it makes a wonderful difference, as to which gets the members. The brethren and sisters at Jacksonville are zealous, good workers. Bro. N. C. Gragard has lived there for years, and almost alone, and single handed, contended against error, and as he had opportunity, sowed the good seed, tne Word of God, in private conversation among his neighbors. The fruits of his labors, after years of patient waiting, are coming in. I left him and the little band full of joy. Jacksonville is a pleasant little town of some 1500 inhabitants; has four church houses, and *no school house*. Every one must support his party in religious matters, whether his children are educated or not. How much better would it have been for these people to have been only Christians—taking their Bible as their only rule of faith and practice, to build one good church house, all worship together in the name of Christ, and to have taken the balance of money expended in church houses, and built a fine school building. This they could have without sacrificing either conscience or principle. A man sacrifices nothing by being a Christian and following the Word of God, as his only guide, and here all could unite were it not for the spirit of partisanism, and sectism, which so divides and splits up the good of earth. We found in several cases here, that the husband belonged to one church, and the wife to another, divided, separated in their religious interests by party spirit, human creeds. We urged them to lay these down, and clasp hands over God's Word, but most of them remain divided We hope they may yet unite on the Bible, however, and thus bridge the chasm which now separates them. The time is coming when the people will read the Bible for themselves, when they will see that our plea in behalf of a return of all of God's people to the Bible is right. Then down goes sectarianism, and there will be many preachers to hire out cheap. I verily believe that if it were not for fear of losing their living that nearly all the preachers would embrace the whole truth. It is but a few days since one told me, "you are right sir." I then asked him why he did not come with us—put himself right? He replied, "Sir, the religion you teach is not popular, that doctrine is under ban. If I should join you I fear I could not make a living." And this is why many persecute us in preaching the Bible, instead of joining in a hearty amen! It is not popular. Nor would we have it. Jesus gave us this sign of the divinity and purity of this religion. "Marvel not that men hate you. If they have hated me they will also hate you." We must expect this of them. "If ye were of the world, the world would love its own." We should greatly fear for our standing before God, when the church becomes popular with the world, and yet many of our churches seem to be exercised over nothing so much as to make the church popular with the world. The Lord make his people strong for the truth, and may they earnestly contend for the same. We got several subscribers at Jacksonville.

The following contains a thought I have always tried to urge upon my brethren everywhere. We glorify the name of Christ when we do good works in the name of his church: and a man may expect no reward hereafter, for what he has done in his own name, or otherwise than through, and in the name of the church of Christ. But hear what Bro. Wilmeth says in the *Texas Christian*.

It is the purpose of God to make known his manifold wisdom "through the church." Therefore it is said, "Unto him be glory in the church by Christ Jesus throughout all ages."

We are taught to give glory to God in all that we do, and not to do anything for the purpose of bringing honor upon ourselves. All that we do we must do in the name of Christ, thereby giving him the glory. He teaches us that we are to be so far from taking the glory of any good works to ourselves, that we are not to let our left hand know what our right hand does. How can this be accomplished? How can a man give to the poor and help the needy without their knowing that he did it? Vanderbilt gets the glory for what he has done for education. Peabody gets the glory for what he has done. Sister Tubman gets the glory for her liberality. Timothy Coop gets glory for his good works. All these give and get glory, and why? Because they give in their own name. It is true that they say, and doubtless honestly think, that they give in the name of Jesus Christ; but the amounts are published to the world opposite their own names, and and it is literally done in their own names, and not in the name of Christ.

But how can it be done in the name of Christ, so that it will undoubtedly redound to his glory? Just as Paul has shown. Let everything be done through the church—and then the divine organization—and in its name; and it will reflect glory on Christ, the Head of the church, the founder of the organization. When a good work is done by a congregation the individuals are lost sight of. The church at Antioch and the churches of Galatia and other districts sent relief to the poor in Judea, and the glory was given to Jesus. No indvidual was mentioned that we could give to the individual. That is the wise provision of the divine plan. On the first day of the week, they laid by in store as the Lord prospered them putting into the Lord's treasury. It is now the Lord's; and the gifts, being frequent, were so insignificant, and the manner of giving so quiet and unostentatious, that no one is remembered as an individual who has enriched the Lord. None takes to himself glory; honor is rendered to no one. All have but done their duty—performed an humble part. But the aggregate sum amounts to something and it is the Lord's. His executive institution, the church, relieves the suffering or supports the gospel with it, and Christ gets all the glory.

What a beautiful, God-given system; and what a shame that we do not carry it out and be content with it."

"The work is done through the church and the individual member is lost sight of." Ah! but Bro. Wilmeth, don't you know it is hard for poor humanity to allow others to seem to share their money in these matters? There is Bro. A., he gives only five dollars per anum, and Bro. B. gives five hundred. Shall Bro. A. share equally in the five hundred dollars, and shall Bro. B. lose the honor of the five hundred dollars gift? There is where the shoe pinches, while possibly, in the eyes of the Master, A. has done more in giving his five dollars than B. has in giving his five hundred dollars. Still B, is puffed up as though he had done some wonderful things. He ought to thank God that he is able to aid his poor brethren in carrying forward the work of the church, and he ought to remember that God requires every one to work, and to give according to what he hath; and frequently B. does not do this, with all his boast about "my money." A man who has money in the church, is in danger of coming to a point where he will try to make his money rule the church. Many a poor widow, giving in the name and through the church, does more, in the eyes of God, than many others, who give thousands ostentatiously.

DEAR BRO. POE:—Where is Mineral Wells, and who is W. W. Hood? Say to him that if he will go to work as you advise, and continue there until October next, and then write to me to that effect, that if it is not too far from me I will then go and hold a meeting in his neighborhood. If it is too far from me, I think some one else will hold a meeting for him.—[C. W. Sewell, Mooreville, Texas.

Mineral Wells is in Palo Pinto county. We should be glad to hear from Bro. Hood as to whether he has gone to work in the way indicated, and if not, why not? We are curious to know what sort of excuse a Christian would put up for not working under such circumstances.

BRO. JOHN T. POE:—Please publish in the ADVOCATE this report and request *Old-Path Guide*, *Christian Mesennger* and *Texas Christian* to copy. Send me a copy of the ADVOCATE; I will act as agent. Contribution received for the Houston Mission:

E. W. Dabney, Austin county	$1,00
G. W. Harvey, Waller county,	1,00
F. H. Lapp, Austin county,	1,00
Dr. Creath, Austin county,	1,00
G. W. Sunday, Montgomery county,	1,00
Bethany congregation, Austin county,	5,25
W. E. Taylor, Waller county,	50
Mary Ellis, Halletsville,	2 00
Halletsville congregation	4,40
Concord congregation,	6,15
C. G. Couch, Brenham,	2,50
Westfield congregation,	1,50
Cuney Bend congregation,	1,50
E. D. Taylor, Houston,	5,50
Collections of E. W. Dabney,	3,75
Collections of G. W. Harvey,	2,15

We have a congregation of 26 members in working order. The brethren here, Dr. Throckmortin and others, say that much more has been accomplished than was expected in one month. Brethren, there is a brilliant future for the cause of Apostolic Christianity in Houston, if this mission is sustained. But I shall be forced to abandon the work unless my family is supported. A small monthly from the treasuries of a few congregations would sustain this mission. Send by money order. Address,

ELD. W. J. JONES.

Houston, Texas.

BRO. POE:—Please give your views through the ADVOCATE of II. Cor. 11:14. I don't understand how Satan is transformed into an angel of light. The ADVOCATE is doing much good in this part of the vineyard. God bless Breth. Lipscomb and Sewell in their labors of love, is my prayer.—[J. B. Buttledge, Ezzell, Lavacca county, Texas,

By pretending to be a saint when he was only a Devil in disguise.

It takes four things to be a gentleman: You must be a gentleman in principles, a gentleman in your tastes, a gentleman in your manners, and a gentleman in your person.

EDITORS OF THE ADVOCATE:—Seeing a short article in your paper on temperance, I am stirred up to make some remarks in the way of an

ADMONITION.

The destroyer of nations is at our door. It is in our power to destroy him. Will we do it? What great nation has fallen, that has not fallen at the hands of king Alcohol? Babylon the great has fallen. In one night the Emperor and his thousand lords in a drunken debauch are destroyed. Alexander the great dies in a fit of drunkenness, and his empire is turned over to other hands. And so it has been along down the history of earth's fallen nations; and so it will ever be. And so it will be with us if we continue thus sleeping.

The cry of "Fire! Fire!" is heard all over the land, yet we sleep. The cry of "Murder! Murder!" is heard continually from east to west, from north to south, in every part of our country. For there is a poor drunkard going down to the gates of death, say every five to eight minutes, day and night the year round; and still we sleep.

Surely if we could be made sensible of the facts as they are, we would be aroused from our slumber. But the constant presence of death and the dying, I am told, hardens the heart of the soldier so that he don't notice it. We see drunkenness every day. We read of murders committed in drunken rows in every paper till they become as familiar as household words.

In order to open our eyes a little, let us make some rough calculations.

From statistics gotten up by men who know, we learn that the drink bill of the United States is about $900,000,000. The amount of money lost, or foolishly wasted while men are drinking must be $900,000,000. Money that they might have made if they had stayed at home and remained sober—$900,000,000. The probable cost of litigation, the expenses of paupers, lunatics, idiots, the value of the grain, fruits &c., used up in the manufacture of intoxicants, and all other expenses attached to the business,— $900,000,000. This makes a total of $3,600,000,000.

But I am sure that even this enormous sum does not nearly reach to the injury done our nation in money and property alone; besides all the moral and spiritual, and external ruin that follow in the wake of the hellish traffic! Just think of it; besides the amounts already enumerated, suppose the 100,000 men who died drunkards, say thirty years ago, in 1854, had never drank a drop of liquor. There would have been 100,000 prosperous men, making money, building up a good property, raising sober and industrious families that would add still ten fold to the income and prosperity of the nation. Then multiply all this income and prosperity by thirty— the thirty years from 1854 to the present time. Can you find arithmetic enough to make the calculation? No! Eternity will be too short to tell it; and yet we sleep.

The sober part of the nation is in the majority; especially when we consider that we have God on our side. He is a majority by Himself. All we need is to arouse and act. Will we not do it? Oh my God, will we not? The drunken Babylonish emperor and his 1,000 drunken Lords perish in a night, and the nation goes down. 100,000 of the flower of the country perish annually. One million more are either drunkards, or are so far along that there is little hope of ever arresting them till they go over the gulf. While there are 10,000,000 perhaps twice that number, (moderate drinkers) on the road to the same ruin.

We have often heard of boats going down over the Niagara Falls. We are nearing a worse falls than the Niagara. If temperance people will pull together, we can land our boat at the shore, and lash it and it will be safe, But will we do it? O, let every man, woman and child of us do what we can—all we can. Children, help us. Sisters help us. But you will ask what can we do? Why talk temperance, wherever you be; pray temperance whenever you pray; read temperance wherever you go. Send your money and buy temperance tracts, books and papers, and scatter them till they are knee-deep all over the land. ZENO.

"If men are sincere and honest in their faith it does not matter much what they believe." Does the way one believes have anything to do in the matter of salvation? Suppose a man believes that life and immortality have not been brought to light in the gospel. Really, we cannot separate belief from character, for "according as a man thinketh in his heart, so is he."

"The Lord's portion is his people." Possessing them he must likewise possess what they now hold. He should have the title deed to their goods as well as to their souls, and while others boast of their possessions on earth the Christian can boast of his possessions both upon earth and in heaven. "Whom have I in heaven but thee, and there is none upon earth that I desire beside thee.

There is among men such intense affectation that they often boast of defects which they have not, more willingly than of qualities which they have.—*George Sand.*

Lover, daughter, sister, wife, mother, grandmother—in those six words lies what the human heart contains of the sweetest, the most ecstatic, the most sacred, the purest and the most ineffable.

American National Bank

Cash Capital, $1,000,000.

Board of Directors.

E. W. Cole, John G. Houston, John Orr, Byrd Douglass, Jr., John M. Lea, J. Kirkman, Rev. Dr. R. A. Young, V. L. Kirkman, R. L. Weakley, A. W. Harris, M. Burns, T. A. Atchison, Gen. W. G. Bush, W. H. Jackson, John Woodard, J. A. Pigue, C. E. Hillman, W. W. Berry, Wm. Porter, Edgar Jones.

This Bank has united with it the THIRD NATIONAL BANK of this city, and has increased its Capital Stock to $1,000,000. With increased facilities in every particular we can confidendently assert that it will offer superior advantages in all departments of Banking to its patrons and friends.

JOHN KIRKMAN, President, A. W. HARRIS, Cashier. E. W. COLE, Chairman Executive Committee. EDGAR JONES, Vice-President, JOHN M. LEA, Vice-President.

JOHN G. HOUSTON, President. THEO. PLUMMER, Sec'y and Treasurer

NASHVILLE LUMBER CO.

Building Lumber.

CEILING, SIDING, FLOORING AND DRESSED LUMBER.

Cheap Stock at Low Prices.

Mills and Office on Northwestern Railroad, immediately in rear of Union Stock Yards.

Dudley Bros. & Lipscomb,

—Wholesale—

HARDWARE, GUNS, CUTLERY AND IMPLEMENTS,

Hoes, Rakes. Axes,

Chains, Hames, Collars, Bridles, Singletrees, Steel Shares, all Seasonable Goods, in Endless Variety, and at Lowest Prices.

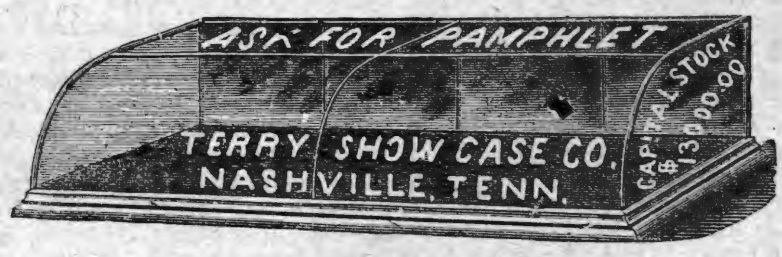
GENERAL AGENTS FOR

Syracuse Side-hill Plows, Thos. Meikle's Steel and Cast Plows, Case's Racine Chilled Plows, Celebrated Mitchell Wagons, Buffalo Standard Scales, Winchester Repeating Rifles.

Full Stock of Plain and Barbed Fence Wire.

DUDLEY BROS. & LIPSCOMB,

84-86 Broad St., - - - Nashville, Tenn.



PASCHALL & FALL,

WHOLESALE

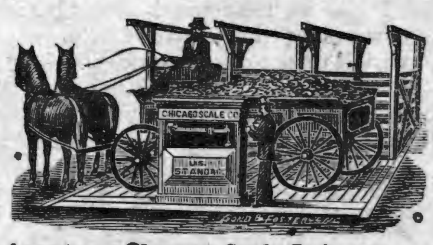
HARDWARE, CUTLERY, IRON, WAGON MATERIAL, ETC.

Fishing Tackle.

Nos. 57, 59 and 61 South Market St.,

NASHVILLE, TENNESSEE.

Our Prices are Very Low.



Agents for Chicago Scale Co.'s Hay and Wagon Scales.

THE GOSPEL ADVOCATE.
NASHVILLE, TENN., MAY 27, 1885

CONTENTS.

Churches Subverted 322
Rightly Dividing the Word of God 326
Lovest thou Me more than These? 323
Texas work and Workers 324
Wines of the Bible and of the Ancients 326
Items and Personals 327
The Methodist Armor 328
Paul's Work in the Church 328
Your Best Friend 328
Obituaries 310
Church Building Association 310
Help Wanted to Build up the Cause 310
We Pass Away 310
Jews in Ancient Asia 310
General News 311
Miscellaneous Notes 335

HOME READING.

The Old Pastor 332
Children's Letters Answered 332
Books 332
For Corns 332

WINES OF THE BIBLE AND OF THE ANCIENTS.

Communion Wine.—No. 1.

BY MRS. T. P. HOLMAN

I come with an humble plea to the Christian churches scattered abroad through our country, to abandon the use of the drunkard's drink in the celebration of the Lord's supper. A plea from an humble, prayerful heart, that has no thought or wish of exciting curiosity; that only desires to come before the church in a spirit of love, and investigate from a moral and scriptural standpoint, the question, "Is it right to use alcoholic wine in the observance of the Lord's supper?"

In the thoughts and arguments which follow, I have not aimed at originality. My object has been to collect the arguments on the subject from the best writers and get them before the readers of this paper in a compact form.

In the investigation of this subject, there first arises in our mind the question: Were there two kinds of wine known to the ancients? Of this, I think there can be no shadow of doubt. We all know that some of the wines mentioned in the Bible did intoxicate, and their use is denounced time and again in the word of God. Other passages in the Bible approve the use of wine. About twenty passages in the Bible approve the use of wine, and about 130 warn us against it. Does the Bible contradict itself? Who of us would dare say so? We cannot get around the difficulty by saying that the warning is only against its excessive use. We are warned against its use more than one hundred times in the Bible. We are even told to "look not upon the wine when it is red." Prof. Moses Stuart says: "My final conclusion is this: viz, whenever the scriptures speak of wine as a comfort a blessing, or libation to God, and rank it with such articles as corn and oil, they mean, they CAN mean only such wine as contains no alcohol that could have a mischievous tendency; that wherever they denounce it and connect it with drunkenness and revelling, they can mean only alcoholic or intoxicating wine." How can it be o'herwise? How can the same thing be both a blessing and a curse, "A symbol of wrath, and a symbol of mercy, a thing to be sought after, and a thing to be avoided?"

Perhaps some one would ask, if there were two kinds of wine known to, and used by the ancients, why is the Bible not more explicit in regard to it, that there could be no mistake about it? As well ask why the Bible speaks of the four corners of the earth, if the world is round, or why it does not denounce dancing, if dancing is wrong. The obvious answer is, that the Bible is not a treatise on astronomy or dancing or wine making. It lays down general principles for our guidance, and for one who wishes to do right and never go astray for want of divine instruction. "The Hebrew word *yayin*, (translated wine in the Old Testament) is derived," says Mr. Thayer, "from a verb meaning to squeeze or press; thus designating the expressed juice of the grape, without reference to its properties. This Hebrew word is the origin of the Greek word *oinos*, the Latin *vinum* and the English wine. So that in Hebrew, Greek, Latin and English, wine is a generic term derived from a root signifying to squeeze, and denoting a liquor obtained from the vine, whether fermented or unfermented."

Dr. Adam Clark says: "The Hebrew, Greek, and Latin words rendered 'wine,' mean simply the expressed juice of the grape." "Hence," continues Mr. Thayer, "we find that different words in the Bible are translated wine, which proves that wine is a generic term, and covers the stores of all sorts of wine spoken of by Nehemah 5:18 Pliny says (Lib. 14:22) "That in his day the term covered one hundred and eighty-five different kinds of wine.

There is abundant evidence of the existence and popular use of unfermented and unintoxicating wines in the Bible lands and in the East in the works of writers contemporary with scriptural writers. The ancients had several ways of preserving their wines in a sweet state without fermenting. Boiling or inspissating was one. Herman Boerhave, born in 1688, says in his Elements of Chemistry: "By boiling, the juice of the richest grapes loses all its aptitude for fermentation, and may afterwards be preserved for years without undergoing further change." (Nott. London Ed. p, 81) "The Mishna states that the Jews were in the habit of using boiled wine."(Kitto, vol. 2, p. 447.) Aristotle, born 384 B. C., says: "The wine of Arcadia, was so thick that it was necessary to scrape it from the skin bottles in which it was contained, and dissolve the scrapings in water." (Bib. Com. p. 295 and Nott. London Ed. p. 80.) Wine was rendered thick by boiling. Columella, and other writers contemporary with the apostles, inform us that "in Italy and Greece, it was common to boil wines." Horace, born 65 B. C. says: "There is no wine sweeter to drink than Lesbian; it was like nectar and more resembled ambrosia than wine; it was perfectly harmless, and would not produce intoxication." (Anti Bacchus p. 220.) Dr. Jacobus says that among the ancients, "Those wines were esteemed the best wines which were the least strong." That is without intoxicating qualities.

Another method, the ancients had of preserving their wines from fermentation was by filtering it. This separated the gluten or yeast from the juice, thus preventing fermentation, as the juice will pass through the filtering implements, and gluten will not. Plutarch, born A. D. 60 in his Symposium says: "Wine is rendered old or feeble in strength when it is frequently filtered. The strength or spirit being thus excluded, the wine neither inflames the brain, nor infests the mind and the passions, and is much more pleasant to drink. (Bib. Com. p. 278) The Delphin notes to Horace (Lib. I. Ode 2) says "Be careful to prepare for yourself wine percolated and defecated by the filter, and thus rendered more in accordance to nature and a female taste." This is the kind of wine which Theophrastus appropriately called "moral wine." Some one pertinently asks if the mischief wrought by fermented wine ought not to have earned for it the title of "immoral wine?" Pliny says (Lib. 23 cap.24) Utillissimum (vinum) omnibus sacco viribus fractis: "The most useful wine has all its force or strength broken by the filter."

Another method they had of preserving wine sweet, was by subsidence. Chemistry tells us that if the juice of the grape be kept at or below a temperature of 45 deg., it will not ferment. Dr. Ure says: "By lowering the temperature to 45 deg., if the fermenting mass becomes clear at this temperature, and be drawn off from the subsided yeast, it will not ferment again, though heated to a proper pitch." Pliny, (Lib. 14:9) speaking of wine called Aiglueces, that is, always sweet, gives the method of preparing it. "They plunge the casks immediatety after they have been filled from the vat into water, until winter has passed away, and the wine has acquired the babit of being cold." Kitto. II. 995.

Still another method of preservation was by fumigation with sulphur. Adams, in his Roman Antiquities on the authority of Pliny and others, says: "The Romans fumigated their wines with the fumes of sulphur. They also mixed with the newly expressed juice, yolks of eggs and other articles containing sulphur. When thus cleansed (defæcabantur) it was poured (diffusum) into smaller vessels or casks, covered with pitch and bunged or stopped up." Cyrus Reading says of sulphur: "It's object is to impart to wine clearness and the principle of preservation, and to prevent fermentation." (Nott. Lon. Ed. p. 82) Xenophon says that when in Anatola, "The wine froze in their vessels." Proof of their weakness, since alcohol will not freeze. Pliny says that "some Roman wines are as thick as honey." Homer (Odyssey, Book 9) tells that Ulysses took in his boat "a goat-skin of sweet black wine, a divine drink which Marion, the priest of Apollo, had given him. It was sweet as honey, it was imperishable, or would keep forever; that when drunk, it was diluted with twenty parts water, and from it a sweet divine odor exhaled." (Nott. Lon. Ed. p. 55.) Horace speaks of a fumigated wine, the amphora of which was corked and fastened with pitch, and one hundred glasses might be drunk without clamor or passion. Thus I have given abundant proof of the existence and popular use of unfermented wine in ancient times, and that it was called wine, to which more might be added. Proof is also abundant of the existence of such wine in Bible lands, and in the east in modern times.

The grape was not cultivated in ancient times, solely or chiefly for the purpose of making fermented wines. Rev. Henry Homes, missionary to Constantinople, say, (Bibliothica Sacra, May 1848). "The fabrication of an intoxicating liquor was never the chief object for which the grape was cultivated among the Jews. Joined with bread, fruits, and the olive tree, the three might well be representatives of the productions most essential to them, and at the same time they were most abundantly provided for the support of life." He mentions sixteen uses of the grape, wine-making being the least important, and their use as food the most important. He adds, "I have asked Christians from Diarbekir, Aintab and other places in the interior of Asia Minor, and all concur in the same statement." Dr. Eli Smith writes of Syria: "Wine is not the most important, but the least so of all the objects for which the grape is cultivated." (Bib. Sacra No. 1846) Dr. Robinson says, "No wine is made from the very extensive vineyards of Hebron, except a little by the Jews." (Bible Researches 2, p. 442.) Rev. S. Robson, missionary at Demascas, wrote to the *Missionary Herald*, 1845, "From August to December, bread and grapes are substantially the food of the people." Thus we find that grapes were raised in Bible lands for food. Among the Hebrews a vineyard was valuable to a man in the same sense that a grain field was valuable. Of Gaal and his brethren it is said, Judges 9:27,) "They went out into the fields and gathered grapes and did eat and drink." They ate the grapes and drank the newly expressed juice of the grape. Pres. Nott, in alluding to another text says, "In connection with the blessing conferred on Jacob, (honey, oil, butter, milk, etc.) It is said, (Deut. 32:14) "that he drank (dham ænabh hhamer) the pure blood of the grape." In the Septuagint this is translated 'of the blood of the grape thou didst drink (oinon) wine.' The allusion was probably to the simple must of red grapes, the most approved grapes. Among the principle things enumerated as needful to man are water, flour, honey, milk and the blood of the grape." (Bib. Tem. Eng. Ed. p. 34.) No one denies that there was an intoxicating wine known to the ancients. The Bible and the writing of the ancients are clear in their denunciations of such wines. Our object has been to show that there was, as well, a wine that did not intoxicate; and this we think we have proved beyond the shadow of a doubt. Looking at it in this light, how harmonious are those otherwise seemingly conflicting passages of scripture. One condemning the vile stuff, the cause of woe and sorrow and redness of eyes, and of wounds without a cause, with all the fire of inspiration; the other commending it as one of the greatest blessings from the hand of God, the cause of joy and gladness, and emblematic of the shed blood of our risen Lord.

The colored sunset and the starry heavens, the beautiful mountains and the shining seas, the fragrant woods and the painted flowers are not half so beautiful as a soul that is serving Jesus out of love, in the wear and tear of common, unpoetical life.—*F. W. Faber.*

ITEMS AND PERSONALS.

Bro. Harding's matter was on time, as usual, but through an oversight was left out.

The State meeting of Texas meets in Sherman in August next.

The next congress of churches is to meet in St. Louis. It is hoped that good will grow out of these meetings.

It is claimed that the Jews have a greater birth-rate and a less death-rate than any other race, thus showing the vigor of their race.

Sister Josie Martin, of Paris, Texas, is traveling in the interest of the Indian Mission, under the management of the Paris church.

Bro. H. W. Robertson, formerly of Texas, is now preaching in Kansas, and working in the interest of the Christian Pub., company.

Asa Curl closed a meeting recently at Tequa, Kansas, with fifty additions. They are preparing to build a house there.

Bro. Black's meeting at Wichita, Kansas, continues with good interest. He is reported as doing some grand preaching. Seventy-eight additions.

Bro. Geo. Gowen, of Flat Creek, Tenn., was with us a while one day last week. We enjoyed his stay. He was on his way to New Orleans.

Bro. J. G. Rutherford, on his way home from Mars Hill, Ala., made us glad by his presence a few moments last week.

Bro. A. J. Bush, recently closed a meeting at Italy, Ellis county, Texas, with 34 additions. Bro. Holt, of Mo., has built up a fine school there.

The *Evangelist* in last issue endeavors to show that the 38 and 39 chapters of Ezekiel are prophecies against Russia and that the prophet even calls by name this great modern nation.

Breth. J. H. Sullivan, and Jno. T. McQuiddy were among our visitors last week. Also Mr. Frost, the editor of the *Shelbyville Gazette*. All had a cordial welcome.

We see we were wrongly informed about the *Apostolic Guide* being issued from Lexington, Ky. We rejoice at the success of the *Guide* and hope it may continue to prosper.

We have added two more columns of reading matter this week. We are anticipating other improvements soon. If the brethren will give us a list to justify, we will reduce our advertising columns greatly.

The office editor is off on a trip this week in Warren county, Tenn. He will probably be out of the office two weeks. D. L. will look after his part of the work while he is gone. Brethren prepare to take the ADVOCATE; be ready by my arrival.

Our lives are very greatly what we make them. We must look inward not outward to find real happiness. In palaces are often found hearts filled with discontent, misery and woe, while in hovels are often to be seen hearts filled with sunshine, joy and contentment." Contentment with Godliness is great gain."

The Mayor of Louisville undertook to suppress gambling, when the business men of the city, petitioned him to let it alone, as the suppression would depress business. It is needless to say that none of these business men were Christians, though some of their names may be on the church register.

Bro. W. T. Breedlove writes: "There were ten additions at our meeting at Plum creek after I left, making thirty-two in all. Two there at my last appointment, making thirty-four since the first of April. My meeting at Lewisville lasted about ten days, and closed in the midst of a good and growing interest. There were two additions there. I will go there regularly in the future. Our prospects are good except in financial matters."

Bro. J. M. Joiner writes: "Our brethren, at Oleander, Ala., hold weekly meetings, and they are a zealous working congregation. Two men recently confessed Jesus and were baptized; two ladies have joined us from the Baptists. Bro. W. W. Kidd, a faithful man of more than ordinary intelligence, has of late commenced to preach. He gives great promise, as he is well versed in the Holy Scriptures, and a man of good speaking ability.

Bro. T. C. Little writes: "At Flat Creek, Tenn., on last Lord's day, being my regular appointment at that place, I spoke to a very large and attentive audience. One man and four women (all married) made the confession, and were baptized the same hour. Spoke again at 4 p. m. at Bellmount, a school-house four miles from Flat Creek, to a crowded house of interested hearers.

TEACHERS WANTED:—Haynes' Institute, Murfreesboro, Tenn, in which Bro. Scobey conducted for 13 years a successful school, is now without a principal. It is the only building suitable for a female school among the diciples south of Ky. It is a desirable location; can be had on favorable terms. The right kind of a man can do well. Address, Dr. M. Ransom, Murfreesboro, Tenn., or David Lipscomb, Nashville, Tenn.—The trustees of Fanning Orphan school desire a man and his wife, who will enter heartily into the work. Address, A. Fanning, care GOSPEL ADVOCATE.

Bro. H. L. Walling sends the following: "Bro. J. M. Kidwill came over from Smithville, embracing the second Lord's day in May and preached at Antioch at 11 a. m., baptized four at 6 p. m. and preached again at night at 8. He succeeds well under the ten hour system. I preached at Kell's school house at 3 p. m., third Lord's day, one confessed. The field never was riper for the harvest than now. The gospel is taking deep hold on the people. A great many Baptists are almost persuaded. Let them come and work for the truth, the whole truth and nothing but the truth. Oh, that all professors would manifest the mind of Christ."

Still great crowds throng to hear Sam Jones. We think his works on the whole will do good. His war upon whisky, profanity, card playing and worldly amusements in general, is certainly legitimate. We wish he would bring the war a little nearer home and quit the use of tobacco. I heard a man say a few days ago, in speaking to another whom he said was immoral, "I will bring Sam Jones to talk with you, and if that does no good, I will have him blow his breath on you and his tobacco breath at that." While we are heartily with Mr. Jones in condemning the vices of the present day, we think it would make his attack on such still more effective if he would only quit the use of tobacco.

Bro. H. L. Wilson writes from Prairie, Grove, Arkansas: "We have a small church at Prairie Grove; we meet every Lord's day to attend to the ordinance of the Lord's house. Have a nice little Lord's day school; prayer meeting every Thursday night; preaching every 4th Lord's day. We are living in love and fellowship. Have a very small house, but are struggling to build us a better and larger house. Brethren pray for us that we may ever be faithful and let our light shine for we are in the midst of the worst of sectarian prejudice, and they do all they can to keep down the truth. Six years ago when I came here there was no church here, and no one claiming to be Christians. Five of our number that now hold with us were Methodists, including our preaching brother.

Dr. Cook, in his "Story of the Baptists," states that Bunyan's old church began years ago the practice of open communion. This finally led to the receiving of Pedobaptists into membership. In course of time the Pedobaptist element became the strongest, and they called a Pedobaptist preacher to preach for them; and for thirty years or more the pulpit has been constantly filled by men who preach and practice infant baptism. This is a striking illustration of the ultimate consequences of a failure to adhere strictly to the word.—*Apostolic Guide.* "*This is a striking illustration of the ultimate consequences of a failure to adhere strictly to the word.*" I wonder if the *Guide* sees the point that we do in the foregoing case. We would say to our brother: "ADHERE STRICTLY TO THE WORD."

A brother from Kansas approves our remarks in the ADVOCATE on the raising of tobacco in Kentucky. We said it was a pity to degrade the people by the cultivation of the foul weed. The brother says if it is wrong to raise it, that it is wrong to sell it. He then adds that he sells it, but always tells the buyer of the evil growing out of its use. The brother wants to know if he does wrong in selling tobacco. If there were no wrong in selling it, which I think not true, it would certainly be sinful to this man. "To him that esteemeth a thing to be unclean, to him it is unclean." A man should not defile the temple of God with tobacco. It is a filthy, expensive, useless habit. Quit it and give the money that you have been spending for tobacco to the poor.

We are glad to announce to the readers of the ADVOCATE that we have passed by five thousand, and are on the road to six thousand subscribers. The ADVOCATE, after cutting off names of those who did not renew at the end of last year, began this year with twenty-five hundred. Of course, many of last year's subscribers renewed very early in this without being asked, but you all can see the ADVOCATE has made actual gain, and is doing well. How could it be otherwise? I say how could it be different, when we have such men at work as Bro. W. H. Dixon, in Tenn., Brethren J. A. Harding, Northcross and Smith, in Kentucky; Jno. T. Poe and others in Texas; A. B. Herring, in Ga., and Andrew Perry, in Ala. and Miss? These are all good preachers and workers in the Master's cause. Beside these, we have scores of tried and true friends who have ever, and are now standing nobly by the ADVOCATE. Brethren, we *must* have six thousand this year, probably seven. What say you? The office editor will help you all he can. People say he can canvass with some degree of success. Keep the ball rolling.

Bro. W. A. Haynes writes from Raif Branch, Ala: "Our church at Dublin is yet alive and at work. The brethren meet every Lord's day and break bread. They don't all meet but the most of them do. Of course we have some protracted meeting members, we don't expect to come out until Bro. Barnes comes around to hold a protracted meeting. But some of our members are very zealous. We have an interesting Sunday school. Our house is in a decaying condition, but we hope our membership is not. We should go to work and remodel our house; it has not been scoured or the yard swept—I don't know that even the floor has been swept since Bro. Sewell was here. Sisters, that has been a long time; but first of all, brethren, let us fit and prepare our house for the indwelling of the Spirit of the truth. It is better to have a clean heart than a clean house." We suggest to our brother it is necessary to have a clean heart, but men and women with clean hearts, would not keep a dirty house.

THE METHODIST ARMOR."

On page 122, of the above named book, in an essay on "The mode of baptism," Mr. H. T. Hudson, makes concerning the baptism of the jailer, the following comments:

I. "Notice a few points in this case. The jailer and his family were baptized at the hour of midnight in the prison; verse 33.

2. "The baptism took place in the prison. We have the authority of the apostle that they did not go out of the prison. Paul refused to leave the prison privily. He demanded that the magistrates themselves should take them out as publicly as they had put them in. Now who can believe that Paul had gone out to some river at midnight, gone privily, secretly and immersed the parties and then slipped back into the prison, and demanded a public and honorable discharge from the prison after he had already been out? The refusal of the apostles to go out privily expressly implied that they had not been out the night before. Their language, if they had already been out, was based on concealment and equivocation.

3. There was a baptism in the prison, but most clearly it was not by immersion. To suppose that the jailer took his family and wife out of bed at midnight, and went in search of a river to have them immersed, is simply absurd.

Therefore, the jailer and his family were baptized in the prison, and hence by sprinkling or pouring, as immersion would have been impossible under the circumstances." If Mr. Hudson would wipe the dust of prejudice off of his spectacles, shake off "The Methodist armor" and "Put on the whole armor of God," no doubt he could see the truth as revealed in the New Testament. We purpose to examine a few of Mr. Hudson's inconsistent assertions. He says that the baptism took place in the prison. God's word says: "He (jailer) brought them out," Acts 16: 30. Mr Hudson and God seem to differ about this matter. The Lord says they were brought out; Mr. Hudson disputes it, and says they were not. Reader which do you suppose is right? Who can believe that Paul had gone out to some river at midnight, gone privily, and immersed the parties and then slipped back into prison, and demanded a public and honorable discharge from the prison after he had been already out? Here, as usual, the fog arising from Mr. Hudson's theory has obscured the truth.

He seems to have forgotten that Paul and Silas were in the jailer's charge, and he(the jailer) took them the same hour of the night and washed their stripes, and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced believing in God with all his house. Please remember the jailer both "took them" and "brought them into his house." They were the servants and he the master; consequently they had to obey him. When going to administer baptism, the jailer had them under his charge and he kept them under the same, not daring to discharge them until the magistrates commanded him to let them go. And the magistrates did not command that they be discharged until the morning which followed the baptism. Hence they were in bonds, as it were, all night and did not go out, and slip back; but were taken out and brought back by the jailer. When their keeper received a command to set them free and permit them go whithersoever they would, never having been discharged, Paul demanded an honorable discharge, which was very natural and consistent altogether. The person who has not intellect enough to perceive the consistency of Paul at the heathen jail, need give himself but little concern about his soul's salvation, for God will care for him. Third comment: "A baptism in the prison, but most clearly not by immersion." We are told they were brought out, that is, out of the prison; therefore were not baptized in the prison, vrs. 30,32. "To suppose that the jailer took his wife and family out of bed at midnight, and went in search of a river in which to be immersed, is simply absurd." We acknowledge it is absurd to a man who wants to prove sprinkling, for certainly there was water enough in the jailer's house to sprinkle five times the number present. Yet he took them (vrs 33) (when they were in the jail) that is, took them out and after baptism brought them "into his house" again, etc. Mr. Hudson says: "Therefore," that is, because it is absurd to him, "they were baptized in the prison, hence, by sprinkling or pouring, as immersion would have been impossible, under the circumstances." We have shown that they were not baptized in prison, so his premise is groundless, and his conclusion false. Beside the circumstantial evidence, Mr. H——has said nothing in this connection. We, in order to understand what is meant by "was baptized," have only to go to the original. Pickering, Groves, Robinson, Liddell, Scott and Scapula define baptidzo, (from bapto) "to dip, immerse, submerge, plunge, sink, overwhelm, to wash, cleanse, purify." Hence we see what baptidzo means in the Greek. It carries with it this primary meaning wherever used. Consequently the support that affusionist get from this passage is too weak to lean upon. But Mr. H. also uses this conversion to prove infant baptism. Page 140. We will only say that infants cannot believe. We learn that Jesus Christ commissioned his disciples to baptize believers. Under this commission they baptized the jailer and his house; therefore they were believers. If he had any childern they were old enough to believe, so they were not infants, as they cannot believe. We see at a glance, that there were no infants in that household, and if Mr. H. wishes to support his theory, he will have to go elsewhere for his proof. We cannot hope to benefit him by this investigation, but we hope to help those who are not so blind they will not see. When a person is satisfied with error it is hard to teach them the truth.

May the gospel soon be sounded from the rivers to the ends of the earth.

Truly,

J. D. BILLINGSLY.

Griffin, Georgia.

PAUL'S WORK IN THE CHURCH.

Immediately after Paul's conversion he began to preach Christ with power.

But all that heard him were amazed, and said: "Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?" Notwithstanding their astonishment and sayings about him, he "increased the more in strength and confounded the Jews which dwelt at Damascus proving that this is the Christ."

After the work of many days at Damascus, he then went to Jerusalem and tried to join himself to the disciples there, but they were afraid of him thinking he was not a disciple. But Barnabas explained to them how the Lord had appeared to him, and how he had preached Christ at Damascus, and then he was permitted to preach Jesus in Jerusalem boldly.

When Paul put on the armor to work for the Lord, then people went about to kill him.

When the brethren heard of these threats that had gone out against him, 'they brought him down to Cesarea, and sent him forth to Tarsus." He met with many difficulties during his ministry, but he was so firmly fixed on the true foundation, Jesus Christ being the chief corner stone, that the fiery darts of the wicked did not weaken his faith in the Lord. He knew his labor in the vineyard was not in vain, hence he exhorted the Corinthians to be "steadfast, immoveable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord. 1 Cor.15:58. Paul was called to be a minister and a witness of those things which he had seen. The same gospel that he received he preached to others." "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." 1 Cor. 15:3-4.

This was the great work that was appointed him.

Because he told the story of the cross without the fear of man, he was shamefully persecuted. With a heart full of love, zeal and devotion he taught the gospel of Jesus to those with whom he associated. While this work was being carried on many false reports and ungodly things were brought against him. In 2 Cor.11:24 28 are recorded some of the things which Paul suffered. "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, I once was stoned, thrice I suffered shipwreck, a night and a day I have been in the deep: In journeyings often, in perils of waters, in perils of robbers: in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fasting often, in cold and nakedness." And then he adds: "Beside those things that are without, that which cometh upon me daily, the care of all the churches." We cannot live the Christian life without some difficulties and troubles, and the man who enters the church of God, thinking there will be nothing for him to do; no sacrifices to be made cannot be a servant of the Lord. Paul was not ashamed of the gospel of Jesus, neither is he ashamed of Christianity. I would to God that brethren would imbibe such a spirit of love and true devotion for the cause of our Redeemer, as Paul had. We sometimes meet brethren in towns and public assemblies, who are ashamed to call us brethren and talk about Christianity. When a brother is thrown under such circumstances and is too weak to act Christianity, he needs to read carefully and study the grand valedictory that was written by Paul to the Ephesians: "Wherefore take unto you the whole armor of God that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore, having your loins gird about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench the fiery darts of the wicked one." Ephe. 6: 13—16.

Paul, in fighting for the Lord had on the above described armor; therefore in the great battle he was able to meet his enemy. He knew only in this life he had the time and opportunity of running the race, and if the failure should be made in this life, there would never be another opportunity of trying it again. Hence his success depended upon the efforts he made in this life. Brethren do we want to be successful in the great warfare? If so let us remember the great work Paul began and carried out. In the winding up of his career on earth, he writes a most touching epistle to his son Timothy. "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day; and not to me only, but to all them also that love his appearing." F. C SOWELL.

YOUR BEST FRIEND.

A servant of Christ passing through a town, met an aged German woman, to whom he offered a Tract, but she shaking her head said: "I can't read English." He replied, Jesus is your best Friend!" To this she joyfully exclaimed: "Yah! Yah! Jesus isht mine besht friend!" (Yes, yes, Jesus is my best friend.) We see in this incident the power of Jesus' name, the mention of which, drew out the deep responses of her heart; not in despite and hatred; but in love and gratitude.

Dear reader how does your heart respond to that name? Have you yet confessed that Jesus is Lord—by taking your true place before Him, a guilty sinner with the wrath of God abiding on you? and as such received Him as your Saviour? "While we were yet sinners Christ died for us, He died for the ungodly."—Rom. 5: 6-8. And God says: "As I live, I have no pleasure in the death of the wicked; let the the wicked turn from his way and live."—Ezekiel xxxiii 11. "To-day if ye will hear His voice, harden not your heart." —Heb. iii 7-8.

Jesus says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." —Matt. 11-28.

Keep your body sound: as wine savors of the cask it is kept in, the soul receives a tincture from the frame through which it works.

The ends of culture, truly conceived, are best attained by forgetting culture and aiming higher.

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.*

ROYAL BAKING POWDER COMPANY, 106 Wall Street, New York.

TO HAVE HEALTH THE LIVER MUST BE IN ORDER.

DR. SANFORD'S

INVIGORATOR

Is a Reliable Remedy for Liver Complaints and ills caused by a deranged or torpid condition of the Liver, as Dyspepsia, Constipation, Biliousness, Jaundice, Headache, Malaria, Rheumatism, etc. It regulates the bowels, purifies the blood, strengthens the system, assists digestion.

AN INVALUABLE FAMILY MEDICINE.

Thousands of testimonials prove its merit.

ANY DRUGGIST WILL TELL YOU ITS REPUTATION.

VASSAR COLLEGE, Poughkeepsie, N. Y. FOR THE LIBERAL EDUCATION OF WOMEN, with a complete College Course, Schools of Painting and Music, Astronomical Observatory, Laboratory of Chemistry and Physics, Cabinets of Natural History, a Museum of Art, a Library of 15,000 Volumes, ten Professors, twenty-three Teachers, and thoroughly equipped for its work. Students at present admitted to a preparatory course. Catalogues sent on application.

S. L. CALDWELL, D. D., LL. D., *President.*

WHETHER CHOLERA

Is coming or not every householder should know that cleanliness and disinfection are the greatest preventives. The principal and surest factor for this purpose is

DREYDOPPEL'S BORAX SOAP,

a perfect cleansing, bleaching and purifying soaps, making clothes beautifully white and sweet. It should be exclusively used in all departments of a household. *DREYDOPPEL'S SOAP* is sold in full pound bars only by all wholesale grocers and first-class retailers.

SKIN DISEASES,

Tetter, Salt Rheum, Ringworm, Sores, Pimples, and all Itching Skin Eruptions, are surely cured and prevented by the exclusive use of *BEESON'S AROMATIC ALUM SULPHUR SOAP,* an exquisite beautifier of the complexion and toilet requisite. 25 cents, by druggists or sent by mail.

Address WM. DREYDOPPEL, Ag't'r, 208 North Front Street, Philadelphia, Pa.

Dreydoppel's Disinfecting Powder, 15 cents a large box

HARTER'S IRON TONIC

THE ONLY TRUE

Will purify the **BLOOD**, regulate the **LIVER** and **KIDNEYS**, and RESTORE THE HEALTH and VIGOR of YOUTH. Dyspepsia, Want of Appetite, Indigestion, Lack of Strength, and Tired Feeling absolutely cured. Bones, muscles and nerves receive new force. Enlivens the mind and supplies Brain Power.

LADIES Suffering from complaints peculiar to their sex will find in DR. HARTER'S IRON TONIC a safe and speedy cure. Gives a clear, healthy complexion. Frequent attempts at counterfeiting only add to the popularity of the original. Do not experiment—get the ORIGINAL AND BEST.

Send your address to The Dr. Harter Med. Co. St. Louis, Mo., for our "DREAM BOOK." Full of strange and useful information, free.

DUNCAN'S COUGH BALSAM.

The Only Infallible! The Only Positive Cure!

This great remedy, now so widely known and extensively used, stands without an equal and its sterling merits so well established as to need no praise to those that have used it or know of its remarkable cures. Thousands of sufferers who found no relief from any other source are willing witnesses to the great Medicinal virtue and remarkable curative power of this Medicine. Many certificates of its fine effects and expressions of gratitude for benefit received reach us from all sections. It is not claimed that the Balsam will cure consumption in its last stages, but that it will effectually check this terrible disease in its incipiency and palliate sufferings all through its stages, there can be no doubt; nd for all forms of Coughs arising from colds and bronchial affections throat trouble, it is without a parallel. A positive and rapid cure for Croup, which so often persist from the medical treatment. The medicine is pleasant and does not sicken the patient. For sale by all druggists, 50 cts per box.

DR. C. P. DUNCAN'S

Liver and Kidney Medicine.

Of all the remedies now before the public for the treatment of the various forms of Liver and Kidney diseases, and the affections that arise from the unhealthy conditions of these organs, this medicine stands without an equal. It is the great preventive of Malarial troubles, the sure cure for all forms of Dyspepsia and Indigestion, the most reliable remedy for the regulation of the Bowels and Kidneys, never failing to cure constipation. An absolute remedy for Headache, Sore throat, Dullness of Feeling, Want of Appetite, Nervousness, and all such diseases of the Bowels, Stomach, Kidney and Liver. The best family medicine sold. It is harmless and safe, and not unpleasant to take. Price 75 cts.

Duncan's Carbolic Ointment.

Old Sores, Skin Diseases, Eruptions, Pimples, Frost bites, Chapped hands, Wounds, Hurts, etc, readily relieved by Duncan's Ointment. Price 25 cts.

PAYSON'S INDELIBLE INK. No preparation and only a common pen needed. Established 50 Years. Superior and popular for decorative work on linen. Received Centennial **Medal & Diploma.** Sold everywhere.

$65 A MONTH & board for 3 live young men or ladies, in each county. Address P. W. Ziegler & Co., Phila.

BIG PAY to sell our Rubber Stamps. Send for samples. Taylor Bros. Cleveland, O.

CATARRH

AND DISEASES OF THE THROAT, causing Loss of Smell, Offensive Breath, Deafness, Cough, Hay Fever, Bronchitis, and Incipient Consumption, permanently cured, by a treatment so effective that it cures the worst cases, though the bones of the nose have become affected. No douches, snuffs, washes, inhalers, or atomizers. The medicines are so pleasant that a child will take them. The only internal treatment offered to the public for these dangerous diseases. Dr. Brockington has had fifteen years experience in the treatment of this class of diseases, and a trial will convince the most incredulous of the efficacy of his treatment. The most obstinate cases cured at small expense. Send full description of case and Fifty (50) cents (mere cost), for a trial package [by mail], to last fifteen days, with full instructions for treatment.

Address, DR. C. N. BROCKINGTON, 329 FOURTH AVENUE, LOUISVILLE, KY.

A. CRONE,

—At the—

Checkered Front Grocery House

Cor. Market St. and Pub. Square, Nashville, Tenn.

Keeps the best GROCERIES, and sells them Cheaper than any other House in the City.

Price-List Furnished on Application

NATHAIEL BAXTER, President. THOS. PLATER, Vice President, J. P. WILLIAMS Cashier W. F. BANG JR Ass't Cashier

THE FIRST NATIONAL BANK

OF NASHVILLE, TENN. (Reorganized.)

Designated Depository and Financial Agent of the United States

CAPITAL STOCK, - - - - -	$700,000 00
UNDIVIDED PROFITS, - - -	400,000 00

Receives Deposits, Deals in United States Bonds and Local Securities, and Foreign and Domestic Exchange. Drafts drawn on all European points. Our facilities for making collections at all accessible points are unsurpassed.

JA. HANDLY. A. W. SOUTHWORTH. R. F. MORTA
. S. REEVES. G. M. NEELY;

Handly, Reeves & Co.,

—Importers and Jobbers of—

DRY GOODS AND NOTIONS,

Nos. 60 and 61 Public Square,

Nashville, - - - Tennessee.

SOUTH KENTUCKY COLLEGE,

HOPKINSVILLE, KY.

Midway between Nashville, Tenn., and Evansville, Ind., on the St. Louis and Southeastern railway connecting at Guthrie with Louisville and Memphis branch of the L. & N. R. R., and at Nortonville with the Chesapeake and Ohio R. R.

Spring Term Opens January 1st, 1885.

BUILDINGS NEW, HANDSOME AND COMMODIOUS;

103 feet long front; three stories high; with two wings, respectively 90 and 116 feet long. Fine study halls, provided with the best single seats; also splendidly appointed recitation, music, and art rooms.

THIS SCHOOL IS INTENDED FOR BOTH SEXES.

Prof. and Mrs. James E. Scobey, so long connected with the Female Institute at Murfreesboro, Tenn. will have exclusive charge of the boarding department, in the College building, where only girls will be permitted to board. Young men and boys can find approved boarding houses near the College building, as well as in the family of Prof. M. L. Lipscomb. Pupils entering after the 1st of January, charged for only five months.

THE FACULTY

Is composed of five gentlemen and two ladies in the Literary department, two Music teachers, and teacher of Art, and two lecturers, all of whom are experienced, successful teachers.

Mrs. L. F. Gates, who has been Matron at the Institute, Murfreesboro, will occupy same position South Kentucky College.

In all the appointments necessary to a superior school, South Kentucky College stands in the front rank For Catalogues, Announcements, etc., Address

S. R. CRUMBAUGH, Prest.

JAMES E. SCOBEY, Vice Prest.

BURRITT COLLEGE,

Spencer, Tennessee.

This institution was chartered in 1848, and is under the control of the Christian brotherhood. It is the pioneer of mixed Colleges, and in this regard it has proved quite a success Teaching the Bible is an important feature of the institution.

Located on the Cumberland plateau, it is FREE FROM EPIDEMICS. The water is free-stone and chalybeate. Invigorating breezes render the location a delightful summer resort. Doyle Station—nine miles distant—on the McMinnville and Manchester Railroad, is the nearest Railroad Station.

TERMS:

Primary Department, per session.....	$ 7 50	Commercial Department, per session....	$25 00
Preparatory Department, per session....	15 00	Lessons, Instrumental Music...	$15 00 to 20 00
Collegiate Department, per session.....	20 00	Lessons in Art Department.....	2 50 to 20 00

Board and washing for males, per week, from $2.00 to $2.50; Fuel, light, and incidental expenses, per session, $10.00; Board (including washing, fuel, and light,) females, per week $3.0

The Spring Session of 1885, Begins on the Last Monday in February.

For further particulars, address— Prof. A. T. SEITZ, President,

W. H. SUTTON, Secretary Board of Trustees.

Geo. E. Cooper & Co.,

Manufacturers and Dealers in

Tinware, STOVES, Furnaces,

House-Furnishing Goods.

Tin and Slate Roofing and Galvanized Iron Cornice Work a Specialty.

Also our **Patent Chimney Top** for smoky chimneys has no equal. Write for prices.

GEO. E. COOPER & CO.

22 North Market Street

NASHVILLE, - - TENN.

New Spring Goods!

As we do not wish to mislead our customers and public generally, by blowing and puffing about bankrupt sales, and slightly damaged goods, simply to get people in our house, and have them go away, saying we are humbug and swindle like all Jews. So we will admit giving any list of unseasonable prices in a kind of bragadocio style. We simply say to you in business sort of way that we **NOW HAVE A COMPLETE LINE OF TAPLE AND FANCY SPRING AND SUMMER GOODS** at the very LOWEST possible PRICES. We will say furthermore, that we will meet the prices of any house in the city. As money matters are a little depressed and the season backward, our motto will be, small expence, quick sales and small profits. Please give us a call and be convinced Remember the place, 103 Union St.

S. L. DODD.

ROSES SAMPLE with Catalogue, 25 c., 4 for 50c. Order now. WM. B. REED, Chambersburg, Pa.

Obituaries.

Mrs. Tennessee A. Owen was born in Rutherford county, Tenn., May 1st, 1844, and died in Lebanon, Wilson county, Tennessee, February 29th, 1884. She leaves a husband and four daughters to mourn the irreparable loss—which is her eternal gain. She had been an invalid several years before her death, and bore her afflictions with the greatest Christian fortitude; being for a number of years a consistent member of the church. Her faith in Jesus never wavered and no murmur ever passed her lips. Death was a welcome relief to her long suffering, and in its calm embrace her soul took its upward flight in peace, sweet peace,

Dust thou art, oh mortal frame,
Unto dust be thou co signed,
Thy spirit puts on its heavenly claim
Pure vesture for the Christian shrine.

"Blessed are the pure in heart, for they shall see God." This is the sweet assurance left for our loved one who has gone on before. A FRIEND.

It becomes our painful duty to record the death of sister Sallie N. Brittain, daughter of Bro. T. H. and sister S. A. Brittain. Sister Sallie was born October 6th, 1860 and died April 16th 1885, after having suffered for more than two weeks with what we suppose to have been the brain fever. She passed gently away without even a struggle. She had been for some ten years a faithful follower of Jesus; Having been baptized by Bro. T. H. Davis in 1875. She was a member of the church worshipping at Rock Springs, Rutherford county, Tenn. She will be missed in its worship and in its Sunday school, but still more in the family circle. For the sorrowing ones and especially her parents, we would offer an earnest prayer that they may bear their grief with Christian fortitude, remembering that Jesus has taken the gloom from the grave, and that they may be faithful until death and in that better world meet her who was so near and dear to them on earth. B. C. YOUNG.

Sallie Avaritt, born May 21, 1800, in Virginia, moved to Rutherford county, Tenn., in 1805; was married to L. Avaritt April 19th, 1821, departed this life May 15th, 1885, being nearly 85 years of age. She had been a devoted earnest member of the church of Christ for about 60 or 65 years. She was perfectly resigned to death; called her childred together, addressed them words of faith and affection. Her last words, "It is all bright," seemed to be an earnest of the glory of that world where shadows never come. She leaves seven childien, a number of grand children and a number of friends who will mourn, but, not as those who have no hope. A long life has been given to works of love. She went about doing good; the needy were never turned away empty; the sick were ministered unto; the sorrowful ones were comforted; the erring were advised The sermon preached by the writer, from the 8th Psalm; was listened to with attention by a large audience. Bro Richard Avaritt took part in the services. The sentiment expressed by many tearful eyes was, that a good friend had been lost, that a mother in the spiritual world had fallen in the battle for the right; that the church had lost one of its faithful ones, whose delight was in the Law of the Lord. To the loving daughter, who like a ministering angel, watched around her couch during the sickness which proved to be unto death, we would say, remember the virtues of the departed one; follow her example; let your life be guided by the same true principles, and its close, will be all in righteousness. Like the patriarch, she has been "gathered to her people;" The friends of her youth have been gathered to the last home, and now she goes to join them; Like a shock of corn, fully ripe and ready for the mansions of eternity. Her life laden with good works has closed. There is a vacant chair in the old household; a familiar voice is heard no more; but a life thus characterized grows glorious in the hour of death, and the righteous ones will shine as the stars forever and ever. This is her reward. Truly, "blessed are the dead who die in the Lord from henceforth; yea saith the Spirit, that they may rest from their labor, and whose works shall follow them." Rev. 14:13. A. M. GROWDEN.

JEWS IN CETRAL ASIA

The *Jewish Chronicle* notes that among the results of recent Russian advences into the heart of Central Asia is the opening of communication with hitherto unknown Jewish congregations. Two of the most interesting of these communities are to be found at Mery and Sarakhs. In both places there are Jews from Persia and Afghanistan. The Shochet at Mery originally came from Meshed (in Khorassan), where forty-five years ago the Jews were forced to embrace the religion of Islam. The spiritual head of the Jewish community is a cestain Rabbi Mordecai, who is at the same time the wealthiest silk manufacturer in Mery. The congregation possesses six Scrolls of the Law and a copy of the Talmud. A school is held in the synagogue. Many of the Jewish families, who at Meshed were obliged to become Mohammedans, now reside at Merv, but they secretly observe Jewish precepts, and nearly each household has its own Shochet, The bulk of the unwilling converts made their way, under cover of the pilgrimage to Mecca, to the Holy Land. The Jews in Merv seem to be in a good position, for, with but five exceptions, all are merchants, and when three years ago a "messenger" came thither from Palestine, he left Merv the richer by about £200.

CHURCH BUILDING ASSOCIATION.

PLAN.

An association upon the plan of the Assessment Life Insurance Societies, now so common, to be formed with, say four classes for members, 1st, 2nd, 3d and 4th. The first class to pay upon an assessment 25 cts., the second 50 cts., the third 75 cts., the fourth $1,00.

2nd. The assessments not to exceed ten in any one year.

3d. One assessment to be paid at time membership is taken; and each member to give to the association the name of the religious paper, (our brotherhood of course) that he takes.

4th. The directors of the association, or an executive committee all to reside at some central point, to receive all applications for loans, and order and issue notices of assessments, and take mortages from borrowing churches, the expenses of assessment and preparing morgages to be borne by the borrowing church.

5th. Each of our papers approving this association or willing to see it tried, to keep standing in a conspicious place the names of the officers, object and conditions of membership, and publish in the same connection from time to time, the assessment notices, which shall show the number of the assessments and for what purpose made; and semi-annually a statement of the money received and loaned.

6th. Assessments to be paid within thirty days after notice in the papers. If any be not paid in that time, special notice addressed to the member to be sent.

7th. No interest to be charged upon loans, but the same to be paid back in monthly or quarterly installments of such amount as will bring in the whole principle in five years.

This is the outline. The details can be easily filled in. If the association gets a large membership, the secretary or book-keeper would have to be paid. No other officer to have any compensation. I believe that such an association would grow right along and do a great work, for the following reasons:

1st. It would be kept before our brotherhood by our papers as above explained.

2nd. Each member would see where his money went and would be encouraged and rejoiced at every assessment with the thought that many others are burdened with him, and that some church will be built or relieved.

3d. Members would interest themselves to bring others in, and would have completed work to point to.

4th. There would be co-operation in a practical way under a keener sense of obligation than can exist without some such associations.

SOME FIGURES.

A thousand members equally distributed to the four classes would give at each assessment $625; ten assessments $6250. Some of the money on the first loans would be coming back directly and would be used over again. With a membership of 5000 or 10,000, what a great work could be done.

HELP WANTED TO BUILD UP THE CAUSE.

DEAR BRETHREN:—We moved into this (Peytonsville) neighborhood, first of this year and have learned that there are some twenty or twenty-five members of the church of God scattered over the vicinity, who have obeyed the gospel at different points and times, yet have had but little teaching in regard to their duty as Christians, hence with the exception of a few, are quite indifferent in regard to worship. They have had some preaching by different brethren and have made two or three attempts to meet regularily. About one year ago they began trying to build a house of worship and the whole burden fell upon four or five earnest members all poor in this world's goods. But with perseverance they have bought a lot and are building a neat, but plain house. They lack about $75 of completing the house and have requested me to ask the brotherhood for aid. My understanding is they have paid everything as they went. Now we are going to try to finish the building and meet upon the first day of the week to attend to the Lord's appointment. A few of us do meet in a little school-house. We not only want help to finish the house, but we want our neighboring churches to come and help us organize a church, help us to start in the right road heaven's appointed road, for we must acknowledge we are ignorant to some extent. 'Tis a shame, nevertheless true. From all we have learned the brethren are in earnest and determined to do all in their power for the Redeemer's cause, now who will help?

Bro. Willie Craig preaches for us once a month and he is doing great good we believe. One brother who has a large family to support and very poor comparatively, told me to keep the building from proving a failure, he has spent over $100. Now, you who are abundantly blessed, will you not help in this work? This people certainly need the gospel.

Any contributions sent to me will be used for the work and acknowledged through the ADVOCATE. J. A. CRAIG.

WE PASS AWAY.

How deeply we feel that all of earth is fleeting—that the brightest and the youngest may as soon be laid to the long rest, as those who are older and more weary. We weep at the thought, and while we weep for others, we ourselves, pass to a station among those who weep no more. We are more deeply impressed, when one we looked for to be a stay and support in difficulties of life, is suddenly taken. How we miss the familiar form—the face beaming with affection, the step that comes no more, the voice full of good cheer, the heart that sympathizes with us in our sorrows, and full of life and joy itself, had the influence to make us look up, and in hope for brighter and better days. Tears are the only relief and solace of nature. We must weep when we remember that the cold grave hides what was so precious, and that for the future we must walk on alone without the sweet smiles to cheer, the work of tenderness to raise the spirit bowed down by the sorrows of earth. The friends and relation of E. B. Buchanan have reason to regret his untimely end, particuly his feeble mother and devoted sister. In the bloom of youth, and full of hope of the future, he was suddenly murdered. A patient of the Lunatic Asylum, unexpectly and slyly struck him on the head with such violence as to break his skull. He died in a few hours without opening his eyes, or recognizing his weeping mother, who was called at once, to his bedside. She has the comfort of knowing that her boy was beloved and respected by all who knew him, for his upright conduct and correct performance of duty. She weeps, too that one so dearly beloved, has not bowed to the authority of the Savior, and confessed his name before men. Will it not be a warning to his young friends and relations to remember their Creator in the days of their youth, and to take his yoke, the was meek and lowly, that they may find rest to their souls? We leave him in the hands of him who pities his frail beings of earth, knowing how much they at all times need his compassion. May we all apply our hearts to the wisdom that passeth not away, but grows brighter and brighter through endless ages. C. F.

Let every one among you be swift to hear, slow to speak, slow to wrath, for the wrath, of man worketh not the righteousnessof God."—*Bible.*

"Put on, as the elect of God, holy and beloved, bowells of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, forgiving one another."—*Bible.*

The strongest attraction to Christianity is a well made Christian character.—*T. L. Cuyler.*

General News.

DOMESTIC.

Extensive forest fires are raging at Harvey's Lake, Pa. Thousands of dollars worth of valuable timber has been destroyed.

The commencement exercises of the State Normal School on May the 27th, bids fair to be of unusual interest.

South Nashville had a pretty severe fire last week. The South Nashville fire engine was slightly damaged.

Guntersville, Ala., has thirty business houses, and has not had a failure in the recollection of the oldest inhabitant.

Ohio papers are bringing up the subject of Gen. Grant's possible candidacy for the presidency in 1888.

From 1848 to 1884 the national debts of the world have risen almost $19,000,000,000 or $25,000,000 per annum.

On May 14th, at Tallubah Falls, Ga., about one hundred people were poisoned through a chemical charge made in ice cream freezing. All are recovering.

A waterspout descended upon a ravine near Kearney, Neb., washing a family of emigrants, named Scott, from their wagon and drowing two children.

Advices from Omaha, Ark., give an account of the finding in the woods near there, of the dead body of a man named Sanders, who mysteriously disappeared some weeks since, horribly mutilated.

After a heated contest, John A. Logan was elected United States Senator from Ill. Mr. Blaine complimented him on his election and the victory he won in the conflict.

The crop outlook is reported to be splendid in all sections of Alabama. Experienced farmers are already predicting that this year will be the best crop year since 1875.

The boiler of Mr. Chapman's saw mill, on Gasper river, at Franklin, Ky., burst a few days ago, and killed Henry Chapman and two other men. They were torn literally into fragments.

A man in Upson county, Georgia, twenty two years ago buried 3,000 silver half-dollars, and did not unearth them until last week, when they were exhumed and put into circulation.

Buck Brown yesterday gave bond in the sum of $5,000 for his appearance at the next term of the Criminal Court, and was released. His father, uncle, and Col. Dudley are his sureties.

A census of Philadelphia shows that for every 1,000 males in that city between the ages of 21 and 50 there are 1,099 females. The thousand can be gathered into a fold, but what of the ninety and nine?

Randolph, the finest Hereford bull in the world, the property of Wyoming Hereford Association, died last evening, after a veterinary surgical operation, in which a tumor of sixty-five pounds was taken from him. He was valued at $48.000.

During funeral services at the residence of John Hallock, on Wilkins avenue in Pittsburg, recently, a porch in front of the house gave way precipitating sixty-five people to the cellar. One man and woman were badly injured and will die.

Plymouth, Pa., ward committees report that a thorough canvass has been made and that there are at present 560 cases of typhoid fever in the borough, including a portion of Plymouth township. Four deaths from the fever occurred yesterday afternoon.

Some Mormon elders, Christian and Gaines, are in deep trouble on the charge of preaching polgamy.

The elders made many converts in that section last year before the passage of the anti-polygamy law, and their converts state that they will protect them at all hazards. Senator Simerly's father has been converted, and the former is working up public sentiment against the Mormons. The Sheriff refuses to release the prisoners and the Governor's attention has been called to the matter.

The Chicago University is advertised for sale on the 9th instant, on account of an indebtedness of $320,000. The Baptists of Chicago are, in consequence, endeavoring to devise means for the establishment of an institution to be distinctly Baptist in its government.

The enterprising managers of the New Kimball House, Atlanta, Ga., have engaged a band of music for the summer and are preparing the roof of the hotel for nightly concerts, and will establish a cafe and summer garden 120 feet above the sidewalk after the manner of the famous Casino in New York.

Georgia has 143,471 colored voters, the largest number of any of the Southern States. Mississippi comes next, with 130,278; then Virginia, 128,257; South Carolina, 118,883; Alabama, 118, 423; Louisana, 107,977; North Carolina, 105,018; Tennessee, 80,250; Texas, 78,639; Kentucky, 58, 642, Arkansas, 46.827.

The Illinois Legislature has passed a bill governing the telegraph companies in that State. It provides that each and every person, company or corporation, whether incorporated, organized or residing in this State or out side, operating a telegraph line in this State, shall make an annual report to the auditor of public accounts, on or before the 10th of January, 1886.

A cyclone at Taylor, Texas, played sad havoc with that town for a few seconds recently. The Missouri Pacific railroad freight house was demolished, the round house unroofed, the city hall wrecked and more than a dozen other buildings were more or less damaged. The railroad company's loss is $5,000, and the damage to other buildings will reach $15,000. No lives were lost.

Dr. Cuyler, of Brooklyn, is certainly not a lazy man. Read the following and be convinced: 'During the last twenty-five years Dr. Cuyler, of Brooklyn, has preached 2,300 times and made more than a thousand addresses, officiated at 570 marriages, and received into the church 3,610 persons, of whom 1,566 were converts. He has written 2,700 articles for religious journals, and published ten volumes."

The late John W. Garrett, of Baltimore, left his children very large fortunes. The three best kown are Robert, who is worth $15, 000, 000; T. Harrison, worth $10,000,000, and Mary, who has $50,000 a year. The older of the two sons named is not the eldest son of the late John W. Garrett, as generally supposed. The first-born of the great railroad magnate was mentally weak, and has for years been an inmate of an insane asylum, his existence being almost unknown save to a few intimate friends.

Great efforts are being made to induce the Rev. Sam P. Jones to take up his abode in Nashville. To this end several merchants of this city have subscribed several hundred dollars apiece toward buying him a home. Another gentleman, who has an elegant lot of 40-foot on College Hill offers to make it a present to Mr. Jones if he will tarry in Nashville. The gentlemen, who have under taken to raise th funds, to build the house on this lot are equal to the occassion. If a deed to a first class residence is a sufficient inducement to Mr. Jones to make Nashville his home, he will undoubtedly have the opportunity of accepting it in a very few days.

FOREIGN.

Cunningham and Burton were convicted in London for causing the dynamite explosions, and were sentenced to penal servitude for life.

The University of Cairo, in Egypt, is said to be 900 years older than Oxford, and has 10,000 students who are being educated as Mohamedan missionaries.

Hundreds of officers and soldiers from the remnant of Lord Wolsey's Nile expedition are arriving at Wady-Halfa and Cairo. Many of them are on the sick list.

Women constitute over a quarter of Germany's agricultural laborers. Of 4,692,348 persons engaged in agricultural work in the last census, 1,238,080 were females.

The aggregate annual cost of the armies of Europe is nearly $750,000,000, and the average number of men withdrawn from industrial employments, for military service is about 3,000,000,

Smallpox is spreading rapidly in all sections of Montreal. The health department has broken down completely, but the Mayor, with the assistance of the leading medical men, is endeavoring to check the disease.

A great battle is expected to be fought soon at Khartoum, between El Mahdi and the rival false prophet. The latter has collected an immense force of followers and they are now advancing to attack the Mahdi.

Victor Hugo is ill with heart disease and congestion of the lungs. He is rapidly sinking. Crowds of sympathizing friends at present surround the residence of the venerable poet, anxiously awaiting the result of his affliction.

The population of London by the census of 1867 was 2,362,235; 1861, 2,803,938; 1871, 3,254,260; 1881, 3,814,571. It is customary now to refer to London as a city of 4,000,000 people. The average annual increase from 1871, to 1881 was between 56,000 and 57,000

John Bright has written a public letter approv the parlimentary grant of $30,000 a year to Princess Beatrice as a dower. Mr. Bright says he is astonished to see the Liberals object to such a small grant, while silent concerning the extravagance of the Government over unjust wars.

The returns of the census taken in 1882 give the population of Russia in Europe as numbering 77,879,521, of whom 38,65e,977. were males and 39,237,544 females, making the Grand Duchy of Finland and other parts of the empire, a total of over 102,000,000.

The Indian government has decided to send Mr. Carey, a member of the British civil service to Yarkund, in Chinese Turkestan. It is believed that Mr. Carey's mission has relation to the possible importance of Kashgar, in Chinese Turkestan, in the event of war with Russia, and it is thought he may arrange the preliminary steps for an Anglo Chinese alliance.

The czar has sent Gen. Komaroff a "sword of honor." The hilt of the sword is gold, and the scabbard is richly set with diamonds. The present was accompanied by an autograph letter from the czar, warmly praising Gen. Komaroff's militaray measures, and his prudence and firmness in dealing with the Afghans, as well as his gallantry in the engagement at Dashkepri. A similar honor was conferred upon Gen. Zakrewski.

Home Reading.

THE OLD PASTOR.

"Yes; Deacon Jones had told the truth,
I'm getting old, 'tis clear,
And I've been thinking for some time,
I am not wanted here,
The young folks are dissatisfied,
And doing all they can
To have me leave and in my place
They want a younger man.
I have offended some, I'm told,
Who came to church last year,
Because I spoke of certain sins,
Not pleasing to their ear;
Sins that are common in the church,
It cannot be denied;
And other kindred sins among,
I named the sin of pride.
For pride and fashion, seem to me,
Are walking hand in hand,
Doing their utmost to destroy
The churches in our land.
Satan's twin children, they delight
His bidding to obey.
For him they're working in the world,
And in the church to-day.
I touched on lying, stealing too,
And sins some dare not name,
But they are in the church to-day
Bringing reproach and shame.
When I spoke 'gainst intemperance,
It all was very good;
But there are other sins as bad
If rightly understood;
Else why did God's own finger write
So plainly upon stone,
Certain commandments, which some wish
Entirely let alone?
If I can't preach as God directs,
Then I must go away,
For when he speaks, how can I dare,
Like Jonah, disobey?
I've been here nearly fifty years,
Here first I brought my bride,
'Twas here my children all were born
And here poor Lucy died.
'Tis well she did not live till now,
My pain and grief to share
Her tender heart could ill have borne,
The sorrow I must bear.
How often by the river's side,
Upon the Sabbath day,
We've gathered, following our Lord
In his appointed way.
Many who've cheered us on our way,
Are laid beneath the sod;
We miss their counsel and their prayers,
But they are safe with God.
Sometimes I'm thinking that my toil
Is nearly done below.
I only wait for God to call,
Most gladly will I go."
They found him in his study, when
The twillight shadows fell,
God's holy book upon his knee,
That book he loved so well,
They called him, but he answered not
Nor raised his hoary head,
He has responded to God's call,
The righteous man was dead.
To him, so faithful unto death,
A crown of life was given
God took him from his toil on the earth
To rest with him in heaven.
Sayest thou 'twas trouble of the heart,
That caused him thus to die?
The heart has many troubles, friend,
Unseen by mortal eye.
And unkind words and deeds may oft
Make wounds which none can heal,
Save him, who, knowing all our hearts,
Knows every pain we feel.

Selected.

CHILDREN'S LETTERS ANSWERED.

SINA BELL HART, Petersburg, Tenn:—The picture is not pretty, but a good one. Your Papa is right. Bro. D. L. is generally plumb, but many think him like the indians tree, a little too straight. I know him to be a safe, good man. Your mamma did right to send you back for your shoe. I thank you for the subscriber.

NOVELLA WEST, Smithville, Tenn:—You write a good letter for a little girl of eight years old. Am glad you have a Sunday School and that you go every Sunday. Try and get others to go with you; in this way you will do a great deal of good if you are small.

ALDA CLEO HASTEN, Hollow Rock, Tenn:—Thank you for the subscriber. Hope you got the picture all right. Cant you get more subscribers? try. Am glad that you have a little sister that you can play with. You must be good and kind to her, and as you are so much older, you can teach her a great deal. You don't mean by this that you live in a cave, do you? I suppose it is a town by that name.

AMARINDA LOVELADY, Cave Creek, Ark:—Your good letter from the far away Arkansas ought to be published, but you will have to wait unlil we get more room. We have many heathens at home, that is, those who need the pure gospel, without going to the foreign countries. Don't be discouraged, but work for the Master all you can and God will bless you. Your neighbor woman was not far from wrong when she said the spirit of the devil was in every body; at all events the old chap is always trying to get the best of us, and unless we keep a close watch, he will drive out the spirit of Christ. I hope you, as well your good papa, will help to extend the circulation of the ADVOCATE; it is a good preacher. Am sorry to learn you have no Sunday School. Can't you get up one yourself? No doubt you can get others to help you. Try, and write me your success.

ANNA MERRITT, Lewisburg, Tenn:—You are quite young to write so well, and to be studying the third reader, geography, and arithmetic. That is right. Go to school every Sunday. All the Bible you can learn now will be a great pleasure to you in after years.

MAGGIE MCKNIGHT, Porterfield, Tenn.:—Am glad to know that I went to school with your mamma. Who was your mamma then? I remember all my schoolmates with pleasure. She will tell you that Minor was a jolly boy then, and had lots of fun if he did have trouble sometimes. I hope you got the picture all right, and that it will not scare anybody when they see my gray head and long white whiskers, dont look much like I did when I was a boy going to college. I love your mamma because she is trying to raise a good little girl to be useful after she is gone from you. I may have told her that I loved her long time ago, ask her. This was very common when I was a boy, and I usually told the truth. But times will change you know, perhaps boys and girls are not so affectionate now.

MARY BAILEY, Salado, Texas:—Glad to learn that your pa is preaching all the time, you can help him greatly by being a good girl, and make home bright and happy for him. Little children can do many things that will do good if they will. I wish you a long and happy life.

MARY LU MORGAN, Gainsboro, Tenn., I remember your nice letter long time ago. I hope you will never forget the advice of your good mother, although she is dead. You will never see her again, yet her words will live, and should have an influence over you and make you a good and true woman- You should not only read the *B*ible daily, but try to practice its teachings. I know of your papa, and can say that few children are blessed with as good one. Try and do all you can to make him happy, he misses her as much if not more than you do, so comfort him and do all the good you can.

LUCILLE HARRISON, Mt. Julliet, Tenn:—You are a good little child and you must be sure to come to see me at Hopkinsville. I love your cousin and you too.

HATTY PHILIPS, Cherry Valley, Tenn:—You can get some subscriber if you will keep on trying. Dont give up. Glad you have a Sunday school, do not miss a single Lord's day if you can help it.

CLARA SARTAIN, Cowan, Tenn:—Yes! I am more than paid for that picture by receiving a subscriber and that nice letter. It is written plainly, on one side of the paper and not too long. When we get our department in good shape I will not allow good looking editors to throw such in the waste-basket, but you must make allowance this time.

JESSIE CULLEY, Bellbuckle, Tenn:—I am not old enough or wise enough to answer hard questions. Am always glad to hear of little girls and boys reading for those who cannot read themselves. God bless Jessie.

EMMA BECK, Cleo, Texas:—You have been blessed to have a good grandma and pa, and you should be very kind and good to them. I expect you are going to school to the same teacher that I went to college with. If so he is a good teacher and a good man. Bro. A. C. Carnes.

JIMMIE ADAMS, Church Hill, Ky:—Yes dear Jimmie, you shall have a picture too, come and see me and if I am not at home ask my good wife to give you one. I hope to meet your ma and pa this Summer at Liberty.

And now dear children I have answered nearly all your letters the balance I will answer direct if I can get time. But you must not get mad and pout about it if I should fail to notice you all. May God bless you all.

YOURS, UNCLE MINOR.

BOOKS.

There is perhaps no greater wonder than a book. By the help of little figures or marks placed upon reeds or skins, or some other available material, men have been able to transmit their thoughts through thousands of years. The names and shapes of things, the deeds and sorrows that have occured as far back as the time of Adam, have been made known to us. Even those abstract and invisible thoughts, which have no shape or substance, but which nevertheless inspired the writer, and have since inspired others, are all put down in little letters or figures, and made eternal. The songs of David, the sublime grievings of Job, the speculations of Plato, the visions of Homer, have by these means been handed down faithfully for many centuries.

To read, mark, learn, and inwardly digest all the thoughts and learning of others is evidently impossible. It is beyond the compass of any intellect. But we may gather a portion of this knowledge, and the object is to know how to begin this humbler task.

We must not read to waste. We must be moderate if we wish to gain much. The bee does not overload himself with the nectar of flowers, but takes what he can carry away. We must select also, and see that the quality of what we take is good.

We should read not merely that we may make money, not to sharpen our intellect, but to enlarge it. We should read in order to know and feel what is good, and what is evil, and to do what is good and useful. Are we ambitious? let us learn humility. Are we avaricious? let us learn content. When a man can truly say to himself, "My mind to me a kingdom is," a kingdom of which he is the absolute ruler.—*Sel.*

FOR CORNS.

A lady in Pennsylvania who pities the victims of corns sends the following as a simple and safe way of disposing of them. Have in the bedroom a small bottle of strong vinegar and a little baking soda; upon retiring soak the corn well with vinegar and then bind a little soda on the wet corn, keeping it on all night. This must be persevered in nightly for ten days or two weeks, and the whole corn will drop out to the very core when bathed in warm water and will not return. The spot will be tender for a while, and a soft shoe should be worn.

MRS. BROWN.

Take care of your character. Do not be to much concerned for your reputation. Keep the character right, and the reputation will give you no trouble. Character is everything—something that cannot be hid from God or man; that cannot be changed as we change a garment, but we carry it with us wherever we go, and by it we are known every day of our life. A pure, earnest, broad, consistent, symmetrical character—what divine glory it reflects, what blessings it confers on the world!

I say, without seeking, truth cannot be known at all. It can neither be declared from pulpits, nor set down in articles, nor in any wise "prepared and sold" in packages ready for use. Truth must be found for every man by himself out of the husk, with such help as he can get, indeed, but not without stern labor of his own. —*Ruskin.*

Witty things to be kept—your words and your temper. The former when dealing with a printer—the latter when disputing with a woman. This may be difficult, but may be done by getting a couple of chapters of Job by heart.

Thou makest full confession; and a gleam
As of the dawn on some dark forest cast,
Seems on thy lifted forehead to increase.

—*La Divina Commedia.*

A Physician's Opinion.

Dr. Orr says: "I am well acquainted with the composition of Dr. Duncan's Cough Balsam. I have used it in my family and in my practice for several years, and do not hesitate to say that I believe it to be the best remedy known to the medical profession for the speedy Cure of Colds, Coughs, Sore Throats, Whooping Cough, and far surpassing all other remedies for the speedy cure of Croup and Hives in children. It is very pleasant to take, and perfectly harmless." Price 50 cents.

We have several FINE, LARGE CEDAR CHESTS for sale. Apply at this office.

Special Notice.

We would call the attention of the readers of this paper, especially those who are suffering with Dyspepsia, or Indigestion, to Dr. Duncan's Liver and Kidney Medicine. It is, beyond doubt, the best and most reliable remedy known or ever offered for sale, for the Cure of Constipation, Sour Stomach, Sick Headache, Torpid Liver, and all Kidney troubles. It is the best and heapest. Price 75 cents.

HIRSCH BROS. & CO.,

Dry Goods, Notions, Millinery,

56 College St., Nashville,

Have now in stock the largest stock of fine DRESS GOODS, SILKS, SATINS, WHITE GOODS, PARASOLS, FANS, JERSEYS, ETC., ever exhibited outside of New York.

This is a very fine, pure Wool Jersey, coat back, at $1.50.

Our braided and scalloped Jerseys, at from $1.00 to $3.00, must be seen to be appreciated.

Hirsch Bros. & Co.

"THE PIANO TEACHER'S IDEAL."

The New Musical

CURRICULUM

By DR. GEO. F. ROOT.

"A Perfect Instruction Book."

This work is the culmination of long years of labor and observation devoted to its ultimate perfection by one of America's greatest musicians, and in its present form it is beyond all doubt the

BEST WORK OF ITS KIND

ever issued for the purpose intended. Teachers and Students of Music are especially recommended to examine the Curriculum, as it cannot fail to be of invaluable service to them. Price $3 by mail post-paid. Specimen Pages free.

Published by

JOHN CHURCH & CO.,

CINCINNATI, OHIO.

For Sale by all Book and Music Dealers.

Unparalleled Bargains!

SEE OUR

Black Satin Rhadames at.....$1,00
Black Ottomon Velours at.....$1,00
Black Gros Grain (Lyons)..... $1,00
Colored Gros Grains at..... 77½
Rich Plain Dress Goods at all prices
Black Goods and second mourning all kinds
Beautiful Figured Satin at..... 15 cts
Fine Paris Linen Lawns at..... Half Price
Mitcheline Quilts in New Patterns
40 Inch Batiste Muslin at.....15 cts
New Style Gingham at..... 10cts
Table Linen and Toweling our importation
New Style Hosiery an Gloves &c.

THOMPSON & KELLY

Summer Str .

THE PROVIDENT

LIFE ASSOCIATION

1. ALTIMORE, MD.

Insurance on the Ordinary Life and Maturity Plan. Endowment Policies mature in 10 years, or prior death. The fact that this association has been endorsed by LEADING BUSINESS MEN Clergymen, Physicians and Lawyers in the various states in which it does business, is an evidence of its superior plans and methods of insurance. It is the only mutual company in the United States with an endowment plan founded on correct insurance principles. Persons insured on our maturity plan "need not die to win." Policies mature in 10 years from date of issue, or at death, if prior. Every claim paid in full. No pro-rata payments. You "pay as you go and get what you pay for." By the payment of from eight to sixteen cents per day, you can purchase a $1000 policy payable to you in 10 years or to your family, should you die before the expiration of the period for which you insure.

NASHVILLE ADVISORY ORD.

GEO. W. SEAY, Sec'y N. & D. R. R. Co.
ALEX. FALL, Ag't N. & D. R. R. Co.
Hon, JNO LAWRENCE, *Lawyer.*
Elder Wm J. LOOS *Min ster.*
Elder R. LIN CAVE, *Minister.*
Dr. W. M. VERTREES, *Physician.*
C. H. BRANDON, *Branaun Printing Co.*
W. A. CORBIN, *Mus. Broker.*
Hon. LYTTON TAYLOR, *Attorney.*
G. H. WESSEL & Co *Fancy Groceries.*
F. D. HAWLEY & Co., *Real Estate Agents*
Dr. T. D. WALLIS
Dr. J. S. NOWLIN.
R. E. MARTIN.
Dr. WILLIAM COMPTON,
Bellview, Tennessee.

Reliable business men in every town and county in East and Middle Tennesse and Kentucky, wanted to represent this Association, none other need apply. Correspondence promptly attended to.

CAPT. J. MINSON,
General Agent.

No 4 Church St. - - Nashville, Tenn.

CHAS. F. SHARPE. W. L. HORN.

SHARPE & HORN,

Real Estate and Coal Agents,

Public Square, - NASHVILLE, TENN.

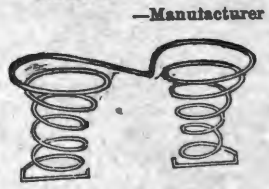
Buy, Sell and Negotiate Loans.

Special Attention Given to the Collection of Rents.

GEN'L AGENTS FOR PEACOCK COAL.

ED. H. MILLER,

—Manufacturer of—



SPRING BEDS

AND

MATTRESSES

36 South College St., Nashville,

And dealer in all kinds of Beddings. I make the best Spring Bed now in use—the Twin Spring Bed they are bug-proof Try a sett. Old mattresses neatly repaired. **ED. H. MILLER.**

KEEP COOL!

SUMMER GOODS!

Refrigerators, Ice Chests, Water Coolers Filters.

Fruit Jars, Fruit Cans, Stoneware, Woodenware, and all kinds of Kitchen Goods.

Cooking Stoves to suit the requirements of every Family.

PRICES TO SUIT THE TIMES.

PHILLIPS-BUTTORFF MANUFACTURING CO.,

24 & 26 College Street, - - - Nashville, Tenn.

Capital Planing Mill!

Cor. Line and Vine Streets, near Northwest Cor. CAPITOL GROUND.

J. W. McCULLOUGH,

DEALER IN

Lumber, sash, Doors, Blinds, scroll sawing, Flooring, Ceili , Siding, Etc.

Telepone 551. : : : Nashville, Tennessee

O. EWING. FRANK W. GAINES.

EWING & GAINES,

WHOLESALE HARDWARE,

40 South Market Street, Nashville, Tennessee.

Complete Stock of Hardware, Guns, Cutlery and Gum Belting, at the lowest prices.

Prompt and Careful Attention given to Orders. TRY US.

HEADQUARTERS

Hardware, Guns Fishing Tackle, Mill Supplies of Every Description, Barbed Wire, Etc. Agents for Champion Machines, Reapers, Hay Rakes.

BROOKS, SWEENY & CO.,

Nashville, Tennessee.

MURKIN & HUNT

28, 30, 32 South College Street,

—Manufacturers of—

Fine Carriages, Berlins, Landaus, Cabriolets, Coupes, and all Kinds of Heavy Work

We have enlarged our Factories and Store-rooms by the addition of the three-story building adjoining, and have now improved facilities for the manufacture of first-class work.

OUR SPECIALTIES: Improved Timken and Brewster Spring Buggies; Platform Double-Spring and Three-Spring Phætons Barouches, Rockaways, and Wagons of Every Description.

Special Attention Given to Repairing. Inspection Solicited. Telephone 332.

P. A. SHELTON.

DEALER IN

STAPLE and Fancy GROCERIES.

Flour, Bacon, Lard, Tobacco and Cigars, Country Produce,

NO. 96, BROAD ST. - NASHVILLE, TENN

Go to WEIL, CONNELL, WINTER & CO. your DRY GOODS BOOTS AND SHOES, and so on. They will treat you right.

LIPSCOMB & SEWELL,

PUBLISHERS OF

THE GOSPEL ADVOCATE,

NO. 98 UNION ST. - - NASHVILLE, TENN.

We invite your special attention to the following EXCELLENT BOOKS for sale by us at regular RETAIL PRICES:

Popular Hymns, Word Edition, Single Copy 15 cts. $1.50 Per dozen by express, by mail	$1,70
Popular Hymns, Note Edition, single copy 30 cts. per doz by epress $3,00 by, mail	$3.60
Popular Hymns, " " (with rudiments) single copy 35 cts. per doz by express by Mail	$3.60 $4 20
Popular Hymns " " (Cloth) single copy, 40 cts. per doz. by express $4.00; by mail	$4,75
New Life (Character Notes) single copy 35 cts. Per doz by express $3.90 by mail	$3,60
Songs of glory Numbers 1 and 2 single copy 35 cts, Per doz by express $3,00 by mail	$3,60
Life of Raccoon John Smith (Very Readable) postpaid	$2,00
The Voice of the Seven Thunders (Investigating and entertaining) Postpaid	$1,50
Gospel Plan of Salvation. By T. W. Brents. Postpaid	$2,50
Gospel Preacher, Volumes 1 and 2. By Ben Franklin. Postpaid	$2,00
Campbell and Owen Debate. Postpaid	$1,50
Dictionary of the Bible (Complete) By Dr. Smith	$4 50
Housekeeping in the Blue Grass. postpaid	$1,50
Orthordoxy in the Civil Courts. Paper 50 cts, Cloth	$1,00
My Life an Open Book	$1,50
The Life of Knowles Shaw	$1,50
The Problem of Problems	$1,50
Christian Baptism. Seven volumes in one. Cloth	$2,50
On The Rock. By D. R. Dungan	$1.50
Rum, Ruin and the Remedy. Cloth	$1,50
Christian System. Cloth	$1,50
Campbell and Purcell Debate	$1,50
Christian Baptism Half leather $1,00, full	$1,50
Popular Lectures and Addresses. Cloth	$3,00
Contradictions of Orthordoxy. Paper	25 c.s
The Divine Demonstration. Cloth	$1,00
Heavenward Way. Cloth	35cts
Louisville Debate. Cloth	$2,50
McGarvey's Commentary on Matthew and Mark. Cloth	2 00
" " Acts	2,00
Milligan on Hebrew	2.00
Reason and Revelaton. Milligan	2,00
Scheme of Redemptin. Milligan	2,00
Cummunnings in the Sanctuary	50cts
Riverside, or Winning a Soul	15
First Principles By Isaac Errett	10cts
Offerings of the Lord By David Lipscomb	10cts
Sincerity Seeking the way to Heaven. By Ben Franklin	15cts
Review of Dr T. W. Simmers Tract. By Isaac Errett	10cts
Union Movement. By Ben Franklin	10t
Cruden's Concordance (complete)	1,50
Baptism for the Remmission of Sins	75c
Christian Recreation and Unchristian Amusements	10ct
Ability and Accountability	10cts
Treatise on Prayer. Milligan	10cts
True Method of Searching the Scriptures	10cts

BIBLES and TESTMENTS in styles and bindings, at low rates.

We will furnish any book pubilshed in the United States at RETAIL PRICE. We solicit your orders. We guaranteeprices.

FOR

Choirs, Conventions, Singing Classes and the Higher Schools,

o better Books have appear than the following:

Choral Worship. L. O. EMERSON. A g and full size Church Mu-c Book of 220 pages. 100 pages Elements, wi n a capital collection of Sacred and Secular music. 75 pages of the best Hymn Tunes. 110 pages of Anthems, and 30 pages of miscellaneous Concert Musuc. $1. Per dezen, $9.

The Model Singer. W. O. PERKINS and D B TOWNER. A book fo SINGING CLASSES. 192 pages. 124 Graded Exercises, 57 Glees and Part Songs, 29 Hymn Tunes, 18 Anthems and 4 Chants. Abundant and useful material for the Singing-School Teacher. 60 cts. Per doz.. $6.

Song Greeting. L. O. EMERSON. A new and extra fine song book for the "higher schools," meaning by that, Colleges, Technological and other special schools, Academies, Institutes, Seminaries, High and Normal Schools. 160 large octavo pages. 82 harmonized songs of the highest order, both in words and music, classical in beauty and interesting to every one. Also exercises and solfeggios for voice culture. 60 cts. Per dozen $6.

Any book mailed for the retail price.

OLIVER DITSON & CO., Boston,

C. H. DITSON & CO., J. E. DITSON & CO., 67 Broadway, New York. 1228 Chestnut St., Phil.

STERNS AURELINE!

FOR BLEACHING HAIR A BEAUTIFUL BLONDE.

STERNS CHRYSTALINE!

FOR BLACHING HAIR A BEAUTIFUL GOLDEN.

Perfectly HARMLESS!

SENT BY EXPRE S TO ALL POINTS IN THE U. S.

Price $1 my20 3mo

Wharton & Co.,

Druggists and Prescriptionists.

Fine Soda Water Mineral Waters Etc.

Corner College and Union Sts.,

Nashville, - - Tenn.

FOR SALE

GREAT BARGAINS!

I offer, at low prices, the following machinery: One splendid **Lane & Bodley 20x30 inch Stationary Engine**; 150 horse power; has iron frame 17 feet long, 36 inches wide, and new Judson improved 4½-inch governor. I will trade for good engine of less size as part pay. One **14x24 Callahan Engine, 50-h.p.** Two **12 x 20 Stationary Engines.** One **Heald & Sisco 12-inch Hercules Engine.** Several engines, new and second hand. One battery of two-42 ft. x 16 in —Tubular Boilers, all irons and chimney complete. One **8-h.p. Huber Farm Engine.** One **7 h p. Watertown Farm Engine** and **several Cnedia Farm Engines.** all equally mounted. **Lane & Bodley** and **Eagle Machine Works Engines and Saw Mills,** with all late im- *H. B. Smith's Wood-Working Machinery, Sinker & Davis Band Saw Mills, Leffel Turbine Water Wheels.* Flour Mills, Corn Mills, Bolting Chests, Smutters, Etc. **John P. Manny Mowers and Respers** and *Wheeler & Mellick threshers.* Send for prices.

JOHN P. DALE,

nd 86 SCollege St., NASHVILLE, TEN.

THIS NEW

ELASTIC TRUSS

Has a Pad different from all others, is cup shape, with Self-Adjusting Ball in center, adapts itself to all positions of the body while the ball in the cup presses back the intestines just as a person does with the finger. With light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free. EGGLESTON TRUSS CO., Chicago, Ill.

LADIES' GUIDE TO FANCY WORK FREE.

A complete practical instructor in every description of Ladies' Fancy Work. It has 64 large pages and over **200 illustrations.** It gives plain and practical instructions in Drawing, Oil Painting, and making Wax Flowers; likewise all kinds of Fancy Needle Work, Artistic Embroidery, Lace Work, Knitting, Tattin, Crochet and Net Work. It contains designs for Monograms, Initials, Cross Stitch Patterns, Knit Edgings, Embroidered Borders and Corners, Macrame Work, Applique Embroidery, Berlin Work, Java Canvas Work, Tricot and Burlaps, Antique Lace, Beaded Lace, Darned Net work, Tidies, Lambrequins, and hundreds of other useful things. It is a book that should be in every American Household. With it as a guide you may make hundreds of beautiful things for the adornment of your home and for presents to your friends at the most trifling expense.

On receipt of only **30 cents** in postage stamps or currency we will send our popular monthly **Farm and Home** from the present time to Jan. 1, 1886, (nine months) and the **Fancy Work Book,** described above, **Free** as a Premium. **Farm and Home** has 16 pages and 64 columns, and nearly one-half is devoted to the Ladies and Children. It will repay its cost many times over to every occupant of a village or suburban home. Its practical articles on **The Garden, Fruit** and **Flower Culture, Poultry,** with its **Stories, Household Hints,** and **Recipes** are invaluable. It has a **Puzzle Department** where **prizes** are offered each month for contestants. *It cannot fail to please everyone.* In order to introduce it into new homes we make the above magnificent offer, being confident that once a Subscriber you will not keep house without it. Money refunded if not satisfactory. 4 subscriptions and 4 books sent for $1. **Send Now** mentioning this paper. This advertisement will not appear again. Address **FARM AND HOME, SPRINGFIELD, MASS.**

STERNBERGER'S Folding Dress Pillow.

folds into **one-twentieth** of its size when closed and weighs but two pounds.

Perfection, Durability, Simplicity.

The Folding Dress Pillow is simply perfect. Can be folded in a second and put anywhere. We guarantee one pillow to outwear a dozen old style stuffed sham pillows. Housekeepers buy them on sight.

$2.00 PER PAIR, delivered on receipt of price.

Reliable AGENTS Wanted in Every Town.

THE PIQUA M'F'G CO., Piqua, Ohio, On Frank A. Hall, 200 Canal St., New York. John P. Fowler, 306 State St., Chicago, Ill. Fred. Walpert & Co., 28 N. Gay St., Baltimore, and Furniture Dealers Generally.

FEMALE COMPLAINTS

Treated scientifically at home, at very small expense, with absolutely no pain, no caustics, no unnecessary examinations. Permanent cure guaranteed. Book and question blank free. Address with stamp, **Dr. C. N. BROCKINGTON,** (Mention this paper.) **309 4th Ave., Louisville, Ky.**

CATARRH

Causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough and Consumption, cured in from one to three months, even though bones of nose are affected. No snuffs, washes, douches, inhalers or atomizers used. Book and blank free. Address with stamp, **Dr. C. N. BROCKINGTON,** [Mention this paper.] **309 4th Ave., Louisville, Ky.**

MASON & HAMLIN

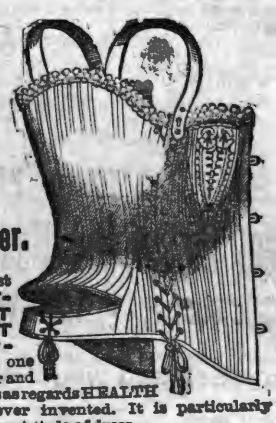
Exhibited at ALL the important WORLD'S INDUSTRIAL COMPETITIVE EXHIBITIONS FOR SEVENTEEN YEARS, Mason & Hamlin Organs have, after most rigid examinations and comparisons, been ALWAYS FOUND BEST, and AWARDED HIGHEST HONORS; *not even in one such important comparison American found equal* **ORGANS** *has any other Organ been to them.* ONE HUNDRED STYLES, adapted to all uses, from the smallest size, yet having the characteristic Mason & Hamlin excellence, at $22, to the best instrument which it is possible to construct from reeds, at $900 or more. Illustrated catalogues, 46 pp. 4to, and price lists, free.

The Mason & Hamlin Company manufacture UPRIGHT PIANO-FORTES, adding to all the improvements which have been found valuable in such instruments, **PIANOS** one of peculiar practical value, tending to greatest purity and refinement in quality of tone and durability, especially diminished liability to get out of tune. Pronounced the greatest improvement made in upright pianos for half a century. The MASON & HAMLIN CO., pledge themselves that every piano of their make shall illustrate that VERY HIGHEST EXCELLENCE which has always characterized their organs. Send for circular with illustrations, full description and explanation.

MASON & HAMLIN ORGAN AND PIANO CO.,

BOSTON, 154 Tremont St. CHICAGO, 149 Wabash Ave. NEW YORK, 46 East 14th St. (Union Square.)

MADAME FOY'S CORSET AND Skirt Supporter.



Combines the most ELEGANT FITTING CORSET with a PERFECT SKIRT SUPPORTER and is one of the most popular and satisfactory corsets as regards HEALTH and COMFORT ever invented. It is particularly adapted to the present style of dress.

For sale by all leading dealers. Price by mail $1.30. FOY, HARMON & CHADWICK, New Haven, Conn.

Baltimore Church Bells

Since **1844** celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY, **J. REGESTER & SONS,** Baltimore, Md.

Farquhar's Improved Cotton Planter

Very Simple and Perfect in its Operation; Drops Unrolled Seed or Fertilizer with remarkable regularity in any desired amount. It is the Cheapest, most Reliable and Best COTTON PLANTER in existence.

SEND FOR CATALOGUE.

Address, A. B. FARQUHAR, York, Pa.

NEW USES OF DIAMOND DYES

New uses are constantly being made of them so that, not only is all possible kinds of Domestic Coloring done with them, but also Art Work, Coloring Photographs, Engravings, &c. They are used for Object Teaching in Schools, Coloring Maps, Baskets, Easter Eggs, Bone, Ivory, &c. For making ALL colors of Ink, Wood Stains, Shoe Dressing, Ink Pads, &c. **USE NO OTHER.**

They are the PUREST, STRONGEST and FASTEST of all Dyes. One package colors one to four pounds of Silk, Wool, Cotton, etc. For special uses given above, no other dyes will answer.

Sold by all druggists. Send stamp for Special Art Circular, Special School Circular, Sample Card of 32 colors, and directions. Colored Cabinet Photo. as sample, *or* a package of Any Color Dye mailed for 10 cents. Address the proprietors,

WELLS, RICHARDSON & CO., Burlington, Vt.

THE DIAMOND PAINTS,

GOLD, SILVER, COPPER and BRONZE,

For gilding &c., Fancy Baskets, Frames, Lamps, Chandeliers, and for all kinds of ornamental work. Also Artists Black for Ebonizing. Equal to any of the high priced kinds and only 10 cts. a package, at the druggists, or post-paid from

WELLS, RICHARDSON & CO., Burlington, Vt.

25 YEARS IN THE POULTRY YARD.

16th Edition. 108 Pages, explaining the entire business. Gives symptoms and best remedies for all diseases. A 50-page Illustrated Catalogue. All for 25c. in stamps.

A. M. LANG,

Cove Dale, Lewis Co. Ky.

YOU ARE A LIAR

Lying Agents can't SELL and tell the truth about JONES. Put your lies on paper and sign if you dare.

U. S. STANDARD

$60. 5 TON WAGON SCALES.

Beam Box. Tare Beam. Freight Paid. Free Price List. Every Size. address JONES OF BINGHAMTON. BINGHAMTON, N. Y.

THE NEW CORSET.

THE TRICORA RELIEF

Having elastic side sections, adapts itself to the various positions of the body in stooping, sitting & reclining. It affords great relief and comfort to the many who find ordinary Corsets oppressive. The "TRICORA" stays *used for boning* are unequaled for durability & comfortable support, & are absolutely unbreakable.

The most Durable, Comfortable, and Healthful Corset ever sold for its price.

Every pair warranted to give satisfaction or money returned.

J. G. FITZPATRICK & CO., Mfrs., 71 Leonard Street, NEW YORK.

Please mention this paper in ordering.

OPIUM Morphine Habit Cured in 10 to 20 Days. No Pay until Cured. J. L. STEPHENS, M. D., Lebanon, Ohio.

ROSES SAMPLE with Catalogue, 25 c., 4 for 50c. Order now. WM. B. REED, Chambersburg, Pa.

Rates of Advertising In Gospel Advocate

One inch, one insertion	$ 60
One inch, one month	2 00
One inch, three months	5 00
One inch, six months	7 50
One inch, twelve months	12 50

A discount of 10 per cent. on these rates for order of $25.00; 20 per cent. for order of $50.00; 30 per cent. for order of $100.00.

Note these Rules Carefully.

(1) Write only on one side of your paper.

(2) Write your name, post-office, county, and State, plainly.

(3) When changing your paper, give the office from which you change, and the one you wish it changed to.

(4) When ordering a book, give the name, edition, style of binding, and price, as near as possible, and state plainly HOW and WHERE you wish it sent.

(5) Gospel Advocate is $2.00 per year; $1.00 per six months; Clubs of $10, one copy free.

(6) Write very plainly and make the clerks and printers happy

Miscellaneous Notes.

BY T. F. RAWLINS.

Correspondents will please address me at 98 Union street Nashville, Tennessee.

"If God be God, serve him, if Baal be God, serve him."

Carleton College, Bonham, Texas, is just closing a very properous and successfull session.

The strength of the Church lies not in the oratory of the pulpit, but in the grander oratory of a pure Christian life.

A protracted meeting is now in progress at Add-Ran, Texas, being conducted by the home preachers. We hope for a successful and happy meeting.

Sam Jones says: "You pray for God to give you faith and I will pray for Him to give me a sweet potate and we will see whose prayer is answered first."

Bro. Bush of Thorp's Spring, is going to move to Gainsville, and preach for the church there. We congratulate them on securing the services of so able a preacher, and earnest Christian worker as Bro. Bush.

Mons. Daubree believes that all the phenomena of earthquakes may be satisfactorily explained on the assumption that they result from super-heated steam. He gives many objections to the theory of falling rocks in internal chasms.

If James, and Sam Jones are right when they say that, "faith without works is dead being alone," we hardly see from whence Mr. Jones' brethren draw their comfort, when they declare that, 'Faith alone is a wholesome doctrine and very full of comfort."

A GREAT MUMMY FIND.—An immense necropolis, hitherto undiscoved, has been found by Prof. Maspero at Ekemeem, upper Egypt. It is roughly estimated to contain not less than 5,000 or 6,000 embalmed dead, of which perhaps twenty per cent may prove to be of archæological or historical value. Part of the remains date from the Ptolemaic period, but it is probable that some of them are more ancient.

We would do well to remember that the Kingdon of God is not a Repulic. But a kingdom in which all lawgmaking power is veste l in the king. Man has no "part or lot in this matter." His duty is to hear the word of the Lord and obey it. "Speak Lord thy servant heareth" should be the sentiment of our heart.

The Island of Cos, in the Mediterranean, contains a gigantic plane tree in whose shade Hippocrates, the Father of Medicine, is said by tradition to have been consulted by his patients. The branches over-spread nearly the whole of the market-place of the town of Cos, and are supported by marble pilllars. Photographs of this ancient tree were recently exhibited to the Berlin Medical Society by Prof. Virchow.

Several officers of the Russian Navy have devised a scheme for reaching the North Pole on sledges from the New Siberia Islands, the distance being 900 nautical miles. The sledge parties would proceed slowly northward, leaving stores of provisions along the route, to ensure the exped ition's safe return. The scheme is to be submitted to the learned societies of Russia.

Religion, or Christianity, is not a mere sentimentalism, an effervescence of the feeling, like the effervescing salts, that leaves the person when it passes away, stale and brackish. It is not a lamp that may be lighted and blown out at will; it is not a garment that may be drawn on and off at pleasure, or worn for Sunday only. But it *is* a garment with which we are "clothed upon;" and that requires every day use and wear to keep it c lean and shining. And the more we use it and wear it, the more firmly are the threads of the garment knit together and the firmer its texture becomes. It *is* a lamp that should be kept burning all the while, not only as a "lamp to our feet and a light to our pathway," but as a "light to the world." Hence it should never be suffered to burn low or become extinguished, lest we "dash our feet against a stone" or some other poor soul be left in the dark to perish. It should when lighted, be placed on the stand and day by day, month after month and year after year, should the light grow brighter and brighter as we draw nearer and nearer the great fountain of all spiritual light and heat, the Sun of Righteousness. It *is* an effervescence of love to God and for man that knows no ceasing, and that dispenses its fragrance to all around. It is a principle, that lays hold of the heart and soul of man, that permeates every fibre of his being, that controls every nerve, and muscle, that brings into subjection and consecrates to a loving service, the whole man, body soul and spirit, to God. This is Christianity at work.

Subscribe for the ADVOCATE.

NOW, NOW, NOW IS THE TIME!
SPRING TIME!
PURIFY YOUR BLOOD.
DR. J. H. McLEAN'S
Strengthening Cordial
AND
BLOOD PURIFIER
Is the greatest Blood Purifier in the world.
TRY IT, AND YOU WILL USE IT EVERY SEASON.

It acts as delightfully on the tender Babe, the most delicate Lady and infirm old age, as on the strong man, in imparting Health and Vigor to Nerves and Brain, Blood Vessels, Heart and Liver. When taken, you can feel its life-giving power course through every artery, destroying all diseases of the Blood, and giving Health, Vital Power and Strength to every part of the body. Who will suffer from Liver Complaint or Diseases of the Stomach, Kidneys, Bowels, or Bladder, when such a great Remedy is within their reach?

IT WILL CURE:

Sleeplessness, Night Sweats, Sallow Complexion, Hot Flushes, Fainting Spells, Nervousness, Failing Eyesight caused by Weakness, Dyspepsia, Hectic Flushes, Scalding Hot Urine, Brick Dust Deposit, Frothy Urine, Uterine Weakness, Falling of the Womb, Bad Blood, Biliousness, Pimples, Loss of Memory, Feverish Skin, Sluggish Circulation, Cold Feet and Hands, Rheumatism, Peevishness, Obstinate Constipation, Heart Troubles, Bladder Fever, Diarrhœa or Bloody Flux, Lung and Liver Diseases, Kidney Troubles, Weak Back, Neuralgia, Pains in Bones, Sick Stomach, Depression, Blues, Dyspepsia, Female Weakness, Pimples, Sores and Blotches on the Face and Skin. Colic Pains.

Milwaukee, Wis., March 6th, 1885.
DR. J. H. MCLEAN, St. Louis, Mo.
DEAR SIR:—Having been troubled with Female Complaint for some time, by the advice of a St. Louis lady, I tried Dr. J. H. McLean's Strengthening Cordial and Blood Purifier, and am happy to say that it has cured me completely, and I am as well now as ever. I consider it the best medicine for that purpose in the world.
MRS. ELIZABETH HENDRICKS.

G. W. Nowlin, Greenfield, Tenn., writes:—Send me another supply of Dr. J. H. McLean's Strengthening Cordial and Blood Purifier. It gives such satisfaction and sells so well here that we are unable to keep a supply on hand.

Mingsville, Mo., Jan. 4th, 1885.
DR. J. H. MCLEAN, St. Louis Mo.
DEAR SIR:—I look upon your Strengthening Cordial and Blood Purifier as the finest medicine in the market. I use it in my family and all my customers speak of it in the highest terms. I would not be without it in the house if it cost ten dollars a bottle.
Yours truly, JOSEPH W. MINGS.

John O. K. White, San Angelo, Texas, says:—Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is the most rapid selling medicine we have here. It is used by all classes with the happiest result.

Dr. Fonda, of Jefferson, Cook County, Ills., writes:—I have used Dr. J. H. McLean's Strengthening Cordial and Blood Purifier in my practice for years without a single instance of its failure. For Female Complaints I consider it unequalled, being rapid and certain in its action.

From Mess. R. W. Mackie & Son, Yadkinville, N. Carolina:—Your Strengthening Cordial and Blood Purifier is in great demand. It gives universal satisfaction and is almost as staple as sugar and coffee in this vicinity.

Leroy, Minn., March 5th, 1885.
DR. J. H. MCLEAN, St. Louis, Mo.
Dear Sir:—Owing to the intense heat last summer in the harvest field, many in this neighborhood were prostrated at work, and many of them are afflicted with chronic diarrhœa and kindred diseases. But by the advice of a friend I used your Strengthening Cordial and Blood Purifier, and have been as well as ever, although I was more exposed than the majority of those who have been more or less sick ever since.
Yours truly. HAST. MERCHELL.

Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is a Never-Failing Remedy, and Can Be Relied on.
$1.00 PER BOTTLE. SIX BOTTLES, $5.00.
Dr. J. H. McLEAN, S. E. Corner Broadway and Biddle Street, St. Louis, Mo.

HUMILIATING ERUPTIONS ITCHING AND BURNING TORTURES

And Every Species of Itching, Scaly, Pimply, Inherited, Scrofulous and Contagious Diseases of the Blood, Skin, and Scalp, with Loss of Hair, from infancy to old age, positively cured by the Cuticura Remedies.

Cuticura Resolvent, the new blood purifier, cleanses the blood and perspiration of impurities and poisonous elements, and thus removes the cause.

Cuticura, the great Skin Cure, instantly allays Itching and Inflammation, clears the Skin and Scalp, heals Ulcers and Sores, and restores the Hair.

Cuticura Soap, an exquisite Skin Beautifier and Toilet Requisite, prepared from Cuticura, is indispensable in treating Skin Diseases, Baby Humors, Skin Blemishes, Chapped and Oily Skin,

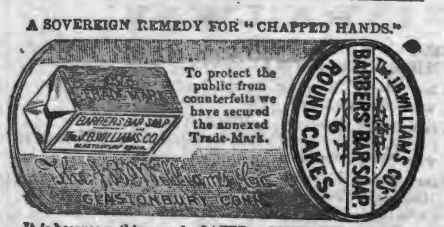
Sold everywhere. Price: Cuticura, 50c.; Resolvent, $1; Soap, 25c. Prepared by the POTTER DRUG AND CHEMICAL Co., Boston, Mass.
Send for "How to Cure Skin Diseases."

BARNES'
Patent Foot and Steam Power Machinery. Complete outfits for Actual Workshop Business. Lathes for Wood or Metal. Circular Saws, Scroll Saws, Formers, Mortisers, Tenoners, etc., etc. Machines on trial if desired. Descriptive Catalogue and Price List Free.
W. F. & JOHN BARNES, No. Rockford, Ill. St.

Pianos & Organs
Of all makes direct to customers from headquarters, at wholesale prices. All goods guaranteed. No money asked till Instruments are received and fully tested. Write us before purchasing. An investment of 2 cents may save you from $50.00 to $100.00. Address
JESSE FRENCH, Nashville, Tenn.,
Wholesale Distributing Dep't for the South.

AGENTS COIN MONEY who sell DR. CHASE'S FAMILY PHYSICIAN. Price $2.00. Write for Circular. Address, A. W. HAMILTON & Co., Ann Arbor, Mich.

A SOVEREIGN REMEDY FOR "CHAPPED HANDS."



It is because nothing can be SAFER or MORE DELIGHTFUL for the Toilet or Bath, than a SHAVING SOAP of perfect PURITY and MILDNESS, that this article is so extensively used for TOILET purposes. It is a LUXURY with which no lover of fine soap can AFFORD to be unacquainted. Put up in square and round cakes; also, in pound bars. Ask your Druggist for it, or send 20. stamp for trial sample. Be sure your Barber uses it.
Williams' Genuine Yankee and other Shaving Soaps are the finest in the world.

CANCERS TUMORS AND ULCERS.
Cured without the knife or loss of blood. Vast superior to all other methods. Hundreds of case cured! Descriptive pamphlet sent free. Address Dr. E. H. GREENE, 17½ Peachtree St., Atlanta, Ga

Established 1857.

The GREAT CHURCH LIGHT
FRINK'S Patent Reflectors for Gas or Oil, give the most powerful, softest cheapest & Best light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A Liberal discount to churches and the trade. *Don't be deceived by cheap imitations.*
I. P. FRINK, 551 Pearl St., N. Y.

McSHANE BELL FOUNDRY
Manufacture those celebrated BELLS and CHIMES for CHURCHES, TOWER CLOCKS, Etc. Prices and catalogues sent free. Address,
H. McSHANE, Baltimore, Md.

OPIUM MORPHINE HABIT EASILY CURED. BOOK FREE. DR. J. C. HOFFMAN, Jefferson, Wis.

PENSIONS for any disability; also to Heirs. Send stamps for *New Laws.* COL. L. BINGHAM, Attorney, Washington, D. C.

THE SOUTHERN WORLD ATLANTA, A 16 page illustrated Journal. Sample copy sent free. Agents Wanted. Georgia.

NEW HOUSE! NEW GOODS!

J. W. ORCHARD,

Manufacturer and Dealer in PLAIN and DECORATIVE

WALL PAPER,

Window Shades,

Looking-Glasses, Picture Frames and Cornices, Chair Cane, Picture Cord and Nails, Wall Brackets and Parlor Easels.

Looking-Glasses put in old frames. Old pictures and frames repaired.

134 Union Street.

Between College and Cherry,)

NASHVILLE, - - TENN.

A. C. & J. C. MARCH,

(Successors to J. D. March & Sons.)

Manufacturers of and Dealers in

Saddles, Harness, Bridles, Collars, Trunks, Bags, Valises, Hames, Whips, Chains.

REPAIRING DONE ON SHORT NOTICE.

50 NORTH MARKET STREET,

NASHVILLE, - - TENN.

NAHVILLE, CHATTANOOGA & ST. LOUIS RAILWAY.

BUSINESS MEN, TOURISTS, EMIGRANTS, FAMILIES, REMEMBER

The Best Route to St. Louis and the West via McKenzie.

The Best Route to West Tennessee and Kentucky, Mississippi, Arkansas, and Texas points is via McKenzie.

The Best Route to the Summer Resorts and Mountain Retreats of Tennessee, Virginia and the Carolinas, via McKenzie and Nashville.

The Best Route to the celebrated Colleges, Universities, Seminaries and other Educational Institutions in the Southeast, via McKenzie and Nashville.

The Best Route to points in East Tennessee, Virginia, the Carolinas, Georgia and Florida is via Chattanooga.

DON'T FORGET IT!

By this Line you secure the

MAXIMUM OF SPEED, SAFETY, COMFORT, SATISFACTION,

AT THE

MINIMUM OF EXPENSE, ANXIETY, BOTHER, FATIGUE.

Be sure to Buy your Tickets over the

N., C & ST. L. RAILWAY!

If you are going to Washington City, Baltimore, Philadelphia, or New York.

The Inexperienced Traveler need not go amiss; few changes are necessary, and such as are unavoidable are made in union Depots.

THROUGH SLEEPERS!

BETWEEN

Nashville and Atlanta, and Atlanta and Jacksonville, Fla., Nashville and Martin (to connect with Sleeper service via Cairo to St. Louis and Chicago,) Nashville and Columbus. Nashville and Memphis (Sleeper Humboldt to Mobile, and Milan to New Orleans.) McKenzie and Little Rock, and Little Rock and Texas points.

Call on or address

J H PEEBLES, T. A., Chattanooga, Tenn.
W W KNOX, T. A., Nashville, Tenn.
S S FINLEY, Ticket Agent, Memphis, Tenn.
A B WRENN, Trav. A., Atlanta, Ga.
W L DANLEY, G P & T A, Nashville, Tenn

FITS STOPPED FREE

Marvelous success. Insane Persons Restored. DR. KLINE'S GREAT NERVE RESTORER

for all BRAIN & NERVE DISEASES. Only sure cure for Fits, Epilepsy and Nerve Affections. INFALLIBLE if taken as directed. No Fits after first day's use. Treatise and $2 trial bottle free to Fit patients, they paying expressage. Send name, P. O. and express address to DR. KLINE, 931 Arch St. Philadelphia, Pa. See principal druggists.

S. HOGAN, J. S HOPKINS.

Hogan & Hopkins.

—Dealers in Custom-Made—

Boots and Shoes.

—oOo—

We will sell the very best makes af Boots and Shoes, and endeavor to make the prices so that no one can possibly sell cheaper than we do.

No. 20 Public Square, Nashville, Tenn.

SALESMEN:

SAM R. HOPKINS, L. D. SIMPSON, W. MAYES.

AGENTS WANTED for the MISSOURI STEAM WASHER!

It will pay any intelligent man or woman seeking profitable employment to write for Illustrated Circular and terms of Agency for this Celebrated Washer, which by reason of its intrinsic merit is meeting with such wonderful success

J. WORTH, ST. LOUIS, MO., or CHICAGO, ILL.

WM. CUNNINGHAM, SON & CO.,

—Wholesale—

GROCERS, COTTON FACTORS,

And Commission Merchants.

97 Broad St., NASHVILLE, TENN.

TP A lean sell our Rubber Stamps. *Iree* catalogue to agents. FOLJAMBE & CO.,

J. W. LINDSEY. R. FARQUHARSON

China, Glass and Queensware.

We have the best Electric Lamp made, the best imported Student's Lamp, "Mays' New Ideal" Lamp, requires no chimney or shade; in fact, we are headquarters for the best Lamps in use. We keep the largest stock of CHINA, GLASS and QUEENSWARE, South of the Ohio river, all of which will be sold as cheap as good goods can be sold in any market. Why not buy first-class goods when you can get them at about what you are paying for trash? Come and see us, or send your orders.

HICKS, HOUSTON & CO.

C. P. CRUTCHER. H. C WILLSON.

J. W. LINDSEY & CO.,

Wholesale HATS,

75 Public Square,

NASHVILLE, - - - TENNESSEE.

JOHN RAMAGE & SON,

48 North College Street, Nashville,

Offer the best stock of custom-made BOOTS, SHOES, and SLIPPERS, in all grades, of latest styles. Trunks, Traveling and Hand Bags.

LOWEST CASH PRICES!

Clothing for Spring & Summer.

W. A. LANNOM, THE CASH CLOTHIER, 98 PUBLIC SQUARE, Nashville, Tennesse, has the largest stock; all the ELEGANT NEW STYLES, GREAT VARIETY. Clothing for every body, from the smallest boy to the largest man.

Our goods will please you. They fit like a charm; our prices are correct, and we will sell them FOR CASH. Don't fail to inspect our immense stock bfeore you buy.

W. A. LANNOM. Cash Clothier,

18 Public Square, - - - Nashville, Tenn.

Gates & Pohlman,

Corner College and Union Streets, Nashville,

Are the oldest Jewelers in the State, and have constantly in stock the very latest and best designs, in patterns as well as the finest in quality and finish of all goods pertaining to the Jewelry trade. They defy competition in prices, and warrant every article to be as represented by them. Watches, Clocks and Jewelry repaired by the most practical workmen Orders by mail promptly attended to. Their motto is, "*Quick sales and small profits.*"

BAILEY, DAVIS & McCOMB,

WHOLESALE GROCERS,

And Dealers in

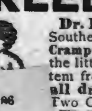
TOBACCO, CIGARS, ETC., ETC.,

38 MARKET STREET, - - - - - NASHVILLE, TENNESSEE.

THE LITTLE HUCKLEBERRY, FOR CHILDREN TEETHING.

The soldiers in the late war established the fact that the Huckleberry was much more efficacious in chronic bowel troubles than the Blackberry.

Every one knows the Huckleberry growing alongside the hill, but few have realized the fact that the purple berry contains one of the most efficient healing principles to the bowels.



Dr. Bigger's Huckleberry Cordial is the great Southern remedy for curing Diarrhœa, Dysentery, Cramp-Colic and all bowel affections, and restoring the little one suffering such a drainage upon the system from the effects of TEETHING. For sale by all druggists at 50 cents a bottle. Send Two Cent stamp for "TAYLOR'S LITTLE RIDDLE BOOK," for the health of home and amusement of the little ones.

Walter A. Taylor, Georgia. WAnderson

R. W. Jennings

BUSINESS SCHOOL.

NASHVILLE, TENN., December 13 .1884.

Mr. R. W. Jennings:

We, the undersigned merchants and business men of Nashville, desire to express our approval of the methods you have adopted in conducting your Business School.

Your long experience as a practical book-keeper and office man, your truly practical method of teaching, and the fact that the examples are taken from books in your possession, which you have yourself heretofore kept, gives you advantages not possessed by other colleges, and we cheerfully an heartily commend your school to all who can spare the money and time to attend it. We speak from an observation and experience of many years as business men when we say that no commercial school taught by men who have not themselves had experience as practical book-keepers can compare with one where the examples are taken from transactions that have actually occurred.

We wish you abundant success in your laudable undertaking.

Fite, Porter & Co., Wholesale Dry Goods.
Cowan & Co., Wholesale Notions.
Anderson, Green & Co., Wholesale Dry Goods.
Eatherly Hardware Company, Wholesale Hardware.
Adams, Throne & Co., Wholesale Boots and Shoes.
Dismukes, Frierson & Co., Wholesale Hats.
B. H. Cooke & Co., Wholesale Clothing.
The Bransford Hardware Company, Wholesale Hardware.
Richardson, Mason & Co., Wholesale Boots and Shoes.
Kinkade, Williams & Co., Wholesale Hats.
Handly, Reeves & Co., Wholesale Dry Goods.
Brown & Farrell, Wholesale Hardware.
Halls, Ordway & Mitchell, Wholesale Boots and Shoes.
O'Bryan Bros., Wholesale Dry Goods.
Berry, Demoville & Co., Wholesale Drugs.
Murray, Dibrell & Co., Wholesale Boots and Shoes.
Gray, Fall & Co., Wholesale Hardware.
Tyler, Stratton & Co., Wholesale Grocers.
Orr Brothers, Wholesale Grocers.
Hillman, Buford & Justi, Wholesale Iron.
Carter, Dunbar & Co., Wholesale Boots and Shoes.
Pigue, Manier & Co., Wholesale Boots and Shoes.
Ewing & Gaines., Wholesale Hardware.
Morris, Webb & Cheek, Wholesale Grocers.
Phillips, Jackson & Co., Wholesale Grocers.
Herman Bros. & Co., Wholesale Dry Goods.
Dudley Bros. & Lipscomb, Wholesale Hardware.

We, the undersigned, cordially endorse the foregoing recommendation of Jennings' Business School, and will add that the instruction he gives his students in the art of counting money rapidly, the writing of checks, notes, notices of protest, endorsements, etc., will be of great value to them.

W. M. McCarthy, Cashier Fourth National Bank, Nashville.
F. Porterfield, Cashier Commercial National Bank, Nashville.
A. W. Harris, Cashier American National Bank, Nashville.
J. P. Williams, Cashier First National Bank Nashville.
J. Hill Eakin, Sec'y Safe Deposit, Trust & Banking Co., Nashville.
Julius Sax, President Nashville Savings Bank Nashville.
Thos. S. Marr, President Nashville Savings Co., Nashville.

NASHVILLE, TENN., December 26, 1884.

Mr. R. W. Jennings:

The position of book-keeper for Evans, Fite, Porter & Co., which I held for ten years, was given me on account of training which I received at your hands while acting as your assistant in their counting-room. I have since taught your system to others, among whom is Mr. Jno. Campbell, who now fills my place in the office of Fite, Porter & Co. I can say without hesitation that you impart your knowledge of book-keeper and general business usage more rapidly and perfectly than any person I ever saw, and I recommend your school as highly as words can express. Wishing you success, I am

Yours, etc. JAMES L. COOPER.

SPRING, 1885.

CARPETS! CARPETS!

We have the largest and most complete stock o Carpets of all grades, Mattings, Oil Cloths, Linoleums, Rugs, etc., that we have ever shown to the trade. These goods are brought from the factory, and our prices are the lowest. All orders promptly filled.

Manlove & Co.,

26–28 Summer St., - - Nashville, Tenn.

GRATEFUL PRAISE

A New S. S. Book by J. H. Fillmore.

Pure in sentiment, rich in music. Sample copy; in boards, 25 cents; per dozen, by express, $3 per dozen, by mail, $4. *Specimen pages free.*

FILLMORE BROS, 185 Race St. Cincinnati, O.

THE GOSPEL ADVOCATE.

VOLUME XXVII. NUMBER 22 | NASHVILLE, TENNESSEE, JUNE 3, 1885. | TWO DOLLARS PER YEAR IN ADVANCE.

EDITORS:

D. LIPSCOMB. | E. G. SEWELL.

J. A. HARDING, Associate Editor.

J. C. McQUIDDY, Office Editor.

THE PRECEPTS OF RELIGION vs. OUTSIDE MORALITY.

The general morality of the Christian religion as understood by many in the religious world is one thing, while the specific precepts of it as given in the word of God is quite another. Almost every one you can find in this Bible land understands the general morality of the Bible, while but few understand the specific precepts of the word of God. A very large number of the people practice this general morality to such an extent as to make good citizens of the community. They make good merchants, good farmers, good lawyers, good citizens, good neighbors, good husbands, good fathers, good in all the ordinary relations of life, using the word good in the common acceptation of that term. In fact, there are many men of that sort whose general morality is just as good as the general morality of the masses of those in the church. They do not swear, do not steal, do not lie, do not cheat and defraud their neighbors, are kind to the poor and needy, and fill their part well in the ordinary affairs of life and society. They pay promptly all their liabilities, and will not incur liabilities that they have no visible prospect of being able to pay. These are what the world calls good men. And, indeed, from a very large amount of the preaching that is done, and especially in the popular sermonizing habits of many of the preachers, this sort of morality is about all that can be learned. And, as a consequence, these moral men outside of the church conclude that they are just as good as those in the church, and very much better than some, and soon persuade themselves that if those in the church will be saved, so will they, and frequently they taunt the church by saying: "I am better than the half of your members, and if they go to heaven I am safe." And this impression is still further encouraged by the preachers in another way. Frequently these outside moral men die, and the preachers are called upon to preach their funerals. In these sermons, in about nine cases out of ten, they manage some way or other to preach them off to heaven, and exhort their living friends to meet them in that bright, that happy home above. This encourages all others living in the same way to continue to disregard the church of God, and live on, as they are, in the assurance that they too, will be saved. But it is a very serious question. Will this kind of morality save any one in heaven? The only way to decide this question is to study the Bible, and ascertain what character of persons have the promise of being saved. On looking into the word of God, one of the very first things required is faith; faith in God, faith in Christ, faith in the gospel. The moralist says: "I believe all this; I have no doubt whatever that Christ was born in Bethlehem; that he was crucified at Jerusalem; buried in the grave of Joseph of Arimathea, and that he rose again the third day, and that he afterward ascended to heaven." And moreover, he says: "I believe there is a heaven, and that there is a hell; I believe the righteous will be saved, and the wicked lost, and I will be one of the saved." "Thus," he says, "I am full of faith, and, as believers are to be saved, my case is all right." But, we may seriously ask, what sort of faith is this? The word of God reveals two kinds of faith. One, a living, working, acting faith; the other a dead, and wholly inactive faith. One of these will save all who possess it, while the other will save no one. Which one of these can we assign to the moralist; the working, acting, living faith, or the dead one? Everyone who reads the Bible is bound to decide that his is the dead, the non-working faith; for he has never obeyed the gospel, and Paul says, those who obey not the gospel "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." A faith that leaves a man subject to such a doom as this is a worthless faith. It never did, and never will save one soul. This is the sort of faith the general moralist has. A man that wants to be saved must have better faith than devils have. James says: "Thou believest that there is one God; thou doest well; the devils also believe, and tremble." The devils have the same sort of faith the moralist has. Will the devils be saved? The devils not only believe there is one God, but they acknowledged Christ to be the son of God when he was on earth. They believed all these things, but are they, or will they be saved? Neither will men be saved who have only this kind of faith. What sort of faith, then, is requisite to save man? James says: "Ye see then how that by works a man is justified, and not by faith only." Therefore, the faith that saves is a faith that works; a faith that works in harmony with God, and not against him. The devils work, but they work against God, against Christ. All their work is out of harmony with God, and of his requirements. Any faith that will not bring its possessor into harmony with God's laws, and make him truly loyal to God, is a dead faith; the very sort of faith the devils have. This faith does not save devils, and, surely, this sort of faith will not save men. Peter says: "For the time is come that judgment must begin at the house of God and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" I. Pet. 4:17;18. This very clearly indicates the fearful doom of those who will not obey the gospel. "But," says the moralist, "am I not obeying the gospel every day? What wickedness am I doing, that I should not be saved?"

To obey the gospel is to obey the precepts of the gospel. To obey the precepts of the gospel is to obey what the gospel commands to be done. Faith in the truth of the gospel, the truth of the religion of Jesus, is one step, and a very important one toward salvation, and one without which no one can be saved. And yet that alone will save no one. This faith is well then so far as it goes. But if it does any good, it must lead on to the doing of other things that God commands. God commands men to repent. "But," says the moralist, "I do repent. Every time I do a wrong to my neighbor or my family I am sorry for it, and try to do so no more." That is all well as far as it goes, but it does not embrace enough. A repentance that does not turn a man out of rebellion against God, and put him into harmony with God's laws, and thus ultimate in making him a servant of God, is worth nothing. The repentance of the moralist does not do this. No man is in harmony with God's laws who refuses to come into the church of God, and be identified with his children. Such a one remains in the kingdom of the wicked one, under the dominion of Satan, and therefore belongs to Satan. In order to have a repentance, therefore, that will save, a man must repent of living in rebellion against God's laws; of living outside of his church, his kingdom. And this repentance must be strong enough to make the man resolve in his heart that he will obey the gospel; that he will break loose from Satan; become a servant of God by doing his will. This sort of repentance the moralist has not. This sort of repentance will not allow any man to remain out of the church; out of the body of Christ. The moralist does remain out, and therefore he is destitute of gospel repentance. Can a man be saved and be destitute of this? No, for Christ said: "Except ye repent, ye shall all likewise perish." The repentance that distinguishes from impenitence is the repentance that induces a man to turn to God; to leave the world; to leave sin; to leave off rebellion against God, and come into his church; into his kingdom, and be one of his people. The moralist has not this repentance, and therefore is doomed to perish, if he remains in that condition. A faith that will not lead to this kind of repentance is a dead faith, and leaves the soul exposed to eternal ruin.

Another precept or requirement of the gospel is, that men must "confess with the mouth the Lord Jesus." And the Savior says if we do not confess him before men he will not confess, will deny us, before his Father in heaven. Faith and repentance, therefore, that will not lead a man to confess the Savior; to own him as his lawgiver; his ruler and Savior, will leave their possessor under condemnation. This is the sort of faith and repentance that the moralist has, therefore, he is under condemnation.

Another precept or command of the gospel is, that men must be baptized. A faith and repentance that do not culminate in leading a man to submit to this ordinance leaves him in rebellion against a positive command of God. Such a one places himself in direct conflict with God, and virtually says he is wiser than God. The moralist is precisely in this condition. He virtually, and by his actions fully says to God: "I know what is necessary for me; I know I can be as good a man without baptism as with it, and can be saved as well without it as with it." In this he sets aside all the wisdom; all the authority of God, and acts upon his own wisdom, and his own authority. This is precisely what King Saul did when Samuel told him that "rebellion is as the sin of witchcraft, and stubbornness as iniquity and idolatry." This leaves no showing whatever for the moralist in the sight of God, and in the matter of salvation. Every moralist in this Bible country knows that God has commanded men to be baptized, and yet they willingly, stubbornly and rebelliously refuse to obey it. Let such, therefore, consult Samuel to determine what their character and standing is before God. But it is a fact that much of the preaching of to day is calculated to encourage just this sort of state of things. They emphasize wonderfully upon general morality, but either ignore

baptism entirely, or represent it as a mere command that is not at all essential to save the soul. In this way they leave the impression upon the people that they can dispense with it without any risk. While this sort of preaching will not excuse the moralist, since he has the Bible, and can read it for himself, it places the preachers in an awful predicament. He breaks one of God's commands, and teaches others to break it. All this sort of teaching, and of morality that sets aside any of the precepts or commands of God, is against them. E. G. S.

Queries.

1. What or who is the natural man in I. Cor. 2: 14?

2. Christ preached to the spirits in prison. I. Peter 3:19. If not, why does Peter say: "The gospel was preached even to the dead; that they (the dead) might be judged according to men in the flesh? (men that are not dead.)

3. Does Paul aim to convey the idea, when he says: "Bishops and deacons must rule well their own house, having their children in subjection," that they cannot hold that position till, or except, they have the children? 1. Tim. 3:1-13.[—A. F. Hall.

The natural man was, and is, the man who has only his natural faculties to teach him. The apostles had the spirit of God which made known to them the mind of God. They made it known to others. Those who have never heard or learned the word of God, as revealed by the apostles, are the natural men of to-day.

The result of Christ's preaching to the spirits in prison, was, eight souls were saved by water, in the ark. This clearly fixes that Christ did the preaching through Noah. A strict grammatical construction of the sentence clearly indicates the same thing. Besides, the whole revelation of God to man clearly reveals that the earth is man's probationary ground. After he passes beyond it his destiny is irrevocably fixed. To those familiar with both Old and New Testament scriptures, many proofs of this will occur. I can never bring myself to the point to fix a meaning on a doubtful and difficult scripture, contrary to the teaching of many plain scriptures. I always conclude, when I can see no meaning in it except one contradictory to other plain scriptures, that I do not understand the difficult one, and just say so, and leave it in this condition. These difficult ones always happen to be impractical scriptures. I know the Bible teaches that "according to the deeds done in the flesh we shall be judged," and *not* according to what we may do in the spirit land, and I will always say I don't understand this passage, rather than make it contradict that. The persons to whom Noah preached were the same to whom Christ, through the spirit, preached. Now, if these after rejecting the preaching of Noah, and all the warnings given through him were not judged according to their deeds in the flesh, but were given another chance in the spirit land, then God, being no respecter of person, must give all a similar chance, and the multiplicity of scriptures teaching that we must obey God here or be lost in eternity, are false. The passage is a difficult one, but it may mean: those now in the spirit land had, while in the flesh, the gospel preached to them that they may be judged as men now in the flesh will be judged, but that they might have the opportunity of living with God in the spirit.

The great mass of men have wives and children, and the qualifications given were such as to suit the great mass of the human family. If any should not be in the condition of the great majority, the requirements on the point from which he differs from them would not be applicable to him. The reason given, that these who are not able to rule their own house, are not able to rule God's house, shows this. The point is, a man not able to rule his own house is already proved incapable of ruling the house of God. But to assume that every man without a family is incapable of ruling one if he had it, or is incapable of ruling the house of God, is not a just conclusion. Hence I think it means [illegible] who has a family must rule it well, or he is unfit to rule the family of God. But it makes no declaration of those without families.

Some time ago Bro. Hall asked us if the expression, "flesh and blood shall not inherit the kingdom of God?" I. Cor. 15:50 means that our fleshly bodies with the blood cannot inherit the kingdom of God, or whether it means a man by virtue of fleshly relations cannot inherit the kingdom of God, we answered it meant the former, and that the succeeding clause, "corruption cannot inherit incorruption, and that we shall be changed, and put off corruption and mortality, and put on incorruption and immortality," explains what the expression means. He now says:

I intended the query, does I Cor. 15:50 mean that flesh and blood cannot inhabit or enter heaven, or does it mean that no one will inherit by virtue of fleshly birth? I understand the meaning of the two words, inhabit and inherit, to be quite different. Your children cannot inherit old Mr. Jones' property, but some one of them may inhabit the old family house someday. I don't believe that any man will ever enter heaven through fleshly relationship, and I don't believe that the scripture referred to teaches that flesh and blood cannot inhabit heaven. Now then, when God made Adam he made him in his own image; says he is good and very good. In that state of perfection I understand he was in the flesh and blood, just as we are now, enjoying the presence of God. He had the right to the tree of life before his transgression, which would have perpetuated his life forever. Now suppose he had lived in strict obedience to God; would he not have been an immortal being in the flesh? He certainly would. But he violated God's law which cuts him off from the tree of life, and then the temporal death is bound to come, so he was a changed man in this way. First immortal and pure, now he is mortal and corrupt; he has sinned and must die. Now, Adam was in the garden of Eden without sin; an associate of the God of heaven, in the flesh and blood state, but still could not enter heaven, according to Bro. D. L's. theory. If this is true, it would seem that God has placed a premium on sin, and has prepared something better for man after he sins than before, which seems a little inconsistent, to me. I cannot entertain the thought that God will bestow greater blessings and privileges to man in disobedience than obedience.

We come to our Savior now, and will examine the circumstances connected with his ascension. Hear him say to his sorrowing disciples, "I go to the Father." See him go! See them steadfastly beholding him! Hear him say: "As you see me go away, in like manner shall I come again." Now, what was the nature of his body at this time? Was it the same body that was crucified? It certainly was. Then we conclude, as he is to come in like manner, he will be at his second coming just as he was when he ascended, except his glorified appearance as at the Mt. of transfiguration; if not, show why not? And, in Rom. 8: 11, we are told that if the spirit of him who raised up Jesus from the dead dwelleth in us, he shall also quicken our mortal bodies. We learn from this that if the spirit of God dwells in us, that in the resurrection our mortal bodies shall be made alive, and not another body given us, but these mortal bodies are to be made alive, and then clothed with immortality. Now, if these mortal bodies are made alive, we will appear in the presence of God in that body, for judgment, and if they cannot enter heaven there must be another change, which I have no account of.[—Add Hall.

We treated it not lightly, but briefly, because we thought that a brief allusion to the connection was enough to show what the scripture means. 2. We did not, nor do we now, think there is enough in the question to demand much attention. Bro. H. raises another question, and makes a distinction where we can see none. If the body by virtue of its relationship to the spirit is brought to inhabit heaven, it seems to me it inherits its home there. But we direct Bro. H. to the scriptures involved in the preceding queries. If the flesh inherits heaven, why contrast those in the flesh with those who live with God in the spirit? Christ, after his resurrection, said: "A spirit hath not flesh and bones as ye see me have." Whether he meant in the state before the resurrection we know not. But he carries out the contrast, "As we have borne the image of the earthy, we will also bear the image of the heavenly." The flesh and blood state is the image of the earthy; the spiritual the image of the heavenly. He contrasts them when he says: "There are celestial bodies and there are terrestrial bodies." "There is a natural body and there is a spiritual body." The terrestrial, is the natural, the earthy; the body in its flesh and blood state. The celestial is the spiritual, the heavenly, describes the body when it has been changed from a fleshly to a spiritual, from a mortal to an immortal, from a corruptible to an incorruptible. That corruptible state is called flesh and blood. In that state it cannot enter heaven. It is changed, that same body is changed from a flesh and blood body into a spiritual, immortal, incorruptible body, like to that of the Son of God. This satisfies my curiosity, and I have no further theory or speculation on the subject. We do not see anything in it but speculation. D. L.

THE WEAKNESS OF THE CHURCH.

I believe the greatest weakness of the church to-day is her accursed worldliness. What is not done by those who bear the name of Jesus Christ now? What are not some of our sanctuaries coming to? As a minister of the gospel, I say it with the deepest regret, my sorrowful conviction is this—that some ministers are leading in these things. I long for the time when the church shall take her proper place—and her place is "outside the camp, bearing his reproach." While we have members of our churches who sit at the Lord's table on Sunday, and go to the theatre on Monday, without solemn protest from the minister in his pulpit; whilst the world is creeping more and more into our congregations, and the clear line of demarcation between Christ and Belial is gradually being effaced, how can the church improve? We shall never win people by meeting the world. May we have grace to take our place by the crucified Christ. The world does not like him more than it did 1850 years ago. Be true to him, and the world will not like you any better than it did Christ. Stand by Christ and say to the godless world, "As you treat my Saviour, so shall you treat me. I will not accept your smiles whilst you frown on my Redeemer. If you spit in his face it is as if you spat in mine, for I am one with my Lord and Master." A. BROWN.

There are three classes of people in the world. The first learn from their own experience—These are the wise; the second learn from the experience of others—these are the happy; the third neither learn from their own experience nor the experience of others—these are the fools.

Men's lives should be like the days, more beautiful in the evening; or like the seasons aglow with promise, and the autumn rich with golden sheaves, where good words and deeds have ripened on the field.

It is only by labor that thought can be made healthy; only by thought that labor can be made happy. Keep your secrets if you have any.

Dr. D. M. LIPSCOMB,

Died the 6th of April, 1885, near Grapevine, Texas. He was born in Louisa county, Va., May 10th, 1805, so lacked less than one month of being 80 years old. He was the son of William and Ann Day Lipscomb, who raised a family of 10 children, of whom the oldest son was my father, Granville Lipscomb.

About the time Dabney, who was the fifth child, reached his manhood the family moved to Franklin county, Tenn. His father was soon killed by a falling tree. All of the family except one, became members of the Baptist church, at Beans creek, Franklin county, Tenn. Soon after A Campbell began the publication of the *Christian Baptist*, it fell into his hands. He, with my father, the oldest brother, and John, the youngest, readily adopted the truth, and began to talk it to others. They were soon tried for heresy and excluded from the Baptist church. At this time a small band of Stoneites or New-lights, as they were called, worshiped about five miles south of Winchester. They used the mourners' bench, and, in many respects, were not an orderly or very reputable band of worshipers. Still, while holding errors and failing to see some truths, they had adopted the Bible as their only rule of faith and practice. These brothers believed the adoption of this rule would finally lead them into the full truth, and felt it their duty to unite with them. There were more points of dissent between them and those with whom they united, than between them and those from whom they separated. But the Baptist church deliberately refused to make the word of God their only rule of faith and practice, and excluded from their fellowship members, the only charge against whom, was, they refused to accept any declaration of faith or rule of life as authoritative, except the word of God. These brethren believed the refusal to regard the scriptures as the only rule of faith, as the root from which all corruption in the church of God comes. They believed that the honest effort to live by this rule would, with time, cure all the errors and evils that any church may hold. So they cast their lot with the people practicing many errors, but honestly adopting the rule that must bring all who follow it, into complete harmony with God, and into the fullness of all truth. This question arose between these brothers: "If the Baptist church will let us hold our faith, and freely express it, shall we remain in the church?" On this question, a disagreement between the brothers arose. Granville thought they ought to remain with the Baptist church, if this liberty was granted. Dabney, younger, more ardent and radical, thought they ought not. The refusal of the church to allow such liberty, and its determination to enforce the acceptance of its "Abstract of Principles and rules of church government" left no room for trouble over the disagreement. Dabney, in his later years, stated to me he had changed his judgment on this point of disagreement.

In coming into the church of Christ, and adopting the New Testament as their rule of faith, they concluded that slavery was not in harmony with the principles of the Christian religion. In the year 1835 the three brothers, with their familes, moved near to Springfield, Ill., carrying with them, and freeing such slaves as they owned and felt at liberty to dispose of. The laws of Illinois prohibited their freeing them within that state, so they entered a section of land in the territory of Indiana, and settled the slaves on this.

In one short year, Dabney buried his wife and only child. My father, his wife and three, out of six, children. At the end of the year, bereaved, enfeebled by sickness, disheartened and broken up in property, all three of the brothers returned to Tennessee, only John with an unbroken family.

Dabney then studied medicine, and settled at Middleton, Carroll county, Miss. Here, he married Mellisent Scrivener, who has been his faithful counselor and helpmeet in all life's trials and labors for over forty years, by whom he raised ten children, and who is left alone as the shadows of the evening gather around her.

He was a man of intense mental activity, studious habits; a close observer, with fine analytical powers; self reliant in his processes of reasoning; cautious, but firm and independent in reaching conclusions He was fond of the phenomena of nature; not familiar with either botany or geology as technical sciences, but few men better understood the processes of growth; the properties and habits of the flora, or was more familiar with the geological formations of the countries in which he lived, than he. With few advantages of early education; a large practice in a sparsely settled country, and a growing family dependent upon him, with no associations to stimulate literary attainments, he made himself so familiar with the structure and idioms, as to be able to reach a safe and critical conclusion in questions of Latin, Greek and Hebrew translation and criticism. He was an eager reader, close and rigid observer and reasoner on all questions of mental and moral philosophy as developed in what is called "modern thought."

Down to his death, he was a continuous and enthusiastic student in all that pertained to his chosen profession. He was an extensive and successful practioner. He commanded the respect and enjoyed the confidence of all his professional brethren. A very shrinking sensitiveness prevented his gaining the influence and reputation to which his attainments entitled him. In his religious life there was the same, diligent earnestness and studiousness that characterized him in other matters. He was a diligent student of the Bible. He believed that every Christian should be an active worshiper of the Master; that every church should develop its own talent; do its own worshiping, and by its own Christian work commend the cause of God to those without; that every Christian should actively participate in the worship of God.

Greatly through his influence, probably the most active congregation ever in the Southern country, grew up at Middleton, Miss. It was a zealous, earnest band that worshiped God for itself.

He was of a temperament that when he believed a way right he could not walk in a different way.

Dr. Lipscomb, in his removals, found churches and brethren not striving, as he thought, for the worship and the true Christian life as he thought they should. To a greater degree than was best, he held aloof from them. At the same time, from fear of too much strife, failed to go to work to build up a congregation on what he regarded proper Christian principles.

As is always the case, when a man ceases to work for a thing he loses his interest in it. He lost for a time, to some extent, his active interest in the Christian religion. Within the last few years a congregation has been formed at Grapevine, near him, and his whole heart seemed engrossed in its true, spiritual growth. A letter from one of his sons says: He took special delight in the work of the congregation; in reading the blessed word, and in teaching. It was a rare thing for him to be absent from our Lord's day meeting Our little band has never failed to meet and worship on Lord's day, since we started out to keep house for the Lord, at Grapevine. And by the help of the Lord I intend to try to emulate the example of my dear father in trying to keep the good work going on."

He was a uniformly kind and upright man; tender and affectionate in his family relations, although sensitive and quick in all his relations to his fellowmen, none were more uniformly just, kind and generous. He was never of robust constitution; was a sufferer from the family heritage, asthma. His last illness was occasioned by exposure in bitter cold weather, waiting on a sick neighbor. Up to two weeks before his death, although nearly four-score, he was active. So much so, that when at his house in Jan. last, I thought he might live a score of years yet. But in the fullness of a life of usefulness, and of the faith of the gospel, surrounded by his children, all save one (she in bed sick) being with him in his last illness, he passed from the sphere of trial and probation, to one of reward and joy at the Father's right hand above.

The bereft widow and his children have our full-hearted sympathy. I pray they may all so live as to meet him in the home of happiness, near the throne of God. D. L.

THE JOY OF DECISION.

"Do you dance?" we asked a young miss.

"I do not dance now," she said. "I have given it up. For a long time I danced. My conscience opposed it. My mother disapproved it. Becoming a Christian, I found that I could not conscientiously longer engage in it. I do not find fault with people who dance and play cards, but for myself I have decided."

In a later conversation on the same subject, when the decision of some other ladies to dance no more was reported at the family circle, the same young lady remarked: "I am glad to hear that. There is such pleasure in a final decision. I enjoy the right so much more when I have finally and positively decided in favor of it."

In wavering is utter unrest. Indecision is a thorn in the pillow. When the will does not assert itself as intellect and conscience direct, clouds gather over the soul, and sorrow smiles.

He is happiest who makes up his mind, puts his foot firmly down, dismisses forever the possibility of going back to the old practice, and walks forward with the self respect which always comes from the consciousness of decisive action. —*S. S. Journal.*

As it is with cups of wine, so it is with sin; one makes room for another He that has sinned will sin. It is an awful part of the punishment of sin that it grows into a habit, and increases in intensity as it is indulged.—*Spurgeon.*

There is no use in being dragged through the world like a dog tied under a cart, yelping and hanging back. What we *must* do, we may as well do willingly; as well walk as be dragged.

NOTICE.

We will not stop the ADVOCATE in the future till ordered to do so. If you do not want the paper continued, send us a postal to that effect, and we will discontinue at once. We do this because so many become offended when we cut them off. You can easily send us a postal. When writing an article for publication, don't. send names subscribing to the ADVOCATE on the same sheet. Don't mix business matters with anything for publication.

J. C. McQUIDDY, Manager.

Gentle words cost nothing and are worth *much*.

TEXAS WORK AND WORKERS.

This Department is conducted by JOHN T. POE, Longview Texas, to whom all correspondence intended for these columns should be addressed.

THE OLDEST NATIVE TEXIAN.

While holding a meeting at Jacksonville, I met Mrs. Berryman, who is the oldest native Texian living. She is 81 years old, and was born at Nacogdoches, long before Texas was a Republic. She is hale, hearty and cheerful. She made a patch quilt and sent it to the Exposition at New Orleans.

DEAR BRO. POE:—I am now located at Denton and have been since the first of March. Since I have been here we have had a protracted meeting of about two weeks; altogether have had nine additions, and a growing audience at each service, besides our Sunday school is rapidly increasing. We hope to go on increasing in good works. We have some noble men and women as helpers together in the good work. Prospects decidedly encouraging. We all hope the ADVOCATE success.—[Otis Riall, Denton, Texas.

WAIT FOR THE SPIRIT

Was about the last words of the Lord Jesus to his disciples before he was taken up. He commanded "them that they should not depart from Jerusalem, but wait for the promise of the father," (Acts 1:14) which was the Holy Spirit. And after he (the spirit) came, they were to be "witnesses * * * in Jerusalem, and Judea, and in Samaria and unto the uttermost parts of the earth." (See 8th verse.) The advantages of the disciples who followed Jesus from Jordon to the cross were peculiar to them. They were favored with many divine lessons which were hid from other people. Some things Jesus said was given to them to know, but hid for a time from the rest of God's creation. They saw the mighty works which he did, they heard his divine lessons taught, and yet, the Christians king sealed their lips by a divine oracle, until the spirit should come and teach them. How much more should men tremble, put their hands on their mouths and be silent, until they learn the spirit's teaching, who never saw Jesus, heard him speak, or beheld any of the mighty works wrought by him. Abraham said to the rich man when he prayed to be sent from hell to warn his five brethren, "If they hear not Moses and the prophets, they would not hear though one rose from the dead." Moses and the prophets were dead, but the spirits teaching was written, and that which was written was the only way of escape from sin, death and hell. The man who puts his Bible on the shelf, and does not study it daily and meditate upon its teaching, is like one lying by a fountain of pure water and starving of thirst. I have wondered often at the time lost discussing even untaught questions. We are not to explain God's will, but learn and do it.

Elder Worley, an ex-Baptist preacher from Clarksville, filled the pulpit in Paris last Lord's day. The brethren were very well pleased with him.—[R. W. Officer, Paris, Texas.

TRUTH.

Truth is a virtue that originated with God, the creator of all things. Unless it had come from him it would not have been truth. Hence in order to be truthful in all things, in actions as well as words, we must confine ourselves to God's truth (his word). St. John says, "In the beginning was the word and the word was with God and the word was God." The Savior says, "I am the way, the truth and the life." Therefore we see that truth is of God, and strictly speaking is God. Paul, the apostle of Jesus Christ told Timothy to fail not to declare the whole counsel of God. Hence in order to be truthful (in words or actions) we must confine ourselves to the word of truth. When we fail to do so we fail to be truthful. Truth is a thing that has existed from all eternity, and will exist through all eternity. Our salvation is founded upon truth, and upon it our eternal salvation depends. And dear friends how careful we should be in what we say or do, for if we fail to be truthful, we certainly will fail to be saved. We cannot be truthful in one place or thing and false in another; and then be approved of him with whom we have to do, for he certainly will hold us accountable for all we say or do. We will not be allowed to plead ignorance in the premises, for our Savior tells us to search the scriptures, for in them we think we have eternal life, and they are they that testify of Him. Therefore it would be the greatest presumption to come up to plead ignorance of the truth. The Savior tells us to search the scriptures, and the apostle James tells us if any lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not and it shall be given him. Now to be truthful when we come to give account of our stewardship while here, we must do as we are commanded to do, and if we fail to do so, we certainly will be found wanting and thereby lose our reward, which will certainly be the greatest loss mortal man ever sustained, for we are told that if in this life only we have hope, of all men we are the most miserable. Hence from the facts in the case we see that our all depends upon the truth. Doubtless many of us say and do many things that are not truthful; things too that we think but little about at the time, and these very things are to have a good deal to do with our eternal destiny. Friends, let us strive earnestly and truthfully to enter in at the gate into the city and may God the Father of our Lord and Savior help us to be more truthful. W. W. HOOD.

DEAR BRO. POE:—Bro. A. Clark is holding a very successful meeting at Bonham. A number have been added to the Lord. Bro. N. G. Murphy is in town this week. He looks like he was capable of doing much good work, and has the will to do so no doubt. All the churches in our city are to meet in a Sunday school picnic next Friday. Our city will turn out an army of children. God bless the children.—[R. W. O.

DEAR BRO. POE:—I want to say to the readers of the ADVOCATE that J. D. Elliott returned from Tennessee just as full of life and zeal as ever, brought some help from Cain Creek and Lewisburg churches for our Indian Mission. The church will send me to the council of the Choctaw Nation 1st of October, which will meet in Tushka Homma. We want to build a house of worship there this fall, and other buildings. I preached the first discourse there: we must build the first house there. I will spend a few days among our Indian brethren next week. D. V. Will take many books, tracts and papers. Help will be received thankfully and spent in the right —[R. W. O.

MISSISSIPPI NOTES.

Under the head of "Mississippi Notes" in the GOSPEL ADVOCATE of May 13th, Bro. Andrew Perry has this to say about the Oak Hill congregation: "Next I visited Oak Hill, ten or eleven miles from Corinth. Found a band of 250 or 300 members, yet only meeting when the dear pastor is present. The *Christian Standard* is taken here."

Though not a preacher, I have been an humble member of the Oak Hill congregation since it was established soon after the war, under the preaching of M. Kendrick. I desire to say that Bro. Perry is mistaken; we do meet when the "dear" pastor, as he facetiously calls M. Kendrick, is not present. As there are several members of the congregation who preach, we seldom assemble that we do not have preaching. The brother evidently means to say that we do not meet every Lord's day. If so he should have admonished us while he was preaching for us. The matter might have been explained even to his satisfaction at that time.

Again, Bro. Perry says: 'At Wenasoga, preached one time and secured five names. Bro. M. Kendrick preaches one fourth of his time, and is trying to bring the organ among them, but I trust he will not succeed."

In the above quotation our censor has failed, no doubt to convey the idea he intended. I have never made an accurate calculation as to the time Bro. Kendrick is occupied in preaching, doubtless he means to say fourth of his time at Wenasoga. The latter clause is also a mistake. The Wenasoga church used an organ when it was first organized by M. Kendrick. But to save Bro. Perry further trouble on this point will say that Bro. Kendrick is in favor of the Wenasoga church (and any other church that wants one) having and using an organ. When you come again Bro. Perry, tell us our faults face to face, and don't wait until you are 50 or a 100 miles away, and then attack us through the columns of a paper that is not circulated among us.

C. KENDRICK of Mississippi.

May, 21, 1885.

RULES FOR BUILDING A MEETING HOUSE.

An audience room should be one third of its width longer than it is wide; 30 feet wide and 40 feet long is the porportion. The ceiling should be not less than one half the width of the building in height. A room 30 feet wide should have a ceiling 15 feet high The height of the stand is governed by the size of the room; 16 inches in highth for a room 30 x 40 feet, and it increases in highth as the room does in size. Seats 16 inches high and 15 inches wide, and back 17 inches high. The front edge of the seat should be 1½ inches above a horizonal line, and the top of back 3 inches back of a perpendicular line, with foot rest 4 inches from floor. All houses of worship should have a vestibule from which to enter the audience room by doors opposite the aisle. The aisle to be as Bro. Elam has designated. The outer doors to the vistibule should not be opposite those entries to the audience room.

The lamp for stands should be those which are so arranged as to shed their light on the speakers book only, thereby obviating all other reflection. Windows should be above the head of the audience when seated, which adds to comfort, and obviates a direct draught on those who are seated near them and the tops should be near the ceiling so as to give an upper ventilation and prevent the accumulation of impure air over head. The glass should be ground which softens the light, and excludes the sun's rays. Other things pertaining to the subject might be mentioned, and I hope some one of more experience will give us light.

J. H. MCCLYMONDS.

Orange Lake, Fla.

DOES IT PAY.

Twenty-five years ago, when Dr. G. J. Johnson was at Burlington, Iowa, he was also Secretary of the Iowa Educational Society. At one time, when funds were very low, and the young men studying for the ministry in the Burlington University were in great need, Dr. Johnson visited a church in Illinois, preached and made an appeal for money. A farmer who was present said: "I will give ten dollars when I sell my corn." After some weeks the money came and with it a note saying: "I send the ten dollars; but it is the hardest ten dollars I ever earned, and I do not know that I do right in giving it away. I had to raise the corn; then I had to draw it to the the railroad station and sell it at twelve and a half cents a bushel. It took me a whole day to go and come; and I could only draw forty bushels through the mud at the time. But here is the money."

The money was used to aid a young man named John E. Clough, who in March 1867. reached Nellore, India, a missionary of the American Missionary Union, and in 1869 organized at Ongole a church with eight members. In 1874 that church numbered 3,000; in 1870, 13,106; in 1883 14,388 members—all baptized on profession of faith in the Lord Jesus Christ: all having broken caste and begun to bring forth fruit meet for repentance and faith.

A few years ago Dr. Johnson met the brother who gave the ten doliars, and said to him: "Do you remember giving that money to support those stuudents at Burlington?" "I remember it very well. It was the hardest ten dollars I ever gave away." "Did you know that John E. Clough was one of those young men you helped to support?" "No; was he?" "He was." "Well then, I am satisfied." And well he might be. Did money ever do more for the glory of God and the welfare of man?—*Journal and Messenger.*

All fanaticism is closely allied to fear.—*Phillips Brooks.*

WHO SENDS THE PREACHER?

For sometime we have been noticing the different opinions of brethren on this subject, and have often thought how strange it is that able brethren will depart so far from plain scripture teaching and example. One takes the position that the church is not to send the preacher, and, as the societies are unscriptural, he should go of his own accord, trusting in the Lord. Another says: "As you admit that the church is not to do the sending, and as the Bible says they must be sent, we conclude that it is right to organize societies for the purpose of sending them." Thus we have confusion and wrangling among the brethren, that greatly injure the cause of Christ. After having studied both sides of the question, we have concluded that both have gone to extremes; are wrong. We, therefore, desire to submit a few thoughts for the consideration of those whose ideas are represented above. We are not seeking controversy in this, but only propose a middle ground, and desire to act as a mediator in bringing the two extremes together on what we conceive to be the true scriptural teaching.

In the first place, we desire to dismiss from our minds the things of the present, and go back to Christ and his apostles. When we do this we find that the church was the only missionary society then in use. It did a noble work then, and can do a noble work yet, if it will follow the same rule. Societies have come in to existence long since the apostles, hence are of human origin, and are human institutions, as much so as Free Masons, Odd Fellows, etc. To work through these we have to ignore the apostolic institution. the church and its method. If we work through the societies they get the praise for whatever good is done, and the church gets none. We therefore conclude that the church of God is the Lord's missionary society.

The next question for our consideration is: Does the church, the Lord's missionary society, have the right to send out preachers, and should she do it? To this, we answer yes, and invite attention to the following facts:

1. The church would not be a missionary society if she did not send out missionaries, or have the gospel preached. Paul says, the church is the "pillar and ground (or support) of the truth." This being true then, the society that usurps this work is a wicked institution.

2. Paul, in his letter to the church at Rome, asks: "How shall they hear without a preacher? and how shall they preach except they be sent?" Paul is writing to the only missionary society then in existence, and in this he calls attention to the obliga on of sending. Now, if the lesson here is not that the church at Rome was under obligation to send the preacher, I confess my inability to understand.

3. "Now there were in the church that was at Antioch certain prophets and teachers. * * * As they ministered to the Lord, and fasted, the Holy Ghost said: 'Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." Acts 19: 13. Here we have certain persons in the church, not in the SOCIETIES of the present day. These men being representatives of the church are commanded to separate, or send Barnabas and Saul to the work whereunto the Lord had called them. They obeyed the command and when they had fasted and prayed, and laid their hands on them, they *sent* them away. Here we learn that the church at Antioch did send Barnabas and Saul. To say that the church is not to send the preacher, is certainly wrong, and to say that we need societies to help the church is equally wrong.

If we organize societies for this purpose, we dishonor God and his church. If we go without being sent, we act equally as dishonoring to God and his church. So let us leave the extremes and take the scriptural ground. Do away with all societies but the church, and quit going on your own say so; wait until you are sent.

W. H. CARTER.

Gallatin, Tenn., May 26th, 1885. BRETH. L. AND S:—Bro. Cline, whose name is familiar to all of us, is with us. We are highly pleased with his work so far. He has addressed us several times with the aid of charts and the blackboard. He gives his first Stereopticon Lecture to-morrow evening. Should I hear nothing more from him, I would be much benefitted by his visit. Since he came we have had two confessions. I am confident that Bro. Cline will benefit every church he visits. He preaches with earnestness and power and contends for the faith once delivered to the saints."

He draws the line between the church and the world very clearly. He strongly opposes the "modern pastor." Bro. Cline knows nothing of these lines; I write them hoping that he may visit many of the churches in our section as in all others.

Let us work now and here and rest then and there, (in heaven.)

In brotherly love,

P. W. HARSH.

There are treasures laid up in the heart—treasures of charity, piety, temperance and soberness. These treasures, a man takes with him beyond his death, when he leaves this world.

American National Bank

Cash Capital, $1,000,000.

Board of Directors.

E. W. Cole, John G. Houston, John Orr, Byrd Douglass, Jr., John M. Lea, J. Kirkman, Rev. Dr. R. A. Young, V. L. Kirkman, R. L. Weakley, Gen. A. W. Harris, M. Burns, T. A. Atchison, W. G. Bush, W. H. Jackson, John Woodard, J. A. Pigue, C. E. Hillman, W. W. Berry, Wm. Porter, Edgar Jones.

This Bank has united with it the THIRD NATIONAL BANK of this city, and has increased its Capital Stock to $1,000,000. With increased facilities in every particular it can confidently assert that it will offer superior advantage in all departments of Banking to its patrons and friends.

JOHN KIRKMAN, President, A. W. HARRIS, Cashier, E. W. COLE, Chairman Executive Committee. EDGAR JONES, Vice-President, JOHN M. LEA, Vice-President.

JOHN G. HOUSTON, President. THEO. PLUMMER, Sec'y and Treasurer

NASHVILLE LUMBER CO.

Building Lumber.

CEILING, SIDING, FLOORING AND DRESSED LUMBER,

Cheap Stock at Low Prices.

Mills and Office on Northwestern Railroad, immediately in rear of Union Stock Yards.

Dudley Bros. & Lipscomb,

—Wholesale—

HARDWARE, GUNS, CUTLERY AND IMPLEMENTS,

Hoes, Rakes. Axes,

Chains, Hames, Collars, Bridles, Singletrees, Steel Shares, all Seasonable Goods, in Endless Variety, and at Lowest Prices.

GENERAL AGENTS FOR

Syracuse Side-hill Plows, Thos. Meikle's Steel and Cast Plows, Case's Racine Chilled Plows, Celebrated Mitchell Wagons, Buffalo Standard Scales, Winchester Repeating Rifles.

Full Stock of Plain and Barbed Fence Wire.

DUDLEY BROS. & LIPSCOMB,

84-86 Broad St., - - - Nashville, Tenn.

PASCHALL & FALL,

WHOLESALE

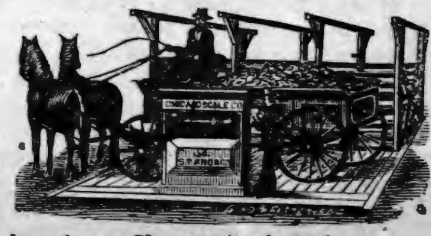
HARDWARE, CUTLERY, IRON, WAGON MATERIAL, ET.

Fishing Tackle.

Nos. 57, 59 and 61 South Market St.,

NASHVILLE, TENNESSEE.

Our Prices re Very Low.



Agents for Chicago Scale Co.'s Hay and Wagon Scales.

THE GOSPEL ADVOCATE.
NASHVILLE, TENN., JUNE 7, 1885

CONTENTS.

The Precepts of Religion vs. Ontside Morality ... 337
Queries ... 338
The Weakness of the Church ... 338
Dr. Lipscomb ... 339
Notice ... 339
The Joy of Decision ... 339
Who Sends the Preacher? ... 341
Wines of the Ancients, and of the Bible ... 342
Items and Personals ... 343
Can the Prescher go in Faith without a Contract? ... 344
Special Offer ... 344
Obituaries ... 346
Snnday School Lesson ... 346
General News ... 347
Miscellaneous Notes ... 351

TEXAS WORK AND WORKERS.

The Oldest Native Texian ... 340
Wait for the Spirit ... 340
Truth. ... 340
Mississippi Notes ... 340
Rules for Building a Meeting house ... 340
Does it Pay? ... 340

HOME READING.

What Time Is It? ... 348
The Snow Man ... 348
The Cristian Graces ... 348

WINES OF THE ANCIENST AND OF THE BIBLE.

Communion Wine.—No. 2.

BY MRS. T. P. HOLMAN

I do not think our Saviour or his disciples ever used or approved of intoxicating wine in any way. The first public miracle of our Lord was the turning of water into wine at the wedding feast at Cana Men who are fond of the social glass. have ever been prone to quote the example of our Saviour, as giving his sanction to its use in making and drinking wine on this occasion. Let us see where they are wrong. We have shown from the writings of men contemporary with Christ and his apostles, from the writings of Pliny, and Aristotle, and Collumella, and Plutarch, and Homer and others, that there was an unfermented wine known and used in those days. They say of this wine that it was good wine. That the wine most highly esteemed was the unintoxicating, unfermented pure juice of the grape. The ruler of the feast complained that the bridegroom had kept the good wine until the last, when it was customary to give the good wine to the guests first, and when they had well drunk, then the worse. The Saviour provided for the occasion, good wine; that which Pliny says was most highly esteemed, the unfermented, pure blood of the grape. How different this from the intoxicating. drugged, vile, poisonous compounds to-day sold and used under the name of wine, and which more often than otherwise, never saw a grape, and which men to day drink, and claim the sanction of our Lord in so doing, because he made pure, good wine at the wedding feast at Cana.

Now let us look at it from a moral standpoint. Our Lord was the one pure, good, perfect man known on earth. He did no wrong. He could do no wrong. Would such a man be likely to provide the means, and by so doing sanction the turning of a wedding feast into a wild drunken revelry? A man would to-day, forfeit all his reputation for goodness, by doing such a thing. Do you think Christ would make a hundred or more gallons of intoxicating wine which would injure the bodies and stupefy the minds of those drinking? Nay. Say rather, a hundred gallons of sweet, delicious, unfermented wine, which would nourish the frame, refresh and cool the weary, and would injure no one; a delicious nectar that would delight the taste and cheer the heart. To make such a wine was in perfect harmony with the life and works of our Divine redeemer. To have made the other was contrary to his life and teaching, and to the teaching of the entire word of God that denounces it as a "mocker," as "biting like a serpent and stinging like an adder," as "the poison of dragons," "the cruel venom of asps," and which had been selected as an emblem of the wrath of God Almighty.

In regard to the question as to whether our Saviour did or did not drink intoxicating wine, many will refer to the charge made against him and his disciples, that they were "wine bibbers" and with no other evidence, will assert unhesitatingly that he did. Now the same person who called him a "wine-bibber," said he was gluttonous. Do you think our Lord was a glutton? They called him an imposter; a disturber of the peace, and on two occasions they said he had a devil. Do you believe those charges as well? Of course not. Then why believe the charges coming from the same source, that he was a wine-bibber? To-day wicked men will say of some earnest temparence advocate, "No doubt he drinks liquor slyly." These charges against our Lord were made by his enemies. There is another thought here, and that is that in those days a man could not drink intoxicating wine, without bringing a stigma on his charreter. This charge against him was a false one, brought against him by his enemies to injure his character. Our Saviour did not deny this charge any more than the charge of being gluttonous, because his life, teaching and example was a constant denial of such charges.

On one occasion, the Savior in illustrating something, said, "Neither do men put new wine (oinos neos) into old bottles; else the bottles break and the wine runneth out and the bottles perish; but they put new wine into new bottles, and both are preserved." When a child at school, my teacher explained to me that the reason they could not put new wine into old bottles was that in those days the bottles were made of goat skin. That after being once used, the bottles were weak and easily torn. That the fermenting new wine would easily burst these old bottles, consequently it had to be put in new strong bottles. For years that was my idea of the interpretation of that passage, and no doubt it is the idea of nine-tenths of the people to-day: Chambers, in his Cyclopedia, early edition, says: "The force of fermenting wine is very great, being able, if closely stopped up, to burst through the strongest cask." What chance would a goat skin, new or old, have of resisting such powerful force. The explanation given above necessarily admits that wine was not fermented when put into the bottles. Had it been, the old bottles would do as well as the new. The new wine was put into new bottles *to keep it from fermenting*. The old bottles would not do. "Not because they were weak, but because they would have portions of the albuminuous matter or yeast adhering to the sides. This having absorbed oxygen from the air, would become active fermenting matter, and would communicate it to the entire mass." (Rev. Wm. Patton.) Liebig informs us that fermentation depends upon the access of air to the grape juice, the gluten of which absorbs the oxygen and becomes ferment, communicating its own decomposition to the saccharine matter of the grapes. Kitto, II. 995.) Mr. Patton continues: "The new bottles, or skins, being clear, and perfectly free from all ferment, were essential for preserving the fresh unfermented juice; not that their strength might resist the force of fermentation, but being clean, and free from fermenting matter, and closely tied and sealed so as to exclude the air, the wine would be preserved in the same state in which it was put in those skins." "The facts stated by Christ are in perfect keeping with the practice prevailing in his day to prevent the pure juice of the grape from fermenting. The people of Palestine must have been familiar with this custom, or Christ would not have used it as an illustration. This passage, properly viewed in connection with the usages of the day, goes a great way toward establishing the fact that Christ and the people of Palestine recognized the existence of unfermented as well as fermented wine. The wine thus preserved from fermentation was better than the new, and the older the better. The Savior adds: "No man also having drunk old wine straightway desireth new, for he sayeth, the old wine is better."

I come now to the institution of the supper the night before the crucifixion; and to the question, as to whether in the institution of that supper our Lord used alcoholic wine. I unhesitatingly answer that he did not. All the facts are against such a theory, and none in favor of it.

The supper was instituted with the bread of the passover which was unleavened, and the wine of the Passover which was unfermented. However much our Saviour might have disregarded the oral laws and meaningless traditions of his race, he had too much respect for the written law of his Father to have disregarded so plain an injunction as that concerning the bread and wine of the Passover. "Seven days shalt there be no leaven found in your houses, for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Isreal, whether he be a stranger or born in the land. Ye shall eat *nothing* leavened. Ex. 12; 19: 20. The true rendering of the expression translated "unleavened bread," is "unfermented things." "The Rabbins would seem to have interpreted the command respecting ferment as exterding to the wine as well as the bread of the Passover. The modern Jews, accordingly, generally use raisin wine, after the injunction of the Rabbins." Art. Passover, 8th. edition Enclyclopedia Brittanica.

Leaven was forbidden because it was a symbol of corruption. It applied to liquids as well as solids, because ferment is the same in one as the other. That the prohibition of leaven extended to wine as well as to the bread is so explicit that commentators are agreed upon it. The Jews, ancient and modern so considered it.

Rabbi Mannasseh Ben Israel (Vindicæ Judæcorum" printed in 1856) says, "Here at this feast, (Passover) every confection ought to be so pure as not to admit of any ferment, or anything, that may fermentate. Judge Noah, a leading Jew of New York, informed Mr. Delevan that the use of wine prepared from steeped raisins, in order to avoid fermented wine, was general among American Jews at the Passover. Mr A. C. Isaacs, a teacher of the Jews, havidg lived among them twenty years before his conversion, wrote in 1844, testifying to the same facts. Horne (Intro, to Script., vol 3, p 322, foot note, ed, 1846) says: "The modern Jews being forbidden to drink any fermented liquor at the Passover, drink either water or a wine prepared by themselves from raisins." Gesenius, the eminent Hebraist says that leaven applied to the wine as well as to the bread.

A. P. Peabody, D. D., in his essays on the Lord's supper, says: "The writer has satisfied himself by careful research, that in our Savior's time, the Jews at least, the high ritualists among them, extended the prohibition of leaven to the principle of fermentation in every form; and that it was customary at the passover festival for the master of the household to press the contents of 'the cup,' from clusters of grapes preserved for this special purpose." (Monthly Review, Jan. 1870, p. 41.)

If some modern Jews have departed from this custom, such departure is the exception and not the rule; and proves no more than to say the Methodist church does not believe in sprinkling and infant baptism, because some members of that church refuse to be spriknled or allow their children to be baptized.

I have quoted the testimony at such length to show that the Savior instituted the supper with unfermented wines. The question only remains, did he intend his disciples to use only that kind of wine? I think so. In speaking of it, he did not use the usual Geek word for wine, (oinos) but the phrase "genneematos tees ampelou," "the fruit of the vine." His disciples in speaking of it *never* use the word wine, but always the fruit of the vine," "the cup of blessing," "the cup," etc. If the alcoholic wine was meant or would do as well, why did they NEVER speak of it as oinos, which word we know often meant intoxicating wine, though not always.

How can we call the "doctored" wines of commerce, that never saw a grape, "the fruit of the vine." Yet such is the wine far more often used to-day on the Lord's table, than any "fruit of the vine." Why would not any other poisonous compound do as well to use when we partake of the supper? Chemistry tells us that "fermentation is nothing else but the putrefaction of a substance containing no nitrogen. Ferment or yeast is a substance in a state of putrefaction." The body of our Lord "saw no corruption." How can bread or wine that has seen corruption, be emblematic of the body that saw no corruption? How can leavened bread or fermented wine be emblematic of the broken body and shed blood of our risen Lord?

ITMS AND PERSONALS.

Bro. Jackson of Jackson Co. made us a brief call last week.

Jno. J. Poyne a Baptist preacher united with the church at Bivensville Ky. recently.

The brethren at Camden, Tenn., are anxious for a meeting. Who can visit them?

The church at Franklin, Tenn., sends $9,50 for the Huntsville, Alabama building fund.

Bro. Mosley of Salem cheered us a little while last week by his presence, come again Bro. Mosley.

Bro. Scobey, of Hopkinsville, Ky., spent a day in the city last week on business, and made us a pleasant call.

Remember we have in stock a large lot of Popular Hymns, both word and note editions. Send us your orders.

Bro. Jo (Weeping Jo) Harding has purchased property in Dallas, Texas, and will probably locate there permanently.

Bro. McKnight is doing a good work in Ft. Worth, in stirring up the church and getting them to work.

Bro. Kidwill spent several days in the city last week, making our office his head quarters. We enjoyed his visit very much.

We had the pleasure of grasping the hand of Bro. Dr. Brents and Bro. Metcalf in our office last week. We enjoyed their brief visits very much.

Bro. C. C. Cline is at Gallatin, holding a Sunday School Institute for the church there. They are greatly pleased with his labors, and Sunday school work much encouraged, and strengthened.

R. M. Gano was robbed while at the Exposition. Bro. Caskey got crippled, and we have not heard from Lawrence W. Scott since. It seems that it is a dangerous place for our Texas preachers.—*Texas Christian.*

Some of Ft. Worth's leading citizens denounce the "Boy Preacher" Pearson as "harsh, impolite, insincere and a hypocrite." Perhaps the boy preacher has been stepping on some of these "leading citizens" corns.

Bro. Robert Cave of Richmond, Va., will be with the Woodland St. church, this city and aid Bro. Loos in a protracted meeting beginning first Lord's day in this month. A happy meeting is expected.

Sister J. A. Covington of La., writes us, announcing the death of her husband from an attack of Paralysis. The obituary sent will appear soon. We tender our deepest sympathy for the bereaved ones.

Bro. Elam writes that he will begin a meeting (the Lord willing) at New Middleton, the 3d Lord's day in July. He made this announcement because the time had been changed from the 4th to the 3d Lord's day

Any one having a catalogue of the Murfresboro Female Institute for 1882, containing the announcement for the session of 1882-3, will confer a favor on Bro. James E. Scobey, by sending it to him at Hopkinsville, Ky., or to this office.

Please read and note carefully sister Holman's articles on "Wines of the Ancients and the Bible." We think her statements and arguments will bear the test of the closest criticism.

Bro. F. W. Smith writes: "One addition at Lynnville on 3d Lord's day night, and three at Friendship, Lincoln county, on 4th Lord's day. I will start in a day or two on a trip for the ADVOCATE. Would have been off before now, but my wife has been sick.

Bro. A. C. Henry of Huntsville, Ala. spent several days in the city this week in the interest of the Huntsville (Ala.) church, soliciting aid for the purpose of building a church house at that place. He will visit the churches in the surrounding towns and country giving all an opportunity to aid in this good work.

Bro. Officer, of Paris, Texas, under date of May 21, writes: "This leaves me at Spring Hill, Lamar county, in the midst of a good meeting. Two turned to the Lord up to this writing. Three added to the church in the Indian Territory last week at Bushy Run. Sister Martin is at this writing in St. Louis, and surely is at work from her reports. Jas. M. Biard is able to be in the field again, and doing a good work.

Bro. J. D. Floyd of Winchester, Tenn., commends Sister Holman's article on the "The wines of the ancients." He says: "Will the readers of the ADVOCATE, and especially the preachers and elders carefully consider the articles by Sister Holman on communion wine. I have seen the articles all in manuscript, and to my mind she plainly establishes the position that we should only use unfermented wine in the Lord's supper.

Among those who put on Christ during Bro. Mountjoy's meeting, was Dr. M. H. Bonner, who has recently moved to Nashville. He has been practicing medicine several years. Has devoted special, though not exclusive attention, to diseases of Women, having studied in New York and is well prepared to practice. Office 263½ Church Street, where during the summer months can be found day and night. Telephone 978 at the office. We recommend him to our readers as a worthy brother and qualified physician.

Bro. Elam writes: "Our meeting at Fayetteville began on Saturday night before the 1st. Lord's day in May, and continued 12 days. This is three meetings I have been in at Fayetteville, and the last was the best. I have not seen a better meeting in quite a while. Had there been no additions it was a successful meeting. The church took more interest than ever before. More members attended in daytime. When I see all things dropped for a meeting I feel sure of a good meeting. However all did not drop all things for this one while many did. The interest manifested by this is owing to Bro. Floyd's labors. He preaches there twice a month. He and Bro. Little were with us some during the meeting with much assistance. I saw many things in the Sunday school to be praised if people should be praised for duty. The Lord says, well done. May he bless this congregation, and so say to all the members.

Sam Jones' meeting was a help to those who attended, that already knew the way of life. His appeals to become religious were not so much of the sensational character as are those of many of the revivalists. He made many touching, but earnest and faithful appeals to those who heard him, to obey the Lord, to begin the work of reformation at once, to give themselves to Christ, based on solid and sound reasons. He only failed to tell them how to come to him. To those who were taught, the appeals would do good, as well as to such as would, from their interest search the scripture to learn how to come to him. Several who were aroused to an interest in religious matters obeyed the Lord in his appointed ways. Among them the venerable, General W. G. Harding. His father was long a staunch and faithful member of the church of Christ in Nashville, as was his wife, and it is gratifying to see him in old age submit to the Master.

We this week begin the publication of Note on the Sunday school lessons. These notes are prepared by Bro. Granville Lipscomb. We have long wished to give some help of this kind. We have adopted the International Bible Lesson Series. My judgement is that this is not the best order to study the Bible, but as it is the order most generally followed, proper instruction on this is proper. We will attempt to give only true and faithful expositions of Bible teaching to the children, unmixed with error. We believe it a greater sin to teach children error, than to teach matured minds, able to discriminate between truth and error, and who can reject error. These lessons will be presented regularly the week previous to the day for which they are intended. Bro. Lipscomb and Uncle Minor propose to make a more interesting department for the children. So soon as we can see our way to it we propose to publish a paper especially for them.

We thought they were all dead, but from the following letter from Bro. Broils, of Robinson county, Texas. it seems there is one left yet. Here is what he says:

"There is a man of intelligence and education in our village who claims to have seen at Lincoln Ill., a translation of the Bible made by and for the Christian church and different from the King James translation. I had never heard of it before; please tell us something about it through the ADVOCATE. At our church 5 miles from here, under Bro. Lane's preaching on last Lord's day, two came forward, made the good confession and were baptized. Our little band is growing and we hope to be able to build a house soon. Bro. C. W. Sewell will preach for us at this place next Saturday and Sunday."

We thought the last one of these "intelligent" gentleman was chased into the swamps of the Brazos in Texas about two years ago, and lost. A gentleman in that country who was selling books made the sale of a Bible. He had not gone far when he was surprised to see tho purchaser coming hurriedly after him, hailing him to stop He waited patiently to give audience to the man Rather out of breath, he rode up and said: "Hello, Mister; that Bible I bought from you,—is it one of the Clark's Campbellite Bibles? If it is I don't want it. I understood that they had made a Bible different from the good ,old King James' Bible. If this is one of them (holding up the book) I don't want it." After being assured by the book man that he did not get the book from the Clarks, and that it was not a Clark's Bible, he went away satisfied, and has not been heard of since unless this is the same man turned up in Robinson county. No, there is no such a Bible as this man claims to have found. Just ask him to produce it. Offer him a hundred dollars for a copy, or any price he may demand. This man of "intelligence and education" may not have learned yet that there is a "Revised Version" and a "Bible Union" version and a number of other versions that differ from the King James version, and he may have found one of these, and his "intelligence" at once caused him to ascribe it to the wicked Campbellites. We will make this excuse for him at least, rather than that he should be accused of prevarication.

NOTICE TO CONTRACTORS.

We, the undersigned committee will continue to receive sealed bids for the stone foundation, brick and wood-work for a church to be erected in Lewisburg, Tenn., until June 20, 1885, at which time the bids will be closed. The committee reserve the right to reject any or all bids. The plan and specification of the building can be seen at the office of W. G. Loyd, Circuit court clerk, Lewisburg, Tennesse, to whom all bids will be addressed.

J. B. Neil
N. S. Hopwood
A. B. Stillwell
P. G. McCord
J. T. Dean
} Committee.

CAN THE PREACHER GO IN FAITH WITHOUT A CONTRACT?

While the matter of sustaining evangelists is up, I have a few questions for Bro. McPherson.

In the first place, then, it is agreed upon by himself and me, if I understand him, that evangelists must provide for their families and that they must keep out of debt. Perhaps I am a little more extreme about these things, than he is himself, for I could neither neglect my family, nor buy on credit, without feeling I had sinned against God. If God blesses me as he blesses those who serve him faithfully and lovingly, I will do neither of these things.

It is a man's imperative duty to care for his family. Now, Bro. McPherson, after his family is cared for, if he is an evangelist, if he has the gifts for that work, if he feels the impulse strong within him to do the work, ought he not to go about it? Should he wait for some church, or society, or man, to say, go, and we will give you so many dollars a month? Ought he not to give his time wholly to the ministry of the word, after his family has been provided for? I am sure an affirmative answer must be given to this question. It is agreed by all Christians that teaching the right way of the Lord, and thereby saving the souls of men, is the noblest and most important work that any mortal ever engaged in. One soul is of more value than all the money, and all the land, and all the cattle, and all the houses in the world. But the evangelist must provide for his family. God has made it his duty to do so. "*For how long a time?*" For one day at least. "Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient for the day is the evil thereof." Matt. 6: 34. "Give us this day our daily bread." Matt. 6: 11. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal, for where your treasure is there will your heart be also." Jesus teaches in this same connectionthat we are not to be anxious about what we shall eat, nor about what we shall drink, nor about what we shall wear: he says the Gentiles seek all these things; he intimates that we should not, for he says: "Your heavenly father knoweth that ye have need of all these things." He teaches his disciples, saying, "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened to you." He is talking about bread and meat, too, when he says this. He immediately adds: "Therefore all things whatsoever ye would, that men should do to you, do ye even so to them: for this is the law and the prophets."

Suppose that my father, J. W. Harding, were to come to me and say: "Son, you know I am worth one hundred millions of dollars in cash, five hundred million acres of the best land, and twenty-five hundred million of most excellent cattle, with many thousands of horses, mills, factories, mines, etc. (While I am supposing, you see, I'll just do it, on the big scale.) Son, be not anxious about the morrow; be not concerned about what you shall eat or wear; ask of me and I will give to you. I want you to do good; I want you to work for others; above every thing, I want you to strive to save the souls of men, for one soul is worth many, many million times more than all I possess." How would it do for me then to say to my brothers and sisters, "Now if you will work at your secular calling, and make money enough to support my family, on father's farms, and in his stores, and mills, etc., I will give my whole time to preaching; but if you will not agree to do this, then I can't go." They would reply, "Did not father say he would care for you and your family, if you would give your time faithfully to preaching the gospel?" "Yes, he did, but—" "But you don't believe him, and so you want to make a contract with us."

Brethren, as sure as we live, every missionary society on earth is built on un belief. We are not willing to trust God for to-morrow. We do not believe that if we see to it that our families are cared for to-day, and then work faithfully in saving men, that God will see to it that we come out all right on the morrow. We are not willing to walk by faith at all; we want to go just as far as we can see, and when we cannot see the arrangements by which the food and raiment are to come we will not step. At least this is true with a great many of us.

Just here an aged and thoughtful brother has interrupted my writing by a short speech. I will close this article by giving the substance of it. He said: "The fruit of the tree partakes of the nature of the tree; a good tree brings forth good fruit, a corrupt tree, evil fruit." Just so of men; the fruit of man's work is like himself; if a man is cheerful in making sacrifices, if he rejoices that he is counted worthy to work and to suffer for the Name, if his greatest delight is in giving, because he believes it is more blessed to give than to receive, if, in short, he is full of the spirit of Christ, those under the influence of his teaching will be much like him. Hence the words of the Lord, "Like people, like priest." The apostles were full of the spirit of Christ; Timothy was like-minded with Paul; and just so the people of to-day are much like their teachers. The brethren are not as liberal as they should be. They do not realize the importance of having fellowship in the preaching of the gospel as they should. But it is largely because the preachers and teachers do not themselves realize the value of a soul. "I must provide for my family;" "I must lay up a little for rainy days;" God helps those who help themselves;" a man's first duty is to look out for number one;" and many other like expressions can be heard from the teachers in the church. It is not at all strange that the members catch the covetous, selfish, Godless spirit.

So taught the aged brother, and his teaching is good and true. I know a minister of the gospel who has much power as a preacher. He preaches every Saturday and Lord's day, as a rule, and holds from three to six protracted meetings of from one to two weeks each per year. This brother is worth, I suppose not less than ten thousand dollars. He would devote all of his time to preaching, and he thinks he could turn many more to righteousness if he were to do so if he did not believe "that it is a man's duty to provide for his family, and to lay up a little for a rainy day." By his actions he and thousands of others plainly say, "We believe it is far more important for us to lay up a little wheat and corn, a little beef and bacon, and such things, than it is for us to save souls." Is it at all strange that the brethren become crazy about the value of beef, corn, bacon and wheat? I close by asking again of Bro. McPherson, Ought not the evangelist to devote all of his time to his evangelistic work as long as his family is provided for? as long as he has enough for to-day? If he says yes, then we are heartily agreed; and just as soon as we can get the evangelists to acting heartily according to this rule, every missionary society on earth, of human invention, will die at once; because there would be no body to work for them, nobody to attend their meetings; the preachers would be preaching the gospel to sinners and building up the saints in the faith, instead of gasconading, and blowing, and passing resolutions at the conventions. God speed the day when men will leave the future to God and will work with all their souls NOW, realizing that the NOW is all that they have. J. A. H.

P. S.—I have read Bro. Lipscomb's articles on "How Churches Co-operate" with great interest and pleasure. I rejoice in his clear, strong and scriptural teaching on the subject. The distinction which he draws between the messenger and the delegate, it behooves all of us to keep in mind. In only one statement, so far as I remember, does it appear to me that he is wrong. He says, in the ADVOCATE of May the 13th, "Now the messenger was used by the preachers, in sending to the churches to let them know their condition and wants." I don't believe an evangelist, in those days, ever sent a messenger to make his wants known to a church. I will be much obliged if Bro. Lipscomb will give us, as briefly as he sees fit to do, the passages upon which he relies to sustain this statement. If the doctrine were generally acted upon, it appears to me that much harm would result. As a matter of fact, I hardly ever knew a man to make his wants known to a church, unless he was the agent of a missionary society, or a humbug. I don't believe Bro. Lipscomb would ever do such a thing. It seems impossible to me for a real manly man to do it. It is too much like begging. But if it is scriptural, it is right; and begging or no begging, we must do it.

I am still at work on the Meaford Debate, and I will probably be detained at home for a month yet, before the book will be off my hands. The publishers think it will be ready for the public in less than two months. The work is progressing nicely. The book will be a very neat one, if the publishers continue as they have begun, which I have no reason to doubt, my speeches will be very fairly reported, and I can most heartily commend it to all the brethren. I trust, however, that the disciples will give no orders for the book until it is completed and I commend it to them. J. A. H.

SPECIAL OFFER.

We want to increase our circulation one thousand in the next four weeks. In clubs of five, we will send ADVOCATE for one year at $1.50 or till the close of this year at $1.00. This is not to interfere with agents in their work. All agents must be paid the regular price, $2.00. We make this offer to induce brethren to increase our list without sending a regular agent to work up the matter; but if you wait till an agent comes you must pay him the regular price, though he were to get fifty names in one congregation.

Now is your chance! Who will help in this noble work? J. C. MCQUIDDY, Manager.

One never knows a man till he has refused him something, and studied the effects of the refusal; one never knows himself till he has denied himself. The altar of sacrifice is the touchstone of character. The cross compels a choice for or against Christ.—*O. P. Gifford.*

It is a reproach to be in the bonds of sin, but to be in the bonds of prison for the sake of Christ is great glory.—*Earl of Arundel*, 1587.

If our religion is not true, we are bound to change it; if it is true, we are bound to propagate it.—*Archbishop Whately.*

He that puts a Bible into the hands of a child gives him more than a kingdom, for it gives him a key to the kingdom of heaven.—*Dr. Buchanaa.*

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.*

ROYAL BAKING POWDER COMPANY, 106 Wall Street, New York.

TO HAVE HEALTH THE LIVER MUST BE IN ORDER.

DR. SANFORD'S

INVIGORATOR

Is a Reliable Remedy for Liver Complaints and ills caused by a deranged or torpid condition of the Liver, as Dyspepsia, Constipation, Biliousness, Jaundice, Headache, Malaria, Rheumatism, etc. It regulates the bowels, purifies the blood, strengthens the system, assists digestion.

AN INVALUABLE FAMILY MEDICINE.

Thousands of testimonials prove its merit.

ANY DRUGGIST WILL TELL YOU ITS REPUTATION.

VASSAR COLLEGE, Poughkeepsie, N. Y. FOR THE LIBERAL EDUCATION OF WOMEN, with a complete College Course, Schools of Painting and Music, Astronomical Observatory, Laboratory of Chemistry and Physics, Cabinets of Natural History, a Museum of Art, a Library of 15,000 Volumes, ten Professors, twenty-three Teachers, and thoroughly equipped for its work. Students at present admitted to a preparatory course. Catalogues sent on application.
S. L. CALDWELL, D. D., LL. D., *President.*

WHETHER CHOLERA

Is coming or not every householder should know that cleanliness and disinfection are the greatest preventives. The principal and surest factor for this purpose is

DREYDOPPEL'S BORAX SOAP,

a perfect cleansing, bleaching and purifying soaps, making clothes beautifully white and sweet. It should be exclusively used in all departments of a household. *DREYDOPPEL'S SOAP* is sold in full pound bars only by all wholesale grocers and first-class retailers.

SKIN DISEASES,

Tetter, Salt Rheum, Ringworm, Sores, Pimples, and all Itching Skin Eruptions, are surely cured and prevented by the exclusive use of *BEESON'S AROMATIC ALUM SULPHUR SOAP*, an exquisite beautifier of the complexion and toilet requisite. 25 cents, by druggists or sent by mail.

Address WM. DREYDOPPEL, M'f'r, 208 North Front Street, Philadelphia, Pa.

Dreydoppel's Disinfecting Powder, 15 cents a large box.

HARTER'S IRON TONIC

THE ONLY TRUE

Will purify the **BLOOD**, regulate the **LIVER** and **KIDNEYS**, and RESTORE THE **HEALTH** and **VIGOR of YOUTH**. Dyspepsia, Want of Appetite, Indigestion, Lack of Strength, and Tired Feeling absolutely cured. Bones, muscles and nerves receive new force. Enlivens the mind and supplies Brain Power.

LADIES Suffering from complaints peculiar to their sex will find in DR. HARTER'S IRON TONIC a safe and speedy cure. Gives a clear, healthy complexion.

Frequent attempts at counterfeiting only add to the popularity of the original. Do not experiment—get the ORIGINAL AND BEST.

(Send your address to The Dr. Harter Med. Co. St. Louis, Mo., for our "DREAM BOOK." Full of strange and useful information, free.)

DUNCAN'S COUGH BALSAM.

The Only Infallible! The Only Positive Cure!

This great remedy, now so widely known and extensively used, stands without an equal and its sterling merits so well established as to need no praise to those that have used it or know of its remarkable cures. Thousands of sufferers who found no relief from any other source are willing witnesses to the great Medicinal virtue and remarkable curative power of this Medicine. Many certificates of its fine effects and expressions of gratitude for benefit received reach us from all sections. It is not claimed that the Balsam will cure consumption in its last stages, but that it will effectually check this terrible disease in its incipiency and palliate sufferings all through its stages, there can be no doubt; and for all forms of Coughs arising from colds and bronchial affections throat trouble, it is without a parallel. A positive and rapid cure for Croup, which so often persist from the medical treatment. The medicine is pleasant and does not sicken the patient. For sale by all druggists, 50 cts per box.

DR. C. P. DUNCAN'S

Liver and Kidney Medicine.

Of all the remedies now before the public for the treatment of the various forms of Liver and Kidney diseases, and the affections that arise from the unhealthy conditions of these organs, this medicine stands without an equal. It is the great preventive of Malarial troubles, the sure cure for all forms of Dyspepsia and indigestion, the most reliable remedy for the regulation of the Bowels and Kidneys, never failing to cure constipation. An absolute remedy for Headache, Sore throat, Dullness of Feeling, Want of Appetite, Nervousness, and all such diseases of the Bowels, Stomach, Kidney and Liver. The best family medicine sold. It is harmless and safe, and not unpleasant to take. Price 75 cts.

Duncan's Carbolic Ointment.

Old Sores, Skin Diseases, Eruptions, Pimples, Frost bites, Chapped hands, Wounds, Hurts, etc, readily relieved by Duncan's Ointment. Price 25 cts.

PAYSON'S INDELIBLE INK. No preparation and only a common pen needed. Established **50 Years.** Superior and popular for decorative work on linen. Received Centennial **Medal & Diploma.** Sold everywhere.

$65 A MONTH & board for 3 live young men or ladies, in each county. Address P. W. Ziegler & Co., Phila.

BIG PAY to sell our Rubber Stamps. Send for samples. Taylor Bros. Cleveland, O.

CATARRH

AND DISEASES OF THE THROAT, causing Loss of Smell, Offensive Breath, Deafness, Cough, Hay Fever, Bronchitis, and Incipient Consumption, permanently cured, by a treatment so effective that it cures the worst cases, though the bones of the nose have become affected. No douches, snuffs, washes, inhalers, or atomizers. The medicines are so pleasant that a child will take them. The only internal treatment offered to the public for these dangerous diseases. Dr. Brockington has had fifteen years experience in the treatment of this class of diseases, and a trial will convince the most incredulous of the efficacy of his treatment. The most obstinate cases cured at small expense. Send full description of case and Fifty (50) cents (mere cost), for a trial package [by mail], to last fifteen days, with full instructions for treatment.

Address, DR. C. N. BROCKINGTON,
309 FOURTH AVENUE, LOUISVILLE, KY.

A. CRONE,

—At the—

Checkered Front Grocery House

Cor. Market St. and Pub. Square, Nashville, Tenn.

Keeps the best GROCERIES, and sells them Cheaper than any other House in the City.

Price-List Furnished on Application

NATHAIEL BAXTER, President. THOS. PLATER, Vice President. J. P. WILLIAMS Cashier. W. F. BANG JR Ass't Cashier.

THE FIRST NATIONAL BANK

OF NASHVILLE, TENN. (Reorganized.)

Designated Depository and Financial Agent of the United States

CAPITAL STOCK, - - - - - $700,000 00
UNDIVIDED PROFITS, - - - - 400,000 00

Receives Deposits, Deals in United States Bonds and Local Securities, and Foreign and Domestic Exchange. Drafts drawn on all European points. Our facilities for making collections at all accessible points are unsurpassed.

JA. HANDLY. . A. W. SOUTHWORTH. R. F. [illegible]
. S. REEVES. G. M. NEELY.

Handly, Reeves & Co.,

—Importers and Jobbers of—

DRY GOODS AND NOTIONS,

Nos. 60 and 61 Public Square,

Nashville, - - - Tennessee.

SOUTH KENTUCKY COLLEGE,

HOPKINSVILLE, KY.

Midway between Nashville, Tenn., and Evansville, Ind., on the St. Louis and Southeastern railway connecting at Guthrie with Louisville and Memphis branch of the L. & N. R. R., and at Nortonville with the Chesapeake and Ohio R. R.

Spring Term Opens January 1st, 1885.

BUILDINGS NEW, HANDSOME AND COMMODIOUS;

103 feet long front; three stories high; with two wings, respectively 90 and 116 feet long. Fine study halls, provided with the best single seats; also splendidly appointed recitation, music, and art rooms.

THIS SCHOOL IS INTENDED FOR BOTH SEXES.

Prof. and Mrs. James E. Scobey, so long connected with the Female Institute at Murfreesboro, Tenn. will have exclusive charge of the boarding department, in the College building, where only girls will be permitted to board. Young men and boys can find approved boarding houses near the College building, as well as in the family of Prof. M. L. Lipscomb. Pupils entering after the 1st of January, charged for only five months.

THE FACULTY

Is composed of five gentlemen and two ladies in the Literary department, two Music teachers, and teacher of Art, and two lecturers, all of whom are experienced, successful teachers.

Mrs. L. F. Gates, who has been Matron at the Institute, Murfreesboro, will occupy same position South Kentucky College.

In all the appointments necessary to a superior school, South Kentucky College stands in the front rank For Catalogues, Announcements, etc., Address

S. R. CRUMBAUGH, Prest.
JAMES E. SCOBEY, Vice Prest.

BURRITT COLLEGE,

Spencer, Tennessee.

This institution was chartered in 1848, and is under the control of the Christian brotherhood. It is the pioneer of mixed Colleges, and in this regard it has proved quite a success Teaching the Bible is an important feature of the institution.

Located on the Cumberland plateau, it is FREE FROM EPIDEMICS. The water is free-stone and chalybeate. Invigorating breezes render the location a delightful summer resort. Doyle Station—nine miles distant—on the McMinnville and Manchester Railroad, is the nearest Railroad Station.

TERMS:

Primary Department, per session	$ 7 50	Commercial Department, per session	$25 00
Preparatory Department, per session	15 00	Lessons, Instrumental Music	$15 00 to 20 00
Collegiate Department, per session	20 00	Lessons in Art Department	2 50 to 20 00

Board and washing for males, per week, from $2.00 to $2.50; Fuel, light, and incidental expenses, per session, $10.00; Board (including washing, fuel, and light,) females, per week $3.0

The Spring Session of 1885, Begins on the Last Monday in February.

For further particulars, address— Prof. A. T. SEITZ, President,
W. H. SUTTON, Secretary Board of Trustees.

Geo. E. Cooper & Co.,

Manufacturers and Dealers in

Tinware, STOVES, Furnaces,

House-Furnishing Goods.

Tin and Slate Roofing and Galvanized Iron Cornice Work a Specialty.

Also our **Patent Chimney Top** for smoky chimneys has no equal. Write for prices.

GEO. E. COOPER & CO.

2 North Market Street

NASHVILLE, - - TENN.

New Spring Goods!

As we do not wish to mislead our customers and public generally, by blowing and puffing about bankrupt sales, and slightly damaged goods, simply to get people in our house, and have them go away, saying we are humbug and swindle like all Jews. So we will admit giving any list of unseasonable prices in a kind of bragadocio style. We simply say to you in business sort of way that we **NOW HAVE A COMPLETE LINE OF TAPLE AND FANCY SPRING AND SUMMER GOODS** at the very LOWEST possible PRICES. We will say futhermore, that we will meet the prices of any house in the city. As money matters are a little depressed and the season backward our motto will be, small expence, quick sales and small profits. Please give us a call and be convinced Remember the place, 103 Union St.

S. L. DODD.

OPIUM and WHISKY HABITS cured at home without pain. Book of particulars sent Free. B. M. WOOLLEY, M. D., Atlanta, Ga.

SUNDAY SCHOOL LESSON.

Granville Lipscomb.

HEBREW 2:8; 2:1-4.—JUNE 7TH.

Golden Text:—How shall we escape, if we neg- so great salvation? Heb., 2:3.

Time: about A. D. 68. Place unknown.

RULERS:—Galba, emperor, the Jews in revolt.

INTRODUCTION.—The Epistle from which this lesson was taken was addressed to the Hebrew Christians, who had organized congregations. The writer is supposed to have been Paul, though for some good purpose, his name is with-held. There was a strong inclination with the converted Jews to attach a too great importance to the law of Moses, endeavoring to maintain an observance of institutions and ceremonies which were "done away" in Christ. The design of the epistle, therefore, is to show the superior excellence of the Christian institution and the great danger of disobeying its requirements. Its superiority is shown by proving Jesus to be exalted above the angels and prophets through whom the old covenant had been given. Various ordinances of the ancient economy are given to show their typical relation to the church of God.

LESSON TEXT.

1. God, who at sundry times and in divers manners, spoke in times past unto the fathers by the prophets,

2. Hath in these last days spoken unto us by *his* son, whom he hath appointed heir of all things, by whom also he made the world.

3. Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself, purged our sins, sat down on the right hand of the Majesty on high.

4. Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5. For unto which of the angels said he at any time, Thou art my son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a son.

6 And again, when he bringeth in the first begotten unto the world, he saith, and let all the angels of God worship him.

7. And of the angels he saith, who maketh his angels spirits, and his ministers a flame of fire.

8. But unto the son he saith, Thy throne O God is forever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom.

1. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip.

2. For, if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward,

3. How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*.

4. God also bearing *them* witness, both with signs and wonders, and divers miracles, and gifts of the Holy Ghost, according to his own will.

EXPLANATORY NOTES.

God's message to man. Heb., 1:1-8. *At sundry times.* That is, a part of the truth was revealed at a time. *In divers manners spoke.* The varied circumstances under which God revealed his word unto the fathers, the Jewish ancestors. *By the prophets.* The inspired teachers of the Jews. *Last days.* Christian dispensation. *Spoken unto us.* God guided man under every dispensation by his word. *His Son.* Jesus the Christ. *Heir of all things.* The rightful heir of the universe. *By whom also he made the worlds.* God created all things by his Son. *The brightness of his glory.* Christ's glory is divine. *The image of his person.* Christ is the representation of God. *Upholding all things.* Keeping them in existence. *By the word of his power.* By the power of God's word the worlds were created, by the same power they are preserved. *By himself purged our sins.* Christ gave himself a sin offering for the world. *Sat down on the right hand.* The place of honor and power. *So much better than the angels.* More excellent than they. *More excellent name*—"The Son of God." *Who maketh his angel's spirits, or "winds."* His *ministers a flame of fire.* That is, God uses storms and lightnings as he does angels, to carry out his will. "*Sceptre.*" A staff carried by the king as a symbol of authority.

The importance of heeding God's message. Heb., 2:1-4. The more *earnest heed.* Because one greater than an angel has spoken unto us *the things we have heard.* The gospel of Christ. *Word spoken by angels.* The old dispensation was given by the instrumentality of angels. *Steadfast.* God taught the Jews if they violated his laws they would be punished.

How shall we escape. God can no more tolerate sin now than among the Jews. *Great Salvation.* Great because purchased at so great cost. *Spoken by the Lord.* Christ preached his own gospel. *By them that heard him.* The apostles. *Signs and wonders.* Miracles done by the apostles to prove the truth of their message.

QUESTIONS.

What time is given to this lesson? To whom was this espistle given? Who is the supposed writer? To what great danger were converted Jews liable? What is the design of this epistle? By whom did God speak to the fathers of the Jewish nation? What is meant by "these last days?" By whom had God spoken in these last days? Of what is Jesus made the heir? What place of honor has Jesus to-day? How much more excellent is Christ than the angels? Whom did God command the angels to worship? In what way are winds and flaming fire as angels? Ans. God uses them to carry out his will. What kind of a throne is the throne of Christ? What kind of a sceptre? To what object are we to give the more earnest heed? Why? What was the word spoken by angels? Why may we not expect to escape if we neglect so great salvation? Why is it a great salvation? By whom was this salvation first announced? By whom confirmed? In what way did God confirm the message?

NOTICE.—The lesson for next Lord's day, June 14, will be the Priesthood of Christ. Heb. 9:1-12.

Obituaries.

NOAH D. CREED.

Died, at his home near Waco, Madison Co., Ky., on Wednesday, April 15th, 1885, the aged minister of the gospel; Noah D. Creed.

Bro. Creed was 78 years, 1 month old at the time of his death, and had been a minister of the gospel for many years, having been a member of the church for 46 years. He was born in Virginia, but, at 5 years of age, came from Prince Ann Co., to Ky. He was first a Methodist, then a Baptist, but finally was content to be simply a Christian, a disciple of Christ. At one time he was a state missionary of a Baptist Associatien. He was very succcssful in the evangelistic field, in one year bringing into the church as many as 360 persons. Many hundreds were received into the church during his ministry. under his preaching, but he kept no record of the number. He constituted a baptist church in the house of Green Cox, near Waco; on the hill where Dennis Little's house now stands. This church moved to the school house at Waco; and afterwards built the church building now occupied by the Waco Baptist church. The last words of Bro. Creed were: "All is well; all is well. I'll soon be at rest with my father, with my blessed Jesus." It behooves his aged wife, and children, and grandchildren, so to live that their end may be like his. J. A. H.

C. M. Graves, of Tallapoosa Co., Ala., died of pneumonia on April 10th, 1885. Brother Graves was born in Newton Co., Ga., April 18th, 1826. He moved from Newton Co., Ga., to Chambers Co., Ala., and thence to Tallapoosa Co., Ala, where he resided until his death. He was noted for his charity, veracity and integrity. He was a member of the Christian church to which he attached himself last Summer, under the preaching of the gospel plan of Salvation, by brother Henry Simpson of the Christian church. On the death-bed, he said that he rejoiced to know that he had obeyed the gospel. It is said that these were his last words. In his death, his family loses a devoted husband and father; the Church, one of its best and most substantial members. He has gone the way of all the earth, but we have evidence to believe, that, in the morning of the resurrection he shall come forth clothed with immortality and shall say, O death, where is thy sting? O grave, where is thy victory? We tender to the bereaved family our sympathy, and console them with the truth that our Heavenly father doeth all things well. C. R. NEIGHBORS.

Died at her home in East Nashville, on the morning of May the 19th, sister Elizabeth A. Hunt. wife of Bro. W. S. Hunt. Sister Hunt was about 55 years of age, and had been most of her life a member of the church of God, and a more earnest, and useful member never blessed the church of God on earth. She was a blessing in all the relations she sustained in the family, in the community, and in the church. She was truly a helpmeet for her husband, seeking by every means in her power to lighten his burdens in the support of the family. She was earnest in her solicitude for her children, and untiring in her efforts for their welfare. She sought to make her home bright and cheerful, that it might be a happy and pleasant abode for her children. Her yard was made cheerful by bright flowers, and her industry and energy in keeping the home surroundings such as should be pleasant to her family, knew no bounds. As a member of the congregation, she was devoted and attentive in all that she could do for the development of herown Christian life and the good of the cause. The Lord's day meetings and the weekly prayer meetings were ever precious and dear to her. The last time she was ever away from her home, was at meeting with her brethren and sisters on the Lord's day a little over a week before her death. She was very tender in her regards for the poor, and thus endeared herself to them. In a word, she strove to be pure in heart and life in all things, and to live always, and in all relations as the Lord would have her live. She will be sadly missed by her sorrowing husband and children, and with them, in this their saddest affliction, we mingle our deepest and tenderest sympathies. We trust that in their future lives they will all follow her noble example; that those of them who are members will strive to be more and more devoted to the work of the Lord, and that those of them who are not members will become such, and make faithful servants of the Lord, and thus prepare to meet wife and mother in that bright and beautiful home, where death will divide loving hearts no more. E. G. S.

Fell asleep in the Lord March the 19th, 1885 at her home near Hillham, sister Martha A. Hill, formerly Martha A. Beatty. She was born in Fentress county, Tenn., November the 11th, 1840. Obeyed the gospel of Christ in August 1858, under the teachings of Bro. Berrel Evans. The writer has been acquainted with sister Hill for about twenty years, and thinks he never knew a more devoted Christian lady. She was very kind and affectionate to her husband and children. She spoke to the writer a few days before her death, saying she had lived with George Hill twenty-seven years, and she had always been good to him and he had been good to her, and her only trouble about leaving this world was, she regretted to leave him and the children. She exhorted her husband and children and friends all to live the Christian life and finally get to heaven. A few days before her death, the writer visited her; she was suffering greatly and earnestly praying to God to take her out of her misery just then. I then said, Martha, be patient, the Lord knows what is best. He will do his work in the proper time. She then said: "I recon I am impatient; I will be quiet," and complained no more then. The church at Hilham is bereft of one of its most devoted members and miss her much; but we have a strong hope that she is at rest. Our sorrow is not like those who have no hope. We believe we shall meet her again if we will be faithful like she was. We will meet where sorrows, deaths and partings of friends will never come. She was buried at the Hilham graveyard in the presence of a large congregation of neighbors and friends to whom the writer spoke at some length concerning the life and Christian conduct of the deceased. May her children and her bereaved husband strive to imitate her Christian example, is the prayer of the writer. Also her little son, Benton Hill, preceded her to the better world but a few months. He was born July 21, 1880. Died November 30, 1884. She grieved much for him, but said they would not be long parted. Her disease was consumption. J. F. OWENSBY.

Died at the home of her father, (Bro. James Richardson) April 24, 1885, Mrs. Maggie Short, aged twenty years and six months. On Feb., 9, 1883, she was married to M. H. Short. She was just blooming into womanhood when the angel of Death called her bright spirit home to live with God ever more. For long weary months disease has preyed upon her system. All that medical skill and loving hands could do, was done for her, but all in vain; the Master had called and she must go. She bore her suffering patiently, and expressed herself as perfectly ready and willing to go. It was hard to leave those that were near and dear to her, but to live was only to suffer, and she longed for the moment to come when her unfettered spirit would be wafted home to God who gave it. A short time before she died, she bade farewell to all that were present and asked them to meet her in heaven. May God bless those bereaved and desolate ones; may they heed the admonition she gave, and meet her where there shall be no more good-by. May the Father of the orphan shield in his loving embrace the little motherless boy, and may kind friends, as far as possible, supply the love of that now still in death. She has gone to her reward while we are left to mourn for her, yet we have a hope that when life's fitful dream is ended we shall meet her in "The far away home of the soul."

ADA.

Lewisburg, Tennessee.

General News.

DOMESTIC.

The grasshopper plague is assuming great proportions in California.

The Shaker fraternity at Mount Lebanon, N. Y., has received a severe blow in the marriage of its "head man" to a Shakeress.

The Rio Grande has overflowed at Edenburg, submerging thousands of acres of corn. The crop will be a total loss.

Gov. Pattison, of Pennsylvania, has signed a bill prohibiting th emanufacture and sale of oleomargarine.

The seventeen years locusts have made their appearance at Greasy Creek, in Polk County, Mo.; there are millions of them.

Harry A. Garfield, son of the late President, has accepted a position as teacher in St. Paul's School, Concord, N. H.

Alexander Burnbance, aged 35, a farmer living near Grant Park, was killed by lightning, a wire clothes line conveying the electric stroke to him.

ALTON, ILL, May 23 —Last night this city was struck by a tornado which burst from the southwest, sweeping across the river with terrific fury.

Senator Edmunds, of Vermont, has been summoned to testify on points in American law before the British House of Lords. He will start on saturday.

The New Orleans Exposition closed this week. In very many ways the exhibition has been a success, but financially it has not met the expectetions of its projectors.

About $1,000,000 was paid out of the United States treasury recentlv for pension, making the total amount paid out on the account during the present month about $10,000,000.

The Legislature met in extra session in accordanee with the Governor's call May 25. They went to work trying to manufacture political capital instead of attending to business.

Springfield, Mass., May 27.—Willie Prentiss shot his father dead last night at Orange. The father, while in a drunken fit, ordered his son to shoot at a cup which he held on his head.

John W, Potter, a Democratic leader in Northern Illinois, the owner of the daily newspapers at Freeport and Rock Island, Ill., and founder of the Eagle at Cork, Ireland, is dead.

Five leading Mormons have been convicted of polygamy in Idaho. They are the first convicted in that Territory. They were each sentenced to three months imprisonment and to pay a fine of $350.

On May 25th, the graves of the confederate soldiers were decorated. Ex Governor John C. Brown, delivered an address. Short speeches were made by Ex-Governor Marks and Governor Bate.

The moulders at Rathbone, Ford & Co's stove foundry Albany, N. Y., struck recntly agains the "Berkshire" system. The firm say they are glad to shut down as they have a large supply of stock on hand.

Smallpox is raging in Shenandoah, Page county, Ia., and special police are out guarding the houses infested. Nineteen houses have thus been quarantined. The Mayor and the President of the Board of Health both have the disease.

Col. W. Johnson, correspondent for several sensational weekly papers, from Gloversville, N. Y., was cowhided recently in a village drug store by Prof. West, of the Salvation Army. Johnson is seriously injured and West has been arrested.

Two negros were taken from jail at Franklin, Ky., last week by a mob and hung. They were charged with burning a barn of Mr. Wheelers. Also a negro in Brownsville, Tenn., charged with mule-stealing, and house-breaking.

Ex-Secretary of State, Hon. Fredrick T. Frelinghuysen, died on the evening of May 20, at his residence in Newark, N. J. He was attacked with serious illness soon after his retirement from office, and his condition has for some time been considered hopeless.

Pleuro-pneumonia has broken out among the cattle in varions parts of Pensylvania and fears that it will become widespread are felt. There is danger also that the outbreak of pleuro-pneumonia in Newcastle county, Deleware, may spread to that State. Several heards of cattle in Deleware are now affected.

Four more deaths at Plymouth, Pa., and several new cases reported. The whole number of cases in the borough since the epidemic started is 905 and 55 deaths; convalescents in the town, 134; families in destitute circumstances, 246. An analysis of the well and river water prove both unfit for potable and culinary purposes.

The Postmaster General to-day said that the postmasters at Jamestown, N. Y., and Vincennes, Ind., were suspended upon proofs of active and extreme partisan participation in the buiness of election. The postmaster at Marengo, Ia., was suspended because he had moved out of the State and was reported to have offered his resignation for a price.

Dallas, Texas, May 26.—A report received here from Waco, says Sunday night's rain, which was the heaviest this year, has sent the Brazos river booming up to the high water mark. All railroad traffic is suspended, and fears for the four bridges, costing nearly $1,000,000, are felt. The storm itself inflicted upon Waco an immeate damage of $20,000.

The Postmaster General has rewarded to the American Bank Note Company, of New York, the contract of furnishing postage stamps for the next four years at $101.516,82 per anum for ordinary stamps (which will be printed entirely by steam) and $2, 442,79 for postage due and other issues of stamps, making a total of $103,959,61 per anum.

Denver, Col. May 23.—Late to-night as the regular Denver & Rio Grande train from Salt Lake was approaching the city limits, a terrific explosion took place directly under the engine, extinguishing the lights and breaking the windows of the locomotive and forward coaches, and violently wrenching loose rails. Dynamite or giant power had evidently been placed under the sleepers of the track. Passengers to the number of 170 were shaken up and badly scared. Search failed to discover the perpetrators.

FT. SCOTT, KAN., May 25.—Judge French, of the State District Court, in the case of the State vs. J. H. Quirk, charged with violating the prohibitory law, rendered a lengthy opinion to-day in which he took the grounnd that the eighth section of the amended prohibitory law, recently held unconstitutional by Judge Crozier and followed by Judge Foster, is constitutional, and that the power conferred upon the county attorney in committing witnesses for contempt is ministerial and not judicial.

Steubenville, O, May 25.—The epidemic which broke out a few days ago at Paris, Pa., is thought to be spreading. Another child of Nicholas Trux, who has already lost two, is down and not expected to live, as is also a step-daughter named Gardner. Kennedy Trux, who lost five children and his wife, and became a raving maniac, is in a critical condition. The disease has broken out at Harlin Station on the Pan-Handle Road. Several cases are there. A physician from Belleviue Hospital, New York, was at Paris recently and held a consultation with Dr. Hill and other physicians of that city. He pronounces the disease black tongue diphtheria of the most violent form. Fears are entertained that the towns in the neighborhood will become infested. Sanitary measures are being adopted at all neighboring towns.

Judge Allen, of the criminal court in our city, says the same individuals, court after court are indicted for gambling. These indictments cost the State $20,000 a year. He proposes to stop the gambling or failing in this, to cease the indictments. This means a more vigorous prosecution of all gamblers with their aidors and abettors. He says he is considering the question of the newspapers advertising the Louisana Lottery, by so doing they encourage gambling.

Sam Jones is likely entitled to the credit of some of our papers and the Judge giving attention to this. He denounces the Lottery as low gambling; and that Gen. Beauragord and Early have sold themselves to the infamous work of swindling the poor for the sake of the money given. It is understood the Lottery pays each of them $10,000 per year for the use of their names as supervisors of the drawing.

FOREIGN.

Riel, the northwestern rebel, is in custody at Regina.

Riots continue in Turkestan on account of war taxes imposed by Russia.

Great Brittain has in her navy fifty vessels capable of steaming around the world at a speed of twelve knots per hour without re-coaling.

Victor Hugo, the poet, died at his home in Paris, May 22. Prime Minister Brisson delivered a eulogy in the Chamber of Deputies, which adjourned in respect for his memory.

It appears the Reil rebellion in the North-west Territory of the Daminion is not squelched by the capture of Reil. Indians are still on the War-path.

Austrian protectionists are taking encouragement from the growth of protection in Germany, and are now agitating for higher duties in the Austrian tariff

Riel, the Half Breed, who led the rebellion in Canada against the goverment, since his capture say, the Priests stirred up the rebellion and were the cause of all the trouble.

From Vienna comes the intelligence that the Austrian Government is drafting a bill for State recognition of the Anglican Church, which hitherto has been only tolerated in Austria.

Gen. Aizpuru, the rebel leader who raised so much trouble in Panama, is a mulatto who a few years ago was a waiter in a billiard saloon. Gen. Preston was one of his subordinate officers.

At Smolensk, Russia, a small volcano has developed itself, and the peasants have been trying to put it out by drenching the ground with water. According to the latest accounts, the volcano will continue for some time to afford excellent practice for the local fire brigade.

The conference of Eureopean powers in reference to Africa, determined to establish an African state with Stanley, the African explorer as governor. The Mohamedan populace are giving trouble. They are encouraged by the reported success of the followers of the prophet in Egypt and the Soudan over the British troops.

Home Reading.

"WHAT TIME IS IT."

Time to do well,
  Time to live better—
To give up that grudge,
  To answer that letter;
To speak the kind word
  That may sweeten some sorrow;
To do now the good
  You would leave till to-morrow.

Time to try hard
  In that new situation,
Time to build up
  On a solid foundation:
Giving up needlessly,
  Changing and drifting,
Leaving the quicksands
  That ever are shifting.

Time to be earnest
  In laying up treasures,
Time to be thoughtful
  In seeking true pleasure,
Loving stern justice,
  Of truth being fond,
Making your word
  Just as good as your bond.

Time to be happy
  In doing your best;
Time to be trustful,
  Leaving the rest,
Knowing, in whatever
  Country or clime,
Ne'er can you call back
  One moment of time.

THE SNOW-MAN.

"When the first snow came little Johnnie Lovell was out on the hill with the rest, stamping his feet to keep them warm, blowing on his numb fingers, and eying the coasters wistfully.

"Hello, Johnnie! don't you wish you had a sled?" said Rob Hilliard, mockingly.

"Yes, I do," replied Johnnie, emphatically. "What's more, I'm going to get one."

"How?" demanded Sam May.

"Oh, work, and earn money, and save up. See if I don't!"

"Good for you, little chap! here's a dime to begin with," said Rob, tossing him a ten cents.

"And here's a nickel," said Sam. "If I had more, I'd give it, but I haven't and off he went.

That was a beginning!

Johnnie was a little boy, but he was industrious. He shovelled snow, he carried bundles, sometimes he even took care of Mrs. Dempseys baby, but that was girls' work, and he hated it. Every night he went to the big hard-ware store to price sleds. There was a beauty there, a red one, "The Reindeer," and it only cost two dollars. Two dollars! That was very cheap. But, dear, how long it takes one little boy to earn two dollars!

Then there was Margie, Johnnie's lame sister. He never could resist the temptation to buy her an apple, or an orange, or a bright picture. He began to be afraid the snow would all be gone before he got the sled.

I wonder why it never occurred to anybody to give him one! There were plenty of rich people living around them, but they always gave presents to Margie, or to Granny Lovell, who was old and rheumatic. Because Johnie was such a bright little fellow and earned money for himself, they never thought of giving presents to him. They never noticed that his sharp little elbows had worn holes right through his sleeves, his hat was brimless, and his poor little toes were peeping out of his shoes. But what was that to Johnnie if he could only get the red reindeer?

At last he had the money! It had taken three long, long months to earn it, but now—twenty-five cents for carrying Mr. Hilliards bundle instead of only ten, as he had expected, and the two dollars were his.

He stopped at the hardware on his way home to look at the "reindeer," but he did not tell anybody he was going to buy it that very afternoon. Something might happen to prevent; his money might be stolen or burnt up before he got home. Terrified by the thought, he sped home, burst open the door, tore up stairs—yes it was safe. He counted it twice to make sure. Each time it came out two dollars. He was rushing out again when Margie called him.

Johnnie never could refuse to hear that plaintive voice.

"Oh Johnnie, only think!" she cried. "Dr. Brown says I can walk if I had some crutches."

"Hoopee! Hip hip hurrah!" shouted Johnnie!

"But the crutches cost two dollars," said Margie.

"Two dollars!" Johnnie staggered up against the wall and stared at her.

"Yes," she went on, "I heard the doctor say so to granny. He said he could get them cheap. Two dollars isn't much for a pair of crutches, you know!"

"N-no, it isn't much," assented Johnnie, woefully, doubling up his little red fist over the two dollars that had cost him three months' labor.

"Granny, she said the doctor might as well say ten dollars as two; but I knew you could earn money, Johnnie, so I thought I would ask you to save up for that, after you get the 'Reindeer,' of course. O Johnnie how nice it will be when I can walk! You will save up for it, won't you."

"Yes, I'll save up for it," said Johnnie in a queer choked voice. "I—I guess I'll go out now. Good-by!"

"Good-by! I hope you will hurry up and buy the 'Reindeer,'" said Margie, cheerfully.

Somehow the snow looked dead and dull, and the sun shone with a dim light after that. Johnnie would never have a sled now. The coasting would be gone long before he could save up another two dollars, and next winter he would be old and gray and rheumatic—far too old to care for sleds.

But he did not hesitate a moment. He went straight in the direction of the doctor's house.

Rob Hilliard had hurt his foot sliding down hill, and Sam May had dislocated his thumb, and they were both at the doctor's when Johnnie came in.

"Here's two dollars for my sister's crutches," he said solemnly.

"Where did you get two dollars, young man?" asked the doctor.

"I've been saving it up all winter," he answered—then with a heart broken sob—"to buy a s-s-sled!" he added, and burst out of the house.

Rob looked at Sam, and Sam looked at Rob, and the doctor looked at both of them, and then all three began to talk at once.

"I say, Johnnie," said Rob the next day, "my father's got a job for you, and oh! the doctor says stop for the crutches on your way home."

Margie was looking out of the window, and saw Johnnie walk up the street in a solemn way, quite unlike himself.

No sooner had he disappeared than a dozen boys rushed into the yard, nodded pleasantly to her, and fell to work mysteriously. Before long a snow-man began to rise on the scene, legs, body, arms, head. Maggie watched with breathless interest, wondering why they had chosen her yard to build it in.

Hurrah! it was done, and Sam triumphantly placed a hat on his head. Not the shabby, dilapidated hat snow-men usually wear, but a pretty brown Tam O'Shanter. Rob flung a warm coat gracefully over his shoulders, and another boy wound a scarf around his neck; and then yes, surely, it was the "Reindeer" they were fastening with a long string to the snow-man's hand! One boy put a pair of shoes on it, another a pair of mittens; and each one had something to add to the pile.

Rob had just laid a large piece of brown paper, bearing the words,

"For Johnnie.
WITH THE COMPLIENTS OF
The Snow man,"

carefully on top, when there was a cry of "here he comes!" and they all scudded behind the house.

It was strange Johnnie did not feel happier after getting those crutches! He knew he ought to, but somehow --he couldn't! He trudged along with his head bent and his crutches dragging in the snow. He did not even look up when he entered the yard, until he went bump against something!

"*For Johnnie! With the compliment of The Snow-man! ! !*"

Boots! Mittens! A sled! The "Reindeer!"

And Johnnie threw his arms around the snow-man with a kiss that knocked his head off!

Oh, then there went up from that snow-man a cry, like the cry of a dozen boys hiding behind the house, and peeping around the corners!

Bertha Watson.

PRIMITIVE.

The Turcomans, on the eastern shores of the Caspian Sea, have still a very primitive way of cooking their breakfast rolls. In the morning, fully an hour before the faintest tinge of dawn is seen upon the horizon, one is roused by the low rumbling of the hand-mills, as the women of the community grind the flour for the morning bread. The hand-mills are in all respects precisely similar to those which were used by the early Celts and Saxons, commonly known as querns.

There is a horizontal nehter millstone, about two feet in diameter, having a pivot hole in its centre. It is some four inches in thickness, and slightly convex. Upon it rests the upper stone, of equal dimensions, furnished with one opening near the axis, through which to introduce the corn to be ground, a kind of a primative "hopper" and near the circumference, another, in which a rude handle is inserted.

This apparatus is laid upon a coarse cotton cloth, and a girl squatted at its side takes from the wooden dish close to her, handfuls of corn, which she pours little by little into the "hopper," all the time, with her right hand causing the upper stone to revolve. The coarsely ground flour falls out at the junction of the stones, upon the cloth beneath.

The cereal most in use is arpa, or a dark colored species of barley, and the resulting flour is anything but white. The ovens which are situated on the outside of the houses, at a few yard's distance from the door, are short truncated cones of loam, hollow in the interior; they are filled with rude brambles and morsels of decayed fishing boats, and the whole is set on fire. In any thing like a considerable village, long before the first blush of dawn is seen, the sky is red with the reflection of a hundred blazing ovens.

When the entire ignited mass has settled down to a cinder, the oven is ready for use. With a rude broom of tamarisk branches the cinders are swept to one side, and the cake of dough, an inch in thickness, is placed upon the scorching hearth. The red cinders are then swept over it, and in this primitive manner the bread is baked.

The morning meal, which takes place usually before the sun has shone out above the horizon, consists of bread, so fresh from the oven that it burns the tongue on being put into the mouth. It is washed down by a weak green tea, usually sugarless, and tasting like a dose of salts. —*Youth's Companion.*

THE CHRISTIAN GRACES.

"Purity, meekness, patience, faith and love—which are the virtues that our blessed Lord most emphasizes—are, above all, womanly virtues

He does not exalt intellect, courage and strength, but gentleness and lovingness and helpfulness. The Christian hero even, like all heroines, shows his supreme strength in suffering rather than in doing. To the most wretched phase even of womans existence the Saviour has brought the healing of his heavenly grace. In all literature, sacred and profane, there is nothing so touching, so tender and consoling, as the Gospel episode of Magdalene; and he who looks with more complacency upon Aspasia with Plato at her feet, than upon Magdalena at the feet of Jesus, is self-condemned.—*Dr. Spalding.*

It is a grave defect in our system of benevolence that must confine their charity to dollars and cents, and are niggardly of a smile, a hand clasp, a gentle word, which costs nothing, and yet are precious beyond comparison.—*Jewish Messenger.*

The memory of a single kindly deed, or word or look, quickly forgotten by us, may be the one thing by which some person shall longest remember us, and by which he shall be chiefly influenced, so far as any act of ours is concerned.—*Sel.*

Life must be measured by action, not by time; for a man may die old at thirty, and young at eighty; nay, the one lives after death, and the other perished before he died.

Speaking without thinking, is shooting without taking aim.

A Physician's Opinion.

Dr. Orr says: "I am well acquainted with the composition of Dr. Duncan's Cough Balsam. I have used it in my family and in my practice for several years, and do not hesitate to say that I believe it to be the best remedy known to the medical profession for the speedy Cure of Colds, Coughs, Sore Throats, Whooping Cough, and far surpassing all other remedies for the speedy cure of Croup and Hives in children. It is very pleasant to take, and perfectly harmless." Price 50 cents.

We have several FINE, LARGE CEDAR CHESTS for sale. Apply at this office.

Special Notice.

We would call the attention of the readers of this paper, especially those who are suffering with Dyspepsia, or Indigestion, to Dr. Duncan's Liver and Kidney Medicine. It is, beyond doubt, the best and most reliable remedy known or ever offered for sale, for the Cure of Constipation, Sour Stomach, Sick Headache, Torpid Liver, and all Kidney troubles. It is the best and heapest. Price 75 cents.

HIRSCH BROS. & CO.,

Dry Goods, Notions, Millinery,

56 College St., Nashville,

Have now in stock the largest stock of fine DRESS GOODS, SILKS, SATINS, WHITE GOODS, PARASOLS, FANS, JERSEYS, ETC., ever exhibited outside of New York.

This is a very fine, pure Wool Jersey, coat back, at $1.50.

Our braided and scalloped Jerseys, at from $1.00 to $3.00, must be seen to be appreciated.

Hirsch Bros. & Co.

"THE PIANO TEACHER'S IDEAL."

The New Musical

CURRICULUM

By DR. GEO. F. ROOT.

"A Perfect Instruction Book."

This work is the culmination of long years of labor and observation devoted to its ultimate perfection by one of America's greatest musicians, and in its present form it is beyond all doubt the

BEST WORK OF ITS KIND

ever issued for the purpose intended. Teachers and Students of Music are especially recommended to examine the Curriculum, as it cannot fail to be of invaluable service to them. Price $3 by mail post-paid. Specimen Pages free.

Published by

JOHN CHURCH & CO.,

CINCINNATI, OHIO.

For Sale by all Book and Music Dealers.

Unparalleled BargainS!

SEE OUR

Black Satin Rhadames at.....$1,00
Black Ottomon Velours at.....$1,00
Black Gros Grain (Lyons).....$1,00
Colored Gros Grains at.....77½
Rich Plain Dress Goods at all prices
Black Goods and second mourning all kinds
Beautiful Figured Satin at.....15 cts
Fine Paris Linen Lawns at.....Half Price
Mitcheline Quilts in New Patterns
40 Inch Batiste Muslin at.....15 cts
New Style Gingham at.....10cts
Table Linen and Toweling our importation
New Style Hosiery an Gloves &c.

THOMPSON & KELLY

Summer Str

THE PROVIDENT

LIFE ASSOCIATION

BALTIMORE, MD.

Insurance on the Ordinary Life and Maturity Plan. Endowment Policies mature in 10 years, or prior death. The fact that this association has been endorsed by LEADING BUSINESS MEN Clergymen, Physicians and Lawyers in the various states in which it does business, is an evidence of its superior plans and methods of insurance. It is the only mutual company in the United States with an endowment plan founded on correct insurance principles. Persons insured on our maturity plan "need not die to win." Policies mature in 10 years from date of issue, or at death, if prior. Every claim paid in full. No pro-rata payments. You "pay as you go and get what you pay for." By the payment of from eight to sixteen cents per day, you can purchase a $1000 policy payable to you in 10 years or to your family, should you die before the expiration of the period for which you insure.

NASHVILLE ADVISORY BRD.

GEO. W. SEAY, Sec'y N. & D. R. R. Co.
ALEX. FALL, Ag't N. & D. R. R. Co.
Hon, JNO. LAWRENCE, *Lawyer.*
Elder Wm J. LOOS *Min ster.*
Elder R. LIN CAVE, *Minister.*
Dr. W. M. VERTREES, *Physician.*
C. H. BRANDON, *Branaon Printing Co.*
W. A. CORBIN, *Mus. Broker.*
Hon. LYTTON TAYLOR, *Attorney.*
G. H. WESSEL & Co *Fancy Groceries.*
F. D. HAWLEY & Co., *Real Estate Agents*
Dr. T. D. WALLIS
Dr. J. S. NOWLIN.
R. E. MARTIN.
Dr. WILLIAM COMPTON,
Bellview, Tennessee.

Reliable business men in every town and county in East and Middle Tennesse and Kentucky, wanted to represent this Association, none other need apply. Correspondence promptly attended to.

CAPT. J. MINSON,
General Agent.

No 4 Church St. - - Nashville, Tenn.

CHAS. F. SHARPE. W. L. HORN.

SHARPE & HORN,

Real Estate and Coal Agents,

Public Square, - NASHVILLE, TENN.

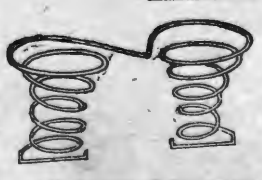
Buy, Sell and Negotiate Loans.

Special Attention Given to the Collection of Rents.

GEN'L AGENTS FOR PEACOCK COAL.

ED. H. MILLER,

—Manufacturer of—



SPRING BEDS

AND

MATRESSES.

36 South College St., Nashville,

And dealer in all kinds of Beddings. I make the best Spring Bed now in use—the Twin Spring Bed—they are bug-proof Try a sett. Old matiresses neatly repaired. [ED. H. MILLER.

KEEP COOL!

SUMMER GOODS!

Refrigerators, Ice Chests, Water Coolers Filters.

Fruit Jars, Fruit Cans, Stoneware, Woodenware, and all kinds of Kitchen Goods.

Cooking Stoves to suit the requirements of every Family.

PRICES TO SUIT THE TIMES.

PHILLIPS-BUTTORFF MANUFACTURING CO.,

24 & 26 College Street, - - - Nashville, Tenn.

Capital Planing Mill!

Cor. Line and Vine Streets, near Northwest Cor. CAPITOL GROUND.

J. W. McCULLOUGH,

DEALER IN

Lumber, sash, Doors, Blinds, scroll sawing, Flooring, Ceili , Siding, Etc.

Telepone 551. : : : Nashville, Tennessee

O. EWING. FRANK W. GAINES.

EWING & GAINES,

WHOLESALE HARDWARE,

40 South Market Street, Nashville, Tennessee.

Complete Stock of Hardware, Guns, Cutlery and Gu Belting, at the lowest prices.

Prompt and Careful Attention given to Orders. TRY US.

HEADQUARTERS

-f-

Hardware, Gu s
Fishing Tackle, Mill
Supplies of Every Description, Barbed Wire, Etc. Agents for
Champion Machines, Reapers, Hay Rakes.

BROOKS, SWEENY & CO.,

Nashville, Tennessee.

MURKIN & HUNT

28, 30, 32 South College Street,

—Manufacturers of—

Fine Carriages, Berlins, Landaus, Cabriolets, Coupes, and all Kinds of Heavy Work!

We have enlarged our Factories and Store-rooms by the addition of the three-story building adjoining, and have now improved facilities for the manufacture of first-class work.

OUR SPECIALTIES: Improved Timken and Brewster Spring Buggies; Platform Double-Spring and Three-Spring Phætons· Barouches, Rockaways, and Wagons of Every Description.

Special Attention Given to Repairing. Inspection Solicited. Telephone 332.

P. A. SHELTON.

DEALER IN

STAPLE and Fancy GROCERIES.

Flour, Bacon, Lard, Tobacco and Cigars, Country Produce,

NO. 96, BROAD ST. - NASHVILLE, TENN

Go to WEIL, CONNELL, WINTER & CO. your DRY GOODS BOOTS AND SHOES, and so on. They will treat you right.

LIPSCOMB & SEWELL,

PUBLISHERS OF

THE GOSPEL ADVOCATE,

NO. 98 UNION ST. - - NASHVILLE, TENN.

We invite your special attention to the following EXCELLENT BOOKS for sale by us at regular RETAIL PRICES:

Popular Hymns, Word Edition, Single Copy 15 cts. $1.50 Per dozen by express, by mail	$1.70
Popular Hymns, Note Edition, single copy 30 cts per doz by express $3,00 by, mail	$3 60
Popular Hymns, " " (with rudiments) single copy 35 cts. per doz by express	$3 60
by Mail	$4 20
Popular Hymns " " (Cloth) single copy, 40 cts. per doz. by express $4.06; by mail	$4,75
New Life (Character Notes) single copy 35 cts. Per doz by express 3 00 by mail	$3,60
Songs of glory Numbers 1 and 2 single copy 35 cts, Per doz by express $3,00 by mail	$3.60
Life of Raccoon John Smith (Very Readable) postpaid	$2.00
The Voice of the Seven Thunders (Investigating and entertaining) Postpaid	$1.50
Gospel Plan of Salvation. By T. W. Brents. Postpaid	$2 50
Gospel Preacher, Volumes 1 and 2 By Ben Franklin Postpaid	$2,00
Campbell and Owen Debate. Postpaid	$1.50
Dictionary of the Bible (Complete) By Dr. Smith	$4 50
Housekeeping in the Blue Grass. postpaid	$1,50
Orthodoxy in the Civil Courts. Paper 50 cts, Cloth	$1,00
My Life an Open Book	$1,50
The Life of Knowles Shaw	$1,50
The Problem of Problems	$1,50
Christian Baptist. Seven volumes in one. Cloth	$2,50
On The Rock. By D. R. Dungan	$1.50
Rum, Ruin and the Remedy. Cloth	$1 50
Christian System. Cloth	$1,50
Campbell and Purcell Debate	$1,50
Christian Baptism Half leather $1,00, full	$1,50
Popular Lectures and Addresses. Cloth	$3,00
Contradictions of Orthodoxy. Paper	25 cts
The Divine Demonstration. Cloth	$1,00
Heavenward Way. Cloth	35cts
Louisville Debate. Cloth	$2,50
McGarvey's Commentary on Matthew and Mark. Cloth	2 00
" " Acts	2,00
Milligan on Hebrew	2,00
Reason and Revelaton. Milligan	2,00
Scheme of Redemptin. Milligan	2,00
Cummunings in the Sanctuary	50cts
Riverside, or Winning a Soul	75
First Principles By Isaac Errett	15cts
Offerings to the Lord By David Lipscomb	10cts
Sincerity Seeking the way to Heaven. By Ben Franklin	15cts
Review of Dr T. W. Summer's Tract. By Isaac Errett	10cts
Union Movement. By Ben Franklin	10c
Cruden's Concordance (complete)	1,50
Baptism for the Remmission of Sins	75c
Christian Recreation and Unchristian Amusements	10cts
Ability and Accountability	15cts
Treatise on Prayer. Milligan	60cts
True Method of Searching the Scriptures	10cts

BIBLES and TESTAMENTS in styles and bindings, at low rates.

We will furnish any book pubilshed in the United States at RETAIL PRICE. We solicit your orders. We guarantee prices.

FOR

Choirs, Conventions, Singing Classes and the Higher Schools,

o better Books have appear n cwing:

Choral Worship. L. O. EMERSON. A grand [illegible] size Church Music Book of 220 pages. 100 pages Elements, with a capital collection of Sacred and Secular music. 75 pages of the best Hymn Tunes. 110 pages of Anthems, and 90 pages of miscellaneous Concert Musuc. $1. Per dezen, $9.

The Model Singer. W. O. PERKINS and D. B. TOWNER. A book for SINGING CLASSES. 192 pages. 124 Graded Exercises, 57 Glees and Part Songs, 29 Hymn Tunes, 18 Anthems and 4 Chants. Abundant and useful material for the Singing-School Teacher. 60 cts. Per doz.. $6.

Song Greeting. L. O. EMERSON. A new and extra fine song book for the "high schools," meaning by that, Colleges, Technological and other special schools; Academies, Institutes, Seminaries, High and Normal Schools. 160 large octavo pages. 82 harmonized songs of the highest order, both in words and music, classical in beauty and interesting to every one. Also exercises and solfeggios for voice culture. 60 cts. Per dozen $6.

Any book mailed for the retail price.

OLIVER DITSON & CO., Boston,

C. H. DITSON & CO., J. E. DITSON & CO.,
Broadway, New York. 1228 Chestnut St., Phil.

WEAKLEY & WARREN,

Manufacturers and Wholesale and Retail Dealers in

FURNITURE & MATTRESSES,

The Largest, Finest and Best Assorted Stock in the South.

Chamber Suits, Parlor Suits, Library Suits, Hall Suits, Dining-Room Suits.

kinds of Mattresses, Spiranta. oven Wire Bed Springs, Wovi Wire Cots and Canvass Cots en

ORDERS WILL RECEIVE PROMPT ATTENTION

Wharton & Co.,

Druggists and Prescriptionists.

Fine Soda Water Mineral Waters Etc.

Corner College and Union Sts.,

Nashville, - - Tenn.

FOR SALE

GREAT BARGAINS!

I offer, at low prices, the following machinery: One splendid **Lane & Bodley 20x30 inch Stationary Engine**; 150 horse power; has iron frame 17½ feet long, 36 inches wide, and new Judson improved 4½-inch governor. I will trade for good engine of less size as part pay. One **14x24 Callahan Engine, 50-h.p.** Two **12x20 Stationary Engines.** One **Heald & Sisco 12-inch Hercules Engine.** Several engines, new and second hand. One battery of two-42 ft. x 16 in.—Tubular Boilers, all irons and chimney complete. One **8-h.p. Huber Farm Engine.** One **7 h.p. Watertown Farm Engine** and **several Gaudia Farm Engines**, all equally mounted. **Lane & Bodley** and **Eagle Machine Works Engines and Saw Mills,** with all late improvements. *H. B. Smith's Wood-Working Machinery, Sinker & Davis Band Saw Mills, Leffel Turbine Water Wheels.* Flour Mills, Corn Mills, Bolting Chests, Smutters, Etc. **John P. Manny Mowers and Reapers** and *Wheeler & Mellick threshers.* Send for prices.

JOHN P. DALE,
nd 86 SCollege St., NASHVILLE, TEN.

THIS NEW ELASTIC TRUSS

Has a Pad different from all others, is cup shape, with Self-Adjusting Ball in center, adapts itself to all positions of the body while the ball in the cup presses back the intestines just as a person does with the finger. With light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free. EGGLESTON TRUSS CO., Chicago, Ill.

LADIES' GUIDE TO FANCY WORK FREE.

A complete practical instructor in every description of Ladies' Fancy Work. It has 64 large pages and over **200 illustrations.** It gives plain and practical instructions in Drawing, Oil Painting, and making Wax Flowers; likewise all kinds of Fancy Needle Work, Artistic Embroidery, Lace Work, Knitting, Tattin, Crochet and Net Work. It contains designs for Monograms, Initials, Cross Stitch Patterns, Knit Edgings, Embroidered Borders and Corners, Macrame Work, Applique Embroidery, Berlin Work, Java Canvas Work, Tricot and Burlaps, Antique Lace, Beaded Lace, Darned Net work, Tidies, Lambrequins, and hundreds of other useful things. It is a book that should be in every American Household. With it as a guide you may make hundreds of beautiful things for the adornment of your home and for presents to your friends at the most trifling expense.

On receipt of only **30 cents** in postage stamps or currency we will send our popular monthly **Farm and Home** from the present time to Jan. 1, 1888, (nine months) and the **Fancy Work Book,** described above, **Free as a Premium. Farm and Home** has 16 pages and 64 columns, and nearly one-half is devoted to the Ladies and Children. It will repay its cost many times over to every occupant of a village or suburban home. Its practical articles on **The Garden, Fruit** and **Flower Culture, Poultry,** with its **Stories, Household Hints,** and **Recipes** are invaluable. It has a **Puzzle Department** where **prizes** are offered each month for contestants. *It cannot fail to please everyone.* In order to introduce it into new homes we make the above magnificent offer, being confident that once a Subscriber you will not keep house without it. Money refunded if not satisfactory. 4 subscriptions and 4 books sent for $1. **Send Now** mentioning this paper. This advertisement will not appear again. Address **FARM AND HOME, SPRINGFIELD, MASS.**

STERNBERGER'S Folding Dress Pillow.

folds into **one-twentieth** of its size when closed and weighs but two pounds.

Perfection, Durability, Simplicity.

The Folding Dress Pillow is simply perfect. Can be folded in a second and put anywhere. We guarantee one pillow to outwear a dozen old style stuffed sham pillows. Housekeepers buy them on sight.

$2.00 PER PAIR, delivered on receipt of price.

THE PIQUA M'F'G CO., Piqua, Ohio, Or Frank A. Hall, 200 Canal St., New York. John P. Fowler, 306 State St., Chicago, Ill. Fred. Walpert & Co., 28 N. Gay St., Baltimore, and Furniture Dealers Generally.

FEMALE COMPLAINTS

Treated scientifically at home, at very small expense, with absolutely no pain, no caustics, no unnecessary examinations. Permanent cure guaranteed. Book and question blank free. Address 4th stamp, **Dr. C. N. BROCKINGTON,** (Mention this paper.) **309 4th Ave., Louisville, Ky.**

CATARRH

Causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough and Consumption, cured in from one to three months, even though bones of nose are affected. No snuffs, washes, douches, inhalers or atomizers used. Book and blank free. Address with stamp, **Dr. C. N. BROCKINGTON,** [Mention this paper.] **309 4th Ave., Louisville, Ky.**

MASON & HAMLIN

Exhibited at ALL the important WORLD'S INDUSTRIAL COMPETITIVE EXHIBITIONS FOR SEVENTEEN YEARS, Mason & Hamlin Organs have, after most rigid examinations and comparisons, been ALWAYS FOUND BEST, and AWARDED HIGHEST HONORS; *not even in one such important comparison has any other Organ been found equal to them.* ONE HUNDRED STYLES, adapted to all uses, from the smallest size, yet having the characteristic Mason & Hamlin excellence, at $22, to the best instrument which it is possible to construct from reeds, at $900 or more. Illustrated catalogues, 46 pp. 4to, and price lists, free.

ORGANS

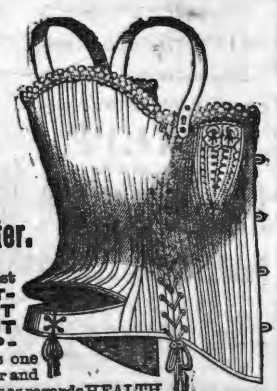
The Mason & Hamlin Company manufacture UPRIGHT PIANO-FORTES, adding to all the improvements which have been found valuable in such instruments, one of peculiar practical value, tending to greatest purity and refinement in quality of tone and durability, especially diminished liability to get out of tune. Pronounced the greatest improvement made in upright pianos for half a century. The MASON & HAMLIN CO. pledge themselves that every piano of their make shall illustrate that VERY HIGHEST EXCELLENCE which has always characterized their organs. Send for circular with illustrations, full description and explanation.

PIANOS

MASON & HAMLIN ORGAN AND PIANO CO.,

BOSTON, 154 Tremont St. CHICAGO, 149 Wabash Ave. NEW YORK. 46 East 14th St. (Union Square.)

MADAME FOY'S CORSET AND Skirt Supporter.



Combines the most **ELEGANT FITTING CORSET** with a **PERFECT SKIRT SUPPORTER** and is one of the most popular and satisfactory corsets as regards **HEALTH** and **COMFORT** ever invented. It is particularly adapted to the present style of dress.

For sale by all leading dealers. Price by mail $1.30. **FOY, HARMON & CHADWICK,** New Haven, Conn.

Baltimore Church Bells

Since **1844** celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, circulars, &c., address BALTIMORE BELL FOUNDRY, **J. REGESTER & SONS,** Baltimore, Md.

Farquhar's Improved Cotton Planter

Very Simple and Perfect in its Operation; Drops Unrolled Seed or Fertilizer with remarkable regularity in any desired amount. It is the Cheapest, most Reliable and Best **COTTON PLANTER** in existence.

SEND FOR CATALOGUE.

Also, Steam Engines, Threshing Machines, Saw-Mills, &c.

Address, A. B. FARQUHAR, York, Pa.

NEW USES OF DIAMOND DYES

New uses are constantly being made of them so that, not only is all possible kinds of Domestic Coloring done with them, but also Art Work, Coloring Photographs, Engravings, &c. They are used for Object Teaching in Schools, Coloring Maps, Baskets, Easter Eggs, Bone, Ivory, &c. For making ALL colors of Ink, Wood Stains, Shoe Dressing, Ink Pads, &c. **USE NO OTHER.**

They are the PUREST, STRONGEST and FASTEST of all Dyes. One package colors one to four pounds of Silk, Wool, Cotton, etc. For special uses given above, no other dyes will answer.

Sold by all druggists. Send stamp for Special Art Circular, Special School Circular, Sample Card of 32 colors, and directions. Colored Cabinet Photo. as sample, *or* a package of Any Color Dye mailed for 10 cents. Address the proprietors, WELLS, RICHARDSON & CO., Burlington, Vt.

THE DIAMOND PAINTS, GOLD, SILVER, COPPER and BRONZE,

For gilding &c., Fancy Baskets, Frames, Lamps, Chandeliers, and for all kinds of ornamental work. Also Artists Black for Ebonizing. Equal to any of the high priced kinds and only 10 cts. a package, at the druggists, or post-paid from WELLS, RICHARDSON & CO., Burlington, Vt.

25 YEARS IN THE POULTRY YARD.

16th Edition. 108 Pages, explaining the entire business. Gives symptoms and best remedies for all diseases. A 50-page Illustrated Catalogue. All for 25c. in stamps.

A. M. LANG,
Cove Dale, Lewis Co. Ky.

YOU ARE A LIAR

Lying Agents can't SELL and tel the truth about JONES. Put your lies on paper and sign if you dare U. S. STANDARD

$60. 5 TON WAGON SCALES.

Beam Box. Tare Beam. Freight Paid. Free Price List. Every Size. address JONES OF BINGHAMTON. BINGHAMTON, N. Y.

THE NEW CORSET.

THE TRICORA RELIEF

Having elastic side sections, adapts itself to the various positions of the body in stooping, sitting & reclining. It affords great relief and comfort to the many who find ordinary Corsets oppressive. The "TRICORA" stays *used for boning* are unequaled for durability & comfortable support, & are absolutely unbreakable.

The most Durable, Comfortable, and Healthful Corset ever sold for its price.

Every pair warranted to give satisfaction or money returned.

J. G. FITZPATRICK & CO., Mfrs., 71 Leonard Street, NEW YORK.

Please mention this paper in ordering.

OPIUM Morphine Habit Cured in 10 to 20 Days. No Pay until Cured. J. L. STEPHENS, M. D., Lebanon, Ohio.

ROSES SAMPLE with Catalogue, 25 c., 4 for 50c. Order now. WM. B. REED, Chambersburg, Pa.

Rates of Advertising in Gospel Advocate

One inch, one insertion	$ 6
One inch, one month	2 0
One inch, three months	5 0
One inch, six months	7 5
One inch, twelve months	12 5

A discount of 10 per cent. on these rates for order of $25.00; 20 per cent. for order of $50.00; 30 per cent. for order of $100 00.

Note these Rules Carefully.

(1) Write only on one side of your aper.

(2) Write your name, post-office, county, and State, plainly.

(3) When changing your paper, give the office from which you change, and the one you wish it changed to.

(4) When ordering a book, give the name, edition, style of binding, and price, as near as possible, and state plainly HOW and WHERE you wish it sent.

(5) Gospel Advocate is $2.00 per year; $1.00 per six months; Clubs of $10, one copy free.

(6) Write very plainly and make the clerks and printers happy

Miscellaneous Notes.

BY T. F. RAWLINS.

Correspondents will please address me at 98 Union street Nashville, Tennessee.

Bro. Wilmeth's meeting at Denison Texas, resulted in over fifty additons.

A Sunday school "convention" is is to be held in Texas this summer, June 24-25 is the time appointed.

Dick Williams the Tenn. revivalist has just closed a meeting in Ennis Texas with 407 conversions. He recently closed a meeting at Corsicana with 561 professions."

A Texas brother writes that he thinks it would be almost an unpardonable sin for the editors of the ADVOCATE to sell the paper or allow it to be absorbed by another paper. He says "ninety nine bushels of gold should be no inducement."

While we do not endorse many of Mr. Jones' methods, and much that he says, still we are truly glad that he has visited Nashville. He certainly has done a great and good work in stirring up the people, and church members especially, to a realization of the exceeding sinfullness of sin, and in making each sinner realize, "Thou art the man."

Sam Jones has turned his battery on the disgusting and indecorous practice now so fashionable with the lighter headed class of the young people, to wit, young man hugging his young lady companion's arm, and walking with his arm closely drawn up between her arm and body. Here is what he says about it. "That arm clutch; I wish I had about five minutes on that. It don't argue that a girl is not virtuous when you see some fellow holding her arm, but I do tell you that the "spider leg" is not virtuous. "He that thinketh on these thinks is already unclean in heart." I would lock my daughter up in a closet for six months if I saw her let some feller clutch her by the arm and walk off in that way. We hope the preachers all said "Amen" to that.

What a beautiful thought of home is that of Spargeon when he says, "home when ruled according God's word is a place where angel's might be invited to stay at night with us and not be out of their element."

Dick Williams, the great revivalist, now in Texas gives utterances to sentiments very similar to those of Sam Jones. He says. 'The Bible, and not feeling, furnishes evidence of pordon. Believe you are saved because the Bible says so. Feeling comes as a result of giving obedience to Christ. Away with feeling as an evidence of any thing." Breth. Williams and Jones surely must have been reading a "Campbellite" Bible.

We have received a copy of "Bible Lessons" by J. A. Clark of Add-Ran, Texas, mention of which was made some time ago and the copy for which we had seen in manuscript, hence, was able to commend in advance of seeing the book. It is a book o 72 pages, containing 52 lessons. The mechanical work is neatly executed, and the lessons well arranged, the design being to group, all that Matt. Mark. Luke and John have said, and present the history of every case as a unit, thus removing all discrepancies. We again most heartily command the book to all Bible Students, and classes.

A VEGETABLE WONDER.—A banyan tree is a forest in itself, giving shelter and shade to whole villages of huts. Its wide-spreading branches are supported by many separate stems or trunks, formed by descending aerial roots which on reaching the ground become fixed as props to the great leafy roof above. Natives of parts of India regard the tree as sacred, and it is not surprising that the deep twilight which always prevails under its dense foliage should impress with awe the simple Buddhist dwellers in its shade. Respecting the size reached by this tree, it may be stated that Forbes, in his "Oriental Memoirs," mentions a banyan which was nearly 2,000 feet in circumference, measured round its principal stems, while the ground covered by its branches was considerably more extensive. The large trunks number 350, and the smaller ones exceeded 3,000. Even the 2,000 feet—or more than one third of a mile—does not represent the full circumference over which this colossal plant's chief supports had been spread, as a flood had carried away a very large part of the tree before Forbes saw it, reducing the number of larger trunks from 1350 to the 350 now remaining. The banyan belongs to the genus which includes the common fig, and is known as the Indian fig (Ficus Indica).

We learn that the church at Denton has had an ice cream and strawberry festival to buy an organ. We will make them a present of a first class organ, if they will show us their authority in the New Testament for organs in the church and strawberry festivals for raising money. Such innovations as organs, church festivals, fairs, lotteries etc., go hand in hand.—*Texas Christian.*

NOW, NOW, NOW IS THE TIME!
SPRING TIME!
PURIFY YOUR BLOOD.
DR. J. H. McLEAN'S
Strengthening Cordial
AND
BLOOD PURIFIER
Is the greatest Blood Purifier in the world.
TRY IT, AND YOU WILL USE IT EVERY SEASON.

It acts as delightfully on the tender Babe, the most delicate Lady and infirm old age, as on the strong man, in imparting Health and Vigor to Nerves and Brain, Blood Vessels, Heart and Liver. When taken, you can feel its life-giving power course through every artery, destroying all diseases of the Blood, and giving Health, Vital Power and Strength to every part of the body. Who will suffer from Liver Complaint or Diseases of the Stomach, Kidneys, Bowels, or Bladder, when such a great Remedy is within their reach?

IT WILL CURE:

Sleeplessness, Night Sweats, Sallow Complexion, Hot Flushes, Fainting Spells, Nervousness, Failing Eyesight caused by Weakness, Dyspepsia, Hectic Flushes, Scalding Hot Urine, Brick Dust Deposit, Frothy Urine, Uterine Weakness, Falling of the Womb, Bad Blood, Biliousness, Pimples, Loss of Memory, Feverish Skin, Sluggish Circulation, Cold Feet and Hands, Rheumatism, Peevishness, Obstinate Constipation, Heart Troubles, Bladder Fever, Diarrhœa or Bloody Flux, Lung and Liver Diseases, Kidney Troubles, Weak Back, Neuralgia, Pains in Bones, Sick Stomach, Depression, Blues, Dyspepsia, Female Weakness, Pimples, Sores and Blotches on the Face and Skin. Colic Pains.

Milwaukee, Wis., March 6th, 1885.
DR. J. H. McLEAN, St. Louis, Mo.
DEAR SIR:—Having been troubled with Female Complaint for some time, by the advice of a St. Louis lady, I tried Dr. J. H. McLean's Strengthening Cordial and Blood Purifier, and am happy to say that it has cured me completely, and I am as well now as ever. I consider it the best medicine for that purpose in the world.
MRS. ELIZABETH HENDRICKS.

G. W. Nowlin, Greenfield, Tenn., writes:—Send me another supply of Dr. J. H. McLean's Strengthening Cordial and Blood Purifier. It gives such satisfaction and sells so well here that we are unable to keep a supply on hand.
Mingsville, Mo., Jan. 4th, 1885.
DR. J. H. McLEAN, St. Louis Mo.
DEAR SIR:—I look upon your Strengthening Cordial and Blood Purifier as the finest medicine in the market. I use it in my family and all my customers speak of it in the highest terms. I would not be without it in the house if it cost ten dollars a bottle.
Yours truly, JOSEPH W. MINGS.

John O. H. White, San Angelo, Texas, says:—Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is the most rapid selling medicine we have here. It is used by all classes with the happiest result.

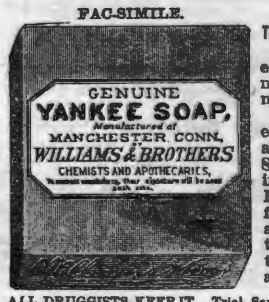
Dr. Fonda, of Jefferson, Cook County, Ills., writes:—I have used Dr. J. H. McLean's Strengthening Cordial and Blood Purifier in my practice for years without a single instance of its failure. For Female Complaints I consider it unequalled, being rapid and certain in its action.

From Mess. R. W. Mackie & Son, Yadkinville, N. Carolina:—Your Strengthening Cordial and Blood Purifier is in great demand. It gives universal satisfaction and is almost as staple as sugar and coffee in this vicinity.
Leroy, Minn., March 5th, 1885.
DR. J. H. McLEAN, St. Louis, Mo.
Dear Sir:—Owing to the intense heat last summer in the harvest field, many in this neighborhood were prostrated at work, and many of them are afflicted with chronic diarrhœa and kindred diseases. But by the advice of a friend I used your Strengthening Cordial and Blood Purifier, and have been as well as ever, although I was more exposed than the majority of those who have been more or less sick ever since.
Yours truly. HAST. MERCHELL.

Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is a Never-Failing Remedy, and Can Be Relied on.
$1.00 PER BOTTLE. SIX BOTTLES, $5.00.
Dr. J. H. McLEAN, S. E. Corner Broadway and Biddle Street, St. Louis, Mo.

For cleansing the Skin and Scalp of Birth Humors, for allaying Itching, Burning and Inflammation, for curing the first symptoms of Eczema, Psoriasis, Milk Crust, Scall Head, Scrofula, and other inherited skin and blood diseases, Cuticura, the great Skin Cure, and Cuticura Soap, an exquisite Skin Beautifier, externally, and Cuticura Resolvent, the new Blood Purifier, internally, are infallible. Absolutely pure. Sold everywhere Price, Cuticura, 50c.; Soap, 25c.; Resolvent, $1. POTTER DRUG AND CHEMICAL CO., Boston. Send for "How to Cure Skin Skin Diseases."

FAC-SIMILE.



FOR SHAVING.
The Genuine Yankee Soap,
Has never been equaled in the richness and permanence of its lather. Especially adapted for heavy beards and a delicate skin. Standard for quality in the U. S. Navy. Has been counterfeited more than any other soap in the world. Notice the engraving and avoid imitations.

ALL DRUGGISTS KEEP IT. Trial Sample for 12 Cents.
THE J. B. WILLIAMS CO., Glastonbury, Conn.
Formerly WILLIAMS & Bros., Manchester, 1840.

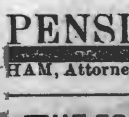
CANCERS TUMORS AND ULCERS.
Cured without the knife or loss of blood. Vasl superior to all other methods. Hundreds of case cured! Descriptive pamphlet sent free. Addres Dr. E. H. GREENE, 17½ Peachtree St., Atlanta, Ga

Established 1857.

The GREAT CHURCH LIGHT
FRINK'S Patent Reflectors for Gas or Oil, give the most powerful, softest cheapest & Best light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A Liberal discount to churches and the trade. *Don't be deceived by cheap imitations.*
I. P. FRINK, 551 Pearl St., N. Y.

BARNES'
Patent Foot and Steam Power Machinery. Complete outfits for Actual Workshop Business. Lathes for Wood or Metal, Circular Saws, Scroll Saws, Formers, Mortisers, Tenoners, etc., etc. Machines on trial if desired. Descriptive Catalogue and Price List Free.
W. F. & JOHN BARNES, Rockford, Ill. No. 5 St.

Pianos & Organs
Of all makes direct to customers from headquarters, at wholesale prices. All goods guaranteed. No money asked till Instruments are received and fully tested. Write us before purchasing. An investment of 2 cents may save you from $50.00 to $100.00. Address
JESSE FRENCH, Nashville, Tenn.,
Wholesale Distributing Dep't for the South.



McSHANE BELL FOUNDRY
Manufacture those celebrated BELLS and CHIMES for CHURCHES, TOWER CLOCKS, Etc. Prices and catalogues sent free. Address,
H. McSHANE, Baltimore, Md.

AGENTS COIN MONEY who sell DR. CHASE'S FAMILY PHYSICIAN. Price $2.00. Write for Circular. Address, A. W. HAMILTON & Co., Ann Arbor, Mich.

OPIUM MORPHINE HABIT EASILY CURED. BOOK FREE. DR. J. C. HOFFMAN, Jefferson, Wis.

PENSIONS for any disability; also to Heirs. Send stamps for *New Laws.* COL. L. BINGHAM, Attorney, Washington, D. C.

THE SOUTHERN WORLD ATLANTA, A 16 page illustrated Journal. Sample copy sent free. Agents Wanted. Georgia.

NEW HOUSE! NEW GOODS!

J. W. ORCHARD,

Manufacturer and Dealer in PLAIN and DECORATIVE

WALL PAPER,

Window Shades,

Looking-Glasses, Picture Frames and Cornices, Chair Cane, Picture Cord and Nails, Wall Brackets and Parlor Easels.

Looking-Glasses put in old frames. Old pictures and frames repaired.

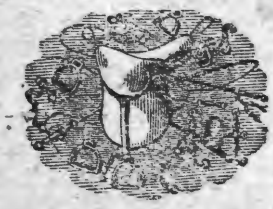
134 Union Street.

Between College and Cherry,)

NASHVILLE, - - TENN.

A. C. & J. C. MARCH,

(Successors to J. D. March & Sons,)



Manufacturers of and Dealers in

Saddles, Harness, Bridles, Collars, Trunks, Bags, Valises, Hames, Whips, Chains.

REPAIRING DONE ON SHORT NOTICE.

50 NORTH MARKET STREET,

NASHVILLE, - - TENN.

NASHVILLE, CHATTANOOGA & ST. LOUIS RAILWAY.

BUSINESS MEN, TOURISTS, EMIGRANTS, FAMILIES, REMEMBER

The Best Route to St. Louis and the West via McKenzie.

The Best Route to West Tennessee and Kentucky, Mississippi, Arkansas, and Texas points is via McKenzie.

The Best Route to the Summer Resorts and Mountain Retreats of Tennessee, Virginia and the Carolinas, via McKenzie and Nashville.

The Best Route to the celebrated Colleges, Universities, Seminaries and other Educational Institutions in the Southeast, via McKenzie and Nashville.

The Best Route to points in East Tennessee, Virginia, the Carolinas, Georgia and Florida is via Chattanooga.

DON'T FORGET IT!

—By this Line you secure the—

MAXIMUM OF SPEED, SAFETY, COMFORT, SATISFACTION,

—AT THE—

MINIMUM OF EXPENSE, ANXIETY, BOTHER, FATIGUE.

Be sure to Buy your Tickets over the

N., C & ST. L. RAILWAY!

If you are going to Washington City, Baltimore, Philadelphia, or New York.

The Inexperienced Traveler need not go amiss; few changes are necessary, and such as are unavoidable are made in union Depots.

THROUGH SLEEPERS!

—BETWEEN—

Nashville and Atlanta, and Atlanta and Jacksonville, Fla., Nashville and Martin (to connect with Sleeper service via Cairo to St. Louis and Chicago.) Nashville and Columbus. Nashville and Memphis (Sleeper Humboldt to Mobile, and Milan to New Orleans.) McKenzie and Little Rock, and Little Rock and Texas points.

Call on or address

J H PEEPLES, T. A., Chattanooga, Tenn.
W W KNOX, T. A., Nashville, Tenn.
S S FINLEY, Ticket Agent, Memphis, Tenn.
A S WRENN, Trav. A., Atlanta, Ga.
E L DANLEY, G P & T A, Nashville, Tenn

FITS STOPPED FREE

Marvelous success. Insane Persons Restored. DR. KLINE'S GREAT NERVE RESTORER for all BRAIN & NERVE DISEASES. Only sure cure for Fits, Epilepsy and Nerve Affections. INFALLIBLE if taken as directed. No Fits after first day's use. Treatise and $2 trial bottle free to Fit patients, they paying expressage. Send name, P. O. and express address to Dr. KLINE, 931 Arch St. Philadelphia, Pa. See principal druggists.

S. HOGAN, J. S HOPKINS.

Hogan & Hopkins.

—Dealers in Custom-Made—

Boots and Shoes.

—oOo—

We will sell the very best makes af Boots and Shoes, and endeavor to make the prices so that no one ean possibly sell cheaper than we do.

No. 20 Public Squrse, Nashville, Tenn.

SALESMEN:

SAM R. HOPKINS, L. D. SIMPSON, W. MAYES.

AGENTS WANTED for the MISSOURI STEAM WASHER!

It will pay any intelligent man or woman seeking profitable employment to write for Illustrated Circular and terms of Agency for this Celebrated Washer, which by reason of its intrinsic merit is meeting with such wonderful success

J. WORTH, ST. LOUIS, MO., or CHICAGO, ILL.

WM. CUNNINGHAM, SON & CO.,

—Wholesale—

GROCERS, COTTON-FACTORS,

And Commission Merchants.

97 Broad St., NASHVILLE, TENN.

TPA ell our Rubber Stamps. Free cause to agents. FOLJAMBE & CO.,

J. W. LINDSEY. R. FARQUHARSON

China, Glass and Queensware,

We have the best Electric Lamp made, the best imported Student's Lamp, "Mays' New Ideal" Lamp, requires no chimney or shade; in fact, we are headquarters for the best Lamps in use. We keep the largest stock of CHINA, GLASS and QUEENSWARE, South of the Ohio river, all of which will be sold as cheap as good goods can be sold in any market. Why not buy first-class goods when you can get them at about what you are paying for trash? Come and see us, or send your orders.

HICKS, HOUSTON & CO.

C. P. CRUTCHER. H. C WILLSON.

J. W. LINDSEY & CO.,

Wholesale HATS,

75 Public Square,

NASHVILLE, - - - TENNESSEE.

JOHN RAMAGE & SON,

48 North College Street, Nashville,

Offer the best stock of custom-made BOOTS, SHOES, and SLIPPERS, in all grades, of latest styles. Trunks, Traveling and Hand Bags.

LOWEST CASH PRICES!

Clothing for Spring & Summer.

W. A. LANNOM, THE CASH CLOTHIER, 98 PUBLIC SQUARE, Nashville, Tennessee, has the largest stock; all the ELEGANT NEW STYLES, GREAT VARIETY. Clothing for every body, from the smallest boy to the largest man.

Our goods will please you. They fit like a charm; our prices are correct, and we will sell them FOR CASH. Don't fail to inspect our immense stock before you buy.

W. A. LANNOM, Cash Clothier,

18 Public Square, - - Nashville, Tenn.

Gates & Pohlman,

Corner College and Union Streets, Nashville,

Are the oldest Jewelers in the State, and have constantly in stock the very latest and best designs, in patterns as well as the finest in quality and finish of all goods pertaining to the Jewelry trade. They defy competition in prices, and warrant every article to be as represented by them. Watches, Clocks and Jewelry repaired by the most practical workmen Orders by mail promptly attended to. Their motto is, "*Quick sales and small profits.*"

BAILEY, DAVIS & McCOMB,

WHOLESALE GROCERS,

And Dealers in

TOBACCO, CIGARS, ETC., ETC.,

38 MARKET STREET, - - - - - NASHVILLE, TENNESSEE.

THE LWB Tatum's CKLEBERRY, FOR CHILDREN TEETHING.

The soldiers in the late war established the fact that the Huckleberry was much more efficacious in chronic bowel troubles than the Blackberry.

Every one knows the Huckleberry growing alongside the hill, but few have realized the fact that the purple berry contains one of the most valuable astringent healing principles to the bowels.

Dr. Bigger's Huckleberry Cordial is the great Southern remedy for curing Diarrhea, Dysentery, Cramp-Colic and all bowel affections, and restoring the little one suffering such a damage upon the system from the effects of TEETHING. For sale by all druggists at 50 cents a bottle. Send Two Cent stamp for "TAYLOR'S LITTLE RIDDLE BOOK," for the health of home and amusement of the little ones.

Walter A. Taylor, Atlanta, Georgia.

R. W. Jennings

BUSINESS SCHOOL.

NASHVILLE, TENN., December 13, 1884.

Mr. R. W. Jennings:

We, the undersigned merchants and business men of Nashville, desire to express our approval of the methods you have adopted in conducting your Business School.

Your long experience as a practical book-keeper and office man, your truly practical method of teaching, and the fact that the examples are taken from books in your possession, which you have yourself heretofore kept, gives you advantages not possessed by other colleges, and we cheerfully an heartily commend your school to all who can spare the money and time to attend it. We speak from an observation and experience of many years as business men when we say that no commercial school taught by men who have not themselves had experience as practical book-keepers can compare with one where the examples are taken from transactions that have actually occurred.

We wish you abundant success in your laudable undertaking.

Fite, Porter & Co., Wholesale Dry Goods.
Cowan & Co., Wholesale Notions.
Anderson, Green & Co., Wholesale Dry Goods.
Eatherly Hardware Company, Wholesale Hardware.
Adams, Throne & Co., Wholesale Boots and Shoes.
Dismukes, Frierson & Co., Wholesale Hats.
B. H. Cooke & Co., Wholesale Clothing.
The Bransford Hardware Company, Wholesale Hardware.
Richardson, Mason & Co., Wholesale Boots and Shoes.
Kinkade, Williams & Co., Wholesale Hats.
Handly, Reeves & Co., Wholesale Dry Goods.
Brown & Farrell, Wholesale Hardware.
Halls, Ordway & Mitchell, Wholesale Boots and Shoes.
O'Bryan Bros, Wholesale Dry Goods.
Berry, Demoville & Co., Wholesale Drugs.
Murray, Dibrell & Co., Wholesale Boots and Shoes.
Gray, Fall & Co., Wholesale Hardware.
Tyler, Stratton & Co., Wholesale Grocers.
Orr Brothers, Wholesale Grocers.
Hillman, Buford & Justi, Wholesale Iron.
Carter, Dunbar & Co., Wholesale Boots and Shoes.
Pigue, Manier & Co., Wholesale Boots and Shoes.
Ewing & Gaines, Wholesale Hardware.
Morris, Webb & Cheek, Wholesale Grocers.
Phillips, Jackson & Co., Wholesale Grocers.
Herman Bros & Co., Wholesale Dry Goods.
Dudley Bros. & Lipscomb, Wholesale Hardware.

We, the undersigned, cordially endorse the foregoing recommendation of Jennings' Business School, and will add that the instruction he gives his students in the art of counting money rapidly, the writing of checks, notes, notices of protest, endorsements, etc., will be of great value to them.

W. M. McCarthy, Cashier Fourth National Bank, Nashville.
F. Porterfield, Cashier Commercial National Bank, Nashville.
A. W. Harris, Cashier American National Bank, Nashville.
J. P. Williams, Cashier First National Bank Nashville.
J. Hill Eakin, Sec'y Safe Deposit, Trust & Banking Co., Nashville.
Julius Sax, President Nashville Savings Bank Nashville.
Thos. S. Marr, President Nashville Savings Co., Nashville.

NASHVILLE, TENN., December 26, 1884.

Mr. R. W. Jennings:

The position of book-keeper for Evans, Fite, Porter & Co., which I held for ten years, was given me on account of training which I received at your hands while acting as your assistant in their counting-room. I have since taught your system to others, among whom is Mr. Jno. Campbell, who now fills my place in the office of Fite, Porter & Co. I can say without hesitation that you impart your knowledge of book-keeper and general business usage more rapidly and perfectly than any person I ever saw, and I recommend your school as highly as words can express. Wishing you success, I am

Yours, etc. JAMES L. COOPER.

SPRING, 1885.

CARPETS! CARPETS!

We have the largest and most complete stock of Carpets of all grades, Mattings, Oil Cloths, Linoleums, Rugs, etc., that we have ever shown to the trade. These goods are brought from the factory, and our prices are the lowest. All orders promptly filled.

Manlove & Co.,

26–28 Summer St., - - Nashville, Tenn.

GRATEFUL PRAISE

A New S. S. Book by J. H. Fillmore.

Pure in sentiment, rich in music. Sample copy in boards, 25 cents; per dozen, by express, $3 dy per dozen, by mail, $4. *Specimen pages free.*

FILLMORE BROS, 185 Race St. Cincinnati, O.

THE GOSPEL ADVOCATE.

VOLUME XXVII., NUMBER 23 | NASHVILLE, TENNESSEE, 10, JUNE 1885. | TWO DOLLARS PER YEAR IN ADVANCE.

EDITORS:
D. LIPSCOMB | E. G. SEWELL.
J. A. HARDING, Associate Editor.
J. C. McQUIDDY, Office Editor.

A PARTIAL GOSPEL.

One of the most serious troubles with many preachers is, that they only make a partial proclamation of the gospel of Christ, as to its demands upon those that would be saved. When the Lord sent out the apostles to preach the gospel, he placed with them certain conditions upon compliance with which all sinners might be saved. These conditions were given as of equal importance, and equally binding upon all sinners. There was no sort of discretion given these apostles as to the presentation and requirment of these conditions. They were commanded to go to all nations; to all people with these requirements. All the world alike was required to believe the gospel, without which no man can be saved. Again, it was commanded that repentance and remission of sins should be preached among all nations, beginning at Jerusalam. God commands all men everywhere to repent. No exceptions to this rule; it was to apply to all alike. Again, it was commanded the apostles, with equal force and authority, "Go teach all nations, baptizing them in (into) to the name of the Father, and of the Son, and of the Holy Ghost." Here is a very positive command to baptize the taught ones. But the command is not alone to the apostles to baptize the people. There is another side to this matter. The people also are required to be baptized; "He that believeth and is baptized." About this ordinance of baptism there can be no mistake, since both sides are so positively commanded. And no sane man that will read these passages can fail to see it, and it is certain none do fail to see, who read these things. And the reason why they do not all preach and require these things now, must be sought elsewhere than in the fact that they do not know the Lord commanded it. But if there was any discretion granted to these apostles in any way, they should understand it, and at some time or other, in preaching, they would exercise that discretion, and would sometimes leave out such commands as were made discretionary with them. But where in all the preaching of the apostles was this done? The first sermon they preached, under this last commission, they commanded all to repent and be baptized, having also previously commanded them to believe, to *know assuredly*. Three thousand of them were baptized at once. No objection was made by believers to be baptized, and no intimation was made by the preachers that they could be saved without it as well as with it. No foundation here, therefore, for any discretion to be made as to the requirement or importance of these commands. When Philip preached at Samaria, the Samaritans, including Simon the sorcerer, believed and were baptized. Nothing left out here, or if there was it must have been repentance, as it is not distinctly named. But it could not be left out by Philip without disobeying a positive command of Christ, and of God. But no one claims that it was left out, and we know from some items connected with the history of the case that it was not. And we know that baptism was not left out, for that is distinctly named. Nothing was left out in the case of Saul of Tarsus. We know he was baptized; for this is distinctly stated. And as baptism is the last step in the conditions, and one which connects one with the promise of pardon, it is clear that no one of the conditions the Lord placed was left out.

When we go to the house of Cornelius, where the gospel was miraculously introduced to the Gentiles, we find they, too, were commanded to be baptized. Even when the Holy Spirit had fallen upon them miraculously, after they were baptized in the Holy Spirit, still, Peter *commanded* them to be baptized. And this baptism here commanded was in water; for Peter said: "Can any man forbid water, that these should not be baptized?" No possibility of a doubt here, that these Gentiles were baptized. And if there could be a case found in which baptism could be dispensed with, it would certainly be this one, yet it was not. These persons had already been baptized in the Holy Spirit, and many tell us now, that Spirit baptism is all that's needed. In this case, this assumption is shown to be false, since these Gentiles had to be baptized in water, after that of the Spirit had taken place. Lydia and her house were baptized. Nothing said here about either faith or repentance. If there is any passage that would indicate that any of the conditions imposed by the Savior could be left out, surely this would be the one, since two of them are not mentioned in this case. But the ones not mentioned are faith and repentance, and everybody says these must not be left out. And the word of God elsewhere shows that condemnation is positively certain to every sinner that would leave these, or either one of them out. There is no need then, to argue that these conditions were required and complied with, and we know that baptism was not left out; for that is named. The jailer and his house were baptized. * * Many of the Corinthians, hearing, believed and were baptized.

Where then shall authority be found for leaving out any one of these conditions? There is none to be found. No inspired man ever did it. But how is it now? There are thousands of men, all over the land to-day, that are leaving out baptism, and claiming sinners to be converted and saved before baptism, and without it, thus making it a matter of no importance in the world, so far as man's salvation is concerned.

There is not a revivalist in the world, among the denominations, that teaches baptism as one of the conditions of pardon. Now, the question is, why should this command be left out? Why not leave out any other as well? What is there connected with this ordinance; this divine command, to make it of any less value than the others? The same God, through his Son, commanded them all. Why, then, should this one alone be singled out as of no importance? The rejection of one is as much a matter of rebellion against God as another.

The great business of man now is, and always has been, to submit to God in whatever he commands. King Saul deprived himself of the blessings and favor of God by deciding on two occasions that certain commands were not essential for him to observe. These acts of rebellion brought upon him the wrath of God; brought shame, degradation and death upon him, and the loss of the kingdom to his posterity.

Nadab and Abihu decided that the sort of fire God commanded was not essential, and refused it, and this decision and act of theirs brought the immediate loss of their lives upon them.

Moses and Aaron thought the command to speak to the rock was not necessary, and refused it, and smote the rock with a rod. This shut them out of the promised land.

The whole Jewish people, at one time, thought the Lord's Sabbaths were not essential, and for a long time neglected them, not the Sabbath day only, but the Sabbath years. But the Lord counted up on them, and, the first thing they knew, it cost them seventy years captivity in Babylon; the loss of all things, and the suffering of severe bondage in a strange land.

Ananias and Sapphira thought complicity in falsehood and deception a very small matter, but it cost both of them their lives.

These things show that none of God's commands can be set aside with impunity. The glorious volume, called the New Testament, closes with awful anathemas against those that shall take from the word of God. The Savior spake condemnation against those that should break even the least commandment, and should teach men so. He told the Jews they made void the commands of God by their traditions; by the doctrines and commandments of men, and told them that every plant that his heavenly Father had not planted should be rooted up.

Paul told the Galatians that though he, or an angel from heaven, should preach any other gospel than that he had preached should be accursed.

To pervert the gospel by changing or cutting off any of its conditions is, virtually, to preach another gospel.

How awfully dangerous, then, to tamper with the positive commands of God; to preach a partial gospel; a part, only, of God's commands!

E. G. S.

CHRISTIAN OR HEATHEN.

A Syrian lady, converted in her own country, and taught there that there are but two classes of people, Christian and heathen, came to this fair land to dwell.

One day, while riding in the cars, she fell into conversation with a fashionable woman, and in the course of conversation asked of her fellow passenger: "Are you a Christian?"

"No, I am not," answered the other.

"Then you are a heathen?" further inquired the Syrian, in her artlessness.

"No indeed!" cried the astonished American.

"But you are certainly one or the other," said the Syrian, "and you say you are not a Christian, how is this?"

Mutual explanations followed, but the American lady had received what proved a conviction. The question repeatedly arose in her mind, "Am I a heathen?" and she was forced to acknowledge that she was no better; and this thought pressed upon her soul, "either a Christian or a heathen," and she became a Christian because she would no longer be a heathen.—*Selected.*

He who voluntarily remains ignorant is guilty of all the crimes which ignorance produces; as to him who should extinguish the tapers of a light-house might be justly imputed the calamities of shipwrecks.

Mr. HARDING'S EIGHTH SPEECH.

I am more and more impressed with the fact that when we want to make an impression on the people for good, it is exceedingly important that we should display the spirit of the Lord Jesus. We have not had, since this debate began, a single violation of the rules of decorum and propriety which, I am quite sure, has not been injurious to him who violated the rules. I desire to express a hearty amen to that petition in the prayer for decency and good order, and for my part, I want afresh to endeavor to conduct the debate in a manner which should characterize Christian gentlemen. I was delighted with the discussion yesterday, and with the service of the evening, until that little episode which followed the speaking. That was unfortunate; especially the hot debating that took place all over the room. I want with renewed energy to present these matters as they should be presented, from a Christian standpoint.

At the beginning of the service this afternoon, I want to call your attention again very briefly, before we take up the thread of argumentation where it was left last night, to the present state of the discussion. In order that I may present the matter in a different light, and that you may consider it from a different standpoint, consider the following facts:

1. I practice immersion,—Mr. Wilkinson favors affusion.

2. All the lexicons define *baptizo* to immerse, or dip, or plunge—none define it sprinkle.

3. All the church historians testify that immersion was practiced by the ancient church—the first case of affusion for baptism on record is that of Novatian, A. D. 251.

4. The encyclopædias, those marvelous repositories of the learning of the ages, testify that for thirteen centuries immersion was usually, almost universally practiced; that affusion ("clinic baptism") was permitted only to the sick in case of necessity; that those who received it were often regarded as not properly baptized; and that the council of Ravenna (1311) was the first to allow a choice between sprinkling and immersion.

5. All the great critics and commentators of the world (except two) testify that in Rom. 6:4, Paul refers to immersion.

6. In the Bible accounts of baptism, they went to water, to much water, down into the water, and (after the baptism, came up out of the water; they were buried in baptism, raised to walk in newness of life, and their *bodies* washed with pure water.

Now suppose that our positions were reversed; suppose that Mr. Wilkinson had produced a stack of lexicons, every one of them defining *baptizo* to sprinkle, or pour upon, not one giving the definition to immerse; suppose all the church histories had testified that sprinkling was the almost universal practice of the ancient church, and that the first case of immersion for baptism occurred two centuries and a half after the beginning of the Christian era; suppose all the encyclopædias had agreed to this, explaining that immersion did not become general for thirteen hundred years; suppose all scholars (except the Baptists) had said of some passage of scripture, that it referred to "baptism by sprinkling," and that it could not be understood unless so interpreted; suppose, furthermore, that Mr. Wilkinson had shown that in apostolic times they brought the water for baptism, and that they baptized where there was but very little water; that the candidates were spoken of as bedewed, as having their foreheads moistened, etc.; then suppose I had come forward in reply, saying that some of the lexicons define *baptizo* to wet, and that you can wet a thing by immersing it in water, therefore Bible baptism is immersion. Would not Mr. Wilkinson under such circumstances have gained a most overwhelming victory? and would not my defence have been very feeble indeed? Ah, but he has not done as supposed! I have brought the lexicons, the church histories, the encyclopædias, the scholars, the favoring circumstances from the Bible, etc. And he replies, *baptizo* means to wash, and you can wash a thing by sprinkling it. Yes, and you can wash a thing by immersing it, too, and that is what you will do, if you baptize according to the Scriptures.

I will refer briefly to the case of the jailer. My frend read one verse and then stopped. Had he read all the verses, he would have seen that every thing I have said was correct. What I said was that the jailer took them out of his house to be baptized. I know that it is argued that the jailer was baptized in his house, or in the prison, and that therefore the baptism must have been by affusion. It is a simple matter of fact that he took them out of the house, and that fact is made plain to every one who reads the chapter.

They were thrust into the inner prison, and their feet were made fast in the stocks, (see Acts 16:24;) at midnight an earthquake occurred which hurled every door open, and loosed every prisoner's bands, (vrs. 26;) the keeper of the prison, being aroused from his sleep, and supposing that his prisoners had fled, was about to kill himself, when Paul cried with a loud voice: "Do thyself no harm." The jailer, trembling with awe and amazement, obtained a light and came in and brought them out of the inner prison into his house; they then preached the word of the Lord to all that was in the house; after the preaching; he took them and washed their stripes, and was baptized, he and all his house, and set meat before them. As the preaching took place "in his house," and as he brought them back into the house after his baptism, any body who has sense enough to know that you cannot enter a house twice without going out once, knows he took them out of the house to be baptized.

But, it is asked, did not the jailer know that he would violate the law, and endanger his life, if he took them out of the house? No, he did not; for such was not the case. He knew if he let them escape his life would be in danger. But he knew they did not want to escape; they had a chance to flee, but had refused to go. The jailer was satisfied that they were what they professed to be,—servants of the most high God. Why did he take them out of the house at midnight? to be sprinkled? Nay, verily! Here is another case of going to the water, and that too, at a very unseasonable hour to be baptized.

I pass from this case to that of Naaman. My friend said that this case settles the question. No doubt it would have done so, had it not been settled from the first speech in the debate. You will find the record concerning Naaman in the 5th chapter of 2, Kings. The prophet Elisha said to this great warrior, who was so dreadfully afflicted with the leprosy, "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." In obedience to this command, he went down "and dipped himself seven times in Jordan, according to the saying of the man of God, and his flesh came to him like unto the flesh of a little child, and he was clean." The word rendered "dipped" in the common version is *taval* in the Hebrew, and *baptizo* in the Greek; that is, King James' translators testify that the Hebrew *taval*, the equivalent of the Greek *baptizo*, signifies to dip.

Taval occurs fifteen times in the Old Testament; in the common version it is rendered *dip* fourteen times, *plunge* once. This is the Hebrew word for baptism.

Mr. Wilkinson says that King James' translators were immersionists and therefore rendered *taval* to dip. I do not accuse my friend of willfully slandering those men, but he has made a great mistake. They were not immersionists; neither did Mr. Campbell admit that they were immersionists, for he knew better. I have here "The Twenty-four Books of the Holy Scriptures" carefully translated according to the Massoretic text, by Isaac Leeser. This Isaac Leeser is a Jewish scholar, and he says he translated "after the best Jewish authorities." He renders 2 Kings 5:14, thus: "Then went he down, and dived seven times in Jordan, according to the saying of the man of God, and his flesh was restored (healthy) like the flesh of a little boy, and he became clean." Verse 10 he renders thus: "And Elisha sent a messenger unto him, saying, Go and bathe seven times in the Jordan, and thy flesh shall be restored (healthy) to thee, and thou shalt be clean." *Rachats* (wash) he renders "bathe;" *taval* (dip) he renders "dive." Not even Mr. Wilkinson, I presume, will say that Rabbi Leeser and these Jewish authorities were immersionists. Neither were King James' translators partial to immersion. On this point Dr. Wall, who wrote his History of Infant Baptism 180 years ago, thus testifies, (*History of Infant Baptism Vol. 1. p.* 581.) "In the latter times of queen Elizabeth, and during the reigns of King James and of King Charles I. very few children were dipped in the fount" He explains that through the influence of Calvin over the ministers who had fled to Geneva from queen Mary's bloody reign, backed by the influence of such men as Dr. Whitaker, of Cambridge, together with the inclination of the people, sprinkling was substituted for dipping, although the latter was required by the rubric, except in case of weakness. Be it remembered that it was during the reign of this King James, when, as Dr. Wall shows, sprinkling had almost entirely taken the place of dipping, that our common version was made. The translators inserted the word dip into the Bible because the Hebrew *taval* means to dip. I have here the Wilkes—Ditzler debate, which was held at Louisville, Ky., During the debate Mr. Wilkes stated that the Jewish Rabbi Kleeburg had told him in a conversation that *taval* means to immerse. Dr. Ditzler said, I should like to see that in writing. Sometime afterwards it was produced in writing, in these words, and copied into the printed debate:

1. "What does taval mean?

'It means immersion, to dip.'

2. Does it ever mean to sprinkle, or to pour?

'It never means to sprinkle or to pour.'

3. Did the Jews always immerse their proselytes?

'They did. The whole body was entirely submerged.'

4. Were the Jewish ablutions immersions?

'Before eating, and prayer, and after rising in the morning, they washed; when they have become unclean they must immerse."

DR. L. KLEEBURG.

Louisville, Ky., Dec., 23, 1870.

This letter is copied from the Louisville debate page 652. It is agreed between Mr. Wilkinson and myself that the Hebrew word to express the action of baptism is *taval;* that it occurs fifteen times in the Old Testament, and in common version is rendered dip fourteen times, plunge once.

Yes, as my friend said, Naaman's case does set-

tle the question. The prophet told him to wash —or as the Jew Leeser translates—to bathe seven times in Jordan; he went down and dipped—baptized—*tavalled* himself seven times in Jordan, or, as Dr. Leeser says, he dived seven times in Jordan. It is certain that he did not sprinkle himself, or pour himself seven times in Jordan.

Let us consider the Septuagint on this case. This is a translation made out of the Hebrew into the Greek by 70 Jewish Rabbis (as is supposed) long before the days of our Savior. In the account of Naaman's cleaning, the Hebrew *rachats* (to wash) is translated by the Greek *louo*. *Louo*, as we have had occasion to say before, is used to indicate the washing of the body; *nipto*, of the hands and feet; *pluno*, of the clothes. As I have made this statement several times, it might be well for me to prove it, that you may have the proper authorities, and not my word only. Liddell and Scott define,

"*Louo, to wash*, anything; especially *to wash the body*, *nipto* (or *nizo*) being used especially of the *hands and feet*, *pluno*, *of clothes*."

Donnegan defines, *Louo, to wash, to bathe. Louo* is said *of the body*, *nipto*, *of the hands*, and *pluno*, *of the clothes*."

These seventy Jewish scholars who translated their Scriptures out of their own tongue into Greek, understood the prophet to direct Naaman to wash *his body* seven times in Jordan; and they express the way in which he did it by saying that he baptized himself seven times in Jordan. Certainly this case does settle the meaning of the word *baptizo*

The consecration of the Aaronic priests was typical of our being made Christians, of our being consecrated as priests to God; consequently you will find in the ceremony of consecrating Aaron and his sons a type of Christian baptism. On this ceremony we have one account in Exodus 29:1-37, and another in Leviticus 8th chapter. Aaron and his sons were brought unto the door of the tabernacle of the congregation, and Moses then "washed them with water," (*elousen en hudati, bathed them in water.*) The act of washing is expressed by *lono*, and the preposition "with" (*en*, in) is the same used in Matt. 3:6 to tell that John baptized the people "in Jordan." After the bathing in the water the priestly garments were put on them; then Aaron was anointed with oil. After this, the bullock and the two rams were slain; and oil and blood were sprinkled, etc. As Moses washed the body of Aaron in water, John baptized Jesus in the Jordan; as Moses clothed Aaron and his sons with priestly garments so Christ and his followers in being baptized "fulfill all righteousness," and, therefore, are clothed in robes of righteousness; as Moses anointed Aaron after his bath with anointing oil, so God anointed Jesus as he came up from the waters of baptism, "with the Holy Ghost and with power." The bath was typical of baptism; the anointing with oil, of the anointing with the Holy Ghost; the sprinkling of blood, of the sprinkling of the blood of Jesus. In Acts 2:38, Peter commands the people saying: "Repent and be baptized every one one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." The order is 1st. Repentance (which implies faith.) 2nd Baptism, 3d, Remission of sins (robes of righteousness,) 4th. The gift of the Holy Ghost.

My friend opposes immersion, among other reasons because it is dangerous; he has heard that people have died from being immersed. Well, suppose they have? what of that? Did he never read in the scriptures about people dying from the performance of duty to God? Does not Jesus teach us that we must be ready to give up [illegible] lives for him? Did he not die for us? But Mr. Wilkinson thinks it so indecent, so vulgar! It is so shocking to his delicate sensibilities to see men and women come up in dripping garments from the water! It is a commandment of the Lord, and it is nice. Anything Jesus tells us to do is nice; and it is pleasing to me to see people doing it. With regard to people being killed by being immersed: I have received into the church within the last eleven years more than 2000 people, and all of these have been immersed by my own hands, or it has been done by others in my presence; often the ground was covered with snow, and the water with ice; among those baptized were men and women and children, of various ages from 9 to 75 years, of almost every condition of life; some were strong and robust, and others were so feeble it was thought they might die in the water; yet in all these years, among all these people, I have not known of one who was in anywise hurt, who even so much as caught a bad cold from his immersion; nor have I ever been in the least injured from attending to this duty. I have heard it rumored that somebody said that it was reported that some other body somewhere, had been injured by being immersed; but I have never been able to find the; man nor have I ever seen an immersionist who could tell me of one such case is his experience.

[Time expired.]

SUNDAY SCHOOL LESSON.

Granville Lipscomb.

THE PRIESTHOOD OF CHRIST.—HEB., 9:1-12.

Lord's day, June 14.

Time and place same as preceeding lesson.

Golden Text:—Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercessions for them. Heb. 7:25.

INTRODUCTION.—The superiority of the Christian dispensation to the old covenant is shown in the letter to the Hebrews, by proving the various ordinances of this to be mere types and shadows of that. The Jewish high priest was a type of Christ who is the high priest of our profession. The ordinary priests were types of Christians who are a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. The first division of the tabernacle represents the church and the second or "Holiest of all' heaven itself where Jesus has gone to make intercessions for those who come unto God by him.

LESSON TEXT.

1. Then verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary.

2, For there was a tabernacle made; the first wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.

3. And after the second vail, the tabernacle which is called the holiest of all;

4. Which had the golden censer, and the ark of the covenant overlaid round about with Gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the table of the covenant.

5. And over it the cherubim of glory shadowing the mercy seat, of which we cannot now speak particularly.

6. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

7. But into the second went the high priest alone once every year, not without blood which he offered for himself and for the errors of the people.

8. The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing.

9. Which was a figure for the time, then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

10. Which stood only in meats and drinks, and divers washings, and carnal ordinances, *imposed on them* until the time of reformation.

11. But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building;

12 Neither by the blood of goats and of calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us.*

EXPLANATORY NOTES.

The first covenant. The institutions God gave the Israelites through Moses. *Ordinances of divine service.* These were the specific regulations by which God required them to worship him. *A worldly sanctuary.* A place of worship belonging to this world, a material one. *A tabernacle,*—a tent. *The first.* The first room or apartment. *The candlestick.* Made of gold, a stem with three branches on either side, a burner in each point, the only light in the tabernacle. *The table and shewbread.* Was on the right arm opposite the candlestick; the bread was for the priests only; and was set in order every Sabbath day. *Which is called the sanctuary.* That is the first chamber in the tabernacle. *The second vail.* The beautiful curtain which was suspended between the sanctuary and second rooms of the tabernacle. *Holiest of all.* That is the most holy place. *The golden censer.* The golden pan in which the incense was burned. *The ark of the covenant.* A chest. *Overlaid with gold. The golden pot that had manna.* The vessel in which was preserved a portion "tenth part of ephah" of manna, the food which was miraculously supplied the Israelites. *Aaron's rod that budded.* The staff by which God indicated his choice of Aaron for the priesthood. *The tables of the covenant.* The two stone slabs upon which God wrote the ten commandments. *The cherubim.* Figures of beaten gold representing angels with their wings outspread above the *mercy seat* or lid of the ark so-called because at this place God made his mercy known to them. *Thus ordained.* Arranged. The priests that is, all the ordinary priests. *Went always.* That is daily. *First tabernacle.* The first chamber of the tabernacle. *Accomplishing the service of the Lord.* Attending to these priestly duties. Every morning and evening they dressed and trimmed the lamps and burned sweet incense before the Lord *The second.* The most holy place. *High priest alone.* There was only one high priest at a time, he went into the most holy place by himself. *Once every year.* On the great day of atonement, the tenth day of seventh month. *Not without blood.* That is, he carried in the blood of the animals sacrificed for sins. *For himself.* The high priest needed forgiveness. *The errors of the people.* The sins of the Israelites. *The Holy Ghost thus signifying.* Thus indicating. *The way into the holiest of all.* Into heaven itself. *Was not yet made manifest.* Was not so clearly revealed as now since Christ has brought to light life an immortality. *Which was a figure.* That is a representation of the great sacrifice to be made by Christ and of the pardon of sin and peace of conscience attainable in the beautiful service of Christ. *Which stood only in meats and drinks etc.* There was a consciousness of sin after all the outward observances of the old covenant. *Time of reformation* Setting up the kingdom of Christ. *A greater and more perfect tabernacle.* The kingdom of God and of Christ, so far superior to the old covenant. HIS OWN BLOOD. Christ offered his own precious blood. ETERNAL REDEMPTION. Everlasting salvation.

QUESTIONS.

What was the first covenant? What did it have? What was the tabernacle? Into how many rooms was it divided? What was the first called? What the second? Who went into the sanctuary? How often? Who into the Holiest of all? How often? What did the first room of the tabernacle contain? What was on the table? What can you say of the candle stick? What was the second vail? What was in the ark? What was the manna? What did Aaron's rod commemorate? What were the tables of the covenant? What were the cherubims? What was the mercy seat called? Who did the ordinary priests typify? Who was typified by the High priests? In what respect does pardon through Christ surpass the service under Moses? Was there any efficacy in the blood of animals to take away sin? Is there any in the blood of Christ?

TEXAS WORK AND WORKERS.

This Department is conducted by JOHN T. POE, Longview Texas, to whom all correspondence intended for these columns should be addressed.

DYING TESTIMONY, vs. THE BIBLE.

In presenting to the people God's law—"the law of the spirit of life in Christ Jesus" for the salvation of men, we are often met with the statement that "my father," or mother, or some dear friend, died out of the church without making any profession of religion, and yet they died content and happy, and willing to go, etc. Now what of this? Just this. If these died out of the church, and as a matter of course out of Christ—it teaches that the Bible is false. These have gone down to the grave protesting that the Bible is not true. This must be so, if what they say is true. If a man can be saved out of Christ—out of the redemption, and forgiveness of sins, which is found alone—according to the scripture—in Him, then the Bible is certainly false, for it plainly and emphatically declares that there is no name under heaven whereby we may be saved, but the name of Jesus. It teaches emphatically that salvation is in Christ, and not out of him. See Eph. 1st chapter and many other like scriptures. The Bible teaches plainly how we get into Christ. There need be no mistake about it, so long as men go by the Bible, and are willing to be led by it. Believing with all the heart on Jesus, (see John 20:30-31) and sincere repentance for sin (Acts 2:38) leads us to the point where we may confess our faith, and be baptized into Christ. See Rom. 6:3 4 and Gal. 3:27. This is God's way of saving men and women. See the plan exemplified in Acts 2 chapter and in Acts 8th chapter. Now, if men are saved outside of this, or any of the means God has revealed in His word for salvation, then the Bible is not true. We would warn the living against any such confidence or hope. If God's word is to be our guide, it assures us, that as a man sows, so shall he reap. This then, effectually cuts off all hope of salvation save in Jesus Christ, who alone has power to save, and who must be obeyed in the gospel in order to salvation. (See 2 Tess. 1:7-9; also Heb. 5:9., If men die out of Christ, if they will not obey the gospel, they show plainly by their acts, that they will not have Christ to reign over them, that they are rebels in the sight of God, and as rebels they die. Now if they can be saved thus, the Bible teaches falsely. But we know it does not teach falsely, therefore all who die out of Christ are deceived. The Bible is true, and all will be held to a strict account for not believing and obeying it.

HOUSTON MISSION.

Bro. W. J. Jones is at work in Houston, and is doing a noble work in planting the cause in that city. He asks the co-operation of the brethren in that work. If each church or congregation will make but a small contribution once a month, he can be sustained without any feeling it a burden. He has built up a congregation of over forty members there, and the outlook is good for success, if he can be sustained. Brethren in Christ, remember this great city lying in wickedness, and let us give something of what the Lord has entrusted to our care in building up the cause in Houston. Send contributions to W. J. Jones, Houston, Texas, care Dr. Throckmorton, 5th Ward. Every dollar received will be reported.

I expect to begin a meeting with the Concord congregation, in Austin county on Friday night before the 2nd Lord's day July. Hope to meet many of the brethren of that part of the State at that time, and we ask them now, to get ready to subscribe for the ADVOCATE. I shall pass through Houston, and will try to preach there. If brethren along the route desire meetings before that date, I might accomodate them, if addressed at once.

Christian Church, Ave. K., bet. 10th and 11th.—Rev. C. F. Mortimer will preach at 11 a. m. and 7:30 p. m. Subject for the morning will be "Self consecration." Evening, "Man." Sunday-school at 9:30 a. m. A special invitation is extended to all who have at any time been associated with the Christian or Disciple church. Everybody made welcome.—*Galveston Evening Tribune.*

Persons should be careful not to confound this church with the church of Christ. We note the following differences between the two:

1. The church of Christ calls no man Reverend Father. Because "Holy and Reverend is His name."

2. The church of Christ claims Him as its head, and refuses to be called after His disciples.

3. The church of Christ claims that no Christian has any church, but that if a good Christian, he belongs to the church of God, or of Christ.

We have noticed that this "Disciple church" is spreading quite rapidly, as we see it mentioned frequently in print, and we greatly fear its success will prove detrimental to the church of Christ. Brethren in Christ, rally around the standard of Prince Immanuel, and let us contend for pure speech and give all honor to God, through our Lord Jesus Christ.

DEAR BRO. POE:—Please explain through the ADVOCATE, I. Corinthians 6:12. "All things are lawful unto me, but all things are not expedient. All things are lawful for me, but I will not be brought under the power of any. What are the all things mentioned in this verse.—O. H. Hurd, Dye, Montague County, Texas.

I think the "all things" are meats. Paul meant, I think, that while he might lawfully eat any meats, yet he would not be enslaved by them. That is, no man should be a glutton, and thus abuse his body and health thereof, any more than he should drink to drunkenness. Paul accused the Corinthian brethren of both of these sins, and he is is evidently speaking here of the abuse of the body, as the whole context will show, and in this particular verse, he refers to the sin of gluttony, of which sin they were guilty.

A VICTORY FOR THE TRUTH.

I thought perhaps it might be some gratification to the brethren in Texas to learn that the disciples in Navarro county have awakened to a sense of their duty in trying to do more for the the Master's cause this year, than for some time. Bro. G. A. Farris, of Waxahachie, is preaching for us, he is a live man, and a tower of strength in opposing error, and defending the truth. He has been beset at Bloomington Grove for some time by a number of infidels, by sending him banters and slipping tracts in his buggy. They seem to pay little attention to preachers of the denominations; it may be they think Bro. F. the only formidable foe to their craft. Bro. F. appointed a day on which he would pay his respects to pamphlets found in his buggy, and its backers. They proposed to have Mr. Shaw, of Waco, the champion of liberalism, in middle Texas, to represent them. When the time came, Bro. F. was on hand, but Shaw failed to put in his appearance. I think he was a lucky man to be out of gun shot on that occasion. I think if the author of those tracts had been present, and heard Bro. F's. exposition of them, he would not be guilty again of slandering and vilifying the Bible and its followers. Our sectarian friends went wild over Bro. F's. masterly effort, and success in vanquishing a foe that they seemed powerless to meet. I heard some of them remark that the doctrine of the Christian church is best to fight infidelity with. I remarked, there is nothing better than the truth to oppose error.

With Bro. Farris as our standard bearer, and the Bible for our guide, we expect, by the help of the Lord, to accomplish some good this year. —[T. M. Lowell, Dresden, Texas.

You are right, my brother, G. A. Farris is the man for that place, and for any place where true Christian manhood is needed. Let the brethren stand by him in all sincerity and earnestness in his field of labor, and large results will follow. Still, truth in the hands of any one is mighty, and must prevail. One man armed with the truth, may chase a thousand of these would-be scoffers and infidels, who have all to loose and nothing to gain.

DEAR BRO. POE:—Our messenger to the churches in the interest of the Indian Mission (Sister Josie Martin) reports favorably. She is in St. Louis, and will go from there into Ill. One baptism into Christ on the 2nd of May, near Tuska Homma, I. T. We will be able to build a house this fall in I. T. I will be in Tennessee about the 25th of July, D V. Lota and I are going to see our mothers at Winchester and Tullahoma .Two took membership with us last Lord's day nigbt. The sisters here are carpeting the church house anew. I suppose I have tha only picture of Eld. M. Askew in the world. (Our Indian Missionary who died Jan. 84.) Any of his friends who want one, let me know and I will have a number taken. You must pay for them. I can't say how much. I can say how much when I get the number I want. This offer is made at the suggestion of a brother in Alabama. Prohibition in I. T. works well. First offence they whip, second they double the licks. Third, they shoot the offended. No foolishness about it.—[R. W. O. Paris, Texas, May 13, 1885.

DEATH—WHAT IS IT?

'Tis not extinction, nor total annihilation; O, no. Some, no doubt, would be glad to believe it. They live as though this world, or life was all of man. Death, simply told, is a separation from life, or we may say, "life gone out." When life goes out of the body, it dies. I will not in this writing say what life is, for we wish to look at thatmonster death. God did not make man a subject of death, but it is a penalty of a violated law, and is the sene tnce passed upon our progenitor, it brought all of his posterity under the same, so death comes to us all; death is no respecter of persons. The king of the earth, the great and the small, the old and young, even the little cherub babe in its mothers arms are taken. None can get beyond his reach. We cannot hide from his cold, icy fingers. We naturally have a dread of him. Millions of money are spent by men to keep him away from his door. The sea shore, the mountains are resorted too, the best of medical skill is had, but to no avail. He finds us at last. All must die is the inevitable.

There is another death we should not dread, 'tis "dead to sin." Now, if we die to sin, we must be burried, for the old man must be got rid of, and then arise to newness of life. And then leading a new life, we would not fear so much the former death. 'Tis only to such, a long sleep. Since sin is in the world, and all men are sinners, death has become a necessity. Natural death, none can escape. From the dust we were made, and to the dust we must return and to "die to sin," all should seek for and desire; and now I find another death. The second death. Separated from God, cast into a lake of fire and brimstone. This is the most dreadful of all—this death none can escape from, unless he "die to sin" here in this life, and hide his life in Jesus.

We find, 1st. Death of the body, separated from life, or life gone out.

2nd. Dead to sin, separated from our sins in Christ.

3rd. Spiritual death, separted from God, cast out into outer darkness.

In the above there can be no change. Matters not how much we dislike it, we cannot change it, It becomes men to hasten, to separate himself from his sin's; have them burried, arise to live in Jesus, walk in him, and those who are in him, who have sinned, hasten to repent and pray for forgiveness before you are summoned to judgement. O, Savior, let me hide myself in thee.—[W. S. Dabney, Goliad, Texas.

LETTER FROM FARMERSVILLE, LOUSIANA.

We appreciate the regular visits of the ADVOCATE, and are under obligations to Bro. J. B. Davis for introducing such a valuable paper among us. We also feel thankful to Bros. G. W. and F. M. Hollis for introducing such a good and beneficial man to us as Bro. Davis, who came among us a little over a year ago, in company with the above named brothers.

We were then full of sectarianism; but, for the respect we had for our two friends, and the fine appearance of Bro. Davis, we made arrangements for him to preach a few sermons for us. This smoothed off some of the roughness, so that we could invite him back to see us when he could make it convenient. Bro. D. left a few copies of the ADVOCATE with us, and insisted that we should read the scriptures carefully, and be just what they taught us to be.

A few months later he visited us again, and was gladly received by those who had complied with his request concerning reading the scriptures. He has visited us several times since. We now have his promise, the Lord willing, to be with us once a month the remainder of this year. We anticipate much good done in our midst in the time. We have already a well organized congregation of 65 members. We have set apart one of our elders, Bro. J. F. Brantly, for the work of an evangelist, but Bro. Brantly has a family to be taken care of, and we are not able to care for them as we would like to do, and tell him to go teach the gospel to a dying world, as his religious sympathies would be pleased to do. He is like the Mississippi brother, who said in your paper, that he "pegged shoes through the week, and preached on the Lord's days." Bro. Brantly plows in the week days, and preaches on the Lord's days. He helps to keep the leaven spreading that has been concentrated here by Bro. Davis. You can now see why we anticipate prosperity in the work of the Lord. Besides having a good congregation, we have three strong props, Bro. Davis, Bro. Brantly and the GOSPEL ADVOCATE. The ADVOCATE has a goodly number of subscribers among us, and they are liberal to let their neighbors read them, which causes them to subscribe, or express a desire for doing so very soon. We know by this that it is doing good.

Did the saints, spoken of in Matt. 27:52-53, rise to be glorified, or was it only a miracle to strengthen the disciples in the faith? Please answer through the ADVOCATE.[—J. B. Ivey.

We suppose they never returned to dust again, but entered the glorified state.

In one of the public enclosures of Philadelphia, the fountain was recently left to play all night. During the hours of darkness, a sharp frost set in; and those who passed by next morninng, found the water still playing, indeed, but playing over a mass of gleaming icicles. But that was not all. The wind had been blowing steadily in one direction, through all these hours, and the spray had been carried on airy wings to the grass which fringed the pool in which the fountain stood. On each blade of grass the spray had fallen so gently as hardly to bend it, descending softly and silently the whole night long. By slow and almost imperceptible processes, each blade became coated with a thin layer of ice; by the same noiseless processes each layer grew thicker, until in the morning, what before had been a little patch of swaying grass, was a miniature battle-ground of upright crystal spears, each holding within it, as its nucleus, a single blade of grass, now cold, rigid and dead.

In human life, in like manner, it may seem a light thing to leave a young heart outside of Christ's fold, and exposed to the "cold winds of the world's great unbelief." There is no violent transformation of the character in such a case. Yet silently and surely the world's frost settles upon the flowers of the heart; covering them with the chilling spray of doubt; binding them with soft bonds which harden into chains of ice; encasing them in a coat of crystal mail, polished, cold and impenetrable. You have met persons in whose heart this freezing process has been accomplished. You have seen beneath the icy surface the nucleus of good which might have grown to so fair a harvest, just as you have seen the dead blade of grass preserved at the core of the icicle. You can do little now for either the person or the plant; nothing but heaven's sunshine can melt the ice which holds them in its deadly thrall. But you can take care that none of those for whom you are responsible will be left out in the world's cold to suffer so deadly a change. You can bring them within the warm influences of Christian life, where no frost will gather upon them, and where the soul's highest powers will gently be wooed to their best growth. Among all the things which you cannot do, this at least you *can* do; and unless you do this, you are certainly reponsible for whatever of chilling and deadening change the coming years may bring to those whom you are set of God to cherish and protect.—*S. S. Times.*

When a man speaks the truth you may count quite surely that he possesses most other virtues.

To do so no more is the most true repentance.

American National Bank

Cash Capital, $1,000,000.

Board of Directors.

E. W. Cole, John G. Houston, John Orr, Byrd Douglass, Jr., John M. Lea, J. Kirkman, Rev. Dr. R. A. Young, V. L. Kirkman, R. L. Weakley, A. W. Harris, M. Burns, T. A. Atchison, W. G. Bush, W. H. Jackson, John Woodard, J. A. Pigue, C. E. Hillman, W. W. Berry, Wm. Porter, Edgar Jones.

This Bank has united with it the THIRD NATIONAL BANK of this city, and has increased its Capital Stock to $1,000,000. With increased facilities in every particular it can confidently assert that it will offer superior advantage in all departments of Banking to its patrons and friends.

JOHN KIRKMAN, President, A. W. HARRIS, Cashier. E. W. COLE, Chairman Executive Committee

EDGAR JONES, Vice-President, JOHN M. LEA, Vice-President.

JOHN G. HOUSTON, President. THEO. PLUMMER, Sec'y and Treasurer

NASHVILLE LUMBER CO.

Building Lumber.

CEILING, SIDING, FLOORING AND DRESSED LUMBER,

Cheap Stock at Low Prices.

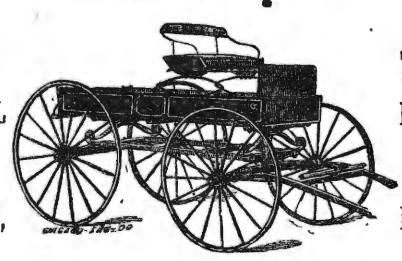
Mills and Office on Northwestern Railroad, immediately in rear of Union Stock Yards.

Dudley Bros. & Lipscomb,

Wolesale Hardware!

—Are Agents for the—

MITCHEL WAGON, SYRACUSE SIDE HILL PLOWS, J. I. CASE CULTIVATORS,



TENNESSEE WAGON, MEIKLIE'S DOUBLE SHOVELS, Buffalo Standard Scales

This Wagon as shown above is made out of best Tennessee Material—warranted for one year—nice enough to go to Church in—substantial enough for business. Delivered on cars here for $65,00, to preachers $60,00

DUDLEY BROS. & LIPSCOMB,

84 and 86 Broad St., - - Nashville, Tenn.

PASCHALL & FALL,

WHOLESALE

HARDWARE, CUTLERY, IRON, WAGON MATERIAL, Et.

Fishing Tackle.

Nos. 57, 59 and 61 South Market St.,

NASHVILLE, TENNESSEE.

Our Prices re Very Low.

Agents for Chicago Scale Co.'s Lever and Wagon Scales.

THE GOSPEL ADVOCATE.
NASHVILLE, TENN., JUNE 10, 1885

CONTENTS:

A Partial Gospel 353
Christian or Heathen 353
Mr. Harding's Eighth Speech 354
Sunday School Lesson 355
Letter from Farmersville, La 357
The Church of Christ in New Orleans 358
Christian Forbearance 358
Items and Personals 359
Wines of the Ancients and of the Bible 360
Luck and Labor 360
In a Minute 360
Notice 360
The Practice and Standing of Churches 362
General News 362
Miscellaneous Notes 367

TEXAS WORK AND WORKERS.

Dying Testimony vs. the Bible 356
Houston Mission 356
A Victory for the Truth 356
Death—What is it 356

HOME READING.

The Children 364
The Empty Woodshead 364
Sun Set 364

THE CHURCH OF CHRIST IN NEW ORLEANS.

On a beautiful Lord's day morning, the writer of this article, while inhaling the aroma of innumerable tropical and semi-tropical flowers, that so profusely adorn the walks and gardens of the citizens of the "Crescent city," went out in quest of the Church of Christ. He was directed to the corner of Melpomene and Camp streets. A very neat and substantial house well situated for religious service was found. A cursory survey of the building, and its location, showed the good sense of the brethren, both as to location and character of the building,—true, it is, that there are a few repairs and alterations needed; such as the removal of the parapetted entrance to the vestibule; the seating of the house properly, and should there ever be any reasonable increase of members, an enlargement of the auditorium will be needed. A few thousand dollars expended under the direction of a good architect will remove every objection to the house, and make of it an architectural gem.

The church in N. O. was planted by Alexander Campbell, many long years ago. Many malign influences have dwarfed its growth. The baleful glare of Jesse B. Ferguson's "post mortem" gospel; the soul-chilling doctrine of Dr. Thomas' *Elpis Israel*; the "word alone" theory, and perhaps worldly conformity, have all contributed to its present depressed, uninfluential and lifeless condition.

The writer of this notice had supposed that the labors of such men as James Shannon, J. A. Dearborn, R. B. Roberts, Drs. Jno. R. McCall and A. A. Jones, Wm Edwin Hall and his potential "Iron Preacher," etc., had built up a large and influential church in this southern city. He therefore expected to see crowded aisles and pews, of brethren residing in the city, and throngs of members of the church from Texas, then in New Orleans, who were supposed to be anxious to hear a preacher of so much renown as David Walk. Imagine the writer's astonishment when, entering the auditorium, he saw a small assemblage of not more than forty, embracing in the number Sunday school scholars, teachers and visitors. A very intelligent looking brother engaged in teaching a class, consisting of one old colored sister, pointed toward the rostrum, and then, for the first time, I saw Dr. Walk. (the word doctor is used in its proper sense, teacher) When Geranius found his father, "Marius, a destitute wanderer, a hunted outcast weeping amid the ruins of Carthage," he saw not a sadder countenance than that of Dr. Walk, at that time. The diminutive Sunday school was a sufficient explanation of the gloomy face. A brother named Allen, in a very spright ly and fluent way, expounded II. Tim. 1. to the Bible class of five or six men. He seemed to be anxious to teach, and, in his explanations, went over a wide field of theological suggestions. He doubtless was in earnest, and, perhaps, realized that expansion was as good as thoroughness.

The teacher should recollect that the Bible contains a revelation of the character and the will of the omnipotent, the incomprehensible and the infinite Jehovah, and therefore necessarily partakes of the infinitude of its author; that the unsounded and abysmal depths of God's power and wisdom are only apprehensible by finite minds, through the medium of a revelation adapted to our mental organization, and then only by prolonged study and meditation. It is important that Sunday school teachers should understand the responsibility resting upon them, and study their S. S. lessons carefully and prayerfully before attempting to teach others.

The services of song, prayer and breaking the loaf, with thanksgiving, were indeed soul-stengthening. After these came a sermon from Dr. Walk. It was good, perhaps the best delivered in the city, on that day. The congregation was small, numbering not more than sixty or eighty, but this did not detract from the zeal of the preacher, or the excellence of the sermon.

The writer of this is not deeply versed in the lore of anthroposkopy, and therefore forbears a depiction of Dr. Walk's spiritual and mental aptitudes, but contents himself by saying, that while the Dr. may not possess the logical acumen for which Tolbert Fanning was distinguished in his day; yet he has more imagination than Fanning had, and, while he cannot sparkle and effervesce as Wm E. Hall, yet he is more scholarly and forcible than Hall.

Dr. Walk's sermon indicated much reading, and his style indicated energy, but his utterances were not so forcible; nor were his investigations so thorough as those of David Lipscomb, or Jacob Creath. His style, like Dr. Kendrick's, is dogmatic, but it lacks the sublime and soul-subduing pathos of Kendrick. We may predict of Dr. Walk that, though he may not have the logical precision of Addison Clark, nor the tornado-like eloquence of the late Dr. McCall, or the beautiful diction of the lamented A. Graham; yet he has more force than Clark; more learning than the much loved McCall, and a vehemence to which the learned A. Graham was a stranger. He causes his hearers to introspect their own hearts; and, if the crowds assembled on that day at the French market, at the Spanish Fort, at the West end and other places of resort, had heard his withering denunciations of sin in its protean forms, they would have felt that the department in hades to which the rich man was consigned was moving to engulf them in eternal despair. His text was from Rom. 2:1-7, and, with three or four exeptions, scripturally accurate. His generalizations were good; his verbal criticisms generally inaccurate—a disciple of Trench should have avoided such inaccuracies—Out of a number, we refer in this notice only to one, he insisted that the angels of the seven churches were the pastors; *i. e.* that angels and pastors were synoymous. The Dr. perhaps followed Benson, Doddridge, and Bishop Newton, etc., and had forgotten his Lexicons; the Antiquities of the church and Paul. Dr. Walk is a preacher of great ability. The writer of this article commends Dr. Walk to a re-examination of the subject of his sermon, and trusts that he will re-read what Archbishop Trench has written on the subject of the angels of the churches; and also, particularly, what Alexander Campbell wrote, in tracing the analogies of the Jewish synagogue to the organization of the church of Christ. The Lexicons, also, will be beneficial in the proper understanding of the subject.

Timothy was an angel, a messenger, an evangelist or good angel, but not a pastor.

If the writer understood Bro. Walk, he is now sacrificing two or three thousand dollars annually to build up the cause in New Orleans. We ought to relieve him from such a heavy sacrifice immediately.

While perhaps scores of our brethren, in N. O. on that day, absented themselves from the Lord's house, there were some who did not. There were some accomplished sisters present from another state. Also Professors Aten, from Lampasas, Texas; McQuigg, from Bonham, Texas; Bro. Landers, from Sulphur Springs, Texas, and a few others who tried to honor their Savior on that day, and were blessed in doing so. Some of the brethren, on that Lord's day, visited the plains of Chalmette, and collected moss, leaves and twigs from trees of historic renown, but they gathered not the fruitage of the tree of life. They saw the spot where Sir Edward Packenham fell, but they did not, on that day, survey by faith the "blood-red" cross of Calvary. They commemorated the heroism of Andrew Jackson, but they forgot to celebrate the heroism of the Redeemer, of a world involved in ruin. Some of our brethren visited the places and temples dedicated to the voluptuous deities of the Spanish Fort, and the West End where carnivals of sin and Bacchantian revelry reigned supreme. They saw the boat races; the shows; the flowing of wine; the gaming devices. They heard the blasphemous jests, and smutty double entenders. One Christian, at the West end, in anguished tones asked: "*Is there no God in New Orleans?*" Ah! yes, Bacchus, Venus, Orpheus, Mammon and Belial, prime ministers of Satan, reign and rule there, and very devoutly do the people render cheerfully their homage, and pay their devotions with alacrity at their shrines.

If we had had some Paul or Wicliffe, Wesley or Whitefield, or even a Hall, a Caskey, or a Jo Harding to raise at the getties at the Spanish Fort; at the West end, and under the majestic live oaks of the Exposition enclosure, the blood-stained banner of the Prince of life, souls would have been saved, and angels would have rejoiced.

ZENAS.

CHRISTIAN FORBEARANCE.

"And the servant of the Lord must not strive, but be gentle unto all men; apt to teach, patient; in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth."

Every proclaimer of the gospel of Christ, and every one who is struggling for a glorious immortality ought to have fixed indellibly in his mind the above sentiment. "The servant of the Lord *must* not *strive*, but be gentle unto *all* men, apt to teach, *patient*; in meekness instructing those that oppose themselves."

When we go out into the highways and hedges to proclaim the gospel of Christ, let us remember that the Lord positively requires us to be gentle and forbearing with those who oppose themselves, in order that we may teach them the way of life. We cannot win people to Christ by ridiculing their peculiar tenets; we are not taught to be abusive in our manner, but to be *gentle*, instructing them in all meekness.

Harsh words and abusive language do not constitute the gospel of Christ, any more than do the peculiar doctrines of those they oppose. We are not taught that harsh expressions and dogmatic assertions are God's power to salvation, but the gospel of Christ. Then a man should preach the gospel in its simplicity, *firmly*, but *gently* and *meekly*. Dogmatic assertions and ridiculing expressions never won a soul to Christ. While men who engage in such may have been instrumental in bringing some few to Christ, yet it was not the abusive manner that did it, but the gospel they preached, while not engaged in such things. It is a known fact that those who are the meekest and most forbearing in their manner of presenting the truth, bring more into the church, aud convince more of those who differ from them, that they are preaching the gospel of Christ, than those who fail to heed the injunction of the blessed Master "*Be gent'e unto all men.*" Again, listen to the Apostle Paul in Ephesians, 4:1-3. "I therefore the prisoner of the Lord, beseech you that y walk worthy of the vocation wherewith ye ar called, with all lowliness and meekness, witl long suffering, *forbearing one another in love*; er deavoring to keep the unity of the spirit in th bond of peace."

Every disciple among us at the presen time should become thoroughly saturated wit this sentiment. All of us editors need, especia

ly, to be baptized into this sentiment. Some of our contributors need to imbibe the same blessed old spirit: "*Forbearing one another in love, endeavoring to keep the unity of the spirit in the bond of peace.*" We will never come any nearer together; love each other more, so long as we fail to forbear with our brethren in their weakness. We should accede to them honesty of purpose in their differences with us. Brethren do we always do this? Do we not sometimes impugn the motive, and call in question the brothers sincerity? I fear we do, at times, when the brother's intention is as pure as an angel's in heaven. *Is his Christian forbearance with love?*

Another thing that many engage in, is instead of dealing simply with the principle they make personal thrusts. This does no good, but a great amount of injury. Let us quit it then, and in brotherly love, forbear one with the other; deal simply with the principle. Some one may be ready to exclaim, "oh you must be firm." Firm, but not obstinate. A man can stand firm as a rock for truth; and yet, be gentle in his manner of presenting the truth, without degenerating into personalities. The great trouble is, *we become obstinately wedded to our theories*, instead of standing firmly for truth alone.

One other thing, we all are guilty of forbearing with those who agree with us in doctrine and opinions, while we do not with those who disagree with us. Those who are in harmony with us we allow to make harsh assertions, while we cut off those of a similar nature from those who disagree.

Now let every one of us look away down into the deepest recesses of our hearts, and see if there is not such a feeling there. Let us do away with all harsh expressions, and stand for truth alone, and not victory.

The writer does not claim to be perfect or free from all the things mentioned above, but is trying not to be guilty of perpetrating them.

What I have written, I have written in love, and pray God's blessing upon you all.

ITEMS AND PERSONALS.

To banish prayer is to banish God. God and prayer go together.—*J. P. Boyce.*

Bro. J. C. Martin, of McMinnville, Tenn., gave the ADVOCATE office a pleasant call last week.

I begin to suspect that common transactions of life are the most sacred channels for the spread of the heavenly leaven.—*MacDonald.*

We should be careful not to impugn the motives of those who may differ from us. "Do unto others, as you would have them do unto you.'"

Bro. Granville Lipscomb is now in a protracted meeting at Shelbyville. We hope a good meeting will crown his labors.

Bro. Frank E. Lacy, recently from the primitive Baptists, preached at Haley's station, Bedford county, the fifth Lord's day in May.

Not the least of the benefactors of the race are they who set themselves to show in every legitimate way how happy it is possible to be.—*Con.*

If God hath vouchsafed an ear to my supplications, there are surely many happy that never, saw me, and enjoy the blessing of my unknown devotions.—*Tenney.*

There is some help for all defects of fortune, for if a man cannot attain to the length of his wishes, he may have his remedy by cutting of them shorter.—*Cowley.*

It is greed, and laziness, and selfishness, not hunger, or weariness, or cold, that take the dignity out of a man, and make him look mean.—*The Princess and Curdie.*

I have read the Bible through many times; I now make a practice of going through it once a year. It is the book of all others for lawyers, as well as divines; and I pity the man who cannot find in it a rich supply of thought, and rules for conduct.—*Daniel Webster.*

BRO. MCQUIDDY:—Please announce through the ADVOCATE that any principal or trustee of a school, who desires the service of a lady as a teacher, would do well to write to me.

J. A. HARDING.

We are wanting a good teacher for our Hadensville Academy, for the fall term. We want a man of family, and a man qualified to teach the languages and higher mathematics. Our building is a dwelling of nine or ten rooms, a school hall 26x60 feet. Address

MC D. O'BRIEN.

Hadensville, Ky.

Bro. H. North, of Stephenville, Texas, writes: "The cause of Christ is gaining slowly. I talk for the brethren at four different points, each month. Only a few members at each place. Brothers Harbison and Chandler labor in this county. Pray for our success, dear brethren."

He that has something to do has less temptation to doubt than the man who has nothing else to do but to doubt. Heresies in the Christian church come never from the city missionary; never from the faithful pastor; never from the intense evangelist, but always from the gentlemen at ease, who take no actual part in our holy war.—*Spurgeon.*

Bro. L. C. Chisholm writes: "I spoke last Lord's day in a private house two miles from this place and one young lady made the good confession and was buried with her Lord in baptism at 3 o'clock that evening. Others there believed the truth but had not the courage to confess the Savior. May God spare them still to do so before it is everlastingly too late

Bro. Jas. H. Davis writes from Winchester, Tenn: "I am truly glad to see that a sister Holman has so thoroughly investigated and proven beyond controversy, as I think, the kind of wine used by our Lord in the institution of his supper. I wish some one would take up the question of the loaf. I am satisfied that, not only was no leaven used, but also no lard; and, as it may not be convenient to have "olive oil," butter might be used, and break no law of God."

We have received some articles measured by the yard, which would reach nearly across our office twice. The articles were entirely too long for publication. So, while they contained some good ideas, we were compelled to pass them over to the waste basket. We hope our contributors will write short articles; they are read much oftener than long ones. Our editors are guilty of writing their articles too long. We hope they, too, will boil down.

Bro. A. S. Reynolds writes from Randolph county, Alabama: "I have been laboring in destitute places some of the time. Have started a little band of disciples 4 miles above Lamar. I have had one addition at Haywood from the Baptists, also a good Sunday-school at the latter, with good attendance. I have labored here for three years, and the Lord has blessed these labors. We have a good band of brethren here that are willing to work.

Bro. O. A. Moore sends us the following; "I receive the ADVOCATE promptly, and am highly pleased with it. I think it should be in every Christian home, especially those that desire to learn more, and have their duty made plainer. Again, I should like to see it in the house of every unbeliever, as they would be more able to investigate the truth of the gospel of our Lord Jesus Christ, and perhaps be led thereby to obey the commands and follow the precepts of the Master. May the Lord bless you and assist you in your noble work, is my prayer. We hav'nt any churches in this section (Heard county, Ga.) but I do hope some of these days to see this part of the Masters vineyard worked up for the Lord.

Our Home Reading Departmen and Sunday School Depratment will appear together hereafter. The Sunday School matter has so far, appeared too late to be placed with home Reading. Hope it will not be so any more.

Bro. C. C. Cline, while holding his institute in Gallatin made us a flying visit. He sang a few songs for the Church Street Church in his own impressive style. Bro. C., is sound in the gospel, is a helper of Sunday Schools; but he believes Sunday Schools are a part of the church instruction, and should be under the direction of the church. We are sorry he could not visit other points in Tenn. He goes to Texas soon, then will be connected with Christian College, Mo., at opening of next session.

Bro. J. B. Davis is doing noble work for the ADVOCATE in Lousiana. He sends the following: "Since writing to you I baptized two at Union Grove and took three more confessions. The brethren are much encouraged. At Union Hill the brethren will soon be in a good new house. At Holly Spring I preached last Sunday; good prospect for an ingathering.

Bro. J. C. Stephens writes: "The cause is progressing finely at Oak Level, Ala. We have had sixteen additions in the last few weeks to our little band. We had five additions the 2nd Lord's day in May, two of which were from the Baptists, though they all made the good confession and were baptized. A man of some years came back Monday morning and called me out of the blacksmith-shop in order that he might make the good confession and be baptized. We are greatly persecuted here. We have no house of worship, though we meet regularly in my own rented house. We are all poor, but hope right in faith. We have a good Sunday school here. May the Lord bless us and help us to contend earnestly for the faith once delivered to the saints:

While we may have different degrees of faith, we cannot have different kinds of faith. We may have much faith, little faith, strong faith, weak faith; all differing only in quantity, not in quality. Faith is faith, just as wheat is wheat. You may have a pint of wheat or a thousand bushels, but both are wheat. Faith may have different objects; as Pollock has said: "All faith is one. In object, not in kind the difference lay. The faith that saved a soul, and that which in the common truth believed, in essence, were the same." Jesus Christ is the great object of our faith in the Christian religion. We obtain faith in his name by receiving the testimony concerning him. "Many other signs, truly, did Jesus in the presence of his disciples which are not written in this book, but these are written that ye might believe that Jesus is the Christ, the Son of God, an that believing you might have life through his name." As sound must precede hearing; light seeing, so must testimony precede faith. Weak testimony, weak faith; strong testimony, strong faith. What may be strong testimony to one man, may not be to another on account of preconceived ideas. Hence a man should lay aside all these in reading the Bible. Reading the Bible thus, you will be sure to acquire strong faith in the truth that Jesus is the Christ, the Son of God, which believing, you shall have life through his name.

WINES OF THE ANCIENTS AND OF THE BIBLE

Communion Wine.—No. 3

BY MRS. T. P. HOLMAN

In Paul's letter to the Corinthians 11:20,31, he says: "When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper; and one is hungry, and another is drunken.' They tell us that these Corinthians evidently used intoxicating wine at this supper as some were drunken, and if it had been wrong to use alcoholic wine, Paul would have certainly taken this occasion to tell them so. As he did not, it is certainly safe to infer that there can at least be no harm in using such wine. Let us see.

The whole argument hinges on the translation of the word "Methuei," here rendered, "drunken." I admit that it is sometimes the proper translation of the word, but not always by any means. Time and again in the Old Testament is the word rendered "filled" or "satiated," or words of such like meaning. In this particular place, "Methue," drunken, being used as antithetical to peina, hungry, requires to be understood in the generic sense of satiated, and not in the restricted and emphatic sense of intoxicated. That St. Paul should thus have employed it, is in harmony with the fact that he was familiar with the LXX translation of the Old Testament, where such use of the word frequently occurs Gen. 42:34. 'Drank and were merry.' Psalms 75:. 5. 'Cup runneth over.' Psalms 36:8. 'Abundantly satisfied with the fatness of thy house.' Psalms 75:10. Settlest the furrows, etc, Saturate. Jeremiah 31:14. 'Satiate the souls of my priests with fatness.' Cant. 5:1. 'Drink abundantly or be satiated.' Proverbs 5:19. 'Let her breasts satisfy thee.' A large collection of such texts illustrating the usages of methus, will be found in the works of Dr. Lees, vol. 2, showing its application, to food, to milk, to water, to blood, to oil, to butter. as well as to wine." Bib. Com. p. 340.

Bloomfield, in loco, says: "It is rightly remarked by the ancient commentators that the "ratio oppisiti" requires the word to be interpreted only of satiety in both drinking and eating. We need not suppose any drunkenness or gluttony. The fault with which they are charged is sensuality and selfishness, united with the eucharistic feast." (Vol. 2, p. 143.)

Dr. A. Clarke translates "filled to thefull". Dr Macknight, "plentifully fed." Dr. Lees says: "The great majority of expositors join in ascribing to the apostles words a charge of selfish repletion, but not of intoxication." (Tem. Com. p. 341.)

The church at Corinth was converted from idolatry. That city was one of most "famous infamous," of all the cities of antiquity. "Its very name had become a synonym of reckless debauchery, east and west had mingled their dregs of foulness in the new Gomorah of classic culture; and the orgies of the Paphian goddess were as notorious as those of Isis or Asherah. It was from this city and amid its abandoned proletariate that the Apostle Paul dictated his most frightful sketch of paganism. It was to the converts of this city that he addressed most frequently, and with most solemn warning and burning indignation, his stern prohibition of sensual crime. It was to converts drawn from the reeking haunts of its slaves and artisans that he writes that they too, had once been sunk in the lowest depths of sin and shame. It is of this city that we hear the sorrowful admission that in the world of heathendom, a pure life, and an honest life was a thing well nigh unknown." These converts from idolatry, mistaking the Lord's supper for a feast, easily fell into their old idolatrous practices. The rich and the poor alike brought their viands, and the rich being able to bring so much more than his poor brother, ate and drank to repletion, while his poorer brother went hungry. Instead of spreading a common table, and partaking the Lord's supper in common, "Every man taketh before other his own supper, and one is hungry and another 'plentifully fed.'" For this, they were sternly rebuked by the apostle, who goes on to tell them how they should eat the supper. In the few following passages he speaks of "the cup" no less than five times, and never once as "wine." Is it not strange, that if alcoholic wine will do as well in the observance of the supper, that *not once* in the gospel or the epistles, wherever it is spoken of, is the Greek word oinos (wine) which meant intoxicating as well as unintoxicating wine, used, but always "the fruit of the vine;" "the cup of blessing," "the cup of the Lord," etc. Alcoholic wine is called in the word of God "the cup of Devils." Can the same thing be "the cup of Devils" and "the cup of the Lord?"

Aside from the question as to whether our Savior and his disciples did or did not use the alcoholic wine, at the supper, all will admit that the unfermented pure juice of the grape will at least do as well. As a question of expediency then, would it not be right to banish this cup of woe from the Lord's table? Is it consistent to teach the right and necessity of total abstinence every where but at this sacred place? Shall drinkers and whisky sellers longer point with triumph to this most sacred institution of our religion, and tell us to put away the Devil's drink from the heart of the church first, and then we can with more consistency ask for its abolition from our country?

There is yet another side of the question to be considered. We have in our church, men who have been drunkards, but who are now reformed. I have heard a reformed drunkard say that let him have but one taste of alcoholic liquor, and the whole town could not keep him from getting drunk if he could get it. Another said that the point of a needle dipped in alcohol and touched to the tip of his tongue, would so revive his appetite as to place it beyond all control. Drunkenness creates in man an ungovernable appetite; and to many such trying to reform, the only safety lies in total abstinence from the taste of alcohol. Should we see a man standing before a reformed drunkard, tempting him to take a drink of liquor, just one drink, how wrathfully we would denounce such an action. But that is the very thing we do at the Lord's table, in the use of alcoholic wine, the temptation is so much the more insidious, coming in the guise of a religious institution. It is no use to say they ought not to think of such a thing at such a time. The taste of alcohol will revive such thoughts in spite of him. There are reformed drunkards in the church to-day, who let the cup of alcoholic wine pass them because they dare not taste it, and so revive the old appetite. I heard of an instance where "a reformed drunkard in the church, returned, like a dog to his vomit, in consequence of partaking of fermented wine at the Lord's supper." Dr. Duffield says: "The writer has unhappily had cognizance of the intoxication of a reformed drunkard, who went directly from the communion table to the tavern to satisfy his stimulated appetite." A church at Norton, Mass., discontinued the use of fermented wine some years ago, because a reformed drunkard in the church did not dare to partake of the intoxicating wine at the supper, for fear of "self destruction." He partook of the bread but not of the wine. Another church at Hull England, discontinued the use of fermented wine at the Lord's table for the following reasons: A father, whose children wished to unite with the church, had taught them not to taste intoxicating liquors, and he could not conscientsously take them to the Lord's table to taste intoxicating wine for the first time. The church saw its inconsistency, and voted to use the unfermented wine.

We teach our children the duty of total abstinence, and tell them to "look not upon the wine when it is red; when it giveth its color in the cup, when it moveth itself aright. For at last it biteth like a serpent and stingeth like an adder," —that is, not till they join the church and come to the Lord's table. Then they can both "look upon" and "taste," this "mocker" which "biteth like a serpent and stingeth like an adder." A minister will get up in the pulpit and denounce, not only drunkenness, but even the moderate use of intoxicating liquors, with all the fire of fervid, burning eloquence; and then come down from the pulpit to the Lord's table, and before the eyes of the moderate drinkers and liquor sellers alike, distribute to the members of the church, in the house of God the very thing he has so bitterly denounced. Is he consistent? I know that grand good men have done and do these things. But it is, I think, only because they have not investigated the subject. In truth, the use of alcoholic wine at the supper has not been questioned since its use, along with other errors, crept into the church, so many long years ago, until late years when the temperance reform, now sweeping like a tidal wave from one end of our land to the other, has directed the attention of the learned and the unlearned alike, to the investigation of this question from every possible standpoint.

Dr. Herrick Johnson says- "Wine is a mocker. This is God's word. No one doubts that intoxicating wine is here meant. Why is it called of God a mocker? Surely not because when used to excess it is hurtful. Beef is hurtful when used to excess. Is beef a mocker? We must all be agreed; I think that wine is a mocker because of its inherent quality—a something in the wine itself by which its uses are bunred to excess. That something is alcohol. It deceives men. Its effects are gradual—almost imperceptible. It is seductive, tripping, alas! the noblest and best before they are aware. Is this the wine used to symbolize a feast prepared by divine wisdom? A wine that deceived and disgraced Noah, that swept a whole nation, including its holy men of God into the sin of intemperance. That kings and princes are forbidden to drink lest they pervert judgement—is this what Christ summons us in figure to drink abundantly— a mocker, a deceiver in its essential nature, and because of the intoxicating element in it? Is this the kind of wine that the Jews were enjoined to drink freely as an act of worship before the Lord in the temple? It is not a question as to the use of wine as an emblem, whether of mercy or wrath. The troublesome difficulty is, would God call a thing a mocker, and then press the mocker to men's lips? Would he tell men not to look upon it, and then give it to men to drink? Surely not. I think there can be no question but the wine used at the Lord's supper should be unfermented, unintoxicating wine that is a source of joy and gladness in sickness and in health, cooling, delicious to the taste, refreshing to the body, and fit emblem of the shed blood of our Divine Redeemer.

LUCK AND LABOR.

Don't charge your failure to "bad luck," my boy. I'll tell you what your trouble is—you are lazy. Learn Mr. Cobden's proverbs about "Luck and Labor:"

"Luck is waiting for something to turn up.

"Labor, with keen eyes and strong will, will turn up something.

"Luck lies in bed, and wishes the postman would bring him news of a legacy.

"Labor turns out at six o'clock, and, with busy pen or ringing hammer, lays the foundation of a competence.

"Luck whines.

"Labor whistles."

IN A MINUTE.

Children don't say, "In a minute," when mamma or papa tells you to do something. It is a very bad habit, and gives them a great deal of trouble. I does not take any longer to pick up a basket of chips, or run to the store as soon as you are told the first time, than it will after you have been spoken to a half dozen times. And neither God, your parents nor yourself will be as pleased with work done that way as with that done cheerfully and promptly. Promptly means *right off*, you know.—*Dew Drop.*

A Curious Fact.—A correspondent of the *Animal World* writes: "I watched a blue cap, or blue titmous, feeding her young, whose nest was in a wall close to an orchard. She got caterpillars out of the blossoms of the apple-trees and leaves of the plum. She fetched 120 caterpillars in half an hour. Now suppose she only feeds them four times a day, a quarter of an hour each time, she fetched no less than 480 caterpillars.

NOTICE.

We will not stop the ADVOCATE in the future till ordered to do so. If you do not want the paper continued, send us a postal to that effect, and we will discontinue at once. We o this because so many become offended when we cut them off. You can easily send us a postal. When writing an article for publication, don't. send names subscribing to the ADVOCATE on the same sheet. Don't mix business matters with anything for publication.

J. C. McQUIDDY, Manager.

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.*

ROYAL BAKING POWDER COMPANY, 106 Wall Street, New York.

TO HAVE HEALTH THE LIVER MUST BE IN ORDER.

DR. SANFORD'S LIVER INVIGORATOR

Is a Reliable Remedy for Liver Complaints and Ills caused by a deranged or torpid condition of the Liver, as Dyspepsia, Constipation, Biliousness, Jaundice, Headache, Malaria, Rheumatism, etc. It regulates the bowels, purifies the blood, strengthens the system, assists digestion.

AN INVALUABLE FAMILY MEDICINE.

Thousands of testimonials prove its merit.

ANY DRUGGIST WILL TELL YOU ITS REPUTATION.

VASSAR COLLEGE, Poughkeepsie, N. Y. FOR THE LIBERAL EDUCATION OF WOMEN, with a complete College Course, Schools of Painting and Music, Astronomical Observatory, Laboratory of Chemistry and Physics, Cabinets of Natural History, a Museum of Art, a Library of 15,000 Volumes, ten Professors, twenty-three Teachers, and thoroughly equipped for its work. Students at present admitted to a preparatory course. Catalogues sent on application.

S. L. CALDWELL, D. D., LL. D., *President.*

WHETHER CHOLERA

Is coming or not every householder should know that cleanliness and disinfection are the greatest preventives. The principal and surest factor for this purpose is

DREYDOPPEL'S BORAX SOAP,

a perfect cleansing, bleaching and purifying soaps, making clothes beautifully white and sweet. It should be exclusively used in all departments of a household. *DREYDOPPEL'S SOAP* is sold in full pound bars only by all wholesale grocers and first-class retailers.

SKIN DISEASES,

Tetter, Salt Rheum, Ringworm, Sores, Pimples, and all Itching Skin Eruptions, are surely cured and prevented by the exclusive use of *BEESON'S AROMATIC ALUM SULPHUR SOAP,* an exquisite beautifier of the complexion and toilet requisite. 25 cents, by druggists or sent by mail.

Address WM. DREYDOPPEL, A'f'r, 203 North Front Street, Philadelphia, Pa.

Dreydoppel's Disinfecting Powder, 15 cents a large box

HARTER'S IRON TONIC

THE ONLY TRUE

Will purify the BLOOD, regulate the LIVER and KIDNEYS, and RESTORE THE HEALTH and VIGOR of YOUTH. Dyspepsia, Want of Appetite, Indigestion, Lack of Strength, and Tired Feeling absolutely cured. Bones, muscles and nerves receive new force. Enlivens the mind and supplies Brain Power.

LADIES Suffering from complaints peculiar to their sex will find in DR. HARTER'S IRON TONIC a safe and speedy cure. Gives a clear, healthy complexion.

Frequent attempts at counterfeiting only add to the popularity of the original. Do not experiment—get the ORIGINAL AND BEST.

Send your address to The Dr. Harter Med. Co., St. Louis, Mo., for our "DREAM BOOK." Full of strange and useful information, free.

DUNCAN'S COUGH BALSAM.

The Only Infallible! The Only Positive Cure!

This great remedy, now so widely known and extensively used, stands without an equal and its sterling merits so well established as to need no praise to those that have used it or know of its remarkable cures. Thousands of sufferers who found no relief from any other source are willing witnesses to the great Medicinal virtue and remarkable curative power of this Medicine. Many certificates of its fine effects and expressions of gratitude for benefit received reach us from all sections. It is not claimed that the Balsam will cure consumption in its last stages, but that it will effectually check this terrible disease in its incipiency and palliate sufferings all through its stages, there can be no doubt; nd for all forms of Coughs arising from colds and bronchial affections throat trouble, it is without a parallel. A positive and rapid cure for Croup, which so often persist from the medical treatment. The medicine is pleasant and does not sicken the patient. For sale by all druggists, 50 cts per box.

DR. C. P. DUNCAN'S

Liver and Kidney Medicine.

Of all the remedies now before the public for the treatment of the various forms of Liver and Kidney diseases, and the affections that arise from the unhealthy conditions of these organs, this medicine stands without an equal. It is the great preventive of Malarial troubles, the sure cure for all forms of Dyspepsia and indigestion, the most reliable remedy for the regulation of the Bowels and Kidneys, never failing to cure constipation. An absolute remedy for Headache, Sore throat, Dullness of Feeling, Want of Appetite, Nervousness, and all such diseases of the Bowels, Stomach, Kidney and Liver. The best family medicine sold. It is harmless and safe, and not unpleasant to take. Price 75 cts.

Duncan's Carbolic Ointment.

Old Sores, Skin Diseases, Eruptions, Pimples, Frost bites, Chapped hands, Wounds, Hurts, etc, readily relieved by Duncan's Ointment. Price 25 cts.

PAYSON'S INDELIBLE INK. No preparation and only a common pen needed. Established 50 Years. Superior and popular for decorative work on linen. Received Centennial **Medal & Diploma.** Sold everywhere.

$65 A MONTH & board for 3 live young men or ladies, in each county. Address P. W. Ziegler & Co., Phila.

BIG PAY to sell our Rubber Stamps. Send for samples. Taylor Bros. Cleveland, O.

CATARRH

AND DISEASES OF THE THROAT, causing Loss of Smell, Offensive Breath, Deafness, Cough, Hay Fever, Bronchitis, and Incipient Consumption, permanently cured, by a treatment so effective that it cures the worst cases, though the bones of the nose have become affected. No douches, snuffs, washes, inhalers, or atomizers. The medicines are so pleasant that a child will take them. The only internal treatment offered to the public for these dangerous diseases. Dr. Brockington has had fifteen years experience in the treatment of this class of diseases, and a trial will convince the most incredulous of the efficacy of his treatment. The most obstinate cases cured at small expense. Send full description of case and Fifty (50) cents (mere cost), for a trial package [by mail], to last fifteen days, with full instructions for treatment.

Address, DR. C. N. BROCKINGTON, 309 FOURTH AVENUE, LOUISVILLE, KY.

A. CRONE,

—At the—

Checkered Front Grocery House

[Cor. Market St. and Pub. Square,] Nashville, Tenn.

Keeps the best GROCERIES, and sells them Cheaper than any other House in the City.

Price-List Furnished on Application

NATHAIEL BAXTER, President; THOS. PLATER, Vice President; J. P. WILLIAMS Cashier; W. F. BANG JR Ass't Cashier

THE FIRST NATIONAL BANK

OF NASHVILLE, TENN. (Reorganized.)

Designated Depository and Financial Agent of the United States

CAPITAL STOCK, - - - - -	$700,000 00
UNDIVIDED PROFITS, - - - -	400,000 00

Receives Deposits, Deals in United States Bonds and Local Securities, and Foreign and Domestic Exchange. Drafts drawn on all European points. Our facilities for making collections at all accessible points are unsurpassed.

J. A. HANDLY. S. REEVES. A. W. SOUTHWORTH. R. F. MORGA G. M. NEELY.

Handly, Reeves & Co.,

—Importers and Jobbers of—

DRY GOODS AND NOTIONS,

Nos. 60 and 61 Public Square,

Nashville, - - - Tennessee.

SOUTH KENTUCKY COLLEGE,

HOPKINSVILLE, KY.

Midway between Nashville, Tenn., and Evansville, Ind., on the St. Louis and Southeastern railwny connecting at Guthrie with Louisville and Memphis branch of the L. & N. R. R., and at Nortonville with the Chesapeake and Ohio R. R.

Spring Term Opens January 1st, 1885.

BUILDINGS NEW, HANDSOME AND COMMODIOUS;

103 feet long front; three stories high; with two wings, respectively 80 ond 116 feet long. Fine study halls, provided with the best single seats; also splendidly appointed recitation, music, and art rooms.

THIS SCHOOL IS INTENDED FOR BOTH SEXES.

Prof. and Mrs. James E. Scobey, so long connected with the Female Institute at Murfreesboro, Tenn. will have exclusive charge of the boarding department, in the College building, where only girls will be permitted to board. Young men and boys can find approved boarding houses near the College building, as well as in the family of Prof. M. L. Lipscomb. Pupils entering after the 1st of January, charged for only five months.

THE FACULTY

Is composed of five gentlemen and two ladies in the Literary department, two Music teachers, and teacher of Art, and two lecturers, all of whom are experienced, successful teachers.

Mrs. L. F. Gates, who has been Matron at the Institute, Murfreesboro, will occupy same position South Kentucky College.

In all the appointments necessary to a superior school, South Kentucky College stands in the front rank For Catalogues, Announcements, etc., Address

S. R. CRUMBAUGH, Prest.

JAMES E. SCOBEY, Vice Prest.

BURRITT COLLEGE,

Spencer, Tennessee.

This institution was chartered in 1848, and is under the control of the Christian brotherhood. It is the pioneer of mixed Colleges, and in this regard it has proved quite a success Teaching the Bible is an important feature of the institution.

Located on the Cumberland plateau, it is FREE FROM EPIDEMICS. The water is free-stone and chalybeate. Invigorating breezes render the location a delightful summer resort. Doyle Station—nine miles distant—on the McMinnville and Manchester Railroad, is the nearest Railroad Station.

TERMS:

Primary Department, per session,	$ 7 50	Commercial Department, per session	$25 00
Preparatory Department, per session	15 00	Lessons, Instrumental Music	$15 00 to 20 00
Collegiate Department, per session	20 00	Lessons in Art Department	2 50 to 20 00

Board and washing for males, per week, from $2.00 to $2.50; Fuel, light, and incidental expenses, per session, $10.00; Board (including washing, fuel, and light,) females, per week $3.0

The Spring Session of 1885, Begins on the Last Monday in February.

For further particulars, address— Prof. A. T. SEITZ, President,

W. H. SUTTON, Secretary Board of Trustees.

Geo. E. Cooper & Co.,

Manufacturers and Dealers in

Tinware, STOVES, Furnaces,

House-Furnishing Goods.

Tin and Slate Roofing and Galvanized Iron Cornice Work a Specialty.

Also our **Patent Chimney Top** for smoky chimneys has no equal. Write for prices.

GEO. E. COOPER & CO.

2 North Market Street

NASHVILLE, - - TENN.

New Spring Goods!

As we do not wish to mislead our customers and public generally, by blowing and puffing about bankrupt sales, and slightly damaged goods, simply to get people in our house, and have them go away, saying we are humbug and swindle like all Jews. So we will admit giving any list of unseasonable prices in a kind of bragadocio style. We simply say to you in business sort of way that we **NOW HAVE A COMPLETE LINE OF TAPLE AND FANCY SPRING AND SUMMER GOODS** at the very LOWEST possible PRICES. We will say furthermore, that we will meet the prices of any house in the city. As money matters is a little depressed and the season backward our motto will be, small expence, quick sales and small profits. Please give us a call and be convinced Remember the place, 103 Union

S. L. DODD.

OPIUM and WHISKY HABITS cured at home without pain. Book of particulars sent Free. B. M. WOOLLEY, M. D. Atlanta, Ga.

THE PRACTICE, AND STANDING OF CHURCHES.

BRO. EDITOR:—Will you please answer the following questions in the GOSPEL ADVOCATE:

1st. Does the Christian church practice "Open Communion?"

2d. Do you regard all unimmersed Methodists and Presbyterians in the Kingdom of Christ?

3d. Do you regard a Baptist church, a church of christ?

Now, Bro. Editor, by giving plain and direct answers to these questions, you will oblige many of my brethren, as well as many other inquirers. Permit me to say that I read your paper every week with interest, and can but admire your spirit of boldness in contending for the truth as you understand it. I am sir, yours in search of light.—[J. J. Porter, Gallatin Tenn.

These queries from Elder Porter, of the "Missionary Baptist" have been on hand three or four weeks, but a constant press of other matters, hindered attention sooner. There are two difficulties in answering and understanding each other on these subjects. One is a failure or refusal to look at a man's statements from his own standpoint. I may make a brief answer to these queries, the reader will take these answers and put them beside some position that he holds but which I repudiate, and from my statement as one premise and his position as another, he draws a conclusion for me, that I reject. Much of the misunderstanding and misrepresentation in the world arises from this cause.

Not long since, we heard of Dr. McFerrin stating that T. Fanning rejected the work and divinity of the Holy Spirit. I do not doubt Dr. McFerrin tells what he thinks is the truth on the man now dead, who despite differences and conflicts, commanded the respect of each other during life. But those of us who knew Mr. Fanning, know well that Dr. McFerrin grossly misrepresents Mr. Fanning's faith by the statement The facts are, Mr. F. denied that the fleshly excitements. attributed to the spirit of God by Dr. McFerrin and others were the works of the spirit. He believed as I believe, that the spirit of God gav the Word of God, and that when man follows that word he follows the only guidance the spirit of God has given to man; that when he refuses to follow that word, he refuses the only direction of the spirit, within man's reach, and in refusing that, he rejects the guidance of the Holy Spirit.

Prejudice has much to do in shaping our impressions of others' teaching. Dr. McFerrin, the Methodists, Presbyterians and Baptists have for the last 75 years, spent much of their time in denouncing as Campbellism and Infidelity, what for the last three weeks, they have been heartily endorsing as almost direct inspiration, when spoken by Sam Jones.

Mr. Campbell was heterodox for denouncing human creeds and maintaining the sufficiency of the Bible; as the only creed of God's children. But when Mr. Jones denounces all creeds but the Bible, as stuffed skins, fit only for a Museum, the whole college of Presbyterian, Methodist and Baptist divines, with one mouth, and one voice, cry, amen. A. Campbell said, "faith is the belief in God's word, and not to be gained by prayer, save in connection with the investigation of the testimony God has given in his word." This was rank infidelity in him. He maintained that repentance was a turning from sin toward God, a reformation of life. This was a denial of repentance in him. Mr. Campbell maintained that feeling was no evidence of the work of the spirit, or man's acceptance with God. This was a denial of the work of the Holy Spirit. But Mr. Jones comes along as a Methodist and in interest of these parties in religion, affirms the very same things in a more offensive manner, even sacreligiously declaring it an insult to God to pray for faith, and that God has been preaching faith and the Devil feeling through this country. Dr. McFerrin and the whole platform of evangelical preachers and the protestants in Nashville believe Sam Jones almost inspired. A man's position will never receive justice until it is viewed from his own standpoint.

Another difficulty in answering these questions arises from the difficulty of defining the limits of the churches. To exactly define the boundry line of "Christian churches," is almost as difficult as to define that of "Baptist churches." Were I to ask Elder Porter, "Do Baptist churches practice open communion? Were he to give a candid and full answer, he would say, "some do, and some do not." Those in this section do not. Those in the North do to some extent, and in England whence they came to America, almost, if not all practice open communion. What Elder Porter would not tolerate among Baptists in Tennessee, is tolerated among those he recognizes and fraternizes with as Baptists in New and Old England. The trouble is, none come up to the standard and it is hard to draw the exact boundary line for churches. If we go back into the past ages; in many points of difference between Baptists and disciples, and in the very points for which Baptists ostracise disciples as heretics now, those churches claimed as ancestors of the Baptists, and through whom Baptists try to trace back a regular succession to the apostles, hold with the disciples of this age and country, and against the Baptists. In other words, what is a Baptist in England, is not a Baptist in Tennessee. What was an orthordox Baptist three, five, or ten hundred years ago, would not be an orthordox Baptist now, unless he lived across the ocean.

I mention these things to show the exact position of affairs with regard to churches. Then which are churches of Christ? Churches of Christ are churches governed by Christ—by the laws of Jesus Christ as revealed in the New Testament. But no church lives fully up to the law of Jesus Christ. One lives nearer than another. But how far may a church fail in living up to the law of Christ, before it ceases to be a church of Jesus Christ? That line is as difficult to draw as to determine definitely the line on one side of which all churches are Baptists and on the other side of which they are not Baptist churches.

Then open communion and close communion are unscriptural terms and ideas, and cannot be recognized from a true scriptural stand-point. The communion ordained by Christ is for the disciples of Christ, or Christians, and none others. Those who conform to the law of Christ, teach and hold that the Lord's supper is given alone to Christians. It is given to all Christians, who make the scriptures their rule.

The churches of Christ then, who follow the law of the Son of God never encourage any to partake of the Lord's supper except Christians. But all Christians have the right to partake of it. It was instituted for Christian, for all Christians.

The question then is, who are Christians? The New Testament alone can decide that question. Churches of Christ believe that the scriptures recognize none as Christians, save those who believe in the Lord Jesus Christ with all the heart, have repented of their sins against God, and have been buried with Christ in baptism and are humbly striving with God's help, to walk according to the law of the Lord.

The church that encourages any save this class to come to the Lord's table I believe does wrong. But if the churchdoes its duty in teaching who are entitled to the Lord's supper and those who are not entitled to it, and despite this teaching some not qualified partake of it, I do not see that any one is injured save themselves, nor should it be an offence to any member of the church. It is a communion with God, and not with each other, save as a communion with God, brings about a communion with all in communion with God.

To answer the question with these explanations, we would say, some of the churches that claim to take the Word of God as their only and sufficient rule of faith, 1st. Go so far as to refuse, like the Baptists of the South, to permit those who are unbaptized, yet desire to partake of the supper, to do so. 2nd. Others teach faithfully the Word of God yet do not refuse, when despite those teachings, some whom they believe not entitled, partake of the communion. 3d. Some actually encourage and invite those not baptized to participate in communion service.

These last, it seems to me, are as inconsistent as our Baptist friends. These deny that the persons are entitled by the law of the Lord to be called Christians, or are in Christ, yet invite them to participate in the privileges that are for Christians alone. While the Baptists admit they are Christians, children of God, yet deny to them the privileges and helps to a Christian life, that God has provided for his children, I believe the second class mentioned, occupy the correct position, and I try always to so practice. This is the true answer to the question, and if it is not as definite as desired, the facts are to blame.

2nd. I have already answered this question. No man is in the kingdom of Christ on earth until he is in Christ. During the ministry of the Holy Ghost, no man was ever recognized as in Christ until having believed in Christ and repented of his sin, he was baptized into Christ. "Ye are all the children of God by faith in Christ Jesus, for as many of you as have been baptized into Christ, have put on Christ." Gal. 2:26-27. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6:6 The commission given by the Savior, "Teach all nations, baptizing them into the name of the Father, the Son, and the Holy Spirit." The Holy Spirit did the preaching through the apostles as recorded in the Scriptures, and in every case of preaching Christ, the spirit preached baptism to the believing penitent.

Sam Jones preached three weeks to thousands of anxious inquirers after salvation, and never mentioned baptism, but the Holy Spirit did not know how to preach one single discourse to souls anxious for salvation without preaching baptism. Nor since the death of Christ has the Holy Spirit ever indicated that he recognized a single soul as in Christ, converted or saved, until the person is baptized. Not being baptized into Christ, they are not in the kingdom of Christ. Nor are we able to see how it is possible for persons who truly respect the authority of God, to set aside or ignore a command given by the Son of God and so universally required by the spirit as baptism.

3d. this Question is involved in the difficulty of determining exactly how far a church may fail to come up to the law of Christ, without forfeiting its claim to be a church of Christ. A church of Christ is a band of Christians, persons in Christ who are banded together as a congregation governed in their work and worship by the law of Christ alone. Is a Baptist church such a band of Christians? is the question. No church comes up to

perfect rule. If this is demanded, all fail. Every church, every human being must be set aside as rejected by God. There are two reasons why individuals fail of living in perfect obedience to Divine law. The first is, all human beings are weak, frail, erring creatures. With our best efforts we fail to come up to the perfect law. Churches are aggregations of human ignorance, weakness, infirmity and short-sightedness. But God is forbearing with human weakness and human short-comings; and he will make allowances for these in both individuals and churches.

The other cause of failure to live according to the law of God, is human presumption. We are presumptuous beings. We think we can change God's appointments, that his arrangements are weak, foolish, unfitted for the work for which he ordained them, and we think we can greatly improve them This is presumption. God has no forbearance with human presumption, nor tolerance of wrongs arising from presumption in individuals or churches. Then in failure of individuals or churches from weakness, infirmity, ignorance, short-sightedness, we may safely trust in much forbearance from God, before he rejects them as his. But in failures or departures that arise from presumptuousness, God rejects both individuals and churches. David's adultery and murder arising from human lusts, was a more pardonable sin than Saul's saving the oxen and sheep to sacrifice to God in Gilgal. This was a deliberate determination to alter the law of God. He thought he could improve on God's command. This is presumption wherever found, no matter how small the act.

God is the only law-maker for his church. He is jealous of any other law-making power. To alter, to amend, to change the law of God in any particular, conscious that we are changing it, is sin, presumptuous sin.

A single addition, no matter how simple and harmless to the law of God, is sin. Even washing the hands as religious service was offensive to the Savior, because not ordained by God. (See Mat. 15.) A church then, that changes consciously the law or order of God in any respect, that adds to, or takes from that law in the simplest matter, that recognizes any legislative power besides God, is disloyal to God. Christ came to destroy all authority and power on earth. Everything that exercises authority or power on earth, and especially in the church of God, save as directed by God, is sinful, is a usurpation of the prerogative that is reserved by God, to himself alone.

Does the Baptist church recognize any change or modification in the divine order of organization worship, or work? or does it accept any practice, adopt any order that it knows God has not ordained? Does it recognize any law-making or legislating power or authority save God himself? In the very name they wear; do they not set at defiance the Divine law, and God as the only law-maker, and recognize a law-making power to give or adopt a name not given by God? The adoption of a name is a legislative or law-making act. In church organization have they not changed the order given by God? In the worship, in the law of pardon, have they not changed the law of God? Have they not altered the whole system or order of work followed by the apostles? Have not the Baptist usages (tradition) in many things come to be the rule for government, instead of the law of Christ? Have they not adopted human creeds, confessions or formulars of faith distinct from that given by God, as the rule and government? Have they not consolidated the churches together into a denomination, the whole of which is of men, of human legislation and organization and not of God? If they recognize another authority in religion than God, they are disloyal to God, and cannot be regarded as true churches of Christ. I believe they are guilty in these things, and should expunge everything from their organization, faith, worship, and work except that ordained by God, for even the washing of the hands as religious service was so offensive to God, that of it the Savior said—"Every plant that my Father hath not planted, shall be rooted up."

With the kindest feelings for all Baptists, I believe the Baptist churches have sinned in these things; have recognized another law-maker than God, so that God cannot regard them as lawful, loyal churches of Christ, unless they repent and root out from among them "every plant that my Heavenly Father hath not planted." I think many claiming to be the churches of Christ are traveling the same road. While believing this of Baptist churches as organizations, I believe many among them have aimed to obey God, and have unwittingly violated the Divine order, and when this violation is pointed out will turn from it.

I have rather lengthily, but candidly answered your queries as, I see, the Bible requires they should be answered. I am ready to hear and answer as kindly as I know how, any others that will help Baptists, pedo-Baptists or Christians to a fuller understanding of the truth of God, or to learn when I am wrong. The union of God's people is demanded by God, but that union can be only in Christ and upon his will.

D. L.

General News.

DOMESTIC.

The title of Miss Cleveland's forthcoming book is "George Elliot, and Other Studies."

The coinage of the various mints during May was $4,055,437, of which $2,401,837 was in standard dollars.

The thirty-eighth annual meeting of the American Institute of Homeopathy is being held in St. Louis.

The teller of the Bank of the Manhattan Co., New York City, is a defaulter to the amount of $160,610.

During April the L. and N. railroad's net earnings over operating expenses and construction charges were $435, 857.

An examination into the condition of the collapsed Shackamaxon Bank, Philadelphia, shows a shortage of a half million dollars.

The President appointed Isaac N. Maynard, of New York, to the Second Contrallship of the Treasury, vice W. W. Upton, resigned.

The Tennessee Senate has passed the Pleuropneumonia Bill, appropriating $5,000, to be used by the Commissioners in preventing and extirpating the disease.

James Dunn, a well-to-do farmer of Chattooga county, Ga., cut his throat from ear to ear. Bad health was the cause of the suicide.

It is estimated that only 20 per cent. of the graduates from law schools ever secure a living practice, and the others, after a brief struggle, give up the business.

The closing ceremonies of the World's exposition took place yesterday, and exhibitors who do not propose to remain for the next season, have commenced packing in their exhibits.

The total exports of mineral oils during the ten months ending April 30, 1885, were 468, 766,148 gallons; during the corresponding time last year, 416, 974, 435 gallons.

Grasshoppers and locusts have appeared in large numbers in some parts of Arkansas.

It is claimed by prominent physicians that ex-President Arthur is suffering from Brights disease with which he has been troubled for over a year. Mr. Arthur is preparing for a sea voyage.

Louis Reaume, the maniac who boarded the train at Kansas City and ran it to Chicago, it now leaks out was only crazed by whiskey. He killed one officer, wounded another, and was mortally wounded himself.

The Kentucky Central railroad strikers have four freight trains and eight locomotives side-tracked at Paris. The strike is spreading. The freight handlers at ihe Covington depot to the number of thirty-five quit work yesterdav.

Hugh Harkins, Jr., son of Hugh Harkins, Sr., of the dry goods house of Harkins & Durrett, of Bolivar, suicided last week by taking morphine. He was well and no cause can be assigned for the rash act. He left a note to his father in which he stated that his life had been a failure.

Miss Julia Jackson, daughter of the late Stonewall Jackson, was married recently to Mr. Wm. E. Christian, of Richmond. The church was crowded with a brilliant assemblage. The bridal party included friends of the contracting parties from South Carolina, Kentucky, Tennessee, Maryland, Washington, D. C., North Carolina, New York and Virginia.

In the Illinois Senate last week, the joint resolution providing for the purchase of Speaker Haines' compendium of the laws of the State, including the laws up to 1885, and donate seven copies to each township under organization and one copy to each justice of the peace, was passed. It will require nearly 150,000 copies to supply the State, at a cost of $1,50 each.

Willie Bryant, a lad of fourteen years, on Saturday, killed a boy named Gibson, near the Tye River Station, Nelson County, Va. Bryant claims that Gibson was imposing on him and had drawn a knife on him. Bryant is in jail.

On May 29th, a terrible flood in Waco, Texas, caused two thousand people to flee from their homes at midnight. Numerous lives were lost. One man, his wife and three small children who remained in their house were swept away and drowned. The damage to crops is estimated at $500,000.

The business failures occuring throughout the country during the last seven days, as reported to R. G. Dun & Co., number for the United States 182 and for Canado sixteen, or a total of 206 failures, as againts a total 239 last week and 259 the week previous to the last. Assignments are light in all parts of the country.

A waterspout bursts in Yankee Branch and Crooked Creek valleys, Crawford county, Mo., Friday afternoon, of last week and swept nearly every thing out of them. Fencing, growing crops and all portable things were carried away, and nearly all the farms on the Yankee Branch were almost destroyed, the soil being washed off to the depth of several feet. The damage will reach many thousand dollars.

The Legislature reduced the appropriation for the Middle Tennessee hospital for insane from $57,000 to $50,000. That for the deaf and dumb school at Knoxville was made $40,000 inclusive of a surplus of $3,600 left over from last year. The appropriation for the Blind Asylum was left as $34,000. The salary of the Commissioner of Agriculture was reduced from $3,000 to $2,000.

Home Reading.

THE CHILDREN.

A correspondent says the following beautiful lines were found in the desk of Charles Dickens after his death. Independent of their intrinsic beauty, they show how tender the heart of the great novelist was toward children;

When the lessons and tasks are all ended,
And the school for the day is dismissed,
And the little ones gather around me
To bid me good night and be kissed;
Oh, the little white arms that encircle
My neck in a tender embrace!
Oh, the smiles that are halos of heaven,
Shedding sunshine and love on my face!

And when they are gone I sit dreaming
Of my childhood, too lovely to last,
Of love that my heart will remember
When it wakes to the love of the past;
Ere the world and its wickedness made me
A partner of sorrow and sin,
When the glory of God was above me,
And the glory of gladness within.

Oh, my heart grows weak as a woman's,
And fountains of sorrow will flow,
When I think of the paths steep and stony
Where the feet of the dear ones must go,
Of the mountains of sin hanging o'er them
Of the tempests of fate blowing wild;
Oh, there's nothing on earth half so holy
As the innocent heart of a child!

They are idols of hearts and households,
They are angels of God in disguise,
His sunlight still sleeps on their tresses,
His glory still beams in their eyes;
Oh, those truants from earth and from heaven,
They have made me more manly and mild,
And I know how Jesus could liken
The kingdom of God to a child.

Seek not a life for the dear ones
All radiant, as others have done;
But that life may have just enough shadow
To temper the glare of the sun.
I would pray God to guard them from evil,
But my prayer would bound back on myself;
Ah, a seraph may pray for a sinner,
But a sinner must pray for himself.

The twig is so easily bended,
I have banished the rule and the rod,
I have taught them the goodness of knowledge,
They have taught me the goodness of God.
My heart is a dungeon of darkness,
Where I shut them from breaking a rule;
My frown is sufficient correction,
My love is the law of the school.

I shall leave the old home in the autumn,
To traverse its threshold no more;
Ah! how I sigh for the dear ones
That meet me each morn at the door.
I shall miss the good-night and the kisses,
And the gush of their innocent glee;
The group on the green and the flowers,
They are brought every morning to me.

I shall miss them at morn and at even,
Their song in the school and the street;
I shall miss the low hum of their voices,
And the tramp of their delicate feet.
When the lessons and tasks are all ended,
And Death says school is dismissed,
May the little ones gather around me
To bid me good night and be kissed.

Sel.

THE EMPTY WOODSHED.

None but those who have had some experience in the matter know how much serious trouble and annoyance may be caused by an empty woodshed on a farm. Especially is this the case in the busy aud hurrying season, when meals are wanted promptly and help is often scarce." We question whether anything connected with the domestic arrangements of the farm is provocative of so much ill-temper and general discomfort as a neglected woodshed. The trying period arrives when the farmer and his men come from the field at noon, tired and hungry, to find their dinner yet unprepared, the fire in the kitchen range almost out, the house filled with smoke and the house-wife and domestics cross and fretful. And who can wonder that they are in this frame of mind. They have perhaps expended their united strength and patience all the morning in endeavoring to coax a flame in a stove full of green wood, but their shavings and kindlings have blazed up and died out again; they have kneeled before the reluctant pile behind the grate and blown themselves breathless, in a resolute endeavor to set the mass aglow, and still the long unwieldy sticks protruding from the stove door sizzle and fry and persist in going out in utter disregard of kettles, pots and pans that are "set over" with their contents waiting to be boiled and fried for the noon-day meal. Is it any wonder that exasperating wood, and the consciousness of the fact that a hungry crowd of men and boys will soon invade the dining room, and want to know why dinner is never ready when it should be, that poor, frail human nature often gives way to angry words and fault-findings? And yet such experiences as these are but too common in homes that are otherwise well ordered. The ever empty woodshed is the skeleton in the family, the provoker of strife, the disturber of domestic peace. And who is responsible for this condition of things? Who but those who have the management of out-door affairs. What does it argue but a lack of most ordinary prudence and foresight that no provision is made for what in our climate and with our modes of living, is a most essential part of household economy. Every farmer realizes this importance when, as in such cases as we have mentioned, he comes home at noon in harvest-time while, perhaps, there is a threatening storm-cloud in the west, and finds his dinner not forth-coming. And yet such dear experiences often fail to teach the needed lesson. He heaps the blame upon the poor, over-worked housewife and hired help, and does not seem to realize that the fault all lies with himself in his neglect to lay in store at the proper season a generous supply of prepared fuel. He makes ample provisions for his horses and cattle, his crops of hay and grain are safely stored away, his fruits and vegtables are gathered in at the proper time and piled in the cellar, but the wood-shed stands through it all in utter emptiness; in emptiness except, of a pile of knarls, the accumulation of years, whose flinty surface resists all attempts to reduce them to a manageable size, even when these attempts are made under the spur of dire necessity. But a delay of meals in harvest-time, and all the ill-temper and exasperation of such occasions are not the only trouble that arises from an empty woodshed. The miseries it brings upon the members of the household are never more apparent than in the dreary days and long evenings in the winter-time. when the cold winds are howling without and driving in the frost through every sill and casement. Then the measure of discomfort is filled when the wood refuses to burn, and the fire goes out in spite of all inducements, and the children shiver and cry with the cold and everybody feels very blue and miserable. The wood will not burn because it was fished out of snow heaps and its pores are filled with ice and water. The woodshed is empty, and the house is empty too, of all home-like cheer and gladness.

O, the long train of petty trials and vexations, the domestic jars and creature discomforts conjured up by the phrase, an empty woodshed. Who can fitly describe them all? Who shall tell of the hard, thankless lives of wives and mothers that would have been much brighter and more happy if there had been in this one respect a little more consideration for their welfare, a little effort here at lightening the burdens they had to bear.

With most farmers the winter season offers the most favorable opportunity for cutting and hauling wood to the farm house. Transportation from the woods and over the fields is easier then, and men and teams are at leisure. It is a matter that no thrifty and provident man will leave out of his calculations for the season, any more than he would think of entering upon the winter without hay and grain for his live stock.—*N. Y. Observaer.*

SUN SET.

Who has not seen it? Some never see its beauties, nor behold its grandeur; others admire it, but draw not lessons.

Recently while approaching New Orleans, crossing lake Pontchaetrian, the sun was just sinking to rest behind the western waters. The scene was so beautifully grand, and made such an impression on my mind that I must attempt a description, for this is all I can do. I have viewed some of the most wonderful and expensive paintings in the world, of sunset, have read the poets dream, and have heard attempts at description, but all are sad failures when compared with the real, the burning red sun, so bright that the eye is blinded, cannot look upon it. The long red flame of reflected fire in the deep waters was painful to the eye, and we could only turn away and await until it sank lower. While waiting let me tell you we were crossing fifteen miles of trussel. This is made by driving great logs, or trees into the lake, and when they had been driven a sufficient depth to make it solid, they were sawed off even and on these logs are placed long timbers and iron rails on which the great engine and cars are run. It looks scary, all around us, on every side, is nothing but waters, wild dashing waves of water. If the cars should run off the track, no place to land except in the deep sea; but, by the skill of man, and the help of God, we are carried along safely until at last by the smoke of the distant city, we can now look again without pain at the setting sun. Now it is a great round orb, the lower part is dark, and almost ready apparently to touch the water, while the upper part is still like fire, and is somewhat painful to the eye to look upon. Yet it is beautiful, at last it has touched the waters, no pain now to look—and as it lowers into the landless sea, a little sail vessel is seen apparently by its side, to carry safely home those who are lost. Going, going, going, gone, at last, the sun has set, out of sight, never to return this day again. Now what lesson can be learned from this beautiful scene, which can never be blotted from my memory. This, and more: That life is passing away, and while passing and is soon to go out, is there no little ship in readiness to take us on board as our sun of life is setting,—is the sun of righteousness rising up in our hearts, to cheer us when darkness comes? May God help us to be ready.

Teach self-denial and make its practice pleasurable, and you create for the world a destiny more sublime than ever issued from the brain of the wildest dreamer.—*Walter Scott.*

We never know through what divine mysteries of compensation the great Father of the Universe may be carrying out his sublime plan; but the words, "God is love," ought to contain to every doubting soul the solution to all things.—*Miss Mulock.*

The love of Christ is like the blue sky, into which you may see clearly, but the real vastness of which you cannot measure. It is like the seas into whose bosom you can look a little way, but its depths are unfathomable.—*McCheyne.*

If money be not thy servant, it will be thy master. The covetous man cannot properly be said to possess wealth, as that may be said to possess him.

Faith, though weak, is still faith, a glimmering taper, if not a torch; but the taper may give light as true as the torch, though not so brightly.

It is a shame for a rich Christian man to be like a Christmas box that receives all, and nothing be got out till it is broken to pieces.—*Dr. John Hall.*

Delay not till you are told of opportunitie to do good—inquire after them.

A bad style of arithmetic—division among families.

If every year we rooted out a vice, we should soon become perfect men.

There is nothing more to be esteemed than a manly firmness and decision of character.

There is alway hope in a man that actually and earnestly works. In idleness alone is there perpetual despair.

A Physician's Opinion.

Dr. Orr says: "I am well acquainted with the composition of Dr. Duncan's Cough Balsam. I have used it in my family and in my practice for several years, and do not hesitate to say that I believe it to be the best remedy known to the medical profession for the speedy Cure of Colds, Coughs, Sore Throats, Whooping Cough, and far surpassing all other remedies for the speedy cure of Croup and Hives in children. It is very pleasant to take, and perfectly harmless." Price 50 cents.

We have several FINE, LARGE CEDAR CHESTS for sale. Apply at this office.

Special Notice

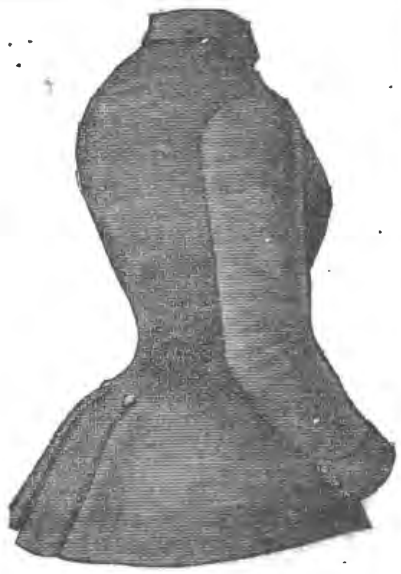
We would call the attention of the readers of this paper, especially those who are suffering with Dyspepsia, or Indigestion, to Dr. Duncan's Liver and Kidney Medicine. It is, beyond doubt, the best and most reliable remedy known or ever offered for sale, for the Cure of Constipation, Sour Stomach, Sick Headache, Torpid Liver, and all Kidney troubles. It is the best and heapest. Price 75 cents.

HIRSCH BROS. & CO.,

Dry Goods, Notions, Millinery,

56 College St., Nashville,

Have now in stock the largest stock of fine DRESS GOODS, SILKS, SATINS, WHITE GOODS, PARASOLS, FANS, JERSEYS, ETC., ever exhibited outside of New York.



This is a very fine, pure Wool Jersey, coat back, at $1.50.
Our braided and scalloped Jerseys, at from $1.00 to $3.00, must be seen to be appreciated.

Hirsch Bros. & Co.

"THE PIANO TEACHER'S IDEAL."
The New Musical
CURRICULUM
By DR. GEO. F. ROOT.
"A Perfect Instruction Book."

This work is the culmination of long years of labor and observation devoted to its ultimate perfection by one of America's greatest musicians, and in its present form it is beyond all doubt the

BEST WORK OF ITS KIND

ever issued for the purpose intended. Teachers and Students of Music are especially recommended to examine the Curriculum, as it cannot fail to be of invaluable service to them. Price $3 by mail post-paid. Specimen Pages free.

Published by
JOHN CHURCH & CO.,
CINCINNATI, OHIO.
For Sale by all Book and Music Dealers.

Unparalleled BargainS!
SEE OUR

Black Satin Rhadames at.....$1,00
Ba ck Ottomon Velours at.....$1,00
Black Gros Grain (Lyons)..... $1,00
Colored Gros Grains at..... 77½
Rich Plain Dress Goods at all prices
Black Goods and second mourning all kinds
Beautiful Figured Satin at..... 15 cts
Fine Paris Linen Lawns at..... Half Price
Mitcheline Quilts in New Patterns
40 Inch Batiste Muslin at.....15 cts
New Style Gingham at..... 10cts
Table Linen and Toweling our importation
New Style Hosiery an Gloves &c.
THOMPSON & KELLY
Summer Str

THE PROVIDENT
LIFE ASSOCIATION
BALTIMORE, MD.

Insurance on the Ordinary Life and Maturity Plan. Endowment Policies mature in 10 years, or prior death. The fact that this association has been endorsed by LEADING BUSINESS MEN Clergymen, Physicians and Lawyers in the various states in which it does business, is an evidence of its superior plans and methods of insurance. It is the only mutual company in the United States with an endowment plan founded on correct insurance principles. Persons insured on our maturity plan "need not die to win." Policies mature in 10 years from date of issue, or at death, if prior. Every claim paid in full. No pro-rata payments. You "pay as you go and get what you pay for." By the payment of from eight to sixteen cents per day, you can purchase a $1000 policy payable to you in 10 years or to your family, should you die before the expiration of the period for which you insure.

NASHVILLE ADVISORY BOARD.

GEO. W. SEAY, Sec'y N. & D. R. R. Co.
ALEX. FALL, Ag't N. & D. R. R. Co.
Hon. JNO. LAWRENCE, Lawyer.
Elder Wm J. LOOS Min ster.
Elder R. LIN CAVE, Minister.
Dr. W. M. VERTREES, Physician.
C. H. BRANDON, Branaon Printing Co.
W. A. CORBIN, Real Estate Broker.
Hon. LYTTON TAYLOR, Attorney.
G. H. WESSEL & Co Fancy Groceries.
F. D. HAWLEY & Co., Real Estate Agents
Dr. T. D. WALLIS
Dr. J. S. NOWLIN.
R. E. MARTIN.
Dr. WILLIAM COMPTON,
Bellview, Tennessee.

Reliable business men in every town and county in East and Middle Tennesse and Kentucky, wanted to represent this Association, none other need apply. Correspondence promptly attended to.

CAPT. J. MINSON,
General Agent.
No 4 Church St. - - Nashville, Tenn.

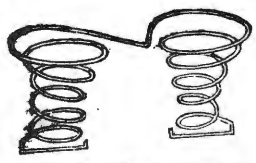
CHAS. F. SHARPE. W. L. HORN.
SHARPE & HORN,
Real Estate and Coal Agents,
Public Square, - NASHVILLE, TENN.

Buy, Sell and Negotiate Loans.

Special Attention Given to the Collection of Rents.

GEN'L AGENTS FOR PEACOCK COAL.

ED. H. MILLER,
—Manufacturer of—



SPRING BEDS
AND
ATRESSES

36 South College St., Nashville,

And dealer in all kinds of Beddings. I make the best Spring Bed now in use—the Twin Spring Bed, they are bug-proof. Try a set. Old mattresses neatly repaired.
ED. H. MILLER.

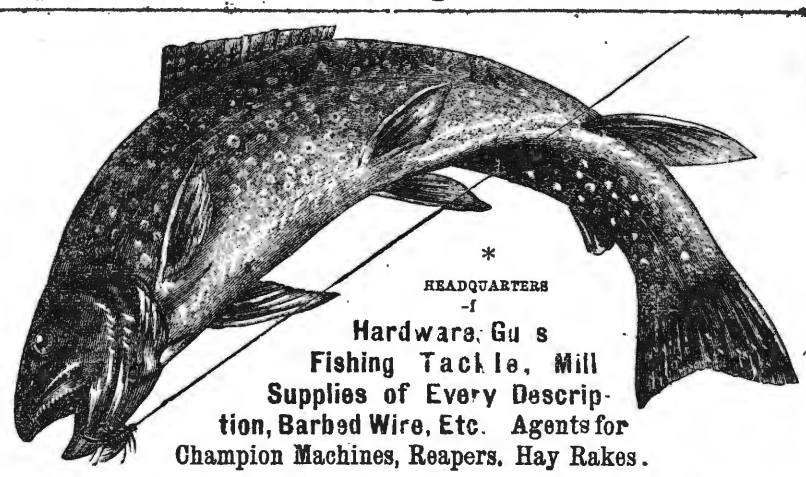
KEEP COOL!
SUMMER GOODS!
Refrigerators, Ice Chests, Water Coolers Filters.
Fruit Jars, Fruit Cans, Stoneware, Woodenware, and all kinds of Kitchen Goods.
Cooking Stoves to suit the requirements of every Family.
PRICES TO SUIT THE TIMES.
PHILLIPS-BUTTORFF MANUFACTURING CO.,
24 & 26 College Street. - - - Nashville, Tenn.

Capital Planing Mill!
Cor. Line and Vine Streets, near Northwest Cor. CAPITOL GROUND.
J. W. McCULLOUGH,
DEALER IN
Lumber, sash, Doors, Blinds, scroll sawing, Flooring, Ceiling, Siding, Etc.
Telepone 551. : : : Nashville, Tennessee

O. EWING. FRANK W. GAINES.
EWING & GAINES,
WHOLESALE HARDWARE,
40 South Market Street, Nashville, Tennessee.

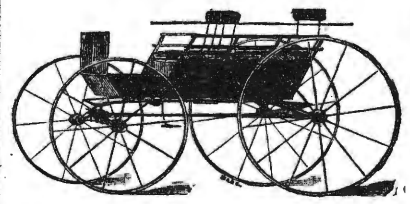
Complete Stock of Hardware, Guns, Cutlery and Guns Belting, at the lowest prices.

Prompt and Careful Attention given to Orders. TRY US.



HEADQUARTERS
-for
Hardware, Guns
Fishing Tackle, Mill
Supplies of Every Description, Barbed Wire, Etc. Agents for
Champion Machines, Reapers, Hay Rakes.

BROOKS, SWEENY & CO.,
Nashville, Tennessee.



MURKIN & HUNT
28, 30, 32 South College Street,
—Manufacturers of—
Fine Carriages, Berlins, Landaus, Cabriolets, Coupes, and all Kinds of Heavy Work

We have enlarged our Factories and Store-rooms by the addition of the three-story building adjoining, and have now improved facilities for the manufacture of first-class work.

OUR SPECIALTIES: Improved Timken and Brewster Spring Buggies; Platform Double-Spring and Three-Spring Phætons· Barouches, Rockaways, and Wagons of Every Description.

Special Attention Given to Repairing. Inspection Solicited. Telephone 332.

P. A. SHELTON.
DEALER IN
STAPLE and Fancy GROCERIES.
Flour, Bacon, Lard, Tobacco and Cigars, Country Produce,
NO. 96, BROAD ST. - NASHVILLE, TENN

Go to WEIL, CONNELL, WINTER & CO. your DRY GOODS BOOTS AND SHOES, and so on. They will treat you right.

LIPSCOMB & SEWELL,

PUBLISHERS OF

TEH GOSPEL ADVOCATE,

N. D. 98 UNION ST. - - NASHVILLE, TENN.

your special attention to the following EXCELLENT S for sale by us at regular RETAIL PRICES:

Popular Hymns, Word Edition, Single Copy 15 cts. $1.50 Per dozen by express, by mail	$1.70
Popular Hymns, Note Edition, single coy 30 cts per doz by express $3,00 by, mail	$3 60
Popular Hymns, " " (with rudiments) single copy 35 cts. per doz by express	$3 60
by Mail	$4 20
Popular Hymns " " (Cloth) single copy, 40 cts. per doz. by express $4.00; by mail	$4,75
New Life (Character Notes) single copy 35 cts. Per doz. by express 3.00 by mail	$3,60
Songs of glory Numbers 1 and 2 single copy 35 cts, Per doz by express $3,00 by mail	$3 60
Life of Raccoon John Smith (Very Readable) postpaid	$2,00
The Voice of the Seven Thunders (Investicating and entertaining) Postpaid	$1,50
Gospel Plan of Salvation. By T. W. Brents. Postpaid	$2 50
Gospel Preacher, Volumes 1 and 2 By Ben Franklin Postpaid	$2,00
Campbell and Owen Debate. Postpaid	$1,50
Dictionary of the Bible (Complete) By Dr. Smith	$4 50
Housekeeping in the Blue Grass. postpaid	$1,50
Orthodoxy in the Civil Courts Paper 50 cts, Cloth	$1,00
My Life an Open Book	$1,50
The Life of Knowles Shaw	$1,50
The Problem of Problems	$1,50
Christian Baptist. Seven volumes in one. Cloth	$2,50
On The Rock. By D. R. Dungan	$1.50
Rum, Ruin and the Remedy. Cloth	$1,50
Christian System. Cloth	$1,50
Campbell and Purcell Debate	$1,50
Christian Baptism Half leather $1,00, full	$1,50
Popular Lectures and Addresses. Cloth	$3,00
Contradictions of Orthodoxy. Paper	25 c.s
The Divine Demonstration. Cloth	$1,00
Heavenward Way. Cloth	35cts
Louisville Debate. Cloth	$2,50
McGarvey's Commentary on Matthew and Mark. Cloth	2 00
" " Acts	2,00
Milligan on Hebrew	2,00
Reason and Revelation. Milligan	2,00
Scheme of Redemption. Milligan	2,00
Cummunings in the Sanctuary	50cts
Riverside, or Winning a Soul	75
First Principles By Isaac Errett	15cts
Offerings to the Lord By David Lipscomb	10cts
Sincerity Seeking the way to Heaven. By Ben Franklin	15cts
Review of Dr T. W. Summer's Tract. By Isaac Errett	10cts
Union Movement. By Ben Franklin	10t
Cruden's Concordance (complete)	1,50
Baptism for the Remmission of Sins	75c
Christian Recreation and Unchristian Amusements	10ct
Ability and Accountability	15cts
Treatise on Prayer. Milligan	10cts
True Method of Searching the Scriptures	10cts

BIBLES and TESTAMENTS in styles and bindings, at low rates.

We will furnish any book pubilshed in the United States at RETAIL PRICE. We solicit your orders. We guarantee prices.

FOR

Choirs, Conventions, Singing Classes and the Higher Schools,

o better Books have appear n owing:

Choral Worship. L. O. EMERSON. A large and fine size Church Music Book of 220 pages. 100 pages Elements, with a capital collection of Sacred and Secular music. 75 pages of the best Hymn Tunes. 110 pages of Anthems, and 30 pages of miscellaneous Concert Musuc. $1. Per dezen, $9.

The Model Singer. W. O. PERKINS and D B TOWNER. A book fo SINGING CLASSES. 192 pages. 124 Graded Exercises, 57 Glees and Part Songs, 29 Hymn Tunes, 18 Anthems and 4 Chants. Abundant and useful material for the Singing-School Teacher. 60 cts. Per doz.. $6.

Song Greeting. L. O. EMERSON. A new and extra fine song book for the "high r schools," meaning by that, Colleges, Tech ological and other special schools, Academies, Institutes, Seminaries, High and Normal Schools. 160 large octavo pages. 82 harmonized songs of the highest order, both in words and music, classical in beauty and interesting to every one. Also exercises and solfeggios for voice culture. 60 cts. Per dozen $6.

Any book mailed for the retail price.

OLIVER DITSON & CO., Boston,

C. H. DITSON & CO., J. E. DITSON & CO.,
Broadway, New York. 1228 Chestnut St., Phil.

Philips, Randle & Co.,

—KEEP—

THE BEST COAL IN THE CITY.

Call at 56 North Cherry Street; they have always on hand,

Mud River, Cumberland, Jellico, Anhracite, Diamond, and Number 12 Coal.

A trial order solicited. Satisfaction guaranteed.

TELEPHONE 169. - - - NASHVILLE, TENN.

Wharton & Co.,

Druggists and Prescriptionists.

Fine Soda Water Mineral Waters Etc.

Corner College and Union Sts.,

Nashville, - - Tenn.

FOR SALE

GREAT BARGAINS!

I offer, at low prices, the following machinery: One splendid **Lane & Bodley 20x30 inch Stationary Engine**; 150 horse power; has iron frame 17 feet long, 36 inches wide, and new Judson improved 4½-inch governor. I will trade for good engine of less size as part pay. One **14x24 Callahan Engine, 50-h.p** Two **12 x 20 Stationary Engines.** One **Heald & Sisco 12-inch Hercules Engine.** Several engines, new and second hand. One battery of two-42 ft. x 16 in—Tubular Boilers, all irons and chimney complete. One **8-h.p. Huber Farm Engine.** One **7 h p. Watertown Farm Engine** and **several Onedia Farm Engines.** all equally mounted. **Lane & Bodley** and **Eagle Machine Works Engines and Saw Mills,** with all late improvements. *H. B. Smith's Wood-Working Machinery, Sinker & Davis Band Saw Mills, Leffel Turbine Water Wheels.* Flour Mills, Corn Mills, Bolting Chests, Smutters, Etc. **John P. Manny Mowers and Reapers** and *Wheeler & Mellick Threshers.* Send for prices.

JOHN P. DALE,
nd 86 SCollege St., NASHVILLE, TEN.

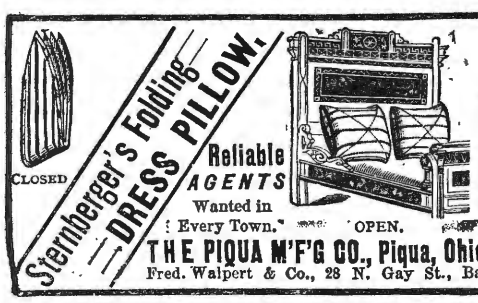
THIS NEW ELASTIC TRUSS

Has a Pad different from all others, is cup shape, with Self-Adjusting Ball in center, adapts itself to all positions of the body while the ball in the cup presses back the intestines just as a person does with the finger. With light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free. EGGLESTON TRUSS CO., Chicago, Ill.

LADIES' GUIDE TO FANCY WORK FREE.

A complete practical instructor in every description of Ladies' Fancy Work. It has 64 large pages and over **200 illustrations.** It gives plain and practical instructions in Drawing, Oil Painting, and making Wax Flowers; likewise all kinds of Fancy Needle Work, Artistic Embroidery, Lace Work, Knitting, Tatting, Crochet and Net Work. It contains designs for Monograms, Initials, Cross Stitch Patterns, Knit Edgings, Embroidered Borders and Corners, Macrame Work, Applique Embroidery, Berlin Work, Java Canvas Work, Tricot and Burlaps, Antique Lace, Beaded Lace, Darned Net work, Tidies, Lambrequins, and hundreds of other useful things. It is a book that should be in every American Household. With it as a guide you may make hundreds of beautiful things for the adornment of your home and for presents to your friends at the most trifling expense.

On receipt of only **30 cents** in postage stamps or currency we will send our popular monthly **Farm and Home** from the present time to Jan. 1, 1883, (nine months) and the **Fancy Work Book,** described above, **Free as a Premium. Farm and Home** has 16 pages and 64 columns, and nearly one-half is devoted to the Ladies and Children. It will repay its cost many times over to every occupant of a village or suburban home. Its practical articles on **The Garden, Fruit** and **Flower Culture, Poultry,** with its **Stories, Household Hints,** and **Recipes** are invaluable. It has a **Puzzle Department** where **prizes** are offered each month for contestants. *It cannot fail to please everyone.* In order to introduce it into new homes we make the above magnificent offer, being confident that once a Subscriber you will not keep house without it. Money refunded if not satisfactory. 4 subscriptions and 4 books sent for $1. **Send Now** mentioning this paper. This advertisement will not appear again. Address **FARM AND HOME, SPRINGFIELD, MASS.**



STERNBERGER'S Folding Dress Pillow.

folds into **one-twentieth** of its size when closed and weighs but two pounds.

Perfection, Durability, Simplicity.

The Folding Dress Pillow is simply perfect. Can be folded in a second and put anywhere. We guarantee one pillow to outwear a dozen old style stuffed sham pillows. Housekeepers buy them on sight.

$2.00 PER PAIR,

delivered on receipt of price.

THE PIQUA M'F'G CO., Piqua, Ohio, Or Frank A. Hall, 200 Canal St., New York. John P. Fowler, 306 State St., Chicago, Ill. Fred. Walpert & Co., 28 N. Gay St., Baltimore, and Furniture Dealers Generally.

FEMALE COMPLAINTS

Treated scientifically at home, at very small expense, with absolutely no pain, no caustics, no unnecessary examinations. Permanent cure guaranteed. Book and question blank free. Address with stamp, **Dr. C. N. BROCKINGTON,** (Mention this paper.) **309 4th Ave., Louisville, Ky.**

CATARRH

Causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough and Consumption, cured in from one to three months, even though bones of nose are affected. No snuffs, washes, douches, inhalers or atomizers used. Book and blank free. Address with stamp, **Dr. C. N. BROCKINGTON,** [Mention this paper.] **309 4th Ave., Louisville, Ky.**

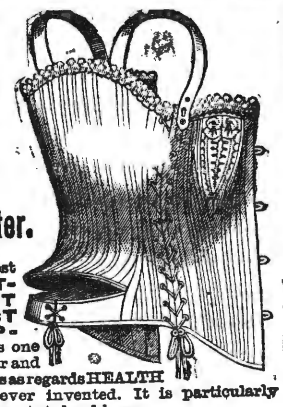
MASON & HAMLIN

Exhibited at ALL the important WORLD'S INDUSTRIAL COMPETITIVE EXHIBITIONS FOR SEVENTEEN YEARS, Mason & Hamlin Organs have, after most rigid examinations and comparisons, been ALWAYS FOUND BEST, and AWARDED HIGHEST HONORS; *not even in one such important comparison has any other American Organ been found equal* **ORGANS** *to them.* ONE HUNDRED STYLES, adapted to all uses, from the smallest size, yet having the characteristic Mason & Hamlin excellence, at $22, to the best instrument which it is possible to construct from reeds, at $900 or more. Illustrated catalogues, 46 pp. 4to, and price lists, free.

The Mason & Hamlin Company manufacture UPRIGHT PIANO-FORTES, adding to all the improvements which have been found valuable in such instruments, **PIANOS** one of peculiar practical value, tending to greatest purity and refinement in quality of tone and durability, especially diminished liability to get out of tune. Pronounced the greatest improvement made in upright pianos for half a century. The MASON & HAMLIN CO., pledge themselves that every piano of their make shall illustrate that VERY HIGHEST EXCELLENCE which has always characterized their organs. Send for circular with illustrations, full description and explanation.

MASON & HAMLIN ORGAN AND PIANO CO.,

BOSTON, 154 Tremont St. CHICAGO, 149 Wabash Ave.
NEW YORK, 46 East 14th St. (Union Square.)



MADAME FOY'S CORSET AND Skirt Supporter.

Combines the most **ELEGANT FITTING CORSET** with a **PERFECT SKIRT SUPPORTER** and is one of the most popular and satisfactory corsets as regards HEALTH and COMFORT ever invented. It is particularly adapted to the present style of dress.

For sale by all leading dealers. Price by mail $1.30. FOY, HARMON & CHADWICK, New Haven, Conn.

Baltimore Church Bells

Since **1844** celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY, **J. REGESTER & SONS,** Baltimore, Md.

Farquhar's Improved Cotton Planter

Very Simple and Perfect in its Operation; Drops Unrolled Seed or Fertilizer with remarkable regularity in any desired amount. It is the Cheapest, most Reliable and Best COTTON PLANTER in existence. SEND FOR CATALOGUE.

Also, Steam Engines, Threshing Machines, Saw-Mills, &c.

Address, A. B. FARQUHAR, York, Pa.

NEW USES OF DIAMOND DYES

New uses are constantly being made of them so that, not only is all possible kinds of Domestic Coloring done with them, but also Art Work, Coloring Photographs, Engravings, &c. They are used for Object Teaching in Schools, Coloring Maps, Baskets, Easter Eggs, Bone, Ivory, &c. For making ALL colors of Ink, Wood Stains, Shoe Dressing, Ink Pads, &c. **USE NO OTHER.**

They are the PUREST, STRONGEST and FASTEST of all Dyes. One package colors one to four pounds of Silk, Wool, Cotton, etc. For special uses given above, no other dyes will answer.

Sold by all druggists. Send stamp for Special Art Circular, Special School Circular, Sample Card of 32 colors, and directions. Colored Cabinet Photo. as sample, *or* a package of Any Color Dye mailed for 10 cents. Address the proprietors,

WELLS, RICHARDSON & CO., Burlington, Vt.

THE DIAMOND PAINTS,

GOLD, SILVER, COPPER and BRONZE,

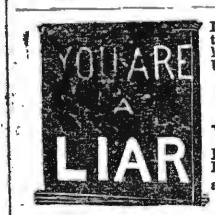
For gilding &c., Fancy Baskets, Frames, Lamps, Chandeliers, and for all kinds of ornamental work. Also Artists Black for Ebonizing. Equal to any of the high priced kinds and only 10 cts. a package, at the druggists, or post-paid from

WELLS, RICHARDSON & CO., Burlington, Vt.

25 YEARS IN THE POULTRY YARD.

16th Edition. 198 Pages, explaining the entire business. Gives symptoms and best remedies for all diseases. A 50-page Illustrated Catalogue. All for 25c. in stamps.

A. M. LANG,
Cove Dale, Lewis Co. Ky.



Lying Agents can't SELL and tell the truth about JONES. Put your lies on paper and sign if you dare

U. S. STANDARD

$60.5 TON WAGON SCALES.

Beam Box. Tare Beam. Freight Paid. Free Price List. Every Size. address JONES OF BINGHAMTON. BINGHAMTON, N. Y.

THE NEW CORSET.

THE TRICORA RELIEF

Having elastic side sections, adapts itself to the various positions of the body in stooping, sitting & reclining. It affords great relief and comfort to the many who find ordinary Corsets oppressive. The "TRICORA" stays *used for boning* are unequaled for durability & comfortable support, & are absolutely unbreakable.

The most Durable, Comfortable, and Healthful Corset ever sold for its price.

Every pair warranted to give satisfaction or money returned.

J. G. FITZPATRICK & CO., Mfrs., 71 Leonard Street, NEW YORK.

Please mention this paper in ordering.

OPIUM Morphine Habit Cured in 10 to 20 Days. No Pay until Cured. J. L. STEPHENS, M. D., Lebanon, Ohio.

ROSES SAMPLE with Catalogue, 25 c., 4 for 50c. Order now. WM. B. REED, Chambersburg, Pa.

Rates of Advertising in Gospel Advocate

One inch, one insertion	$ 6
One inch, one month	2 0
One inch, three months	5 0
One inch, six months	7 5
One inch, twelve months	12 5

A discount of 10 per cent. on these rates for order of $25.00; 20 per cent. for order of $50.00; 30 per cent. for order of $100 00.

Note these Rules Carefully.

(1) Write only on one side of your paper.

(2) Write your name, post-office, county, and State, plainly.

(3) When changing your paper, give the office from which you change, and the one you wish it changed to.

(4) When ordering a book, give the name, edition, style of binding, and price, as near as possible, and state plainly HOW and WHERE you wish it sent.

(5) Gospel Advocate is $2.00 per year; $1.00 per six months; Clubs of $10, one copy free.

(6) Write very plainly and make the clerks and printers happy

Miscellaneous Notes.

BY T. F. RAWLINS.

Correspondents will please address me at 98 Union street Nashville, Tennessee.

In a recent issue of one of our city papers, on one page, there was a report of fifteen murders and *whisky* was the cause in each case.

Asiatic Cholera, Yellow Fever, Small Pox, Black Tongue Diphtheria, and all other plagues and epidemics combined sink, into utter insignificance when compared with the plague of the whisky traffic; and yet the latter goes on under the sanction and protection of the Law, while protection from the former is sought by all governments. Our government in this respect pursues a very similar course to that in case of state criminals. A steal of a few hundred or a few thousand dollars is a great crime; and condign punishment is meeted out to the thief: but the, embezzlement, of a few millions, insures against punishment and brings ofttimes laurels to the brow of the *defaulter*. So it is with the above mentioned plagues; the greater is protected in its work of destruction. While we would praise the authorities for protection in the first case, we would beg of them not to neglect the "weighter matter," the great destroyer, the plague that infects and destroys, both soul and body.

Bro. Wm. Kitch, of Crawford, Texas, sends a well written report of a debate between Bro. Alexander, familiarly known in Texas as "Bill Alex," and Eld, Wright, of the Baptist church, which was held at Crawford, April 28, and lasting four days; resulting, as he tells us, in a great triumph for the truth. Would be glad to publish the report but for want of space, and because the substance of the debate as reported has frequently had space in the ADVOCATE, will have to decline it. We hope that Bro. Kitch will favor us frequently with an article for the columns of the ADVOCATE.

A Texas brother writes: "I was gratified to notice your brief mention of the design (God's part) of the institution of baptism to the evident neglect of our part. (obedience). We need to remember now, that 'obedience is better than sacrifice and to hearken than the fat of rams,' that God's part has never failed since the world began when met by earnest obedience on the part of man. It did not when 'Abraham went out *not knowing* where he went,' in obedience to God. It did not when he went to sacrifice his son upon the after, in obedience to the divine requirement. Who now understand all God designs in a single institution of the church? If our salvation depends on a perfect understanding of all God designs in any or all of these questions, or all his design even in baptism, universal condemnation must inevitably be the result."

"Should a Christian pay his debts?" some one asks. After mature and serious reflection, and seeking council of such men as Paul we have decided to answer in the affirmative; we think he should. But if you are not satisfied with this answer we will turn yunkee and answer by asking another question. Should a Christian go in debt? Now brother, it is your turn to answer.

"If any man will come after me, (be my disciple) let him deny himself, and take up his cross and follow me," says the Savior. "deny himself" is the admonition; not another, but self. Don't all the time be examining into the faults of Bro. Z., and thinking, "well, what a pity Bro. Z. gives way to these things, they are no temptation to me; why don't he "deny himself?" That's it brother, no temptation to you, therefore no self-denial to you! Now let Bro. Z. examine you. He says: "Now there's poor Bro. A. if had no more to tempt me than he has, you would never see me doing as he does. Those things are no temptation to me." No self-denial here! So it is; we are ever ready to deny ourselves, where there is no self-denial. The things that are a temptation to Bro. Z., and require self-denial, to rid himself of, are no temptation to Bro. A., whatever, and vice versa. So they find it much easier to deny for each other than to deny self. Self-denial, brethren, is a very personal matter, and must be attended to by each one for himself, if he would be Jesus' disciple. And in making our self-examination and self-denials, we will find that there is a radiation that affects, favorably, others in the same good work.

"Bear ye one anothers burdens" is an injunction that is almost forgotten in this fast, selfish age. But it stands on the pages of God's Book, as indited by the Spirit, and penned by the apostle, over eighteen hundred years ago, and just as it said to Christans then, "bear ye one anothers burdens," so it speaks to us to to-day.

Do not fail to subscribe for the ADVOCATE while it is cheap.

NOW, NOW, NOW IS THE TIME!

SPRING TIME!

PURIFY YOUR BLOOD,

DR. J. H. McLEAN'S

Strengthening Cordial

AND

BLOOD PURIFIER

Is the greatest Blood Purifier in the world.

TRY IT, AND YOU WILL USE IT EVERY SEASON.

It acts as delightfully on the tender Babe, the most delicate Lady and infirm old age, as on the strong man, in imparting Health and Vigor to Nerves and Brain, Blood Vessels, Heart and Liver. When taken, you can feel its life-giving power course through every artery, destroying all diseases of the Blood, and giving **Health, Vital Power and Strength** to every part of the body. Who will suffer from Liver Complaint or Diseases of the Stomach, Kidneys, Bowels, or Bladder, when such a great Remedy is within their reach?

IT WILL CURE:

Sleeplessness, Night Sweats, Sallow Complexion, Hot Flushes, Fainting Spells, Nervousness, Failing Eyesight caused by Weakness, Dyspepsia, Hectic Flushes, Scalding Hot Urine, Brick Dust Deposit, Frothy Urine, Uterine Weakness,

Falling of the Womb, Bad Blood, Biliousness, Pimples, Loss of Memory, Feverish Skin, Sluggish Circulation, Cold Feet and Hands, Rheumatism, Peevishness, Obstinate Constipation, Heart Troubles, Bladder Fever,

Diarrhœa or Bloody Flux, Lung and Liver Diseases, Kidney Troubles, Weak Back, Neuralgia, Pains in Bones, Sick Stomach, Depression, Blues, Dyspepsia, Female Weakness, Pimples, Sores and Blotches on the Face and Skin. Colic Pains.

Milwaukee, Wis., March 6th, 1885.
DR. J. H. McLEAN, St. Louis, Mo.
DEAR SIR:—Having been troubled with Female Complaint for some time, by the advice of a St. Louis lady, I tried Dr. J. H. McLean's Strengthening Cordial and Blood Purifier, and am happy to say that it has cured me completely, and I am as well now as ever. I consider it the best medicine for that purpose in the world.
MRS. ELIZABETH HENDRICKS.

G. W. Nowlin, Greenfield, Tenn., writes:—Send me another supply of Dr. J. H. McLean's Strengthening Cordial and Blood Purifier. It gives such satisfaction and sells so well here that we are unable to keep a supply on hand.
Mingsville, Mo., Jan. 4th, 1885.
DR. J. H, McLEAN, St. Louis Mo.
DEAR SIR:—I look upon your Strengthening Cordial and Blood Purifier as the finest medicine in the market. I use it in my family and all my customers speak of it in the highest terms. I would not be without it in the house if it cost ten dollars a bottle.
Yours truly, JOSEPH W. MINGS.

John O. K. White, San Angelo, Texas, says:—Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is the most rapid selling medicine we have here. It is used by all classes with the happiest result.

Dr, Fonda, of Jefferson, Cook County, Ills., writes:—I have used Dr, J. H. McLean's Strengthening Cordial and Blood Purifier in my practice for years without a single instance of its failure. For Female Complaints I consider it unequalled, being rapid and certain in its action.

From Mess. R. W. Mackie & Son, Yadkinville, N. Carolina:—Your Strengthening Cordial and Blood Purifier is in great demand. It gives universal satisfaction and is almost as staple as sugar and coffee in this vicinity.
Leroy, Minn., March 5th, 1885.
DR. J. H. McLEAN, St. Louis, Mo.
Dear Sir:—Owing to the intense heat last summer in the harvest field, many in this neighborhood were prostrated at work, and many of them are afflicted with chronic diarrhœa and kindred diseases. But by the advice of a friend I used your Strengthening Cordial and Blood Purifier, and have been as well as ever, although I was more exposed than the majority of those who have been more or less sick ever since.
Yours truly. HAST. MERCHELL.

Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is a Never-Failing Remedy, and Can Be Relied on.

$1.00 PER BOTTLE. SIX BOTTLES, $5.00.

Dr. J. H. McLEAN, S. E. Corner Broadway and Biddle Street, St. Louis, Mo.

FAC-SIMILE.

FOR SHAVING.

The Genuine Yankee Soap. Has never been equaled in the richness and permanence of its lather. Especially adapted for heavy beards and a delicate skin. Standard for quality in the U. S. Navy. Has been counterfeited more than any other soap in the world. Notice the engraving and avoid imitations.

ALL DRUGGISTS KEEP IT. Trial Sample for 12 Cents. THE J. B. WILLIAMS CO., Glastonbury, Conn. Formerly WILLIAMS & BROS., Manchester, 1840.

CANCERS TUMORS AND ULCERS.

Cured without the knife or loss of blood. Vasl superior to all other methods. Hundreds of case cured! Descriptive pamphlet sent free. Addres Dr. E. H. GREENE, 17½ Peachtree St., Atlanta, Ga

Established 1857.

The GREAT CHURCH LIGHT

FRINK'S Patent Reflectors for Gas or Oil, give the most **powerful, softest cheapest & Best** light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A Liberal discount to churches and the trade. *Don't be deceived by cheap imitations.*
I. P. FRINK, 551 Pearl St., N. Y.

McSHANE BELL FOUNDRY

Manufacture those celebrated BELLS and CHIMES for CHURCHES, TOWER CLOCKS, Etc. Prices and catalogues sent free. Address,
H. McSHANE, Baltimore, Md.

OPIUM MORPHINE HABIT EASILY CURED. BOOK FREE. DR. J. C. HOFFMAN. Jefferson, Wis.

PENSIONS for any disability; also to Heirs. Send stamps for *New Laws.* COL. L. BINGHAM, Attorney, Washington, D. C.

THE SOUTHERN WORLD A 16 page illustrated Journal. Sample copy sent free. Agents Wanted. **ATLANTA** *Georgia*

Cuticura

A POSITIVE CURE for every form of **SKIN and BLOOD DISEASE** FROM PIMPLES TO SCROFULA.

Eczem A, or Salt Rheum, with its agonizing itching and burning, instantly relieved by a warm bath with CUTICURA SOAP and a single application of CUTICURA, the great Skin Cure. This repeated daily, with two or three doses of Cutichra Resolvent, the New Blood Purifier, to keep the blood cool, the perspiration pure and unirritating, the bowels open, the liver and kidneys active, will speedily cure Eczema Tetter, Ringworm, Psoriasis, Lichen, Pruritus, Scall, Head, Dandruff, and every species of itching, Scaly, and Pinply Humors of the Skin and Scalp, with Loss of Hair, when the best physicians and all know remedies fail.

Cuticura Remedies are absolutely pure and and the only infallible Blood Purifiers and Skin Beautifiers free from poisonous ingredients.

Sold everywhere. Price, Cuticura, 50 cents; Soap, 25 cents; Resolvent, $1. Prepared by Potter Drug and Chemical Co., Boston, Mass.
Send for "How to Cure Skin Diseases."

BARNES'

Patent Foot and Steam Power Machinery. Complete outfits for Actual Workshop Business. Lathes for Wood or Metal. Circular Saws, Scroll Saws, Formers, Mortisers, Tenoners, etc., etc. Machines on trial if desired. Descriptive Catalogue and Price List Free.
W. F. & JOHN BARNES,
Rockford, Ill.
No.. St.

Pianos & Organs

Of all makes direct to customers from headquarters, at wholesale prices. All goods guaranteed. No money asked till Instruments are received and fully tested. Write us before purchasing. An investment of 2 cents may save you from $50.00 to $100.00. Address
JESSE FRENCH, Nashville, Tenn.,
Wholesale Distributing Dep't for the South.

AGENTS COIN MONEY who sell DR. CHASE'S FAMILY PHYSICIAN. Price $2.00. Write for Circular. Address, A. W. HAMILTON & Co., Ann Arbor, Mich.

NEW HOUSE! NEW GOODS!

J. W. ORCHARD,

Manufacturer and Dealer in PLAIN and DECORATIVE

WALL PAPER,

Window Shades,

Looking-Glasses, Picture Frames and Cornices, Chair Cane, Picture Cord and Nails, Wall Brackets and Parlor Easels.

Looking-Glasses put in old frames. Old pictures and frames repaired.

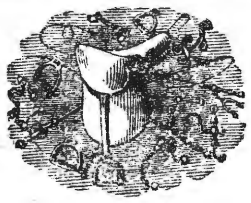
134 Union Street.

Between College and Cherry,)

NASHVILLE, - - TENN.

A. C. & J. C. MARCH,

(Successors to J. D. March & Sons,)



Manufacturers of and Dealers in

Saddles, Harness, Bridles, Collars, Trunks, Bags, Valises, Hames, Whips, Chains.

REPAIRING DONE ON SHORT NOTICE.

50 NORTH MARKET STREET,

NASHVILLE, - - TENN.

NAHVILLE, CHATTANOOGA & ST. LOUIS RAILWAY.

BUSINESS MEN, TOURISTS, EMIGRANTS, FAMILIES, REMEMBER

The Best Route to St. Louis and the West via McKenzie.

The Best Route to West Tennessee and Kentucky, Mississippi, Arkansas, and Texas points is via McKenzie.

The Best Route to the Summer Resorts and Mountain Retreats of Tennessee, Virginia and the Carolinas, via McKenzie and Nashville.

The Best Route to the celebrated Colleges, Universities, Seminaries and other Educational Institutions in the Southeast, via McKenzie and Nashville.

The Best Route to points in East Tennessee, Virginia, the Carolinas, Georgia and Florida is via Chattanooga.

DON'T FORGET IT!

—By this line you secure the—

MAXIMUM OF SPEED, SAFETY, COMFORT, SATISFACTION,

—AT THE—

MINIMUM OF EXPENSE, ANXIETY, BOTHER, FATIGUE.

Be sure to Buy your Tickets over the

N., C & ST. L. RAILWAY!

If you are going to Washington City, Baltimore, Philadelphia, or New York.

The Inexperienced Traveler need not go amiss; few changes are necessary, and such as are unavoidable are made in union Depots.

THROUGH SLEEPERS!

—BETWEEN—

Nashville and Atlanta, and Atlanta and Jacksonville, Fla., Nashville and Martin (to connect with Sleeper service via Cairo to St. Louis and Chicago,) Nashville and Columbus. Nashville and Memphis (Sleeper Humboldt to Mobile, and Milan to New Orleans) McKenzie and Little Rock, and Little Rock and Texas points.

Call on or address

J H PEEPLES, T. A., Chattanooga, Tenn.
W W KNOX, T. A., Nashville, Tenn.
S S FINLEY, Ticket Agent, Memphis, Tenn.
A B WRENN, Trav. A., Atlanta, Ga.
W L DANLEY, G P & T A, Nashville, Tenn

FITS STOPPED FREE

Marvelous success. Insane Persons Restored. DR. KLINE'S GREAT NERVE RESTORER

for all BRAIN & NERVE DISEASES. Only sure cure for Fits, Epilepsy and Nerve Affections. INFALLIBLE if taken as directed. No Fits after first day's use. Treatise and $2 trial bottle free to Fit patients, they paying expressage. Send name, P. O. and express address to DR. KLINE, 931 Arch St. Philadelphia, Pa. See principal druggists.

S. HOGAN, J. S HOPKINS.

Hogan & Hopkins.

—Dealers in Custom-Made—

Boots and Shoes.

We will sell the very best makes af Boots and Shoes, and endeavor to make the prices so that no one can possibly sell cheaper than we do.

No. 20 Public Squrse, Nashville, Tenn.

SALESMEN:

SAM R. HOPKINS, L. D. SIMPSON, W. MAYES.

AGENTS WANTED for the MISSOURI STEAM WASHER!

It will pay any intelligent man or woman seeking profitable employment to write for Illustrated Circular and terms of Agency for this Celebrated Washer, which by reason of its intrinsic merit is meeting with such wonderful success

J. WORTH, ST. LOUIS, MO., or CHICAGO, ILL.

WM. CUNNINGHAM, SON & CO.

—Wholesale—

GROCERS, COTTON FACTORS,

And Commission Merchants.

97 Broad St., NASHVILLE, TENN.

IT PAYS to sell our Rubber Stamps. *Free* catalogue to agents. FOLJAMBE & CO.

J. W. LINDSEY. R. FARQUHARSON

China, Glass and Queensware

We have the best Electric Lamp made, the best imported Student's Lamp, "Mays' New Ideal" Lamp, requires no chimney or shade; in fact, we are headquarters for the best Lamps in use. We keep the largest stock of CHINA, GLASS and QUEENSWARE, South of the Ohio river, all of which will be sold as cheap as good goods can be [illegible]ny market. Why not buy first-class goods when you can get them at about what you are paying for trash? Come and see us, or send your orders.

HICKS, HOUSTON & CO.

C. P. CRUTCHER. H. C WILLSON.

J. W. LINDSEY & CO.,

Wholesale HATS,

75 Public Square,

NASHVILLE, - - - TENNESSEE.

JOHN RAMAGE & SON,

48 North College Street, Nashville,

Offer the best stock of custom-made BOOTS, SHOES, and SLIPPERS, in all grades, of latest styles. Trunks, Traveling and Hand Bags.

LOWEST CASH PRICES!

Clothing for Spring & Summer.

W. A. LANNOM, THE CASH CLOTHIER, 98 PUBLIC SQUARE, Nashville, Tennesse, has the largest stock; all the ELEGANT NEW STYLES, GREAT VARIETY. Clothing for every body, from the smallest boy to the largest man.

Our goods will please you. They fit like a c[illegible] prices are correct, and we will sell them FOR CASH. Don't fail to inspect our im[illegible] before you buy.

W. A. LANNOM, Cash Clothier,

18 Public Square, - - - Nashville, Tenn.

Gates & Pohlman,

Corner College and Union Streets, Nashville,

Are the oldest Jewelers in the State, and have constantly in stock the very latest and best designs, in patterns as well as the finest in quality and finish of all goods pertaining to the Jewelry trade. They defy competition in prices, and warrant every article to be as represented by them. Watches, Clocks and Jewelry repaired by the most practical workmen Orders by mail promptly attended to. Their motto is, "*Quick sales and small profits.*"

BAILEY, DAVIS & McCOMB,

WHOLESALE GROCERS,

And Dealers in

TOBACCO, CIGARS, ETC., ETC.,

38 MARKET STREET, - - - - - NASHVILLE, TENNESSEE.

THE LITTLE HUCKLEBERRY, FOR CHILDREN TEETHING.

The soldiers in the late war established the fact that the Huckleberry was much more efficacious in chronic bowel troubles than the Blackberry.

Every one knows the Huckleberry growing alongside the hill, but few have realized the fact that the purple berry contains one of the most valuable astringent healing principles to the bowels.

Dr. Bigger's Huckleberry Cordial is the great Southern remedy for curing Diarrhœa, Dysentery, Cramp-Colic and all bowel affections, and restoring the little one suffering such a drainage upon the system from the effects of TEETHING. For sale by all druggists at 50 cents a bottle. Send Two Cent stamp for "TAYLOR'S LITTLE RIDDLE BOOK," for the health of home and amusement of the little ones.

Walter A. Taylor, Atlanta, Georgia.

R. W. Jennings

BUSINESS SCHOOL.

NASHVILLE, TENN., December 18 .1884.

Mr. R. W. Jennings:

We, the undersigned merchants and business men of Nashville, desire to express our approval of the methods you have adopted in conducting your Business School.

Your long experience as a practical book-keeper and office man, your truly practical method of teaching, and the fact that the examples are taken from books in your possession, which you have yourself heretofore kept, gives you advantages not possessed by other colleges, and we cheerfully an heartily commend your school to all who can spare the money and time to attend it. We speak from an observation and experience of many years as business men, when we say that no commercial school taught by men who have not themselves had experience as practical book-keepers can compare with one where the examples are taken from transactions that have actually occurred.

We wish you abundant success in your laudable undertaking.

Fite, Porter & Co., Wholesale Dry Goods.
Cowan & Co., Wholesale Notions.
Anderson, Green & Co., Wholesale Dry Goods.
Eatherly Hardware Company, Wholesale Hardware.
Adams, Throne & Co., Wholesale Boots and Shoes.
Dismukes, Frierson & Co., Wholesale Hats.
B. H. Cooke & Co., Wholesale Clothing.
The Bransford Hardware Company, Wholesale Hardware.
Richardson, Mason & Co., Wholesale Boots and Shoes.
Kinkade, Williams & Co., Wholesale Hats.
Handly, Reeves & Co., Wholesale Dry Goods.
Brown & Farrell, Wholesale Hardware.
Halls, Ordway & Mitchell, Wholesale Boots and Shoes.
O'Bryan Bros, Wholesale Dry Goods.
Berry, Demoville & Co., Wholesale Drugs.
Murray, Dibrell & Co., Wholesale Boots and Shoes.
Gray, Fall & Co., Wholesale Hardware.
Tyler, Stratton & Co., Wholesale Grocers.
Orr Brothers, Wholesale Grocers.
Hillman, Buford & Justi, Wholesale Iron.
Carter, Dunbar & Co., Wholesale Boots and Shoes.
Pigue, Manier & Co, Wholesale Boots and Shoes.
Ewing & Gaines, Wholesale Hardware.
Morris, Webb & Cheek, Wholesale Grocers.
Phillips, Jackson & Co., Wholesale Grocers.
Herman Bros & Co., Wholesale Dry Goods.
Dudley Bros. & Lipscomb, Wholesale Hardware.

We, the undersigned, cordially endorse the foregoing recommendation of Jennings' Business School, and will add that the instruction he gives his students in the art of counting money rapidly, the writing of checks, notes, notices of protest, endorsements, etc., will be of great value to them.

W. M. McCarthy, Cashier Fourth National Bank Nashville.
F. Porterfield, Cashier Commercial National Bank, Nashville.
A. W. Harris, Cashier American National Bank, Nashville.
J. P. Williams, Cashier First National Bank Nashville.
J. Hill Eakin, Sec'y Safe Deposit, Trust & Banking Co., Nashville.
Julius Sax, President Nashville Savings Bank Nashville.
Thos. S. Marr, President Nashville Savings Co., Nashville.

NASHVILLE, TENN., December 26, 1884.

Mr. R. W. Jennings:

The position of book-keeper for Evans, Fite, Porter & Co., which I held for ten years, was given me on account of training which I received at your hands while acting as your assistant in their counting-room. I have since taught your system to others, among whom is Mr. Jno. Campbell, who now fills my place in the office of Fite, Porter & Co. I can say without hesitation that you impart your knowledge of book-keeper and general business usage more rapidly and perfectly than any person I ever saw, and I recommend your school as highly as words can express. Wishing you success, I am

Yours, etc. JAMES L. COOPER.

SPRING, 1885.

CARPETS! CARPETS!

We have the largest and most complete stock o Carpets of all grades, Mattings, Oil Cloths, Linoleums, Rugs, etc., that we have ever shown to the trade. These goods are brought from the factory, and our prices are t e lowest. All orders promptly filled.

Manlove & Co.,

26–28 Summer St., - - Nashville, Tenn.

GRATEFUL PRAISE

A New S. S. Book by J. H. Fillmore.

Pure in sentiment, rich in music. Sample co06; in boards, 25 cents; per dozen, by express, $3 dy per dozen, by mail, $4. *Specimen pages free.*

FILLMORE BROS, 185 Race St. Cin nnati, O.

THE GOSPEL ADVOCATE.

VOLUME XXVII., NUMBER 24 | NASHVILLE, TENNESSEE, JUNE 17, 1885. | TWO DOLLARS PER YEAR IN ADVANCE.

EDITORS:

D. LIPSCOMB | E. G. SEWELL.

J. A. HARDING, Associate Editor.

J. C. McQUIDDY, Office Editor.

THE APOSTLE PAUL A MAN OF PRAYER.

Paul was one man that practiced what he preached. He preached or taught that men, Christian men, should pray everywhere; that they should pray without ceasing, pray always; that they should pray for all men, for rulers and governors; that they might lead quiet and peacable lives, etc.

It is frequently said of men that they preach one thing and practice another, and that others should do as they say, and not as they do. But nothing like this can be said of Paul. The Bible gives no account of any man, in any age, that was more thoroughly and emphatically a man of prayer than Paul. He does not stop with giving the direction to others to pray always, but the example is in his own life. And we are not to understand that he was impelled into this habit of constant prayer by the direct power of the Holy Spirit. The direct power of the Holy Spirit was never given to force the individual duties of men upon them, but to aid them in teaching others, and in the confirmation of that word. But the actual lives of these inspired men were of their own accord, from the decisions and determinations of their own hearts in submission to the will of God as taught through them by inspiration. The life of Paul, therefore, like the lives of all others, was prompted by his own deliberate purpose and desire to obey and honor God for himself. His life therefore, in these regards, is an example to us of the beauty and purity of a man's life who is giving himself wholly to the service of God. He assumed to himself no self-importance or self-sufficiency because he was directly inspired by the Holy Spirit. But, realizing that he was wholly responsible for his own individual life, he was as humble and devotional, and as unassuming as a man could be. He realized that so far as his personal life was concerned, he was weak and frail as others, and that he was in constant need of heaven's blessings. Hence he prayed to God constantly for deliverance from wicked men, and for opportunities and ability to do the work of the Lord. But he was by no means selfish, praying alone for himself. He prayed for his brethren abundantly. He also called upon his brethren everywhere to pray for him, and for success in his work. When the Lord met him by the way, he prayed: "Lord, what wilt thou have me to do?" When the Lord called Ananias to go to tell him what to do, and was telling him where to find him, and what he was doing, he said: "Behold! he prayeth." As a Jew, he was doubtless in the habit of praying regularly. Hence, when the Lord appeared to him, he fell at once to praying as a Jew. When he became a Christian, he prayed always as a Christian. In the first chapter of his letter to the Romans, he says: "For God is my witness, whom I serve with my spirit in the gospel of his son, that, without ceasing, I make mention of you always in my prayers; making request if by any means now at length I might have a prosperous journey, by the will of God, to come unto you. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established. Rom. 1:9-11. Thus his anxiety for the edification of his Roman brethren was so great that "without ceasing, always," he made mention of them in his prayers. Indeed, it would seem if we read no other passage but this, that he spent all his time praying for these Roman brethren, so great was his anxiety in their behalf. But, when we read other passages, we find he felt just as great concern for others. In Philippians, 1:4-5, he says: "Always in every prayer of mine for you all making request with joy for your fellowship in the gospel from the first day until now." From this it would seem that he spent all his time in prayer and thanksgiving for the Philippians. This shows that they held a very tender place in his affections, and that he felt a deep and lasting desire for their welfare as Christians. But by reading the letter to the Ephesians, we find he felt the same concern for them also: "Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him." Eph. 1:15-17. No one can read these passages and doubt for one moment that he was emphatically a man of prayer, and a man that felt a very deep interest for the welfare of his brethren, which prompted him to continually pray for them: [illegible] And when we turn to the Thessalonians, we find him cultivating equal concern for them: "We give thanks to God always for you all, making mention of you in our prayers, remembering without ceasing your work of faith, and labor of love, and patience of hope, etc." I. Thes. 1:2 3.

He was not only a man of constant prayer, but a man of constant thanksgiving, also. He never forgot to be thankful to the Lord for all his wondrous blessings and mercies in the conversion and salvation of men through the gospel of Jesus Christ our Lord. Timothy also has a full share in his prayer and thanksgivings: "I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day." II. Tim. 1:3. And again, to Philemon he says: "I thank my God, making mention of thee always in my prayers." Surely! he was a man of prayer. It would seem from the reading of these various passages that he must have spent all of his time in prayer. And yet, when we read of his travels, and his work, it would seem as if he spent all of his time at work. But we have said he asked others to pray for him. To the Romans he said: "Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may be delivered from them that are disobedient in Judea, and that my ministration which I have for Jerusalem may be acceptable to the saints." Rom. 16:30-31 (Revised version) Paul believed there was something in the prayers of saints, of the Lord's people, and was not ashamed to ask their prayers, though himself the inspired Apostle Paul. In giving directions to the church at Ephesus on prayer, and for whom to pray, he adds: "And for me, that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the gospel, for which I am an embassador in hands; that therein I may speak boldly as I ought to speak." Eph. 6: 19 20. To the Thessalonians also he said: "Finally, brethren, pray for us, that the word of God may have free course and be glorified, even as it is with you." What wonderful confidence Paul had in prayer! He prayed without ceasing for his own preservation and success in the work of the Lord, but at the same time desired the prayers of all the saints in his behalf. When about to go to Judea with aid for the suffering, he wanted his brethren at Rome to pray that he might be delivered from the disobedient, and that the contribution he was to carry might be acceptable to his Jewish brethren. When preaching the gospel, he asked his Ephesian brethren to pray that he might have utterance and boldness to proclaim the way of salvation to the perishing. Both these items were matters of importance. He needed to have such utterance as would enable him to express in suitable words the gospel and its demands. He also needed boldness to enable him to face the opposition and persecution with which he met, both from Jews and the heathen. These traits, in fact, were indispensable to the accomplishment of good. He also was anxious as to the effect that his preaching might have upon the people; hence, he asked the prayers of his brethren, that the word might have [illegible] shall be glorified by you according [illegible] might have its desired effect upon the hearts and lives of the people. Paul was no mere philosopher. He was a man of faith in the fullest sense of that word. He believed every word that God uttered. When the Lord commanded him to preach the gospel, he believed that the command meant all that it expressed; all that its words contained. Hence he strove with all his powers to obey the command in the fullest sense of all that the words embraced. But at the same time he believed in a combination of prayer also. The holy Spirit, through him, commanded all to pray, and to pray without ceasing, and he believed every word of it meant what it said, and he endeavored to comply with that also. Paul believed that prayer, the prayers of the Lord's people, are availing when coupled with obedience to his commands. He did not believe in prayer alone, nor in work alone. He believed in a faithful combination of both.

Men, in these days, go to extremes in both these departments. Some seem to think that if they pray earnestly, the Lord will do all the work; while others think that if they will do the work, they do not need praver. Both the teaching and the example of Paul show that these positions are mistakes. We pity the man that depends on either one of these alone. The man who depends upon prayer alone is a faithless enthusiast, while the man who depends upon work alone, is a mere philosopher. And finally, every Christian should strive to follow the example and teaching of Paul in these matters.

As preachers, and proclaimers of the unsearchable riches of Christ, we need to pray constantly for ourselves, and we need daily the prayers of our brethren in our behalf, and in behalf of the success of the word of truth when proclaimed.

As Christians, we need to pray to God always for his divine blessing upon any work in which

we are engaged. And should be especially careful never to engage in any work on which we cannot consistently and scripturally ask the blessings of God to rest. We all need to work to the full extent of our ability in doing the will of the Lord, and we all need to pray always, and to pray everywhere, lifting up holy hands to God. The Christian soul that does not pray to God is a poor, worldly, sickly, self-reliant affair, and will never exert much influence for good among men. We must like Paul, both work and pray, if we would lead useful lives, and win the crown of unfading glory in the end. E. G. S.

BRO. SEWELL: Would like to have you explain through the GOSPEL ADVOCATE the fifteenth verse of the first chapter of Paul's first letter to Timothy: "This is a faithful saying and worthy of all acceptation, that Jesus came into the world to save sinners; of whom I am chief." Do not understand how it is that he yet classes himself chief among sinners after receiving pardon for his past sins and then at the time of his giving Timothy this charge calling himself chief among sinners. This is probably quite easy to those who understand it; but I fail to see the point. Please give us your views on the subject and oblige a brother.—[J. H. Russell.

Paul does not mean that he was still the chief of sinners. He only means that he was chief, while he was so wicked, persecuting the church of God, wasting it. He means he himself was a striking example of the truth of what he had just stated, that Christ came into the world to save sinners. I was chief among sinners, and he saved me, and will therefore save all sinners that will love and obey him as I have done, is the idea he intended to convey to Timothy.

Paul says he obtained mercy, pardon for his sins because he did it ignorantly, in unbelief. The [illegible] committed his great sins stubbornly, presumptiously, that he could not have been pardoned. All people, therefore, should carefully avoid willful, presumptious sins. But sins of ignorance like Paul's, though chief, may be forgiven.

At the time Paul wrote the above language to Timothy, he was of the most thoroughly devoted Chriseians the world ever saw, but was, at the same time a living example of the truth that Christ came into the world to save sinners, since he had been chief of all sinners, and he had saved him. E. G. S.

NEW PUBLICATIONS.

"Burl" is the tittle of a book published by the Southern Methodist Publishing Co., of this city. The title of the book, Burl, is the name also of the hero of the story of the book. It is a tale of the early times of Kentucky, when the Indians were the great enemies of the white settlers then, in that now, wealthy, peaceful and prosperous country. The tale is written by M. Headley, and in a style that keeps the reader pressing on till he reaches the end of the story. People that are fond of exciting tales of the old times, would be interested in this volume. Send to M. E., Publishing house, of this city, for it. Price in cloth, one dollar.

SUGGESTIONS TO OUR GIRLS.

The first session of the Orphan School is about to close. Farewell will soon be spoken, and the uncertainty of earthly things present, the doubt that all may never again meet and associate as friends and school mates. The young look forward to long life and enjoyment. They have no doubt the future will be as the past, that changes of sadness will not come to them. They look along a path over which the sunlight is always falling, and forget that clouds may ever darken it: Those who have more experience know that the young are subject to the same lot with others, that they are as liable to be summoned from all they take pleasure in here, as those who are older and more weary. We will not, however, speak just now of the future, we will turn to the past.

We separate after spending pleasant months together. But little has occurred we would like to forget, and we remember much for which we are grateful. We have health, and the pleasure consequent on its enjoyments. All have lived lovingly together as a band of sisters—have been studious, and anxious to improve time as it fleeted away. You can scarcely realize that the first session has almost passed, it has seemed so short. When you met as strangers, among strangers, and looked forward, the end seemed far, far away, but now it is here almost, and you, in a few days, will be ready to go to the friends that have anxiously thought of you—have prayed for your success, and are looking for your return to the homes that without you, have often seemed very quiet and lonely. Your teacher, Miss Emma Page, has been a sister indeed, devoting all her energy to your improvement, not only in the knowledge of school books, but in the formation of characters that in future years, will render you respected and beloved. You have cause, gratefully to remember her efforts, and to endeavor to imitate her example, should you ever occupy stations of like responsibility. Miss Betty Holman, too, has shown her earnest desire to add to the comfort of all, and has assisted to make our home a place of comfort and enjoyment. No doubt her efforts to help you over the hard places that are found wherever people live, will be remembered most kindly. She has been a comfort to you—a loving friend. Your principle, Mr. A. J. Fanning, has oftentimes exerted himself beyond his health and strength, that you might enjoy the advantages offered by a school of the character he has been laboring to establish. Without his efforts, it is most probable we would scarcely have made a beginning. We have reason to thank all the trustees for the interest they have manifested, and we hope they will be instrumental in sending out women who will be a blessing to their friends, active, intelligent, healthy in body and mind, capable of performing the duties that may fall to their lot. There has been doubt expressed of the success of the school. It might have been larger this session, but it was [illegible] make a small beginning, and it has been one pleasant, has succeeded better than if there had been at first a crowd. In the days to come when you look back over months spent at the Orphan School, I think you will remember more pleasure than pain, more light than shadow, more sunshine than clouds. Some of you, during the past months, have entered the kingdom of Christ. All, indeed, who have lived in the house, have bowed to his authority, and, in the bloom of youth, have promised that let others do as they will, you will walk in the path that leads to life. Some will return to friends who make no religious profession. Will you not walk thoughtfully, remembering that your influence may lead them to the Savior you have professed to love, or may render them more careless of the things that concern their peace, should they find you wanting in love and reverence for him. Will you not live prayerfully that you may become more pure, more imbibed with the spirit that animated him? Live with the thought that you have professed to be the children of a king. Look to him as to a kind father who feels deep interest for you, who knows how weak you are, and who pities his frail beings of earth. There is but little true happiness in this world without confidence in his love, and without loving him in return. All of earth is uncertain. The most joyous, the gayest, may in an hour loose all that makes earth attractive, may be brought to the brink of the grave, and what is there to cheer the fainting spirit, without earnest trust in God? Some of you expect to teach the young. In that case you will have an influence for good or evil. Pray that it may be such as will lead pupils upward to a higher and nobler life, and exert all your energies to that purpose Let the Bible have its influence every day. Teach its truths with earnestness and simplicity. The life of a woman should be earnest. They are capable of doing good that others cannot effect. Woman clung to the Savior when men forsook him and fled. A band of women were with him at the cross, at the tomb, and were the first witnesses of his resurection. After the death of Jesus, we hear nothing of his repurted father, but his mother is prominent. She continued in prayer and supplication with her female friends and brothers of the Savior. We think of her association with her holy child, and his character become inverted with that human tenderness that gives us confidence to approach him as our mediator confidence in his sympathy with his human brothers and sisters. Some of you will not again attend school. I cannot say to you all I wish, but there is one thing I will mention. When girls leave school, most of them marry and settle down in life. Let me, as one who desires your happiness, ask you to think seriously before taking that important step. Young persons generally go their own way, are not apt to listen to Paul. He talks to Christian women, and tells them they are at liberty to marry a second time, but "only in the Lord." Of course it was just as necessary to do so the first time. Very few girls think that this injunction has any reference to them, do not think of it before marriage, but I have known some who felt it very deeply afterwards.

Some have said to me, I would so much rather my husband belonged to no church. Then, we could humbly and earnestly study the scriptures together, could learn how persons become Christians, at first, and we could do likewise. As it is, he believes what I do not, and I have not the same faith with him. If we discuss the matter, our views are so different, we derive no enjoyment from it. We both need help to do right, and cannot help much each other, on account of not being one in our religious convictions."

I would say to you, if there is one subject on which persons should be united, it is when starting out in life, of taking together the path to the eternal world. If they cannot walk together in the strait and narrow way, they are both apt to go wrong—both apt to cultivate positions that are not such as they approve, or such as the Savior commands. Those sour husbands who seem to hate the churches to which their wives belonged, and their first difficulties arose from difference in religion. For the sake of peaceat home, young wives have entered churches they did not approve. One case, I remember, the wife was baptized a second time to gratify the impetuous husband. She was a sweet, gentle Christian at home, every day, and was afterwards unhappy for having obeyed her husband, in opposition to what God requirod. She had not before marriage, considered Paul's injunction, but felt the force of it afterwards when too late. In some cases, persons marry and agree not to speak to each other on the subject—the worst thing they can do. Both are apt to lose their interest, they originally felt, in the religions that separated them. Then, when sorrow comes, when affliction is theirs, the consciousness of having neglected their duty brings bitter self-reproach—adds weight to the suffering. If there is one object as husband and wife cannot approach without timidity, they cannot feel happy to discuss, the division often becomes wider, and unkindness will come in, they can scarcely tell how. I know a husband who is not willing for his children to become religious unless they will go with him, and they are not so inclined. That husband has not studied the question, How can I save my wife? On most subjecs, persons consult together to learn what is best, wat is most to the interest of the family; but often on the one matter of vital importance, to all there is prejudice for pre-possession and bad temper besides. It requires all the help that can be given, earnest study of God's word, constant perseverance in prayer,—the most tender consideration of companions for each other, to enable them to cultivate a Christian spirit—a spirit God will commend. When so much aid is needed, how can persons walk aright, without aid from those who alone gave it?

How much more rational it seems for the hads of a family, to study humbly, eafnestly togeher with the iuquiry what does God say on the subject? What directions are given in his word? Then, what is wrong will be given up, and the right chosen by both. Both will accept from God's word, the one Lord, one faith, one baptism and will grow in grace and the knowledge of the truth.

It may seem strange to speak to school-girls on the subject of marriage, but when they attain the customary age, they think of it, and are apt to follow the example of their elders. If one can be influenced to adopt Paul's advice, it will be better for her. C. F.

The Nashville Revival.

A brother sends us this from the "Tennessee Baptist," "Blue Grass," the Campbellites and Paido Baptists are preparing for a great union meeting in Nashville, with Rev. Sam Jones "as preacher;" then asks "what about it?" We presume it is still hard for the Tennessee Baptist to tell the truth when it talks about "Campbellites." There was no preparation or arrangement with any "Campbellites" about a union meeting. The Methodists and Presbyterians and some Baptists agreed to erect a tent if Sam Jones would come and hold services for three or four weeks. They did this. He came and aroused the city as it never has been before by a religious excitement. His preaching was not according to the theology or doctrines of any sect or party in Christendom. It was very much an exposure and denunciation of sin, especially popular and fashionable sins. He brings a talent that is seldom devoted to religion that of a comic actor, mixed with good common sense and a quick insight into human nature. He can in an amusing, impressive and tender manner, expose human wickedness and sinfulness. He has at command a seemingly inexhaustible fund of apt illustrations which told in his humorous and touching manner amuse and intensely arouse his hearers. There are two sides to religion, complements of each other. The realization of human weakness and wickedness, and the realization of Divine mercy and the means provided for saving the sinners. Sam Jones understands the former of these, understands the various phases and developments of human sinfulness. This he makes his hearers feel as few other men can do. He recognizes that God is able and willing to save sinners, but as to the provisions he has made for doing this, he seems totally ignorant. He preaches Sam Jones, Sam Jones' wife, and Sam Jones' children as the examples much more than Christ. Sam Jones was talked of during his stay as never a man was before I am not sure that Christ was more talked of, thought of or the Bible more studied, by his visit.

Some who knew the truth, moved by his denunciations of sin, were led to obey it; we hope some were led to study it and learn it. He repudiated the sectarian theories and dogmas of conversion, denounced creeds, direct spiritual influence, and in a manner sacrilegious, praying for faith. He defined repentance as reformation of life, a ceasing to do evil, a learning to do well. He denounced feelings as evidence of pardon or as the proper moving cause to obedience. His common sense guided him rather than the scriptures in these things. He manipulated his congregations by making them stand up for this thing or that. Many of them unscriptural ends.

Some brethren moved by his endorsment of some general principles clearly scriptural, that all sects have opposed; and carried along partly by the current, thought they could do good to those interested, so co-operated in his work in a way I could not do.

For three weeks he preached to thousands anxious to know the way of life. During all that time the direction that the Holy Spirit gave to every seeker was never once given. He presented the salvation of the Philippian jailer, but ignored the instruction given by the Holy Spirit.

We do not see how a man who respects God or the Savior or the Holy Spirit, can ignore these teachings given by the spirit, sealed by the blood of Christ and confirmed by God himself. Nor can we countenance any man or organization that rejects and ignores any command of God.

Mr. Jones taught a half truth, man's sinfulness, but he failed utterly to preach God's plan for saving him from sin. A half truth is more dangerous than a whole falsehood, because the truth is made to carry the falsehood. So, except to those that had been already taught, the result of Mr. Jones's teaching inured to the building up of parties in error. That he taught some general principles in advance of what the sects teach is true, but they were used to put men into churches where they will be regularly and persistently indoctrinated into the errors.

That he quickened the consciousness of the public and religious people in regard to many sins and immoralities, we feel certain. While thankful for the good, even it was used to build up error. We must be careful lest in commending the good we build up the error connected with it.

Sam Jones' success was not wholly owing to his ability. He has ability to amuse, to interest and to excite to action. His fort is exposure and denunciation of sin. In this he struck a popular tide, So much looseness in morality and virtue has been countenanced even in the church that a reaction had begun. The looseness was manifest in the fact that gambling, laxity in official and fiduciary trusts and all forms of fraud, so they succeeded were looked upon lightly. And the church sought support through catering to the flesh conformityto the world and its leading members looked lightly on infidelity in the marriage relation, tolerated the lascivious and lustexciting dance and lowered its standard of righteousness and virtue. The reaction showed itself in the legislation, state and municipal, and the determination of the courts to suppress crime and immorality, and to discountenance whatever leads to them. Sam Jones fortunately struck athis rising wave and by his talent rode on it to a wonderful success. It takes genius to know when to strike.

Preachers sent Messengers to the Churches.

Bro Harding asks for the scriptures on which I base the statement that the preachers sent messengers to the churches to let them know their needs. We have given them several times, but repeat them:

Paul to Ephesians, 6:21, "But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known unto you all things, (concerning my affairs, and how I do,) whom I have sent unto you for the same purpose, that ye might know my affairs, and that he might comfort your hearts."

To the Colossians, 4:7, he writes: "All my affairs shall Tychicus make known unto you * * * whom I have sent unto you for this very purpose, that ye might know our estate, and that he may comfort your hearts." (Revision)

To the Philippians he wrote, 2:25, "But I counted it necessary to send to you Epaphroditus, my fellow laborer and my fellow soldier, and your messenger and minister to my need * * hazarding his life to supply what was lacking in your service to me." In chapter 4:17 he says: "I seek for the fruit that increaseth to your account." This shows he sought it; he did it through Epaphroditus, a messenger to him by whom he returned the assurance of his approval, and the blessing of God that would come to them. He was a prisoner when sending these messages. "My affairs," my state, how I do were the things that these messengers were to make known to these churches. That meant certainly they were to make known his condition, comfort, necessities, what he was able and was not able to do.

The reason Bro. Harding thinks Paul could not have sent these messengers to lay before the churches the condition and wants of himself and fellow-laborers, is, it would have been too much like begging, and the manliness of a true man's nature revolts at the idea of begging. I appreciate all this. I am certain nothing more destroys a man's usefulness, by destroying his self-respect and the respect of others, than for him to make a beggar of himself. And so many preachers become beggars! Whenever they do it, their usefulness to the truth is gone, and their success in influencing men for good is gone. Paul had nothing of the whining beggar spirit about him.

Sometimes a consciousness of the beggar spirit makes a man fearful of manifesting it. Sometimes a perfect consciousness of being above the beggar spirit, makes him free to let his wants be known. I think this was Paul's condition. He felt such a perfect consciousness that he sought no help for his own sake, that he felt he was above suspicion, and hence, for the sake of the cause of Christ and the churches, he could freely tell them, "I seek fruit; help to preach to others, that they may abound to your account."

Paul's thanksgiving and praise for their help constituted a notification to them that their help would be most acceptable. He wrote to Philemon that Onesimus would have been very great help to him, and that he would like to keep him. His frequent mention of the help the Philippians had given, was an exhortation to give more. He said that Onesiphorous supplied to him the lack of service of the Philippians. 2: 30. He told the Corinthians, II. 10:15, that he "had hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, to preach the gospel in the regions beyond you." Paul's rule, as shown to the Corinthians and Thessalonians, was, he would not be burdensome to the new converts in a new field, but would rely on those older, whose faith had grown stronger in the service, to aid him in the new fields. He called on them to aid him thanked them for it when they did it; reproved them for not doing it oftener, and speaks of individuals supplying their lack of service that churches ought to have given. He notified the Romans that he expected their help.

These show plainly that Paul did not hesitate to call on the churches by letter for help, admonish them to do their duty; reprove them for their negligence, and tell them he expected help of them in the work. Yet he was no beggar. He had not a particle of the beggar spirit about him. He was so far from it, his life showed such an independence and contempt for all help for himself, that he was above suspicion, and could freely call for help for their own sake and for the Lord's.

Here is our failure, we do not feel that we are above suspicion. We ought to labor to reach and show that spirit of self-sacrifice and devotion that we know no taint of selfish feeling prompts us. Then we call, for help not as beggars for ourselves, but as servants of God for his cause.

We owe it to the brethren and churches to teach them their duty and show them openings in which they can bear fruit. D. L.

He who supposes that his vices may be more successfully combated in Palestine will, perhaps, find himself mistaken.

What I have lost was certain, for I have certainly possessed it; but of twenty months to come who can assure me?

No man was ever great by imitation.

Home Reading.

THANKSGIVING.

Oh, how I worship God for this.
That ever, in one wondrous round,
Life springs from death, and ere we miss
The beauty gone, new beauty's found!

Alas, with what unseeing eyes
Do men plod on through field and street,
Finding no gladness or suprise
In all things that their gaze can meet!

Now here it is God is so good
To such as I, that everywhere
Our hungering, happy sight finds food,
Finds all he gives, beyond speech, fair.

O wealth of beauty, sumless gift,
No pen may write, no tongue may say,
How thou in praise my soul dost lift
To him who pours thee round my way,

And giv'st my thirsting soul to drink
Deep of this cup held out to life.
That, drinking, I forget to think
Of care, and pain, and loss, and strife!

With-drawn, reborn, still circling round,
O wondrous power! O priceless love!
Whose bounty knows nor stint nor bound—
All speech beyond, all thought above.

Thou preachest from the setting sun,
Thou murmurest in the river's flow,
Creation, tenderness, are one,
Despite of all that whisper woe;

That He who made the lily fair,
That he who willed the flushed sunrise,
He for our gladness hath a care,
Whatever tears may blind our eyes.

If, mortal, thou of that despair,
Look on the beauty he has given,
Regives each moment everywhere,
Then canst thou doubt the love of Heaven?

Oh, from the daisy there is peace,
And sermons sweet flush from the rose,
A faith so felt it may not cease
While from his will such gladness flows.

KITTY'S GRANDMOTHER.

BY MRS. M. E. SANGSTER.

"It's perfectly impossible to please grandmother, and I do not mean to try any longer," said Kitty, addressing her friend, Miss Theo, the new teacher at the Academy.

All the girls were in love with Miss Theo. They admired her pretty dresses, the way she wore her hair, the flowers at her belt, and the gold cross and sparkling crystal which hung from her watch-chain. Privately every girl in the class was determined, when she should be grown up, to dress and move exactly like Miss Theo; to be seen, summer and winter, with a flower or a geranium leaf shining in dainty sweetness somewhere, either at throat or waist; and, if so lovely a thing could be found, to have a crystal for clearness, and a cross for plainness, precisely like those worn by the darling teacher.

"Darling" was the name that fitted her best, the girls all thought of her in just that sweet caressing manner, and more than blessed was she whom Miss Theo sent on an errand, whose pen Miss Theo borrowed, or by whose desk Miss Theo sat to relate one of her wonderful after luncheon stories.

The best thing about it all was that the girls, consciously as well as unconsciously, were making lovely Miss Theo their model in more than mere externals. They copied her gentleness, her low, softly modulated tones, her pleasant "I beg your pardon," and "Thank you. dear;" and more than one mother was delighted at the charm which she saw growing in her Susy, Jenny, or Sally, a charm never to be attributed to mere arithmetic or analysis.

But Kitty, poor orphaned Kitty Parsons, who lived with her grandmother in the wee brown house, not much bigger than a wren's nest, hidden among leaves and shrubs, and tucked out of sight, in a turn of the road, under the hill,—Kitty had known harder times than ever since she had begun to love and copy Miss Theo.

Grandmother was a rough old woman, she took care of Kitty as well as she knew how, and she wanted her to go to school, and learn to read, write, and cipher, but good manners she disliked. She called them "affection," and was very impatient with that, whatever she meant by it.

"Kitty," said Miss Theo, answering the remark at the beginning of this little story, "whether you can please your grandmother or not, it is your duty to try. It is always our duty to do our very best, because there is One who sees and cares; you know who that is, dear."

"Yes Miss Theo, Jesus."

"The Master said Miss Theo, reverently. "Now I will give you a help-word, for to-day and to-morrow, and all the week: 'Whatsoever you do, do it heartily, as to the Lord, and not unto men.'"

Kitty repeated the verse over twice after Miss Theo, then all the way home she kept saying it until she knew it perfectly. Down the long village street, shaded by the maples with their glory of flame-colored leaves, past the blacksmith's shop, where she usually liked to loiter a little, watching the red glow of the fire, and hearing the beat of the smith's great hammer, past the bit of woodland where the boys and girls came to gather nuts, she walked slowly, and said the verse. At last she was lifting the little unpainted gate.

"Kitty" said a sharp voice "where have you been idling? School must have been out an hour ago. You do try my patience with your dawdling, dilly-dallying ways. Make haste to your room, change your dress, and finish your ironing before dark. The flats are just right."

Grandmother herself was busy sewing on blue overalls for farmer Mott's hired man. She did odd jobs of the kind, whenever she could get them, and really needed Kitty's assistance with the work. The trouble was she never asked for it graciously.

"Please grandmother," said Kitty, may I draw my map first? I can iron after dark, but I cannot see to draw then."

"Draw a map! No, indeed. I never heard of drawing maps till these new-fangled notions came in at the school."

"But when can I grandmother?"

"To-morrow morning, if you get up early enough. Iron now and be quiet about it. Do you hear me Katharine?"

No wonder grandmother was angry. Kitty was dragging one foot after the other. She knocked down the ironing board, she let the iron-holder fall on the hot stove, and an odor of burning pervaded the little room. Would Miss Theo have known Miss Kitty? I fear not.

But presently, better thoughts came. A sweet voice seemed to whisper Kitty's text into her ear. It filled the space about her. And a new feeling, something she had never experienced before took possession of her willful feet and laggard hands, of her pouting lips and frowning forehead.

The lips forgot to pout, the brow smoothed its puckers away, the feet sped lighty and swiftly back and forth, the hands moved the iron deftly over the nicely dampened clothes, and it was not very long before the task was done, and the old clothes horse hanging full of pieces, ready to air.

This was working "heartily as unto the Lord."

"Grandmother may I draw my map now? I am sorry I was so cross.

How surprised grandmother was! Never had Kitty made such an acknowledgement before. She said, however,—poor grandmother who had not learned any better, "Well, you ought to be sorry. You've been spry, though. Yes, draw it, if you like."

I tdid do some good, then, this verse of Miss Theo's.

Kitty finished the map. She learned her lessons, too, in the between-times when she wasn't bringing in wood, or drawing water, or going after the milk, or setting the table, or washing the dishes. That daily changing her dress, on which grandmother insisted, was a necessity; for the child was a little maid-of-all-work at home, and the gray frock and white ruffled apron which she wore at school could not have been kept neat had they not been replaced by calico when school was out.

The next morning Kitty was up bright and early. She loved to go to school. It was just bliss to be there with the girls and Miss Theo. As she tripped down the narrow little stairway, her grandmother called her, not crossly, but plaintively.

Come here child, I've a headache. I'll not be able to get up, I'm afraid. You must make me a cup of tea."

"Heartily, as unto the Lord," whispered Kitty to herself. She had been saying her prayers in her little bed-room, and felt as if God had heard her. Yet this was not the answer she was expecting.

She lighted the fire, made the tea, and toasted a half slice of bread delicately crisp and brown; with the pleasantest face in the world, she brought them to grandmother, only to hear her say:

"You won't be able to go to school today, Kitty, I'm too sick. You'll have to stay at home and take care of me, and finish James Sanders' overalls"

Not one word could Kitty answer. The disappointment was simply so dreadful that she was speechless.

"I promised them to him at twelve o'clock today," her grandmother went on. "It's only buttons to sew on, and a few places to stay. You can do it easily. Go away now Kitty, darken the room, and keep very still. My head feels as if it would split."

"And my heart," said Kitty, as she looked at her beloved school books, on the shelf by the clock, not wanted to-day. "My heart feels as if it would break."

She took the blue overalls, spitefully enough, out under a tree, and began to finish them as she well knew how, for Kitty was clever with her needle. She had forgotten her text, when suddenly, high over her head in the tree, a bird began to sing. The time of the singing of birds was past. Most of the warblers were busy with family cares, preparing to move southward before winter, and not feeling like singing. But this bird sang into Kitty's very soul.

And as she listened, her text came to her again: "Whatsoever ye do, do it heartily as unto the Lord."

Even James Sanders' overalls? Yes, Kitty, the Lord accepts that kind of work, if you do it in your very best way, heartily.

"Grandmother needs the money," said Kitty to herself, "and she always keeps her word."

Like a fairy or a mouse, Kitty slipped in the house and out of it; gently she moved, gently she spoke, gently she attended on her grandmother. Though she received no special thanks, it was much that she was not scolded nor found fault with. By and by her grandmother felt able to rise and sit, dressed in a loose wrapper and a shawl, beside the window.

Little Kitty, feeling well and strong to her very finger-tips, suddenly realized the contrast between herself and the wan, thin, worn old lady, querulous and exacting because she was tired, weak, and unhappy.

"Nobody loves her very much," she thought. "I wonder if I could, if I were to try to do it 'as to the Lord, heartily.'"

Miss Teo's verse was bearing sweet fruit. So do the seeds of the kingdom always, if only you give them room to grow.

"Shall I read to you, grandmother?" said Kitty, later.

"If you like, child."

Then, taking the old brown Bible down, Kitty found the fourteenth chapter of John, and read those dearest words of the Master, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you."

Grand-mother listened, and her face was no longer cross, but full of peace. When good-night came, she kissed Kitty tenderly, and thanked her.

Next day Miss Theo drew the child close in a loving embrace, as Kitty said:

"I found out yesterday that it is not impossible to please grand-mother, after all; and I mean to try more and more, with your text to help me.'

NOTICE.

We will not stop the ADVOCATE in the future till ordered to do so. If you do not want the paper continued, send us a postal to that effect, and we will discontinue at once. We do this because so many become offended when we cut them off. You can easily send us a postal. When writing an article for publication, don't. send names subscribing to the ADVOCATE on the same sheet. Don't mix business matters with anything for publication.

J. C. McQUIDDY, Manager.

LIP SERVICE.

A sister writes: "It seems to be a necessary part of my being to pray; but it seems to me that God has become angry, and that he has hidden his face from me, and I do not enjoy my religion as I once did. Though I try very hard to enter into the spirit of prayer, I fear that it is no more than a "lip-service." Do you not think that God, in such a case as this, will accept mere 'lip-service?'"

This is indeed a sad condition to be in, but I cannot believe that such an one is trying with all her heart to serve the Lord, for the Lord never "hides his face" from his meek and submissive children, as it is written, "I will never leave thee, nor forsake thee;" but if those who profess to be his children, become rebellious and refuse to heed the admonition that he has lovingly given, then of course, prayers coming from such persons will be vain, for, "He that turneth away his ear from hearing the law, even his prayer shall be an abomination." The idea that "lip-service" will be acceptable is ridiculously absurd from a Bible stand-point. Jesus says: "But the hour cometh and now is when the true worshippers shall worship with the father in spirit and in truth: for the Father seeketh such to worship him. God is a spirit, and they that worship him, must worship in spirit and in truth." John 4:23-24.

There was a class of persons who lived during Jesus' personal ministry, and we find some of the same class now, who think that they can worship God acceptably with a mere "lip-service," and he denounces them in the following manner: "This people draweth nigh unto me with their mouth, and honereth me with their lips, but their heart is far from me." Matt. 15:8.

If any one has that true genuine faith in God, and every one must have it before he can have any assurance whatever that his prayer will be answered, for James says, "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think he shall receive anything of the Lord," and feels his need of him, and is willing to heed the words of the Psalmist: "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass," there is no danger of any such one offering a mere "lip-service."

J. W. SHEPHERD.

Huntsville, Ala.

BRO. LIPSCOMB:—I am preaching for four churches this year, and at my last appointment at Ashwold, on Marrowbone, Cumberland county, Ky., I had two additions to the church by confession and baptism. On the 5th. Lord's day in last month at my home congregation on Sulphur, one addition to the church, a Methodist preacher who had been preaching about twenty-five years, and was a class leader in the Methodist church up to the fifth Lord's day in last month, when he came forward and made the good confession. He is going to preach next Lord's day at the Christian church on Sulphur. Brethren who read the GOSPEL ADVOCATE, let us see how much good we can do for the Master's cause. We cannot do too much, but we should not boast of what we do; for Jesus has done more for us than we can ever do for Him. ROBERT KIRBY.

Kettle, Kentucky.

WILLING TO SHOVEL.

Fifteen years ago a young man of good education went from the East to one of the far Western States to seek his fortune, or rather make it. He found himself in the capital without friends or acquaintances, and not much money. He applied to one of the leading business men for employment. The gentleman asked him a few questions, then told him that he knew of no vacancy where he could turn his education to advantage. "But if you are willing to shovel," said he, "you can work out my road tax for me, and I will pay you a dollar." The offer was accepted, and the next day the young man went out on the public highway and worked side by side with Chinamen, and common day laborers. At night he presented himself to his employer, and the latter handed him a silver dollar, then said to him: "I have a log camp up in the mountains, if you choose to go up there and work with men getting out logs, I will pay you good wages." This offer was accepted also, and for several weeks this young man fresh from college, worked with the choppers, and shared their rude camp fare. At the end of that time the owner called to look after his hands and see how the work was progressing. Just before mounting his horse to return, he said to our young friend:

"There is to be a competitive examination next week among the applicants for the position of head teacher in our city schools. You might come down and stand your chance." This hint was not lost on him. When the examination opened he was on hand, and though the competition was long and severe, he won. The next Monday school opened, and he assumed his new duties with the energy and thoroughness which had heretofore characterized him. At the same time he began the study of law, continued it until he was admitted to the bar. During the years that have passed since then, he has risen step by step in his profession, until now he has a practice amounting to thousands of dollars a year, and fills a high place of public honor and trust. He still retains the silver dollar which he received for working the road, and is proud of the memento of the time he was willing to shovel.—*Christian Union.*

American National Bank

Cash Capital, $1,000,000.

Board of Directors.

E. W. Cole, John G. Houston, John Orr, Byrd Douglass, Jr., John M. Lea, J. Kirkman, Rev. Dr. R. A. Young, V. L. Kirkman, R. L. Weakley, A. W. Harris, M. Burns, T. A. Atchison, GEN. W. G. Bush, W. H. Jackson, John Woodard, J. A. Pigue, C. E. Hillman, W. W. Berry, Wm. Porter, Edgar Jones.

This Bank has united with it the **THIRD NATIONAL BANK** of this city, and has increased its Capital Stock to $1,000,000. With increased facilities in every particular I can confidendently assert that it will offer superior advantage in all departments of Bank to its patrons and friends.

JOHN KIRKMAN, President,
A. W. HARRIS, Cashier.
E. W. COLE, Chairman Executive Committee

EDGAR JONES, Vice-President,
JOHN M. LEA, Vice-President.

JOHN G. HOUSTON, President. THEO. PLUMMER, Sec'y and Treasurer

NASHVILLE LUMBER CO.

Building Lumber.

CEILING, SIDING, FLOORING AND DRESSED LUMBER.

Cheap Stock at Low Prices.

Mills and Office on Northwestern Railroad, immediately in rear of Union Stock Yards.

Dudley Bros. & Lipscomb,

WHOLESALE HARDWARE!

——Are Agents for the——

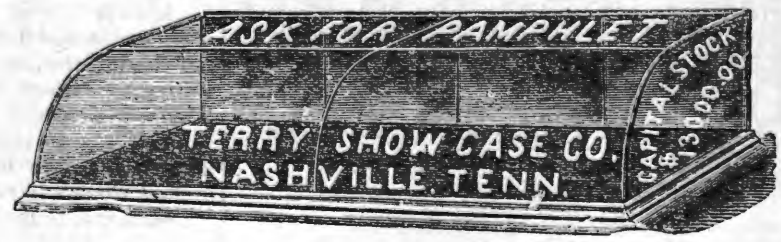
MITCHEL WAGON,
SYRACUSE SIDE HILL PLOWS,
J. I. CASE CULTIVATORS,

TENNESSEE WAGON,
MEIKLE'S DOUBLE SHOVELS,
Buffalo Standard Scales

This Wagon as shown above is made out of best Tennessee Material—warranted for one year—nice enough to go to Church in—substantial enough for business. Delivered on cars here for $65,00, to preachers $60,00

DUDLEY BROS. & LIPSCOMB,

84 and 86 Broad St., - - Nashville, Tenn



PASCHALL & FALL,

WHOLESALE

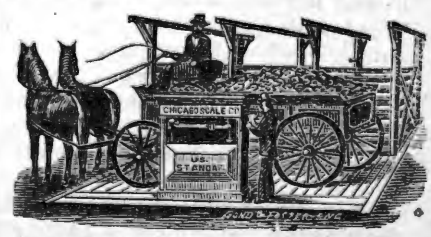
HARDWARE, CUTLERY, IRON, WAGON MATERIAL, ETC.

Fishing Tackle.

Nos. 57, 59 and 61 South Market St.,

NASHVILLE, TENNESSEE.

Our Prices are Very Low.



Agents for Chicago Scale Co.'s Hay and Wagon Scales.

THE GOSPEL ADVOCATE.
NASHVILLE, TENN., JUNE 10, 1885

CONTENTS.

The Apostle Paul a Man of Prayer..... 369
Queries..... 370
Suggestion to the Girls..... 370
Appointments for Protracted Meetings..... 370
Preachers sent Messengers to Churches..... 371
The Nashville Revival..... 371
The Prevailing Argument..... 374
Wordly Christians..... 374
Good and Bad readers..... 374
Ruining a Boy..... 374
Suggestive Illustrations..... 374
Lip Service..... 373
Willing to Shovel..... 373
Sunday School Lesson..... 375
Items and Personals..... 375
A conversation between a disciple and a Methodist..... 376
Meeting at Carthage..... 376
Special Offer..... 376
Wines of the Bible and of the Ancients..... 378
Obituaries..... 378
Notes of Travel..... 378
General News..... 379
Miscellaneous Notes..... 383

TEXAS WORK AND WORKERS.

Meeting at Kemp's Chapel..... 380
South Texas..... 380
Meeting in Tennessee..... 380
C. C. Cline's Appointments..... 380
Dan Rice..... 380
The Natural Man..... 380

HOME READING.

Thanks Giving..... 372
Kitty's Grandmother..... 372
Notice..... 372

WORLDLY CHRISTIANS.

Many Christians seem to have the desire to live as near the world as they possibly can, and have as much of the world as they can, and have Christ at the same time, My experience has been that such Christians are the most wretched people on the face of the earth. They neither enjoy the world nor Christ. There are what we call border Christians; running over the line, mingling with the world to-day, and coming back among Christ's people to-morrow. The best way is to keep as far from the world as you can, to have as little to do with it as you can. Some one asked Billy Dawson how the world was getting on. He said he didn't know; he hadn't been there for a number of years.

We are told that if we left the standard too high, many people will leave the churches and chapels. There is no doubt about that, but you will get a good many more. The power of God will be with you, and then many souls will be added to the church. What do we see to-day? A low standard of Christian life, and therefore little power in the churches and chapels, and few sinners converted. People go on with their grand choirs, and their organs, and their preaching, but there are no conversions. What is the trouble? The world has come into the church.—*D. L. Moody.*

SUGGESTIVE ILLUSTRATION

Prayer was never meant to be substitute for labor—an easy way of throwing our responsibilities upon God. The old classic story of the teamster whose cart stuck in the mud, and who fell to crying to Hercules for help instead of using effort himself, and was told by the God he invoked to put his own shoulder to the wheel, shows that even a heathen mind could see that faith was never meant to exclude works. That is a good anecdote which they tell about Mr. Moody—and an authentic one, too—in his earlier days in Chicago, when the noon-day prayer meeting had been established, and he was a regular attendant. Brother K., a man of an opportunity which there was to do a certain good thing, if only three or four hundred dollars could be raised for the purpose, and he urged those present to pray earnestly that it might be done. Mr. Moody was on his feet with a sudden inspiration, saying, "Brother K., I wouldn't trouble the Lord with a little thing like that; I would do it myself." The universal smile proved that every one took the point of his joke.—*Congregationalist.*

A Prayer-Meeting under Difficulties.

How many persons would be found at a prayer meeting in an average New England church if the meetng were held in a building similar to that in which the Christians of Strumnitza, European Turkey, meet for prayer? These persecuted Protestants, seven of whom were recently released from prison, assemble in the dwelling-house of one of their number. These houses are described "as dark, without windows, excepting a hole in the roaf for the smoke to escape. They are without ceiling, and therefore cannot be warmed, although the smoke-emitting fire burns continually. One who is unaccustomed to it cannot stand upright because of the smoke, but is obliged to keep low, and, with handkerchief in hand, wipe away the irrepressible tears. When obliged co stand in offering prayer its necessary to be brief to escape suffocation. It is difficult also to read, as the hole in the roof is darkened by the heavy smoke." If this item should be reported in any prayer-meet in the United States would it not be well to follow with a verse of the hymn, "Must I be carried to the skies on flowery beds of ease?"—*Missionary Herald.*

GOOD AND BAD READERS.

A good reader has alway at his command ,not only a field of the most refined and rational enjoyment, the whole field of literature and science, over which he may revel, but also the ability to conduct others into it by a way at once the most entertaining an delightful. In this respect he possesses so enviable an advantage over common people as to render it a matter of astonishment that we seldom meet with one thus endowed. When occasion calls forth his pecular talent, he appears among them like the stately magnolia towering above the vulgar trees of the forest, and shedding upon them the sweet fragrance of its blossoms. But what a disagreeable contrast is presented in the bad reader! In his hands the most glowing sentiment appears tame; the most ardent thoughts are congealed; wit becomes burlasque; satire is rendered pointless; beauty is transformed into deformity, and all ornaments of style wither; thus the most gifted composition appears to as great a disadvantage as would a flower-garden with its walls overturned, its gravel walks marred, its verdure and foliage trodden down.—*Watchman.*

RUINING A BOY.

I know a young boy who is being simply ruined in his education by his mother. He is eight years old, with all the noble instincts of probity and obedience which generally characterize a boy's nature. This tender parent has instructed him that, whenever he gets on a car the appearance of the conductor, to collect fare, reduces his age under five. He has been educated to give that age when asked by anybody who wants to collect money for his transportation. Recently a friend of the family was displaying his interest in the child by inquiring his age. The little fellow hesitated a moment, and then looked up at his mother:

"Mamma, is he a conductor?"

"No, child."

"Then I am eight years old."

THE PREVAILING ARGUMENT.

Professor Henry Drummond, the author of "The Natural Law in the Spiritual World," has been very earnestly at work in the revival in the Edinburgh University.

One anecdote seems to have touched them deeply. Substantially it was to this effect: Some years ago in the University, there was a fine, manly fellow, a medical student, a very Hercules in strength, but as gentle and lovable as he was strong. He was a man of good intellectual gifts as well. He caught the typhoid fever while attending the Royal Infirmary, and soon he lay dying in the private ward. One of the house physicians, an earnest Christian and successful soul-winner, spoke to him about God and eternity. The dear fellow listened, became anxious, and eagerly heard the story of redeeming love.

"Will you give yourself to Jesus?" asked the doctor.

He did not answer for a space, and then earnestly regarding the man of God, he said, "But don't you think it would be awful mean just to make up now, at my last gasp, with One I have rejected all my life?"

"Yes it would be mean; but, dear fellow, it would be far meaner not to do it. He wants you to do it now, for he has made you willing, and it would be doubly mean to reject a love that is pursuing you even to death."

The dying man saw the point, and apprehending the excess of that exceeding love, he launched his soul into the ocean of it.—*The Presbyterian.*

GATHERED GEMS.

Knowledge is more than equivalent to force.

Few things are impossible to diligence and skill.

It is difficult to negotiate where neither will trust.

I should be happy if I had something to pursue.

To him that lives well every form of life is good.

The colors of life in youth and age appear different.

All power of fancy over reason is a degree of insanity.

Though I cannot teach courage, I must not learn cowardice.

Appointments for Protracted Meetings.

We have, thus far, the following engagements for meetings:

At Pinewood, Tenn., beginning Saturday night before the third Lord's in July, and through the week, till Friday night. At Centreville, Tenn., beginning Saturday night before the fourth Lord's day of July, and to continue over the first Lord's day of August, if need be. At Antioch, Maury county, Tenn., beginning Saturday night before the third Lord's day of August, and contiuue through the following week if necessary.

We hope the brethren at all these points will work and pray faithfully for good meetings, and the accomplishment of great good through the word, both in edifying Christians, and in the conversion of sinners.

We believe strongly, both in work and in prayer, if done according to the Lord's will.

E. G. S.

A brief comment on Luke 17:34, and particularly the latter part of the chapter, and Matt. 23: 36 37, also 24:1-2-34; and Mark 13, will greatly oblige one seeking after truth, and perhaps many others. Your friend and brother,[—G. T. Overbey, Lick Creek, Tenn.

We think it refers to both the destruction of Jerusalem and the last judgment. The destruction of Jerusalem is a type of the last judgment. Whatever applies to one will, to a greater or less extent, to the other. We think the Savior speaks of the destruction of Jerusalem, and glides from this as a type, to the judgment as the anti-type. Luke, 17:34, says: "Two men shall be in one bed; one shall be taken and the other left." It means persons very intimately associated in life will be separated; one saved, the other lost. This was true at the destruction of Jerusalem. It will be true at the general judgment. Matt. 24 begins by telling of the destruction of the Temple, and as it typifies the judgment, he glides from the type to the thing typified, and speaks of the condition of man, when Christ shall come to judge the world.

D. L.

SUNDAY SCHOOL LESSON.

Granville Lipscomb.

CHRISTIAN PROGRESS.

II. Peter 1:1-11.—June 21.

Golden Text:—But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. II. Peter, 3:18.

INTRODUCTION.—The epistle from which this lesson is taken is the second one addressed by Peter to the Christians scattered throughout Pontus, Galatia, Cappadocia, Asia and Bythinia. It was written shortly before his death, and was, like the first epistle, designed to stir up their pure minds, to make a diligent effort to add to their profession the many elements of a Christian character, which he is areful to enumerate-Which would insure their fruitfulness; maintain, their steadfastness, even through fiery trials, and, above all, secure to each of them an abundant entrance into the everlasting kingdom. Of Peter, himself, it may be said, that while his name occurs first on the roll of the apostles, and to him were committed the keys of the kingdom of heaven, his authority was only that of an apostle; being guided, as were all of them, by the Holy Spirit. In this lesson, he shows them the way into the everlasting kingdom, as plainly as he announced the terms of pardon on the day of Pentecost, which was as binding in this case as that.

LESSON TEXT.

1. Simon Peter, a servant and apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ:

2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

3. According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

4. Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

5. And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge;

6. And to knowledge temperance; and to temperance, patience; and to patience, godliness;

7. And to godliness, brotherly kindness; and to brotherly kindness, charity.

8. For if these things be in you, and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ.

9. But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins.

10. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall:

11. For so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Savior Jesus Christ.

EXPLANATORY NOTES.

Simon Peter. His name in full. *A servant.* Denoting his submission to Christ. *An apostle of Jesus Christ.* That is, one sent by Christ's authority. Not *the* apostle, but *an* apostle. He was one of those who had equal authority with himself. *To them that have obtained like precious faith.* Peter evidently intended this epistle for the benefit of all Christians, though especially addressed as was the first to the dispersed. See I. Peter 1:1, II. Peter 3:1. He considered his faith and that of all Christians essentially the same, and of priceless value to them and himself *With us.* Apparently, in the first place the apostles, but more probably in a wider sense, the Jewish Christians with whom the Gentiles had been admitted into the same covenant. *Alford; The righteousness of God.* The righteous God who would save all alike, who is no respecter of persons. *And our Savior.* The Father and Son are of one mind and aim in their designs. *Grace and peace be multiplied unto you.* A kindly greeting, but including an earnest desire for their spiritual growth; the grace or favor of God through which they had been forgiven should now be richly appropriated in their sanctification, leading them to that peace of conscience and sincerity of mind characteristic of all who are consecrated to God. *Through the knowledge.* The word denotes acknowledgement, or acceptance on our part, not merely a mental view of Christ and God. *According as.* Here begins the epistle proper. *His divine power.* The Holy Spirit through whose words God revealed his will See I. Cor. 2:10-13. *Hath given unto us.* In past time, we need not look for any more revealers from God. See Roman 10:6-8.

The revealed will of God comes to us as a gift, an expression of divine love and mercy. *All things that pertain unto life and godliness.* All the help necessary to secure the salvation of our souls and live holy lives. See II. Tim. 8:16-17. *Through the knowledge.* Knowledge is the medium of attainment. *That hath called us to glory and virtue.* The revised version has it "*by his own glory and virtue.*" It is God's revelation of his own glorious character that influences us. *Whereby are given unto us.* He hath granted us. *Exceeding great and precious promises.* A style of expression showing the inestimable value of all God's promises, including as they do, the pardon of sin, the protecting providence, the ultimade salvation and glorification, of all his obedient children. *By these.* That is to feast our hearts and souls upon these promises. *Partakers of the divine nature.* To become like God in our love of holiness and abhorrence of sin. *Having escaped the corruption that is in the world through lust.* The more we are partakers of the divine nature the less we are liable to sin. The one most like God is the least liable to sin. Hence the exhortation which follows. *Besides this.* The revision says, "and for this very cause." *Giving all diligence.* To cheerfully bestow all our energies to the attainment of the divine nature. *Add to your faith.* To their obedience of the gospel. *Virtue.* Meaning here resolution of purpose to resist evil and to do right. *Knowledge.* Such information as will give a clear sense of what is right and wrong. *Temperance.* Self-control, confine every passion and power within proper limits. *Patience.* Learn to endure. *Godliness.* Take Christ who was "God with us," for pattern. *Brotherly kindness.* Do good to all men, especially unto them who are of the house-hold of faith. *Charity.* Love which excels every faith and hope. *If these be in you and abound.* We should not be content with a small amount of these graces but cultivate them to the fullest degree. *Neither be barren nor unfruitful.*

We are thus assured of good to result from the practice of these things. *Is blind.* His visions does not take in the future world to which his soul is destined. *Hath forgotten that he was purged from his old sin.* Lost his interest in religion and hath forgotten, because he cares not that he was ever a Christian. *Give dilligence to make your calling and election sure.* Use all the means God has placed in your power to save your soul, God will save all who do so. *Shall never fall.* If we fail to do so, we are even now fallen. *For so an entrance.* That is by doing these things. *Minister unto you abundantly into the everlasting kingdom* The saints will have a joyful admission into heaven, and will not feel that they have barely escaped the torments of hell.

QUESTIONS.

What is the golden text? To whom is the letter written? What time was it written? What gives it a solemn interest? In what terms does Peter refer to himself? Who were apostles? Was Peter's faith like those to whom he wrote? Do you think this letter applicable to Christians now? Has God one plan of salvation for all? What did Peter wish to see multiplied? What is grace? What is peace? Has God given us all things that pertain to life and godlines? Through what means? Are we always content with this? Is the character of God as he has revealed himself, calculated to draw us to him? What has he given us in his word? Can you mention some of the precicus promises? For what are they designed? What divine person should we imitate? If we are like Christ will we then have escaped the corruption of sin? Should we give diligence in making additions to our faith? What is first required? Is a resolution to do right important? What are we to add in the second place? What kind of knowledge. What next are we to add? What does temperance have us include? What are we to add to temperance? What is patience? What is godliness? What to godliness? What to brotherly kindness? What is charity? In what condition are those who lack these things? How can we make our calling and election sure? How shall we obtain an entrance into the everlasting kingdom?

☞The Lesson for next Lord's day is a review of all the lessons in the quarter just out. The lesson for July 5, is the revolt of the ten tribes? I. 12:8-17.

ITEMS AND PERSONALS.

Dr. L. C. Chisholm has returned from Florida. We welcome him back again.

Bro. P. W. Harsh spent several days in Nashville last week, attending Bro. Cave's meeting.

Long articles crowded out of our items this week. We are sorry of this, and will ask contributors to be more brief in the future.

When our readers need anything in the line of "Fancy Goods" they would do well to call on J. A. Stern. See his advertisement in this paper.

Buy your coal from Philips Randle & Co. They are energetic and honest business men. They are very prompt in delivering coal.

We are pained to hear of the death of Sister Emily H. Tubman, of Augusta, Ga. She died June 9th, 4 a. m. Hers was a noble Christian life, and the influence for good she has ever exerted will live after her.

We have on our table a copy, sent us by John Burns' publishing company, of the Memorial of J. K. Rodgers and Christian college. The book contains 328 pages. The mechanical execution of the book is very excellent. From hastily scanning its pages, we judge the book to be a readable one.

Bros. R. C. Cave and W. J. Loos are conducting a very interesting meeting at Woodland steet Christian Church, East Nashville. Bro. Cave is doing some excellent preaching, and is having the house crowded to hear him. Nine accessions to the congregation, to date.

Bro. W. Anderson, of Carter's Creek, Tenn., delighted us with his presence one day last week. He promises to do all he can to extend our circulation. By the way we are still growing—and we earnestly ask our friends to continue their labors with us for the promotion of that which will advance true and noble.

A CONVERSATION BETWEEN A DISCPLE AND A METHODIST.

I am the disciple that took part in the conversation referred to above, was nurtured and raised in the Baptist faith, and joined that church at the age of about 14 or 15, and lived a consistent baptist, trying to preach and advocate their doctrine; but could not. I, upon every occasion invariably would get it mixed with the New Testament doctrine. Upon the 5th of August I united with the church of Christ at Shoal Bluff, under the labors of those dear young brethren—Smith and Morton, and have been trying since then to keep "on the rock" and declare the faith once delivered to the saints.

During the month of January, I hired an eleven-year-old boy of a Methodist of our vicinity; in conversation with the boy he said he "would not be baptized, for the Bible said that Jesus was sprinkled." I turned to Matt. 3:16, Mark 1:9-10 showing him that the place where the act was performed, and the term used "baptized in Jordan," "straight-way coming up out of the water," were all out of place, if immersion was not the act performed.

It seems strange to me in this enlightened period, to find half-grown young men, yea, old ones, too, denying plain statements of facts in the scriptures. But, the father of the boy heard of the conversation the boy and I had, and came over to see me about it, but being absent from home when he came, he left me the following note:

MR. WILLIAM COFFMAN:—From what I can learn, you are teaching S—your Campbellite doctrine, you will stop it short off, or I positively will take him home.

Yours with respect,

D—

On receiving this note, I received the intelligence also, that if I did not like it, to send the boy home. Mr. D., is mistaken when he says, "your Campbellite doctrine." I have none, neither do I wish to borrow. I have taught nothing for the last twelve months but God's precious word; that I ever expect to preach and practice in and around my family, regardless of those I have around me; and the threat of a man to take his boy from me in crop time will never scare me to be false to my Master, and his injunction to "go preach the gospel." So I concluded to preach it to Mr. D. I accordingly wrote the following:

MR. D.—Your note read, I herewith answer: You stated if I did not stop teaching S., my Campbellite doctrine, you would take him home; and further if I did not like your note to send him home. Do not think your note offended me in the least. I do not like to do things rashly. I wish to state to you, 1st, I have no Campbllite doctrine. I have taught your son nothing but the Bible and that is neither Campbellite nor Methodist doctrine; but when it is obeyed from the heart, makes Christians, it is God's doctrine—Christ's gospel. I do not know what you have heard or how my language has been construed; so I think it best to repeat to you what passed. Here I quoted the scriptures in Matthew and Mark, then entered into a defense of Bible practice; not only citing, but quoting the scriptures in full, starting at Matthew 28:19, Mark 16:15,16, Acts 2:38, Rom. 6:4, Col. 2:12, Acts 8:38.

I closed by stating that this was God's doctrine; and did not make Campbellites nor Methodist, but Christians; and if this was what he objected to being taught his boy, and forbade me teaching, he would have to take him home. On the day following (March 7th) he came to see me and I gave the conversation as it occured.

Mr. D: "Well Mr. Coffman, I got your letter."

C. "What did you think of it?"

D. "I didn't think it amounted to much, any way. I thought I would come over and see you, and see if you would still persist in teaching S., that doctrine."

C. "Well, yes. S., contended that our Savior was sprinkled, I just turned and—"

D. "O sir, I didn't come for an argument or angry words."

C. "Oh no, certainly, bnt S., claimed that—"

D. "I don't want any debate, I am no debater."

C. "Well Mr. D., you read the letter I wrote you?"

D. "Yes"

C. "Is that what you forbade me teaching your son?"

D. "Well—yes—I don't want him taught in that way."

C. "In what way?"

D. "The way they teach down there," (nodding toward Shoal Bluff.)

C. "They, or we teach the Bible there and that is what I teach."

D. "Well I don't want him taught in that way."

C. "I think we should all want our children and ourselves, too, taught the word of God, the plain Bible."

D. "I have noticed your members; I like to see a doctrine when it is embraced produce a wholesome effect."

C. "Certainly, Mr. D. If we obey the doctrine of the New Testament, it *will* produce a wholesome effect."

D. "I expect I had better take him home."

C "If you do not want him taught the plain statements of the Bible you had, for I teach it in my house, to my family and to those that are around me, and shall continue to do so."

D. "The Methodist doctrine is good enough for me."

C. "It is not for me. I want the word of God—the Bible; our guide from earth to heaven."

D. "I have the witness in here," (tapping his breast.)

C. "Yes, Mr. D., the spirit you have reference to bears witness with our spirit when we obey God's word and not before."

D. "S., get your clothes and go home with me."

C. "Mr. D., I have one request to make of you and that is, that you read God's word for your own good, and for the good of your motherless boy; it will do you good, and if you obey every mandate of high heaven it will cause you to stand in the last day." Here the conversation closed. Mr. D. deprived me of his boy's work by taking him home.

Now Mr. D. is a nice man, a clever man and an intelligent man; and I give our conversation to show with what contempt some people treat the Bible, and when they can't come up with their side of an agreement they pounce on some of our weak brethren and make a great ado and exclaim, "I told you so, I told you so." "I like for a doctrine when embraced to produce a wholesome effect." Friends have you no weak members? Did you ever hear one of our brethren make that argument? No sir, we always have something better to present.

Come you brethren that are always pointed out as weak, let the word dwell in you richly; thereby producing a wholesome effect. Let us not have this thrown in our teeth. God's doctrine is good.

The seed of the Kingdom, the word of God is a sound seed, and will germinate and bring forth a good crop, and abundant harvest, if the ground into which it is sown is an honest and good heart. Come brethren, wake up; embrace the doctrine of Christ with double zeal and let it produce a wholesome effect.

Yours for the Word,

WILLIAM COFFMAN.

DEAR EDITORS OF ADVOCATE:—About three years ago, I, in company with my uncle David Sowell, came into this neighborhood (five miles from Columbia) and began a series of meetings in a public school-house, the Cumberland Presbyterian preacher being present on the occasion.

In the afternoon of that day, the preacher and elders of the Cumberland church wrote us that the land on which the meeting house was built was deeded to the Cumberland church. "We would not hold a series of meetings in a house belonging to another denomination, much less without authority." The house, although on their land, was built by the public as a school-house. We continued the meeting at a private house with eight additions. Last fall I endeavored to preach again for this people, having been away from them longer than I desired to be, but I was laboring in Williamson and adjoining counties and near two hundred were added to the church. Last fall I bought a little place, built a house in which to dwell; went to work to do what I could to teach the word of God to this people. We now meet in an old dwelling house on our little place. We eat the bread and drink the wine every Lord's day in memory of our Savior; and we have a most interesting Sunday school. We had last Lord's day thirty-two pupils. Last Lord's day was the first time the Cumberlands met in their new church to partake of the emblems. We met early and got through and went over to their house. We heard them preach five discourses and during the meeting one was added to the Cumberland church, who, I suppose, "got religion" elsewhere. The preacher said there was once a man called to preach the gospel by God; and then, he said, he had to go before the Presbytery to see whether he was competent to preach it. Is it not a little strange that God is so limited in knowledge and wisdom that he is not able to know whether a man has sense enough to preach the gospel when he calls him? He also said, "It would not do for us to enjoy religion all the time;" and then in the next discourse he said, "We ought to have heart-felt religion all the time." He again said: "When we come to partake of the emblems, if we feel our unworthiness that is the highest evidence that we are worthy." Before the meeting closed the preacher requested his brethren and friends to give the pastor the right-hand of fellowship as a solemn vow that they would from now till the protracted meeting, pray for the gracious outpouring of the Holy Spirit upon them that they might have a glorious meeting. We want to be present when they think this prayer is answered to try them that we may see them speak in different tongues as did the apostles and Cornelius and his household, when it came up on them. Now brethren, the people are carried about with such doctrine as I have quoted from this preacher. We are going to do all we can to preach the truth to them. We expect next fall to build a house in which to worship, and we expect, also, to call on the brotherhood for some help, but want to do what we can first before we make the appeal.

F. C. SOWELL.

MEETING AT CARTHAGE.

We began a meeting at Carthage, Tenn., on Friday night before the 5th Lord's day in May and continued one week, when Bro. Carter came and continued the meeting over the 1st Lord's day in June. Up to the time I left none had been induced to obey the gospel. I hope to hear from Bro. Carter a more favorable report of the conclusion.

The brethren and sisters there are few, but earnest and prayerful. There are may congregations larger, but I may say none whose every member is more alive and interested in the cause of Jesus. Let this continue and there will be some constrained to glorify God after a while Godly lives in a community will win souls to Christ. Our stay among these good people was pleasant indeed, and their kindness and labors of love must be remembered in thankfulness and prayers. Bro. Carter is preaching there once a month the present year.

APPOINTMENTS.

The Lord willing, I hope to meet the following engagements in July, Aug., and Sept. Some I publish by request. At Auburn, Tenn. July 7th., at 9 o'clock a. m. I meet G. A. Ogle, of the Baptist church in the discussion of propositions relating to the setting up of Christ's kingdom, the work of the spirit in conversion and, perhaps the design of baptism. August the 1st. and 2nd. Lord's days, I will be at Riggs X Roads; 3rd. Lord's day at Lynchburg, Tenn.; 4th. Lord's day at Boonville, or somewhere near Lynchburg, and the 5th. Lord's day at County Line, Tenn. September, 1st. Lord's day, Millersburg, Tenn.

E. A. ELAM.

SPECIAL OFFER.

We want to increase our circulation one thousand in the next four weeks. In clubs of five, we will send ADVOCATE for one year at $1.50 or till the close of this year at $1.00. This is not to interfere with agents in their work. All agents must be paid the regular price, $2.00. We make this offer to induce brethren to increase our list without sending a regular agent to work up the matter; but if you wait till an agent comes you must pay him the regular price, though he were to get fifty names in one congregation.

Now is your chance! Who will help in this noble work?

J. C. MCQUIDDY, Manager.

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.*

ROYAL BAKING POWDER COMPANY, 106 Wall Street, New York.

TO HAVE HEALTH THE LIVER MUST BE IN ORDER.

DR. SANFORD'S

INVIGORATOR

Is a Reliable Remedy for Liver Complaints and ills caused by a deranged or torpid condition of the Liver, as Dyspepsia, Constipation, Biliousness, Jaundice, Headache, Malaria, Rheumatism, etc. It regulates the bowels, purifies the blood, strengthens the system, assists digestion.

AN INVALUABLE FAMILY MEDICINE.

Thousands of testimonials prove its merit.

ANY DRUGGIST WILL TELL YOU ITS REPUTATION.

VASSAR COLLEGE, Poughkeepsie, N. Y. FOR THE LIBERAL EDUCATION OF WOMEN, with a complete College Course, Schools of Painting and Music, Astronomical Observatory, Laboratory of Chemistry and Physics, Cabinets of Natural History, a Museum of Art, a Library of 15,000 Volumes, ten Professors, twenty-three Teachers, and thoroughly equipped for its work. Students at present admitted to a preparatory course. Catalogues sent on application.
S. L. CALDWELL, D. D., LL. D., *President.*

WHETHER CHOLERA

Is coming or not every householder should know that cleanliness and disinfection are the greatest preventives. The principal and surest factor for this purpose is

DREYDOPPEL'S BORAX SOAP,

a perfect cleansing, bleaching and purifying soaps, making clothes beautifully white and sweet. It should be exclusively used in all departments of a household. ***DREYDOPPEL'S SOAP*** is sold in full pound bars only by all wholesale grocers and first-class retailers.

SKIN DISEASES,

Tetter, Salt Rheum, Ringworm, Sores, Pimples, and all Itching Skin Eruptions, are surely cured and prevented by the exclusive use of ***BEESON'S AROMATIC ALUM SULPHUR SOAP,*** an exquisite beautifier of the complexion and toilet requisite. 25 cents, by druggists or sent by mail.

Address WM. DREYDOPPEL, M'f'r, 208 North Front Street, Philadelphia, Pa.

Dreydoppel's Disinfecting Powder, 15 cents a large box

HARTER'S IRON TONIC

THE ONLY TRUE

Will purify the **BLOOD**, regulate the **LIVER** and **KIDNEYS**, and RESTORE THE HEALTH and VIGOR of YOUTH. Dyspepsia, Want of Appetite, Indigestion, Lack of Strength, and Tired Feeling absolutely cured. Bones, muscles and nerves receive new force. Enlivens the mind and supplies Brain Power.

LADIES Suffering from complaints peculiar to their sex will find in DR. HARTER'S IRON TONIC a safe and speedy cure. Gives a clear, healthy complexion.

Frequent attempts at counterfeiting only add to the popularity of the original. Do not experiment—get the ORIGINAL AND BEST.

(Send your address to The Dr. Harter Med. Co., St. Louis, Mo., for our "DREAM BOOK." Full of strange and useful information, free.)

DUNCAN'S COUGH BALSAM.

The Only Infallible! The Only Positive Cure!

This great remedy, now so widely known and extensively used, stands without an equal and its sterling merits so well established as to need no praise to those that have used it or know of its remarkable cures. Thousands of sufferers who found no relief from any other source are willing witnesses to the great Medicinal virtue and remarkable curative power of this Medicine. Many certificates of its fine effects and expressions of gratitude for benefit received reach us from all sections. It is not claimed that the Balsam will cure consumption in its last stages, but that it will effectually check this terrible disease in its incipiency and palliate sufferings all through its stages, there can be no doubt; and for all forms of Coughs arising from colds and bronchial affections throat trouble, it is without a parallel. A positive and rapid cure for Croup, which so often persist from the medical treatment. The medicine is pleasant and does not sicken the patient. For sale by all druggists, 50 cts per box.

DR. C. P. DUNCAN'S

Liver and Kidney Medicine.

Of all the remedies now before the public for the treatment of the various forms of Liver and Kidney diseases, and the affections that arise from the unhealthy conditions of these organs, this medicine stands without an equal. It is the great preventive of Malarial troubles, the sure cure for all forms of Dyspepsia and indigestion, the most reliable remedy for the regulation of the Bowels and Kidneys, never failing to cure constipation. An absolute remedy for Headache, Sore throat, Dullness of Feeling, Want of Appetite, Nervousness, and all such diseases of the Bowels, Stomach, Kidney and Liver. The best family medicine sold. It is harmless and safe, and not unpleasant to take. Price 75 cts.

Duncan's Carbolic Ointment.

Old Sores, Skin Diseases, Eruptions, Pimples, Frost bites, Chapped hands, Wounds, Hurts, etc, readily relieved by Duncan's Ointment. Price 25 cts.

PAYSON'S INDELIBLE INK. No preparation, and only a common pen needed. Established **50 Years.** Superior and popular for decorative work on linen. Received Centennial **Medal & Diploma.** Sold everywhere.

$65 A MONTH & board for 3 live young men or ladies, in each county. Address P. W. Ziegler & Co., Phila.

BIG PAY to sell our Rubber Stamps. Send for samples. Taylor Bros. Cleveland, O.

CATARRH

AND DISEASES OF THE THROAT, causing Loss of Smell, Offensive Breath, Deafness, Cough, Hay Fever, Bronchitis, and Incipient Consumption, permanently cured, by a treatment so effective that it cures the worst cases, though the bones of the nose have become affected. No douches, snuffs, washes, inhalers, or atomizers. The medicines are so pleasant that a child will take them. The only internal treatment offered to the public for these dangerous diseases. Dr. Brockington has had fifteen years experience in the treatment of this class of diseases, and a trial will convince the most incredulous of the efficacy of his treatment. The most obstinate cases cured at small expense. Send full description of case and Fifty (50) cents (mere cost), for a trial package (by mail), to last fifteen days, with full instructions for treatment.

Address, DR. C. N. BROCKINGTON, 309 FOURTH AVENUE, LOUISVILLE, KY.

A. CRONE,

—At the—

Checkered Front Grocery House

Cor. Market St. and Pub. Square, Nashville, Tenn.

Keeps the best GROCERIES, and sells them Cheaper than any other House in the City.

Price-List Furnished on Application

NATHAIEL BAXTER, President, THOS. PLATER, Vice President, J. P. WILLIAMS Cashier, W. F. BANG Ass't Cashier

THE FIRST NATIONAL BANK

OF NASHVILLE, TENN. (Reorganized.)

Designated Depository and Financial Agent of the United States

CAPITAL STOCK, - - - - -	$700,000 00
UNDIVIDED PROFITS, - - -	400,000 00

Receives Deposits, Deals in United States Bonds and Local Securities, and Foreign and Domestic Exchange. Drafts drawn on all European points. Our facilities for making collections at all accessible points are unsurpassed.

JA. HANDLY. .S. REEVES. A. W. SOUTHWORTH. R. F. MORTA G. M. NEELY.

Handly, Reeves & Co.,

—Importers and Jobbers of—

DRY GOODS AND NOTIONS,

Nos. 60 and 61 Public Square,

Nashville, - - - Tennessee.

SOUTH KENTUCKY COLLEGE,

HOPKINSVILLE, KY.

Midway between Nashville, Tenn., and Evansville, Ind., on the St. Louis and Southeastern railway connecting at Guthrie with Louisville and Memphis branch of the L. & N. R. R., and at Nortonville with the Chesapeake and Ohio R. R.

Spring Term Opens January 1st, 1885.

BUILDINGS NEW, HANDSOME AND COMMODIOUS;

103 feet long front; three stories high; with two wings, respectively 90 and 116 feet long. Fine study halls, provided with the best single seats; also splendidly appointed recitation, music, and art rooms.

THIS SCHOOL IS INTENDED FOR BOTH SEXES.

Prof. and Mrs. James E. Scobey, so long connected with the Female Institute at Murfreesboro, Tenn. will have exclusive charge of the boarding department, in the College building, where only girls will be permitted to board. Young men and boys can find approved boarding houses near the College building, as well as in the family of Prof. M. L. Lipscomb. Pupils entering after the 1st of January, charged for only five months.

THE FACULTY

Is composed of five gentlemen and two ladies in the Literary department, two Music teachers, and teacher of Art, and two lecturers, all of whom are experienced, successful teachers.

Mrs. L. F. Gates, who has been Matron at the Institute, Murfreesboro, will occupy same position South Kentucky College.

In all the appointments necessary to a superior school, South Kentucky College stands in the front rank For Catalogues, Announcements, etc., Address

S. R. CRUMBAUGH, Prest.

JAMES E. SCOBEY, Vice Prest.

BURRITT COLLEGE,

Spencer, Tennessee.

This institution was chartered in 1848, and is under the control of the Christian brotherhood. It is the pioneer of mixed Colleges, and in this regard it has proved quite a success Teaching the Bible is an important feature of the institution.

Located on the Cumberland plateau, it is FREE FROM EPIDEMICS. The water is free-stone and chalybeate. Invigorating breezes render the location a delightful summer resort. Doyle Station—nine miles distant—on the McMinnville and Manchester Railroad, is the nearest Railroad Station.

TERMS:

Primary Department, per session,	$ 7 50	Commercial Department, per session	$25 00
Preparatory Department, per session	15 00	Lessons, Instrumental Music	$15 00 to 20 00
Collegiate Department, per session	20 00	Lessons in Art Department	2 50 to 20 00

Board and washing for males, per week, from $2.00 to $2.50; Fuel, light, and incidental expenses, per session, $10.00; Board (including washing, fuel, and light,) females, per week 3.0

The Spring Session of 1885, Begins on the Last Monday in February.

For further particulars, address— Prof. A. T. SEITZ, President,

W. H. SUTTON, Secretary Board of Trustees.

Geo. E. Cooper & Co.,

Manufacturers and Dealers in

Tinware, STOVES, Furnaces,

House-Furnishing Goods.

Tin and Slate Roofing and Galvanized Iron Cornice Work a Specialty.

Also our **Patent Chimney Top** for smoky chimneys has no equal. Write for prices.

GEO. E. COOPER & CO.

2 North Market Street

NASHVILLE, - - TENN.

New Spring Goods!

As we do not wish to mislead our customers and public generally, by blowing and puffing about bankrupt sales, and slightly damaged goods, simply to get people in our house, and have them go away, saying we are humbug and swindle like all Jews. So we will odm giving any list of unseasonable prices in a kind of bragadocio style. We simply say to you in our business sort of way that we **NOW HAVE A COMPLETE LINE OF TAPLE AND FANCY SPRING AND SUMMER GOODS** at the very LOWEST possible PRICES. We will say furthermore, that we will meet the prices any house in the city. As money matters are all little depressed and the season backward our motto will be, small expence, quick sales and small profits. Please give us a call and be convinced Remember the place, 103 Union

S. L. DODD.

OPIUM and WHISKY HABITS cured at home without pain. Book of particulars sent Free. B. M. WOOLLEY, M. D. Atlanta, Ga.

WINES OF THE ANCIENTS AND OF THE BIBLE.

Communion Wine.—No. 3.

BY MRS. T. P. HOLMAN

And last, but by no means least, because the use of alcoholic drinks is the greatest enemy she has ever known, the church ought to take uncompromising ground against its use in any form. There is no middle ground. "He that is not for me is against me," is as true now as it was nearly two thousand years ago. The liquor traffic is the greatest hindrance to the spread of the gospel at home or abroad. This is the unanimous testimony of missionaries everywhere. Never, since that glorious morn, more than eighteen hundred years ago, when our Savior burst the bars of death, and angels sang pæans of triumph over man redeemed, has there been such efforts put forth by the church for the evangelization of mankind as at the present day. Never was there so much money raised for missionary purposes, never such a large attendance at Sunday chool, never such an interest manifested, from one end of the land to the other in the study of the scripture as now. Yet "more rapidly than all our religious agencies can make way among the masses, the liquor system is undoing their work, and enlarging the wastes on which they are called to operate."

So prevalent are drinking habits among Christian nations, that among heathen nations, Christianity and intemperance are to them almost synonymous terms. If the Mohammedans should see one of their number drunk, they would say that man has left Mohammet and gone to Jesus. Ask a Mohammedan to drink and he will say, "No, I thank you, I am not a Christian. I do not drink." Wherever Christianity goes in its endeavors to "preach the gospel to every creature," the "fire water," follows in its wake destroying more than Christianity can save. Some years ago a vessel sailed from Monrovia to Africa, with seven missionaries, and twenty-nine thousand gallons of New England rum. It is a terrible fact to ponder, but the heathen is actually safer from the vice of intemperance in the profession of heathenism than in the profession of Christianity. Wherever the missionary goes, the devil sends his missary along with the devil's prime minister, alcohol, to more than undo all the missionary can do. The poor heathen in his ignorance cannot disassociate them in his mind. Yet in the face of facts like these, are actually to be found ministers of the gospel who say, as one did not long since, "I have taken no stand for or against prohibition, as I never meddle with secular affairs!" J. B. Dunn, D. D., says: "Have ministers and churches of God nothing to do with facts like these." What is the other evil agency from which the interest of religion suffer so much? What else rears such formidable barriers to the progress of Christ's kingdom? What else so effectually opens to the powers of darkness, the avenues of the heart? What else so blasts the moral sensibilities of the soul? What else so weakens the restraints of religion? What else so blights our piety, defames our faith, destroys our influence and exposes our religion to contempt? Have people of God nothing to do but bewail their utter helplessness? Helplessness! Alas! Where Christian churches spend one dollar to the support of missionary movements, *Christians* spend one hundred dollars for intoxicating drinks! Friends of Christianity! Followers of Jesus! Is this the way to obey the commnad, "Go preach the gospel to every creature? Give us the prohibition of the liquor traffic, give us the universal practice of abstinence among the followers of Jesus, and, with the blessing of God, we predict a speedy revival of religion in the church and a rapid extension of it over the world. Give us the energy which moderate drinking paralyzes, and the money which moderate drinking wastes, and the moral influence which moderate drinking destroys, and with a replenished treasury, and an invigorated piety, we may then, and not till then set ourselves hopefully to the world's conversion.

Now that the fight for prohibition has begun, in earnest the Church of God ought to be foremost in the conflict, with the full armor on, and every energy directed against this biggest obstacle in the way of its advancement for the conversion of the world.

Yet, how can she consistently ask for the prohibition of the liquor traffic, while in her own stronghold, is crouched this enemy in the form of alcoholic communion wine, stabbing and crippling her in the back, while she ineffectually strives to conquer in front. Until she can effectually rout the enemy from her own stronghold, all her testimony in favor of absolute prohibition will be of little avail. All her efforts to break up the moderate drinking habits of society will be effectually neutralized. The church is the most important and influential customer the liquor traffic can boast. Her example encourages alike, the manufacturer, the seller and the drinker. "We must supply the communion table," says the manufacturer. "It is right to sell what the church buys for communion purposes," says the seller. "May we not drink what christians drink at church," retorts the tippling sceptic. "It is no worse for me to drink whisky than for the church to take their intoxicating wines," says the toper as he staggers up to the bar and lays down a dime for another drink of the soul-destroying fluid. Thus the light of the world is extinguished. The church has not only paralyzed her own right arm in the struggle against the most colossal evil in the land but it has thrown obstacle in the way of reform, that hinders success of every temperance enterprise. Shall the church of God longer give her sanction to this traffic, thus effectually incapacitating herself in the Lord's warfare against the stronghold of sin? May the Lord help the church to do her whole duty in this matter and to substitute for the drunkard's drink at the Lord's table, that which even the friend of alcoholic communion wine are compelled to admit will do as well, the pure, unfermented juice of the grape. Then can she consistently ask the drunkard to abandon his cup, the moderate drinker to give up his occasional dram, and the state to forbid the manufacture, importation and sale of the vile stuff within her limits. Then, having secured state and national prohibition, with a courageous heart she can shout to the sentry on Zion's walls, "Watchman, what of the night?"

And the glad cry will come echoing back over the hills, jubilant with glad shouts of angel voices,

"Courage! The morn, the everlasting morn is nigh at hand."

NOTES OF TRAVEL.

Several weeks ago we left Middle Tennessee, and landed at Trenton, Kentucky, where we were initiated into our work—preaching the glorious gospel of Jesus Christ through the GOSPEL ADVOCATE. We feel greatly indebted to the office editor and manager of the ADVOCATE for the start he gave us. We found many good people in Trenton, in the church and out. Mr. Logan Webb, an outsider, rendered us good service by lending us his horse and buggy, and extending much hospitality, otherwise. By the help of editor, we secured several subscribers. We hope the congregation at this place may read carefully the admonition of Paul to the church at Ephesus, and especialiy Eph. 5:14. We here met Bro. J. W. Gant, one of South Kentucky's good preachers. At this place, he was just from Pembroke, where he had closed a very interesting meeting, with sixteen added to the church of God. He is employed by the "South Kentucky Association," and that association belongs to the church of God, and it is spending its means for the spread of the gospel and the up-building of the cause in South Kentucky. We can't see any thing wrong in the brethren co-operating in the grand work of saving souls.

We visited next, Pembroke, and here found a zealous little band of true disciples. We made Bro. J. R. Penick's house our home while there. A pleasanter home for preachers cannot be found on this earth. He kindly tendered to us his horse and buggy to visit the brethren. We love to remember such true Christians as are Bro. and sister Penick. God does, and will bless such liberal hearted Christians. We here met Bro. J. W. Gant again, who had returned to fill his appointment, and how glad we were to witness his superior skill in using God's two-edged sword. This good preacher sent us on our way rejoicing in his neat buggy, drawn by an elegant horse, to rejoin him in his meeting at Crofton. On the next day after our arrival here, we were joined by Bro. Farrow, of Princeton. Feeling now that we had rather a surplus of preachers, I concluded at once to emigrate to St. Charles. Here we found a noble little band of struggling Christians. Be faithful, dear brethren at St. Charles; be guided solely by God's word, and he will crown your struggles with a glorious victory. Be faithful, the cross comes before the crown, God would have us firmest when the clouds are blackest. We would like to talk more of this quiet little mining town and its good people, their trouble in extricating themselves from the whisky curse, etc. But we must turn now and join Bro. Smith, according to promise at Earlington. Here we found our good Bro. telling the good old story of the cross to a faithful band. The church just below here at Morton's Gap, seems from all accounts to be in the last stage of consumption. Bro. Smith administered some excellent physic here—the word of God. That rightly administered will evidently either kill or make alive. We left here in company with Bro. J. F. Story, for Madisonville, his present home. After introducing us to a number of brethren, and helping us much in our work, he carried us to his pleasant home, where we were well cared for. Bro. Hardy and his intelligent wife board with our good brother. At Hopkinsville I met "Uncle Minor" (Bro. V. M. Metcalfe) He received me with that welcome that a true father would a beloved son. I never will forget his fatherly council. I believe he has old-fashioned Christianity like the martyr Stephen; if so, he will pull through all right. Owing to our short stay at Hopkinsville, we failed to get acquainted with Bro. Scobey. We visited his college, and got acquainted with his good wife. We are glad to learn from so many sources that his school is simply a success.

Yours in Christ,

M. H. NORTHCROSS.

Obituaries.

On the morning of the 25th of April, 1885, after an illness of six days, while friends were ministering to his necessities, unseen angels claimed as theirs the spirit of Bro. T. F. Bevis. He was born May 19, 1819. Joined the Missionary Baptis. church about the year 1845, and lived a consistent member until he learned the good and right way. In the year 1875 he had the way expounded more perfectly to him. After listening to Bro. T. B. Larimore deliver a discourse on Christian Union, he asked permission to speak, which was granted him; he asked his brethren to come with him and unite with us on the Bible. About fifty agreed to the proposition and they have been laboring for the advancement of Christianity from that time to this. Bro. B., was loved by all his brethren, and, judging from the sadness that brooded over the community, by the world. On the day of his burial, I spoke for his congregation, (Macedonia, near Gravelly Springs, Ala.) His body was present, but his spirit had gone to the one who gave it. After services at the meeting house, a large concourse of people followed his body to its resting place. Bro. B., leaves a wife, four sons and two daughters, who are members of the church of Christ. Bro. B., will be missed by his community; but we ought to remember our loss is his gain, and that "he cannot come to us but we can go to him.' His motto was, to do all he could against the adversary, which is the one for all Christians. God help us all to live so we will be prepared to meet him where parting will be no more.

BROWN GODWIN.

Sister Bettie V. Saffell, wife of S. J. Saffell and daughter of George M. and M L. Caruth, died at the home of her husband in Jack county, Texas, on the 12th day of April, 1885 She was born near McKinney, Texas, on the 3d day of June 1857. She was married to S. J. Saffell on the 25th day of December, 1881. Sister Bettie confessed faith in Christ and was baptized in Collin county, Texas, about the year 1874, during a meeting held by the writer. Sister Saffell leaves two little ones behind with her husband. She also leaves a father, mother and brothers and sisters. Their loss is her gain. We bid dear Bettie adieu, "Go to the grave in all thy prime." In full activity of zeal and power. A Christian cannot die before his time. The Lord's appointment is the servant's hour."

R. C. HORN.

Died, at his home near Cherry Hill, Lawrence county, Tenn May the 20th, 1885, Bro. M. B. Jordan, aged about 54 years Bro. Jordan lived a consistent Christian life from the day he obeyed the gospel to the day of his death. He will be greatly missed in Cherry hill congregation as he was one of the elders and always at his post He leaves a good wife and eleven children, four of whom are members of the church; one gone from the fold of Christ to the mountains of sin. O come prodigal brother, come home to father's house.. You will find room and welcome there. Weep not, dear mother; grieve not children as those who have no hope. You may by a faithful walk in Christ soon meet and enjoy not only the company of that father and companion, but Jesus, our elder brother, in that world where parting is unknown.

H. J. S.

General News.

DOMESTIC.

Gen. John A. Logan called on Gen. Grant yesterday.

Secretary Bayard was welcomed by the Kansas City Board of Trade.

The Hessian fly is doing great damage to the wheat crop in Kansas.

Reports of fine prospects for excellent corn crops this year are very flattering.

Several mad dogs have made their appearance in Columbia, Tenn., creating a considerable sensation.

Gen. W. S. Rosecraus, of California, has been appointed Register of the Treasury, vice B. K. Bruce resigned.

$33,747,40 have been subscribed by the citizens of Nashville, for erecting a building for the Y. M. C. A. Sam Jones inaugurated this work.

The merchandise exports (not including specie) from New York for the week ending yesterday were valued at $6,058,749.

Dr. Holt, president of the New Orleans board of Health, says there is no yellow fever within the city limits or anywhere near the city.

Charles D. Keep, editor of the *Wall Street Daily News*, and family, will occupy ex-President Grant's large cottage in Ocean avenue, Long Branch.

Hamilton Cole, the New York lawyer, who bought a copy of the Gutenburg Bible for $8,000 at the Brinley sale in 1881 has just sold it for $15,000.

The steamer Thomas Sherlock is still aground on a bar at Sand Island, just below Louisville. Tugs are at work, but her stern is firmly fixed in the sand.

Frank Pendleton, son of our Minister to Germany, is to be married on the 23d inst. to Miss Sallie Marie, daughter of Mr. Camille Marie, of New York.

The trial of Joseph Lowenstien, for complicity in the celebrated cotton swindling case, began yesterday in the District Court at Dallas, Texas. A former trial resulted in a "hung jury"

Judge Allen has inaugurated a vigorous crusade against gambling of all kinds. Hundreds of the best citizens of this place presented a paper to him indorsing his action.

The estimate yield of the Kansas wheat crop is only 13,000,000 bushels, or 37,000,000 bushels less than last year. Corn is said to be the only present hope of the State.

Secretary Bayard spent yesterday in St. Louis, the guest of Mayor Francis. In afternoon he visited the races by invitation of the directors and at night departed for Washington.

The trial of President W. N. Riddle. of the defunct Penn Bank, charged with conspiracy and embezziement of nearly $2,000,000, will be called up in the Criminal Court next Monday.

There are twenty persons whose gifts to colleges in this country aggregate over $23, 000, 000. Three of these rich men—Stephen Girard, John Hopkins, and Ada Parker—gave over 14,000,000.

The executive committee of the Western Union Telegraph Company recommended the payment of the usual 1½ per cent. quarterly dividend. The books will be closed June 20 and re-opened July 20.

Columbia, Tenn., has recently had two suicides. One went directly from the giddy dance, and the other from soul destrying, hope blasting and heaven, defying drunkenness into eternity. What a thought!

It was decided yesterday to take immediate steps toward the erection of a magnificient depot in Milwaukee, to be located in the very heart of the city. Right of way to the sight has nearly all been acquired during the past year.

Six persons escaped from the Charlston, W. Va., jail yesterday morning. Among them were James Parker, convicted of murder in the first degree, and Joseph Heeze, charged with the same crime.

A bee-keepers association has presented to Princess Beatrice as a wedding present a "bee" set in diamond and precious stones. The Princess returns her warmest thanks for the "charming and appropriate" present.

A negro cook employed in the family of a leading farmer in Wilcox county, Ala., poisoned the entire family a few days ago. She put arsenic in the coffee. The entire family are still very low, and it is feared three of the children will die.

Around Cairo, Ill. the seventeen year locusts are hatching out and the woods in this country are literally alive with them. The roaring produced by them is so great that it renders ordinary conversation under the trees almost impossible.

George W. Williams, the colored man whom ex-President Arthur appointed Minister to Hayti, but whom Secretary Bayard would not continue in office, is writing a historical novel connected with his race, though the characters are in the main white.

The New York University Council last night, elected to the newly established office of vice chancellor, Dr. Henry McCracken, recenfly chancellor of the Western University of Pennsylvania. At the same time Dr. Hall accepted the chancellorship which he has heretofore declined.

Willie Romine, a white boy of Clarksville Tenn., was shot in the abdomen Sunday with a target gun, by a tramp. claiming to hail from Hopkinsville Ky. He says that the shooting was an accident. Romine is still living, but in a critical condition. The tramp is in jail.

The Ohio Supreme Court yesterday morning decided that assessments paid under the Scott Liquor Law, before declared unconstitutional, could not be declared unconstitutional, could not be returned to saloonists. Judges Oakly and Follet dissented. The amount involved is about $2,000,000.

A terriffic storm has recently passed over Junction City, Ky. The track of the storm was only about a half a mile wide, but in that scope an inculculable amount of damage was done. Many houses were blown down, others unroofed and warped in every conceivable shape, and many out-buildings and fences blown to atoms.

The Nashiville, Chottanoga & St. Louis Railroad has made an important reduction in freight rates on the transportation of good over this line from Cairo, Ill., and Nashville, to Atlanta, Augusta, Macon, Milledgeville, Dalton, Cedar Grove Albany and other points in Ga., and Athens, Ala., and Chattanooga, Tenn. Indications point to something like a "rate war."

The Surgeon-general of the Marine Hospital Service is informed that Funk-dealers in Baltimore are purchasing large quantities of bed-ticking used on ocean steam-ships by emigrants, most of which is procured from quarantine stations. This bedding is viewed by sanitary authorites as exceptionally dangerous. The matter will be brought to the attention of the different State authorities with a view of having the practice discontinued.

The farmers of Holland township, ten miles east of this city, (Shelbyville, Ill.,) are greatly excited on account of a disease among their cattle, which they are afraid will prove to be pleuropneumonia. The symptoms are high fever, and perfect madness. The first fatal case occured yesterday, and an examination showed the stomach caked and hard, the lungs swollen twice their originall size, and the eyeballs burst from their sockets.

FOREIGN.

M. De Lesseps has been appointed president of the Paris exhibition of 1889.

The French Chamber of Deputies rejected a motion to impeach the Ferry Ministry.

The death is announced of Robert Schlagintweit, the German traveler and naturalist.

The entire number of recruits for the Russian army and navy in 1885 is fixed at 230,000.

The present average of crime in Ireland is much below that in England and Scotland.

Earl Granville asserts that the Russo-Afghan bounday question is still unsettled.

The cost of Victor Hugo's funeral to the State and the municipality will be about $100,000.

Some Indians recently excavated in Calistiahuaoa, a State of Mexico, a gold idol weighing thirty-two and a half pounds.

Mr. Adams insists that Miss Coceridge received the £14,000 originally assigned to her in her father's will.

A dispatch from Tintsin states that the treaty of peace between France and China was signed yesterday.

The Czar has sanctioned the tax on coupons. The new law will go into effect on the first day of next July.

The law prohibiting manual labor on Sunday goes into effect in Austria June 11.

Mr. Gladstone is said to still frequently annoy his wife by his many preposterous purchases.

England was rejected Russia's latest proposals regarding the settlement of the Afghan frontier difficulty.

The queen has created Lord Wolseley a knight of the Order of St. Patrick, in succession to Lord O'Hagan.

Eight suspected cases of cholera and four deaths are reported at Madri l, and seven cases Valencia.

Another Russian ironclad is ordered to be built. The armor plates will be obtained from Sheffield. This new accession to the Russian navy will be constructed at Nicolieff.

A mass-meeting of 40,000 persons was held in London yesterday afternoon to denounce the action of Mr. Childers, Chancellor of the Exchequer, in increasing the duties on beer and spirits.

A famous prayer book is now on exhibition in Bond street, London. It is three inches by two. It was originally the property of Queen Elizabeth. It consists of sixty-five leaves of velium, on which are neatly written, in the queen's own hand. prayers in English,

London, June 7.—The earthquake shocks at Serinagur and other points in the Vale of Cashmere continue at intervals averaging three hours in length. Whole villages have been engulfed. The horrors of approaching famine are added to other results of the disaster, as many thousand bushels of grain in storage have been swallowed up in the chasms which are constantly opening.

TEXAS WORK AND WORKERS.

This Department is conducted by JOHN T. POE, Longview Texas, to whom all correspondence intended for these columns should be addressed.

John Jones, the John *a* Baptist, who preached at Bellvue, and surrounding country, gave me a trusty call a few days ago. He stayed long enough to unload himself by way of telling what we teach (rather what we do not teach) and in a very uncourteous manner, allowing me no reply in order to set him right. He challenged me to meet him, which I agreed to do, at any time and place he may select, provided I am not engaged by previous appointments, and provided further that his brethren in that country will endorse him as their representative in a debate, and that he may have something to base a debate upon, I make the following statements:

1. Baptism, as preached by Baptists, is not scriptural baptism.

2. Baptism, when preceded by faith, and repentance is for the remission of sins.

3. The Word of God alone can give certain evidence of the pardon of sins.

4. The Baptists dare not give a mourning penitent a full and complete scriptural answer to, "what must I do to be saved?"

5. If they be the church of Christ, they dishonor the bridegroom, by wearing any other name than his.

6. Faith alone saves none.

7. The Baptist church is not known in the scriptures.

8. John Jones cannot identify the church to which he belongs with the apostolic or primitive, church.

9. I can identify the church to which I belong, with the apostolic, or primitive church.

10. The interpretation put upon God's Word by Jones and others, instead of taking it as it is, or allowing it to be its own interpreter, is a fruitful source of infidelity.

As Bro. McPherson is to hold a meeting at Bellvue in July, I suggest that John Jones make it convenient to be present and hear what we do teach. I hereby authorize him to call Bro. McP. to order every time he finds him departing from scriptural teaching, and as I have but little time to attend to Mr. Jones, I hereby ask Bro. McP. to attend to him for me, while he is down there. And if he does him up as well as he did McLelland, I shall be perfectly satisfied with the job. Will Bro. McP. please give attention.

MEETING AT HENRY'S CHAPEL.

On 5th. Lord's day in May, I preached three discourses at Sharp Top, six miles from Troupe. The same place where I was refused admittance two years ago. Bro. "E. L. L." sent me $5,00 to help work that place. I baptized one lady, and the whole community, or nearly all, desire a meeting, which I will give them, the Lord willing, on the 4th. Lord's day in July, and week following. I have never seen a more changed community, so powerful is the truth, when presented plainly. I expect many to obey our next meeting. At Troupe, brethren Powell and Scott are bravely at work. Bro. R. H. Powell is preaching for the church at Troupe, I having turned them over to his charge and care in April. He is their elder and teacher. Teaches the church three Lord's days in the month, and the world one. He is making a fine start, and has the ability to do great good.

SOUTH TEXAS.

I expect to hold a meeting with the concord church, in Austin county, commencing on 2nd. Lord's day in July, and continue as long as we can do good.

When a woman marries a man, her name is lost in him; she takes and wears his name. So, when the church, or individuals who compose the bride of Christ—the church—are married to Christ, they should wear his name—Christian.

MEETING IN TENNESSEE.

I expect to hold a meeting with the church near Henning's Station, on the Ches. O. & S. W. R., commencing on Friday before the 2nd. Lord's day in August next. Brethren adjacent will please take notice, and be on hand. Also, get ready to subscribe for the ADVOCATE, we do n't expect to leave you without your subscription. So be ready. Price is $2,00 per. year.

C. C. CLINE'S APPOINTMENTS.

The Waxahachie S. S. Convention.	June 21-24
Ennis.	June 28-July 3
Weatherford	July 5-10
Dallas	July 12-17
McKinney	July 19-24
Bonham	July 25-31
Sherman State Meeting	Aug. 2-7
Palestine	Aug. 9-14
Longview	Aug. 16-21

DAN RICE.

The celebrated ex-clown, Dan Rice, has been in Longview on a lecture tour. It being reported in the papers a few years ago, that Dan had been converted by Moody in one of his meetings, we interviewed him on that point, and he denied its truth. Says he never was converted. They wanted him to "join the band" he said, and he told them he would, he thought Moody, Sankey, and Dan Rice would form quite a draw, and he offered that if they would give him charge of the sale of small song books, he would join as a speculation. He scoffs at religion. Regards Christianity as a humbug, and makes his own religion. He says he has helped to build churches. One of Noah's carpenters, helped to build the ark, but was lost in the flood at last. He is still Dan Rice.

THE NATURAL MAN.

Paul's Natural man in I. Cor. 2:14, is nothing more or less than an uninspired man. He is speaking of the reception of revelations from God, and the idea is, no uninspired man—natural man—can receive a communication from God. He must first be inspired with the spirit of God. He knows what is the will, or mind of God concerning us. The contrast is between inspired—supernatural—men, and uninspired natural men. We think this is all there is in it.

"Flesh and blood cannot inherit the kingdom of heaven." That is fleshly birth does not entitle men now, to a place in God's kingdom on earth. Faith, and not blood—spirit, and not flesh is required, instead of fleshly birth as of old.

DEAR BRO. POE:—I received a few days ago, sample copies of the ADVOCATE. Will see what I can do in the way of getting subscribers. The brethren here are very much encouraged, and believe success is sure, if this mission is supported. But I shall be forced to abandon the work, unless better sustained. If I could get ten churches to become regular contributors at $5,00 per months for each church, my family would be supported. I am not asking for a large, fat salary only $50 per month, or as near that amount as I can get. I hope your congregation will become a regular monthly contributor, and send by money order. I am trying to enlist other congregations in the work, and am having some success. I should regret very much to be forced to abandon the mission. Now, here is a door opened for the congregations to do the work, through their treasuries by weekly contribution. Will they do it? Brother, please do and say all you can for the support of this mission. I know times are exceedingly hard, and I do not ask much, just a bare support. A congregation composed of 50 members could raise $5,00 per month with the greatest ease. Fifty members at 10 cents each monthly, could raise it. Any farmer woman could sell 1 dozen eggs, certainly at ten cents. Please answer soon. In hope and love.—[W. J. Jones, Evangelist.

Address: Care Dr Throckmorton, 5th. Ward, Houston, Texas.

I publish the above, although intended perhaps, as a private letter. I do hope congregations will respond with even small donations. Brethren, this is our work, it belongs to the church. Let us support it.

BRO. POE:—Say to the readers of the ADVOCATE that I expect to evangelize through July and August. Those who desire my service, will please inform me. Address me at Fosterville, Texas.—[T. M. Sweeney.

BRO. POE:—Two additions at my last appointment at Walnut church, and one restored on Boon's Prairie Prospects are favorable in this county for some good meetings, which I will commence, the Lord willing, the 4th. Lord's day in June, and continue till cotton-picking time. Look at I. Peter 3:21; did they understand the design of baptism before they obeyed. Also Rom. 6:17. Yours in the one hope.—[Levi Speer, Bremond, Texas.

BRO. L. & S.—Please reconcile I. Sam. 15:29 and 25 verses. Also what was meant by "casting pearl before swine.—J. C. Laws Bethlehem, Miss.

Every one ought to know there are two senses in which the word repent is used in the scripture. One a simple regret or sorrow that leads to no action, the other a turning from a course or direction. An instance of this is found in the expression, "a Godly sorrow worketh a repentance not to be repented of." A Godly sorrow works a turning away that is not to be regretted. In the passage mentioned, one says, "The strength of Isreal cannot lie or repent, (turn from his course.) The other, when Saul did badly, says, "The Lord regretted that he made him king. He did not turn from it as to take this office from him, but let him hold it all his life. To cast pearls before swine, is to try to teach men truth who do not want truth.

At a church near here on yesterday at the Lord's day meeting a young sister was married to a young man who has a living wife in Tennessee, and a suit is now pending for a divorce only twelve miles away, and this was known to the whole community. A very prominent member who has, or did have a living wife in Georgia when he married a young sister here some years ago, placed the groom in a position, while his number two, attended to the bride, and hoary headed elders, pious deacons and devout laymen smiled approval, after the ceremony which was performed by a justice of the peace, and not, I am happy to say, by a Christian preacher, all hands seemed to vie with each other in congratulating the young sister on becoming wife number two, of a very immoral man. Let us hear from you on the above.—I. N. Johnson, Bridgeport, Alabama.

If this is a correct statement, and the man whom the sister married was not divorced from his former wife for adultery; the persons above mentioned are living in adultery and all who encouraged, aided or abetted, or even encouraged it are as guilty as are they. God's law is positive and fixed. D. L.

A Physician's Opinion.

Dr. Orr says: "I am well acquainted with the composition of Dr. Duncan's Cough Balsam. I have used it in my family and in my practice for several years, and do not hesitate to say that I believe it to be the best remedy known to the medical profession for the speedy Cure of Colds, Coughs, Sore Throats, Whooping Cough, and far surpassing all other remedies for the speedy cure of Croup and Hives in children. It is very pleasant to take, and perfectly harmless." Price 50 cents.

We have several FINE, LARGE CEDAR CHESTS for sale. Apply at this office.

Special Notice.

We would call the attention of the readers of this paper, especially those who are suffering with Dyspepsia, or Indigestion, to Dr. Duncan's Liver and Kidney Medicine. It is, beyond doubt, the best and most reliable remedy known or ever offered for sale, for the Cure of Constipation, Sour Stomach, Sick Headache, Torpid Liver, and all Kidney troubles. It is the best and heapest. Price 75 cents.

HIRSCH BROS. & CO.,

Dry Goods, Notions, Millinery,

56 College St., Nashville,

Have now in stock the largest stock of fine DRESS GOODS, SILKS, SATINS, WHITE GOODS, PARASOLS, FANS, JERSEYS, ETC., ever exhibited outside of New York.

This is a very fine, pure Wool Jersey, coat back, at $1.50.
Our braided and scalloped Jerseys, at from $1.00 to $3.00, must be seen to be appreciated.

Hirsch Bros. & Co.

"THE PIANO TEACHER'S IDEAL."

The New Musical

CURRICULUM

By DR. GEO. F. ROOT.

"A Perfect Instruction Book."

This work is the culmination of long years of labor and observation devoted to its ultimate perfection by one of America's greatest musicians, and in its present form it is beyond all doubt the

BEST WORK OF ITS KIND

ever issued for the purpose intended. Teachers and Students of Music are especially recommended to examine the Curriculum, as it cannot fail to be of invaluable service to them. Price $3 by mail post-paid. Specimen Pages free.

Published by
JOHN CHURCH & CO.,
CINCINNATI, OHIO.
For Sale by all Book and Music Dealers.

Unparalleled Bargains!

SEE OUR

Black Satin Rhadames at.....$1,00
Back Ottomon Velours at.....$1,00
Black Gros Grain (Lyons).....$1,00
Colored Gros Grains at.....77½
Rich Plain Dress Goods at all prices
Black Goods and second mourning all kinds
Beautiful Figured Satin at.....15 cts
Fine Paris Linen Lawns at.....Half Price
Mitcheline Quilts in New Patterns
40 Inch Batiste Muslin at.....15 cts
New Style Gingham at.....10cts
Table Linen and Toweling our importation
New Style Hosiery and Gloves &c.

THOMPSON & KELLY
Summer Str

THE PROVIDENT
LIFE ASSOCIATION
BALTIMORE, MD.

Insurance on the Ordinary Life and Maturity Plan. Endowment Policies mature in 10 years, or prior death. The fact that this association has been endorsed by LEADING BUSINESS MEN Clergymen, Physicians and Lawyers in the various states in which it does business, is an evidence of its superior plans and methods of insurance. It is the only mutual company in the United States with an endowment plan founded on correct insurance principles. Persons insured on our maturity plan "need not die to win." Policies mature in 10 years from date of issue, or at death, if prior. Every claim paid in full. No pro-rata payments. You "pay as you go and get what you pay for." By the payment of from eight to sixteen cents per day, you can purchase a $1000 policy payable to you in 10 years or to your family, should you die before the expiration of the period for which you insure.

NASHVILLE ADVISORY BOARD.

GEO. W. SEAY, Sec'y N. & D. R. R. Co.
ALEX. FALL, Ag't N. & D. R. R. Co.
Hon. JNO. LAWRENCE, Lawyer.
Elder Wm J. LOOS Minister.
Elder R. LIN CAVE, Minister.
Dr. W. M. VERTREES, Physician.
C H. BRANDON, Branaun Printing Co.
W. A. CORBIN, Real Estate Broker.
Hon. LYTTON TAYLOR, Attorney.
G. H. WESSEL & Co Fancy Groceries.
F. D. HAWLEY & Co., Real Estate Agents
Dr. T. D. WALLIS
Dr. J. S. NOWLIN.
R. E. MARTIN.
Dr. WILLIAM COMPTON, Bellview, Tennessee.

Reliable business men in every town and county in East and Middle Tennesse and Kentucky, wanted to represent this Association, none other need apply. Correspondence promptly attended to.

CAPT. J. MINSON,
General Agent.
No 4 Church St. - - Nashville, Tenn.

CHAS. F. SHARPE. W. L. HORN.

SHARPE & HORN,

Real Estate and Coal Agents,

Public Square, - NASHVILLE, TENN.

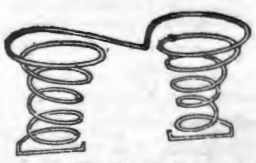
Buy, Sell and Negotiate Loans.

Special Attention Given to the Collection of Rents.

GEN'L AGENTS FOR PEACOCK COAL.

ED. H. MILLER,

—Manufacturer of—



SPRING BEDS
AND
MATRESSES

36 South College St., Nashville,

And dealer in all kinds of Beddings. I make the best Spring Bed now in use—the Twin Spring Bed, they are bug-proof. Try a set. Old mattresses neatly repaired.
ED. H. MILLER.

KEEP COOL!

SUMMER GOODS!

Refrigerators, Ice Chests, Water Coolers Filters.
Fruit Jars, Fruit Cans, Stoneware, Woodenware, and all kinds of Kitchen Goods.
Cooking Stoves to suit the requirements of every Family.
PRICES TO SUIT THE TIMES.

PHILLIPS-BUTTORFF MANUFACTURING CO.,
24 & 26 College Street, - - - Nashville, Tenn.

Capital Planing Mill!

Cor. Line and Vine Streets, near Northwest Cor. CAPITOL GROUND.

J. W. McCULLOUGH,
DEALER IN
Lumber, sash, Doors, Blinds, scroll sawing, Flooring, Ceiling, Siding, Etc.
Telepone 551. : : : Nashville, Tennessee

O. EWING. FRANK W. GAINES

EWING & GAINES,

WHOLESALE HARDWARE,

40 South Market Street, Nashville, Tennessee.

Complete Stock of Hardware, Guns, Cutlery and Guns Belting, at the lowest prices.

Prompt and Careful Attention given to Orders. TRY US.

HEADQUARTERS
-for
Hardware Guns
Fishing Tackle, Mill
Supplies of Every Description, Barbed Wire, Etc. Agents for
Champion Machines, Reapers, Hay Rakes.

BROOKS, SWEENY & CO.,

Nashville, Tennessee.

MURKIN & HUNT

28, 30, 32 South College Street,

—Manufacturers of—

Fine Carriages, Berlins, Landaus, Cabriolets, Coupes, and all Kinds of Heavy Work.

We have enlarged our Factories and Store-rooms by the addition of the three-story building adjoining, and have now improved facilities for the manufacture of first-class work.

OUR SPECIALTIES: Improved Timken and Brewster Spring Buggies; Platform Double-Spring and Three-Spring Phætons, Barouches, Rockaways, and Wagons of Every Description.

Special Attention Given to Repairing. Inspection Solicited. Telephone 332.

P. A. SHELTON.

DEALER IN

STAPLE and Fancy GROCERIES.

Flour, Bacon, Lard, Tobacco and Cigars, Country Produce,

NO. 96, BROAD ST. - NASHVILLE, TENN

Go to WEIL, CONNELL, WINTER & CO. your DRY GOODS BOOTS AND SHOES, and so on. They will treat you right.

LIPSCOMB & SEWELL,

PUBLISHERS OF

THE GOSPEL ADVOCATE,

N. D. 98 UNION ST. - - NASHVILLE, TENN.

your special attention to the following EXCELLENT S for sale by us at regular RETAIL PRICES:

Popular Hymns, Word Edition, Single Copy 15 cts. $1.50 Per dozen by express, by mail	$1.70
Popular Hymns, Note Edition, single coy 30 cts. per doz by express $3,00 by, mail	$3 60
Popular Hymns, " " (with rudiments) single copy 35 cts. per doz by express by Mail	$3.60 $4 20
Popular Hymns " " (Cloth) single copy, 40 cts. per doz. by express $4.00; by mail	$4,75
New Life (Character Notes) single copy 35 cts. Per doz. by express 3.00 by mail	$3,60
Songs of glory Numbers 1 and 2 single copy 35 cts, Per doz by express $3,00 by mail	$3,60
Life of Raccoon John Smith (Very Readable) postpaid	$2,00
The Voice of the Seven Thunders (Investigating and entertaining) Postpaid	$1.50
Gospel Plan of Salvation. By T. W. Brents. Postpaid	$2 50
Gospel Preacher, Volumes 1 and 2 By Ben Franklin. Postpaid	$2,00
Campbell and Owen Debate. Postpaid	$1.50
Dictionary of the Bible (Complete) By Dr. Smith	$4 50
Housekeeping in the Blue Grass. postpaid	$1,50
Orthodoxy in the Civil Courts.....Paper 50 cts, Cloth	$1,00
My Life an Open Book	$1,50
The Life of Knowles Shaw	$1,50
The Problem of Problems	$1,50
Christian Baptist. Seven volumes in one. Cloth	$2,50
On The Rock. By D. R. Dungan	$1.50
Rum, Ruin and the Remedy. Cloth	$1 50
Christian System. Cloth	$1,50
Campbell and Purcell Debate	$1,50
Christian Baptism.....Half leather $1,00, full	$1,50
Popular Lectures and Addresses. Cloth	$3,00
Contradictions of Orthodoxy. Paper	25 cts
The Divine Demonstration. Cloth	$1,00
Heavenward Way. Cloth	35cts
Louisville Debate. Cloth	$2,50
McGarvey's Commentary on Matthew and Mark. Cloth	2 00
" " Acts	2,00
Milligan on Hebrew	2.00
Reason and Revelaton. Milligan	2,00
Scheme of Redemptin. Milligan	2,00
Cummunings in the Sanctuary	50cts
Riverside, or Winning a Soul	75
First Principles By Isaac Errett	15cts
Offerings to the Lord. By David Lipscomb	10cts
Sincerity Seeking the way to Heaven. By Ben Franklin	15cts
Review of Dr T. W. Summer's Tract. By Isaac Errett	10cts
Union Movement. By Ben Franklin	10t
Cruden's Concordance (complete)	1,50
Baptism for the Remmission of Sins	75c
Christian Recreation and Unchristian Amusements	10cts
Ability and Accountability	15cts
Treatise on Prayer. Milligan	10cts
True Method of Searching the Scriptures	10cts

BIBLES and TESTAMENTS in styles and bindings, at low rates.

We will furnish any book pubilshed in the United States at RETAIL PRICE. We solicit your orders. We guarantee prices.

FOR

Choirs, Conventions, Singing Classes and the Higher Schools,

o better Books have appear i n : owing:

Choral Worship. L. C. EMERSON. A g and f i size Church Mu c Book of 220 pages. 100 pages Elements, wi n a capital collection of Sacred and Secular music. 75 pages of the best Hymn Tunes. 110 pages of Anthems, and 30 pages of miscellaneous Concert Musuc. $1. Per dezen, $9.

The Model Singer. W. O. PERKINS and D B TOWNER. A book fo SINGING CLASSES. 192 pages. 124 Graded Exercises, 57 Glees and Part Songs, 29 Hymn Tunes, 18 Anthems and 4 Chants. Abundant and useful material for the Singing-School Teacher. 60 cts. Per doz.. $6.

Song Greeting. L. O. EMERSON. A new and extra fine song book for the "high r schools," meaning by that, Colleges, Tech ological and other special schools, Academies, Insutitutes, Seminaries, High and Normal Schools. 160 large octavo pages. 82 harmonized songs of the highest order, both in words and music, classical in beauty and interesting to every one. Also exercises and solfeggios for voice culture. 60 cts. Per dozen $6.

Any book mailed for the retail price.

OLIVER DITSON & CO., Boston,

. H. DITSON & CO., J. E. DITSON & CO,.
Broadway, New York. 1228 Chestnut St., Phil.

Philips, Randle & Co.,

—KEEP—

THE BEST COAL IN THE CITY.

Call at 50 North Cherry Street; they have always on hand,

Mud River, Cumberland, Jellico, Anhracite, Diamond, and Number 12 Coal.

A trial order solicited. Satisfaction guaranteed.

TELEPHONE 169. - - - NASHVILLE, TENN.

Wharton & Co.,

Druggists and Prescriptionists.

Fine Soda Water Mineral Waters Etc.

Corner College and Union Sts.,

Nashville, - - Tenn.

FOR SALE

GREAT BARGAINS!

I offer, at low prices, the following machinery: One splendid **Lane & Bodley 20x30 inch Stationary Engine;** 150 horse power; has iron frame 17 feet long, 36 inches wide, and new Judson improved 4½-inch governor. I will trade for good engine of less size as part pay. One **14x24 Callahan Engine, 50-h.p.** Two **12 x 20 Stationary Engines.** One **Heald & Sisco 12-inch Hercules Engine.** Several engines, new and second hand. One battery of two-42 ft. x 16 in—Tubular Boilers, all irons and chimney complete. One **8-h.p. Huber Farm Engine.** One **7-h p. Watertown Farm Engine** and **several Onedia Farm Engines.** all equally mounted. **Lane & Bodley** and **Eagle Machine Works Engines and Saw Mills,** with all late im- *H. B. Smith's Wood-Working Machinery, Sinker & Davis Band Saw Mills, Leffel Turbine Water Wheels.* Flour Mills, Corn Mills, Bolting Chests, Smutters, Etc. **John P. Manny Mowers and Reapers** and *Wheeler & Mellick æhreshers.* Send for prices.

JOHN P. DALE,
nd 86 SCollege St., NASHVILLE, TEN.

THIS NEW ELASTIC TRUSS

Has a Pad different from all others, is cup shape, with Self-Adjusting Ball in center, adapts itself to all positions of the body while the ball in the cup **presses back the intestines just as a person does with the finger.** With light pressure the hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free. EGGLESTON TRUSS CO., Chicago, Ill.

LADIES' GUIDE TO FANCY WORK FREE.

A complete practical instructor in every description of Ladies' Fancy Work. It has 64 large pages and over **300 illustrations.** It gives plain and practical instructions in Drawing, Oil Painting, and making Wax Flowers; likewise all kinds of Fancy Needle Work, Artistic Embroidery, Lace Work, Knitting, Tattin, Crochet and Net Work. It contains designs for Monograms, Initials, Cross Stitch Patterns, Knit Edgings, Embroidered Borders and Corners, Macrame Work, Applique Embroidery, Berlin Work, Java Canvas Work, Tricot and Burlaps, Antique Lace, Beaded Lace, Darned Net work, Tidies, Lambrequins, and hundreds of other useful things. It is a book that should be in every American Household. With it as a guide you may make hundreds of beautiful things for the adornment of your home and for presents to your friends at the most trifling expense.

On receipt of only **30 cents** in postage stamps or currency we will send our popular monthly **Farm and Home** from the present time to Jan. 1, 1886, (nine months) and the **Fancy Work Book,** described above, **Free as a Premium. Farm and Home** has 16 pages and 64 columns, and nearly one-half is devoted to the Ladies and Children. It will repay its cost many times over to every occupant of a village or suburban home. Its practical articles on **The Garden, Fruit and Flower Culture, Poultry,** with its **Stories, Household Hints,** and **Recipes** are invaluable. It has a **Puzzle Department** where **prizes** are offered each month for contestants. *It cannot fail to please everyone.* In order to introduce it into new homes we make the above magnificent offer, being confident that once a Subscriber you will not keep house without it. Money refunded if not satisfactory. 4 subscriptions and 4 books sent for $1. **Send Now** mentioning this paper. This advertisement will not appear again. Address **FARM AND HOME, SPRINGFIELD, MASS.**

Reliable AGENTS Wanted in Every Town.

STERNBERGER'S Folding Dress Pillow.

folds into **one-twentieth** of its size when closed and weighs but two pounds.

Perfection, Durability, Simplicity.

The Folding Dress Pillow is simply perfect. Can be folded in a second and put anywhere. We guarantee one pillow to outwear a dozen old style stuffed sham pillows. Housekeepers buy them on sight.

$2.00 PER PAIR, delivered on receipt of price.

THE PIQUA M'F'G CO., Piqua, Ohio, Or Frank A. Hall, 200 Canal St., New York. John P. Fowler, 306 State St., Chicago, Ill. Fred. Walpert & Co., 28 N. Gay St., Baltimore, and Furniture Dealers Generally.

FEMALE COMPLAINTS

Treated scientifically at home, at very small expense, with absolutely no pain, no caustics, no unnecessary examinations. Permanent cure guaranteed. Book and question blank free. Address with stamp, **Dr. C. N. BROCKINGTON,** (Mention this paper.) **809 4th Ave., Louisville, Ky.**

CATARRH

Causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough and Consumption, cured in from one to three months, even though bones of nose are affected. No snuffs, washes, douches, inhalers or atomizers used. Book and blank free. Address with stamp, **Dr. C. N. BROCKINGTON,** [Mention this paper.] **809 4th Ave., Louisville, Ky.**

MASON & HAMLIN

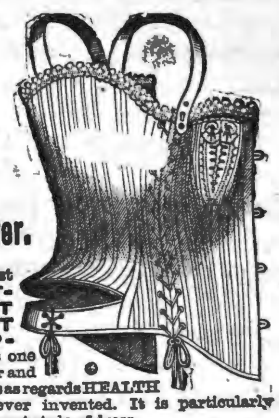
Exhibited at ALL the important WORLD'S INDUSTRIAL COMPETITIVE EXHIBITIONS FOR SEVENTEEN YEARS, Mason & Hamlin Organs have, after most rigid examinations and comparisons, been ALWAYS FOUND BEST, and AWARDED HIGHEST HONORS; *not even in one such important comparison* **ORGANS** *has any other Organ been found equal to them.* ONE HUNDRED STYLES, adapted to all uses, from the smallest size, yet having the characteristic Mason & Hamlin excellence, at $22, to the best instrument which it is possible to construct from reeds, at $900 or more. Illustrated catalogues, 46 pp. 4to, and price lists, free.

The Mason & Hamlin Company manufacture UPRIGHT PIANO-FORTES, adding to all the improvements which have been found valuable in such instruments, **PIANOS** one of peculiar practical value, tending to greatest purity and refinement in quality of tone and durability, especially diminished liability to get out of tune. Pronounced the greatest improvement made in upright pianos for half a century. The MASON & HAMLIN CO., pledge themselves that every piano of their make shall illustrate that VERY HIGHEST EXCELLENCE which has always characterized their organs. Send for circular with illustrations, full description and explanation.

MASON & HAMLIN ORGAN AND PIANO CO.,

BOSTON, 154 Tremont St. CHICAGO, 149 Wabash Ave.
NEW YORK, 46 East 14th St. (Union Square.)

MADAME FOY'S CORSET AND Skirt Supporter.



Combines the most **ELEGANT FITTING CORSET** with a **PERFECT SKIRT SUPPORTER** and is one of the most popular and satisfactory corsets as regards HEALTH and COMFORT ever invented. It is particularly adapted to the present style of dress.

For sale by all leading dealers. Price by mail $1.30. FOY, HARMON & CHADWICK, New Haven, Conn.

Baltimore Church Bells

Since **1844** celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY, **J. REGESTER & SONS,** Baltimore, Md.

Farquhar's Improved Cotton Planter

Very Simple and Perfect in its Operation; Drops Unrolled Seed or Fertilizer with remarkable regularity in any desired amount. It is the Cheapest, most Reliable and Best **COTTON PLANTER** in existence, **SEND FOR CATALOGUE.**

Steam Engines, Threshing Machines, Saw-Mills, &c.

Address, A. B. FARQUHAR, York, Pa.

NEW USES OF DIAMOND DYES

New uses are constantly being made of them so that, not only is all possible kinds of Domestic Coloring done with them, but also Art Work, Coloring Photographs, Engravings, &c. They are used for Object Teaching in Schools, Coloring Maps, Baskets, Easter Eggs, Bone, Ivory, &c. For making ALL colors of Ink, Wood Stains, Shoe Dressing, Ink Pads, &c. **USE NO OTHER.**

They are the PUREST, STRONGEST and FASTEST of all Dyes. One package colors one to four pounds of Silk, Wool, Cotton, etc. For special uses given above, no other dyes will answer.

Sold by all druggists. Send stamp for Special Art Circular, Special School Circular, Sample Card of 32 colors, and directions. Colored Cabinet Photo. as sample, *or* a package of Any Color Dye mailed for 10 cents. Address the proprietors, WELLS, RICHARDSON & CO., Burlington, Vt.

THE DIAMOND PAINTS,

GOLD, SILVER, COPPER and BRONZE,

For gilding &c., Fancy Baskets, Frames, Lamps, Chandeliers, and for all kinds of ornamental work. Also Artists Black for Ebonizing. Equal to any of the high priced kinds and only 10 cts. a package, at the druggists, or post-paid from WELLS, RICHARDSON & CO., Burlington, Vt.

25 YEARS IN THE POULTRY YARD.

16th Edition. 108 Pages, explaining the entire business. Gives symptoms and best remedies for all diseases. A 50-page Illustrated Catalogue. All for 25c. in stamps.

A. M. LANG,
Cove Dale, Lewis Co. Ky.

YOU ARE A LIAR

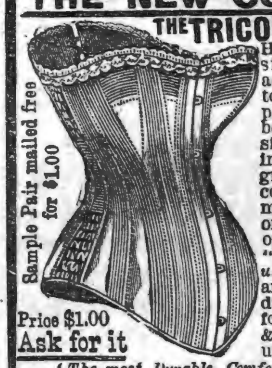
Lying Agents can't SELL and tell the truth about JONES. Put your lies on paper and sign if you dare U. S. STANDARD

$60. 5 TON WAGON SCALES.

Beam Box. Tare Beam. Freight Paid. Free Price List. Every Size. address JONES OF BINGHAMTON, BINGHAMTON, N. Y.

THE NEW CORSET.

THE TRICORA RELIEF



Having elastic side sections, adapts itself to the various positions of the body in stooping, sitting & reclining. It affords great relief and comfort to the many who find ordinary Corsets oppressive. The "TRICORA" stays *used for boning* are unequaled for durability & comfortable support, & are absolutely unbreakable.

The most Durable, Comfortable, and Healthful Corset ever sold for its price.

Every pair warranted to give satisfaction or money returned.

J. G. FITZPATRICK & CO., Mfrs., 71 Leonard Street, NEW YORK.

Please mention this paper in ordering.

OPIUM Morphine Habit Cured in 10 to 20 Days. No Pay until Cured. J. L. STEPHENS, M. D., Lebanon, Ohio.

ROSES SAMPLE with Catalogue, 25 c., 4 for 50c. Order now. WM. B. REED, Chambersburg, Pa.

Rates of Advertising in Gospel Advocate

One inch, one insertion	$ 6
One inch, one month	2 0
One inch, three months	5 0
One inch, six months	7 5
One inch, twelve months	12 5

A discount of 10 per cent. on these rates for order of $25.00; 20 per cent. for order of $50.00; 30 per cent. for order of $100 00.

Note these Rules Carefully.

(1) Write only on one side of your aper.

(2) Write your name, post-office, county, and State, plainly.

(3) When changing your paper, give the office from which you change, and the one you wish it changed to.

(4) When ordering a book, give the name, edition, style of binding, and price, as near as possible, and state plainly HOW and WHERE you wish it sent.

(5) Gospel Advocate is $2.00 per year; $1.00 per six months; Clubs of $10, one copy free.

(6) Write very plainly and make the clerks and printers happy

Miscellaneous Notes.

BY T. F. RAWLINS.

Correspondents will please address me at 98 Union street Nashville, Tennessee.

JOHN LOVEL.

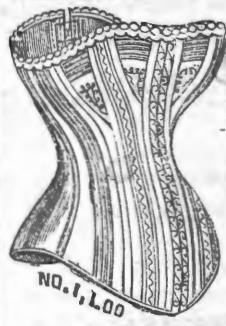
The subject of this sketch was born in Summer Co , in Feb. 1831. Died in Robertson Co., April, 24 1885 consequentey was 54 years and a few months old at his death. The place of his birth was but a short distance from where his mortal body was laid away, to rest, till the trump of God shall sound "to wake the sleeping dead, and bid the nations rise." His home during the days and years of pilgrimage here has been in the neighborhood of his birth place where he has lived all these years, an honored and respected citizen. He has at different times filled offices of trust in the gift of the people, with honor to himself and satisfaction to his constituents for 23 years he has been an honored member of Franklin Ky. Masonic Lodge and for 3 years a member of the Knights of Honor. These societies formed in their usual funeral services as prescribed by the rituals, after the services held by the writer in a grove near the cemetery on the 1st Lord's day in June. No language of mine would speak the praises of Bro. Lovel as loudly and effectually as it was spoken by the exhibition of love and respect shown him on this occasion by his friends who had gathered from near and from far to pay this last tribute of respect to his memony; there being fully 1000 persons present. But we would say with regard to Bro. Lovel that as a husband and father he was kind and affectionate: ever ready to gratify the wishes, and supply all the wants of his family; as a neighbor he was generous and kind, ever ready to aid the needy, having fellowship with his fellow man. We are told that those who knew him best respected and loved him most; and none knew him but to esteem him very highly for his excellent qualites both of head and heart. His business ability was much above the average and notwithstanding he was a very liberal man, he had supported his family well and accumulated a very considerable share of this world's goods which he leaves behind him for them to enjoy. About three years ago during a meeting held by Bro. J. Harding at Franklin, Ky., he quietly and calmly, without any thing but the motives of the gospel, a sense of duty to himself and obligation to his family, yielded obedience to the gospel. His wife the loving companion of his joys and his sorrows had preceded him in this 10 or 12 years, and now remains to mourn his loss, and struggle alone without his wonted strong arm to lean upon with the buffetings of time. Besides his loving companion there is left to realize the great loss sustained, three sons and one daughter, but all married and children of their own except one son who is left to cheer his beloved mother in her loneliness. And now we come to Chronicle and with sadness, the saddest part of this brief notice. Of all the dear ones left behind but the one above mentioned has made any preparation to follow on and meet God in peace. The children he loved so well, and that returned that love with all the fervency of their nature are still aliens from his God and strangers from the covenants of promise. May the mercy of God attend them yet, still his goodness lead them to repentance, until they receive with meekness the engrafted word which alone is able to save their souls and give them a richer inheritance with the saints in light. Bro. Lovel's death was very sudden and unexpected; although his health had not been good for sometime; still there was no thought of death until within a few hours before he passed quietly away. May God comfort the bereaved ones and so lead them by the councils of his will that there will be a happy re union over there, is my prayer which may be granted for his Son's sake. Amen.

To run a few steps will not get a man heated, but walking an hour together may; so, though a sudden occasional thought of heaven will not raise our affections to any spiritual heat, yet, meditation can continue our thoughts and lengthen our walk, till our hearts grow warmer.—*Baxter.*

Plain, straightforward morality and every-day righteousness are better than all emotion and dogmatism and all churchism, says the world. and Christianity says much the same; but plain, straightforward righteousness and every-day morality come most surely when a man is keeping close to Christ.—*Maclaren.*

Contentment consisteth not in adding more fuel, but taking away some fire.—*Fuller.*

DR. SCOTT'S ELECTRIC CORSETS & BELTS.



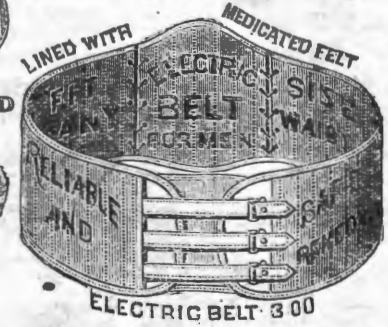
$1.00, $1.50, $2.00, $3.00

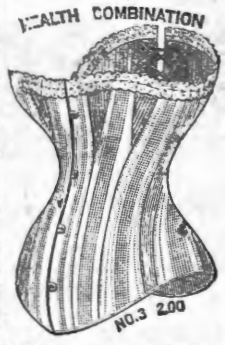
Probably never, since the invention of Corsets, has so large a demand been created as now exists for Dr. Scott's Electric Corsets and Belts. Over three thousand families in the city of New York alone are now wearing them daily. Every man and Woman, well or ill, should daily wear either the Corset or the Belt.

NURSING CORSET, Price, $1.50.
ABDOMINAL CORSET, " 3.00.

SENT POSTPAID

ON TRIAL.





ENGLISH SATEEN

A GREAT SUCCESS.

☞ A Good, Live Canvassing Agent WANTED in your town for these splendidly advertised and best selling goods in the market. LIBERAL PAY, QUICK SALES. Satisfaction Guaranteed. Apply at once.

NOS. 1, 2, 3 AND 5 CORSETS ARE NOW DOUBLE STITCHED AND WILL NOT RIP.

If you have *any* pain, ache, or ill-feeling from any cause, if you seem "pretty well," yet lack energy and do not "feel up to the mark," if you suffer from disease, we beg you to at once try these remarkable curatives. They cannot and do not injure like medicine. Always doing good, never harm. There is no shock or sensation felt in wearing them. There is no waiting a long time for results; electro-magnetism acts quickly, generally the first week, more frequently the first day, and often even during the first hour they are worn their wonderful curative powers are felt.

The mind becomes active, the nerves and sluggish circulation are stimulated, and all the old-time health and good-feeling come back. They are constructed on scientific principles, imparting an exhilarating, health-giving current to the whole system. Professional men assert that there is hardly a disease which Electricity or Magnetism may not benefit or cure, and they daily practice the same, as your own physician will inform you.

THE CELEBRATED DR. W. A. HAMMOND, of New York, formerly Surgeon-General of the U. S. Army, lately lectured upon this subject, and advised all medical men to make trial of these agencies, describing at the same time most remarkable cures he had made, even in cases which would seem hopeless.

The Corsets do not differ in appearance from those usually worn; we substitute our flat steel magnetods in place of the ordinary corset steels. These Corsets are all equally charged, differing only in quality and design. They are elegant in shape and finish, made after the best French pattern, and warranted satisfactory in every respect. The above applies equally as well to the Electric Belt for gentlemen.

The prices are as follows: $1, $1.50, $2 and $3 for the Corsets, and $3 each for the Belts. We now make all these Corsets in dove and white only. They are sent out in a handsome box, accompanied by a silver-plated compass, by which the Electro-Magnetic influence can be tested. We will send either kind to any address, post-paid, on receipt of price, with 20 cents added for packing or registration, and we guarantee safe delivery into your hands. Remit in Post-office Money-order, Draft, Check, or in Currency by Registered Letter. In ordering kindly mention The GOSPEL ADVOCATE and state exact size of corset usually worn. Make all remittances payable to GEO. A. SCOTT, 842 BROADWAY, New York.

N. B.—Each Corset is stamped with the English coat-of-arms, and the name of the Proprietors, THE PALL MALL ELECTRIC ASSOCIATION.

Dr. Scott's Electric Hair Brushes, $1.00, $1.50, $2.00, $2.50, $3.00; Flesh Brushes, $3.00. Dr. Scott's Electric Tooth Brushes, 50 cents; Insoles, 50 cents.

FAC-SIMILE.

FOR SHAVING.

The Genuine Yankee Soap

Has never been equaled in the richness and permanence of its lather. Especially adapted for heavy beards and a delicate skin. Standard for quality in the U. S. Navy. Has been counterfeited more than any other soap in the world. Notice the engraving and avoid imitations.

ALL DRUGGISTS KEEP IT. Trial Sample for 12 Cents. THE J. B. WILLIAMS CO., Glastonbury, Conn. Formerly WILLIAMS & BROS., Manchester, 1840.

Cuticura

A POSITIVE CURE for every form of SKIN and BLOOD DISEASE FROM PIMPLES TO SCROFULA.

Eczem A, or Salt Rheum, with its agonizing itching and burning, instantly relieved by a warm bath with CUTICURA SOAP and a single application of CUTICURA, the great Skin Cure.

This repeated daily, with two or three doses of Cuticura Resolvent, the New Blood Purifier, to keep the blood cool, the perspiration pure and unirritating, the bowels open, the liver and kidneys active, will speedily cure Eczema, Tetter, Ringworm, Psoriasis, Lichen, Pruritus, Scall, Head, Dandruff, and every species of itching, Scaly, and Pimply Humors of the Skin and Scalp, with Loss of Hair, when the best physicians and all know remedies fail.

Cuticura Remedies are absolutely pure and and the only infallible Blood Purifiers and Skin Beautifiers free from poisonous ingredients.

Sold everywhere. Price, Cuticura, 50 cents; Soap, 25 cents; Resolvent, $1. Prepared by Potter Drug and Chemical Co., Boston, Mass.

☞ Send for "How to Cure Skin Diseases."

CANCERS TUMORS AND ULCERS.

Cured without the knife or loss of blood. Vast superior to all other methods. Hundreds of case cured! Descriptive pamphlet sent free. Addres Dr. E. H. GREENE, 17½ Peachtree St., Atlanta, Ga

Established 1857.

The GREAT CHURCH LIGHT

FRINK'S Patent Reflectors for Gas or Oil, give the most powerful, softest cheapest & Best light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs, Send size of room. Get circular and estimate. A Liberal discount to churches and the trade. *Don't be deceived by cheap imitations.* I. P. FRINK, 551 Pearl St., N. Y.

McSHANE BELL FOUNDRY

Manufacture those celebrated BELLS and CHIMES for CHURCHES, TOWER CLOCKS, Etc. Prices and catalogues sent free. Address, H. McSHANE, Baltimore, Md.

OPIUM MORPHINE HABIT EASILY CURED. BOOK FREE. DR. J. C. HOFFMAN, Jefferson, Wis.

Baltimore Church Bells

Since 1844 celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY, J. REGESTER & SONS, Baltimore, Md.

BARNES'

Patent Foot and Steam Power Machinery. Complete outfits for Actual Workshop Business. Lathes for Wood or Metal. Circular Saws, Scroll Saws, Formers, Mortisers, Tenoners, etc., etc. Machines on trial if desired. Descriptive Catalogue and Price List Free.

W. F. & JOHN BARNES, Rockford, Ill. No.. St.

Pianos & Organs

Of all makes direct to customers from headquarters, at wholesale prices. All goods guaranteed. No money asked till Instruments are received and fully tested. Write us before purchasing. An investment of 2 cents may save you from $50.00 to $100.00. Address JESSE FRENCH, Nashville, Tenn., *Wholesale Distributing Dep't for the South.*

AGENTS COIN MONEY who sell DR. CHASE'S FAMILY PHYSICIAN. Price $2.00. Write for Circular. Address, A. W. HAMILTON & Co., Ann Arbor, Mich.

NEW HOUSE! NEW GOODS!

J. W. ORCHARD,

Manufacturer and Dealer in PLAIN and DECORATIVE

WALL PAPER,

Window Shades,

Looking-Glasses, Picture Frames and Cornices, Chair Cane, Picture Cord and Nails, Wall Brackets and Parlor Easels.

Looking-Glasses put in old frames. Old pictures and frames repaired.

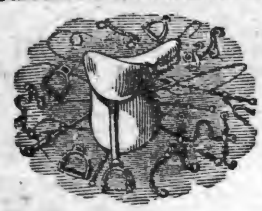
134 Union Street.

Between College and Cherry,)

NASHVILLE, - - TENN.

A. C. & J. C. MARCH,

(Successors to J. D. March & Sons,)



Manufacturers of and Dealers in

Saddles, Harness, Bridles, Collars, Trunks, Bags, Valises, Hames, Whips, Chains.

REPAIRING DONE ON SHORT NOTICE.

50 NORTH MARKET STREET,

NASHVILLE, - - TENN.

NAHVILLE, CHATTANOOGA & ST. LOUIS RAILWAY.

BUSINESS MEN, TOURISTS, EMIGRANTS, FAMILIES, REMEMBER

The Best Route to St. Louis and the West via McKenzie.

The Best Route to West Tennessee and Kentucky, Mississippi, Arkansas, and Texas points is via McKenzie.

The Best Route to the Summer Resorts and Mountain Retreats of Tennessee, Virginia and the Carolinas, via McKenzie and Nashville.

The Best Route to the celebrated Colleges, Universities, Seminaries and other Educational Institutions in the Southeast, via McKenzie and Nashville.

The Best Route to points in East Tennessee, Virginia, the Carolinas, Georgia and Florida is via Chattanooga.

DON'T FORGET IT!

—By this Line you secure the—

MAXIMUM OF SPEED, SAFETY, COMFORT, SATISFACTION,

—AT THE—

MINIMUM OF EXPENSE, ANXIETY, BOTHER, FATIGUE.

Be sure to Buy your Tickets over the

N., C & ST. L. RAILWAY!

If you are going to Washington City, Baltimore, Philadelphia, or New York.

The Inexperienced Traveler need not go amiss; few changes are necessary, and such as are unavoidable are made in union Depots.

THROUGH SLEEPERS!

—BETWEEN—

Nashville and Atlanta, and Atlanta and Jacksonville, Fla., Nashville and Martin (to connect with Sleeper service via Cairo to St. Louis and Chicago.) Nashville and Columbus. Nashville and Memphis (Sleeper Humboldt to Mobile, and Milan to New Orleans.) McKenzie and Little Rock, and Little Rock and Texas points.

Call on or address

J H PEEPLES, T. A., Chattanooga, Tenn.
W W KNOX, T. A., Nashville, Tenn.
S S FINLEY, Ticket Agent, Memphis, Tenn.
A B WRENN, Trav. A., Atlanta, Ga.
W L DANLEY, G P & T A, Nashville, Tenn

FITS STOPPED FREE

Marvelous success. Insane Persons Restored. DR. KLINE'S GREAT NERVE RESTORER for all BRAIN & NERVE DISEASES. Only sure cure for Fits, Epilepsy and Nerve Affections. INFALLIBLE if taken as directed. No Fits after first day's use. Treatise and $2 trial bottle free to Fit patients, they paying expressage. Send name, P. O. and express address to DR. KLINE, 931 Arch St. Philadelphia, Pa. See principal druggists.

S. HOGAN, J. S HOPKINS.

Hogan & Hopkins.

—Dealers in Custom-Made—

Boots and Shoes.

—oOo—

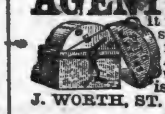
We will keep the very best makes af Boots and Shoes, and endeavor to make the prices so that no one can possibly sell cheaper than we do.

No. 20 Public Square, Nashville, T...

SALESMEN

SAM R. HOPKINS, L. D. SIMPS... HAYES.

AGENTS WANTED for the MISSOURI STEAM WASHER!



It will pay any intelligent man or woman seeking profitable employment to write for Illustrated Circular and terms of Agency for this Celebrated Washer, which by reason of its intrinsic merit is meeting with such wonderful success

J. WORTH, ST. LOUIS, MO., or CHICAGO, ILL.

WM. CUNNINGHAM, SON & CO.,

—Wholesale—

GROCERS, COTTON FACTORS,

And Commission Merchants.

97 Broad St., NASHVILLE, TENN.

IT PAYS to sell our Rubber Stamps. Free Catalogue to agents. FOLJAMBE & CO.

J. W. LINDSEY. R. F. HARGUHARSON.

China, Glass and Queensware.

We have the best Electric Lamp made, the best imported Student's Lamp, "Mays' New Ideal" Lamp, requires no chimney or shade; in fact, we are headquarters for the best Lamps in use. We keep the largest stock of CHINA, GLASS and QUEENSWARE, South of the Ohio river, all of which will be sold as cheap as good goods can be sold in any market. Why not buy first-class goods when you can get them at about what you are paying for trash? Come and see us, or send your orders.

HICKS, HOUSTON & CO.

C. P. CRUTCHER. H. C. WILLSON.

J. W. LINDSEY & CO.,

Wholesale HATS,

75 Public Square.

NASHVILLE, - - - TENNESSEE.

JOHN RAMAGE & SON,

48 North College Street, Nashville,

Offer the best stock of custom-made BOOTS, SHOES, and SLIPPERS, in all grades, of latest styles. Trunks, Traveling and Hand Bags.

LOWEST CASH PRICES!

Clothing for Spring & Summer.

W. A. LANNOM, THE CASH CLOTHIER, 98 PUBLIC SQUARE, Nashville, Tennesse, has the largest stock; all the ELEGANT NEW STYLES, GREAT VARIETY. Clothing for every body, from the smallest boy to the largest man.

Our goods will please you. They fit like a charm; our prices are correct, and we will sell them FOR CASH. Don't fail to inspect our immense stock before you buy.

W. A. LANNOM. Cash Clothier,

18 Public Square, - - - Nashville, Tenn.

Gates & Pohlman,

Corner College and Union Streets, Nashville,

Are the oldest Jewelers in the State, and have constantly in stock the very latest and best designs, in patterns as well as the finest in quality and finish of all goods pertaining to the Jewelry trade. They defy competition in prices, and warrant every article to be as represented by them. Watches, Clocks and Jewelry repaired by the most practical workmen Orders by mail promptly attended to. Their motto is, "*Quick sales and small profits.*"

BAILEY, DAVIS & McCOMB,

WHOLESALE GROCERS,

And Dealers in

TOBACCO, CIGARS, ETC., ETC.,

38 MARKET STREET, - - - - - NASHVILLE, TENNESSEE.

THE LITTLE HUCKLEBERRY, FOR CHILDREN TEETHING.

The soldiers in the late war established the fact that the Huckleberry was much more efficacious in chronic bowel troubles than the Blackberry.

Every one knows the Huckleberry growing alongside the hill, but few have realized the fact that the purple berry contains one of the most valuable astringent healing principles to the bowels.

Dr. Bigger's Huckleberry Cordial is the great Southern remedy for curing Diarrhea, Dysentery, Cramp-Colic and all bowel affections, and restoring the little one suffering such a drainage upon the system from the effects of TEETHING. For sale by all druggists at 50 cents a bottle. Send Two Cent stamp for "TAYLOR'S LITTLE RIDDLE BOOK," for the health of home and amusement of the little ones.

Walter A. Taylor, Atlanta, Georgia.

R. W. Jennings

BUSINESS SCHOOL.

NASHVILLE, TENN., December 13, 1884.

Mr. R. W. Jennings:

We, the undersigned merchants and business men of Nashville, desire to express our approval of the methods you have adopted in conducting your Business School.

Your long experience as a practical book-keeper and office man, your truly practical method of teaching, and the fact that the examples are taken from books in your possession, which you have yourself heretofore kept, gives you advantages not possessed by other colleges, and we cheerfully an heartily commend your school to all who can spare the money and time to attend it. We speak from an observation and experience of many years as business men when we say that no commercial school taught by men who have not themselves had experience as practical book-keepers can compare with one where the examples are taken from transactions that have actually occurred.

We wish you abundant success in your laudable undertaking.

Fite, Porter & Co., Wholesale Dry Goods.
Cowan & Co., Wholesale Notions.
Anderson, Green & Co., Wholesale Dry Goods.
Eatherly Hardware Company, Wholesale Hardware.
Adams, Throne & Co., Wholesale Boots and Shoes.
Dismukes, Frierson & Co., Wholesale Hats.
B. H. Cooke & Co., Wholesale Clothing.
The Bransford Hardware Company, Wholesale Hardware.
Richardson, Mason & Co., Wholesale Boots and Shoes.
Kinkade, Williams & Co., Wholesale Hats.
Handly, Reeves & Co., Wholesale Dry Goods.
Brown & Farrell, Wholesale Hardware.
Halls, Ordway & Mitchell, Wholesale Boots and Shoes.
O'Bryan Bros, Wholesale Dry Goods.
Berry, Demoville & Co., Wholesale Drugs.
Murray, Dibrell & Co., Wholesale Boots and Shoes.
Gray, Fall & Co., Wholesale Hardware.
Tyler, Stratton & Co., Wholesale Grocers.
Orr Brothers, Wholesale Grocers.
Hillman, Buford & Justi, Wholesale Iron.
Carter, Dunbar & Co., Wholesale Boots and Shoes.
Pigue, Mauier & Co, Wholesale Boots and Shoes.
Ewing & Gaines, Wholesale Hardware.
Morris, Webb & Cheek, Wholesale Grocers.
Phillips, Jackson & Co., Wholesale Grocers.
Herman Bros & Co., Wholesale Dry Goods.
Dudley Bros. & Lipscomb, Wholesale Hardware.

We, the undersigned, cordially endorse the foregoing recommendation of Jennings' Business School, and will add that the instruction he gives his students in the art of counting money rapidly, the writing of checks, notes, notices of protest, endorsements, etc., will be of great value to them.

W. M. McCarthy, Cashier Fourth National Bank Nashville.
F. Porterfield, Cashier Commercial National Bank, Nashville.
A. W. Harris, Cashier American National Bank, Nashville.
J. P. Williams, Cashier First National Bank Nashville.
J. Hill Eakin, Sec'y Safe Deposit, Trust & Banking Co., Nashville.
Julius Sax, President Nashville Savings Ban Nashville.
Thos. S. Marr, President Nashville Savings Co., Nashville.

NASHVILLE, TENN., December 26, 1884.

Mr. R. W. Jennings:

The position of book-keeper for Evans, Fite, Porter & Co., which I held for ten years, was given me on account of training which I received at your hands while acting as your assistant in their counting-room. I have since taught your system to others, among whom is Mr. Jno. Campbell, who now fills my place in the office of Fite, Porter & Co. I can say without hesitation that you impart your knowledge of book-keeper and general business usage more rapidly and perfectly than any person I ever saw, and I recommend your school as highly as words can express. Wishing you success, I am

Yours, etc. JAMES L. COOPER.

SPRING, 1885.

CARPETS! CARPETS!

We have the largest and most complete stock of Carpets of all grades, Mattings, Oil Cloths, Linoleums, Rugs, etc., that we have ever shown to the trade. These goods are brought from the factory, and our prices are the lowest. All orders promptly filled.

Manlove & Co.,

26–28 Summer St., - - Nashville, Tenn.

GRATEFUL PRAISE

A New S. S. Book by J. H Fillmore.

Pure in sentiment, rich in music. Sample copy in boards, 25 cents; per dozen, by express, $3 by per dozen, by mail, $4. *Specimen pages free.*

FILLMORE BROS, 185 Race St. Cincinnati, O.

THE GOSPEL ADVOCATE.

VOLUME XXVII., NUMBER 25 | NASHVILLE, TENNESSEE, JUNE 24, 1885. | TWO DOLLARS PER YEAR IN ADVANCE.

EDITORS:

D. LIPSCOMB, E. G. SEWELL.

J. A. HARDING, Associate Editor.

J. C. McQUIDDY, Office Editor.

Christian Union.

In order to appreciate the following extract it is necessary to remember that the editor of the *Christian Commonwealth*, London, is W. T. Moore, for many years "the pastor of the Central Christian church, Cincinnati." The extract itself is from the *Christian-Evangelist*.

The editor of the *Christian Commonwealth*, London, England, has proposed a plan to meet this difficulty. He suggests that all good Christians, or at least friends of union, unite together, on the Bible, with belief in Christ, as a creed, wearing only Bible names, and practicing only rites that all believe are sanctioned by the New Testament example. The baptism observed shall be the burial of a believing subject in water; there shall be no more sprinkling of men or babes in the united church, but in deference to the conscience of those who have been sprinkled in the denominational churches and regard it baptism, they may be permitted to come in on their baptism and no re-baptism will be required unless their convictions should so change that they desire immersion. The proposition, in fine, amounts to this: that the common church shall only observe the baptism admitted by all, but will admit godly people who come up out of Babylon on what is baptism to their convictions.

We are not prepared to endorse or reject this proposition until we have studied it on all sides. We would be forever opposed to any tinkering with the ordinance of the Lord. We could never however great the apparent gain, sanction the sprinkling of water in the [illegible] names of the Father, Son and Holy Spirit and call it baptism, when we do believe it to be baptism at all, and regard the act of the administrator little short of blasphemy, but we look upon the conduct of the misinformed subject who believes that he is submitting to the will of the Lord with far more leniency. We confess that the question how he shall be regarded is one that is not altogether one-sided. Nor is the proposition of the *Commonwealth* a strange one. It was not uncommon in the earlier stages of our reformatory movement to welcome pious pedobaptists until they had time to become more fully instructed. We well remember a Christian brother in the church of our youth, who had been brought up as a presbyterian, was permitted to come into the Christian congregation, and after a year or two, asked to be immersed. Even the Campbells were only immersed, after they had become Christian unionists on the Bible, and when they had learned the way of the Lord more perfectly.

Two weeks later in the same paper, Bro. J. W. Higbee, the tract man, expresses himself as follows:

Concerning the new scheme for the union of all who profess to be Christians, I read with deep interest the editorial on the above subject in the C.-E. of May 14th. We cannot tell the temper of our English brethren on this subject, but one thing appears plain with the writer of this, that the position of the editor of the *Christian Commonwealth* is a formidable one, and deserves the most serious consideration. While the caution of the editor of the C.-E. is worthy of praise, it will not be amiss for me to make the prediction that the time is at hand when a majority of our chief brethren will heartily accept this new scheme for union. Will this produce a division in our ranks? We shall see. This new scheme for union provides for the only difficulty to be met in the presentation of the union plea first made by Thomas Campbell and so ably defended by his son Alexander and his host of supporters. There can be no question but that there is a vast number of God-fearing believers in Christ, who feel that they have rendered full obedience to Christ Jesus in their baptism by affusion. They admit the sin of sectarianism, the need, yea—the absolute necessity for the union of Christians, that the apostles practiced immersion, and that this burial and resurrection is alone the undisputed baptism, but who, feeling sure that God has accepted their obedience, cannot violate their conscience by being immersed. To these may be added a still larger number who do not believe the apostles practiced immersion, but who, except on this point, are in hearty sympathy with the above mentioned, believing, that while immersion is not necessary to baptism, still there is something in immersion that will baptize, and that this is consequently the only baptism that can be admitted into the future practice of this new—renewed church for which this new scheme provides. Some time ago one of our prominent ministers said to the writer of this: "We are using the wrong method in opposing affusion. We have adopted and persist in defending the very course that violates the Christian feelings of the Babylon blinded people who feel that they have obeyed Christ, and that, owing to the poverty of human nature, forces them to avoid us." His position was that if we were to unite believers on the ground proposed by the editor of the *Commonwealth*, that many would ere long be induced to yield to immersion who had felt conscientious scruples about it. O mighty Savior, help us to know thy will!

Jesus Christ says: "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." Bro. Moore proposes to receive *rantized* (sprinkled) people, when he knows they have not been born of water, into the kingdom. The editor of the *Evangelist* is uncertain whether to stand firmly for immersion, the Lord's way, or to go over to Bro. Moore's; while Bro. Higbee is evidently perfectly satisfied that Bro. Moore's way is better.

Jesus says: "He that believeth and is baptized shall be saved;" Bro. Moore says: "He that believeth and is rantized shall be saved." Paul could say to the Christians of his day, "Ye were baptized into Christ;" Bros. Moore and Higbee are ready to say to these "pious unimmersed:" "Ye were rantized into Christ." Paul says: "Are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death?" But Bro. Moore must say to some of his members in this new order: "Are ye ignorant that ye who were rantized into Christ Jesus were rantized into his death?" By the way, how does he, or Bro. Higbee either, know that people can be rantized into Christ? Are they inspired? Has God made any special revelations to them? Bro. Higbee talks about these people being baptized by affusion, when he knows they were not baptized at all. To baptize is to dip, or immerse; were they dipped by affusion? Is the man losing his mind? Oh, but these dear people are so conscientious! So are the Quakers, and they don't believe in any baptism at all. Shall we receive them without even the rantism? Bro. Higbee is in for the new scheme, he says: "This new scheme for union provides for the only difficulty to be met in the presentation of the union plea first made by Thomas Campbell." He says "a large majority of our chief brethren will heartily accept the new scheme for union." He does not know whether it will divide us or not, but significantly says "we shall see."

But I have a word of comfort for Brethren Moore and Higbee, in conclusion: Doubtless, in a little while, many of the churches claiming to be in the reformation will gladly receive the unimmersed into full fellowship; many of "the chief brethren" are even now in favor of it, no doubt; then in a little while these "chief brethren," no doubt, will be *rantizing*, and falsely calling it *baptising*; they will speak of it as Bro. Higbee now does; as, "baptim by affusion." But those who tremble at the word of the Lord will never do these things.

I would not be astonished at anything Bro. Moore might teach, but I am astonished at Bro. Higbee. J. A. H.

Loyalty to God is the one absolute condition of acceptance with him. Loyalty to him is manifested not by over much religious exstacy or the excitement of the religious feelings but by the obedience to the will of God. A man may be very religious, yet not loyal to God. A man may be willing to obey God in many things, because his inclinations, judgement or prejudices approve, yet in some small thing wherein his selfish feelings run counter to the commands of God, he may refuse the obedience. This small case is the test of his loyalty. If he refuses obedience in any, he is at heart disloyal to God. D. L.

Human passion and lust may lead a man to commit a crime without intentionally setting aside the law of God. On the other hand a man may in a seemingly small matter show a presumptuous disposition to set aside divine law with inventions of human wisdom. This explains why David's adultery and murder were more readily pardoned than Saul's sparing the fat oxen and sheep to sacrifice to God in Gilgal. David did not pretend to follow a law of God or justify himself in his crime. His lust led him to commit adultery and the effort to conceal the crime, no doubt, for the woman's as well as his own reputation led him to commit the murder. But it was human weakness, human lust. The sin was overtaken, punished and he brought to repentance and accepted of God. On the other hand Saul presumptuously thought he could change the divine law so as to make it more honoring to God than the simple obedience to the law would be. He thought the sacrificing of the fatlings of the oxen and sheep in Judea more honoring to God than the slaying of them in the land of Amalek. For this presumptuousness, there was no room for repentance. D. L.

Life of Thos. O. Summers

This year, by O. P. Fitzgerald, the above named book was issued from the press of the M. E. Publishing house, of this city. The subject of this book was extensively known as one of the most prominent men in the M. E. Church, South. He was an unusually industrious and untiring worker. For many years book editor of the M. E. Publishing House, and also for a long time editor of the *Christian Advocate*. He was a very strong advocate and defender of Methodism, and stood high among his people. Had he been as firmly engaged in maintaining the Word of God, and that alone as the only rule of faith and practice for the Lord's people, as he was in maintaining the standards of Methodism, his life would have been a wonderful blessing to the world.

The price of the book in neat cloth binding, is $1,00. Address: Southern M. E. Publishing House, Nashville, Tenn. E. G. S.

Bible Wine.

We published an article on the use of Alcoholic liquors, signed Zeno, that ought not to have been published on account of its exaggerations. A man who can believe the absurd exaggerations of that article, and many like it, are too easily imposed on to write for others. It is as great a sin to exaggerate and falsify about whisky as it is about anything else. And there is less excuse for exaggeration on that subject than on any other. The simple facts without exaggeration are hideous enough.

The articles of sister Holman on Wines constitute a commendable effort to learn the truth, and should be studied with candor. We make some comments on it, because we think the exact truth of the Scriptures is what is best for all. My feelings are all on the side of the conclusion reached. I have frequently reasoned myself to the same conclusion. I made before I was 20 years old the first speech in favor of "prohibition," I ever knew of being made. I have never taken a drink of alcoholic or intoxicating spirits, save as I would take a dose of calomel. I never took a drink of spirits as a beverage. I now believe that the Church is sufficient as a sphere for all Christian work, and am willing to leave God to overrule and bring good out of the human institutions of earth. I am willing to trust the whisky business as all others in his hands. I say this for brethren who only vote on the whisky question. They seem to think God cannot manage this evil as he does others.

But there are certain facts that have always confronted me and prevented me resting in the conclusion reached. 1st, the juice of the grape contains "ferment" from the moment it is expressed and before it; and the moment air reaches it, the ferment becomes active. The bread contains not so active a principle of ferment, and requires moisture to excite the ferment to activity. But before it becomes active the principle must be destroyed by heat, in cooking. The bread, if the "ferment" is alive or has been active to leaven the bread before its destruction, was unfit for use in the Passover. In the juice of the grape when expressed the "ferment" is at once active. To free it from ferment as the bread, that ferment must be destroyed or purged out. Our sister has quoted authorities to prove it may be destroyed by heat—boiling, or by long continued exposure to extreme cold, in certain conditions. It is wholly freed from the ferment by purging it out and carrying it through what is known as the "fining" process. Fined wines will never ferment. In Judea the freezing process was never used. How much the heating was, we know not. The fining process, clarifies or purifies the wine of all ferment and extraneous matter, and has been long known and practiced in all wine-making countries.

Then if it is necessary to use wine without ferment in it, as it was bread, the newly expressed juice of the grape could not be used.

Next the wine the Savior made from water, was the "good" unintoxicating wine, it is said. The argument is, the good wine that was usually first set forth at the feast, was like that the Savior made, unintoxicating. But the reason given by the classic writers and the one that seems reasonable, why the good wine was first set forth, afterward when men had "well drunk" the worse, is, that when they began to drink they were sober and the taste discriminating, but when they had "well drunk" they were somewhat tipsy and the taste undiscriminating, the host set before them the worse or common wine.

Then the new wine or sweet wine "Gleukos" is said to be unintoxicating. But on the day of Pentecost the people said the apostles were "full of new wine" *Gleukos*. Peter understood this to mean they were drunk, and in response to this charge of being "full of new wine" he declared, "we are not drunken as ye suppose." How could he think "being full of new wine" meant being drunk unless he knew that new wine would make drunk. In Corinthians it is claimed that the word "methue" translated drunken, means simply full or satiated and means one is hungry—another full. It applies to being filled with other things as milk, oil, etc. This is true, but it always means that the senses are stupefied, or dulled by the over use of whatever substance is used. And with wine it always means drunk. The word is used twelve times in the New Testament, and is translated drunk every time. Once it is connected with the blood of the saints—Rev. 17: 2—drunk with the blood of the saints. Paul, it seems to me, could not have used this word merely to indicate their hunger was satisfied. When used with wine all understood drunkenness meant. I am a little incredulous about the innocent effects of any wine, constantly used. I believe it all excites a taste for stimulants that leads to drunkenness. Paul told Timothy, "Drink no longer water (only) but use a little wine for thy stomach's sake and for thine often infirmities." This wine recommended doubtless was the good wine. But it is clear that Timothy was abstaining from the use of this wine. Paul recommended its use only for his sickness and then he is careful to restrict him to the use of only a little. This would indicate there is no wine that Timothy thought it was good to use. And Paul in prescribing it in small quantities for sickness, it seems to me, prohibited its ordinary use for any other purpose. I mean to show by this, that there was and is no wine that it is safe to commend for use as a food or harmless beverage. The best, in Paul's judgment, could be used only sparingly in sickness.

The modern theory is the new wine must not be put into old bottles lest the leaven clinging to the old bottles, cause the wine to ferment. But the Savior said lest the bottles break and both bottles and wine be lost.

These facts, seem to me, to break the force of all the plausible reasonings and theories on the subject, and drive me from a conclusion in which my antipathy to the use of intoxicants would make me like to rest. If it be a fact that Christ and the Holy Spirit tolerated the use of it, then all theories fall to the ground, it is right.

Then again as to the reason given, its liability to excite the appetite and lead the weak brother to sin. God does not propose to raise hot-house plants on earth and transplant them to heaven. A man that cannot learn to endure and resist temptation, is not fit for heaven. The earth is a scene of trial and probation to test the worthy and seperate the worthy from the unworthy. It must needs be that offences (temptations) come but woe to him through whom they come." I don't believe that a man or woman, sick or well, was ever injured by being baptized through faith in God. I do not believe any one was ever tempted to drunkenness who in faith waited on God at the Lord's table. But men will be tempted here; and the removal of one temptation will not make the world Christian. God intends temptation to meet us; those who love the flesh rather than the spirit, will find other ways then to gratify it.

D. L.

Rash Talk.

I heard a man who tries to teach and seems to aim well say: "I had as soon have an almanac as the New Testament without the old one. And we cannot understand the New without the old." I said only in the new covenant is there life and immortality brought to light. And "the law and the prophets were until John. And Christ is the end of the law for right doing." Paul did not use the old scripture at Athens. We should read the whole Bible. But we Gentiles are under the new covenant. I heard a preacher say the Word of God was a dead letter. I said do you believe "the gospel is the power of God unto salvation." He said, "Yes I do." I said what did you say it was dead for then, should you say a promissory note signed by me, is dead, I should feel insulted and if my business was injured by such slander, I could ruin you and recover damage. I fear your talk *blasphemia* slandering God. "O, ignorance and folly," says the preacher, "How can some be saved. Some have a feeling either produced by conversion, or by excitement, they call the Holy Ghost. Then they think to extoll that feeling above the words of the Holy Spirit, is glorifying God Poor, deluded mortals.

When I was young, an old man said to me, "I'll go to hell before I would go into the water." I said, in the right road so to go, good-bye. Twenty years after he said, "I am going into the water, but the Campbellites should not take me in." I said going into the water with hate in you, will send you to hell through the water. God pity the ignorant.

JAMES L. THORNBERRY.

Santa Valley Congregation.

DEAR BRETH. LIPSCOMB AND SEWELL:—I am requested to make a report of a meeting held with the above congregation by a 17-year old boy, by the name of Jones, of Madison county, Ala. The meeting was Lord's day, which was the first Lord's day in June. The theme of his discourse at eleven o'clock was "Faith and Works. The subject was Ephesians 2:8. He preached one hour and fifteen minutes. At the close he gave an invitation; two came forward and were baptized the same day. He preached again at night. His discourse was as good as I ever heard. He preached one hour and twenty minutes, and at the close gave an invitation and one came forward demanding baptism and was baptized the same hour of the night. The cause of our Lord and Master is progressing in this country. Bro Jones in his youth needs encouragement; he is going to make a man at the head of the list of the reformation if he has the proper encouragement.* I have known his father from youth; he is a very worthy man. They are both from the Missionary Baptists, less than twelve months ago. Bro. B. C. Goodwin preached here Wednesday night, the night of our regular prayer-meeting. His discourse was on practical Christianity. At the close he gave an invitation, one noble young lady came forward and made the good confession. At the baptism this morning he made a short talk on the design of baptism. One came forward and was baptized; at the same time a member of the Baptists of forty years good standing, united with us on the Bible. The whole congregation rejoiced and gave God, our Father, the praise. The church throughout North Ala., as far as I hear is in a prosperous condition. Our preaching brethren seem to be more in earnest than ever before. The elders and deacons and lay members seem to be fully aroused to their duty. Sectarianism is giving way to the truth. Our protracted meeting comes off the third Lord's day in August.

W. C. STEPHENS.

*If our young brother can stand such hurtful puffing as the above without ruin, he is better than ordinary. It is strange brethren cannot give judicious encouragement to young brethren, without such hurtful flattery as the above.

The New Gospel.

BY JAMES L. THORNBERRY.

To Eld. Jacob Creath, of Palmyria, Mo., grace and peace be multiplied to you and to all the faithful Bible alone, men who are by enemies called "old fogies."

As this is a progressive age, it seemeth good unto me to suggest such things as may meet the approbation of our fast people. As much improvement and great advances are being made in human science, why should it seem strange unto you and your class, that wise men should arise and make improvements in the divine science? For our Lord and lawgivers never went to col lege to study science, and the pleasing arts of homileticks and Greek and rhetoric. And as he selected twelve men called "ignorant and unlearned" to establish this religion on earth, how could such an unlearned teacher and his unlearned apostles give a perfect law to suit this advanced age? Truly Paul was a learned man. But, his pride was so cut down by his conversion in his I. Cor. chap. 1, he ridicules the wisdom of men, and in his Philippian letter he counted all loss for the knowledge of Christ. I will now by the wisdom given unto me, try to give such improvements of the gospel as may aid all the Old Bible men alone, to be up with this progressive age.

1. Although Christ said the church is the light of the world, He meant the churches formed by men, with their theological colleges, creeds, councils, conventions, Sunday-schools and all societies formed by this learned age, would be the light of the world now. So you must come up to this age or they will call you old fogy.

2. Though Christ said "Pray the Lord of the harvest to send the laborers into his vinyard." He meant that for that ignorant age. But now it means pile up money in Bible colleges to support a few nice professors, to make nice preachers to live well on good salaries And they must be graceful and use excellency of speech. And be sure not "rebuke sin sharply." But they must say nice, inoffensive things. And they must electioneer, especially with the ladies or they cannot get a call where there is much money. For they are college made and must be paid well.

3. Though Christ said, "preach the gospel to the poor," He only meant that for himself and poor apostles. For if our man-made fine preachers, go on horse or on foot as did Christ and Paul, poorly paid, they would thus condescend to men of low estate. And they would then be like Paul and his Master, and be called "tramps" and not invited to preach in cities, nor get much money.

4. Though Christ said, "Go into all the world and preach the gospel to every creature; He who believeth and is baptized shall be saved," Christ meant that for the apostles. But for this age, He meant go nice, fine preachers, to good places, among the rich, and preach the word as you understand it. For surely he did not suppose that he and his unlearned appostles could speak so that all could understand it. Then when any believe ,say they are now saved by faith only and are in the invisible church. So they can be immersed, or have water sprinkled or poured on them. For baptism is non-essential any way.

5. Although Christ and the apostles put the church in the singular number, and though Christ prayed that all believers be one as he and his Father are one. And although Paul says, "Mark dividers" and avoid them. Christ and Paul meant that for the weak church of their day. For now we must let every man have a baptism, creed and church to suit himself. For if all these good people are honest and honestly believe they are right, they will be saved whether they obey the Lord or not. So you old Bible men must come up to the age, and teach your preachers to be satisfied to be the little evangelical sect of the disciples. Then you can have union meetings and Sunday-school unions; and thus you will have the esteem of men. For though Christ said "the esteem of the world is abomination to God," He did not mean this enlightened, purer age. He only meant the world or age of his day. And although Paul says: "Be not conformed to this world." He did not mean our enlightened, purer age. And though it is written "God dwelleth not in temples made by men." That meant the age of heathen temples. For now if we do not have fine temples you will be behind the age. For Rome has a fine house for her Pope, and they have fine cathedrals. And sects following Rome have fine temples. Then if we do not conform to these improvements we shall be behind the age. And great, fine, rich, nice, pious people will not come to our meetings and will not pay.

6. And though Christ said, "Be ye not called masters," He only meant that for his poor humble apostles, for Rome has her popes, cardinals, bishops and priests. And the sects following have some of the same, and have reverend doctors and pastors. So we must do so too or we shall be behind the age and be called "cranks." And though God makes by Moses no provisions for women kings or priests; and though no woman wrote any book of the Bible; and if Paul did say, "I suffer not a woman to teach, and' it is a shame for a woman to speak in the church," I know Paul did not mean the modest women of this age. He must have meant the ugly ignorant women of the past, such as a Rebecca or Sarah who had no more sense than to call their husbands Lords. But the Greeks had vestal virgins and Catholics have godesses, why not let our women lead.

7. Though Christ cast the traders out of the temple, and called them thieves, he only meant that for the covetous Jews. For now we must have lotteries, fairs and have shows, or we cannot build fine houses, and support the pastors, so we must come up to the age.

8. Though Paul says we must sing God's praise and that we should sing with the spirit and the understanding," he did not mean to condemn organ worship. Nor did he mean to condemn glorifying God's praises by the deep tones of the organ. Nor hooting and braying and squeeling God's praises with a bra s band. For these things can praise God as well as an unconverted, unimmersed man or woman who has not the spirit of God either in the congregation or choir. And to keep up with the age we must let men flood our country with new tune and hymn books, laying aside all the good old solemn tunes and pious hymns and thus keep up with the age to make money, for it takes much money to keep up now.

9. To aid in progress we must let our editors reject all such articles as this, lest in publishing it they might offend the age and lose subscribers. And we must call all preachers, who like the old time preachers, "Go everywhere and preach the word" tramps, because not sent by societies and because they will not be pastors. Thus I think I have given such emendations of the scriptures as will fit the doings of this age.

Georgetown, Ky., April 27, 1885.

Notes from the Indian Territory.

Gov. Wolf, of the Chickasaw Nation, when invited by the Senatorial committee to avail himself of the honor of meeting them at Caddo, independently replied: "My office is at Tishomingo;" adding, that when he went to Washington they did not call on him, but that he had to hunt them up. For this, the Indian Champion said: "The Chief will not lick the heels of a Government official."

A prominent Indian died a short time ago in I. T. His last request was, that no funeral should be held over his body, and that a well be dug with his money, for thirsty travelers by the side of the road He gave as a reason for this request, that he wanted, like Jacob of old, to live in the people's hearts after he was gone.

Gov. Wright, of Choctaw Nation, before returning West, called on President Cleveland, and was most cordially received. President Cleveland's brother was in the same class with Gov. Wright, at the Theological Seminary in New York city.

It is almost sure that the uprising and slaughter of the white settlers by the Apaches, in New Mexico, was caused by the sale of "mad-water" (whisky) in such large quantities that the Indians became wild within the Reservation, and resolved to cross the borders into Old Mexico. The stealing of horses led to the killing of ranchmen, until matters went from bad to worse.

Gov. Overton, who died over a year ago, was once offered a large sum of money to defraud his people, which he, as chief, had in his power to do. He replied: "White-man, you will have to excuse me, as I am only half civilized!"

Gov. McCurtain, of Choctaw Nation, has notitified thirty-three practicing physicians to abandon their profession during their stay in the Nation. They have not been before the Medical Board of Examiners.

We expect a pleasant time next October, at Tuska-Homma, preaching at night; nothing but preaching at night, so all can attend.

I have not heard from Bro. Mode for some time. He is in the Cherochee Nation.

Gov. Bushy-head, of Cherochee Nation, is a member of the Christian church.

Bro. Martin is in Mo. He will be back soon, and go to work again in Choctaw Nation.

Bro. Stephens will not evangelize in I. T. as we had hoped.

Our messenger, Sister Martin, who is working in the interest of the Indian Mission, is in Ill. The interest she feels in her wilder brethren is powerfully expressed in the work she is doing. Encourage her, brethren. We want her to teach in Indian Territory next year. Her mother, Mrs. Allen, is well again.

Some one asks on a postal card, received last week, and signed, "Friend:" "Would it not be better to let the Indians alone, since they do not use 'cuss-words' until the Missionary is sent among them?" God says "go," we had better obey. He says, "teach all nations;" the Indian is included. It is not our business to look after the *result* of the message, but to *deliver* it, and obey God. The Devil always follows the truth; men can take their choice as to whom they will serve. The gospel is not to blame for the Devil coming along after. The old fellow began his work in Eden; put a "not" in the language, that the Lord Jesus would untie, if we would "speak as the oracles of God speak. * * * Our conversation is in heaven." R. W. OFFICER,
Paris, Texas.

A man of integrity never listens to any reason against conscience.—*Home.*

To be angry with a weak man is proof that you are not very strong yourself.

If you want to be always lucky in throwing dice, you must begin by throwing them away.

Justice consists in doing no injury to men decency, in giving no offence.

Human life is everywhere a state in which much s to be endured and little to be enjoyed.

Home Reading.

A MYSTERY.

BY GRACE DENIO LITCHFIELD.

Life held in her hands a measure,
And swung it, lightly and low;
And she said; I will see if my pleasures
Do not outweigh my woe.
And she gathered all stingless laughter,
All loves that were lasting and sure,
All joys that left memories after,
All wealth that was wingless and pure,
She gathered all sunlight and starlight,
All thornless and fadeless flowers;
She gathered the faint light and far light
Of pangless and perfect hours;
She gathered all glimpses elysian
That never had blasted the soul,
All hopes that had held to fruition,
All talents that won to the goal,
All wisdom that never had saddened,
All truths that never had lied,
All ambitions that never had maddened,
All beauty that satisfied.

And she flung them all, all in her measure,
But they nothing outbalanced the pain;
And she said: I must add yet a treasure,
The kindest and best in my train.
And she reached out and took Death, and laid, it.
All restful and calm, on the scale:
Yet pain, as before, still outweighed it;
And she sighed as she said: Could this fail?
Then she reached up to merciful Heaven.
Took down, and flung over Earth's strife,
A little pale hope, all unproven—
The hope of a measureless life:
Flung it down with a doubting and wonder;
With question and touch of disdain:
When lo! swift the light scale went under;
Life's woe was outweighed by life's gain!

Oh! strange! Oh! most strange! If the measure
Of all mortal days be but woe,
Compared with their acme of pleasure
(Life mused as she hung the scale low),
Why, then, should it lessen Earth's sorrow?
Why magnify Death's consequence
To believe in a timeless to-morrow?
And Life held a scale of [illegible]

The Little Tin Pails.

At about 6 o'clock in the afternoon a passenger cannot walk through the quietest street in the city without meeting men, each with a little tin pail in his hand. As the bearer swings it at his side, and raps it against his large buttons, one can readily know that it is empty. Where has he been? What has he been doing? What is the pail for? One may not be able to see any thing in the pail, but, after all, it has a pleasant story in it. Early in the morning that pail is filled. Before the breakfast things are washed and put away it is placed on the table by a good, industrious woman, who rose before the sun to prepare the morning meal and dress the children. Her feet and fingers have been busy all morning and now she stops all other work to see the laboring husband off to his work, and to prepare his noon meal for him. The bread and meat, the large piece of pie, the gingerbread and pickles, and perhaps, some dainty bit which she has saved for the man she loves, are placed in the little tin pail, one after another until it is full, and the lid placed snugly on. He, the laborer stands by and looks on. When all is finished he gives a kiss to the youngest, says a pleasant good morning to his wife, takes his pail in his hand, and away he goes.

From that time he disappears for the day. No one asks where he goes and few know. He swings the hammer, or pushes the plane, or practices some other handicraft, in-doors or out. He toils all day for bread and clothing for himself and family. His arms are strong, his heart is courageous, and his mind is content. The rich roll by in their carriages, but he cares not. Lazy idlers attract his eye for a moment, but he despises them. When noon-time comes, and the long whistles sound at the shops, he drops his work, and opens his little tin pail. Down goes the meat with the true zest, and the bread tastes as sweetly as manna, for he has the health which labor brings. At last he reaches the bottom, and his eyes moisten as he sees there a piece of fruit, or some little delicacy, which the kind wife has smuggled in unknown to him—something which had cost her self-denial. Isn't that a sweet meal? With his appetite, and with the sweet associations which embalm it, it is a feast for the gods.

The whistle sounds again, and again the strong hands and courageous heart are at work. The day is now upon the wane, but he grows little weary, for there is a warm place in his heart that feeds the fire on which willing labor depends. His eye is lifted to the clock, hour after hour, during pauses in his labor, and down falls the tardy index, until at last the hour of six rings out, and the whistle of release for the day gives its welcome blast. Before him are twelve or fourteen blessed hours of rest! The rough hands are washed, the shirt-sleeves rolled down and buttoned, the coat put on, the little tin pail taken from its hiding-place, and he is in the street again. Now we meet him. Now the streets are full of little tin pails. They are carried by men who have self-respect, who live manly lives, who earn their bread, and owe not any man. The little tin pail swings carelessly at their side the celebration of a days labor achieved—of hard money hardly won. A thousand children run to meet the little tin pails, and beg the privilege of carrying them into houses and tenements scattered all over the city. In five hundred of these the table is already set out, and at the fire sits the neatly dressed wife and the hissing teapot, awaiting the husband's return. Behold the family group gathered around the evening board! Before those healthy appetites how quickly the viands disappear! And then the good wife washes the tea-things where they stand, and the little tin pail is cleanly wiped out and polished off for the next day's service. Thus, and thus again, the days go round, with long, sweet sleep between.

"Toiling—rejoicing—sorrowing—
Onward through life he goes;
Each morning sees some task begun,
Each evening sees its close;
Something attempted, something done,
Has earned a night's repose."

God bless the laborer! God bless his companion, his little tin pail! May it evermore be as full of love and all love's sweet association as it is filled each morning with food, and may the food never fail! Few understand how truly the little tin pail is the index of the prosperity of the community. The more thickly we meet them in the streets the more prosperous do we know that we are growing. O let us feel kindly toward the little tin pails, and deal kindly toward those who bear them! For labor is the truly honorable thing among men. There is not a neatly graded lawn, a pretty garden, or a well trained tree that does not tell of it. It builds magnificent cities and creates navies, and bridges rivers, and lays the railroad track, and infuses every part of the flying locomotive. Wherever a steamer plows the waves, or the long canal bears the nation's inland wealth; wherever wheat fields wave and the mill-wheels turn, there labor is the conqueror and the king. The newspaper, wherever, it spreads its wings, bears with it the impress of toiling hands. Should not the laborer be well fed? Should not he be well housed? Should he not have the best wife and the prettiest children in the world? Should not the man who produces all that we have to eat and drink, and wear, be honored. To us there is more true poetry about the laborer's life and lot than any other man's under heaven. It matters not in what calling a man toils if he toils manfully, honestly, efficiently and contentedly. The little tin pail should be a a badge of nobility everywhere, and in the "good time coming boys," it will be.—*J. G. Holland.*

Children's Letters.

Since the terrible reproof you received for writing so many letters, by stamping of the foot by one of the editors of the ADVOCATE, (I haven't been able, yet, to find out which one did it) none of your dear little letters have been published. As I told you before, no matter how much we might desire to publish any one of them, the ADVOCATE is too small for all of them, and to decide which to publish is hard. If we refuse the first offerings of your pens, your little hearts may be almost broken, and you think it was thrown in the waste basket because it was not worthy. But I want to assure you that such is not the case. We love you all too much to cause a single pain, if we could help it. So, in future, address "Uncle Minor" at Hopkinsville, Ky., and I will publish all I can, and try to notice all. I have now before me over fifty letters from you, from all parts of the country. Would be glad to publish them all, but can't, now. You must be content with a short answer for each, and, in future, write as plainly as you can, especially your name and address. Don't say anything about throwing your letters in the waste basket; tell us about your Sunday school, church, home or anything that will amuse, entertain or instruct other children. Be short, and write just as you talk. By your help we will make the "Home Readings" profitable and entertaining.

Remember, address all communications for this department, Hopkinsville, Ky.

UNCLE MINOR.

DEAR UNCLE MINOR:—I am twelve years old live in one half mile of the church at Flat Creek. We have Sunday-school every Lord's day. Bro. T. C. Little preaches for us every third Lord's day. We have about 150 names on the church book and some two dozen meet every Lord's day. How would you judge the number of members? by the names, or by the number that meet to worship? Bro Calvin Pearson moved from here to Sparta, Tenn. We will miss him very much, especially in our Sunday-school. Bro. Frank Lacy preached here the third Lord's day in March; he is a good preacher. Well I will close as this is my first letter.

Your little friend,
FLORENCE BRYANT.

Flat Creek, Tennessee.

DEAR UNCLE MINOR:—I see so many girls and boys writing to you, I thought I would write to you also. I have four brothers and one sister. Papa takes the ADVOCATE, and I like to read your pleasant letters. We have Sunday-school at the Christian church every Lord's day. I will close for this time. Give my best love to all my cousins. Your little neice,

HATTIE L. YOWELL.

Hickory Flat, Miss.

DEAR UNCLE MINOR:—As I see other little girls writing to you, I thought I would write for the first time. I am a little girl twelve years old. I had only one little brother sixteen years old and he died and left me alone the third day of last October. Papa takes the ADVOCATE and I read all of your letters. I tried to get some subscribers for the ADVOCATE, but failed as most all are sectarians here. Our nearest church is eight miles north of here. Bro. Lipscomb preached three discourses for us last summer, and I hope Bro. Sewell will get well and pay us a visit and preach for us some time this summer. I will close as I am afraid my letter will be too lengthy.

MARY GRISSOM.

Hollow Rock, Tenn.

DEAR UNCLE MINOR:—I am a little girl, nine years old, my papa and mamma are dead. I am a stranger to you and wish to get acquainted with you through the ADVOCATE. I live with my grandma and grandpa. They take the ADVOCATE. It is a welcome visitor to the family. I go to Sunday School every Sunday, aunt Laura Farrar is my teacher; Mr. P. B. Dale is our superintendent. We have preaching once a month by Bro. T. C. Little, of Fayetteville. He is a good man, and we like him fine. I will close.

Addie Belle Reagor.

Flat Creek, Tenn.

Sick Headache.

Suffering for many years with sick headache, and having found a remedy, I feel it my duty to give your readers the benefit of it. 8 grains of Hyper Sulphite of soda, dissolved in half a glass of water and drank, will relieve in a half an hour. It will not relieve in any case except that of a disordered stomach. It is simply a preparation of soda and sulphur, and an over-dose will produce no bad effect. Keep it from the light and air, or it will loose its strength. Take before eating. One dose has always relieved me, but two wont do any harm. I tried it first, three years ago. It will effect a permanent cure. G

Pleasures never can be so multiplied or continued as not to leave much of life unemployed.

LOVE AND BENEFICENCE.

"Inasmuch as ye havv done it nnto one of the least of these, ye have done it unto me."—Matt25:40.

Inasmuch as ye have fed him,
Iuasmuch as ye have clothed him,
One of the least of these, my poor,
Ye shall surely find Heaven's door
Open wide for thee,—

Inasmuch as ye have taught him
How the loving Saviour bought him,
Oped the spirit-vision blind,
Did the broken-hearted bind,
Show salvation free,

Feeding him, hast thou not fed Me?
Clothing him, hast thou not clothed Me?
Enter in, O soul of pity,
Enter in the Golden City,
Ever dwell with Me.

Hilham, Tenn,. May 23, 1885.—At a mass meeting held by the citizens of Hilham, and the immediate community at the Fisk Academy, on the 22nd of May, 1885, to consider the best means about the use of intoxicating liquors in our midst, an introductory speech was delivered by Eld. J. F. Owensly.

The committee on resolutions suggested the following resolutions: Resolved by this meeting that we pledge ourselves to use our influence to suppress illegal traffic in spirituous liquors, and if necessary, we will use all legal means in our power to protect ourself, our family and the youths of our country against the baseful, soul and body destroying stuff. The 2nd resolution against which there was not a single vote cast.

With the assurance of our being upon the side of truth and right, shall we not exterminate strong drink, the very means, the evil one has of ensnaring poor frail humanity, and obey the council of the wise? Prov. 20:1. "Wine is a mockery, strong drink is raging, and whosoever is deceived thereby is not wise. M. S. LANGFORD,
Sec. of meeting

Do Your Best.

There is a fable told about a king's garden in which, all at once, the trees and all the flowers began to pine and make complaint. The oak was sad because it did not bear flowers; the rose-bush was sad because it could not bear fruit; the vine was sad because it had to cling to the wall, and could cast no shadow.

"I am the least use in the world," said the oak.

"I might as well die, since I yield no fruit," said the rosebush.

"What good can I do in the world?" said the vine.

Then the king saw a little pansy, which at this time held up its glad, fresh face, while all the rest were sad.

And the king said: "What makes you so glad, when all the rest pine and are so sad?"

"I thought," aid the pa sy, "that you wanted me here, because here you planted me, and so then I made up my mind that I would try and be the best little pansy that could be."

The writer of this pretty story then asks if we are like the oak, the rosebush and the vine—doing nothing because we cannot do all that others do? And admonishes us rather to be like the pansy, and do our best in the little spot where God's hand has placed us. Do you not think the admonition a wise one? And will not you obey it?—*The Pansy.*

Something Easy.

A little four-years-old boy was almost ready to start for church, one Sunday morning, when his mamma, who was too sick to go with him, called him to her.

"Charley," said she, "I hope you will be a good boy in church, and listen to what the preachers says, so you can tell mamma about it when you come home."

Charley looked up into her face earnestly, and after a moment he answered, very gravely: "Yes, mamma; and I hope Mr. S. will say something easy!"

No doubt many another child wishes the same, and that is the reason I have told about Charley.

Not long ago a little girl who sat in the pew back of me was quite restless, and I could hear her mother bidding her sit still, and listen to the sermon. My heart went out to the little maid when I heard her whispered reply: "But, mamma, I can't understand a word he says."—*Se'ected.*

Trusting in the Lord.

"O Bessie darling, can't you run over to Auntie Ward's and ask her to come quick? Baby's in a fit. O dear! O dear! what shall I do?"

Bessie was a little bit of a child. She had never gone on an errand in her life. And to get to Auntie Ward's she would have to cross the bridge over the brook, and there was a little water-fall there, and she would be so frightened! What should she do?

But mamma was in trouble, and baby might die. She must go. Love for mamma and baby gave the little timid child courage, and with her rag dolly hanging head downward she ran.

Mrs. Ward came back with her very quickly. She always knew just what to do when a baby was sick. She made a nice warm bath for Georgie, and nursed him so careful that by and by he was all right again.

After the flurry was all over mamma said: "My dear little Bessie, how did you ever get over the bridge this morning?"

"O very well, mamma!" answered Bessie, now as bright and happy as a lark; "I love you, and I trusted in the Lord. I remembered the pretty verse I learned last Sunday: 'What time I am afraid, I will trust in hee.'"—*Sel.*

American National Bank.

Cash Capital, $1,000,000.

Board of Directors.

E. W. Cole, John G. Houston, John Orr, Byrd Douglass, Jr., John M. Lea, J. Kirkman, Rev. Dr. R. A. Young, V. L. Kirkman, R. L. Weakley, A. W. Harris, M. Burns, T. A. Atchison, Gen. W. G. Bush, W. H. Jackson, John Woodard, J. A. Pigue, C. E. Hillman, W. W Berry, Wm. Porter, Edgar Jones.

This Bank has united with it the **THIRD NATIONAL BANK** of this city, and ha increased its Capital Stock to **$1,000,000**. With increased facilities in every particular i can confidendently assert that it willoffer superioradvantage in alldepartments of Bank i to its patronsand friends.

JOHN KIRKMAN, President,
A. W. HARRIS, Cashier.
E. W. COLE, Chairman Executive Committee

EDGAR JONES, Vice-President,
JOHN M. LEA, Vice-President.

JOHN G. HOUSTON, President. THEO. PLUMMER, Sec'y and Treasurer

NASHVILLE LUMBER CO.

Building Lumber.

CEILING, SIDING, FLOORING AND DRESSED LUMBER.

Cheap Stock at Low Prices.

Mills and Office on Northwestern Railroad, immediately in rear of Union Stock Yards.

Dudley Bros. & Lipscomb,

WHOLESALE HARDWARE!

——Are Agents for the——

MITCHEL WAGON,
SYRACUSE SIDE HILL PLOWS,
J. I. CASE CULTIVATORS,

TENNESSEE WAGON,
MEIKLE'S DOUBLE SHOVELS,
Buffalo Standard Scales

This Wagon as shown above is made out of best Tennessee Material—warranted for one year—nice enough to go to Church in—substantial enough for business. Delivered on cars here for $65,00, to preachers $60,00

DUDLEY BROS. & LIPSCOMB,

84 and 86 Broad St., - - Nashville, Tenn

PASCHALL & FALL,

WHOLESALE

HARDWARE, CUTLERY, IRON, WAGON MATERIAL, Et.

Fishing Tackle.

Nos. 57, 59 and 61 South Market St.,

NASHVILLE, TENNESSEE.

Our Prices re Very Low.

Agents for Chicago Scale Co.'s Car and Wagon Scales.

THE GOSPEL ADVOCATE.
NASHVILLE, TENN., JUNE 27, 1885.

CONTENTS:

Christian Union 385
Life of Thos. O. Summer 385
Santa Valley Congregation 386
Bible Wine 336
Cloud - Land 387
Elder W. W. Carter 387
Progress of the Book 390
The Proof of Love 390
The New Gospel 394
Notes From Indian Territory 394
Items and Personals 39ı
General News 395
Love and Benificence 389
Do your Best 389
Something Easy 389
Trusting in the Lord 389
God Bless America 392
Doing what God never Commanded 392
One good Turn deserves Another 392
The Church in Mississippi 396
Is it Rejection of God's Commands? 396
To what it Leads 296

HOME READING.

A Mystery 388
The Little Tin Pail 388
Children's Letters 388
Sick Headache 388

Progress of the Book.

An intimation having been given to our readers some months since that the debate was to be published in book form, it may be interesting to some to learn how the work is progressing. We take this opportunity of saying, therefore, that we expected it out in April at the the latest, but in this we have been disappointed. Mr. Harding was so disgusted with the report, as published in these columns, that he would have nothing to do with it until he received permission to make such corrections as would make it acceptable to him. Since that time he has spent an average of from a week to ten days on each of his thirty minutes addresses, paring, reparing, remodeling and polishing them so that it is doubtful if any one who heard them at Meaford will be able to recognize them. In some cases every line, word and syllable of what he is presum o have said has been re-written and in almost every case the bulk of it has been re-produced. The result is that less than half of it is yet ready for the binder, and when the end will be reached, unless there is a speedy quickening, the angels probably can tell. Meantime we are looking patiently to the consummation even as we look for the millenium. Perhaps Mr. H. is anxious for the present generation to die before it appears so that none who read it will suspect that the speeches differ materially from those originally delivered. Who knows? *Spectemur agendo.*

The above extract is from the *Iconoclast*, a paper published at Brantford, Ont., by Mr. L. L. Will kinson, with whom I held a debate at Meaford, Ont. In this extract, Mr. Wilkinson states that he expected the debate to be out in April, at the latest; that he was disappointed; that Mr. Harding was so dissatisfied with the debate, as reported in the *Iconoclast*, that he would have nothing to do with it until he received permission to make such corrections as would make it acceptable to him; that since that time, Mr. Harding has spent from a week to ten days on each of his thirty minute addresses, changing them to suit himself; that Mr. Wilkinson does not know when the book will be out; that he looks for it as he does the Millennium; from all of which, his readers are left to conclude that Mr. Harding is much to blame for the delay in the appearance of the book. The following facts, however, will put the matter in the right light before our readers; his readers, of course, will never see them:

At the time of receiving the *Iconoclast*, from, which the above clipping was taken, (the issue of June 1st,) I had sent in to the printer all of my speeches, corrected, up to the fifth, on the second proposition, upon which I was then working. *That issue of the Iconoclast brought me the sixth!* When it is known that my speeches are not sent to me in manuscript, but that the reporter's manuscript of the debate was given to Mr. Wilkinson to be published first in his paper and that my speeches are clipped from the paper and sent to me for correction, it will be understood how closely I have kept up with my work. At the very time that Mr. Wilkinson was writing his article on the "Progress of the Book," for his issue of June 1st, blaming me for the non-appearance of the book in April, he knew that I had not yet received six of my speeches, and that I could not receive all of them before the 15th of June, as they would not appear in his paper till that time. At this writing, June 15th, four of them have not yet reached me.

Mr. Wilkinson complains that I devote a good deal of time to reconstructing my speeches. Well, that is not to be wondered at. Had the names of persons and places been changed, and had I found the debate, as published in his paper, without knowing whence it came, I might have read page after page of my speeches without ever suspecting that they were intended for mine. I do not know who was to blame for the miserable misrepresentations, as they passed through the hands of both the reporter and Mr. Wilkinson, as well as the printer, before they came to me; but I do know that Mr. Wilkinson knew, as well as he knew he was living, that the report of them was a wretched perversion.

Not content with deliberately endeavoring to make the false impression that I was to blame for the book's not appearing in April, when he knew that, at the time of his writing, I had not received a number of my speeches, (and, of course, I could not correct that which I did not have,) he added that I had spent from a week to ten days on each half-hour address.

The facts concerning this matter are these: On Feb. 28th, Mr. Anderson, the manager of the publication of the book, wrote to me, agreeing to print my corrections; this letter reached Winchester, as the post-mark shows, March 6th; it was forwarded to me at Huntsville, Ala., reaching there March 9th. From that time to the time that Mr. Wilkinson wrote the above extract, eleven weeks intervened. During this time, I corrected and sent into the printer sixteen half-hour addresses, counting each hour speech as two half-hour addresses. I could have done more, perhaps, had it not been that I knew the speeches had to come out through Mr. W's paper first, and he publishes just four of my speeches per month; hence, I did not feel the need of hurrying. Generally, I finish a speech in two days, devoting a part of each day to the work; but sometimes, when interrupted more than usual, the work is not finished till the third day.

There are few men, I opine, who have as little regard for facts as has Mr. Wilkinson; he seems to be utterly indifferent to them; indeed, if there is any difference, I believe he is rather biased against them than in their favor. But however much he may dislike them, it behooves him to pay some regard to the facts concerning the dates of things; for, if he does not, the people generally will soon have as little faith in his statements as I have; and I have none, absolutely none. In the short article above quoted, he blames me for not doing what he knew I could not have done, (that is, for not correcting speeches which he knew I had never received,) and he claims that I was sixteen to twenty-two weeks in doing that which he knew, or might have known, I had done within eleven weeks, (that is, he claims that I was from a week to ten days in correcting each of those sixteen half-hour addresses, when, by applying to the printer, he might have known that they had all been sent in within eleven weeks.)

Honesty is the best policy for any man, but if one *will* deviate from the facts, he should be a man of great ingenuity, seeing that it takes no little skill to keep these deviations from appearing, even to the most casual observer.

When he writes on this matter again, let him remember that I have in my possession sixteen letters and nine cards from Mr. Miln, the printer, and five letters from Mr. Anderson; and perhaps the remembrance will have a salutary effect in causing him to be a little more cautious about what he says. I advise him to set apart some time for the work—as much as may be necessary—and memorize that old saying, "Honesty is the best policy."

J. A. H.

The Proof of Love.

The King of Armenia not fulfilling his engagement, Cyrus entered the country, and, having taken him and his family prisoners, ordered them instantly before him.

"Armenius," said he "you are free; for now are you sensible of your error, And what will you give if I restore your wife to you?"

"All that I am able."

"And what if I restore your children?"

"All that I am able."

"And you, Tigranes," said he, turning to his son, "what would you do to save your wife from servitude?"

Now, Tigranes was but lately married, and had great love for his wife. "Cyrus," he replied, "to save her from servitude I would willingly lay down my own life."

"Let each have his own again," said Cyrus; and when he had departed, one spoke of his clemency, another of his valor, another of his beauty and the graces of his person; upon which Tigranes asked his wife if she did not think him handsome.

"Really," said she, "I did not look at him."

"At whom, then, did you look?"

"At him who offered to lay down his life for me."

"Greater love hath no man than this that he should lay down his life for his friends." Tigranes was willing to die for his wife, but while we were yet enemies Christ died for us. How far this love all earthly love excels!—*Baptist Weekly.*

DEAR ADVOCATE:—I spent the last two weeks in Delta county, Texas, a very rich country; being settled up fast. We have many brethren in the county; but one congregation, and not a single active preacher in the county. The brethren have agreed to come together at Cooper, the county site, in July, and form one congregation, as the county is small, and employ an evangelist for the county. We expect at that time to hold a meeting of weeks. Bro. Joseph Hooten will be with us, D. V. We would be glad to meet some brother, at that time and place, who can go to work in the county. We want to settle a man who is active, in the work—help him buy a home in Delta county, while land is cheap. we would like to know if Bro. Thomas Nance, of this state, could come and take the work. It is a good field. Any one wishing to know more, will write to Bro. Joseph Barker, Cooper, Texas.

Sister Allen, the mother of Sister Martin, our messenger, has been very sick, but was out to church yesterday.

One baptized in Cooper, the head of a family.

I will begin a meeting in Honey Grove, Thursday next.

R. W. OFFICER,
Paris, Texas.

The lance that is lifted at guilt and power will sometimes fall on innocence and gentleness.

ITEMS AND PERSONALS.

Bro. T. F. Rawlins has just returned from a successful trip to Ky.

Bro. T. H. Rodgers reports three additions recently at Lake Weir, Fla.

Bro. E. A. Elam is at Sparta, Tenn. this week, engaged in a protracted meeting.

Our subscription list is still growing rapidly. All our agents and friends have considerable confidence in faithful and earnest work.

Bro. J. T. Boone, of Alexandria, Tenn., gave us a pleasant call on his way home from Lexington, Ky., where he had been attending school.

Bro. Granville Lipscomb,s meeting at Shelbyville, Tenn., at last accounts had resulted in four additions to the church of God. The church there has been making some needed repairs.

We will have no Sunday-school lesson in the ADVOCATE this week. The lesson is a Quarterly Review, and we have had only three lessons, we could not give a review. The lesson will appear every week hereafter.

Experience is not always the best teacher. The man who has made himself a drunken wretch, has never been taught by experience to avoid the great demon—whisky. Some things the less experience a man can have with them the better off he is.

Church members need to appreciate more the Lord's day worship. Many, all over our land, who have not attended weekly worship for months, will attend very regularly the protract-meeting, when a big preacher is present. I have no confidence in this intermittent religion.

We are surprised that J. W. Higbee, the tract man, uses the phrase, "Baptized by affusion." This yields the entire ground on the action of baptism. If baptized by affusion, there are modes of baptism, and one way will do as well as another. We are surprised at Bro. Higbee.

Bro. L. R. Sewell began a meeting at Spencer, Tenn., on the 1st. Lord's day in June and closed on Monday night after the 2nd. Immediate result, 18 were baptized into Christ. The meeting closed with good interest. He says Burritt college is doing a good work for the cause of Christ.

Bro. W. N. McCain writes from Cold Water, Miss.: "Bro. Sharp will commence a protracted meeting at Senatobia the 1st. Lord's day in July holding to the 2nd. Then he will commence at Coldwater the 3d. and at Antioch Saturday before the 4th. Lord's day in August continuing through the week. I hope we will accomplish much good.

Bro. J. L. Sewell writes: "I wish to say to the congregations of Christ through the ADVOCATE that through the mercies of the Lord, I am well and able to preach the gospel of Christ, and any congregations wishing me to hold them a meeting in August, September, or October, can address me at Lebanon, Tenn. State how long you wish it to continue.

Bro. R. C. Cave's meeting closed in East Nashville with seventeen additions to the congregation. The meeting closed in the midst of a good interest, and should have continued at least three weeks longer. It seems that we will not be taught by experience on this point. Preachers should make their arrangements to stay at a place as long as interest demands.

Bro. J. M. Kidwill writes: "I preached five discourses at Bagdad, Jackson county, embracing last Lord's day. Four were added to the congregation, two from the Missionary Baptist church. The church at Bagdad has been in existence about fifty years. They still meet in the old log house, with a stone chimney at one end, and sit on benches without backs. They are preparing to build a good house this summer. Bagdad is in a good neighborhood, and has some good material in the church, and by a little vim and earnest Christian work the church there will be a power for good."

Bro. J. A. Craig writes: "Please announce that we received $10. from the disciples at Owen's Chapel, and $2. from Bro. Smithson, of Bethesda, toward completing our house at Peytonsville. Who else will respond? Bro. W. Lipscomb preached at the little school house to-day, to a fair congregation. Bro. F. C. Sowell writes that he can hold a meeting some time in July. We are anxious to get the house ready for him. Brethren, help us in this work. The people are ignorant of the pure gospel; know nothing but sectarianism. Send contributions to N. B. Vaden, Peytonsville, Tenn."

Bro. C. O. Brock writes from Little Rock, Ark.: "That the church there is desirous of securing the service of a preacher. They want a man of sufficient faith to preach the gospel without positive assurance from the people that he will get a certain salary." A man may have strong faith in God and yet be unwilling to labor under such circumstances. There is a difference between faith in brethren and faith in the Lord. If a man knew that all Christians had thoroughly imbibed the principle "they who preach the gospel, shall live of the gospel," then he would have strong faith in them that they would support him in the work.

THE LIGHT IS BREAKING.

The brethren seem determined to pay for the forty-two thousand card tracts. Nearly money enough has been recieved. Those who wish to use them and who are not able to buy, may now send in their orders. There is no reason why they should remain idle. Send all the money you can. Postage stamps of any denomination taken in quantity. The brethren must decide as to whether or not this work is continued. Let me hear from you at once. There is no better way of preaching the gospel.—J. W. Higbee, Mexico, Mo.

Bro. Brown Godwin writes that about three months ago, Bro. Alex McArthur began speaking at Young's Factory, Stony Point and Underwoods school-house. Bro. McArthur attends school at Mar's Hill. He has induced the brethren at Stony Point to erect them a new house of worship. Bro. J. G. Rutherford has been doing a good work at Underwood's school-house by assisting in their Sunday-school and in other ways. At Underwood's school-house, seven were added to the congregation and many other almost persuaded to be Christians. Bro. Mc. had to meet great opposition at Young's Factory. In kindness and love he labored with them. Recently he delivered ten discourses there, the visible results of which were 21 additions to the church. Bro. Mc. like Sam Jones, preaches three times a day. When school closes, which will be very soon, Bro. McAuthur will hold a protracted meeting at all these places, if necessary.

If it is the effects of our wonderful climate that people live longer in Washington county than almost any other place in the world, we cannot say, but nevertheless it is a fact. There are scores of both men and women in the county over eighty years old. It was only three years ago that Peter Mankins, Sr., died at the age of 112 years. "Young Peter," his son, is hale and hearty at ninety. Yet a case of greater longevity than that of Mankins is produced. Thomas Tennant, of Vineyard township, was born in 1771 now 114 years ago. He came to Arkansas about the year 1819, and settled near Little Rock, where he followed the calling of an itinerant Methodist preacher. He came to this county and settled in what is now called Vineyard township in 1819, and has lived here ever since. He represented the county in the legislature at an early period of its history. He has lived a most exemplary life, and is revered by all who know him. He is one of the oldest men living, and probably the oldest minister in the world.—*Fayetteville (Ark.) Sentinel.*

We copy the following from the *Christian Evangelist* of March 6th.

BILLINGS, Mo., Jan. 13, 1885:

The officers of the church of Christ at Billings, Mo.:

To the Congregations of the United States—GREETING:

You are hereby informed that the congregation at this place did on the third Lord's day in December, 1884, endorse the action of their official Board in withdrawing fellowship from Bro. A. J. Smithson on the second Lord's day in the same month. We therefore recommend to the brethren everywhere that Bro. S. be prohibited from preaching until such time as he satisfies the congregation here that he has repented and until he confesses his wrongs to the church. And we humbly pray that this may be his action in the matter very soon, and that we may have an opportunity of publishing the same to the brotherhood at large.

C. B. SWIFT, Clerk.

J. W. Turner,
J. M. Turner,
E. M. Morris;
E. Hurlbut,
Jas. Watson
} Elders,

H. H. Stone,
G. G. Reid,
B. M. Wells,
W. H. Swift.
} Deacons.

We received the above over a nonth since, but have held it back until this time, in hope that there would be such an adjustment that it would not be necessary to publish. It is with sincere pain we speak of this painful matter.—*Editor Evangelist.*

We regret the necessity of publishing the account of the withdrawal of the church at Billings, Mo., from Bro. A. J. Smithson. Notice was once given of it, and we hoped Bro. Smithson would put himself right with the church. We advised him, both personally and by letter, for his own sake and for the cause of the Master, to refrain from attempts to preach until he had righted himself with God and the church. He referred us to a number of brethren in Missouri, who knew the circumstances, for a justification of his course. Every one of these to whom we have written, his own friends, speak kindly and regretfully of his course, but every one of them say he left no alternative to the church except to withdraw from him. The charges made against him are serious ones, but all growing out of an ungoverned temper. The elders of the Billings church have sent us letters written by him since his return to Tennessee, that justify the church. Bro. Smithson has talent that rightly used will do good. But if the Christian religion does not enable a man to control himself and cause him to repent of wrongs, it cannot save him. It is the duty of every Christian and congregation in the world to respect the action of this church at Billings as the act of God, unless they know it acted in violation of Divine law. If they do not, there is an end of all discipline and respect for Divine law in the churches of Christ. We ought all, as a kindness to Bro. Smithson, firmly say to him, We cannot recognize you as a teacher of the Christian religion until you set yourself right with the church at Billings and with God. We ought all to pray earnestly that he may have that Christian humility and true courage needed to subdue and deny self and follow God, that he may be saved, and may help to save others. True love and friendship for Bro. Smithson demand this course.

"GOD BLESS AMERICA."

Comparative Cost of Living in this Country and England.

"An English Woman," writing to the *Philadelphia Press* says:

I have read in the *Press* Mr. Porter's statements in regard to the difference of the rates of workmen's wages and the cost of living in England and this country, and have seen them contradicted in other papers. I am the wife of an English carpenter and joiner. We came to this country three years ago, having kept house fifteen years on the other side and three on this, my husband having made a living on both by his trade. I feel that my experience justifies Mr. Porter's assertions.

My husband is a good workman, but at no time when in England earned more than twenty four shillings, or $6 per week, a small house, with poor accommodations, cost five shillings, or $1,25 per week, rates extra. Food for ourselves and three growing boys had to be the plainest kind. We bought a piece of beef or pork for our Sunday dinner, and this had to last over two or three days into the week. Mutton, veal or fowls were quite out of our reach, and beef-steak was an impossible extravagance. Of butter, we had but half a pound per week; potatoes and cabbage were the only vegetables we tasted from one years end to another, and apples the only fruit.

When work was scarce, as it usually was in winter, we were thankful to get the barest necessities of life. Our clothes were of the cheapest sort, and it took the utmost care and economy to present even a decent appearance. The boys had no over-coats, and my own best dress was a linsey, at four pence half penny a yard.

Having been brought up for a different position in life, I felt my surroundings keenly, not on account of physical deprivations, but for my boys, who had no future, the eldest being able to earn but two shillings or fifty cents per week as an errand boy, with no prospect of a rise and all of them treated as the laboring class is in England with contempt and indifference by their society superiors, until they had no self-respect. We were advised to come to America.

When we landed we had little money. My husband, in two days, without any recommendation, found employment in which he has remained to this day. He earns $18 per week. My eldest boy, now a lad of 17, years, gets $6 a week, as clerk, and the second, a boy of 16 years gets $4 a week, as elevator boy.

We pay $20 per month for a cosy six-roomed house with capital bath-room, hot and cold water, good cooking range, Latrobe, large cellar-in short, every convenience. We live on the best of food. Fresh meat and vegetables, delicious fruits and butter are on the table not only one, but every day in the week. We have all necessary furniture and a neat parlor (by the way, I had so little in England I forgot to name it) for my savings. I have a first-rate sewing machine and an organ that is worth $100. My husband can afford to dress well and suitably. A nice suit of gray mohair, costing from $9 to $10, with 'neatly made shoes, plently of clean shirts and collars, enable him to work comfortably in summer. For winter they all have good overcoats and warm suitable clothing of a far more stylish and well-made character than anything we ever bought in England. He is respected for his honesty and capability and treated with consideration by his employer and by the people at whose houses he works. Our boys are beginning to feel and act like men: they no longer see a life of drudgery and semi slavery before them. Instead of being snubbed and repressed they meet with kind treatment and encouragement from persons better off than themselves. My 12-year old son bids fair to become a good scholar and has free access to a library belonging to the school he attends.

My youngest, a boy of four, is the first of my children I have been able to dress and care for as a mother's heart dictates. In short, when I think of what our lives were in England and what they are here, I say, God bless America.

Doing What God Never Commanded.

"Then came the children of Isreal, even the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died and was buried there.

And there was no water for the people: and they gathered themselves together against Moses and Aaron.

And the people chode with Moses and spake, saying, 'Would God we had died when our brethren died before the Lord!

And why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there?

And wherefore have ye made us to come up out of Egypt, to bring us into this evil place? It is no place of figs, or of seeds, or of vines, or of pomegranates; neither is there any water to drink."

And the Lord spake unto Moses saying, take the rod and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall bring forth water, and thou shalt bring forth water to them out of the rock: so thou shalt give the congregation and their beasts drink."

And Moses took the rod from before the Lord as he commanded him.

And Moses and Aaron gathered the congregation together before the rock, and he said unto them, 'Hear now ye rebels; must we fetch you water out of this rock?'

And Moses lifted up his hand and with the rod he smote the rock twice: and the water came out abundantly, and the congregation drank and their beasts also." Num. 20: 1-11.

In this quotation we learn that Moses and Aaron did two things which God never commanded.

They said "must *we* bring you water from this rock?" Instead of sanctifying God in the sight of the people, they took the honor to themselves; and in the place of speaking to the rock, Moses smote it with the rod.

For many years prior to this time Moses and Aaron had been servants of the Lord. It was Moses that was hid in the basket of bulrushes, and found by Pharoah's daughter; 'twas he to whom the Lord appeared in the burning bush, to send him into the land of Egypt, to deliver the Israelites from Egyptian bondage; to whom the promise had been given by God himself, that they should inherit a land, flowing with milk and honey—even the land of Canaan. It was Moses and Aaron who had wrought so many miracles in the land of Egypt, and caused the inhabitants to wonder at their mighty works—by whose instrumentality the children of Isreal were delivered from bondage; 'twas Moses by whom it was written, "A prophet shall the Lord your God raise up, like unto me, him shall ye hear in all things whatsoever he shall say unto you." It was Moses who was called the mediator of the Old Covenant; the law having been delivered to the Israelites through him.

Notwithstanding all this, we find that they were guilty of doing that which God never commanded, as we have already seen.

No doubt these people who had had so many ups and downs looked forward with bright anticipation to the time when they should reach the land of Canaan, where peace and quietude would reign!

But alas fond hope! Alas bright anticipation! for the "Lord spake unto Moses and Aaron, because ye believed me not to sanctify me in the eyes of the children of Isreal, therefore ye shall not bring this congregation into the land which I have given them." Verse 12 This must have been sad, sad indeed for those old servants of the Lord to know that they should not be permitted to enter the land of Canaan; and all because they did ONE thing which the Lord never commanded!!

But this was not all, for the Lord said "Aaron shall be gathered to his people, for he shall not enter into the land which I have given to the children of Isreal, because ye rebelled at my word at the water of Meribah. Take Aaron and Eleazer his son, and bring them up unto mount Hor: and strip Aaron of his garments, and put them on Eleazer his son, and Aaron shall die there.

And Moses did as the Lord commanded; and Aaron died there in the top of the mount; and Moses and Eleazer came down from the mount.

And when all the congregations saw that Aaron was dead, they mourned for Aaron thirty days; even all the house of Israel." Verses 24-29.

What a solemn warning this should be for all who claim to be servants of God. We have something of far greater value at stake, than an earthly Canaan. Then if Moses and Aaron were not permitted to enter the land of Canaan, because they did one thing which the Lord never commanded; may we not forever forfeit our interest in that house of many mansions, by doing that which God never commanded? Let us awake to a sense of our duty, and forever put a stop to our unscriptural practices. Has the Lord commanded us to use the organ in our worship? No. Has he commanded us to go through the performance generally termed, "Extending the right hand of fellowship?" No. Has he said that a person preaching for a congregation should be called "pastor? No. I have been able to find the word only once in the New Testament, and it is evident that it there has reference to the elder, bishop or overseer. Has he said for us to have county evangelists, state evangelist, district evangelists, and all these things? "O they work well," says one. That's what the sects say about the "mourners bench."

Doubtless Moses thought it "worked well" for him to smite the rock to bring forth water, for it came abundantly; but we have seen the result. Brethren will not those who are guilty of these things be numbered with them in judgement, who will say, "Lord, Lord have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works?" But Christ says, "I will profess unto them, I never knew you, depart from me ye that work iniquity." Let us watch and pray.

J. G. CONNOR.

Sulphur Rock, Ark.,

One Good Turn Deserves Another.

"One good turn deserves another," is a truth which we all make our own—with our own understanding of it. It may mean that every good turn deserves a return, but that is not the idea that most persons attach to it. The more common way of looking at it is, that if a man does us one good turn he ought to do us another. There is no mistake about this. If we subscribe a certain amount in behalf of a good cause this year, we are expected to give the same amount, at least, next year. If we should subscribe the same amount to that cause for half a dozen years in succession, the collector would call on us, after that, with an air of assured confidence, if not of positive authority, for our "usual donation;" and if we should say we had nothing to give him when he came, he would be more inclined to count us close-fisted or stingy than if we had never given anything to the cause which he represented; for, "one good turn deserves another," you know. So, again, if we help a poor family month after month, or assist a struggling tradesman in his business, either by purchase of him, or by what he calls "loans" to him, the person so many times assisted comes to take it for granted that he shall be assisted again in a like emergency; for, "one good turn deserves another," you know. There are few of us who do not, in one thing or another, act on the idea that, that which we have been accustomed to receive we are somehow entitled to continue to receive, even though at first we recognized its bestowal as an act of grace. If, indeed, any of us are above this selfish view of our relations to our fellows, do we not act on the idea with reference to our God? Is it not true, that in matters of bodily health, of business prosperity, of the safety and comfort of our dear ones, we come to feel that we are in a measure entitled to receive that which we have been accustomed to receive? Instead of counting each benefit from God as a fresh act of grace on his part, do we not incline to think that it is no more than our fair desert for us to have from God at least as many good things—things according to our own mind—as we have had from him, in our common experience, hitherto? And now is this a fair way of looking at either God's gifts, or at our fellow-man's gifts? It is a common way; but is it any fairer for all that?—*S. S Times.*

Great works are performed not by strength, but by perseverance.

Benefits are alloyed by reproaches, and gratitude debased by envy.

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.*

ROYAL BAKING POWDER COMPANY, 106 Wall Street, New York.

TO HAVE HEALTH THE LIVER MUST BE IN ORDER.

DR. SANFORD'S LIVER INVIGORATOR

Is a Reliable Remedy for Liver Complaints and ills caused by a deranged or torpid condition of the Liver, as Dyspepsia, Constipation, Biliousness, Jaundice, Headache, Malaria, Rheumatism, etc. It regulates the bowels, purifies the blood, strengthens the system, assists digestion.

AN INVALUABLE FAMILY MEDICINE.

Thousands of testimonials prove its merit.

ANY DRUGGIST WILL TELL YOU ITS REPUTATION.

VASSAR COLLEGE, Poughkeepsie, N. Y.
FOR THE LIBERAL EDUCATION OF WOMEN, with a complete College Course, Schools of Painting and Music, Astronomical Observatory, Laboratory of Chemistry and Physics, Cabinets of Natural History, a Museum of Art, a Library of 15,000 Volumes, ten Professors, twenty-three Teachers, and thoroughly equipped for its work. Students at present admitted to a preparatory course. Catalogues sent on application.
S. L. CALDWELL, D. D., LL. D., *President.*

WHETHER CHOLERA

Is coming or not every householder should know that cleanliness and disinfection are the greatest preventives. The principal and surest factor for this purpose is

DREYDOPPEL'S BORAX SOAP,

a perfect cleansing, bleaching and purifying soap, making clothes beautifully white and sweet. It should be exclusively used in all departments of a household. *DREYDOPPEL'S SOAP* is sold in full pound bars only by all wholesale grocers and first-class retailers.

SKIN DISEASES,

Tetter, Salt Rheum, Ringworm, Sores, Pimples, and all Itching Skin Eruptions, are surely cured and prevented by the exclusive use of *BEESON'S AROMATIC ALUM SULPHUR SOAP*, an exquisite beautifier of the complexion and toilet requisite. 25 cents, by druggists or sent by mail.

Address WM. DREYDOPPEL, M'f'r, 208 North Front Street, Philadelphia, Pa.

Dreydoppel's Disinfecting Powder, 15 cents a large box

HARTER'S IRON TONIC

THE ONLY TRUE

Will purify the **BLOOD**, regulate the **LIVER** and **KIDNEYS**, and RESTORE THE HEALTH and VIGOR of YOUTH. Dyspepsia, Want of Appetite, Indigestion, Lack of Strength, and Tired Feeling absolutely cured. Bones, muscles and nerves receive new force. Enlivens the mind and supplies Brain Power.

LADIES Suffering from complaints peculiar to their sex will find in DR. HARTER'S IRON TONIC a safe and speedy cure. Gives a clear, healthy complexion. Frequent attempts at counterfeiting only add to the popularity of the original. Do not experiment—get the ORIGINAL AND BEST.

Send your address to The Dr. Harter Med. Co. St. Louis, Mo., for our "DREAM BOOK." Full of strange and useful information, free.

DUNCAN'S COUGH BALSAM.

The Only Infallible! The Only Positive Cure!

This great remedy, now so widely known and extensively used, stands without an equal and its sterling merits so well established as to need no praise to those that have used it or know of its remarkable cures. Thousands of sufferers who found no relief from any other source are willing witnesses to the great Medicinal virtue and remarkable curative power of this Medicine. Many certificates of its fine effects and expressions of gratitude for benefit received reach us from all sections. It is not claimed that the Balsam will cure consumption in its last stages, but that it will effectually check this terrible disease in its incipiency and palliate sufferings all through its stages, there can be no doubt; nd for all forms of Coughs arising from colds and bronchial affections throat trouble, it is without a parallel. A positive and rapid cure for Croup, which so often persist from the medical treatment. The medicine is pleasant and does not sicken the patient. For sale by all druggists, 50 cts per box.

DR. C. P. DUNCAN

Liver and Kidney Medicine.

Of all the remedies now before the public for the treatment of the various forms of liver and Kidney diseases, and the affections that arise from the unhealthy conditions of these organs, this medicine stands without an equal. It is the great preventive of Malarial troubles, the sure cure for all forms of Dyspepsia and indigestion, the most reliable remedy for the regulation of the Bowels and Kidneys, never failing to cure constipation. An absolute remedy for Headache, Sore throat, Dullness of Feeling, Want of Appetite, Nervousness, and all such diseases of the Bowels, Stomach, Kidney and Liver. The best family medicine sold. It is harmless and safe, and not unpleasant to take. Price 75 cts.

Duncan's Carbolic Ointment.

Old Sores, Skin Diseases, Eruptions, Pimples, Frost bites, Chapped hands, Wounds, Hurts, etc, readily relieved by Duncan's Ointment. Price 25 cts.

PAYSON'S INDELIBLE INK. No preparation and only a common pen needed. Established **50 Years.** Superior and popular for decorative work on linen. Received Centennial **Medal & Diploma.** Sold everywhere.

$65 A MONTH & board for 3 live young men or ladies, in each county. Address P. W. Ziegler & Co., Phila.

BIG PAY to sell our Rubber Stamps. Send for samples. Taylor Bros. Cleveland, O.

CATARRH

AND DISEASE OF THE THROAT, causing Loss of Smell, Offensive Breath, Deafness, Cough, Hay Fever, Bronchitis, and Incipient Consumption, permanently cured, by a treatment so effective that it cures the worst cases, though the bones of the nose have become affected. No douches, snuffs, washes, inhalers, or atomizers. The medicines are so pleasant that a child will take them. The only internal treatment offered to the public for these dangerous diseases. Dr. Brockington has had fifteen years experience in the treatment of this class of diseases, and a trial will convince the most incredulous of the efficacy of his treatment. The most obstinate cases cured at small expense. Send full description of case and Fifty (50) cents (mere cost), for a trial package [by mail], to last fifteen days, with full instructions for treatment.

Address, DR. C. N. BROCKINGTON,
309 FOURTH AVENUE, LOUISVILLE, KY.

A. CRONE,

—A the—

Checkered Front Grocery House

Cor. Market St. and Pub. Square, Nashville, Tenn.,

Keeps the best GROCERIES, and sells them Cheaper than any other House in the City.

Price-List Furnished on Application

NATHAIEL BAXTE, President. THOS. PLATER, Vice President. J. P. WILLIAMS Cashier. W. F. BANGE Ass't Cashier

THE FIRST NATIONAL BANK

OF NASHVILLE, TENN. (Reorganized.)

Designated Depository and Financial Agent of the United States

CAPITAL STOCK,	$700,000 00
UNDIVIDED PROFITS,	400,000 00

Receives Deposits, Deals in United States Bonds and Local Securities, and Foreign and Domestic Exchange. Drafts drawn on all European points. Our facilities for making collections at all accessible points are unsurpassed.

J. A. HANDLY. S. REEVES. A. W. SOUTHWORTH. R. F. MORGAN G. M. NEELY.

Handly, Reeves & Co.,

—Importers and Jobbers of—

DRY GOODS AND NOTIONS,

Nos. 60 and 61 Public Square,

Nashville, - - - Tennessee.

SOUTH KENTUCKY COLLEGE,

HOPKINSVILLE, KY.

Midway between Nashville, Tenn., and Evansville, Ind., on the St. Louis and Southeastern railwnh connecting at Guthrie with Louisville and Memphis branch of the L. & N. R. R., and at Nortonville wisy the Chesapeake and Ohio R. R.

Spring Term Opens January 1st, 1885.

BUILDINGS NEW, HANDSOME AND COMMODIOUS;

103 feet long front; three stories high; with two wings, respectively 90 ond 116 feet long. Fine study halls, provided with the best single seats; also splendidly appointed recitation, music, and art rooms.

THIS SCHOOL IS INTENDED FOR BOTH SEXES.

Prof. and Mrs. James E. Scobey, so long connected with the Female Institute at Murfreesboro, Tenn. will have exclusive charge of the boarding department, in the College building, where only girls will be permitted to board. Young men and boys can find approved boarding houses near the College building, as well as in the family of Prof. M. L. Lipscomb. Pupils entering after the 1st of January, charged for only five months.

THE FACULTY

Is composed of five gentlemen and two ladies in the Literary department, two Music teachers, and teacher of Art, and two lecturers, all of whom are experienced, successful teachers.

Mrs. L. F. Gates, who has been Matron at the Institute, Murfreesboro, will occupy same position South Kentucky College.

In all the appointments necessary to a superior school, South Kentucky College stands in the front rank For Catalogues, Announcements, etc., Address

S. R. CRUMBAUGH, Prest.
JAMES E. SCOBEY, Vice Prest.

BURRITT COLLEGE,

Spencer, Tennessee.

This institution was chartered in 1848, and is under the control of the Christian brotherhood. It is the pioneer of mixed Colleges, and in this regard it has proved quite a success Teaching the Bible is an important feature of the institution.

Located on the Cumberland plateau, it is FREE FROM EPIDEMICS. The water is freestone and chalybeate. Invigorating breezes render the location a delightful summer resort. Doyle Station—nine miles distant—on the McMinnville and Manchester Railroad, is the nearest Railroad Station.

TERMS:

Primary Department, per session	$ 7 50	Commercial Department, per session	$25 00
Preparatory Department, per session	15 00	Lessons, Instrumental Music	$15 00 to 20 00
Collegiate Department, per session	20 00	Lessons in Art Department	2 50 to 20 00

Board and washing for males, per week, from $2.00 to $2.50; Fuel, light, and incidental expenses, per session, $10.00; Board (including washing, fuel, and light,) females, per week . 0

The Spring Session of 1885, Begins on the Last Monday in February.

For further particulars, address— **Prof. A. T. SEITZ, President,**
W. H. SUTTON, Secretary Board of Trustees.

Geo. E. Cooper & Co.,

Manufacturers and Dealers in

Tinware, STOVES, Furnaces,

House-Furnishing Goods.

Tin and Slate Roofing and Galvanized Iron Cornice Work a Specialty.

Also our **Patent Chimney Top** for smoky chimneys has no equal. Write for prices.

GEO. E. COOPER & CO.

2 North Market Street

NASHVILLE, - - TENN.

New Spring Goods!

As we do not wish to mislead our customers and public generally, by blowing and puffing about bankrupt sales, and slightly damaged goods, simply to get people in our house, and have them go away, saying we are humbug and swindle like all Jews. So we will admit giving any list of unseasonable prices in a kind of bragadocio style. We simply say to you in a business sort of way that we **NOW HAVE A COMPLETE LINE OF STAPLE AND FANCY SPRING AND SUMMER GOODS** at the very LOWEST possible PRICES. We will say futhermore, that we will meet the prices of any house in the city. As money matters are all little depressed and the season backward, our motto will be, small expence, quick sales and small profits. Please give us a call and be convinced. Remember the place, 103 Union St.

S. L. DODD.

OPIUM and WHISKY HABITS cured at home without pain. Book of particulars sent Free. B. M. WOOLLEY, M. D. Atlanta, Ga.

Eld. W. W. Carter.

The meeting at Walnut-street Baptist church last night was one of special interest. After prayer and praise and a brief lecture by the pastor, Dr. T. T. Eaton, Elder W. W. Carter, who has been for years a minister in the "Christian church," presented himself for membership with the Baptists. Elder Carter gave a full statement for the reasons that led him to change his church relations. He was received and baptized "the same hour of the night," Dr. Eaton expecting to be absent next Lord's day. Elder Carter occupied a prominent position among the disciples. Three others were also received by the church for baptism.—*Courier Journal*

We have this comment to make on the above. We feel like throwing up our hat, not because the Baptists have received an accession from the Reformation, this is the least of all thoughts, this is not worthy to be called a thought; but a sinner has been converted from the error of his way, a soul has been saved from death, and a multitude of sins has been hid. Not only does these great benefits come to one, but many others will be saved from the evil influence that would have been exerted had he continued to preach the system called Campbellism. These are great causes of rejoicing. But especially do we rejoice that the Fourth and Walnut church—the leading church of the south—with its noted and noble pastor and two or three professors of our seminary, have united in saying, that immersion in water, with an unscriptural administrator, subject and design, is not baptism. But while one Fourth and Walnut says, "except a man be baptized he cannot be saved," the other, true to Christ and the souls of men, respond in language stronger than words — "BUT YE HAVE NOT BEEN BAPTIZED."

And will not Christ respond thus in the judgment? They know the scriptures limit the administratorship. They know the proper subject is required. They know there is a scriptural design, as well as action. They OUGHT to know they have missed in three of these. There is no excuse for their not knowing Jesus. Jesus Christ will admit of none. They make salvation to depend on baptism, and baptism they hav'nt got. So says Fourth and Walnut, and so will say Jesus Christ in the judgement. "Out of thine own mouth I condemn thee" is an awful sentence. Let us all protest with all our might "if peradventure God will give them repentance in the acknowledging of the truth.—*Baptist Gleaner.*

I call attention to the above, not because it gives us pain at Elder Carter's de parture, but to suggest that the sooner all others who are not satisfied with God's simple ordinance, make their exit from the church of Christ, so much the better for the cause of God. Those who are not willing to be simply guided by "it is written," can have no true sympathy with this grand restoration in which we are engaged. Elder Carter could do the cause of Christ infinitely more harm while claiming to be a disciple, than while wearing the name of a human organization. It is those who claim to be of us and in sympathy with us while going beyond God's commandment and bringing in human wisdom, stab the very life's blood from the cause Jesus loves. With the kindest feelings and with as warm a heart for Elder Carter as we ever had, we say, go.

The comment from the *Baptist Gleaner* is scarcely worthy of consideration. We might expect such a spirit in a political demagogue, but such a spirit we did not expect to find in one who claims to be a follower of the meek and lowly Jesus. I suppose such occurences are so very rare that the *Gleaner* was compelled to throw up its hat in joy. What a pity (?) that those God-fearing, truth-loving editors do not have more success in converting people to the truth. The truth they do teach, must be so obscured by the mists and fog of their erroneous human ideas, that no one can see it. Their success comes so seldom, it would be a miracle almost if it did not cause them to clap their hands and throw up heir hats in the air. "But especially do we rejoice that Fourth and Walnut church—the leading church of the South, with its noble and noted pastor and two or three professors of our Seminary have united in saying that immersion in water, with an unscriptural administrator is not baptism." What a sorry standard to which to appeal. In the name of reason why not appeal to the law of God. Thousands of others just as honest and just as pious, might decide differently. God alone then, can decide. Moreover the learning of the world has decided that immersion in water is baptism, notwithstanding the *Gleaners* denial thereof. It may not be scriptural baptism. What then is scriptural baptism? We are taught that the man who believes the gospel with all his heart, repents of his sin and upon a confession of his faith is buried with Christ by baptism, is scripturally aptized. All the Fourths and Walnuts, Seminaries and professors in the world cannot make it otherwise. A man who sincerely does these things, though the man should prove a devil, who baptizes him, shall be saved. We teach that baptism has a scriptural subject and design, but we are curious to know how Baptists can decide who is a scriptural administrator. Are they equal to God that they can discern the thoughts, motives and intents of the hearts. Can they tell whether the man is a saint or a demon at heart. Nay, verily; "for what man knoweth the things of a man, save the spirit of man which is in him." I Cor. 2:11. Thousands upon thousands of those who are members of the Baptist church have doubtless been baptized by ungodly men. I call to mind now a noted Baptist preacher who baptized hundreds of people, yet he proved to be a thief and a robber. I am reliably informed that those persons have never been re-baptized; yet while they are honest and sincere according to the *Gleaner* theology, they must go to hell. The very men that wrote the above may have been immersed by bad men hence, according to their views they themselve may go to perdition. We are truly sorry of this and pray God to deliver us from such a spirit, that while in partisan zeal trying to prove others wrong, we show that we may be in the broad road to perdition. God never so taught. The greatest enigma of the whole article is that a man is saved without baptism, yet he may be lost with baptism, or in other words they teach a man is saved without ANY baptism, moreover they say a man must be baptized by a scriptural administrator or he will be lost. Therefore since according to the word of God, the man who is baptized has no way of telling whether the man is a saint or sinner at heart who immersed him, so baptist baptism lessens his chances of salvation, or in other words, may damn him. If possible to make this plainer, Elder Carter was saved before baptism. When he was baptized if it was not by a scriptural administrator (and no man can know this) he was condemned after the act. Therefore, according to their position, they left him in a worse condition than they found him. Of course we all prefer to be baptized by one we believe to be just and faithful, but we can never certainly know.

The Church, The Light of the World.

The church is said by the Lord to be "the light of the world." This being true, how careful ought the church to be in letting her light shine. Everything she does ought to be of such a nature as to reveal the glory of God to a dying world. It should be the habitation of peace and love, and everything that tends to harmony and sweet fellowship. There should be upon the part of every individual member a zeal and determination manifested that would show that we do believe what we claim. All ought to take part in, and share all the blessings and trials that proceed from this divine institution. What ever work the church is called upon to do, none should lay back and refuse to take part in it. Many professed members of the church when called upon to assist in relieving the wants of suffering humanity, refuse to do so because dollars and cents are involved. Thus, in consideration of money a perishable substance, they fail to avail themselves of the means appointed by the Father, for the purpose of letting their light shine, yet such characters seem to think that if they attend church regularly, partake of the bread and wine, that they are going straight on to heaven. The church never engaged in a grander, nobler, work, and one that is better calculated to exalt it in the world, than when it is clothing the naked, feeding the hungry, and waiting upon the sick. This is what the apostle James calls pure religion. All of the eloquence, rhetoric, and logic in the universe combined, never preached as grand a sermon, and one that portrays the true elements of Christianity, as that man or woman with an humble heart and love for Jesus, who does all he or she can towards relieving the wants of suffering humanity. Simply declaring our faith in the Lord and his Word, does not shine very bright in the eyes of those without. They want to see a manifestation of that faith, by doing what the Word of God commands. The very fact that the church is designed by its head to be the light of the world, constitutes it the most sacred institution on earth, and deserves the undivided love and support of its members. But in reality, how does this matter stand. All that have observed the actions of the church are well aware that its growth and welfare are with many, a secondary matter. They devote more time to talking politics than they do to telling of the love of Jesus, pay more money for the support of Caesars government, than for the church and its ministry. I visited a congregation not long since, that is worth one hundred thousand dollars. Last year all told, it spent between eighty and one hundred dollars for the church. Of course this is nothing compared with what Ceasar got. Some members of the church take from one to three political papers, yet can't afford to take one paper devoted to teaching God's Word. What a beautiful light a Christian is letting shine when a man of the world steps into his house and finds several papers filled with corrupt politics and not one telling of God and his goodness. There is one particular in which the church is sadly wanting, and a work committed to her, which is that of spreading the gospel to a perishing race. The apostle Paul says that the chief advantage of being a Jew, was the oracles of God were committed to them. We understand that through the Jews the knowledge of God was to be disseminated throughout the entire world, and they seemed to realize this, for when they were in captivity they taught their religion. The work of spreading the gospel, God's power unto salvation certainly is the work of the church. That the gospel must be proclaimed all admit, and unless it is preached, believed and obeyed, man is lost. What great attention then should be given to spreading the seed of the kingdom. I believe that work has been greatly hindered by the many things said and written by recognized leaders, holding and advocating different views as to how this work shall be done. Until this question is firmly settled in the minds of the people, the work will progress slowly. It does seem that God would not have failed in giving directions concerning so great a work as spreading the gospel. If it is true that "All scripture is given by inspiration of God, and is profitable for doctrine, reproof, correction, instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work," it does seem that there would be no trouble in finding out the way in this matter. Paul says to the church at Philippi, Do all things without murmurings and disputings that you may be blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation, among whom ye shine as the lights in the world, holding forth the Word of Life." Phil. 2:15-17. We learn from this that when the church holds forth, the word of life, that she lets a light shine. As the gospel is the power of God unto salvation, and entrusted to the church to have it preached, she ought to select such members as are competent to preach, put them to work, and be certain to sustain them. Good men are being driven from the field on account of the church failing to let her light shine in this direction. I know a man that so far as preaching the gospel in its simplicity, has no superiors, but is forced to quit the work in order to feed his family. He went trusting for three years and received only one hundred and six dollars for the entire time. May God help the church to awake o her duty, and let her light shine as it never has, is the prayer of F. W. SMITH.

General News.

DOMESTIC.

Memphis is said to be the cleanest city on the continent.

Rutherford B. Hays recently served on a grand jury in Ohio.

The locusts have appeared in countless numbers in Fayette County, Illinois.

John W. Mackey will contest the senatorial seat with Senator Jones, of Nevada.

The health officer at New Orleans reports a case suspicious of yellow fever opposite that city.

The Chinese colletion at the New Orleans Exposition has been presented to the University of Michigan.

Mark Twain's brother, Orion Clemens, is an Icwa farmer, happier, healthier and more contented than Mark.

Ella F. Kidd, of Keene, Kentucky, has just finished a crazy quilt containing 100,000 pieces, and nearly 1,000,000 stitches.

A poor widow, in this city, committed suicide last week beause she preferred death to starvation. She left four helpless children.

In Eagle City, Arizona, the enthusiastic miners recently presented the mother of the first child born there with a purse of $5,000 in gold dust.

At a colored church, eight miles from Fort Worth, Texas, two women got into a fight, and then the men took it up. Pistols and knives were used, and one man was killed.

The Grand Jury of Lexington, Ky., has brought in a handsome lot of indictments of gamblers of sundry grades, such as faro-dealers, poker-players and pool-sellers. A good sign.

The gas well at Ironton, Ohio, has reached a depth of 2,000 feet, and work is stopped because of having struck a vein of tar-like water so offensive in odor as to drive the workmen from the well.

There is great destitution in Jackson County. West Virginia, on account of the prolonged drought of last summer and long and severe winter that followed. Three hundred families are in a starving condition.

The census shows 2,647 women in the United States engaged in occupations outside of the household. Of this number, 595,000 are engaged in agriculture, most of these being colored women in the South.

A man named Hatcher, an ex-section boss on the Louisville, New Orleans & Texas railroad, was shot and killed at Beaver Dam, by a deputy sheriff, whom he resisted. Hatcher was wanted for assaulting a colored employe.

The wife of James H. Rutter, the deceased president of the New York Central raiiroad, died in Clermont Infirmary. She has been persistently inquiring for her husband of late, and died when the announcement of his death was made to her.

Ex-Congressman George A. Post, of Pennsylvania, who has been prominently spoken of in connection with he Assistant Secretaryship of the Interior, said last night he believed ex-Congressman Jenks. of Pennsylvania, would receive the appointment.

Ernest Pillow, appointed district attorney for the Middle district of Tennessee, is a resident of Cornersville, Marshall county. He served two terms in the House of Representatives in Tennnessee, and was one of the State electors at the last Presidential election.

It is supposed that Gen. Grants docter Bills up to June 1st will amount to $40,000.

An arrangement at Bellview Hospital to test the new Spanish method of vaccination for cholera. Andrew Carnegin has donated $50.000 for the purpose.

Nearly $8,000,000 have been invested in juvenile reformatories in this country, in which 11,000 inmates are supported at an annual cost of $1,500,000,

Andrew Dorfner, aged eighteen years, residing at Piermont, N. Y., was bitten by a dog, twenty-nine days ago, and now has hydrophobia in such a severe form that, at times, it takes seven or eight men to hold him.

One morning last week about daybreak Mrs. Wm H. Diabold, of Temperanceville, near Pittsburg, Pa., jumped into the Ohio river, with her four-months-old babe in her arms, and both were drowned. Mrs. Diabold's mother suicided with "rough on rats" six weeks ago.

Miss May King (Kin Yamei) graduated at the Woman's Medical college of the New York infirmary last Friday. She is the first Chinese woman ever granted a degree of M. D. in this country. She is the adopted daughter of Dr. King, who was for many years a missionary in China.

Wm. Morrow, one of a band of murderers, who have been operating near Clarksville, was hanged on the 19th inst., at Clarksville, Tenn., for the murder of Dick Overton. He leaves a written confession which will be made public in due time, and perhaps reveal some startling things.

The total exports of specie from the port of New York during the past week were $432,127.76. Of this amount the exports to Europe were $338,831. 69 silver, and $30,605.07. The total imports of specie were $38,281. The total imports of merchandise during the last week were valued at $5, 805,'56, exclusive of dry goods.

Gen. Grant has at length finished his great work on the War of the Rebellion, with a biographical sketch of himself. He enjoys the achievement with great satisfaction. He has presented it to Mrs. Grant as the only legacy he had to leave to his family. The first volume will be issued in December next; the second in March, 1886,

The entire Chinese collection at the New Orleans Exposition has been presented to the University of Michigan, and will be soon packed and shipped to Ann Arbor, to be placed in the University Art museum. President Angell, of the University, was minister plenipotentiary to China during the administration of President Hayes.

Mr. Jacob Melion, of this city, has recently invented and patented a handcar. The advantages climed for the new car is that it will run faster with less labor. The power is furnished by a lever connected with grab hooks which forces the wheels to revolve. The car can be stopped quickly and be reversed at pleasure and made to run backward.

The production of crude petroleum in 1884 was 24, 089,750 barrels of forty-two gallons each, of which the Pennsylvania and New York oil fields produced 23,622,958 barrels. The total value at an average spot price of 85 cents was $20,467,294. As compared with 1883 the production was 689,529 barrels greater; but the total value was $5,263,958 less, the average spot price having fallen from $1.I0 or $1.25 cents per barrel.

There were 4,873,805 tons of coke made in 1884, worth $7,242,878, at the ovens. This production consumed 7,951,974 short tons of coal. The amount of coke made was 590,916 tons less than in 1883, and the value was $878,729 less.

From the report it appears that 8,200,000 long tons of iron ore were mined in 1884, valued at the mine at $22,550,000. The pig iron made, aggregated 4,097,868 long tons, a decrease of 497, 642 tons, as compared with 1883; valued at the furnace at $73,761,674, or $18, 148,576 less than in 1883.

FOREIGN.

Nearly 1000 new cases of cholera are reported in Spain and over 100 deaths.

The Duke and Duchess of Connaught have arrived in London from India.

The emperor of China has ratified the "Pekin treaty," or the treaty of peace with France.

The salary of a lady-in-waiting on Queen Victoria is said to be never less than $50 per week. Oftener it reaches $75.

Gen. Gourko has forbidden the use of the Ukraine National dress as a livery for servants. The Poles are greatly irritated by his tyranny.

Shocks of earthquake have reoccurred in Cashmere with increased violeuce. It is reported that 2,281 persons have perished in the district of Muzuffurabad.

The recent sale of Duke Hamilton's library is declared to be the greatest book sale on record. It continued over forty days, and realized a total of $850,000.

The Parnellites are organizing for the purpose of holding a monstrous demonstration at Dublin to show their pleasure at the departure of Earl Spencer, lord lieutenant, from Ireland on Saturday next.

The French transport Isere, which sailed from Rouen, May 21, with the Bartholdi statue of Liberty Enlightening the World, arrived at Fayal on June 2, and proceeded for New York on June 4.

The Austrian government has refused to give its sanction to the organization of private cremation societies. The government takes the ground that such societies are calculated to tend to the increase of crime.

Fishing vessels from Iceland roport that the past winter in that place has been the most severe known. Almost all the cattle perished, and fish are very scarce. Up to the middle of May heavy snow storms were still raging.

Mr. Gladstone, the great English diplomatist and Statesman, has resigned, and there is great rejoicing among the aristocrats. Her magesty the Queen is also delighted. The Marquis of Salisbury will probably succeed Mr. Gladstone.

The cholera is spreading westward along the Mediterranean. There are several cases in Ternel, Alicante and Cartagna. Twelve thousand persons left Madrid during the past week in consequence of the cholera scare. The exodus is increasing.

A very destructive earthquake visited Cashmere recently destroying two towns, with a loss of over 400 lives. This valley in the Himalayes is said to be one of the most picturesque, beautiful and fertile regions of the Glove, yet occasional visits of famine pestilence and earthquakes makes it a precarious habitation. In 1828 100,000 persons died from cholera, and 1,200 were engulfed by an earthquake. Its population has been reduced from about 800,000 to 200,000.

The Church in Mississippi.

BRO. L. & S.—In the *Standard* of May the 30 th, Bro. James Sharp refreshes the readers of that paper under the caption of the "Mississippi Items with some very strange and startling statements which, since in my judgment, they do the churches in this State grievious wrong, I desire with your permission to notice briefly.

Bro Sharp says: "The missionary spirit is still pervading and spreading all over this State and, notwithstanding we have to contend with some opposition." This statement is misleading an unjust to our brethren. For twenty years I have been preaching in my humble way in Miss., and during the whole of that time I have never met a single disciple who "opposed" missionary work, and with all due deference to Bro. Sharp's superiority, I don't believe such an one can be found in this State now. I think it probable that many may be found who are in favor of missionary work on the Lord's plan, but who are opposed to human organizations instead; these, Bro. Sharp may, mistakenly regard as opposing missionary work, when in truth they are opposing unwarranted innovations by godless humanisms, but to say that, because they are opposed to such, therefore they are opposed to missionary work is to do them a great injustice.

Again he says: "Preachers in this state are so few, that religious tramps—men who have little interests in common with us—find a much warmer welcome here than they deserve."

A "tramp" is one who travels on foot, a wanderer. "Religious tramps find a warmer welcome here than they deserve." What can be the matter with our MISSIONARY brother that he is so unsparing in his censures of our "religious tramps?" He rejoices that the "missionary spirit" is spreading, but by what authority does he travel and preach? Does he claim that the comission applies to him? then why not to me and every disciple? If it applies to me and I go, must I not necessarily tramp? How about those to whom it was immediately given, and who were guided by inspiration in what and how they did?

On one occasion we find Peter and John tramping down to Samaria to impart the spirit. Peter *tramped* to Joppa, thence to Cesarea, thence to Jerusalem. Paul tramped, Apollos tramped, Luke and Silas and Barnabas and Timothy and Titus, but time would fail me. The apostles of Jesus and all the evangelists tramped, and no wonder, for Jesus himself tramped the length and breadth of Jewry; a poor tramp was he, so poor that he "had no where to lay his head;" but the poor had the gospel preached unto them, even before the missionary spirit, which Bro. Sharp now champions was ever thought of. "Religious tramps," Where would Mississippi now be religiously had not such spirits as Fanning, Brown, Hackworth, Matthews, Kendrick, Butler, Jones and others tramped into our midst bringing the glad message of salvation. I thank God for religious tramps. Only last year Bro. Lauderdale, Meeks, Sewell, and Briney tramped into our state, told the glorious old, old story of the cross, gladdening the hearts of the saints and awakening the slumbering conscience of sinners as they spoke of righteousness and a judgement to come. Again I say thank God for such tramps. Let them come, there is room for many more such tramps. Come on dear tramping preaching brethren, our latch string always hangs outside to such, and if Bro. Sharp should tramp around this way I would be rejoiced to have him give the string a pull.

I conclude this article in the language of Bro. Sharp: "Is it possible that we are so narrow-guaged that we cannot receive the good wherever we find it? Let us drive out from among us the things which tend to make strife and cause divisions among us, and cherish only those which make peace."

W. A. CRUM.

Is It a Rejection of God's Commandment?

In Mark 7:9, we are informed that the Savior, in addressing the Pharisees, made use of the following expression: "Full well ye reject the commandment of God that ye may keep your own tradition." Has it ever occurred to the reader that the way in which these Pharisees rejected the commandment of God was by supposing that under certain circumstances they were excusable for failing to observe with strictness the "letter" of the commandment? If it has not, read the context, and you will see that this is exactly the case.

The question I now ask you to consider is this: Is it not a similar rejection of God's commandment to substitute sprinkling for the primitive immersion with the supposition that, under the circumstances, we are free from the strict observance of the "letter" of the commandment? This is certainly a serious question and we should seek to answer it in the fear of God.

What, now, is the commandment of God? It is expressed by the word *baptidzo*. But what does baptidzo mean? Unless we find an answer to this question we cannot know the commandment of God.

1. All Lexicographers define baptidzo, to immerse, dip or plunge; not one defines it to sprinkle or pour.

2. All critics, commentators and church historians, of any note, unite in telling us that the word means to immerse, and that the primitive church practiced immersion.

Proof: Prof. Moses Stewart, Presbyterian, says: "*Bapto* and *baptidzo* mean to dip, plunge or immerge, into anything liquid. All lexicographers and critics of any note are agreed in this." p. 51. Again, on p. 149, he says: "'It is', says Augustine, 'a thing made out,' viz. the ancient practice of immersion. So, indeed, all the writers who have thoroughly investigated this subject conclude. I know of no one usage of ancient times which seems to be more clearly made out. I cannot see how it is possible for any candid, man who examines the subject to deny this." He also quotes Calvin, p. 156, and states that he does "most fully and heartily subscribe" to it: "It is of no consequence at all whether the person baptized is totally immersed, or whether he is merely sprinkled by an affusion of water. This should be a matter of choice to the churches in different regions; although the word *baptize* signifies to *immerse*, and the rite of immersion was practiced by the ancient church."

Dean Stanley, a great church historian of the church of England, says: We now pass to the change in the form itself. For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word baptize—that those who were baptized, were plunged, submerged, immersed into the water. That practice is still, as we have seen, continued in the Eastern churches." Further on he says: "The whole of the Western churches have now substituted for the ancient bath, the ceremony of sprinkling a few drops of water on the face. The reason of the change is obvious: the practice of immersion apostolic and primitive, as it was, was peculiarly suitable to the Southern and Eastern countries for which it was designed, and peculiarly unsuitable to the tastes, the convenience, and feelings of the North and West. Not by any decree of council or parliament but by the sentiment of Christian liberty, this great change was effected." He also uses this expression with reference to immersion. "But speaking generally, the Christian civilized world has decided against it."

Prof Adolf Hamack, one of the greatest German scholars, has lately given the following testimony: "*Baptizein* undoubtly signifies immersion. No proof can be found that it means anything else in the New Testament, and in the most ancient Christian literature. The suggestion regarding a 'sacred sense' is out of the question. There is no passage in the New Testament which suggests the supposition that any New Testament author attached to the word *baptizein* any other sense than *immersion, submersion.*"

We could fill the columns of the ADVOCATE with just such testimoy, but forbear.

From this testimony we learn:

1. That baptidzo means immerse, and that any other meaning is out of the question.

2. That the primitive church practiced immersion, and immersion is that of which we read in the New Testament.

3. That the church has changed the meaning of the word and the practice of the apostles by substituting sprinkling for immersion.

4. That the reasons for the change are: the change of climate and difference of countries, the tastes, convenience and feelings of the people, and finally the sentiment of Christian liberty.

These things, Dean Stanley would have us understand, led the Christian world to decide against immersion, primitive and apostolic as it was.

Plainly now are we not justified in charging those who practice sprinkling with rejecting the commandment of God?

Jesus says: "Ye are my friends if ye do whatsoever I command you." John 15:14.

The thing commanded by the word baptidzo is immersion. But the Pedobaptist steps up and says, sprinkling will do just as well; the climate is cold; immersion is so inconvenient and so repulsive to our tastes and feelings; therefore, we will substitute sprinkling, and thus decide against immersion, "primitive and apostolic as it was." "Full well do ye reject the commandment of God that ye may keep your tradition."

Verily, verily some one is going to be held responible for thus perverting the right way of the Lord.

Reader, Jesus says: He that hath my commandments, and keepeth them, he it is that loveth me." * * He that obeyeth not the Son shall not see life, but the wrath of God abideth on him."

Oh! weigh this matter well, and let me entreat you not to decide against the commandment of God.

H. G. FLEMING.

Columbus, Miss.

To What It Leads.

Just to show our readers how our brethen who cut loose from the example of the apostles in the work of the church are also ready to cut loose from their teaching in the faith, we give the following extracts, taken one from the *Review*, the other from the *Messenger*. We have never doubted for a moment that the departure in the work of the church would educate them up to depart in the faith and the worship, from God's teaching; educates them to set aside Divine teaching whenever something else seems to them wiser. It educates them, also, to keep a lookout to find wiser ways than God's ways. Pres't Everest, according to this, is ready to surrender the teaching of scripture on remission. Remission does not take place in baptism, it is only "evidential" of it. W. T. Moore, the most prominent of the missionaries supported by the societies, is ready to form a union of all religious people regardless of baptism. This means a willingness to set aside the command of God; to be baptized as non-essential, and the *Evangelist* is undecided.

"ROUND AND SMOOTH.—H. W. Everest, president of Butler University, in discussing 'some tendencies among us,' shows the tendency of his mind in these 'round and smooth' words:"

"We are becoming more scriptural, scientific and liberal in our manner of presenting Christian doctrine. The antagonism of earlier days emphasized all new and extreme views, and magnified differences at the expense of truth. In later years we have distinguished more wisely in repect to the present and essential truth. As the pebble is worn round and smooth, so some of our views have lost much of their roughness and angularity. We do not so often insist that it is wrong to pray, "Thy kingdom come." We do not scout the idea of ordination to an office in the church. We do not insist that sins are remitted in baptism, but rather that obedience in baptism is evidential of pardon. As a consequence of this change, we are more able to work with Christian people, not of our communion, and union meetings have become possible."

"The editor of the *Christian Commonwealth*, of England, W. T. Moore, is reported as favoring a union of all religious people, without regard to immersion. He thinks it impossible to effect union on the Bible baptism. This is another new departure. Mr. Moore was a leader of the New-path brethren in America, and is now their accredited missionary in England. To show that his views have weight on this side of the Atlantic, the *Christian-Evangelist*, of St. Louis, says: 'We are not prepared to endorse or reject this proposal, until we have studied it on all sides.'"

A Physician's Opinion.

Dr. Orr says: "I am well acquainted with the composition of Dr. Duncan's Cough Balsam. I have used it in my family and in my practice for several years, and do not hesitate to say that I believe it to be the best remedy known to the medical profession for the speedy Cure of Colds, Coughs, Sore Throats, Whooping Cough, and far surpassing all other remedies for the speedy cure of Croup and Hives in children. It is very pleasant to take, and perfectly harmless." Price 50 cents.

We have several FINE, LARGE CEDAR CHESTS for sale. Apply at this office.

Special Notice.

We would call the attention of the readers of this paper, especially those who are suffering with Dyspepsia, or Indigestion, to Dr. Duncan's Liver and Kidney Medicine. It is, beyond doubt, the best and most reliable remedy known or ever offered for sale, for the Cure of Constipation, Sour Stomach, Sick Headache, Torpid Liver, and all Kidney troubles. It is the best and cheapest. Price 75 cents.

HIRSCH BROS. & CO.,

Dry Goods, Notions, Millinery,

56 College St., Nashville,

Have now in stock the largest stock of fine DRESS GOODS, SILKS, SATINS, WHITE GOODS, PARASOLS, FANS, JERSEYS, ETC., ever exhibited outside of New York.

This is a very fine, pure Wool Jersey, coat back, at $1.50

Our braided and scalloped Jerseys, at from $1.00 to $3.00, must be seen to be appreciated.

Hirsch Bros. & Co.

"THE PIANO TEACHER'S IDEAL."

The New Musical

CURRICULUM

By DR. GEO. F. ROOT.

"A Perfect Instruction Book."

This work is the culmination of long years of labor and observation devoted to its ultimate perfection by one of America's greatest musicians, and in its present form it is beyond all doubt the

BEST WORK OF ITS KIND

ever issued for the purpose intended. Teachers and Students of Music are especially recommended to examine the Curriculum, as it cannot fail to be of invaluable service to them. Price $3 by mail post-paid. Specimen Pages free.

Published by

JOHN CHURCH & CO.,

CINCINNATI, OHIO.

For Sale by all Book and Music Dealers.

Unparalleled Bargains!

SEE OUR

Black Satin Rhadames at.....$1,00
Back Ottomon Velour at.....$1,00
Black Gros Grain (Lyons)..... $1,00
Colored Gros Grains at..... 77½
Rich Plain Dress Goods at all prices
Black Goods and second mourning all kinds
Beautiful Figured Satin at..... 15 cts
Fine Paris Linen Lawns at..... Half Price
Mitcheline Quilts in New Patterns
40 Inch Batiste Muslin at.....15 cts
New Style Gingham at..... 10cts
Table Linen and Toweling our importation
New Style Hosiery an Gloves &c.

THOMPSON & KELLY

Summer Str

THE PROVIDENT LIFE ASSOCIATION

BALTIMORE, MD.

Insurance on the Ordinary Life and Maturity Plan. Endowment Policies mature in 10 years, or prior death. The fact that this association has been endorsed by LEADING BUSINESS MEN Clergymen, Physicians and Lawyers in the various states in which it does business, is an evidence of its superior plans and methods of insurance. It is the only mutual company in the United States with an endowment plan founded on correct insurance principles. Persons insured on our maturity plan "need not die to win." Policies mature in 10 years from date of issue, or at death, if prior. Every claim paid in full. No pro-rata payments. You "pay as you go and get what you pay for." By the payment of from eight to sixteen cents per day, you can purchase a $1000 policy payable to you in 10 years or to your family, should you die before the expiration of the period for which you insure.

NASHVILLE ADVISORY BOARD.

GEO. W. SEAY, Sec'y N. & D. R. R. Co.
ALEX. HALL, Ag't N. & D. R. R. Co.
Hon. JNO. LAWRENCE, — *Lawyer.*
Elder Wm J. LOOS — *Minister.*
Elder R. LIN CAVE, — *Minister.*
Dr. W. M. VERTREES, — *Physician.*
C. H. BRANDON, — *Brandon Printing Co.*
W. A. CORBIN, — *Mus. Broker.*
Hon. LYTTON TAYLOR, — *Attorney.*
G. H. WESSEL & Co — *Fancy Groceries.*
F. D. HAWLEY & Co., — *Real Estate Agents*
Dr. T. D. WALLIS
Dr. J. S. NOWLIN.
R. E. MARTIN.
Dr. WILLIAM COMPTON,
Bellview, Tennessee.

Reliable business men in every town and county in East and Middle Tennesse and Kentucky, wanted to represent this Association, none other need apply. Correspondence promptly attended to.

CAPT. J. MINSON,
General Agent.

No 4 Church St. - - Nashville, Tenn.

CHAS. F. SHARPE. W. L. HORN.

SHARPE & HORN,

Real Estate and Coal Agents,

Public Square, - NASHVILLE, TENN.

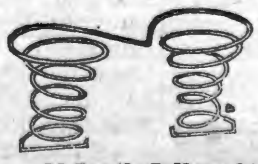
Buy, Sell and Negotiate Loans.

Special Attention Given to the Collection of Rents.

GEN'L AGENTS FOR PEACOCK COAL.

ED. H. MILLER,

—Manufacturer of—



SPRING BEDS AND MATTRESSES

36 South College St., Nashville,

And dealer in all kinds of Beddings, I make the best Spring Bed now in use—the Twin Spring Bed, they are bug-proof. Try a set. Old mattresses neatly repaired.

ED. H. MILLER.

KEEP COOL!

SUMMER GOODS!

Refrigerators, Ice Chests, Water Coolers Filters.

Fruit Jars, Fruit Cans, Stoneware, Woodenware, and all kinds of Kitchen Goods.

Cooking Stoves to suit the requirements of every Family.

PRICES TO SUIT THE TIMES.

PHILLIPS-BUTTORFF MANUFACTURING CO.,

24 & 26 College Street, - - - Nashville, Tenn.

Capital Planing Mill!

Cor. Line and Vine Streets, near Northwest Cor. CAPITOL GROUND.

J. W. McCULLOUGH,

DEALER IN

Lumber, sash, Doors, Blinds, scroll sawing, Flooring, Ceiling, Siding, Etc.

Telepone 551. : : : Nashville, Tennessee

O. EWING. FRANK W. GAINES

EWING & GAINES,

WHOLESALE HARDWARE,

40 South Market Street, Nashville, Tennessee.

Complete Stock of Hardware, Guns, Cutlery and Guns Belting, at the lowest prices.

Prompt and Careful Attention given to Orders. TRY US.

HEADQUARTERS

Hardware, Guns Fishing Tackle, Mill Supplies of Every Description, Barbed Wire, Etc. Agents for Champion Machines, Reapers, Hay Rakes.

BROOKS, SWEENY & CO.,

Nashville, Tennessee.

MURKIN & HUNT

28, 30, 32 South College Street,

—Manufacturers of—

Fine Carriages, Berlins, Landaus, Cabriolets, Coupes, and all Kinds of Heavy Work

We have enlarged our Factories and Store-rooms by the addition of the three-story building adjoining, and have now improved facilities for the manufacture of first-class work.

OUR SPECIALTIES: Improved Timken and Brewster Spring Buggies; Platform Double-Spring and Three-Spring Phætons' Barouches, Rockaways, and Wagons of Every Description.

Special Attention Given to Repairing. Inspection Solicited. Telephone 332.

P. A. SHELTON.

DEALER IN

STAPLE and Fancy GROCERIES.

Flour, Bacon, Lard, Tobacco and Cigars, Country Produce,

NO. 96, BROAD ST. - NASHVILLE, TENN

Go to WEIL, CONNELL, WINTER & CO. your DRY GOODS BOOTS AND SHOES; and so on. They will treat you right.

LIPSCOMB & SEWELL,

PUBLISHERS OF

THE GOSPEL ADVOCATE,

D. C. 98 UNION ST. - - NASHVILLE, TENN.

We invite your special attention to the following EXCELLENT BOOKS for sale by us at regular RETAIL PRICES:

Popular Hymns, Word Edition, Single Copy 15 cts. $1.50 Per dozen by express, by mail	$1.70
Popular Hymns, Note Edition, single coy 30 cts. per doz. by express $3,00 by, mail	$3 60
Popular Hymns, " (with rudiments) single copy. 35 cts. per doz by express	$3,60
by Mail	$4 20
Popular Hymns " " (Cloth) single copy, 40 cts. per doz. by express $4.00; by mail	$4,75
New Life (Character Notes) single copy 35 cts. Per doz. by express 3 .00 by mail	$3,60
Song of Glory Numbers 1 and 2 single copy 35 cts, Per doz by express $3,00 by mail	$3,60
Life of Raccoon John Smith (Very Readable) postpaid	$2,00
The Voice of the Seven Thunders (Investigating and entertaining) Postpaid	$1,50
Gospel Plan of Salvation. By T. W. Brents. Postpaid	$2,50
Gospel Preacher, Volumes 1 and 2 By Ben Franklin. Postpaid	$2,00
Campbell and Owen Debate. Postpaid	$1,50
Dictionary of the Bible (Complete) By Dr. Smith	$4 50
Housekeeping in the Blue Grass. postpaid	$1,50
Orthodoxy in the Civil Courts. Paper 50 cts, Cloth	$1,00
My Life an Open Book	$1,50
The Life of Knowles Shaw	$1,50
The Problem of Problems	$1,50
Christian Baptist. Seven volumes in one. Cloth	$2,50
On The Rock. By D. R. Dungan	$1,50
Rum, Ruin and the Remedy. Cloth	$1,50
Christian System. Cloth	$1,50
Campbell and Purcell Debate	$1,50
Christian Baptism Half leather $1,00, full	$1,50
Popular Lectures and Addresses. Cloth	$3,00
Contradictions of Orthodoxy. Paper	25 c,s
The Divine Demonstration. Cloth	$1,00
Heavenward Way. Cloth	35cts
Louisville Debate. Cloth	$2,50
McGarvey's Commentary on Matthew and Mark. Cloth	2 00
" " Acts	2,00
Milligan on Hebrew	2,00
Reason and Revelaton. Milligan	2,00
Scheme of Redemptin. Milligan	2,00
Cummunings in the Sanctuary	50cts
Riverside, or Winning a Soul	75
First Principles By Isaac Errett	15cts
Offerings to the Lord. By David Lipscomb	10cts
Sincerity Seeking the way to Heaven. By Ben Franklin	15cts
Review of Dr T. W. Summer's Tract. By Isaac Errett	10cts
Union Movement. By Ben Franklin	10t
Cruden's Concordance (complete)	1,50
Baptism for the Remmission of Sins	75c
Christian Recreation and Unchristian Amusements	10ct
Ability and Accountability	15cts
Treatise on Prayer. Milligan	10cts
True Method of Searching the Scriptures	10cts

BIBLES and TESTAMENTS in styles and bindings, at low rates.

We will furnish any book pubilshed in the United States at RETAIL PRICE. We solicit your orders. We guarantee prices.

FOR

Choirs, Conventions, Singing Classes and the Higher Schools,

o better Books have appear

Choral Worship. L. O. EMERSON. A g and f l size Church Mu c Book of 220 pages. 100 pages Elements, wi n a capital collection of Sacred and Secular music. 75 pages of the best Hymn Tunes. 110 pages of Anthems, and 30 pages of miscellaneous Concert Musuc. $1. Per dezen, $9.

The Model Singer. W. O. PERKINS and D B TOWNER. A book fo SINGING CLASSES. 192 pages. 124 Graded Exercises, 57 Glees and Part Songs, 29 Hymn Tunes, 18 Anthems and 4 Chants. Abundant and useful material for the Singing-School Teacher. 60 cts. Per doz.. $6.

Song Greeting. L. O. EMERSON. A new and extra fine song book for the "high r schools," meaning by that, Colleges, Tech ological and other special schools, Academies, Institutes, Seminaries, High and Normal Schools. 160 large octavo pages. 32 harmonized songs of the highest order, both in words and music, classical in beauty and interesting to every one. Also exercises and solfeggios for voice culture. 60 cts. Per dozen $6.

Any book mailed for the retail price.

OLIVER DITSON & CO., Boston,

C. H. DITSON & CO., Broadway, New York. J. E. DITSON & CO., 1228 Chestnut St., Phil.

Philips, Randle & Co.,

KEEP

THE BEST COAL IN THE CITY.

Call at 50 North Cherry Street; they have always on hand,

Mud River, Cumberland, Jellico, Anhracite, Diamond, and Number 12 Coal.

A trial order solicited. Satisfaction guaranteed.

TELEPHONE 169. - - - NASHVILLE, TENN.

Wharton & Co.,

Druggists and Prescriptionists.

Fine Soda Water Mineral Waters Etc.

Corner College and Union Sts.,

Nashville, - - Tenn.

FOR SALE

GREAT BARGAINS!

I offer, at low prices, the following machinery: One splendid **Lane & Bodley 20x30 inch Stationary Engine**; 150 horse power; has iron frame 17 feet long, 36 inches wide, and new Judson improved 4½-inch governor. I will trade for good engine of less size as part pay. One **14x24 Callahan Engine, 50-h.p.** Two **12 x 20 Stationary Engines**. One **Heald & Sisco 12-inch Hercules Engine.** Several engines, new and second hand. One battery of two—42 ft. x 16 in —Tubular Boilers, all irons and chimney complete. One **8-h.p. Huber Farm Engine**. One **7-h.p. Watertown Farm Engine** and **several Onedia Farm Engines**, all equally mounted. **Lane & Bodley** and **Eagle Machine Works Engines and Saw Mills**, with all late im- *H. B. Smith's Wood-Working Machinery, Sinker & Davis Band Saw Mills, Leffel Turbine Water Wheels.* Flour Mills, Corn Mills, Bolting Chests, Smutters, Etc. **John P. Manny Mowers and Reapers** and *Wheeler & Mellick Threshers.* Send for prices.

JOHN P. DALE,

nd 86 S College St., NASHVILLE, E.

THIS NEW ELASTIC TRUSS

Has a Pad different from all others, is cup shape, with Self-Adjusting Ball in center, adapts itself to all positions of the body while the ball in the cup presses back the intestines just as a person does with the finger. With light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free. EGGLESTON TRUSS CO., Chicago, Ill.

LADIES' GUIDE TO FANCY WORK FREE.

A complete practical instructor in every description of Ladies' Fancy Work. It has 64 large pages and over **200 illustrations.** It gives plain and practical instructions in Drawing, Oil Painting, and making Wax Flowers; likewise all kinds of Fancy Needle Work, Artistic Embroidery, Lace Work, Knitting, Tattin, Crochet and Net Work. It contains designs for Monograms, Initials, Cross Stitch Patterns, Knit Edgings, Embroidered Borders and Corners, Macrame Work, Applique Embroidery, Berlin Work, Java Canvas Work, Tricot and Burlaps, Antique Lace, Beaded Lace, Darned Net work, Tidies, Lambrequins, and hundreds of other useful things. It is a book that should be in every American Household. With it as a guide you may make hundreds of beautiful things for the adornment of your home and for presents to your friends at the most trifling expense.

On receipt of only **30 cents** in postage stamps or currency we will send our popular monthly **Farm and Home** from the present time to Jan. 1, 1888, (nine months) and the **Fancy Work Book**, described above, **Free as a Premium. Farm and Home** has 16 pages and 64 columns, and nearly one-half is devoted to the Ladies and Children. It will repay its cost many times over to every occupant of a village or suburban home. Its practical articles on **The Garden, Fruit** and **Flower Culture, Poultry,** with its **Stories, Household Hints,** and **Recipes** are invaluable. It has a **Puzzle Department** where **prizes** are offered each month for contestants. *It cannot fail to please everyone.* In order to introduce it into new homes we make the above magnificent offer, being confident that once a Subscriber you will not keep house without it. Money refunded if not satisfactory. 4 subscriptions and 4 books sent for $1. **Send Now** mentioning this paper. This advertisement will not appear again. Address **FARM AND HOME, SPRINGFIELD, MASS.**

STERNBERGER'S Folding Dress Pillow.

folds into **one-twentieth** of its size when closed and weighs but two pounds.

Perfection, Durability, Simplicity.

The Folding Dress Pillow is simply perfect. Can be folded in a second and put anywhere. We guarantee one pillow to outwear a dozen old style stuffed sham pillows. Housekeepers buy them on sight.

Reliable AGENTS Wanted in Every Town.

$2.00 PER PAIR. delivered on receipt of price.

THE PIQUA M'F'G CO., Piqua, Ohio, On Frank A. Hall, 200 Canal St., New York. John P. Fowler, 306 State St., Chicago, Ill. Fred. Walpert & Co., 28 N. Gay St., Baltimore, and Furniture Dealers Generally.

FEMALE COMPLAINTS

Treated scientifically at home, at very small expense, with absolutely no pain, no caustics, no unnecessary examinations. Permanent cure guaranteed. Book and question blank free. Address with stamp, **Dr. C. N. BROCKINGTON,** (Mention this paper.) **509 4th Ave., Louisville, Ky.**

CATARRH

Causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough and Consumption, cured in from one to three months, even though bones of nose are affected. No snuffs, washes, douches, inhalers or atomizers used. Book and blank free. Address with stamp, **Dr. C. N. BROCKINGTON,** [Mention this paper.] **509 4th Ave., Louisville, Ky.**

MASON & HAMLIN

Exhibited at ALL the important WORLD'S INDUSTRIAL COMPETITIVE EXHIBITIONS FOR SEVENTEEN YEARS, Mason & Hamlin Organs have, after most rigid examinations and comparisons, been ALWAYS FOUND BEST, and AWARDED HIGHEST HONORS; *not even in one such important comparison* **ORGANS** *has any other American Organ been found equal to them.* ONE HUNDRED STYLES, adapted to all uses, from the smallest size, yet having the characteristic Mason & Hamlin excellence, at $22, to the best instrument which it is possible to construct from reeds, at $900 or more. Illustrated catalogues, 46 pp. 4to, and price lists, free.

The Mason & Hamlin Company manufacture UPRIGHT PIANO-FORTES, adding to all the improvements which have been found valuable in such **PIANOS** instruments, one of peculiar practical value, tending to greatest purity and refinement in quality of tone and durability, especially diminished liability to get out of tune. Pronounced the greatest improvement made in upright pianos for half a century. The MASON & HAMLIN CO., pledge themselves that every piano of their make shall illustrate that VERY HIGHEST EXCELLENCE which has always characterized their organs. Send for circular with illustrations, full description and explanation.

MASON & HAMLIN ORGAN AND PIANO CO.,

BOSTON, 154 Tremont St. CHICAGO, 149 Wabash Ave. NEW YORK. 46 East 14th St. (Union Square.)

MADAME FOY'S CORSET AND Skirt Supporter.

Combines the most **ELEGANT FITTING CORSET** with a **PERFECT SKIRT SUPPORTER** and is one of the most popular and satisfactory corsets as regards **HEALTH** and **COMFORT** ever invented. It is particularly adapted to the present style of dress.

For sale by all leading dealers. Price by mail $1.30. FOY, HARMON & CHADWICK, New Haven, Conn.

Baltimore Church Bells

Since **1844** celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY, **J. REGESTER & SONS,** Baltimore, Md.

Farquhar's Improved Cotton Planter

Very Simple and Perfect in its Operation; Drops Unrolled Seed or Fertilizer with remarkable regularity in any desired amount. It is the Cheapest, most Reliable and Best **COTTON PLANTER** in existence.

SEND FOR CATALOGUE.

Address, A. B. FARQUHAR, York, Pa.

NEW USES OF DIAMOND DYES

New uses are constantly being made of them so that, not only is all possible kinds of Domestic Coloring done with them, but also Art Work, Coloring Photographs, Engravings, &c. They are used for Object Teaching in Schools, Coloring Maps, Baskets, Easter Eggs, Bone, Ivory, &c. For making ALL colors of Ink, Wood Stains, Shoe Dressing, Ink Pads, &c. **USE NO OTHER.**

They are the **PUREST, STRONGEST** and **FASTEST** of all Dyes. One package colors one to four pounds of Silk, Wool, Cotton, etc. For special uses given above, no other dyes will answer.

Sold by all druggists. Send stamp for Special Art Circular, Special School Circular, Sample Card of 32 colors, and directions. Colored Cabinet Photo. as sample, or a package of Any Color Dye mailed for 10 cents. Address the proprietors, WELLS, RICHARDSON & CO., Burlington, Vt.

THE DIAMOND PAINTS,

GOLD, SILVER, COPPER and BRONZE,

For gilding &c., Fancy Baskets, Frames, Lamps, Chandeliers, and for all kinds of ornamental work. Also Artists Black for Ebonizing. Equal to any of the high priced kinds and only 10 cts. a package, at the druggists, or post-paid from WELLS, RICHARDSON & CO., Burlington, Vt.

25 YEARS IN THE POULTRY YARD.

16th Edition. 108 Pages, explaining the entire business. Gives symptoms and best remedies for all diseases. A 50-page Illustrated Catalogue. All for 25c. in stamps.

A. M. LANG. Cove Dale. Lewis Co. Ky.

AGENTS We have the best selling **BOOKS** and **BIBLES.** Books particularly adapted to the wants of Southern and Western people. **Family Bibles** a specialty. *Very low prices.* B. F. JOHNSON & Co., Pub's, 1013 Main St., Richmond, Va.

THE NEW CORSET.

THE TRICORA RELIEF

Having elastic side sections, adapts itself to the various positions of the body in stooping, sitting & reclining. It affords great relief and comfort to the many who find ordinary Corsets oppressive. The **"TRICORA"** stays *used for boning* are unequaled for durability & comfortable support, & are absolutely unbreakable.

{The most Durable, Comfortable, and Healthful Corset ever sold for its price.}

Every pair warranted to give satisfaction or money returned.

J. G. FITZPATRICK & CO., Mfrs., 71 Leonard Street, NEW YORK.

Please mention this paper in ordering.

ORGANS The most beautiful and finest toned in the world. **Low prices, easy payment.** Send for Catalogue. Address **Weaver Organ & Piano Co., YORK, PA.**

ROSES SAMPLE with Catalogue, 25 c., 4 for 50c. Order now. WM. B. REED, Chambersburg, Pa.

Rats of Advertising in Gospel Advocate

One inch, one insertion,.....$
One inch, one month..... 2
One inch, three months..... 50
One inch, six months..... 70
One inch, twelve months..... 125

A discount of 10 per cent. on these rates for order of $25.00; 20 per cent. for order of $50.00; 30 per cent. for order of $100 00.

Note these Rules Carefully.

(1) Write only on one side of your aper.

(2) Write your name, post-office, county, and State, plainly.

(3) When changing your paper, give the office from which you change, and the one you wish it changed to.

(4) When ordering a book, give the name, edition, style of binding, and price, as near as possible, and state plainly HOW and WHERE you wish it sent.

(5) Gospel Advocate is $2.00 per year; $1.00 per six months; Clubs of $10, one copy free.

(6) Write very plainly and make the clkserand printers happy

Miscellaneous Notes.

BY T. F. RAWLINS.

Correspondents will please address me at 98 Union street Nashville, Tennessee.

Bro Joe Blain of Richland is a man "after our heart." He never wearies in well-doing or in acts of kindness to a lonely brother.

The funeral services of Bro. Lovell, at Richland on the 1st Lord's day was very largely attended, fully 1000 to 1200 persons being present; and considering the unfavorable and unpleasant situation the most perfect order prevailed. Bro. Lovell was a man of fine business attainments and a very kind and generous neighbor and will be greatly missed in his community.

The Seventh day Adventist have been preaching the "Law and the prophets" to the good people around Fountain Head. But the people still profane the Sabbath (Sat.) by picking up sticks and yet are not "stoned to death."

I sometimes find among our own brethren those who have not yet learned that the old Sabbath law of the Jews, has been abolished; and they think we are keeping the Sabbath day now as the Jews did. Christ fulfilled and removed all of the old institutions. And we no longer observe a sabbath as a day of rest, but a day of work, worship and praise unto the Lord, on his glorious resurrection day, the first day.

Can a man do right in the sight of God with a wrong faith? Is it not as much unbelief and Infidelity to discredit one part of God's word as another? Does a moral upright life before men, or simply, even living according to the moral precepts of the Bible constitute one a Christian, and entitle him to the blessings in Christ? We answer, no! A violation of God's positive precepts either in refusing to submit to them or in changing them, has always been, and will be, a sin of rebellion against God, which is pronounced as the "sin of witchcraft" And from which nothing but a very sudden and thorough turning away will save us. In order for our morality or "works of righteousness to" a vail anything in the sight of God we must first show our loyalty to God in submitting ourselves to him in obedience to his mandatory law. Then having proven us and seeing our loyalty to him he is ready to receive our works of righteousness. Deep down under all this great cry for latitudinarianism, and liberty in faith there lies the seeds of unbelief and rebellion. Of selfishness and Pharisaism. "To obey is better than sacrifice to hearken than the fat of rams."

Brethren Vallandinghan and Bland of Franklin and Bro. Head of Bethel placed us under great and lasting obligation to them by their kindness to us while at these places. How pleasant it is to meet with such brethren in a strange land. But then we are not strangers, but brethren-one family in Christ, members one of another. Oh that all could realize the sacred and holy relationship that exists on should exist between the members of God's family. Says the Savior" a new commandment give I unto you, that you love one another as I have loved you." And he so loved us that he died for us.

We have received, program of Commencement exercises of Add-Ran College (Thorp's Spring Tex) beginning June 13 and ending June 18th. C. McPherson of Waxahachie delivers the Commencement Address. We are glad to know the session now closing has been, notwithstanding the stringency of the times in Texas, a very successful one. And we hope the brethren will not forget the many advantages and claims of this institution when considering where to place their children.

Holt's School, located at Italy, Texas, closed the most profitable and pleasant session of its history on the 19inst. This School was founded about five years ago by Bro Holt and its advance has been steady and rapituntill it now has facilties for educational, moral and religious training equaled by few institutions in the land and perhaps surpassed by none. We are glad indeed to know of the great good that it is doing and its present prosperous condition.

These notes are penned up in the cavernous district of Ky. We are now about 18 miles from the Mammoth cave which we have always so longed to see. "Sink holes" are also a noted feature of the face of the country. We are told that these are still forming; that in the fields and in the public roads, the apparently solid earth gives away and is carried sometimes to great depths; sometimes only a few feet. Recently a gentleman was plowing in his field here when one of these yawning chasms opened up but a few feet behind him, and on soil he had just passed over, and of considerable depth. Wonderful O God are the creations of thine hands.

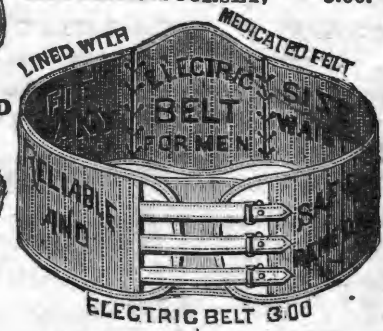
DR. SCOTT'S ELECTRIC CORSETS & BELTS.

$1.00, $1.50, $2.00, $3.00

Probably never, since the invention of Corsets, has so large a demand been created as now exists for Dr. Scott's Electric Corsets and Belts. Over three thousand families in the city of New York alone are now wearing them daily. Every Man and Woman, well or ill, should daily wear either the Corset or the Belt.

NURSING CORSET, Price, $1.50.
ABDOMINAL CORSET, " 3.00.

SENT POSTPAID



ON TRIAL.

A GREAT SUCCESS.

A Good, Live Canvassing Agent WANTED in your town for these splendidly advertised and best selling goods in the market. LIBERAL PAY, QUICK SALES. Satisfaction Guaranteed. Apply at once.

NOS. 1, 2, 3 AND 5 CORSETS ARE NOW DOUBLE STITCHED AND WILL NOT RIP.

If you have *any* pain, ache, or ill-feeling from any cause, if you seem "pretty well," yet lack energy and do not "feel up to the mark," if you suffer from disease, we beg you to at once try these remarkable curatives. They cannot and do not injure like medicine. Always doing good, never harm. There is no shock or sensation felt in wearing them. There is no waiting a long time for results; electro-magnetism acts quickly, generally the first week, more frequently the first day, and often even during the first hour they are worn their wonderful curative powers are felt.

The mind becomes active, the nerves and sluggish circulation are stimulated, and all the old-time health and good-feeling come back. They are constructed on scientific principles, imparting an exhilarating, health-giving current to the whole system. Professional men assert that there is hardly a disease which Electricity or Magnetism may not benefit or cure, and they daily practice the same, as your own physician will inform you.

THE CELEBRATED DR. W. A. HAMMOND, of New York, formerly Surgeon-General of the U. S. Army, lately lectured upon this subject, and advised all medical men to make trial of these agencies, describing at the same time most remarkable cures he had made, even in cases which would seem hopeless.

The Corsets do not differ in appearance from those usually worn; we substitute our flat steel magnetods in place of the ordinary corset steels. These Corsets are all equally charged, differing only in quality and design. They are elegant in shape and finish, made after the best French pattern, and warranted satisfactory in every respect. The above applies equally as well to the Electric Belt for gentlemen.

The prices are as follows: $1, $1.50, $2 and $3 for the Corsets, and $3 each for the Belts. We now make all these Corsets in dove and white only. They are sent out in a handsome box, accompanied by a silver-plated compass, by which the Electro-Magnetic influence can be tested. We will send either kind to any address, post-paid, on receipt of price, with 20 cents added for packing or registration, and we guarantee safe delivery into your hands. Remit in Post-office Money-order, Draft, Check, or in Currency by Registered Letter. In ordering kindly mention The GOSPEL ADVOCATE and state exact size of corset usually worn. Make all remittances payable to GEO. A. SCOTT, 842 BROADWAY, New York.

N. B.—Each Corset is stamped with the English coat-of-arms, and the name of the Proprietors, THE PALL MALL ELECTRIC ASSOCIATION.

Dr. Scott's Electric Hair Brushes, $1.00, $1.50, $2.00, $2.50, $3.00; Flesh Brushes, $2.00. Dr. Scott's Electric Tooth Brushes, 50 cents; Insoles, 50 cents.

FAC-SIMILE.

FOR SHAVING.

The Genuine Yankee Soap,

Has never been equaled in the richness and permanence of its lather.

Especially adapted for heavy beards and a delicate skin. Standard for quality in the U. S. Navy. Has been counterfeited more than any other soap in the world. Notice the engraving and avoid imitations.

ALL DRUGGISTS KEEP IT. Trial Sample for **(2 Cents.** THE J. B. WILLIAMS CO., Glastonbury, Conn. Formerly WILLIAMS & BROS., Manchester, 1840.

Cuticura

A POSITIVE CURE for every form of SKIN and BLOOD DISEASE FROM PIMPLES TO SCROFULA.

Eczem A, or Salt Rheum, with its agonizing itching and burning, instantly relieved by a warm bath with CUTICURA SOAP and a single application of CUTICURA, the great Skin Cure.

This repeated daily, with two or three doses of Cutichra Resolvent, the New Blood Purifier, to keep the blood cool, the perspiration pure and unirritating, the bowels open, the liver and kidneys active, will speedily cure Eczema Tetter, Ringworm, Psoriasis, Lichen, Pruritus, Scall, Head, Dandruff, and every species of Itching, Scaly, and Pinply Humors of the Skin and Scalp, with Loss of Hair, when the best physicians and all know remedies fail.

Cuticura Remedies are absolutely pure and and the only infallible Blood Purifiers and Skin Beautifiers free from poisonous ingredients.

Fold everywhere. Price, Cuticura, 50 cents; Soap, 25 cents; Resolvent, $1. Prepared by Potter Drug and Chemical Co., Boston, Mass.

Send for "How to Cure Skin Diseases."

CANCERS TUMORS AND ULCERS.

Cured without the knife or loss of blood. Vast superior to all other methods. Hundreds of case cured! Descriptive pamphlet sent free. Addres Dr. E. H. GREENE, 17½ Peachtree St., Atlanta, Ga

Established 1857.

The GREAT CHURCH LIGHT

FRINK'S Patent Reflectors for Gas or Oil, give the most **powerful, softest cheapest & Best** light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A Liberal discount to churches and the trade. *Don't be deceived by cheap imitations.*

I. P. FRINK, 551 Pearl St., N. Y.

McSHANE BELL FOUNDRY

Manufacture those celebrated BELLS and CHIMES for CHURCHES, TOWER CLOCKS, Etc. Prices and catalogues sent free. Address,

H. McSHANE, Baltimore, Md.

OPIUM MORPHINE HABIT EASILY CURED. BOOK FREE. DR. J. C. HOFFMAN, Jefferson, Wis.

Baltimore Church Bells

Since 1844 celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY, **J. REGESTER & SONS,** Baltimore, Md

Pianos & Organs

Of all makes direct to customers from headquarters, at wholesale prices. All goods guaranteed. No money asked till Instruments are received and fully tested. Write us before purchasing. An investment of 2 cents may save you from $50.00 to $100.00. Address

JESSE FRENCH, Nashville, Tenn.,

Wholesale Distributing Dep't for the South.

BARNES'

Patent Foot and Steam Power Machinery. Complete outfits for Actual Workshop Business. Lathes for Wood or Metal. Circular Saws, Scroll Saws, Formers, Mortisers, Tenoners, etc., etc. Machines on trial if desired. Descriptive Catalogue and Price List Free.

W. F. & JOHN BARNES, Rockford, Ill. No.. St.

AGENTS COIN MONEY who sell DR. CHASE'S FAMILY PHYSICIAN. Price $2.00. Write for Circular. Address, A. W. HAMILTON & Co., Ann Arbor, Mich.

NEW HOUSE! NEW GOODS!

J. W. ORCHARD,

Manufacturer and Dealer in PLAIN and DECORATIVE

WALL PAPER,

Window Shades,

Looking-Glasses, Picture Frames and Cornices, Chair Cane, Picture Cord and Nails, Wall Brackets and Parlor Easels.

Looking-Glasses put in gilt frames. Old pictures and frames repaired.

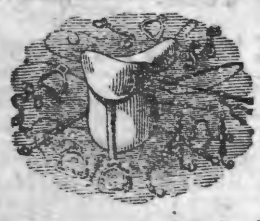
134 Union Street.

Between College and Cherry,)

NASHVILLE, - - TENN.

A. C. & J. C. MARCH,

(Successors to J. D. March & Sons,)



Manufacturers of and Dealers in

Saddles, Harness, Bridles, Collars, Trunks, Bags, Valises, Hames, Whips, Chains.

REPAIRING DONE ON SHORT NOTICE.

50 NORTH MARKET STREET,

NASHVILLE, - - TENN.

NAHVILLE, CHATTANOOGA & ST. LOUIS RAILWAY.

BUSINESS MEN, TOURISTS, EMIGRANTS, FAMILIES, REMEMBER

The Best Route to St. Louis and the West via McKenzie.

The Best Route to West Tennessee and Kentucky, Mississippi, Arkansas, and Texas points is via McKenzie.

The Best Route to the Summer Resorts and Mountain Retreats of Tennessee, Virginia and the Carolinas, via McKenzie and Nashville.

The Best Route to the celebrated Colleges, Universities, Seminaries and other Educational Institutions in the Southeast, via McKenzie and Nashville.

The Best Route to points in East Tennessee, Virginia, the Carolinas, Georgia and Florida is via Chattanooga.

DON'T FORGET IT!

—By this Line you secure the—

MAXIMUM OF SPEED, SAFETY, COMFORT, SATISFACTION,

—AT THE—

MINIMUM OF EXPENSE, ANXIETY, BOTHER, FATIGUE.

Be sure to Buy your Tickets over the

N., C & ST. L. RAILWAY!

If you are going to Washington City, Baltimore, Philadelphia, or New York.

The Inexperienced Traveler need not go amiss; few changes are necessary, and such as are unavoidable are made in union Depots.

THROUGH SLEEPERS!

—BETWEEN—

Nashville and Atlanta, and Atlanta and Jacksonville, Fla., Nashville and Martin (to connect with Sleeper service via Cairo to St. Louis and Chicago,) Nashville and Columbus. Nashville and Memphis (Sleeper Humboldt to Mobile, and Milan to New Orleans) McKenzie and Little Rock, and Little Rock and Texas points.

Call on or address

J H PEEPLES, T. A., Chattanooga, Tenn.
W W KNOX, T. A., Nashville, Tenn.
S S FINLEY, Ticket Agent, Memphis, Tenn.
A B WREHN, Trav. A., Atlanta, Ga.
W L DANLEY, G P & T A, Nashville, Tenn

FITS STOPPED FREE

Marvelous success. Insane Persons Restored. DR. KLINE'S GREAT NERVE RESTORER for all BRAIN & NERVE DISEASES. Only sure cure for Fits, Epilepsy and Nerve Affections. INFALLIBLE if taken as directed. No Fits after first day's use. Treatise and $2 trial bottle free to Fit patients, they paying expressage. Send name, P. O. and express address to DR. KLINE, 931 Arch St. Philadelphia, Pa. See principal druggists.

J. HOGAN, J. S HOPKINS.

Hogan & Hopkins.

—Dealers in Custom-Ma e—

Boots and Shoes.

We will sell the very best makes af Boots and Shoes, and endeavor to make the prices so that no one can possibly sell cheaper than we do.

No. 20 Public Squrse, Nashville, Tenn.

SALE MEN:

SAM R. HOPKINS, L. D SIMPSON, W. MAYES.

AGENTS WANTED for the MISSOURI STEAM WASHER!

It will pay any intelligent man or woman seeking profitable employment to write for Illustrated Circular and terms of Agency for this Celebrated Washer, which by reason of its intrinsic merit is meeting with such wonderful success

J. WORTH, ST. LOUIS, MO., or CHICAGO, ILL.

WM. CUNNINGHAM, SON & CO.,

—Wholesale—

GROCERS, COTTON FACTORS,

And Commission Merchants.

97 Broad St, NASHVILLE, TENN.

IT PAYS to sell our Rubber Stamps. Free catalogue to agents. FOLJAMBE & CO.

J. W. LINDSEY. R. FARQUHARSON

China, Glass and Queensware

We have the best Electric Lamp made, the best imported Student's Lamp, "Mays' New Ideal" Lamp, requires no chimney or shade; in fact, we are headquarters for the best Lamps in use. We keep the largest stock of CHINA, GLASS and QUEENSWARE, South of the Ohio river, all of which will be sold as cheap as good goods can be sold in any market. Why not buy first-class goods when you can get them at about what you are paying for trash? Come and see us, or send your orders.

HICKS, HOUSTON & CO.

C. P. CRUTCHER. H. C WILLSON.

J. W. LINDSEY & CO.,

Wholesale HATS,

75 Public Square,

NASHVILLE, - - - - TENNESSEE.

JOHN RAMAGE & SON,

48 North College Street, Nashville,

Offer the best stock of custom-made BOOTS, SHOES, and SLIPPERS, in all grades, of latest styles. Trunks, Traveling and Hand Bags.

LOWEST CASH PRICES!

Clothing for Spring & Summer.

W. A. LANNOM, THE ASH CLOTHIER, 98 PUBLIC SQUARE, Nashville, Tennesse, has the largest stock; all the ELEGANT NEW STYLES, GREAT VARIETY. Clothing for every body, from the smallest boy to the largest man.

Our goods will please you. They fit like a charm; our prices are correct, and we will sell them FOR CASH. Don't fail to inspect our immense stock before you buy.

W. A. LANNOM. Cash Clothier,

18 Public Square, - - Nashville, Tenn.

Gates & Pohlman,

Corner College and Union Streets, Nashville,

Are the oldest Jewelers in the State, and have constantly in stock the very latest and best designs, in patterns as well as the finest in quality and finish of all goods pertaining to the Jewelry trade. They defy competition in prices, and warrant every article to be as represented by them. Watches, Clocks and Jewelry repaired by the most practical workmen Orders by mail promptly attended to. Their motto is, "*Quick sales and small profits.*"

BAILEY, DAVIS & McCOMB,

WHOLESALE GROCERS,

And Dealers in

TOBACCO, CIGARS, ETC., ETC.,

38 MARKET STREET, - - - - - NASHVILLE, TENNESSEE.

THE LITTLE HUCKLEBERRY, FOR CHILDREN TEETHING.

The soldiers in the late war established the fact that the Huckleberry was much more efficacious in chronic bowel troubles than the Blackberry.

Every one knows the Huckleberry growing alongside the hill, but few have realized the fact that the purple berry contains one of the most valuable astringent healing principles to the bowels.

Dr. Bigger's Huckleberry Cordial is the great Southern remedy for curing Diarrhœa, Dysentery, Cramp-Colic and all bowel affections, and restoring the little one suffering such a drainage upon the system from the effects of TEETHING. For sale by all druggists at 50 cents a bottle. Send Two Cent stamp for "TAYLOR'S LITTLE RIDDLE BOOK," for the health of home and amusement of the little ones.

Walter A. Taylor, Atlanta, Georgia.

R. W. Jennings

BUSINESS SCHOOL.

NASHVILLE, TENN., December 13, 1884.

Mr. R. W. Jennings:

We, the undersigned merchants and business men of Nashville, desire to express our approval of the methods you have adopted in conducting your Business School.

Your long experience as a practical book-keeper and office man, your truly practical method of teaching, and the fact that the examples are taken from books in your possession, which you have yourself heretofore kept, gives you advantages not possessed by other colleges, and we cheerfully and heartily commend your school to all who can spare the money and time to attend it. We speak from an observation and experience of many years as business men when we say that no commercial school taught by men who have not themselves had experience as practical book-keepers can compare with one where the examples are taken from transactions that have actually occurred.

We wish you abundant success in your laudable undertaking.

Fite, Porter & Co., Wholesale Dry Goods.
Cowan & Co., Wholesale Notions.
Anderson, Green & Co., Wholesale Dry Goods.
Eatherly Hardware Company, Wholesale Hardware.
Adams, Throne & Co., Wholesale Boots and Shoes.
Dismukes, Frierson & Co., Wholesale Hats.
B. H. Cooke & Co., Wholesale Clothing.
The Bransford Hardware Company, Wholesale Hardware.
Richardson, Mason & Co., Wholesale Boots and Shoes.
Kinkaid, Williams & Co., Wholesale Hats.
Handly, Reeves & Co., Wholesale Dry Goods.
Brown & Farrell, Wholesale Hardware.
Halls, Ordway & Mitchell, Wholesale Boots and Shoes.
O'Bryan Bros, Wholesale Dry Goods.
Berry, Demoville & Co., Wholesale Drugs.
Murray, Dibrell & Co., Wholesale Boots and Shoes.
Gray, Fall & Co., Wholesale Hardware.
Tyler, Stratton & Co., Wholesale Grocers.
Orr Brothers, Wholesale Grocers.
Hillman, Buford & Justi, Wholesale Iron.
Carter, Dunbar & Co., Wholesale Boots and Shoes.
Pigue, Munier & Co., Wholesale Boots and Shoes.
Ewing & Gaines, Wholesale Hardware.
Morris, Webb & Cheek, Wholesale Grocers.
Phillips, Jackson & Co., Wholesale Grocers.
Herman Bros & Co., Wholesale Dry Goods.
Dudley Bros. & Lipscomb, Wholesale Hardware.

We, the undersigned, cordially endorse the foregoing recommendation of Jennings' Business School, and will add that the instruction he gives his students in the art of counting money rapidly, the writing of checks, notes, notices of protest, endorsements, etc., will be of great value to them.

W. M. McCarthy, Cashier Fourth National Bank Nashville.
F. Porterfield, Cashier Commercial National Bank, Nashville.
A. W. Harris, Cashier American National Bank, Nashville.
J. P. Williams, Cashier First National Bank Nashville.
J. Hill Eakin, Sec'y Safe Deposit, Trust & Banking Co., Nashville.
Julius Sax, President Nashville Savings Bank Nashville.
Thos. S. Marr, President Nashville Savings Co., Nashville.

NASHVILLE, TENN., December 26, 1884.

Mr. R. W. Jennings:

The position of book-keeper for Evans, Fite, Porter & Co., which I held for ten years, was given me on account of training which I received at your hands while acting as your assistant in their counting-room. I have since taught your system to others, among whom is Mr. Jno. Campbell, who now fills my place in the office of Fite, Porter & Co. I can say without hesitation that you impart your knowledge of book-keeper and general business usage more rapidly and perfectly than any person I ever saw, and I recommend your school as highly as words can express. Wishing you success, I am

Yours, etc. JAMES L. COOPER.

SPRING, 1885.

CARPETS! CARPETS!

We have the largest and most complete stock o Carpets of all grades, Mattings, Oil Cloths, Linoleums, Rugs, etc., that we have ever shown to the trade. These goods are brought from the factory, and our prices are t e lowest. All orders promptly filled.

Manlove & Co.,

26–28 Summer St., - - Nashville, Tenn.

GRATEFUL PRAISE

A New S. S. Book by J. H. Fillmore.

Pure in sentiment, rich in music. Sample copy; in boards, 25 cents; per dozen, by express, $3 dy per dozen, by mail, $4. *Specimen pages free.*

FILLMORE BROS, 185 Race St. Cincinnati, O.

THE GOSPEL ADVOCATE.

VOLUME XXVII., NUMBER 26 | NASHVILLE, TENNESSEE, JULY 1, 1885. | TWO DOLLARS PER YEAR IN ADVANCE.

EDITORS:

D. LIPSCOMB | E. G. SEWELL.

J. A. HARDING, Associate Editor.

J. C. McQUIDDY, Office Editor.

Queries.

Please explain Matt. 11:25;28. Was the tribute they paid, the temple tribute or common poll tax? Please answer.[—And oblige, yours in Christ, B. Clark, Bagdad, Tenn.

It was tax to the civil government, because strangers did not pay the temple tribute but the children. Beside, the question was, "Of whom do the kings of the earth take tribute?"

Our Sunday school is troubled over Matt. 23:15. "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." Why was the proelyte worse than the man who made him what he was? Please answer. Your Bro. in Christ,[—W. F. Elliott, Sipe Springs, Texas.

I do not know, unless it be that a man who has known the truth, and turns from it, is a worse man, and more guilty, than one who lives in sin, never having known the truth. Then, too, new converts are more zealous.

Please explain Luke 22:36. "And he that hath no sword, let him sell his garment, and buy one." What kind of sword were they told to buy? We have disputes in Lord's day school. Some say it is a carnal sword; some, the sword of the Spirit. Yours,[—W. J. Rorex, Scottsboro, Alabama.

I think it refers to the material sword. When it was said to him, "here are two swords," he said it was "enough." The only use I know of their being put to, was, Peter used one of these to defend the Savior, and smote off Malchus ear, when the Lord told him to "put up the sword, for whosoever taketh the sword shall perish with the sword." So far as we can learn, by the use made of the swords, he wanted them to teach this lesson: Christ and his cause could not be defended or carried forward by carnal weapons.

Please answer a question in the book of Matt., 6:2;5-16, in regard to the hypocrite's reward; whether or not they receive their reward of God or of man, and whether then, at that time, or in the future? The question arose in our Sunday school, a few Sundays ago, and we could not agree. Some thought they had their reward of God, and some of men. Please give your view on the question, and oblige,[—Yours truly, C. H. Galbraith, Settle Station, Mo.

God rewards and punishes men here, most generally, through men. David said to Goliath, "the Lord will deliver you into our hand." The Lord did do it, but he did it through David, using Divine appointments.

The Lord often punished Judea, but he did it usually by overruling the wickedness of surrounding nations to war upon Judea. God, in the days of Jeremiah, said of Babylon, "Thou art my battle axe and weapon of war, for with thee will I break in pieces the nations, and with thee will I destroy kingdoms." Babylon was very wicked. God used it as a battle axe to destroy other nations, or to punish those which might be reformed, but it in turn was to be destroyed by other nations. It was God working through wicked men. In the cases referred to, the hypocrite did alms or prayed to get glory of men. They did it; men talked of their piety or charity, as God ordained that men should praise them for their zeal and liberality, but he has no reward of blessing for them beyond the grave. The reward was received, when the praise was given.

In Mark 10:14 we have this language: "But when Jesus saw it he was much displeased, and said unto them, suffer little children to come unto me and forbid them not, for of such is the kingdom of God." It seems to me, little children are already in the kingdom. If they are in the kingdom they surely must get out, or else they must lose their interest in that kingdom. I believe a person becomes a sinner by practice; then when he is baptized that brings him into the kingdom, and once in the kingdom always in the kingdom. I would be much obliged if you will explain whether they are in full fellowship in that kingdom until baptized or not. I am Yours in hope,[—W. L. Hamilton, Troy, Texas.

It does not seem to me that this language indicates they are in the kingdom. If they were in the kingdom, Christ would have said so, and not said of such, *i. e.* of this kind in some respects, is the kingdom of heaven.

Little children, in their innocence, purity and trustfulness, are fitted for the kingdom of heaven, but by their ignorance are incapacitated for entrance into it. Here on earth as the Devil is the ruler of this world, everything born into the world, is born into the kingdom of the evil one. It takes an intelligent renunciation, on the part of one so born into the kingdom of the evil one, to pass out of that kingdom. But if the little ones remain pure until death, they are raised from the dead, and are, by the resurreotion, taken from under the dominion of the evil one, and brought into the kingdomof the Father.

Please explain, through the ADVOCATE, Rom. 2:12. The trouble with me is, will the Gentiles, who have not the law, perish for not having the law?[—W. J. Ingram, Brownsboro, Tex.

Those without the law do not have it because they have, as a nation, rejected it. All the families of earth once knew God, and had his law. From those who would not obey it, but served and honored the creature more than the Creator, and loved their own fleshly ways better than the law of God, he withdrew himself and his law, and left them to work out all uncleanness among themselves. Read Rom. 1. So soon as a people or any part of it, is willing to receive the truth, God in his providence sends it to them. I do not believe that Christ died to save sinners, and then lets a single one die, willing to receive the gospel, without an opportunity of knowing it. That the world without the knowledge of God's law is lost, the whole Bible testifies. I do not see how a man can believe the Bible and doubt this. If the people on the earth without God and his law were not lost, the death of Christ was the most stupendous crime against Christ and man too, that the universe ever witnessed. It was a crime worthy of the diabolism of hell instead of the love of heaven. Christ's death does not affect a single sinner's relation to God, save as he accepts Christ as his savior.

The trouble with man is, he has broken the fundamental relationship, that all matter in the universe sustains to God. That relationship is, that God is the ruler of the universe. Under this truth, the foundation purpose of Christ's mission is, to make known the law of God, and the fearful results of breaking that law, in such way as to induce man to obey the law, and so bring himself into unison with God, that the execution of his law may not destroy man. All other considerations are secondary; are means for leading man to this obedience, or fruits growing out of union with God and his law.

Religion, intelligence, morality itself are valued by God only as they promote this end—they are used to promote the end, and are necessary fruits of the relationship. Divine law is the outgrowth of the modes of existence of God, and are the rules by which he works. Ignorance of those laws never can stay the operation of them. God is not dodging here and there; not nullifying his laws to favor this man or that.

Please explain the terminus, if there be anything of the kind indicated, in the punishment spoken of by the savior, in Matt. 25:31-46. We ask this for the benefit of our Universalist friends, who tell us, that it has "an end, and is used as a means to purify the wicked, and finally fit them for heaven." We have not gotten that far yet, and do not so understand the Savior to teach. Affectionately,[—Thos. G. Nance, Crawford, Texas.

The punishment terminates exactly when the the rewards, spoken of, end. "These shall go away into everlasting punishment, but the righteous into life eternal." The same word, in Greek, is connected with the punishment and the life. In the revised Testament, both are translated by the word eternal. This is right. the space that measures the life is the same that measures the punishment.

The word translated everlasting, exhausts the time of the institution, or period, to which it refers. As example: When it was said a man should be king forever, or always, it meant he should be a king through the entire period of his life. When it was said certain things should exist forever among the Jews, it meant they should exist to the end of the Jewish state. When it is said an earthly kingdom shall exist forever, it means that it shall exist so long as the earthly state of men continues. It exhausts the period to which reference is made. When anything of the future state is affirmed to be eternal or everlasting, the duration of that thing must exhaust the future spiritual state. As that state has no end, that which is said to be eternal in that state—whether of joy or sorrow, life or punishment—must have no end; must continue so long as the state continues. The eternal years of God, alone, measure that state. Whatever is eternal in that state must exist as long as the years of God, which measure the state, endure. When punishment in the future state is said to be eternal, it must continue through the years of God.

The idea that punishment purifies anything, is not in the Bible. Punishment checks wickedness in its course; makes man stop and think; makes him see the folly of his course, and when he stops to think, then God offers him the love of Christ, his own mercy, and the blessings that pertain to the service of God, to induce him to turn and live a pure life. Then God forgives the sin, and washes him; makes him clean and pure; accepts him as his child, and clothes him

with his own robes of righteousness, that he may dwell in the house of God forever.

This world is the scene of probation. Here God presents and inflicts punishment on sin; he offers the rewards that pertain to obedience to God. He brings to bear his own threatenings and promises, he presents the life and truth of the Son of God, the guidance of the Holy Spirit, the work of the church, the influence of the good of earth, the warnings from the Spirit-land that abound in his word; then the providences of this life, work to bring men to repentance. If man rejects these, he passes into the future state where probation ceases, where divine love no longer invites him to repentance, where the Holy Spirit does not dwell, where no church exists, where no good associations are found, where Christ, the Savior never goes, where only evil influences surround, where the spirit of evil men and demons waxing worse and worse, are the only companionship. In a word, he passes into a state where all the good influences and associations are withdrawn, and where all the evil influences and spirits of the universe are concentrated to work out their own eternal ruin. If a man will not repent here, how can he there?

D. L.

Union Without God's Law.

While this proposition for union is up, we wish to suggest another thought or two. We have tried to emphasize, of late, the idea that all assumption of legislative power for the church of God, is an invasion of the prerogative of God himself; is a displacement of the Divine authority; is an act of treason against God, and bears the unmistakable mark of the Man of sin. The chief characteristic of the Man of sin is, he sitteth in the place of God, doing what God has reserved to himself.

To legislate for the church of God is to adopt a rule of action, a basis of fellowship, of government, or a rule or practice in the religious life, other than that given by God. God has given all rules needful for the work and government of his churches; for the work and life of his children. For man to modify these, or change them in his practice; to substitute something else than that which God has appointed, is an act of legislation, whether it is formally done by a church, or formally accepted as a rule of life or practice by church or individuals, as such, is treason against God. There is much more of treason against God in the churches than we are accustomed to think.

God is the only law-making power. Any act of worship not ordained by God; the observance of any ordinance, or the performance of any act as religious service not provided for by the authority of God, is treason against God. This is clearly shown by God's dealings with the Jews, and the Savior's treatment of the washing of the hands as a religious service, as recorded Matt. 15: 1;20.

These things being true, the proposition to form a church, or to unite with any one on anything else than complete surrender to the will of God, and a full obedience to his requirements, is treason of the grossest type. It is much worse than a mistake as to what God has commanded. It is a clear assumption of power to change Divine appointments; to change the ordinance of God for admission into his kingdom; to change the terms of church membership ordained by God; to offer terms for the foundation of a church that God has never offered; to annul God's law, and boldly and openly substitute one of human enactment in its place.

Whatever may be the chances of salvation to those who are trained from childhood to believe that these other things practiced are the commands of God;—and submit to them as such—if these men who know having water sprinkled upon them, is not baptism, yet, in the face of that knowledge, propose to accept it as such, and so subvert the command of God, are saved, the Bible is a lie, and all the dealings of God with man mere trifling.

The same authority that could change the law of God in reference to those already sprinkled, could change it in reference to those still desiring to be sprinkled. And if the desire to unite with unbaptized believers causes them to annul God's law in the one case, it would do it in the other, when the voice of those already the beneficiaries of the changed law, and favoring it, were added to those who changed it in the first place. One violation of God's law never gave disposition or strength to resist another volation of it. But the justification of annulling one Divine law is the justification of the annulling any or all others that the flesh may desire to set aside. This work is done by the leaders in the Societies, and had its origin in organizing these societies. Every man who maintains the right to form societies, justifies, whether intentionally or not, the setting aside of every Divine law, when man desires something else.

Bro. Higbee predicts the "chief men among us will accept this proposition for union," and tauntingly asks: "Will we have division? We will see." Men who so tamper with God's law have already divided from him, if they were ever united. They are in that very proposition disputing God's right to make laws to govern his own kingdom; are claiming the right to do it themselves. They are trying to dethrone Jehovah, and mount his throne themselves.

Those whom Bro. Higbee calls "the chief men" have long since accepted the principle embodied in this. And since the world began, the "chief men" out of God's kingdom have been its chief opposers, and the chief men in it have been its chief corruptors. "Ye know your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble are called, but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen, yea and things which are not, to bring to naught things that are, that no flesh should glory in his presence." I. Cor. 1:26.

Since the beginning, God hath chosen the lowly, simple minded, humble hearted; those poor and contrite in spirit, and who tremble at his word; the unfashionable and despised of earth, through which to fight his battles, and maintain his cause against the great ones without, and to withstand the corruptions wrought by the chief ones within. It is so now; it will be so to the end.

But all talk about union, excepting the union that is brought about by obedience to the will for God, is itself treason against God. God confounds those who seek union otherwise than through and in his word. On the plains of Shinar, when union was sought through the mighty tower of man's works, God confounded their language that they could not understand each his neighbor's speech, and a babel of confusion was the result.

All efforts of man, since that day, to unite in any organization than through simple obedience to the will of God, has the curse of God upon it.

All man can do to bring about union among the people of God, is to submit himself to the law of God, and warn and beseech his fellowmen to do the same.

A union that does not come from this is a union in sin; a union in rebellion against God, and on it God's curse must ever rest. D. L.

Sunday-School Literature.

A great deal has been said upon this subject, yet many brethren seem to have imperfect ideas on it. In this week's ADVOCATE is an article by Bro. Hill, on "Things which Look Strange," and some things which he says about the Sunday-school paper "look strange" to me. He seems to condemn the use of the lesson leaf in wholesale. We have never been able to see any sin in the use of the lesson leaf—provided the leaf teaches the truth. The same principle that condemns the lesson leaf, simply because it is a leaf, would condemn all teaching of the Bible. We could have no man to explain its sacred teachings. We could have no teacher to teach the children the Bible for they could just as easily teach error orally as the editor of the lesson leaf can through writing. If there is any difference, it will be more easily done orally. The same principle that would stop the lesson paper simply as such, will close every preacher's mouth in the land. The truth that is taught orally and that is taught through the pen, is the same truth. Truth is truth, no matter through what medium it is taught. A man may teach truth from the pulpit, or he may teach error. A man may teach truth through a religious periodical, or he may teach error. If a man accepts what is taught by the preacher, without consideration and reflection, simply because it is taught from the sacred desk, he had better never hear a preacher. The same is true of our religious journals. We must discriminate between truth and error no matter through what medium the teaching may come.

The man who edits a Sunday-school paper can teach the truth to thousands in that way, or he may teach error to just as many. So the press becomes a mighty power for good or for evil; for good, if the people will investigate its teachings—discriminating truth from error; for evil if they blindly accept its teachings. The same is true of every other method of disseminating God's truth.

God's word will never thoroughly instruct us until we place ourselves under its guidance. One of the most efficient ways of teaching it is through the medium of pen, ink and paper. We have never examined any Sunday-school paper yet that we could accept all it taught. Ye we do not condemn the paper for that, but hold the editor responsible for the error. I have never heard any man preach many sermons that I could accept every thing he said. Yet I do not condemn the pulpit outright.

While I think our Sunday-school papers are not what they should be, and while I think they teach much more error than they should, the trouble is not with the system of teaching but with those who teach. To get a sound Sunday-school literature, we must have sound teachers.

Sunday-school students should not take advantage of their helps to uphold them in laziness. The lesson should be carefully studied during the week and compared with the Bible, and the paper left at home on Lord's day. I see no reason why the Sunday-school paper rightly conducted may not be a great help in the study of the Bible.

However, we do not approve taking a passage of scripture out of its connection. Many of the Sunday-school papers do this, and in this they make a mistake. We should study the scriptures as a consistent whole.

Sanctification.

We have been asked by a brother to write an article on the subject of sanctification. Sanctification as used in the Bible, is a very different thing from sanctification as taught by the theologians. In the Bible it simply means set apart to the service of God. In the theology of the day, it means a state of sinless perfection. A sanctified one and a saint are the same, and considered now as sinless; but in the Bible it means all who were consecrated to God. The letter to the Romans was directed, "To all that be in Rome, beloved of God, called to be saints." This meant all the church of God in Rome. The letter to the Corinthians was "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." The letters are addressed to the saints, showing conclusively that all who were Christians were regarded as saints and sanctified ones. This was true, embracing some that were quite wicked.

Sanctified means set apart to a sacred use or service, and not a degree of attainment in the Christian life. Hence, every Christian set apart to the service of God, no matter how halting and weak in that service, was sanctified.

The Savior prayed the Father that he would sanctify those who would believe on him, through the truth. Paul to Eph., says, Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word. Here clearly the sanctifying it, was the separating from the world and devoting it to the service of God. Paul to the Romans 15:16 says, "Nevertheless, brethren, I have written the more boldly unto you in some sort as putting you in mind, because of the grace that is given to me of God, that I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentles might be acceptable, being sanctified by the Holy Ghost." That means simply that the Holy Ghost had been present and his sanction given and his presence bestowed at the calling of the Gentiles. Then all Gentiles called unto the kingdom of God, are said to be sanctified by the Holy Spirit. Paul said, "Of him, are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption, then, according as it is written; he that glorieth let him glory in the Lord."

All who are in Christ Jesus, are in him made wise, made righteous, are sanctified and redeemed in him. But none are made perfectly and faultlessly wise. None are perfect in their righteousness or, sanctification or, redemption.

Sanctification means separated in Christ to the service of God, and any one so separated is in a sanctified state, is called by God a saint. There is a growth in this state of sanctification as there is "in grace and the knowledge of the truth;" as there is in the Christian life; as there is in all the relationships we sustain toward God. Hence, Paul prays that God may sanctify the Thessalonians wholly. I. Thes. 5:23. This implies that they were in a state of sanctification, but they could by the favor of God be more devoted; more fully and completely sanctified or separated to the service of God.

That man ever attains to a state of sinless perfection in the flesh, seems to me to be an outgrowth of presumption that is offensive to God. It has always seemed to me to abase with shame, the sacrilegious presumption, to say that Christ was only perfect in his sinlessness. He, God manifest in the flesh, alone was separate from sinners and without sin on earth.

The man that is without sin, either of omission or commission, is equal to the Son of God in his moral character. Such an assumption is so grossly bold in its presumption that I would fear much, that he who would lay claim to it, was so presumptuous in his sin that he cannot be saved at all.

D. L.

Religion.

The religion of Christ will certainly make a man purer and nobler. When a man is religioned to Christ, he is bound to him again.

The religion that will do the soul good in the final day, is that which controls a man in all his life.

We have religion in the pulpit. This is well enough, and quite essential. Too much religion cannot come in fresh, burning and living words from the watchman on Zion's wall. We have religion in the tongue. Very many are very religious in their words. Judging from their words, you would consider them the most religious and best people in the world. Like the Pharisees they seem to think they will be heard for their much speaking in public. Their prayers are very devout, eloquent and long. Verily I say unto you, they have their reward.

Again we have religion on paper. Some men are more religious through the press than anywhere else. Some few men in their pocket-books. This is an excellent place for a man to have religion, and thousands upon thousands of church members need more religion in their purses Yet religion in the pocket-book alone will never satisfy the longing soul. The religion that is not higher, nobler and purer than any of these, is not the religion of Jesus Christ. Too many practice religion to be seen of men.

The religion of Jesus begins in the heart, is carried on in the heart, and is completed in the heart.

"And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." "Either make the tree good, and his fruit good, or else make the tree corrupt, and his fruit corrupt, for the tree is known by its fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart, the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things, and an evil man out of the evil treasure, bringeth forth evil things." The man who has religion in the heart, as will be seen from the above passages, has religion in his words, in the pulpit, in his head, on paper, in his pocket-book, and in his entire life. Religion in a man's heart will control his actions, his words, and his writings. Let a man's heart be thoroughly mellowed by the religion of Jesus, our dear Savior, and that man will sow seeds of truth and devotion wherever he goes He will not allow angry words unbriddled from the tongue to slip, but will select each word with a great deal of care and prayer. His life will be a day filled with noble deeds. He will be a messenger of mercy and light to the poor and afflicted of earth. The words of James will be constantly ringing in his ears, "Pure religion, and undefiled before God and the Father is this; to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." A man may have religion in the pulpit, in his words, in his prayers, on paper and possibly in his wallet, *yet not in his heart.* But a man can never have religion in the heart, and not have it in his life, in the sacred desk, in his words, in his home, in his writings, and last, but not least, in his pocket-book.

A stingy, penurious man has never imbibed the spirit of Christ and hence has no religion of the heart. The man who has the soul-comforting and Heaven inspiring religion of Jesus in his heart, will delight to follow the example of the Master who went about doing good. He, likewise, will find some act of kindness, some deed of love to perform wherever he may go. When he finds true and worthy objects of charity, he will gladly give of his means to alleviate their wants. But if the disciple has not money to bestow, any labor in the Master's name, no matter how little, will not be in vain. If you give a cup of cold water in the name of a disciple, you will be rewarded for it.

"If you have not gold and silver ever ready to command,
If you cannot, toward the needy, lend an ever open hand;
You can visit the afflicted; o'er the erring you can weep;
You can be a true disciple, sitting at the Savior's feet."

It is an old saying, that "charity begins at home." Well, it does not stay there. So religion ought to begin at home in a man's family, but it should not stay there. The religion of Jesus in the heart will make a man a better husband. It will induce him to speak kindly and deal gently with his wife and children. But it will extend itself everywhere. The man possessed of it, will be a truer and nobler man in every sense of the word. When we are all truly united in heart to God and the religion of Jesus as a principle ever remains in our hearts, we will move grandly forward to victory and everlasting life. When the affections of our minds are wholly fixed upon Jesus and we move forward in obedience to his command, we have the religion of Jesus dwelling in our hearts. May God lead us in the way of life everlasting.

OEFER EXTRAORDINARY.

Now is your chance to secure a communion set. To any one who will get us fifteen subscribers—new ones, at $1,50 each, we will give the FULL COMMUNION SET, of five pieces, worth $15,00

To any one who will send us twenty-five names—all new, at $1,50 each, we will give the BEST QUADRUPLE PLATED, communion set worth $24,00. The names must all come at once in a club.

This is a chance for you to get an excellent paper very cheap and to get a communion set for your church for nothing. Send us in many names on this liberal offer.

The money must accompany all orders for books. All arrearages must be paid on paper before it will be discontinued.

If the Golden Age shall ever come when crime and suffering, ignorance and superstition, poverty and oppression shall cease throughout the world, it will not be by the influence of infidel lectures, but by the teachings of that Book which the French infidel, Diderot, secretly taught his little daughter, because as he confessed to his friends when rallied about it, "he could give her no better lessons."—*Intelligencer.*

A learned man has said that the hardest words to pronounce in the English language are, "I made a mistake." When Frederick the Great wrote to the Senate—"I have just lost a battle, and it's my own fault," Goldsmith says, "His confession shows more greatness than his victories."

The prayer-meeting is one of the privileges of the Christian life. A duty also when circumstances do not hinder attendance, but it is a great privilege; and there is far more hope of inducing people to go to it as a privilege to be enjoyed than as a duty to be done.

Always look before you leap.

Home Reading.

Checkered Life.

If all life's flowers were fully blown,
Without their sweet unfolding;
If happiness were rudely thrown
On hands too weak for holding--
Should we not miss the twilight hours,
The gentle haze and sadness?
Should we not long for storms and showers
To break the constant gladness?

If none were sick and none were sad,
What service could we render?
I think if we were always glad
We scarcely could be tender.
Did our beloved never need
Our patient ministration,
Earth would grow cold, and miss indeed
Its sweetest consolation.

If sorrow never claimed our hearts,
And every wish were granted,
Patience would die and hope depart--
Life would be disenchanted.
And yet in heaven there's no more night
In heaven there's no more sorrow;
Such unimagined new delight
Fresh grace from pain will borrow.

As the poor seed that underground
Seeks its true life above it,
Not knowing what will there be found
When sunbeams kiss and love it,
So we in darkness upward grow,
And look and long for heaven,
But cannot picture it below
Till more of light be given.—Selected.

The Measuring Rod.

BY HESTER WOLCOTT.

Greta Brown was one of the brightest, most enthusiastic and popular girls in Miss Gerry's school. She stood first in her classes, she led the games at recess, she was the President of the "Five O'clock Tea Club," and she was most sought as a partner in the Friday dancing class. Into all these things, and in fact into whatever she undertook, she put an overflowing enthusiasm which ensured her success in all. There was, however, one thing which Greta Brown undertook into which she did not throw this same charming enthusiasm and energy which worked such wonders in everything else. What that one thing was you will see before you finish this story.

One bright Sunday morning in June Greta donned her new suit and went to church. Her pastor, Dr. Milliken, preached from the text, "Grow in grace," but to tell the truth her thoughts were not very much on the sermon. They ran something like this:

"'Grow in grace,' 2 Pet. 3:18. Well, I'll remember the text for grandma. How pretty these five rows of gilt braid do look on this gray dress, but I must have this cuff altered. The waist puckers badly, now I am sitting down. How ugly Kate Graham's bonnet is, and how sober she looks! What can Dr. Milliken be saying? 'Growing unto the stature of the perfect man.' What does that mean?" And then her thoughts ran off onto something else [Of course you, my reader, are very much shocked, as well you may be for you, certainly, never had thoughts like these in church!] But after all, the words, "Grow in grace," did somehow stick in Greta's mind.

Now, when she came home, her brother Mark happened to tell the story of King Frederick, of Prussia, whose hobby it was to collect the tallest men from all parts of Europe for his famous guards and who rejected every applicant for that much coveted position unless he measured a good deal over six feet.

When Greta went to sleep that night Dr. Milliken's text and Mark's story mixed themselves up in a most curious way as a dream—the strangest one of all the strange dreams she ever had. And here it is just as she herself told it to her aunt the next day.

"I dreamed that I was on my way to school, when suddenly I noticed a great crowd collecting on the green. People were hurrying to and fro, and I asked what all this commotion was about. A girl said:

"'Why, don't you know? It's Measuring Day! and the Lord's angel has come to see how much our souls have grown since last Measuring Day.'

"'Measuring Day!' said I, 'measuring souls! I never heard of such a thing! and I began to ask questions, but the girl hurried on, and after a little I let myself be passed along with the crowd to the green.

"There in the centre, on a kind of throne under the great elm, was the most glorious and beautiful being I ever saw. He looked just like the great angel on the stained-glass window of our church; he had white wings; his clothes were a queer shining kind of white, and he had the kindest and yet most serious face I had ever beheld. By his side was a tall golden rod fastened upright in the ground with curious marks at regular intervals from top to bottom. Over it, in a golden scroll, were the words: 'The measure of the stature of the perfect man.' The angel held in has hand a large book, into which he wrote the measurements, as the people came up on the calling of their names in regular turn. The instant each one touched the golden measure a most wonderful thing happened. No one could escape the terrible accuracy of that rod. Each one shrank or increased to his true dimensions—his spiritual dimensions, as I soon learned, for it was an index of the soul-growth which was shown in this mysterious and miraculous way, so that even we could see with our eyes what otherwise the angel alone could have perceived.

"The first few who were measured after I came I did not know, but soon the name Elizabeth Darrow was called. She is the president of the Aid for the Destitute Society, you know, and she manages ever so many other societies too, and I thought 'Surely Mrs. Darrow's measure will be very high indeed,' but as she stood by the rod the instant she touchd it she seemed to grow shorter and shorter, and the angel's face grew very serious as he said:

"'This would be a soul of high stature if only the zeal for outside works which can be seen of men had not checked the lovely secret graces of humility and trust and patience under little daily trials. These, too, are needed for perfect soul-growth.'

"I pitied Mrs. Darrow as she moved away with such a sad and surprised face to make place for the next. It was poor thin, little Betsy Lines, the seamstress. I never was more astonished in my life than when she took her stand by the rod, and immediately she increased in height till her mark was higher than any I had seen before. And her face shone so, I thought it must have caught its light from the angel's, which smiled so gloriously that I really envied poor little Betsy, whom I had rather looked down on, for she dresses so meanly and looks so forlorn. And as the angel wrote in the book he said: 'Blessed are the poor in spirit, for theirs is the kingdom of heaven.' And Betsy passed on and Dr. Milliken took her place."

"I knew he would measure well, and he did, and the angel said: "How beautiful are the feet of him that bringeth good tidings of good, that publisheth salvation! Winning souls for Christ is the surest way to win soul-growth for thyself.'

"And then, Aunt Jay, I began to tremble myself, for when had I tried to win any souls for Christ? After the first few weeks of the revival two years ago, when I joined the church, somehow I began to lose interest in religious things, and I thought that if I kept on going to church and Sunday-school and saying my prayers and reading a chapter in the Bible every day I was doing all that was necessary for a young Christian, and I never thought much about growing in grace or trying to win souls for Christ. So I began to tremble lest my turn should come, but just then Hal Drayton's name was called, and I thought, 'Surely his mark will be nearly as low as mine, for he is the jolliest boy I know, and just as fond of games and good times as I, and just as ready for a lark."

"But here was another surprise. He measured nearly as high as Betsy, and the angel, with a sweetness that thrilled me through and through, said, "And no man shall despise thy youth; be thou an example of the believers in word, in conversation, in charity, in faith, in purity, and such the Lord loveth and such shall grow speedily toward the stature of the Perfect Man."

"And then I knew that Hal had cared more for his religion than I had mine, and I longed to get away before my turn should come, but I seemed to be held fast.

"The next was Lilian Edgar, who dresses so beautifully that I had often wished that I had such clothes and so much money. The angel looked sadly at her measure, for it was very low, so low that Lilian turned as pale as death, and her beautiful clothes no one noticed at all, for they were quite overshadowed by the glistening robes beside her.

"'And the angel said, in a solemn, but gentle voice, 'Oh, child, why take ye thought for raiment? Let your adorning not be that outward adorning of putting on of apparel, but let it be the ornament of a meek and quiet spirit, which is, in the sight of God, of great price. Thus only can ye grow like the Master.'

"Old Jerry, the cobbler, came next—poor, clumsy, lame old Jerry—but as he hobbled up the steps, the angel's face fairly blazed with light, and he smiled on him and led him to the rod, and behold! Jerry's measure was higher than any of the others—even Dr. Milliken's! The angel's voice rang out so loud and clear that we all heard it saying: 'He that humbleth himself shall be exalted: whosoever shall humble himself as a little child, the same is greatest in the kingdom of heaven.'

"And then, oh! Aunt Jay, *my* name came next, and I trembled so I could hardly reach the angel, but he put his arm around me and helped me stand to the rod. As soon as I touched it, I felt myself growing shorter and shorter, and though I stretched and strained every nerve to be as tall as possible, I could only reach Lilian's mark—*Lilian's!* the lowest of all, and *I* a member of the church for two years!

"Oh! Aunt Jay, I grew crimson for shame, and I whispered to the angel, 'Oh, give me another chance before you mark me in the book so low as this. Tell me how to grow; I will do all so gladly, only don't put this mark down!'

"The angel shook his head sadly. 'The record must go down as it is, my child. May it be higher when next I come. This rule will help thee: Whatsoever thou doest, do it heartily as to the Lord, in singleness of heart as unto Christ. This one thing do; press toward the mark. The same earnestness which thou throwest into other things will, with Christ's help, make thee to grow in grace.'

"And with that I burst into tears, and I suddenly woke and found myself crying. But, oh! Aunt Jay, I shall never forget that dream. I was so ashamed of my mark."

Do any of my readers know any girl like Greta Brown, who throws more enthusiasm into everything else than the one most important of all, the growth of her Christian character.—*N. Y. Observer.*

SPECIAL OFFER.

We want to increase our circulation one thousand in the next four weeks. In clubs of five. we will send ADVOCATE for one year at $1.50 or till the close of this year at $1.00. This is not to intertere with agents in their work. All agents must be paid the regular price, $2.00. We make this offer to induce brethren to increase our list without sending a regular agent to work up the matter; but if you wait till an agent comes you must pay him the regular price, though he were to get fifty names in one congregation.

Now is your chance! Who will help in this noble work? J. C. McQUIDDY, Manager.

The hope of happiness is so strongly impressed that the longest experience is not able to efface it.

Long journeys in search of truth are not commanded. Truth is always found where it is honestly sought.

Be not to hasty to trust or to admire the teachers of morality; they discourse like angels, but they live like men.

Pray more and worry less.—*Moody.*

SUNDAY SCHOOL LESSON.

Granville Lipscomb.

REVOLT OF THE TEN TRIBES.

I. Kings 12:6-17.—July 5.

Golden Text:—He that walketh with wise men shall be wise: but a companion of fools shall be destroyed. Prov. 13:20.

Time, B. C. 975. The reign of Rehoboam.

Place, Shechem, about the center of Palestine.

INTRODUCTION:—On the death of Solomon all Israel assembled at Shechem to make Rehoboam the only son of Solomon, king. Through Jeroboam the son of Nebat, whom the Israelites called home from Egypt, whither he had fled from Solomon against whom Jeroboam had raised a rebellion. I. (Kings 11:27.) all the congregation of Israel proposed to Rehoboam that on condition, that he would lighten the grievous service imposed on them by his father Solomon they would make him their Soverign. Though rebellion seemed to be implied in their action, it was not threatened in words, and Rehoboam was granted three days to consider the matter. Rejecting the wise counsel of the old men, he sought and followed the rash advice of the young and inexperienced, the companions of his youth; who instigated him to pursue a policy more severe than was his father Solomon's. This became the occasion for the revolt of the ten tribes who chose Jeroboam to be their King, reigning at Shechem.

The tribe of Judah and the fragmentary tribe of Benjamin adhering to Rehoboam, who reigned in Jerusalem. Thus was in God's providence, fulfilled the prophecy of Elijah concerning Jeroboam and Israel. I. King 11:29-37.

EXPLANATORY NOTES:—*Rehoboam.* The only son of Solomon that is mentioned in history; it is supposed he had no other son. (Two daughters are mentioned in I. King 4:11-15.) *Consulted with the old men.* Wisdom and discretion should belong to age. *That stood before Solomon.* Probably the princes mentioned in I. Kings 4:1-6. *Be a servant unto this people.* A ruler who would hold the affections of those under him must consult their welfare and not his own aggrandizement. *Good words.* Words indicative of an affectionate temper. *They will be thy servants forever.* Loyal subjects bound by the cords of love. *Forsook the counsel of old men.* Because he was inclined to follow a different policy. *Young men. That were grown up with him.* The companions of his youth without wisdom or experience. *My little finger shall be thicker than my father's loins.* A figurative expression indicating a much greater severity than was used by Solomon. *I will chastise you with scorpions.* An instrument of the severest torture. *The cause was from the Lord.* The inscrutable providence of God which while it leaves man to his own choice fulfills with unerring certainty the statements made by his prophets. *Jeroboam.* See I. Kings 11:26-40. Made king over the ten tribes. *What portion have we in David etc.* That is they claim no interest in keeping up the royal line of David. *To your tents, i. e.* Let us go home. *Children of Israel which dwelt in the cities* Probably Benjamites or others whose dwellings were in the territory of Judah and who adhered to Rehoboam.

QUESTIONS:—What is the golden text?

2. What is the time of this lesson?
3. At what place?
4. Who was Rehoboam?
5. Had Solomon any other son?
6. Had he any daughters?
7. With whom did Rehoboam first consult?
8. What did the old men advise?
9. To whom did he then go?
10. What did the young men tell him to do?
11. What did he do?
12. Through whom did all Israel confer?
13. Whose son was Jeroboam?
14. Was he of the Royal family?
15. Can you tell his character and history previous to this time? See I. Kings 11th chapter.
16. Over how many tribes did Jeroboam reign?
17. What prophecy was fulfilled when the kingdom of Israel was thus divided?
18. Does this show that God overrules all the acts of men in fufilling his word?
19. Does God leave each one to his own choice?

☞ The lesson for next Lord's day July 12, is I. Kings 12:25-33.

(For want of space the lesson text is ommitted this week Please turn and read I. Kings 12:6-17 and the connections.)

How to Measure Fields.

During the seeding time farmers often wish to make an accurate estimate of the amount of land in a field. The following table has been found useful and convenient for the purpose, and may be cut and preserved for future reference:

5 yards wide by 868 long contains an acre.

10 yards wide by 484 long contains an acre.

20 yards wide by 242 long contains an acre.

40 yards wide by 121 long contains an acre.

70 yards wide by 69½ long contains an acre.

80 yards wide by 60½ long contains an acre.

90 feet wide by 720 long contains an acre.

110 feet wide by 307 long contains an acre.

130 feet wide by 363 long contains an acre.

220 feet wide by 198 long contains an acre.

240 feet wide by 181½ long contains an acre.

440 feet wide by 90 long contains an acre.—*Ex.*

American National Bank.

Cash Capital, $1,000,000.

Board of Directors.

E. W. Cole, John G. Houston, John Orr, Byrd Douglass, Jr., John M. Lea, J. Kirkman, Rev. Dr. R. A. Young, V. L. Kirkman, Gen. R. L. Weakley, A. W. Harris, M. Burns, T. A. Atchison, W. G. Bush, W. H. Jackson, John Woodard, J. A. Pigue, C. E. Hillman, W. W. Berry, Wm. Porter, Edgar Jones.

This Bank has united with it the THIRD NATIONAL BANK of this city, and ha increased its Capital Stock to $1,000,000 With increased facilities in every particular i can confidendently assert that it will offer superior advantage in all departments of Bank to its patrons and friends.

JOHN KIRKMAN, President, A. W. HARRIS, Cashier. E. W. COLE, Chairman Executive Committee

EDGAR JONES, Vice-President, JOHN M. LEA, Vice-President.

JOHN G. HOUSTON, President. THEO. PLUMMER, Sec'y and Treasurer

NASHVILLE LUMBER CO.

Building Lumber.

CEILING, SIDING, FLOORING AND DRESSED LUMBER.

Cheap Stock at Low Prices.

Mills and Office on Northwestern Railroad, immediately in rear of Union Stock Yards.

Dudley Bros. & Lipscomb,

WHOLESALE HARDWARE!

—Are Agents for the—

MITCHEL WAGON, SYRACUSE SIDE HILL PLOWS, J. I. CASE CULTIVATORS,

TENNESSEE WAGON, M-EIKLIE'S DOUBLE SHOVELS, Buffalo Standard Scales

This Wagon as shown above is made out of best Tennessee Material—warranted for one year—nice enough to go to Church in—substantial enough for business. Delivered on cars here for $65,00, to preachers $60,00

DUDLEY BROS. & LIPSCOMB,

84 and 86 Broad St., - - Nashville, Tenn

PASCHALL & FALL,

WHOLESALE

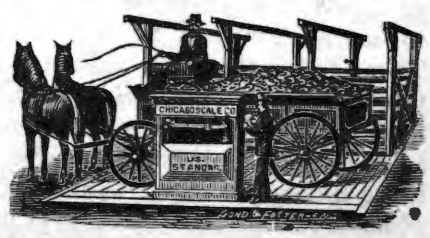
HARDWARE, CUTLERY, IRON, WAGON MATERIAL, Et.

Fishing Tackle.

Nos. 57, 59 and 61 South Market St.,

NASHVILLE, TENNESSEE.

Our Prices re Very Low.



Agents for Chicago Scale Co.'s Beam and Wagon Scales.

THE GOSPEL ADVOCATE.
NASHVILLE, TENN., JULY 1, 1885.

CONTENTS.

Queries 401
Union without God's Law 402
Sunday School Literature 402
Sanctification 403
Extraordinary offer 403
Religion 403
Enter Ye in at the Strait Gate 408
Items and Personals 407
Things which look strange 408
Cloud Land 408
Notice 408
A Nickle and a Notion 410
Speak Reverently 410
John Quincy Adams and His Mother 410
General News 411
Bro. Carter's Article 412
Miscellaneous Notes 415

HOME READING.

Chequered Life 404
The Measuring Rod 404
Special Offer 405
Sunday School Lesson 405
How to Measure Fields 405

"Enter ye in at the Strait Gate."

This is the language of the Savior in the sermon on the Mount. The language intimates as clearly as can be, that under Christianity there is no insurmountable obstacle between the sinner and heaven. The Son of God was laying down principles in this sermon by which all are to be guided that are to be saved. Although this sermon was addressed to the disciples of Christ, it contains principles that are applicable to aliens as well as disciples. The principle embraced in this passage, embraces the alien from the time the gospel is first presented to him, to the end of life, continueing the same after he enters the church as before. It is every man's privilege to go to heaven that will; hence the language, "Enter ye in at the strait gate." If the way is not open to all, and there is any obstacle in the way that they cannot overcome, through the gospel of Jesus Christ, the language is meaningless, or requires an impossibility at the hands of men. But the teachings, the doctrines of men place a number of difficulties in the way of the sinner which it is impossible for him to surmount. The doctrine of eternal election and reprobation places a part of the human race beyond the possibility of salvation without any rule by which either the elect or the non-elect can tell on which side he stands. If a man decides that he is one of the non-elect, he is sure that his doom is eternally and unchangably fixed. And even if he thinks he is one of the elect, he does not think he can do a thing toward his soul's salvation till the Lord's good time comes to bring him in, thus leaving him in an utterly helpless condition, and uncertain as to his future. For if this doctrine be true, even the elect have no means of knowing it, and to such the language, "enter ye in," is but a taunt, a mere mockery, a demand to do a thing that the sinner feels that God knows he cannot do, and it only increases his fears and his anxieties without a possibility of improving his condition. Such an idea as this would forever contradict all idea that God loves the world and presents him as a mysterious and arbitary tyrant, which is a foul slander upon the character of God as revealed to us by his Son in the New Testament. Then again the idea that the sinner is totally depraved, and unable of himself to do what the Lord commands him to do, presents a difficulty between the sinner and heaven, between him and salvation in any sense, that it is as impossible for him to remove as it would be for him to create a heaven. And besides, this doctrine represents God himself as fixing this difficulty upon the sinner, and then taunting him by telling him to do what he knows he cannot do, and at the same time telling him if he does not he shall be damned. If the sinner is thus depraved the Lord himself fixed it upon him, and thus the sinner is doomed for no fault of his own. Can any one believe that a God of love would do this? Yet the teacher of total depravity, virtually assumes this, and to-day thousands of sinners are tied down by this doctrine and are under the inpression that this immovable difficulty lies between them and salvation. For those who teach this depravity as a fixture upon the sinner, teach that it can only be removed by the Lord sending his Holy Spirit into his heart to break the terrible chain by which he is bound. No sinner by anything he can do can bring this Holy Spirit with its converting power upon himself. Hence this leaves him behind an immovable mountain that looms up between him and God. And strive as he may, he can never remove it. God alone must do this, or the sinner must forever perish. And to-day thousands of sinners are waiting, and still waiting till life closes with them, saying the Spirit has never come, and they die without hope, without God in the world. Truly, this is a sad state of affairs. But whose fault is it? is it the Lord's? No man that believes the language at the head of this article can believe it?. The fault is in the doctrines of men, which have made void the word and command of God. The responsibility of such teachers is an awful one. They are keeping thousands out of the kingdom that would come in if the truth as it is was taught them. Then again, the prayer system of conversion creates the impression that God is still irreconciled to the sinner, and that much prayer and supplication is still necessary to make God willing to save him, and that he will make it known to him by some inward feeling or emotion, and until this feeling comes, they feel that God is still unwilling to save them, thus keeping sinners in terrible agony and suspense until some feeling shall seize upon them, and delude them by leading them to believe God has pardoned them. And this second delusion is worse than the first, for when men are lead to believe by their feelings that they are pardoned, it is very hard, and often impossible then, to induce them to obey the Lord and come into the church, and thus by these delusions they are placed beyond the reach of God's mercy. When will men cease to prevert the right ways of the Lord, and turn men's hearts away from the truth, which alone can save? And besides these, there are many other doctrines and commandments of men that make void the commandments of God, and hinder poor sinners from coming to God that they might be saved. That all these hindrances are from men, and not from God, a variety of plain passages unmistakably testify. In harmony with the one in the Sermon on the Mount, Christ says, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Mat. 11:28. This passage leaves no room for doubt in the mind of the heavy laden sinner. It leaves him with a perfect certainty that he *can come*, and with equal certainty that Christ will give him rest, will give him salvation. This one passage is enough to forever sweep away these almost innumerable difficulties that men have thrown around the sinner to hinder him from salvation. Coming to Christ is to be done by accepting the gospel, by obeying the word of the Lord, upon the doing of which the Lord promises pardon; as when he said, "He that believeth and is baptized, shall be saved." Again Jesus said, "Ye will not come to me, that ye might have life." Ye *will not* come, not ye *cannot* come. Whenever men intimate that the sinner cannot come Christ, they contradict these plain words of sus. And the man that will hinder sinners fro coming to Christ that they may be saved, is o of the best agents Satan ever had on this eart The Lord invites men to come to him, havi opened and plainly revealed to them the wa Satan, through his agencies makes them belie they *cannot* come, and thus opens the way take them down to hell. For Jesus says, "' that believeth not shall be damned." And wh Satan makes men believe that they *cannot* acc the gospel, they *will* not. And again in the l chapter of the Bible, it is said, "whosoever wi let him take the water of life freely."

Thus, in the opening and close of the N Testament and all the way through, the Lo makes known to man that all obstacles are of the way, and that whoever WILL can take water of life, can embrace salvation as offe through the gospel of Christ, and thus be save If therefore, men are not saved the fault is thei and not the Lord's. The Lord has opened t way, has placed salvation in reach of the sinn and invites, entreats him to partake. And eve doctrine of men that teaches that sinners CANN accept the gospel, obey it, and thereby be save is exerting its influence upon the side of Sata and condemnation, and not upon the side of tru and salvation. We are thankful to believe th these shackles that the doctrines of men ha placed around the sinner are rapidly breaki away, through the influence of God's truth, a this encourages us to work more and more bring about this much desired end, by presenti the plain truth, and thereby break down erro and help sinners to realize that they are free come to Christ and be saved if they will.

E. G. S.

Rest.

There is no one that does not enjoy rest. But before any one can enjoy rest it is very essential that they be prepared for it, and in order to be prepared for it, a man must be weary. Many seem to have no idea that it takes qualification for rest before its enjoyment, just as a man must be prepared in life to enjoy the pure associations of heaven. The man who is too lazy to labor and grow weary, can never enjoy rest. Just as light precedes seeing, air breathing, sound hearing, so labor and weariness precede rest.

Some professed followers of the meek and lowly child, Jesus, seem to expect to go to heaven without any effort. This is a great mistake. If these lazy, indifferent Christians were translated from earth to heaven, they would not enjoy the delightful scenery there. Just as the wicked could not enjoy the purity there, from a lack of congeniality; so those who have never grown weary of those things which pertain exclusively to this world, and who have not thoroughly set their affections on things above and haven't drunk deeply of the spirit of Jesus, can never enjoy the rest that awaits the faithful children of our God! You must grow weary of earth with its sinful cares and vexations. You must not love those pleasures which belong exclusively to the world. You must not have your heart set on the world more than Jesus. You must not bestow all your labor and attention upon the world, but you must have your heart and love fixed on Jesus above all others.

How pleasant it is to go home, after the day's weary toil, and rest. After the weary watch of life is over, after we have conquered the last foe, how delightful, how sweet, and how refreshing to go to our eternal home and enjoy soul-rest.

ITEMS AND PERSONALS.

Study more to please God, and less to please man.

J. S. Rose recently held a meeting in Wayne county, Ill., with sixteen additions.

Bro. Andrew Perry is in West Tenn., taking names for the ADVOCATE.

One baptism at Woodland Street Christian church last Thursday night.

The Office editor is now off on a trip in Kentucky. He will remain sometime, may hold a protracted meeting while out.

All our readers should double their efforts for the ADVOCATE, beginning the first of July; for at that time they can send twice as large lists for the same postage.

What has become of some of our agents? Things go wonderfully strange. The man of whom we expected the least, in securing subscribers, has done the most.

At Biglow, Kansas, Bro. Raines held a meeting of two weeks, closing on the 8th of June, with thirteen accessions to the congregation by baptism, six by letter, and five reclaimed.

Bro. Shelton and D. B. Ray recently held a debate at Hope, Ark. Result, nine were baptized, and four from the Baptists.

Bro. McQuiddy preached last Lord's day at Franklin, Ky., He will remain in northern Ky., for some days, in the interestofthe ADVOCATE.

The church building of the Christian church at Franklin, Ind., was struck by lightning recently, and burned to the ground. Loss about $35,000.

Remember we keep the Popular Hymns, both word and note edition, constantly in stock. Send us your orders. We furnish at publishers' price any book.

Bro. E. G. Sewell will be at New Herman, Bedford county, 1st. Lord's day in Sept., and at Campbell's Station, Maury county, 3d. Lord's day. At both places the meeting will be protracted for some days.

Bro. Jno. T. Poe writes: "Please say the time of the meeting at Henning's Station, Tenn., is changed to the 1st. Lord's day in August, instead of second.

Now the protracted meeting season has come, we expect our list to grow very rapidly. All our preachers cannot do better than to introduce the ADVOCATE, at once, to those who have newly entered the church.

Bro: J. L. Sewell, under date June 25th, writes: "I preached at Bellwood last Lord's day to a large and attentive audience. One addition from the Baptists. We now have a good interest in our field of labor.

Bro. J. T. Boon, of Alexandria, Tenn., is engaged in soliciting subscribers for the ADVOCATE. We hope the brethren will give him all the needed encouragement such a work deserves, as he is a very worthy young brother.

Bro. T. B. Larimore writes from Mars Hill, Ala: "The sixteenth annual announcement of our school at Mars Hill is not expected to be ready for circulation before November, as the next session is not to begin till about January the 1, 1886; and other important changes are to be made. Length of subsequent sessions not to be over five months."

See our "Offer Extraordinary" in this number. This is a good chance for some of our sisters to secure a good communion set for our churches. It can easily be done. Besides you get your paper at a very cheap rate.

Bro. Granville Lipscomb is still continuing the meeting at Shelbyville, Tenn., with good interest. At last reports there had been seven additions to the congregation.

The following named parties have contributed to buy a chandalier for Winchester church:

Wooton & Winton,	Winchester, Tennessee	$1,00
I. S. Green,	Winchester, Tennessee,	$1,00
Hoodenpye Bros.,	McMinnville, Tennesse,	$1,00
J. C. Martin,	" "	$1,00
A. H. Gross,	" "	$1,00
J. C. Wharton,	Nashville, "	$1,00
Hirsch Bros. & Co.,	" "	$10,00

W. T. Moore's "union system" is not taking much. I hope I shall never see the day that it will. What right have men to legislate upon the terms of admission into God's kingdom? We, as servants of God, have no right to say you shall, or shall not. God has fixed the terms of admission into his church, and it is a very dangerous presumption for us to try to change them. man who does is not loyal to God, but loyal to his own judgment.

EDITORS ADVOCATE:—Please publish the following notice of debate, beginning July 21, at New Hope church, near Clarksburg, Carroll county, Tenn Disputants, J. N. Hall, of the Missionary Baptists, and W. A. Crum, of the church of Christ. Prop. 1st. The scriptures teach that in the conversion of sinners, there is a distinct (from the written or spoken word) personal (the spirit himself acting) power of the Holy Spirit on the sinner's heart. J. N. Hall affirms. Prop. 2nd. Baptism administered to a penitent believer is in order to actual remission of sins. W. A. Crum affirms. Two and a-half days to be devoted to each proposition.

Bro. Brown Godwin, of Boston, Williamson county, was, on the 21st of this month, united in matrimony to Miss Emma Webb, of Linden, Tenn. Bro. Godwin has been a student in the Bible class of Mars' Hill college for about three years He is a young man of superior talent, and one of our best preachers. He is an eloquent and earnest speaker, and understands how to "rightly divide the word of truth." The bride belongs to one of the best families of this county, being the daughter of Bro. W. C. Webb, of this place. She is an amiable, accomplished young lady, and a zealous member of the church of Christ. They start out in life with brilliant prospects, and their many friends here unite with me in wishing them a long, successful and happy life. W. C. Whitwell.

We offer our best wishes for their future.

Bro. Andrew Perry writes from Bells Depot: "When I left your office, I came immediately to Humbolt on Friday and went to work and made a few calls, but a hard rain hindered in the work. Preached on Saturday night and Sunday morning to small audiences. There is a small, but quite vigorous band of Christians at Humboldt, but opposition is strong, but if the brethren continue to contend earnestly for the faith, they will in the end come off more than conquerors through him that has loved us and gave himself for us. Preached Sunday night at Gadsden to a good audience. At this place found a good congregation and a good club for the ADVOCATE. Secured a good list additional, also sold a number of books. Worked up Cox's Chapel also. Met Bro. Moses Cox, one of the oldest men in the county; an earnest devoted and kind Christian. Coming back to Gadsden I met Bro. Scott, one of our tried proclaimers of the Word, in West Tennessee. His Sunday morning sermon on silent preachers was truly grand. In the afternoon he preached at a school-house three miles in the country and at night your reporter filled his place at Gadsden. At this point, I met Dr. W. H. Adams, of Mars Hill, Henderson county, a zealous worker, and strong friend of the ADVOCATE. He is talking of locating at Gadsden, and the brethren would be glad to receive him. He says the brethren in Henderson county are getting ready for the debate to be held there, beginning July 21st, between Bro. Crum, of Hickory flat, Miss., and J. N. Hall, of the Baptists. Your correspondent expects to be present at that time. Am now at Bell's Depot. Have met Bro. Booth, so well known as the former editor of *Christian At Work*, and Bro. Cook, our resident preacher. Have done no work as yet. Yours as ever,

ANDREW PERRY.

This was written to a sister who sent Bro Jones at Houston a remittance.

DEAR SISTER:—Your kind favor of June 1st. received with $5,00 enclosed. Many thanks, dear sister, for for your sympathy and kindness Houston is almost infinitely wicked. Atheism and infidelity stalk abroad, and sectarianism seeks to paralize my labor there, at every step. Baptists and Methodists say and do anything to prevent my success My family has not been sustained and I shall be forced to abandon the work, unless I receive more contributions. I have not asked a large fat salary, but the contributions have not been sufficient to meet "current expenses. In hope and love,

W. J. JONES.

Bro. H. North writes: "Dear Bro. McQuiddy: I am glad you have become identified with the GOSPEL ADVOCATE. Hope you will be pleased with your position, for I am sure you are in good company. I see several of the names of our old classmates in the paper. Glad they are laboring earnestly for the Lord. Would be glad to see a report, showing where they all are and what they are doing. Tell us about Breth. Russell, Turner, Wm. McQuiddy, Hardison, Harris, &c. God bless the ADVOCATE and all concerned." Time makes many changes. At Mars Hill we were a happy band. We spent many joyous hours together, made doubly dear because spent in studying the dearest treasure of earth. We parted with our hearts brimful of hope. Soon mighty rivers, lowly valleys and lofty mountains were between us. You ask now where are they all? You say, "tell us all about them." Ah! my brother, God alone can tell about them all. Some have married, some have ceased to love so dearly the things of those days, and some have gone from earth forever. If we were to have a happy reunion with our fellow students of those days, some familiar faces and voices would greet us no more. But thank God, the greater part have never forsaken the sacred principles so faithfully taught us there. This is the sweetest thought of all, but even here a little cloud darkens the sunshine of joy. I know not where Bro. Russell is; I suppose somewhere in Alabama. Bro. Turner is laboring faithfully for Jesus somewhere in Alabama. He is doing much more than some of whom we expected more. Wm. McQuiddy is near Farmington, Tenn., the home of our childhood days. He is farming and preaching some. I have no tidings from Bro. Taylor. Bro. D. R. Hardison is deputy sheriff of Maury county, Tenn. Bro. Harris married in Mississippi. I have heard nothing since from him. Bro. H. F. Williams is teaching school and preaching in Giles county. Many of the rest, I know not where they are Let us all do our duty and we will meet at last in the home of God, have a grand and happy reunion around his throne.

There is nothing which so much distinguishes the Christian religion as its opposition to the passion and inclinations of human nature.—*Hailer.*

Things Which Look Strange.

I have frequently been at meeting, the Sunday school especially, when I would see children all reciting lessons from the Sunday-school papers; but looking around I would see gray-headed church members engaged at the same thing, while their Bibles would lie unopened at their sides. I always think of what Paul said to Timothy. By reference to II. Tim. 3:10, you will see that there he says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished to all good works." I must confess that this declaration of Paul always comes unbidden to my mind, and believing that he meant what he said, these things look strange to me. I always think of Romish Catechisms and wonder whether the children think we are afraid to risk them with the Bible, or whether we think it is so difficult that they can't understand it; it seems to me that one conclusion or the other is unavoidable with them, and if so, it occurs to me that the use of lesson papers in Sunday-school is calculated to make them lose all interest in the Bible and as such calculated to subvert the very ends for which they were intended.

Our preaching brethren have always taught us that the Bible was a plain book (especially with regard to the plan of salvation) and as such was most perfectly adapted to the understanding of the masses. We are sometimes told that we have no authority for Sunday-schools, that they are without divine warrant; but we answer that we are told to search the scriptures and also to bring our children up in the nurture and admonition of the Lord, and that we simply meet together to study the Bible and to impress its holy precepts upon their childish minds; but our actions and theory are strangely at variance at this point.

I was not at all surprised when I read from the pen of the Sr. Editor of ADVOCATE what he said with reference to the use of lesson papers in Sunday-school. "My judgment," said he, "is that this is not the best order to study the Bible, but as it is the order most generally followed etc.," therefore we will still run in the same rut. Most of the lesson papers that I have examined seem to stick to the Bible, but as a general thing, the impression has always been made on my mind that controverted ground was avoided in order that they may be accepted, salable, and suited to all parties. The make up of some Sunday-school papers, the war stories, the fables, and other silly things contained in them seem to me to exert an influence as damaging to the minds of children as Æsop's Fables. While these things look strangely to me, they doubtless look all right to brethren of more intelligence and devotion than myself. But there are other things that look equally strange when I read what this same apostle Paul said to the same Timothy in his first letter to him. He there instructs women how to adorn themselves; not withbraided hair or gold or pearls or costly array, but with good works which become the women professing godliness. I have paraphrased a little, but have used the writers own words. When I see the ear-rings, finger-rings and chains which encircle the neck and connect with a watch whose hands have probably been motionless for a year, I certainly think that pride is largely at the bottom of all these efforts at display. But we are frequently told by them that such is not the case, that this ring was given to me by a good friend and I don't wear it to be seen, but in memory of the donor; then wear it under your glove and not on the outside of it. I always noticed that women took more pains to adorn themselves in the day time than at night. I have often wondered and doubted whether they would wear one single article of Jewelry if they were going into an audience of people who were all entirely blind. But I will let the sisters examine themselves and then determine as to whether they would or not. But strange things appear all along the line. We see good brethren connecting themselves with various worldly institutions with which our country abounds, forgetting, or failing to realize that as Christians, we are thoroughly furnished unto all good works. Strange things are still to be seen as we go farther along. There comes into our assembly a man with a gold ring in goodly apparel and also a poor man in vile raiment

> When the one in vile raiment in our midst doth appear,
> Immediately he is shown to a seat in the rear,
> Quietly he sits in the rear of the building,
> While the seats at the front with the elite are filling.

Once more and we close. "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." When the hungry tramp or the weary pack peddler pulls up at our door and humbly asks for food and lodging, we regretfully inform him that he can stay at the next house, but extend a cordial welcome to all preachers who ride up and they are made the recipients of our hospitalities for the night.

JNO. M. HILL.

Tucker's X Roads, Tenn.

EDITORS GOSPEL ADVOCATE, Dear Brethren:—I desire through your excellent paper to call the attention of the disciples of Middle Tennessee and elsewhere, to the importance of helping the disciples in Chattanooga finish their house of worship. I need not tell you of the commanding position occupied by Chattanooga in the State of Tennessee. You know that its manufacturing and commercial industries are multiplying in number every year; that with its population of nearly 30,000 souls and great business interest, it is destined to be a great city. At present there are seven trunk lines of railway running into the Union depot, and other great enterprises are in course of arrangement. It is moreover well known to many of you that the Methodist Episcopal church has spent large sums of money and expended other means to erect the most pretentious house of worship and a splendid University building for the sake of promoting the interest of the Methodist church, and they are surely succeeding.

Now we have a poor and weak church here that has been doing its best for years ,to sound forth the gospel and to gain a permanent foothold. They have secured a most eligible lot and have put up the basement story of their new house of worship, 50x75 feet, on which they have expended more than $2500, which has taxed old and young heavily. About $3000 more will be required to finish a substantial and plain house. Brethren and sisters will you send help to this church? Address the treasurer of Building Committee, G. B. Woodworth, Chattanooga, Tenn.

THOMAS D. BUTLER, Pastor.

Cloud Land.

While boys and girls are studying nature in the forms of plants, and the instincts of beasts and birds, they should not forget to look up and admire the ever-changing beauty of the clouds. Nearly all of you have amused yourselves by tracking the forms of giants, and castles, and many other things in the summer sky, and have tried to fancy pretty tales about them before they disappeared. Perhaps you think the learned have never troubled their wise heads about the matter. Yet, after patient watching, meteorologists, as such students are called, have learned a great deal about the clouds, and given names to the different kinds. That delightfully soft and downy cloud which looks like a great mountain of cotton, or white of an egg, whipped to a froth, is called Cumulus, a word meaning a heap. These heap-clouds make the best pictures, for they go floating about taking all manner of shapes, which fade and change like the figures in a dissolving view. Sailors call the Cumulus, the "Ball of Cotton," and it is known also as the "Day-cloud," because it melts away at night. You have all noticed it, and fancied that you would like to have such a soft, fluffy thing for a pillow, but you would not have thought so if you had known that the cloud was cold and watery, being made of the vapor which the sun had drawn up from oceans and streams. The Cumulus does not rise very high; and far above it, in colder regions of the sky, is seen the graceful Cirrus, or Curl-cloud. This is long and wavy, like a lock of hair, or an ostrich-plume, and sailors call it the "Mare's tail." The Stratus is that cloud which stretches across the lower sky in long stripes or streaks. It is often seen about sunset, tinted with the most gorgeous red and gold, or with delicate shades of violet, pink and green. Its name Stratus means "a layer," and it is known also as the "Cloud of Night," because it grows more distinct as darkness comes on.

These are the three principal classes of clouds and you can easily learn to know one from another, as they are so very unlike. Sometimes, however, you will see groups which may puzzle you, by seeming to be neither Cumulus, nor Cirrus, nor Stratus alone, but a combination of two of these kinds, or even of all three.

For instance, in fine, warm weather, the sky is sometimes covered with little woolly balls—thousands on thousands of them, or with wavy lines like the dark markings on a mackerel's sides. This is called Cirro-cumulus, not exactly like either Cirrus or Cumulus, is formed when the Cirrus floats down to a warmer atmosphere, meets some melting heap-clouds, and mingles with them. Sometimes the Cirrus stretches out in long bands, as the Stratus does, though less evenly, and generally in a higher part of the sky. It is then called Cirro-stratus, or the "Thread-clouds" and is said to be a sign of rain.

The Cumulo-stratus looks like a straight row of soft, white balls, being a combination of the heap-cloud and the layer, as the name shows. It keeps growing darker and more threatening until it becomes the black Nimbus, or Rain-cloud, to which is sometimes given the triple name, Cirro-cumulo-stratus, as it is often formed of all three clases of clouds. The Rain-clouds are full of electricity, and when they come near each other, lightning and thunder are produced with grand and often terrible effect. You have now a long list of cloud names, but you will not find them difficult to recollect or understand if you bear in mind the meaning of the first three: Cumulus, "a heap;" Cirrus, "a curl;" Stratus, "a layer." It is very hard to say just when the clouds are most beautiful. At dawn they are pale, silvery-pink, and at sunrise, glow with brilliant red and gold; at mid-day they drift calmly on in matchless, dazzling whiteness, with the bright blue sky above them; and later, when the sun is going down, are flooded with glorious shades of red and green and gold. On moonlight nights, a soft, silvery radiance bathes the cloud pictures as they form and float and melt away. Fortunately for us, we are not called upon to choose which kind of clouds to have, but may enjoy each fair scene in turn as often as we desire.

"Our silly little preacher is already trying to imitate Sam Jones."—*Remark of a Rural Methodist.*

There was much in Sam Jones' original sayings and earnest manner that a wise man could well study and profit by. But the man who attempts to copy Sam Jones will make a ludicrous fool of himself. Sam Jones' ways, sayings and doings fitted Sam Jones. They would become no other man. Sam Jones' power arises greatly from his being true to his own talents—copying no man. The man who attempts to copy him will be a ridiculous failure.

NOTICE.

We will not stop the ADVOCATE in the future till ordered to do so. If you do not want the paper continued, send us a postal to that effect, and we will discontinue at once. We do this because so many become offended when we cut them off. You can easily send us a postal. When writing an article for publication, don't send names subscribing to the ADVOCATE on the same sheet. Don't mix business matters with anything for publication.

J. C. MCQUIDDY, Manager.

The greatest of all pleasures is to give pleasure to one we love.

An agreeable person is one who agrees with you.

If men had only temptations to great sins, they would always be good: but the daily fight with the little ones accustom them to defeat.

Integrity without knowledge is weak and useless, and knowledge without integrity is dangerous and dreadful.

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.*

ROYAL BAKING POWDER COMPANY, 106 Wall Street, New York.

Established 1857.

The GREAT CHURCH LIGHT

FRINK'S Patent Reflectors for Gas or Oil, give the most powerful, softest cheapest & Best light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A Liberal discount to churches and the trade. *Don't be deceived by cheap imitations.*
I. P. FRINK, 551 Pearl St., N. Y.

Baltimore Church Bells

Since 1844 celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin.) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY, J. REGESTER & SONS, Baltimore, Md.

VASSAR COLLEGE, Poughkeepsie, N. Y. FOR THE LIBERAL EDUCATION OF WOMEN, with a complete College Course, Schools of Painting and Music, Astronomical Observatory, Laboratory of Chemistry and Physics, Cabinets of Natural History, a Museum of Art, a Library of 15,000 Volumes, ten Professors, twenty-three Teachers, and thoroughly equipped for its work. Students at present admitted to a preparatory course. Catalogues sent on application.
S. L. CALDWELL, D. D., LL. D., *President.*

WHETHER CHOLERA

Is coming or not every householder should know that cleanliness and disinfection are the greatest preventives. The principal and surest factor for this purpose is

DREYDOPPEL'S BORAX SOAP,

a perfect cleansing, bleaching and purifying soaps, making cloth beautifully white and sweet. It should be exclusively used in all departments of a household. *DREYDOPPEL'S SOAP* is sold in full pound bars only by all wholesale grocers and first-class retailers.

SKIN DISEASES,

Tetter, Salt Rheum, Ringworm, Sores, Pimples, and all Itching Skin Eruptions, are surely cured and prevented by the exclusive use of *BEESON'S AROMATIC ALUM SULPHUR SOAP,* an exquisite beautifier of the complexion and toilet requisite. 25 cents, by druggists or sent by mail.

Address WM. DREYDOPPEL, 2d'r, 208 North Front Street, Philadelphia, Pa.

Dreydoppel's Disinfecting Powder, 15 cents a large box.

HARTER'S IRON TONIC

THE ONLY TRUE

Will purify the BLOOD, regulate the LIVER and KIDNEYS, and RESTORE THE HEALTH and VIGOR of YOUTH. Dyspepsia, Want of Appetite, Indigestion, Lack of Strength, and Tired Feeling absolutely cured. Bones, muscles and nerves receive new force. Enlivens the mind and supplies Brain Power.

LADIES Suffering from complaints peculiar to their sex will find in DR. HARTER'S IRON TONIC a safe and speedy cure. Gives a clear, healthy complexion. Frequent attempts at counterfeiting only add to the popularity of the original. Do not experiment—get the ORIGINAL AND BEST.

Send your address to The Dr. Harter Med. Co. St. Louis, Mo., for our "DREAM BOOK." Full of strange and useful information, free.

DR. C. P. DUNCAN'S
—GREAT—
Vegetable Summer Remedy,
Medicated Blackberry Elixir.

For the next several months the various troubles of the bowels and stomach, which are so annoying, and so often fatal to all ages, sexes and classes of humanity, will no doubt prevail as usual to a great extent. These afflictions are sometimes sudden and always painful. A speedy and effectual cure depends mainly upon a quick application and efficient remedy, and just here, we desire to say that Dr. DUNCAN'S Medicated Blackberry Elixir, is **the medicine** of all others to speedily cure all bowel troubles, such as Diarrhoea, Cholera Morbus, Dysentery, Summer complaints, cholera infantum, flatulence, flux, Pains in the bowels, etc. The elixir may be given with perfect safety to the most delicate children, in doses as directed, as it contains no hurtful ingredient. It is palatable and does not produce Nausea. For sale by all druggists. Price 50 cents.

DR. C. P. DUNCAN

Liver and Kidney Medicine.

The grear superiority of this medicine over all other Liver medicines, consists in the combination of those vegetable compounds, which possess the wonderful power of arousing all the secretions of the whole human system to a natural and health action. It acts upon the liver directly and at the same time sets up a proper secretion of those glands situated in the stomach and bowels. It is a locking up of these secretions of these glands that brings on dyspepsia, indigeftion, sour stomach, heart-burn, palpitation of the heart, vertigo, or swimming of the head, sick or nervous headache, constipation of the bowels accompanied at the same time with pains in the shoulders, back, sides and limbs. To treat the above symptoms intelligently and successfully, as in all other cases, you must use the medicine, that strikes and removes the causes from the system that produce and bring on the disease. This is effectually done with Dr. Duncan's Liver and Kidney medicine. Price 75 cents.

Spurlock, Page & Co.,
Proprietor,
NASHVILLE, - - - - TENN.

PAYSON'S INDELIBLE INK.

No preparation and only a common pen needed. Established 50 Years. Superior and popular for decorative work on linen. Received Centennial **Medal & Diploma.** Sold everywhere.

$65 A MONTH & board for 3 live young men or ladies, in each county. Address P. W. Ziegler & Co., Phila.

CATARRH

AND DISEASES OF THE THROAT, causing Loss of Smell, Offensive Breath, Deafness, Cough, Hay Fever, Bronchitis, and Incipient Consumption, permanently cured, by a treatment so effective that it cures the worst cases, though the bones of the nose have become affected. No douches, snuffs, washes, inhalers, or atomizers. The medicines are so pleasant that a child will take them. The only internal treatment offered to the public for these dangerous diseases. Dr. Brockington has had fifteen years experience in the treatment of this class of diseases, and a trial will convince the most incredulous of the efficacy of his treatment. The most obstinate cases cured at small expense. Send full description of case and Fifty (50) cents (mere cost), for a trial package [by mail], to last fifteen days, with full instructions for treatment.

Address, DR. C. N. BROCKINGTON,
309 FOURTH AVENUE, LOUISVILLE, KY.

A. CRONE,

—A. the—

Checkered Front Grocery House

Cor. Market St. and Pub. Square, Nashville, Tenn.,

Keeps the best GROCERIES, and sells them Cheaper than any other House in the City.

Price-List Furnished on Application

N. THAIE, President. BAXTE, THOS. PLATER, Vice President, J. P. WILLIAMS Cashier, W. F. BANGR Ass't Cashier

THE FIRST NATIONAL BANK

OF NASHVILLE, TENN. (Reorganized.)

Designated Depository and Financial Agent of the United States

CAPITAL STOCK, - - - - - $700,000 00
UNDIVIDED PROFITS, - - - - 400,000 00

Receives Deposits, Deals in United States Bonds and Local Securities, and Foreign and Domestic Exchange. Drafts drawn on all European points. Our facilities for making collections at all accessible points are unsurpassed.

J. A. HANDLY. A. W. SOUTHWORTH. R. F. MORGA
. S. REEVES. G. M. NEELY.

Handly, Reeves & Co.,

—Importers and Jobbers of—

DRY GOODS AND NOTIONS,

Nos. 60 and 61 Public Square,

Nashville, - - - Tennessee.

SOUTH KENTUCKY COLLEGE,

HOPKINSVILLE, KY.

Midway between Nashville, Tenn., and Evansville, Ind., on the St. Louis and Southeastern railwnh connecting at Guthrie with Louisville and Memphis branch of the L. & N. R. R., and at Nortonville with the Chesapeake and Ohio R. R.

Spring Term Opens January 1st, 1885.

BUILDINGS NEW, HANDSOME AND COMMODIOUS;

103 feet long front; three stories high; with two wings, respectively 90 and 116 feet long. Fine study halls, provided with the best single seats; also splendidly appointed recitation, music, and art rooms.

THIS SCHOOL IS INTENDED FOR BOTH SEXES.

Prof. and Mrs. James E. Scobey, so long connected with the Female Institute at Murfreesboro, Tenn. will have exclusive charge of the boarding department, in the College building, where only girls will be permitted to board. Young men and boys can find approved boarding houses near the College building, as well as in the family of Prof. M. L. Lipscomb. Pupils entering after the 1st of January, charged for only five months.

THE FACULTY

Is composed of five gentlemen and two ladies in the Literary department, two Music teachers, and teacher of Art, and two lecturers, all of whom are experienced, successful teachers.

Mrs. L. F. Gates, who has been Matron at the Institute, Murfreesboro, will occupy same position South Kentucky College.

In all the appointments necessary to a superior school, South Kentucky College stands in the front rank For Catalogues, Announcements, etc., Address

S. R. CRUMBAUGH, Prest.
JAMES E. SCOBEY, Vice Prest.

BURRITT COLLEGE,

Spencer, Tennessee.

This institution was chartered in 1848, and is under the control of the Christian brotherhood. It is the pioneer of mixed Colleges, and in this regard it has proved quite a success Teaching the Bible is an important feature of the institution.

Located on the Cumberland plateau, it is FREE FROM EPIDEMICS. The water is free-stone and chalybeate. Invigorating breezes render the location a delightful summer resort. Doyle Station—nine miles distant—on the McMinnville and Manchester Railroad, is the nearest Railroad Station.

TERMS:

Primary Department, per session,	$ 7 50	Commercial Department, per session	$25 00
Preparatory Department, per session	15 00	Lessons, Instrumental Music	$15 00 to 20 00
Collegiate Department, per session	20 00	Lessons in Art Department	2 50 to 20 00

Board and washing for males, per week, from $2.00 to $2.50; Fuel, light, and incidental expenses, per session, $10.00; Board (including washing, fuel, and light,) females, per week . 0

The Spring Session of 1885, Begins on the Last Monday in February.

For further particulars, address— Prof. A. T. SEITZ, President,
W. H. SUTTON, Secretary Board of Trustees.

Geo. E. Cooper & Co.,

Manufacturers and Dealers in

Tinware, STOVES, Furnaces,

House-Furnishing Goods.

Tin and Slate Roofing and Galvanized Iron Cornice Work a Specialty.

Also our **Patent Chimney Top** for smoky chimneys has no equal. Write for prices.

GEO. E. COOPER & CO.

2 North Market treet

NASHVILLE, - - TENN.

New Spring Goods!

As we do not wish to mislead our customers and public generally, by blowing and puffing about bankrupt sales, and slightly damaged goods, simply to get people in our house, and have them go away, saying we humbug and swindle like all Jews. So we will odmd giving any list of unseasonable prices in a kind of bragadocio style. We simply say to you in a business sort of way that we **NOW HAVE A COMPLETE LINE OF TAPLE AND FANCY SPRING AND SUMMER GOODS** at the very LOWEST possible PRICES. We will say futhermore, that we will meet the prices of any house in the city. As money matters are a little depressed and the season backward, our motto will be, small expence, quick sales and small profits. Please give us a call and be convinced Remember the place, 103 Union St

S. L. DODD.

OPIUM and WHISKY HABITS cured at home without pain. Book of particulars sent Free.
B. M. WOOLLEY, M. D. Atlanta, Ga.

Teaching Our Children.

A wise man has said, "Train up your children in the way they should go, and when they are old they will not depart from it." How true this is, and yet how little heeded in the present age. All around us we can see the effects of neglect in the training of so many of the youths of our land. I know of many professed Christians who have raised children to be grown, who, in after years, brought shame, ruin, disgrace and trouble upon their parents. In a majority of cases the blame rests at the door of the parents in not properly bringing up their children—in not properly teaching them in youth. How many parents to-day—parents, too, who pretend to wear the name of Christ—who are letting their children grow up in ignorance of the Bible, who never teach them their duty, never tell them of a Savior's love, and direct their wandering footsteps in the paths of righteousness. I have found children of Christian (?) parents who have arrived at the years of accountability, who are perfectly ignorant of the plan of salvation, and who never read a dozen chapters of the Bible in their lives. I once had a brother ask me to talk to his wayward son and see if I could not influence him to become a Christian. I asked him if he had ever talked with his son on the subject, and he replied that he had not "as he did not think it would do any good." On talking with the young man, I found him to be perfectly ignorant on Bible subjects, and, indeed, somewhat skeptical. Who is to blame for this? Not the children every time, for many of them hunger and thirst for this spiritual food which their parents are with-holding from them. As a result many either go off into sectarianism, or what is worse, skepticism. Brethren, what are you about? Are you standing idly by and seeing your children sink deeper and deeper into sin and never put forth your hand to reclaim them? God has given you these little ones and he requires you to look after their spiritual welfare. You see that the body and mind are cared for (as far as this life is concerned,) but that which is more precious than all, the immortal soul, you are allowing to perish. O, in the name of him who died for us, arouse from this lethargy and try to realize the great responsibility resting upon you. Begin with your children from infancy and teach them the word of the Lord. Point out to their youthful minds the path that leads to God, and by precept and example lead them on toward the heavenly city. Raise up an alter in your household and do not be ashamed to kneel around it with them. Teach them the Bible, teach them to pray, and, all the while set an example before them which will be worthy of their imitation. I thank God that I had Christian parents who thus started me on to life immortal. The little prayer,

"Now I lay me down to sleep,
I pray thee, Lord my soul to keep,
And if I die before I wake,
I pray thee Lord my soul to take,"

Which a pious mother, now gone to her reward taught my prattling tongue to utter, is, to this day, fresh in my memory and is a comfort along the pathway of life. It does my soul good, too, to read the exhorting letters from a pious father in which he is yet teaching me the path to God. Then let us all go to work for the salvation of precious souls around us, and especially let us teach our children and try to bring them up in the way in which they should go, and God will bless us in the work.

W. B. CARNES.

Castalian Springs, Tenn.

A Nickel and a Notion

Ned's father was what might be called a very promising man; that is, he was much given to making promises which were often forgotten, much to Ned's inconvenience. He had a way, also, of taking "notions" which did not always ripen into deeds; as, for instance, when Ned had been particularly helpful at home, or had accomplished some extra good work at school, his father would say, "Really, Ned, I have a great notion to give you a quarter."

But, unfortunately, this was often the end of it and Ned's expectations were forced to die a lingering death.

One day, however, when he had brought home a splendid report from school, his father once more generally declared: "Well done, Ned; I have really a notion to give you a dollar for that!"

Ned looked at him very thoughtfully a moment and then answered gravely: "Well, do you know, father I would rather have a nickel than a notion any day!"

It was a right sensible answer; don't you think so? And it may as well be added, it brought suitable reward.—*Ex.*

Speak Reverently.

When Prince Bismarck, the great German statesman, was a lad, his father once overheard him speaking of the emperor as "Fritz." He reproved him for the familiarity, and added, "Learn to speak reverently of his majesty, and you will grow accustomed to think of him with veneration."

The words made a deep impression on the boy which was never effaced. Even in his old age he lowers his voice and assumes a respectful tone whenever he speaks of his sovereign. If a message is brought to him from the palace, either verbal or written, he always stands to receive it.

What a lesson is the custom of this great statesman to boys who speak so lightly, if not profanely, the King of kings!

The fault is not confined to them. The growing irreverence of the age is very marked. The words of God are bandied about in the daily prints as lightly as if they were the court-jester. Some fine-spun piece of political sarcasm, parodying some scene in Scripture, is often found in a morning paper, and is laughed over by thousands. The travesty will ever after be associated with the sacred words, especially in the minds of the young. A full-page picture in our best illustrated newspaper one morning represented St. Peter as seated in a great arm-chair before the gate of heaven, with keys hanging by his side, busily reading the daily paper, and deciding not to admit certain parties. It was only one of many similar pictures. It is not enough that Christian parents should seek to hide their smiles over such caricatures, or should mildly deprecate the irreverence. They should set their faces like a flint against them. Such a course would be felt as in the case of Prince Bismarck.

It is very easy to lower our standard of reverence for anything. We have only to speak of it habitually in a light way. There is nothing like it to take the life out of the most precious texts of Scripture.

We may repent of such sin bitterly weeping, but those words can never be to us again what they were before. We may have cut down a bridge we shall some day vainly long to cross.

A gentleman of keen wit used often to point his remarks with some apt quotation from the Bible. A friend who greatly admired him was present in his last hours, and asked with deep sympathy what was the future outlook.

"Very gloomy, indeed," was his response.

Surprised and deeply pained he hastened to quote some precious promises suited to the solemn hour.

"I have spoiled them all for myself," was his answer. "There is not one but is associated with some jest."

His light went out in darkness, though his name was on the church roll. What a lesson is here for all who are willing to be taught by it! Lay in to heart.—*The Life Boat.*

Another Church Building Association.

In the ADVOCATE of May 27th there is a plan for a "Church Building association," and, as "in the multitude of counselors there is safety," I propose to give a sketch of another plan. But I will not take time to demonstrate whether this is original with me or not; will only say, it seems as if I have seen it outlined somewhere.

It is about this: Let the the preachers, teachers and elders teach all the members of the "church of Christ" that every "first day of the week, when they come together to break bread," that "every one of them lay by him in store as God hath prospered him'—give as he is able, and so the fund would come in every week, and the church being the "association,', would need no officials to be paid; no machinery to be oiled, and no plans to be run. This is the outline, the details can be easily filled in.

SOME FIGURES.

Say there are six congregations, a total membership of six hundred in a county, and say they give ten cents per week [the Jewish law would require perhaps from three to ten times that much,] making the neat sum of $3120 per year to be used for the good of the cause as the church sees fit. But, dear brother, while these things look nice on paper, if they are not sanctioned by the Word of God, they are not worth the paper and ink making them known.

W. G. WHITE.

Unionville, Tenn.

John Quincy Adams And his mother.

The mother of John Quincy Adams said in a letter to him, written when he was only ten years old, "I would rather see you laid in your grave than grown up a profane and graceless boy." Not long before the death of Mr. Adams a gentleman said to him. "I have found out who made you." "What do you mean?" asked Mr. Adams. The gentleman replied, "I have been reading the published letters of your mother." "If," this gentleman remarks, "I had spoken that dear name to some little boy who had been for weeks away from his mother, his eyes could not have flashed more brightly, nor his face glowed more quickly, than did the eyes of that venerable old man when I pronounced the name of his mother. He stood up in his peculiar manner, and said, "Yes, sir; all the good that is in me I owe to my mother." John Quincy Adams could say with Dr. Bethune:

I've pored o'er many a yellow page
Of ancient wisdom, and have won,
Perchance, a scholar's name; but sage
Or bard has never taught thy son
Lessons so dear, so fragrant with holy truth
As those his mother's faith shed on his youth.

NOTICE.

We will not stop the ADVOCATE in the future till ordered to do so. If you do not want the paper continued, send us a postal to that effect and we will discontinue at once. We do this because so many become offended when we cut them off. You can easily send us a postal. When writing an article for publication, don't send names subscribing to the ADVOCATE on the same sheet. Don't mix business matters with anything for publication.

J. C. MCQUIDDY, Manager.

No soul was ever lost because its fresh beginning broke down; but thousands of souls have been lost because they would not make fresh beginnings.—*Faber.*

Hope is a pleasant acquaintance, but an unsafe friend. Hope is not the man for your banker, but he may do very well for a traveling companion.—*Haliburton.*

To the extent that a profession of religion does not carry with it purity, chastity, truth—in a word, integrity of moral nature—it is an evil and not a good.—*Principal Fairbairn.*

Many truths now of reverend esteem and credit had their birth and beginning once from singular and private thoughts, while the most of men were otherwise possessed, and had the fate at first to be generally exploded and exclaimed on by many violent opposers; yet truth, in some age or other; will find her witnesess, and shall be justified at last by her own children.—*Milton.*

The blind and cowardly spirit of evil is forever telling you that evil things are pardonable, and you shall not die for them; and that good things are impossible, and you need not live for them. And, if you believe these things, you will find some day to your cost that they are untrue.

General News.

DOMESTIC.

Bartholdi modeled his statue of "Liberty" after his mother, who was a beautiful woman.

The assessed value of the real estate and personal property of Pennsylvania is $1,683,469,016.

Eight thousand dollars worth of peaches were shipped from Paris, Texas, recently, in one day.

Gov. Ireland, of Texas, was arrested the other day for keeping his carriage standing on the street crossing, and was find ten dollars and cost.

An insect called the dumb locust is committing ravages on apple treess in some of the southwestern counties of Virginia, and trees are dying by hundreds.

Dispatches from the western part of the lower peninsula of Michigan report heavy frosts Sunday night, with considerable damage to corn and other growing crops.

Chattanooga, June 19,—[Special.]—The wife and two children of Thos. Blake, a leading photographer, were poisoned by drinking milk from an unhealthy cow, and narrowly escaped death.

Rutherford B. Hayes has a small calendar on his desk at Fremont O., that belonged to President Garfield, and as he was the last person to move the figures it reads, "Saturday, July 2, 1881.

T. C. Henderson, who has recently lived in great style at Akron, O., was arrested last night and charged with embezzling $5,600 from the National Union Stock Yard Company, of St. Louis.

A severe wind and hail storm passed over the lower portion of Augusta county, Va., recently, prostrating buildings, trees and the growing corn and otherwise causing heavy damage.

Earnest Redbug, an ex-Mexican war veteran and the oldest member of the Grand Army of the Republic in the United States, died at Vancouver, Wyoming Territory, on Wednesday, aged 91 years.

It is more than probable that Gen. Grant's trip to Mc. Gregor is the last he will ever take. The trip was so exhaustive, coupled with his throat troubles, as to render his speech so indistinct that his family was unable to understand him.

In digging a well in the vicinity of Blackjack Grove, Texas, the workmen found a half-bushel of striped marbles, at a depth of thirty-two feet. How they ever came there, is the question. The report is set down as very marble-ous.

George W. Dent, a brother-in-law of Gen. Grant, recently received a letter from President Cleveland, notifying him of his suspension from the office of appraiser of the custom-house in St. Louis. Thomas Beck, recently appointed, becomes his successor.

A favorite amusement of Senator Thurman is the working out of mathematical problems. He is one of the finest mathematicians in Ohio, and has been noted for his skill in mathematics, since he was a boy, and was nicknamed by his schoolmates "right-angled triangled Thurman."

Despite the reward of $1,000 offered by the City Council, the vigilance of the police and the employment of detectives, incendiary fires in Pottsville, Pa., are of almost nightly occurences and intense excitement prevails. At half-past 10 o'clock last night two more stables in the southeastern section were fired.

A party of sub-lieutenants in the navy, becoming incensed at some satirical stories which appeared in a Portsmouth newspaper, forced an entrance into the editor's residence and assaulted him. The police, after a severe struggle with the assailants of the editor, succeeded in making one arrest.

A gang of workmen on the Pennsylvania Railroad, near Lancaster, Pa., stepped from the north to the south track yesterday at North Bend Cut to avoid a train, when they were run into by the mud train. Henry Kennedy, Wm. Conover and Joseph McIlvane were instantly killed.

Charles Bowie, colored, wrote his wife at Paducah, Ky., to meet him at Cairo, yesterday. When she arrived Bowie drew a knife and cut her throat from ear to ear. He also stabbed her in the side and arm. The cause was jealousy. The woman will probably die. Bowie was arrested.

Maj. Henry Heiss, for many years a recognized leader in Tennessee journalism, died in Nashville, June 20. His personal popularity was as notable as his high professional reputation. The Tennessee press has lost one of its ablest members, and hundreds of Tennesseans mourn the loss of a true and valued friend.

A dispatch received to-night from Lexington, Va., states that Gen. G. W. Curtis Lee, oldest son of Robert E. Lee, has tendered his resignation to the president of the Washington and Lee university on account of ill health. It is believed that some arrangement will be made by which Lee will be induced to remain. Gen. Lee succeeded his father as president of the university.

In the case of the killing of Schreiber last week, which has created considerable excitement in this city, the grand jury, after a several days sitting, returned a true bill against Policeman Bolton for murder in the second degree. His bond was placed by Judge Allen at $10,000, which was immediately given.

A man by the name of Robt. Dias, died near Gallatin, Tenn., recently of hydrophobia. Mr. Dias was bitten sometime ago by a rabbid dog and applied a mad-stone, and supposed a cure was effected, but onSaturday last, was seized by the fearful disease and soon died the most horrible death it is possibel to conceive-

Mr. McGennis, a shoemaker of St. Louis, has recently made a pair of boots for a gentleman of Louisiana, Mo., of an Arab's skin. The Arab was killed in one of the battles of the Soudan campaign and the skin sent to London and from thence it was sent to the gentleman in Missouri. The skin was thin, but tough and is said to possess durable qualities.

June 19.—News from Martinsburg, Va., says, the new Methodist Episcopal church building in that city was totally destroyed by a heavy gale which swept over that place two days ago, the roof being carried across the street and lodged on the top of the parsonage, while the walls were leveled with the earth. The pastor and officers of the congregation were in the church when the storm came up and narrowly escaped with their lives.

A water-spout burst over the town of Longview, Tex., June 25th, doing about $1,000 worth of damage. The main force of the water-spout was spent on the fields adjoining the town. In some parts of the town, streams of water six feet high ran down the streets. After the storm had passed, innumerable fish were found in the fields and streets, and none of them were less than four inches long, and hundreds of them were eight inches.

Fayetteville, N. C., June 25.—Three negro men, Thos. Gee, Joe Howard and Albert Lawrence, were hanged to-day for murder, all from the same scaffold and at the same time. The string was attached to each drop, all three fell dangling together. Gee murdered Mary Hughes, a white woman, Howard murdered C. F. Blackman, and Lawrence murdered a negro woman. This is the first triple hanging that ever occured in this section of the state, and the event created great excitement among the negro population. Only a limited number were admitted to the jail yard.

FOREIGN.

Five hundred tons of fish are required daily to supply London.

The City of Vera Cruz has enacted a law requiring that all vessels coming from Spain be subjected to three days quarantine.

The Government of Holland on account of cholera has forbidden the importation of rags from Spain.

The rainy season has begun in Demerara. The sugar crop is expected to be below 100,000 tons. In Port Spain, the weather is very favorable, benefiting the growing cane.

Reports are in circulation that the Sultan of Morocco has claimed French protection. Under what circumstance the claim was made is not yet known.

The production of Nova Scotia gold mines last year amounted to 16'079 ounces, that of iron ore to 54,885 tons, and of coal I,388,295 tons.

The Abbe Batiffol has discovered in a church at Berat, Albania, a manuscript of the Gospels of St. Matthew and St. Mark, written in uncials of silver on purple vellum, of the date of the sixth century.

It is stated that the difficulty about the forming of the new ministery has been settled. and the Marquis of Salisbury assumes the office of the Premier at once.

A meeting of Irish dynamiters was held at Mons yesterday, at which it was re solved to call a convention at Antwerp. The speakers made the usual violent attacks upon England.

At a meeting of the "Mildmay Mission to the Jews," recently held in London, when the question was asked, "Who are willing to give an open testimony to faith in Jesus?" bet ween forty and fifty held up their hands.

Gen. Gordon's diary contains a letter from El Mahdi to Gen. Gordon, telling him of the destruction of the steamer Abbas, and of the death of Stewart and the others who accompanied him on the ill-fated voyage, with the precise documents taken with them.

Havas Agency states the private advices from an authoritative source represent that Emperor William, of Germany, is in a precarious condition of health, and that a fatal termination of his present malady is regarded as possible.

Victor Hugo has left a great fortune—$600,000—on deposit with the Rosthchilds and a larger sum with the Bank of Belgium, together with real estate in Paris and Germany, and his very valuable copyrights. He must have been worth at least $2,000,000.

The new Forth Bridge between North and South Queensberry, Scotland, approaches completion. It is a cantilever structure, 8,081 feet long, 150 feet high, and will cost $8,000,000. It has been nearly eight years in building. Two thousand men are now employed upon it.

The municipal authorities of Vienna, failing to obtain an offer from the government to buy the town hall, for use as a public office, have decided to demolish that structure. It was erected in the thirteenth century, and the press condemns its destruction as an act of vandalism.

Bro. Carter's Article.

Some weeks ago an article on "Who sends the preacher," from Bro. W. H. Carter, appeared in the ADVOCATE. I intended from the time of reading it to write a brief review of it; but by a pressure of other matters have been prevented until now. Bro. Carter's position is much more worthy of respectful treatment than is that of the advocates of societies, for he most earnestly believes that he has both command and example in the scriptures for his way; whereas, they confess that they have neither, but base their practice upon the supposition that they can improve up on the things that are written. It is a fact of history that the apostles and first evangelists did do missionary work for about a hundred years with wonderful success, without any societies except the churches of the Lord. But when a man of to-day, admiring their wonderful work, having no confidence in his own wisdom, but all confidence in the wisdom of the Lord, who directed them, determines to study their methods with all his heart, and to work as they did with all of his strength, he is regarded by many as stingy, narrow-minded, fanatic: but the wisdom of God has always been foolishness to those worms of the dust, who cannot see the one millionth part of its far-reaching splendors He indeed is a wise man who trembles at God's word; who has no confidence in his own understanding; who meditates with wondering awe upon the bottomless, topless, boundless wisdom of him who made all things—a wisdom as vast as the limitless universe. Blessed is the man who realizes that this mighty God is near to us all; that in him we live and move and breathe; that he reads the thoughts of his children, even as they are born in their hearts; that he loves us as no earthly father ever loves his child; and that he is readier to give good gifts to those that walk in his way, than they are to ask them.

Bro. Carter and I differ, but we do not differ as to whether we shall work in the Lord's way: the question with us is, "What do the scriptures teach?" How did the first preachers evangelize? and this question settled, we propose to walk in the same way. Now then, to Bro. Carter's article. He says: "The church would not be a missionary society if she did not send out missionaries, or have the gospel preached. Paul says, the church is the 'pillar and ground (or support) of the truth.' This being true then, the society that usurps this work is a wicked institution."

I deny that it is necessary for a church to send out missionaries in order to be entitled to the name of a missionary society. I know churches that are most excellent and worthy missionary societies that never did send out a missionary. They are regular and systematic in raising money for missionary work, and they give this money to those whom they find working diligently in the evangelistic field. Suppose a church makes it, its business to raise at least a thousand dollars per anum for missionary work, and that it expends this sum carefully, as for God, giving it to faithful men, who need it, and who are spending and being spent in the work, would not such a church be entitled to the name of a missionary society? Is not a society that supports Christ's missionaries, a missionary society? Is not a society that does missior. work, a missionary society? and is it not missionary work to raise money for missions and to send it to worthy missionaries?

Bro. Carter presents his next point thus:

2. Paul, in his letter to the church at Rome, asks: "How shall they hear without a preacher? and how shall they preach except they be sent?" Paul is writing to the only missionary society then in existence, and in this he calls attention to the obligation of sending. Now, if the lesson here is not that the church at Rome was under obligation to send the preacher, I confess my inability to understand.

Our brother's ability to understand is good enough, I doubt not, but he has failed to exercise his powers of investigation and reflection, in considering this question, or he would never have written thus. Who sent the prophets? who sent Christ? who sent the apostles? who sent the members of the Jerusalem church, who upon being dispersed, went about preaching and baptizing thousands? Who sent Timothy? who sent Titus? God expressly says that he sent the prophets; Christ sent the apostles; and we learn that through them he sends others, for they were to commit the word to faithful men who might teach others, who were also to hand it down to others. Christ is the source of authority for preaching the gospel, not the church. He is the great sender of the preachers. In giving the commission, he tells the apostles to go into all the world and to preach the gospel to every creature; and he promises to be with them to the end of the world. A man cannot preach without being sent, as this passage in Romans clearly shows; but one can preach without being sent by a church, and it is a matter of fact that the grandest workers of the world as a rule have done so. Whose vineyard is it? Who was it that hired the laborers to work in the vineyard? Whose servants are we? Christ is our Master, our teacher; and he tells us to come to him, to learn of him, and to take his yoke upon us; and, in this matter of preaching the gospel, there is not a hint that he expects for us to be sent and directed by anybody but himself.

In the third place Bro. Carter says:

3. "Now there were in the church at Antioch certain prophets and teachers. * * * As they ministered to the Lord, and fasted, the Holy Ghost said: 'Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed and laid their hands on them, they sent them away." Acts 19:13. Here we have certain persons in the church, not in the *Societies* of the present day. These men being representatives of the church are commanded to separate, or send Barnabas and Saul to the work whereunto the Lord had called them. They obeyed the command and when they had fasted and prayed and laid their hands on them, they *sent* them away. Here we learn that the church at Antioch did send Barnabas and Saul. To say that the church is not to send the preacher, is certainly wrong, and to say that we need societies to help the church is equally wrong.

The church at Antioch had nothing to do with the sending of Paul and Barnabas. Paul expressly says that Christ sent him. (See I. Cor. 1:17.) If the church at Antioch, as a church, had anything to do with this sending, there is not the slightest proof of it; there is not a word that gives even the faintest intimation of such a thing. In the Antioch church there were the following five teachers: Barnabas, Simeon, Lucius, Manaen and Saul; these five teachers and prophets were ministering to the Lord, and fasting; while they were thus engaged, the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." "Then when they had fasted and prayed and laid their hands on them, they sent them away." So they, being sent forth by the Holy Ghost, went down to Selucia, etc. What possesses any body to say that the church at Antioch sent these men, after reading such an account is more than I can tell. Those who believe in a succession of ordained ministers from the days of the apostles, who believed that Peter laid his hands upon a man's head, who did in like manner to another, and so on, forming an unbroken chain from the apostolic times till now, might with some plausibility quote this passage in proof of their theory; but to the advocate of the church-sending theory it furnishes absolutely nothing at all. Remember, moreover, that both of these men had been preachers for years.

Bro. Carter concludes thus:

So let us leave the extremes and take the scriptural ground. Do away with all societies but the church, and quit going on your own say so; wait until you are sent.

Suppose a Christian, riding along the highway, falls in with a man who is not a servant of the Lord, but who appears to be most anxious to hear about the religion of Jesus, would it not be proper for this Christian to tell him the gospel story? Suppose, instead of one man, he meets ten, or one hundred such, would it be wrong for him to tell them about the glorious salvation, and the way to secure it? Would it have been wrong for the eunuch to have told his people about Christ, when he got home? Remember, preaching is only telling the gospel story. Now if such a man should find from experience that he could tell the story with more than ordinary skill, and that many, upon hearing him, were turning to the Lord; if opportunities were opening up to him to speak in private houses, school-houses, barns and groves, would it not be proper to avail himself of these opportunities to tell the people about Jesus? If the brethren, seeing his good work, should rejoice in it, and should desire a fellowship in it; if his own congregation should be delighted with his work, and should so express itself, would it not be proper for him to continue the work as long as in the providence of God he could do good in turning people to the Lord? Remember, under this dispensation we are all priests unto God. As a matter of fact, all the preachers of the apostolic age went about the work of preaching at their own volition, or were induced to do it by some other preacher, the apostles alone excepted; they, of course, were sent by the Savior in person. The appeal to the case of the five teachers at Antioch, who were directed to separate two of their number for evangelistic work is a pure begging of the question. The point that Bro. Carter wants to establish is the very point that must be assumed, guessed at, namely that the church took action in the matter. Suppose Brethren Lipscomb, Sewell, McQuiddy, Cave and Rawlins, five teachers who are in the church at Nashville, while engaged in fasting and praying, should receive a communication from the Spirit, telling them to separate two of their number for evangelistic work; suppose they should then fast and pray, and lay their hands on them, and send them away; suppose the Spirit should then distinctly state: "I have sent them forth;" would it not be a misrepresentation of the facts to say that the church at Nashville sent them? It seems to me that it would. J. A. H.

At one window I can see no branches at all, but only the gray trunks of two trees, like twin columns at the entrance of a shadowy cavern. From another window in winter I get a sight of distant hills, which are hidden in summer. So (have I thought) when earth is nakedest of shelter and barest of promise we are able to look the farthest away over the hill of time.

There is more religion in paying one hundred cents on the dollar, says some one, than in some of the most eloquent prayers ever delivered.

A Physician's Opinion.

Dr. Orr says: "I am well acquainted with the composition of **Dr. Duncan's Cough Balsam.** I have used it in my family and in my practice for several years, and do not hesitate to say that I believe it to be the best remedy known to the medical profession for the speedy **Cure of Colds, Coughs, Sore Throats, Whooping Cough,** and far surpassing all other remedies for the speedy cure of **Croup** and **Hives** in children. It is very pleasant to take, and perfectly harmless." Price 50 cents.

Special Notice.

We would call the attention of the readers of this paper, especially those who are suffering with **Dyspepsia,** or **Indigestion,** to **Dr. Duncan's Liver and Kidney Medicine.** It is, beyond doubt, the best and most reliable remedy known or ever offered for sale, for the **Cure of Constipation, Sour Stomach, Sick Headache, Torpid Liver,** and all **Kidney** troubles. It is the best and cheapest. Price 75 cents.

HIRSCH BROS. & CO.,

Dry Goods, Notions, Millinery,

56 College St., Nashville,

Have now in stock the largest stock of fine DRESS GOODS, SILKS, SATINS, WHITE GOODS, PARASOLS, FANS, JERSEYS, ETC., ever exhibited outside of New York.

This is a very fine, pure Wool Jersey, coat back, at $1.50.

Our braided and scalloped Jerseys, at from $1.00 to $3.00, must be seen to be appreciated.

Hirsch Bros. & Co.

L. & N.

(LOUISVILLE & NASHVILLE R. R.)

—OFFERS—

Superior Advantages to the Traveling Public in

THROUGH CARS, QUICK TIME, AND

SURE CONNECTIONS!

SHORT LINE TO

The North-West!

VIA EVANSVILLE.

Through Sleepers to the West via McKenzie Through Sleepers to the South via Montgomery. Through Sleepers to the North-east via Louisville.

EMIGRANTS

Seeking homes on the line of this road will receive special LOW RATES. See agent of this company, or address

C. P. ATMORE, G. P. & T. A. Louisville, Ky.

Add-Ran College,

THORP'S SPRING, HOOD CO., TEXAS.

The Thirteenth Annual Session opens the second Monday in Sept., 1885, and closes the last Thursday in May, 1886. There are ten distinct schools with an experienced teacher at the head of each. Not a single day is wasted from the beginning to the close of the session. Every day in the week has its proper share of study and recreation. Recitations every day—only the Bible studies on Sunday. Thorp's Spring is a prohibition village; noted for its healthfulness and the simple, steady and moral habits of its inhabitants. Send for catalogue.

A. & R. CLARK, PROPRIETORS.

THE PROVIDENT

LIFE ASSOCIATION

1 ALTIMORE, MD.

Insurance on the Ordinary Life and Maturity Plan. Endowment Policies mature in 10 years, or prior death. The fact that this association has been endorsed by LEADING BUSINESS MEN Clergymen, Physicians and Lawyers in the various states in which it does business, is an evidence of its superior plans and methods of insurance. It is the only mutual company in the United States with an endowment plan founded on correct insurance principles. Persons insured on our maturity plan "need not die to win." Policies mature in 10 years from date of issue, or at death, if prior. Every claim paid in full. No pro-rata payments. You "pay as you go and get what you pay for." By the payment of from eight to sixteen cents per day, you can purchase a $1000 policy payable to you in 10 years or to your family, should you die before the expiration of the period for which you insure.

NASHVILLE ADVISORY BOARD.

GEO. W. SEAY, Sec'y N. & D. R. R. Co.
ALEX. HALL, Ag't N. & D. R. R. Co.

Hon. JNO. LAWRENCE,	*Lawyer.*
Elder Wm J. LOOS	*Min ster.*
Elder R. LIN CAVE,	*Minister.*
Dr. W. M. VERTREES,	*Physician.*
C. H. BRANDON,	*Branaon Printing Co.*
W. A. CORBIN,	*Mi.sc. Broker.*
Hon. LYTTON TAYLOR,	*Attorney.*
G. H. WESSEL & Co	*Fancy Groceries.*
F. D. HAWLEY & Co.,	*Real Estate Agents*

Dr. T. D. WALLIS
Dr. J. S. NOWLIN.
R. E. MARTIN.
Dr. WILLIAM COMPTON,
Bellview, Tennessee.

Reliable business men in every town and county in East and Middle Tennesse and Kentucky, wanted to represent this Association, none other need apply. Correspondence promptly attended to.

CAPT. J. MINSON, General Agent.

No 4 Church St. - - Nashville, Tenn.

CHAS. F. SHARPE. W. L. HORN.

SHARPE & HORN,

Real Estate and Coal Agents,

Public Square, - NASHVILLE, TENN.

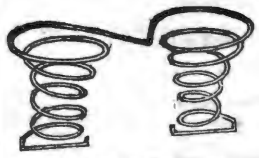
Buy, Sell and Negotiate Loans.

Special Attention Given to the Collection of Rents.

GEN'L AGENTS FOR PEACOCK COAL.

ED. H. MILLER,

—Manufacturer of—



SPRING BEDS AND MATRESSES

36 South College St., Nashville,

And dealer in all kinds of Beddings. I make the best Spring Bed now in use—the Twin Spring Bed, they are bug-proof. Try a set. Old mattresses neatly repaired.

ED. H. MILLER.

KEEP COOL!

SUMMER GOODS!

Refrigerators, Ice Chests, Water Coolers Filters.

Fruit Jars, Fruit Cans, Stoneware, Woodenware, and all kinds of Kitchen Goods.

Cooking Stoves to suit the requirements of every Family.

PRICES TO SUIT THE TIMES.

PHILLIPS-BUTTORFF MANUFACTURING CO.,

24 & 26 College Street, - - - Nashville, Tenn.

Capital Planing Mil!

Cor. Line and Vine Streets, near Northwest Cor. CAPITOL GROUND.

J. W. McCULLOUGH,

DEALER IN

Lumber, sash, Doors, Blinds, scroll sawing, Flooring, Ceili., Siding, Etc.

Telepone 551. : : : Nashville, Tennessee

O. EWING. FRANK W. GAINES

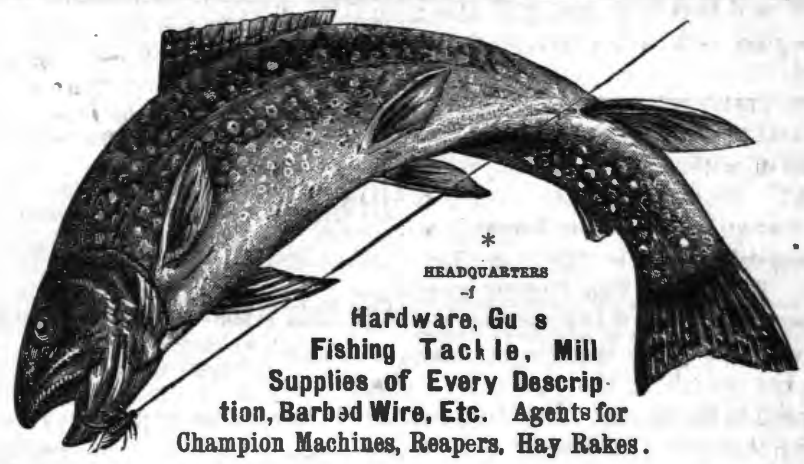
EWING & GAINES!

WHOLESALE HARDWAR,

40 South Market Street, Nashville, Tennessee.

Complete Stock of Hardware, Guns, Cutlery and Guns Belting, at the lowest prices.

Prompt and Careful Attention given to Orders TRY US.



*

HEADQUARTERS

-f

Hardware, Gu s Fishing Tackle, Mill Supplies of Every Description, Barbed Wire, Etc. Agents for Champion Machines, Reapers, Hay Rakes.

BROOKS, SWEENY & CO.,

Nashville, Tennessee.

MURKIN & HUNT

28, 30, 32 South College Street,

—Manufacturers of—

Fine Carriages, Berlins. Landaus, Cabriolets, Coupes, and all Kinds of Heavy Work

We have enlarged our Factories and Store-rooms by the addition of the three-story building adjoining, and have now improved facilities for the manufacture of first-class work.

OUR SPECIALTIES: Improved Timken and Brewster Spring Buggies; Platform Double-Spring and Three-Spring Phaetons· Barouches, Rockaways, and Wagons of Every Description.

Special Attention Given to Repairing. Inspection Solicited. Telephone 332.

P. A. SHELTON.

DEALER IN

STAPLE and Fancy GROCERIES.

Flour, Bacon, Lard, Tobacco and Cigars, Country Produce,

—***—

NO. 96, BROAD ST. - NASHVILLE, TENN

Go to WEIL, CONNELL, WINTER & CO. your DRY GOODS BOOTS AND SHOES, and so on. They will treat you right.

LIPSCOMB & SEWELL,

PUBLISHERS OF

THE GOSPEL ADVOCATE,

No. 98 UNION ST. - - NASHVILLE, TENN.

We invite your special attention to the following EXCELLENT BOOKS for sale by us at regular RETAIL PRICES:

Popular Hymns, Word Edition, Single Copy 15 cts. $1.50 Per dozen by express, by mail $1.70
Popular Hymns, Note Edition, single copy 30 cts. per doz by express $3,00 by, mail ... $3 60
Popular Hymns, " " (with rudiments) single copy 35 cts. per doz by express $3.60 by Mail ... $4 20
Popular Hymns " " (Cloth) single copy, 40 cts. per doz. by express $4.00; by mail $4,75
New Life (Character Notes) single copy 35 cts. Per doz. by express .00 by mail $3,60
Songs of glory Numbers 1 and 2 single copy 35 cts, Per doz. by express $3,00 by mail $3.60
Life of Raccoon John Smith (Very Readable) postpaid ... $2,00
The Voice of the Seven Thunders (Investigating and entertaining) Postpaid ... $1.50
Gospel Plan of Salvation. By T. W. Brents. Postpaid ... $2 50
Gospel Preacher, Volumes 1 and 2 By Ben Franklin. Postpaid ... $2,00
Campbell and Owen Debate. Postpaid ... $1.50
Dictionary of the Bible (Complete) By Dr. Smith ... $4 50
Housekeeping in the Blue Grass. postpaid ... $1,50
Orthodoxy in the Civil Courts ... Paper 50 cts, Cloth $1,00
My Life an Open Book ... $1,50
The Life of Knowles Shaw ... $1,50
The Problem of Problems ... $1,50
Christian Baptist. Seven volumes in one. Cloth ... $2,50
On The Rock. By D. R. Dungan ... $1.50
Rum, Ruin and the Remedy. Cloth ... $1 50
Christian System. Cloth ... $1,50
Campbell and Purcell Debate ... $1,50
Christian Baptism ... Half leather $1,00, full $1,50
Popular Lectures and Addresses. Cloth ... $3,00
Contradictions of Orthodoxy. Paper ... 25 c.s
The Divine Demonstration. Cloth ... $1,00
Heavenward Way. Cloth ... 35cts
Louisville Debate. Cloth ... $2,50
McGarvey's Commentary on Matthew and Mark. Cloth ... 2 00
" " Acts ... 2,00
Milligan on Hebrew ... 2.00
Reason and Revelaton. Milligan ... 2,00
Scheme of Redemptin. Milligan ... 2.00
Cummunings in the Sanctuary ... 50cts
Riverside, or Winning a Soul ... 75
First Principles By Isaac Errett ... 15cts
Offerings to the Lord By David Lipscomb ... 10cts
Sincerity Seeking the way to Heaven. By Ben Franklin ... 15cts
Review of Dr T. W. Summer's Tract. By Isaac Errett ... 10cts
Union Movement. By Ben Franklin ... 10t
Cruden's Concordance (complete) ... 1.50
Baptism for the Remmission of Sins ... 75c
Christian Recreation and Unchristian Amusements ... 10ct
Ability and Accountability ... 15cts
Treatise on Prayer. Milligan ... 10cts
True Method of Searching the Scriptures ... 10cts
BIBLES and TESTAMENTS in styles and bindings, at low rates.

We will furnish any book pubilshed in the United States at RETAIL PRICE. We solicit your orders. We guarantee prices.

FOR

Choirs, Conventions, Singing Classes and the Higher Schools,

o better Books have appear

Choral Worship. L. O. EMERSON. A g and f l size Church Mu Book of 220 pages. 100 pages Elements, wi n a capital collection of Sacred and Secular music. 75 pages of the best Hymn Tunes. 110 pages of Anthems, and 30 pages of miscellaneous Concert Musuc. $1. Per dezen, $9.

The Model Singer. W. O. PERKINS and D B TOWNER. A book fo SINGING CLASSES. 192 pages. 124 Graded Exercises, 57 Glees and Part Songs, 29 Hymn Tunes, 18 Anthems and 4 Chants. Abundant and useful material for the Singing-School Teacher. 60 cts. Per doz. $6.

Song Greeting. L. O. EMERSON. A new and extra fine song book for the "high r schools," meaning by that, Colleges, Tech ological and other special schools, Academies, Institutes, Seminaries, High and Normal Schools. 160 large octavo pages. 82 harmonized songs of the highest order, both in words and music, classical in beauty and interesting to every one. Also exercises and solfeggios for voice culture. 60 cts. Per dozen $6.

Any book mailed for the retail price.

OLIVER DITSON & CO., Boston,

C. H. DITSON & CO., J. E. DITSON & CO.,
Broadway, New York. 1228 Chestnut St., Phil.

Philips, Randle & Co.,

—KEEP—

THE BEST COAL IN THE CITY.

Call at 50 North Cherry Street; they have always on hand,

Mud River, Cumberland, Jellico, Anhracite, Diamond, and Number 12 Coal.

A trial order solicited. Satisfaction guaranteed.

TELEPHONE 169. - - - NASHVILLE, TENN.

Wharton & Co.,

Druggists and Prescriptionists.

Fine Soda Water Mineral Waters Etc.

Corner College and Union Sts.,

Nashville, - - Tenn.

FOR SALE

GREAT BARGAINS!

I offer, at low prices, the following machinery: One splendid **Lane & Bodley 20x30 inch Stationary Engine**; 150 horse power; has iron frame 17 feet long, 36 inches wide, and new Judson improved 4½-inch governor. I will trade for good engine of less size as part pay. One **14x24 Callahan Engine, 50-h.p.** Two **12 x 20 Stationary Engines.** One **Heald & Sisco 12-inch Hercules Engine.** Several engines, new and second hand. One battery of two-42 ft. x 16 in—Tubular Boilers, all irons and chimney complete. One **8-h.p Huber Farm Engine.** One **7 h p. Watertown Farm Engine** and **several Onedia Farm Engines**, all equally mounted. **Lane & Bodley** and **Eagle Machine Works Engines and Saw Mills,** with all late improvements. *H B. Smith's Wood-Working Machinery, Sinker & Davis Band Saw Mills, Leffel Turbine Water Wheels.* Flour Mills, Corn Mills, Bolting Chests, Smutters, Etc. **John P. Manny Mowers and Reapers** and *Wheeler & Mellick æhreshers.* Send for prices.

JOHN P. DALE,
nd 36 S College St., NASHVILLE, TENN.

THIS NEW

ELASTIC TRUSS

Has a Pad different from all others, is cup shape, with Self-Adjusting Ball in center, adapts itself to all positions of the body while the ball in the cup presses back the intestines just as a person does with the finger. With light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free. EGGLESTON TRUSS CO., Chicago, Ill.

LADIES' GUIDE TO FANCY WORK FREE.

A complete practical instructor in every description of Ladies' Fancy Work. It has 64 large pages and over **200 illustrations.** It gives plain and practical instructions in Drawing, Oil Painting, and making Wax Flowers; likewise all kinds of Fancy Needle Work, Artistic Embroidery, Lace Work, Knitting, Tattin, Crochet and Net Work. It contains designs for Monograms, Initials, Cross Stitch Patterns, Knit Edgings, Embroidered Borders and Corners, Macrame Work, Applique Embroidery, Berlin Work, Java Canvas Work, Tricot and Burlaps, Antique Lace, Beaded Lace, Darned Net work, Tidies, Lambrequins, and hundreds of other useful things. It is a book that should be in every American Household. With it as a guide you may make hundreds of beautiful things for the adornment of your home and for presents to your friends at the most trifling expense.

On receipt of only **30 cents** in postage stamps or currency we will send our popular monthly **Farm and Home** from the present time to Jan. 1, 1888, (nine months) and the **Fancy Work Book,** described above, **Free as a Premium. Farm and Home** has 16 pages and 64 columns, and nearly one-half is devoted to the Ladies and Children. It will repay its cost many times over to every occupant of a village or suburban home. Its practical articles on **The Garden, Fruit and Flower Culture, Poultry,** with its **Stories, Household Hints,** and **Recipes** are invaluable. It has a **Puzzle Department** where **prizes** are offered each month for contestants. *It cannot fail to please everyone.* In order to introduce it into new homes we make the above magnificent offer, being confident that once a Subscriber you will not keep house without it. Money refunded if not satisfactory. 4 subscriptions and 4 books sent for $1. **Send Now** mentioning this paper. This advertisement will not appear again. Address **FARM AND HOME, SPRINGFIELD, MASS.**

STERNBERGER'S Folding Dress Pillow.

folds into **one-twentieth** of its size when closed and weighs but two pounds.

Perfection, Durability, Simplicity.

The Folding Dress Pillow is simply perfect. Can be folded in a second and put anywhere. We guarantee one pillow to outwear a dozen old style stuffed sham pillows. Housekeepers buy them on sight.

$2.00 PER PAIR.

delivered on receipt of price.

THE PIQUA M'F'G CO., Piqua, Ohio, John P. Fowler, 306 State St., Chicago, Ill. Or Frank A. Hall, 200 Canal St., New York.
Fred. Walpert & Co., 28 N. Gay St., Baltimore, and Furniture Dealers Generally.

FEMALE COMPLAINTS

Treated scientifically at home, at very small expense, with absolutely no pain, no caustics, no unnecessary examinations. Permanent cure guaranteed. Book and question blank free. Address with stamp, Dr. C. N. BROCKINGTON,
(Mention this paper.) 309 4th Ave., Louisville, Ky.

CATARRH

Causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough and Consumption, cured in from one to three months, even though bones of nose are affected. No snuffs, washes, douches, inhalers or atomizers used. Book and blank free. Address with stamp, Dr. C. N. BROCKINGTON,
[Mention this paper.] 309 4th Ave., Louisville, Ky.

MASON & HAMLIN

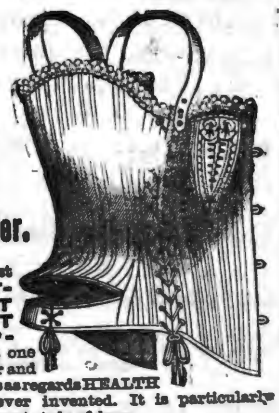
Exhibited at ALL the important WORLD'S INDUSTRIAL COMPETITIVE EXHIBITIONS FOR SEVENTEEN YEARS, Mason & Hamlin Organs have, after most rigid examinations and comparisons, been ALWAYS FOUND BEST, and AWARDED HIGHEST HONORS; *not even in one such important comparison has any other American Organ been found equal to them.* **ORGANS** ONE HUNDRED STYLES, adapted to all uses, from the smallest size, yet having the characteristic Mason & Hamlin excellence, at $22, to the best instrument which it is possible to construct from reeds, at $900 or more. Illustrated catalogues, 46 pp. 4to, and price lists, free.

The Mason & Hamlin Company manufacture UPRIGHT PIANO-FORTES, adding to all the improvements which have been found valuable in such instruments, **PIANOS** one of peculiar practical value, tending to greatest purity and refinement in quality of tone and durability, especially diminished liability to get out of tune. Pronounced the greatest improvement made in upright pianos for half a century. The MASON & HAMLIN CO., pledge themselves that every piano of their make shall illustrate that VERY HIGHEST EXCELLENCE which has always characterized their organs. Send for circular with illustrations, full description and explanation.

MASON & HAMLIN ORGAN AND PIANO CO.,

BOSTON, 154 Tremont St. CHICAGO, 149 Wabash Ave.
NEW YORK, 46 East 14th St. (Union Square.)

MADAME FOY'S CORSET AND Skirt Supporter.



Combines the most **ELEGANT FITTING CORSET** with a **PERFECT SKIRT SUPPORTER** and is one of the most popular and satisfactory corsets as regards **HEALTH** and **COMFORT** ever invented. It is particularly adapted to the present style of dress.

For sale by all leading dealers. Price by mail $1.30.
FOY, HARMON & CHADWICK, New Haven, Conn.

Baltimore Church Bells

Since **1844** celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, circulars, &c., address BALTIMORE BELL FOUNDRY, **J. REGESTER & SONS,** Baltimore, Md.

Farquhar's Improved Cotton Planter

Very Simple and Perfect in its Operation; Drops Unrolled Seed or Fertilizer with remarkable regularity in any desired amount. It is the Cheapest, most Reliable and Best **COTTON PLANTER** in existence.

SEND FOR CATALOGUE.

Address, A. B. FARQUHAR, York, Pa.

NEW USES OF DIAMOND DYES

New uses are constantly being made of them so that, not only is all possible kinds of Domestic Coloring done with them, but also Art Work, Coloring Photographs, Engravings, &c. They are used for Object Teaching in Schools, Coloring Maps, Baskets, Easter Eggs, Bone, Ivory, &c. For making ALL colors of Ink, Wood Stains, Shoe Dressing, Ink Pads, &c. **USE NO OTHER.**

They are the PUREST, STRONGEST and FASTEST of all Dyes. One package colors one to four pounds of Silk, Wool, Cotton, etc. For special uses given above, no other dyes will answer.

Sold by all druggists. Send stamp for Special Art Circular, Special School Circular, Sample Card of 32 colors, and directions. Colored Cabinet Photo. as sample, or a package of Any Color Dye mailed for 10 cents. Address the proprietors,
WELLS, RICHARDSON & CO., Burlington, Vt.

THE DIAMOND PAINTS,

GOLD, SILVER, COPPER and BRONZE,

For gilding &c., Fancy Baskets, Frames, Lamps, Chandeliers, and for all kinds of ornamental work. Also Artists Black for Ebonizing. Equal to any of the high priced kinds and only 10 cts. a package, at the druggists, or post-paid from
WELLS, RICHARDSON & CO., Burlington, Vt.

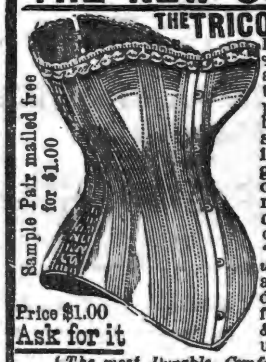
25 YEARS IN THE POULTRY YARD.

18th Edition. 198 Pages, explaining the entire business. Gives symptoms and best remedies for all diseases. A 50-page Illustrated Catalogue. All for 25c. in stamps.
A. M. LANG,
Cove Dale, Lewis Co. Ky.

AGENTS We have the best selling **BOOKS** and **BIBLES.** Books particularly adapted to the wants of Southern and Western people. **Family Bibles** a specialty. *Very low prices.*
B. F. JOHNSON & Co., Pub's, 1013 Main St., Richmond, Va.

THE NEW CORSET.

THE TRICORA RELIEF



Having elastic side sections, adapts itself to the various positions of the body in stooping, sitting & reclining. It affords great relief and comfort to the many who find ordinary Corsets oppressive. The **"TRICORA"** stays *used for boning* are unequaled for durability & comfortable support, & are absolutely unbreakable.

The most Durable, Comfortable, and Healthful Corset ever sold for its price.

Every pair warranted to give satisfaction or money returned.

J. G. FITZPATRICK & CO., Mfrs.,
71 Leonard Street, NEW YORK.
Please mention this paper in ordering.

"THE BEST IS CHEAPEST."

ENGINES, Horse Powers **THRESHERS** SAW-MILLS, Clover Hullers

(Suited to all sections.) Write for FREE Illus. Pamphlet and Prices to The Aultman & Taylor Co., Mansfield, Ohio

ROSES SAMPLE with Catalogue, 25 c., 4 for 50c. Order now.
WM. B. REED, Chambersburg, Pa.

Rats of Advertising in Gospel Advoca e

ne inch, one insertion,	$
One inch, one month	2
One inch, three months	50
One inch, six months	70
One inch, twelve months	125

A discount of 10 per cent. on these rates for order of $25.00; 20 per cent. for order of $50.00; 30 per cent. for order of $100 00.

Note these Rules Carefully

(1) Write only on one side of your aper.

(2) Write your name, post-office, county, and State, plainly.

(3) When changing your paper, give the office from which you change, and the one you wish it changed to.

(4) When ordering a book, give the name, edition, style of binding, and price, as near as possible, and state plainly HOW and WHERE you wish it sent.

(5) Gospel Advocate is $2.00 per year; $1.00 per six months; Clubs of $10, one copy free.

(6) Write very plainly and make the clkserand printers happy

Miscellaneous Notes.

BY T. F. RAWLINS.

Our trip to Ky., was a very pleasant and successful one. We found the brethren and sisters there exceedingly kind and accommodating; all anxious to aid in extending the circulation of the ADVOCATE. We extend to all, thanks, for their favors to us.

We acknowledge receipt of a copy of the Proceedings of the American Congress of Churches, held at Hartford, Ct., may 11-12 and 13. It contains a full report of the meeting, together with the addresses, papers etc. Published by The Case, Lockwood & Brainard, Co, Hartford, Ct. Price 50. cts.

We received from Bro. Bugby, of Ennis, Texas, a notice of the action of the Sunday school there in appointing delegates to the convention at Waxahachie, and making an appropriation for a Sunday school evangelist; but it came to our hands to late for insertion before the Convention.

Brethren, don't let your Sunday school papers, and lesson leaves, drive the Bible from your schools. Even the "wee ones" should learn early to bring their Bibles with them. A good plan we think is to use nothing but the Bible at the recitation. Use the helps at home to interest the little ones and to aid in the investigation, then come to the class with Bible in hand for the lesson.

Many of our good brethren and sisters do not seem to realize the importance of having a "form of sound words," and pure speech. Remember the life and character is largely made up of what we say; that we must render an account for every "idle word" and all "foolish jesting." These things are not only hurtful to self, but they are also evil seed sown in the hearts of others. After listening to the conversation of some professed christians I sometimes feel like offering them a carbolic acid bath—and a very strong one at that—for thier mouth. But the greatest trouble is the fountain—the heart—has not been touched with heavens "bath of regeneration," and has never been cleansed, and consequently our carbolic acid wash would only act as an outward deoderizer and not reach the seat of the trouble. Read what Paul tells us to "put away" to "lay aside" and then what we are to "add to," and be profited.

Sam Jones, when asked why he did not speak against the use of tobacco said; "Because I chew it myself." "Well why do you chew?" Asked the queriest "To get the juice out of it" replied the great evangelist. This note desires to call attention, to two thoughts in the above: "Because I use it myself" and "To get the juice out of it." How many sins are passed by, by our preachers, and teachers, "because they do it themselves?" They realize the force of Paul's language when he says: "Thinkest thou this, O man, that judgest (or condemns) them which do such things, and doest the same, that thou shalt escape the judgement of God?" Therefore in those things we see in others to be wrong, yet practice the same ourselves, we are disposed to make a "great degree of allowance." I once knew a preacher however of rather a questionable life who said; I will "hew to the line let the chips fall where they may." "I will use the sword of the spirit even though it takes off my own head." And in conclusion he would say; "Now do as I tell you and not as I do." But we would do well to remember that in order "see clearly to pull the mote out our brother's eye "we must first clear our own eye of the "beam' that is in it. And when we have cleared or own eye, then, let us make hast to relieve our brothers also. Now the second thought. Why do we roll sins (of all or any kind) as a "sweet morsel under our tongue?" 'To get the juice out," Look over the long dark, and mottled catalogue and count them one, by one, and we are trying to get the "juice out," of them all. But what of the tobacco juice. Why, it affords a temporary pleasure, a present exhileration but at the expense of all the organs and fnnctions of the body, which are gradually weakened, and which take on an abnormal or diseased form until it requires the constant use of the naorcotic to keep it up. So in the end it "biteth like a serpent and stingeth like an adder." And so will it be with all of our sins, small or great. In the end all spiritual life becomes demoralized or is destroyed. The "juice" of sin may be pleasant and exhilerating to us for a time but poisenous in the end.

Bro. Wright, of Bedford, Texas recently held a debate at Aurora, Wise Co., Texas, with an Adventist. Resul not learned.

"Evil communication corrupts good manners."

NOW, NOW, NOW IS THE TIME!
SPRING TIME!
PURIFY YOUR BLOOD.
DR. J. H. McLEAN'S
Strengthening Cordial AND BLOOD PURIFIER
Is the greatest Blood Purifier in the world.
TRY IT, AND YOU WILL USE IT EVERY SEASON.

It acts as delightfully on the tender Babe, the most delicate Lady and infirm old age, as on the strong man, in imparting Health and Vigor to Nerves and Brain, Blood Vessels, Heart and Liver. When taken, you can feel its life-giving power course through every artery, destroying all diseases of the Blood, and giving **Health, Vital Power and Strength** to every part of the body. Who will suffer from Liver Complaint or Diseases of the Stomach, Kidneys, Bowels, or Bladder, when such a great Remedy is within their reach?

IT WILL CURE:

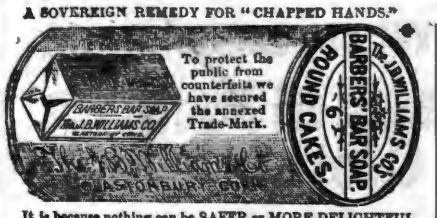
Sleeplessness, Night Sweats, Sallow Complexion, Hot Flushes, Fainting Spells, Nervousness, Failing Eyesight caused by Weakness, Dyspepsia, Hectic Flushes, Scalding Hot Urine, Brick Dust Deposit, Frothy Urine, Uterine Weakness, Falling of the Womb, Bad Blood, Biliousness, Pimples, Loss of Memory, Feverish Skin, Sluggish Circulation, Cold Feet and Hands, Rheumatism, Peevishness, Obstinate Constipation, Heart Troubles, Bladder Fever, Diarrhœa or Bloody Flux, Lung and Liver Diseases, Kidney Troubles, Weak Back, Neuralgia, Pains in Bones, Sick Stomach, Depression, Blues, Dyspepsia, Female Weakness, Pimples, Sores and Blotches on the Face and Skin. Colic Pains.

Milwaukee, Wis., March 6th, 1885.
DR. J. H. McLEAN, St. Louis, Mo.
DEAR SIR:—Having been troubled with Female Complaint for some time, by the advice of a St. Louis lady, I tried Dr. J. H. McLean's Strengthening Cordial and Blood Purifier, and am happy to say that it has cured me completely, and I am as well now as ever. I consider it the best medicine for that purpose in the world.
MRS. ELIZABETH HENDRICKS.

G. W. Nowlin, Greenfield, Tenn., writes:—Send me another supply of Dr. J. H. McLean's Strengthening Cordial and Blood Purifier. It gives such satisfaction and sells so well here that we are unable to keep a supply on hand.
Mingsville, Mo., Jan. 4th, 1885.
DR. J. H, McLEAN, St. Louis Mo.
DEAR SIR:—I look upon your Strengthening Cordial and Blood Purifier as the finest medicine in the market. I use it in my family and all my customers speak of it in the highest terms. I would not be without it in the house if it cost ten dollars a bottle.
Yours truly, JOSEPH W. MINGS.

John O. K. White, San Angelo, Texas, says:—Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is a Never-Failing Remedy, and Can Be Relied on.
Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is a Never-Failing Remedy, and Can Be Relied on.
$1.00 PER BOTTLE. SIX BOTTLES, $5.00.
Dr. J. H. McLEAN, S. E. Corner Broadway and Biddle Street, St. Louis, Mo.

A SOVEREIGN REMEDY FOR "CHAPPED HANDS."



It is because nothing can be SAFER or MORE DELIGHTFUL for the Toilet or Bath, than a SHAVING SOAP of perfect PURITY and MILDNESS, that this article is so extensively used for TOILET purposes. It is a LUXURY with which no lover of fine soap can AFFORD to be unacquainted. Put up in square and round cakes; also, in pound bars. Ask your Druggist for it, or send 20. stamp for trial sample. Be sure your Barber uses it. Williams' Genuine Yankee and other Shaving Soaps are the finest in the world.

CANCERS TUMORS AND ULCERS.
Cured without the knife or loss of blood. Vast superior to all other methods. Hundreds of cases cured! Descriptive pamphlet sent free. Dr. E. H. GREENE, 17¾ Peachtree St., Atlanta, Ga

TO HAVE HEALTH THE LIVER MUST BE IN ORDER.
DR. SANFORD'S LIVER INVIGORATOR
TRADE MARK
Is a Reliable Remedy for Liver Complaints and ills caused by a deranged or torpid condition of the Liver, as Dyspepsia, Constipation, Biliousness, Jaundice, Headache, Malaria, Rheumatism, etc. It regulates the bowels, purifies the blood, strengthens the system, assists digestion.
AN INVALUABLE FAMILY MEDICINE.
Thousands of testimonials prove its merit.
ANY DRUGGIST WILL TELL YOU ITS REPUTATION.

McSHANE BELL FOUNDRY
Manufacture those celebrated Bells and Chimes for Churches, Tower Clocks, etc. Prices and catalogues sent free. Address H. McSHANE, Baltimore, Md.

OPIUM MORPHINE HABIT EASILY CURED. BOOK FREE. DR. J. C. HOFFMAN, Jefferson, Wis.

HUMILIATING ERUPTIONS ITCHING AND BURNING TORTURES

And Every Species of Itching, Scaly, Pimply, Inherited, Scrofulous and Contagious Diseases of the Blood, Skin, and Scalp, with Loss of Hair, from infancy to old age, positively cured by the Cuticura Remedies.

Cuticura Resolvent, the new blood purifier, cleanses the blood and perspiration of impurities and poisonous elements, and thus removes the cause.

Cuticura, the great Skin Cure, instantly allays Itching and Inflammation, clears the Skin and Scalp, heals Ulcers and Sores, and restores the Hair.

Cuticura Soap, an exquisite Skin Beautifier and Toilet Requisite, prepared from Cuticura, is indispensable in treating Skin Diseases, Baby Humors, Skin Blemishes, Chapped and Oily Skin,

Sold everywhere. Price: Cuticura, 50c.; Resolvent, $1; Soap, 25c. Prepared by the POTTER DRUG AND CHEMICAL Co, Boston, Mass.
Send for "How to Cure Skin Diseases."

Pianos & Organs
Of all makes direct to customers from headquarters, at wholesale prices. All goods guaranteed. No money asked till Instruments are received and fully tested. Write us before purchasing. An investment of 2 cents may save you from $50.00 to $100.00. Address
JESSE FRENCH, Nashville, Tenn.,
Wholesale Distributing Dep't for the South.

BARNES'
Patent Foot and Steam Power Machinery. Complete outfits for Actual Workshop Business. Lathes for Wood or Metal. Circular Saws, Scroll Saws, Formers, Mortisers, Tenoners, etc., etc. Machines on trial if desired. Descriptive Catalogue and Price List Free.
W. F. & JOHN BARNES, Rockford, Ill.
No. 59 Ruby St.

AGENTS COIN MONEY who sell DR. CHASE'S FAMILY PHYSICIAN. Price $2.00. Write for Circular. Address, A. W. HAMILTON & Co., Ann Arbor, Mich.

NEW HOUSE! NEW GOODS!

J. W. ORCHARD,

Manufacturer and Dealer in PLAIN and DECORATIVE

WALL PAPER,

Window Shades,

Looking-Glasses, Picture Frames and Cornices, Chair Cane, Picture Cord and Nails, Wall Brackets and Parlor Easels.

Looking-Glasses put in old frames. Old pictures and frames repaired.

134 Union Street.

Between College and Cherry,)

NASHVILLE, - - TENN.

A. C. & J. C. MARCH,

(Successors to J. D. March & Sons,)

Manufacturers of and Dealers in

Saddles, Harness, Bridles, Collars, Trunks, Bags, Valises, Hames, Whips, Chains.

REPAIRING DONE ON SHORT NOTICE.

50 NORTH MARKET STREET,

NASHVILLE, - - TENN.

NAHVILLE, CHATTANOOGA & ST. LOUIS RAILWAY.

BUSINESS MEN, TOURISTS, EMIGRANTS, FAMILIES, REMEMBER

The Best Route to St. Louis and the West via McKenzie.

The Best Route to West Tennessee and Kentucky, Mississippi, Arkansas, and Texas points is via McKenzie.

The Best Route to the Summer Resorts and Mountain Retreats of Tennessee, Virginia and the Carolinas, via McKenzie and Nashville.

The Best Route to the celebrated Colleges, Universities, Seminaries and other Educational Institutions in the Southeast, via McKenzie and Nashville.

The Best Route to points in East Tennessee, Virginia, the Carolinas, Georgia and Florida is via Chattanooga.

DON'T FORGET IT!

By this Line you secure the

MAXIMUM OF SPEED, SAFETY, COMFORT, SATISFACTION,

AT THE

MINIMUM OF EXPENSE, ANXIETY, BOTHER, FATIGUE.

Be sure to Buy your Tickets over the

N., C & ST. L. RAILWAY!

If you are going to Washington City, Baltimore, Philadelphia, or New York.

The Inexperienced Traveler need not go amiss; few changes are necessary, and such as are unavoidable are made in union Depots.

THROUGH SLEEPERS!

BETWEEN

Nashville and Atlanta, and Atlanta and Jacksonville, Fla., Nashville and Martin (to connect with Sleeper service via Cairo to St. Louis and Chicago,) Nashville and Columbus. Nashville and Memphis (Sleeper Humboldt to Mobile, and Milan to New Orleans) McKenzie and Little Rock, and Little Rock and Texas points.

Call on or address

J H PEEPLES, T. A., Chattanooga, Tenn.
W W KNOX, T. A., Nashville, Tenn.
S S FINLEY, Ticket Agent, Memphis, Tenn.
A B WRENN, Trav. A., Atlanta, Ga.
W L DANLEY, G P & T A, Nashville, Tenn

FITS STOPPED FREE

Marvelous success.

Insane Persons Restored.

DR. KLINE'S GREAT NERVE RESTORER

for all BRAIN & NERVE DISEASES. Only sure cure for Fits, Epilepsy and Nerve Affections. INFALLIBLE if taken as directed. No Fits after first day's use. Treatise and $2 trial bottle free to Fit patients, they paying expressage. Send name, P. O. and express address to Dr. KLINE, 931 Arch St. Philadelphia, Pa. See principal druggists.

S. HOGAN, J. S HOPKINS.

Hogan & Hopkins.

—Dealers in Custom-Ma e—

Boots and Shoes.

We will sell the very best makes af Boots and Shoes, and endeavor to make the prices so that no one ean possibly sell cheaper than we do.

No. 20 Public Squrse, Nashville, Tenn.

SALESMEN:

SAM R. HOPKINS, L. D SIMPSON, W. MAYES.

AGENTS WANTED for the MISSOURI STEAM WASHER!

It will pay any intelligent man or woman seeking profitable employment to write for Illustrated Circular and terms of Agency for this Celebrated Washer, which by reason of its intrinsic merit is meeting with such wonderful success

J. WORTH, ST. LOUIS, MO., or CHICAGO, ILL.

WM. CUNNINGHAM, SON & CO.,

—Wholesale—

GROCERS, COTTON FACTORS,

And Commission Merchants.

97 Broad St., NASHVILLE, TENN.

IT PAYS to sell our Rubber Stamps. Free catalogue to agents. FOLJAMBE & CO.

J. W. LINDSEY. R. FARQUHARSON

China, Glass and Queensware

We have the best Electric Lamp made, the best imported Student's Lamp, "Mays' New Ideal" Lamp, requires no chimney or shade; in fact, we are headquarters for the best Lamps in use. We keep the largest stock of CHINA, GLASS and QUEENSWARE, South of the Ohio river, all of which will be sold as cheap as good goods can be sold in any market. Why not buy first-class goods when you can get them at about what you are paying for trash? Come and see us, or send your orders.

HICKS, HOUSTON & CO.

C. P. CRUTCHER. H. C WILLSON.

J. W. LINDSEY & CO.,

Wholesale HATS,

75 Public Square,

NASHVILLE, - - - - TENNESSEE.

JOHN RAMAGE & SON,

48 North College Street, Nashville,

Offer the best stock of custom-made BOOTS, SHOES, and SLIPPERS, in all grades, of latest styles. Trunks, Traveling and Hand Bags.

LOWEST CASH PRICES!

Clothing for Spring & Summer.

W. A. LANNOM, THE ASH CLOTHIER, 98 PUBLIC SQUARE, Nashville, Tennesse, has the largest stock; all the ELEGANT NEW STYLES, GREAT VARIETY. Clothing for every body, from the smallest boy to the largest man.

Our goods will please you. They fit like a charm; our prices are correct, and we will sell them FOR CASH. Don't fail to inspect our immense stock before you buy.

W. A. LANNOM. Cash Clothier,

18 Public Square, - - - Nashville, Tenn.

Gates & Pohlman,

Corner College and Union Streets, Nashville,

Are the oldest Jewelers in the State, and have constantly in stock the very latest and best designs, in patterns as well as the finest in quality and finish of all goods pertaining to the Jewelry trade. They defy competition in prices, and warrant every article to be as represented by them. Watches, Clocks and Jewelry repaired by the most practical workmen Orders by mail promptly attended to. Their motto is, "*Quick sales and small profits.*"

BAILEY, DAVIS & McCOMB,

WHOLESALE GROCERS,

And Dealers in

TOBACCO, CIGARS, ETC., ETC.,

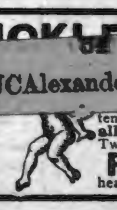
38 MARKET STREET, - - - - - NASHVILLE, TENNESSEE.

THE LITTLE HUCKLEBERRY, FOR CHILDREN TEETHING.

The soldiers in the late war established the ... Huckleberry Cordial is the great ... that the Huckleberry was much more efficacio... dy for curing Diarrhea, Dysentery, chronic bowel troubles than the Blackberry. ... d all bowel affections, and restoring

Every one knows the Huckleberry growing a... ffering such a drainage upon the sys- side the hill, but few have realized the fact that the ... tem from the effects of TEETHING. For sale by purple berry contains one of the most valuable astrin- all druggists at 50 cents a bottle. Send gent healing principles to the bowels. Two Cent stamp for "TAYLOR'S LITTLE

Walter A. Taylor, Atlanta, Georgia.



RIDDLE BOOK." for the health of home and amusement of the little ones.

R. W. Jennings

BUSINESS SCHOOL.

NASHVILLE, TENN., December 13 .1884.

Mr. R. W. Jennings:

We, the undersigned merchants and business men of Nashville, desire to express our approval of the methods you have adopted in conducting your Business School.

Your long experience as a practical book-keeper and office man, your truly practical method of teaching, and the fact that the examples are taken from books in your possession, which you have yourself heretofore kept, gives you advantages not possessed by other colleges, and we cheerfully an heartily commend your school to all who can spare the money and time to attend it. We speak from an observation and experience of many years as business men when we say that no commercial school taught by men who have not themselves had experience as practical book-keepers can compare with one where the examples are taken from transactions that have actually occurred.

We wish you abundant success in your laudable undertaking.

Fite, Porter & Co., Wholesale Dry Goods.
Cowan & Co., Wholesale Notions.
Anderson, Green & Co., Wholesale Dry Goods.
Eatherly Hardware Company, Wholesale Hardware.
Adams, Throne & Co., Wholesale Boots and Shoes.
Dismukes, Frierson & Co., Wholesale Hats.
B. H. Cooke & Co., Wholesale Clothing.
The Bransford Hardware Company, Wholesale Hardware.
Richardson, Mason & Co., Wholesale Boots and Shoes.
Kinkade, Williams & Co., Wholesale Hats.
Handly, Reeves & Co., Wholesale Dry Goods.
Brown & Farrell, Wholesale Hardware.
Halls, Ordway & Mitchell, Wholesale Boots and Shoes.
O'Bryan Bros., Wholesale Dry Goods.
Berry, Demoville & Co., Wholesale Drugs.
Murray, Dibrell & Co., Wholesale Boots and Shoes.
Gray, Fall & Co., Wholesale Hardware.
Tyler, Stratton & Co., Wholesale Grocers.
Orr Brothers, Wholesale Grocers.
Hillman, Buford & Justi, Wholesale Iron.
Carter, Dunbar & Co., Wholesale Boots and Shoes.
Pigue, Manier & Co., Wholesale Boots and Shoes.
Ewing & Gaines, Wholesale Hardware.
Morris, Webb & Cheek, Wholesale Grocers.
Phillips, Jackson & Co., Wholesale Grocers.
Herman Bros & Co., Wholesale Dry Goods.
Dudley Bros. & Lipscomb, Wholesale Hardware.

We, the undersigned, cordially endorse the foregoing recommendation of Jennings' Business School, and will add that the instruction he gives his students in the art of counting money rapidly, the writing of checks, notes, notices of protest, endorsements, etc., will be of great value to them.

W. M. McCarthy, Cashier Fourth National Bank Nashville.
F. Porterfield, Cashier Commercial National Bank, Nashville.
A. W. Harris, Cashier American National Bank, Nashville.
J. P. Williams, Cashier First National Bank Nashville.
J. Hill Eakin, Sec'y Safe Deposit, Trust & Banking Co., Nashville.
Julius Sax, President Nashville Savings Ban Nashville.
Thos. S. Marr, President Nashville Savings Co., Nashville.

NASHVILLE, TENN., December 26, 1884.

Mr. R. W. Jennings:

The position of book-keeper for Evans, Fite, Porter & Co., which I held for ten years, was given me on acconnt of training which I received at your hands while acting as your assistant in their counting-room. I have since taught your system to others, among whom is Mr. Jno. Campbell, who now fills my place in the office of Fite, Porter & Co. I can say without hesitation that you impart your knowledge of book-keeper and general business usage more rapidly and perfectly than any person I ever saw, and I recommend your school as highly as words can express. Wishing you success, I am

Yours, etc. JAMES L. COOPER.

SPRING, 1885.

CARPETS! CARPETS!

We have the largest and most complete stock o Carpets of all grades, Mattings, Oil Cloths, Linoleums, Rugs, etc., that we have ever shown to the trade. These goods are brought from the factory, and our prices are t e lowest. All orders promptly filled.

Manlove & Co.,

26-28 Summer St., - - Nashville, Tenn.

GRATEFUL PRAISE

A New S. S. Book by J. H. Fillmore.

Pure in sentiment, rich in music. Sample co06; in boards, 25 cents; per dozen, by express, $3 dy per dozen, by mail, $4. *Specimen pages free.*

FILLMORE BROS, 185 Race St. Cin nnati, O.

THE GOSPEL ADVOCATE.

VOLUME XXVII., NUMBER 27 | NASHVILLE, TENNESSEE, JULY 8, 1885. | TWO DOLLARS PER YEAR IN ADVANCE.

EDITORS:

D. LIPSCOMB | E. G. SEWELL.

J. A. HARDING, Associate Editor.

J. C. McQUIDDY, Office Editor.

Some Time.

Some time, I know not when,
But some time, I shall hear the angels' call;
The day, the moment, is beyond my ken;
Perchance dark shadows of old age will fall,
And many changeful years roll by ere then;
Or it may be when morning breaketh next,
It may be even this busy afernoon,
So full of duties, so with cares perplexed;
Would it be welcome if it were so soon?

Some way, I know not how;
It may be through long weary years of pain,
With soothing touch of loved ones on my brow,
And tender ministries bestowed in vain;
Or it may be by some swift, sudden blow;
Or just to fall asleep—such sweet release
For God's beloved ones there doth sometimes wait
But through some door of suffering or of peace,
I know that I shall pass the shadowy gate.

I know not hour nor way,
But God doth know, and there my heart shall rest,
Content to walk straight on, from day to day,
Leaving all choice to Him that chooseth best.
Only his voice each moment to obey.
Then when mine ears, attuned to sounds so sweet
Shall catch the rustle of the angels' wings,
My lips shall answer, "Ready," while to meet
Their coming, all my soul exulting springs.

Dorchester, April, 1885. J. T. H.

Transformation.

Paul said to the Romans: "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

When the apostle says, be not conformed to this world, he means be not conformed to the wicked ways of the world; the habits, the course of life that people of this world live when following after the impulses of the flesh; the selfish desires, purposes and aspirations of the fleshly, worldly mind, uninfluenced by the will of God.

The heathen nations of the world, and the wicked, irreligious people of Bible lands give us a full and complete idea of what this world is, when going its own way, living after the wisdom of this world; either ignorant of the will of God, or knowing it, reject it, and live as their own wills and desires dictate.

Men, unaided by Divine wisdom, destitute of a knowledge of God, as revealed in his word, have no higher idea of life than that which man's own reason, blinded and blunted by selfishness and sin, can invent. This, as a general thing, is exceedingly low and unrefined. Then, sometimes the word, "world," may be used to signify the general fashions, follies, customs and habits of those people who live in Bible lands, and are what the world calls moral, honest people, but who refuse to be Christians, and live a very worldly, fashionable, frolicsome and selfish life. This may be the particular sense in which Paul uses the word world, in this passage. The expression, "the will of God," in this passage, to which the Christian is to transform himself, means that pure, virtuous, upright, unselfish and holy life that the Lord has taught Christians to live, as given in the Christian scriptures. and he makes the point, "that ye may *prove* what is that good and acceptable will of God." The word "prove" is in the sense of, make trial of, to test, as the assay; or trial of metal to test its purity, strength, etc. that is, live out the will of God, and thus prove to yourselves, and to all who behold your godly lives, that the will of God is perfect and acceptable; that it will bring more purity, more happiness, more that is truly lovely than this world can ever produce.

The fashions and follies of this world may fascinate and charm for a while, and may satiate for a time the desires of a fleshly mind, but all these things are of short duration, and, in the end, will utterly fail to satisfy the longings even of a perverted mind; the cravings of an empty starving soul, which will, in the end, be the condition of the fashionable, worldly mind.

Who that has witnessed the end of the merely fashionable man or woman does not know that this is a true picture of the end of a life of worldliness. The fashionable, worldly-minded people who spend their lives in the gratification of their fleshly, selfish minds, have nothing to help and sustain them when trials and afflictions come. For worldliness and fashions all fail; all break down, when troubles and trials are upon them. And worse still, when the end comes; when fashions and follies must all fail and be left behind the perils of eternal ruin, torture and haunt the last struggles of a starved, dwarfed and perishing soul, which is a hundred-fold worse than death itself. And the Christian who gives his life to the follies of the world, and feeds his soul upon these husks; who conforms his life to the world, and lives as the world lives, will be no better off at the end than the man of the world will be. But from the very day that a man becomes a Christian, and begins to live the Christian life; begins to transform his heart and life to the will of God, he begins to realize the superiority of the will of God over the follies, weakness, wickedness and wisdom of this world. And as he lives on, and transforms himself more and more into the divine model of life the Lord has given, the more deeply does he realize its perfection.

The man that makes the transformation that the word of the Lord requires, makes his religion the law, the ruling principle of his life; carries his religion into his home, and measures his treatment of his wife and children by it. He makes no unreasonable demands of his wife, nor does he impose any unreasonable duties or obligations upon her in the management of home affairs, while at the same time he checks up any extravagances of temper, dress, fashion, or any manifest disposition on her part to live beyond his income, and encourages an honest, economical life at home. This sort of life, and only this, insures reasonable prosperity at home, and a good degree of happiness in the daily life. He also carries his religion into the management, education and training of his children. He strives, to the extent of his ability, to bring them up in the nurture and admonition of the Lord, and to make them honorable citizens, and faithful and honored members of the church of God. And, by actual experience in doing the Lord's will, in transforming his entire being to the divine model, he proves that "will" to be the best mode of life there is for this world, to say nothing of the world beyond.

Also the man that is transforming himself into the divine model, carries his religion into his business, his farm, his work-shop, his store, and into all his associations and intercourse with his fellowmen. His religion is connected with his weights and measures; with his representation of his goods, his wares, his stock, and becomes the controlling principle in all the words and actions of his life. He will never represent anything to be first class, when he knows it is only second class; he will never put sand in the sugar, nor gravel in the coffee; he will not be selfish, looking alone to his own interest, but will look, also, to the interest of others; he will so control his temper as not to do in a rash moment what he may have cause to repent all the rest of his life; he will strive to so guard and control his tongue as to inflict no lasting or unnecessary pain upon his family at home, or his asociates in life; he will tell the truth under all circumstances according to his best information, and will never willingly disappoint or deceive any one. The word of God will be his guide by day and by night, at home or abroad. He will delight in meeting the saints around the Lord's table, and in remembering the sufferings of his loving Redeemer. He will love and, on this account, will frequent the altar of prayer. Communion with the Lord, through his own appointments, will bring joy to his soul. He will learn, in this transformation, that it is more blessed to give than to receive, and will find an inexpressible joy in visiting the fatherless and widows in their affliction, and in keeping himself unspotted from the world, while cheating and defrauding the unwary and the ignorant, or any fellow-being, will never for one moment be nourished in his brain, or fondled upon the desires of his heart. But he will strive to be blameless and harmless in the midst of a wicked and perverse generation, in the midst of which he will seek to shine as a light. And when adversity or afflictions come upon this sort of a man, he has the heartfelt and ready sympathies of all who know him, while his brethren, especially, will flock around him to do him good. And in the very darkest hours of gloom he remembers that the word of the Lord says that "all things work together for good to them that love God," and this rich and precious promise dispels the darkness, scatters the gloom and gives the bright fringe of hope to the darkest cloud, and thus sustains and strengthens him in his weakness, and prevents his being overwhelmed by trouble, that otherwise might drown his soul in the darkness of despair.

If death comes and takes his innocent babe from his affections, or his cheering, Christian companion from his bosom, he says: "These are not lost to me, they have only gone on before me to that better world, and I hope to meet them again in the sweet by and by." Thus, by this transformation required, the Christian, to his own full satisfaction and happiness, proves the will of God to be pure, perfect and acceptable. He proves that the will of God, lived out, brings the only happiness there is, that is permanent; the only strength there is in weakness, and the only thing that can cheer him through the dark and chilly waters of death, and lighten up his pathway into the better home beyond the tide.

What a blessing to the Christian to make this transformation!

E. G. S.

Blessed is the man who has found his work; let him ask no other blessedness. Know thy work and do it, and work at it like Hercules. One monster there is in the world—an idle man.

TEXAS WORK AND WORKERS.

This Department is conducted by JOHN T. POE, Longview Texas, to whom all correspondence intended for these columns should be addressed.

Meeting at Wills' Point.

On Thursday night before the 3d. Lord's day in June, I began a meeting at Wills' Point. The brethren told me they had not met regularly for worship in three years. Brethren have preached for them in the mean time, in the monthly "pastor" style, but they have not remembered the Lord in the appointed ordinance of the Lord's house. I set them in order, taught them the way of the Lord more perfectly, and added twenty-four to the congregation during the meeting. About half the number having been members elsewhere. It was a glorious meeting, and we trust the brethren will not fail to meet and worship from this time forth. Bro. Reed showed us the table cloths, and wine for the Lord's table, now in his safe where he put them three years ago and where they have been ever since, but they promised to use them each Lord's day for the future: I have never found a church with better material for making a good church than this, though they were fast asleep when I found them. They are now in the work, and wide awake, and I shall watch with much interest for their growth in grace, knowledge and work, until they develope to manhood in Christ. They have been children, tossed to and fro long enough. As an evidence of how some of the members were letting their light shine, and contending for the faith, I asked a Baptist sister on Tuesday evening, if she could guess who would make the confession that night. She guessed Mr. ——. I asked why she had guessed him, "Oh!" said she, "I notice he is looking very serious, and he was about to join the Methodists not long since." "Why," said I, "he is already a member." At which she was greatly surprised. Christians who live so that no one can suspect them of being Christians, live far beneath their duty, and any follower of Christ who can live in a community for years without developing the fact that he is a member of the body of Christ, is not much of a "living epistle" to be "known and read of all men." We developed several such during this meeting—persons who were members at other places in former years, and who had, it is true, not good opportunity here to unite with the congregation, but they had not tried to make opportunity.

The citizens of Wills' Point, gave good attention to the preaching of the Word, and some ten obeyed the gospel. We have never met a more kind and hospitable people. We hope to visit the church at Wills' Point again in Sept., 3d. Lord's day. We shall expect to find the church working. Old Bro. Sissons, 84 years old, lives here. He has been in the service of the Master 60 years. He is now too old for active service, and visits his near neighbors, and talks the gospel to them. I cut some wheat of his sowing during the meeting. On baptizing some of his children he was overjoyed. Many of the good citizens were almost persuaded to be Christians, and we hope that ere long they may be. The cause has suffered more from its friends in Wills' Point, than from its enemies—a very frequent occurrence.

We closed our meeting on Friday morning at the water, where we baptized three. One confession at the waters edge. After which I took train for home, where I stayed one night, and then off again for another appointment at Sharp Top, below Troupe. Just arrived there at this writing, and find the Presbyterians in full blast. Hope to get the house to-night, however, and will proceed with my meeting.

Jacksonville Again.

On 1st. Lord's day in June I was on hand at the Methodist church in Jacksonville, to hear Mr. Boone, the pastor of the church at that place try to prove "scriptural baptism by affusion in infancy." But instead of any proof on this proposition being offered, he contented himself by fuming and misrepresenting us. He ridiculed baptism in a way no infidel ever stooped to in my presence. He declared God had never made it a condition of pardon, that it is a non-essential, and that it had no essential religious significance whatever. He told of an old man who refused to be immersed for fear it would give him the cramp, and, said he, "I am afraid of the cramp too."

It was expected by many that I would review him at 4 p. m. But as he did not *name* me, nor the people with whom I have the honor to stand identified, I refused to defend his man of straw, but announced that when Mr. Boone was ready to deny our teaching—that is, what we do teach, I would defend it. And I hereby affirm that our teaching is scriptural, and that the teaching of Mr. Boone and his church is not in accordance with Scripture, and I stand ready to defend the one, and deny the other, either in person or by proxy at any time. This will give us a chance to place ourselves before the public in Jacksonville in our true light.

The people heard us gladly and attentively for several discourses, and many of them announced themselves determined to join us, but not as yet. The little band of brethren and sisters there have a big work to do, and they are determined to do it. They have much opposition to fight from those who profess to be Christians—the denominations. Just why it is that those who profess to love the Lord and to believe his word, always fall out with us for preaching the word, and trying to get the people to believe it, is a little mysterious, unless it is that the truth preached and believed, pulls down human parties.

Valid Baptism.

Bros. J. W. Jackson and A. McGary, seem to be running their paper, *The Firm Foundation* for my especial benefit. Bro. Jackson clips from the ADVOCATE my article—or a part of it—on the above subject, and with his comments, seems anxious to draw me into a controversy on baptism, or rather on Bro. McGary's hobby. I have said all I expect to say on this subject, and after reading all that I think can be said on it, by several good writers, I am still of opinion that God's law is plain, that they who obey God to the letter of his law shall be saved or pardoned, whether they know just at what point God pardons or not. Commands belong to us to obey. Promises belong to God to fulfil. These brethren treat of, "for the remission of sins" and "shall be saved," as though they were to be obeyed by us. Promises are God's point of pardon, as if he did not know when such an one receives his commands, and obeys from the heart. I, of course teach all, that obedience to God in the gospel brings salvation, or remission. None are baptized by me without knowing it is for remission of sins, still I do not think it would invalidate their baptism, if I did not explain it is for remission. Inasmuch as all obedience to God, on part of the alien—is for the remission of his sins, whether so stated or not.

J. D. Tant is holding protracted meetings in Eastern Texas. His post office is Willis.

J. J. Dyches, whose spiritual optics were for a time filmed by spiritualism is all right now. He is an efficient preacher.

D. I. Mahon, who came to us from the Roman Catholics, is a very promising young preacher and is doing a good work in Bell and Williamson counties.

A. C. Hill, of the Rock church, has been yclept "John the Baptist of the prairies." Why not send him to Austin as an evangelist.

What has become of the brethren at Dupree and Elm Grove? We hope our remarks about the meeting there last year was not offensive. If so, we ask to be forgiven.

In a Bible reading not long since we called for the second chapter of Jude, when several sisters turned to find the reference. (Jude 2:17) What does it mean?

Bro. A. J. McCarty is preaching with success at Madisonville, Midway, Leona and Marques. A large circuit for such a young preacher. May the Lord guide and bless him. He reports three baptisms recently at Madisonville, I think.

Bro. Zenas says he attended the church in Austin on the 3d. Lord's day after an absence from the service for many months. Brethren Walsh and Patton preached to an audience of twenty-two men and women and eleven children. These talented brethren, like Doctor Mortimer don't draw. It is said there are two hundred members in Austin. What can be the matter? Would it not be well to sell the meeting house.

I thought the Sunday School Institute was to be held at Sherman, with the next State Meeting, What is the matter? Has the great wheel split, already? Wonder why they don't divide the great State into several dioceses, and thus make room for several "State meetings," S. S Institutes, etc. This would also necessitate several heads, but as we have several "big heads" lying around loose in Texas, the places can be easily filled.

Mr. Boone, of the Methodist church at Jacksonville, says he has ditched all the water out of his church with the spade of truth. But this was a a very small job, there was never much water there. I never saw a Methodist Jordan that I could not drink dry at one draught. True they sometimes borrow the use of a neighbors "fish pond" to gratify the "weak conscience of some poor ignorant one" who will not take their dry baptism. And while they immerse some, they deny the scriptural validity of it. Thus they do, in the name of the Father, the Son, and the Holy Spirit, what they deny being scriptural.

DEAR BRO. POE:—My work in Navarro county is progressing finely—a good interest is awakened all over the county, the brethren are alive, and in some instances it amounts to almost enthusiasm. This being in a comparatively new field, I had to begin at the bottom. Have succeeded in silencing the opposition in most places, of course not all. At one point (Bloomington Grove) Infidelity was making inroads, on the faith and morals of the young, and paralizing the old. Our denominational friends seemed powerless. Having no human creeds to defend or harmonize with God or man, I so presented the word that it is generally believed that their "occupation is gone." Have had so far, twenty-one added. I am now ready for the summer campaign. The brethren will buy a tent with seating capacity for 400.[—G. A. Farris, Waxahachie, Texas.

Reply to Elder Porter.

We ignore every question in this, but the one question: "Do the Baptists, or disciples, or both recognise another law-making power for the church than God?" In this interchange of thought we wish to be plain, and to be understoood, but not to wound the tenderest sensibilities. We drew the distinction between the sins of weakness, ignorance and human frailty, and those of presumptuousness. God makes allowance for the one; he makes no allowance for the other. Bro. Porter, we take it, accepts this distinction as just.

He objects that our declaration of faith, of what is right in communing with the unbaptized does not comport with the practice of the churches and individuals. We told plainly that some practiced otherwise than we believed right. But he must heed his own suggestion, the churches of Christ are not one vast machine like Romanism, nor are they a great denomination with district, state and general associations, supervising the faith and practice of churches and Christians like our Baptist brethren. But each congregation with the word of God as its only rule of faith and practice, for itself applies this law. It is to be expected that, owing to different degrees of scriptural intelligence, the molding influence of surrounding influences, there will be a diversity of practice in some matters.

But, while we stated there were some who encouraged free communion with the unbaptized, we have never heard an intelligent Christian defend, nor have we seen one practice it. We never have heard a Christian boast of open, free or unrestricted communion with the unbaptized in contrast with the close communion of the Baptists. We do not doubt it has been done. But it is not common in this country or I would have heard and seen it.

Bro. Porter objects that Baptists do not recognize another legislative power in the church than God, because they "make a public declaration" that they believe that the "Bible is the supreme standard by which all human conduct, creeds and opinions should be tried." We are sorry he did not tell us by whom, and where this public declaration was made. But does he not know that all relgious bodies, even those who claim the right to change and modify the ordinances somewhat to suit time and circumstance, make the same declaration. Romanists themselves do. Because men's practices do not not always agree with their professions, we are compelled to judge them by their actions.

The point before us, is the church that recognizes another legislative power than God is disloyal to God. To fail from human weakness, human ignorance or passion to know or perform God's law, is not to recognize another law-giver. For in these things all are lax, and all fall short. Because all are human.

But I specified two items, in which Baptists have assumed legislative authority. One is in the adoption of creeds, or formularies of faith, for the government of Baptist churches, distinct from the law of God.

The other, in the adoption of the name—a legislative act—that God never adopted or gave.

Bro. Porter does not deny either charge, but responds by trying to prove—not the disciples—but Alexander Campbell, as guilty as Baptists.

He might prove this, or even that the disciples of Christ are guilty, on both counts; it would not clear the Baptists.

I stated some of the churches claiming the word of God as their only rule were following in the steps of the Baptists in these matters. I never call churches. Christian churches.

Mr. Campbell may have been guilty in both counts, and the churches of Christ in neither. Bro. Porter introduces the statements of Mr. C. to prove that he did not believe the name Christian given first by Divine appointment. Mr. C. did believe and argue this as stated. But from him the disciples, with great unanimity differ. The great mass of them believe it given by divine appointment, and receive it, because they believe that God gave the name. If they are mistaken, it is from ignorance, not from a presumptuous disposition to assume for themselves a name they knew was not given by God. Can the Baptists say this of the name they assume? There is not a man, woman or child in the Baptist church, with intelligence enough to be responsible, that believes God gave the name baptist to be worn and gloried in by his children.

But this is not all. It is no part of my business to defend Mr. Campell.—I recognize him as the founder of no church with which I have fellowship. The fact that churches of Christ so universally reject his teaching on this, as on other points, ought to be clear evidence to Bro. Porter that he does them injustice in calling him the founder of their church. But in justice to Mr. Campbell and those who believe with him, that the name Christian was not originally given by Divine appointment, he and they all believe that while given first in derision by their enemies, it was approved, accepted and adopted by the inspired apostles of Jesus Christ, and in this approval received the full sanction and authority of God. So even to them, it comes as a name adopted by God. In wearing it, they do it in recognition of this acceptation and approval by God, not as resting on the authority of men.

On the other hand, the name baptist was likewise given in derision. It was accepted and adopted by whom? Not by God, but by human beings. The wearing of the name Baptist, is the recognition of the right of human beings to give or adopt a name for God's people; of a legislative power other than God. It is not a sin of ignorance, or weakness. It is the recognition of the right of somebody besides God to legislate for the people of God.

Then, Mr. Campbell wrote a creed, just as the Baptists have a creed. If Mr. Campbell wrote any creed or formularies of faith separate and distinct from the Bible, no church or churches adopted it, so far as I know. But there are two senses in which the word creed is used. A creed is a man's belief. Everything a man speaks or writes, that he believes, is, in this sense, a creed. But there is a specific sense, in which it means a statement of doctrines adopted by a church or other ecclesiastical judicature as a declaration of its faith, and the foundation of the church organization. Every one not accepting this creed is excluded from the church. Connected with it are its rules of order, or discipline, or church usage.

In this sense, the Baptists have a creed; a declaration of faith; an abstract of principles, and established usages. By these, individuals are tried by churches, and if adjudged by these human standards to be heretical they are excluded.—Churches are tried by associations, and by these standards approved, or excluded from associational fellowship. It was by the exercise of this authority, tried by these standards, and not by the scriptures, that thousands of churches and individuals were cast out of the church and associational fellowship of Baptists. Mr. Campbell himself escaped this exclusion by inducing the church, of which he was a member, to withdraw from one association, and unite with another more favorable to his position, and this association was non-fellowshiped by all the Baptist associations throughout the country. Finally, Mr. Campbell and his associates induced the association to dissolve itself as an unscriptural organization. The Baptist creed or formulary of faith and Baptist usage, and not the word of God, were the standards in this discipline.

Alexander Campbell never wrote, used or advocated a creed, other than the Bible, for any such purpose, nor did any church claiming to be a church of Christ ever adopt or use such.

Then, in these two specifications, the Baptists are guilty of recognizing another legislative power than God; the disciples are not

Bro. Porter charges that the disciples are guilty of recognizing another law-making power than God, in that they place faith before repentance, and insist baptism is a condition of remission. Suppose they be in error,—we will discuss this another time—what is the character of that error? Is it a presumptuous setting aside God's law for something they know rests on human authority; or, if an error, does it arise from ignorant misunderstanding of God's word? I think Bro. Porter will admit that we sin in this, not because we wish to displace God's law with something else, but because, in our weakness, blindness, ignorance, we think God teaches just that way. If so, it is a sin of ignorance, and weakness, and not one recognizing another legislator than God.

Bro. Porter quotes some passages of scripture, and asks if we accept them just as they are. Most certainly, Bro. Porter, we believe every declaration of God's holy word, just as God gave it, with the limitations, modifications, explanations and exemplifications that he has given of it. We refuse to accept a word of Holy Writ in a sense plainly contradictory of the explanations and elaborations of the truth that God gives of it.

We made two specifications of errors of the Baptists that, we think, indicate the recognition of another law-maker than God. Bro. Porter made two of the disciples. We could have said, many Baptists believe just as disciples do on his two specifications. Some of the prominent men in his own association hoot at the idea of repentance preceding faith. I will give him names if he wishes, to enforce associational supervision of their faith. But grant that what he charges as sins are such, do they evidence as do those specified against the Baptists, a recognition of another legislative power than God? I can enumerate others, under each head referred to, as flagrant. The associational organization and supervision no man can claim is of God. Yet these associations supervise the faith and usages of the churches, and decide on the orthodoxy of churches and individuals; declare non-fellowship with such as reject Baptist standards and usages.

I could refer to the mourners' Bench, which Sam Jones (he is authority for Nashville orthodoxy, now) says, had its origin in Ga. sixty years ago.

The relating of an experience of grace and vote of a church as conditions of baptism.

The recognition of one a as Christian without baptism.

The order of one elder for a church, or, as is frequently the case, one for two or four churches.

The failure to observe the Lord's supper on the first day of the week.

All of which, with others, seem to me to arise, not from weakness or ignorance, but from an assumption to modify and change the law of God, in these particulars. The power that can change, repeal, make a law or substitute one for another is as great as that which makes the law.

There are other errors, such as; repentance before faith, denying the necessity of baptism in order to pardon, that seem to me hardly compatible with a sincere desire to teach and do the will of God as he gave it, but knowing how weak and liable to err humans are, I attribute them to misunderstanding what the will of God is; not to a disposition to hold them by virtue of approval of a human tribunal.

D. L.

Home Reading.

The Trumpet Blows.

The brown clouds quicken into creeping green,
The hushed air whispers low;
Bare boughs burst out in tender, misty sheen,
On banks the violets blow;
The orchards blossom sudden like a bride,
And far hill melt in haze,
While golden willows stand on either side
Along the brook's glad ways.

Glancing with shiv'ring wings from bough to bough
The bluebird find his mate:
A thrill—a dash of piercing melody—
Nay, coy one, why so late?
In every little wood a bliss to sing—
The trembling, fluttering birds;
With rapture satisfied the copses ring,
A joy beyond all words.

To the light kisses of the odorous air
My pulses rise and fall,
Enchanted by that timid touch, aware
Of one who stirs in all,
I, too, am borne by influences deep;
I tremble like a rose.
Love hath awakened all the world from sleep—
For me the trumpet blows!

—Dr. H. R. GOODALE, in *Harpers Mayizene for June.*

Ned's Work.

BY MEADE MIDDLETON.

Ned scrambled up the ladder, lifted the trap door, and stood, with his head above the roof looking far away, over the country. Captain Abel, too, was on the top-round of the ladder, peeping over Ned's shoulder.

It was a big fire; no doubt of that. There were several opinions, though, as to where it might be.

"Where do you say, Captain Abel?" Ned asked.

"Hard to tell; shouldn't wonder, though, if it were over at the Dominie's."

"Father, father, Captain Abel thinks that it is at the Dominie's," cried Ned, running across the flat roof, and looking down, toward the second-story windows.

"O Ned, go back, go back! you'll break your neck," screamed Eva and May.

"Come down, Ned," said his father.

"I want to help them," cried Ned.

"Standing on the edge of the roof, at twelve o'clock in the night, will not help any one," said Mr. Lovell. "None of us can give help now."

Ned scrambled down the ladder, and went back to bed. If he could have had his own way, I suppose that he would have run over the fields, to the fire. He was up early the next morning, and on the watch for any one who might be passing, and could give the news. Just as the rest of the family sat down to breakfast, he ran in, crying,

"Captain Abel was right. It was the Dominie's barn, burned to the ground—his cow and horse, too."

"Oh!" they exclaimed; "who told you? How did it happen? Poor old Tic! What will the Dominie do?"

"Will the people help him, father?"

"I think so, daughter. We must all do something."

"Poor Dominie! He shall have my silver dollar!" cried little Cyrus promptly.

They all smiled; that silver dollar was expected to do so much.

"Would it be a good plan for some one to go around with a subscription paper?" asked Mrs. Lovell."

Yes, so Mr. Lovell thought. He should advise that.

But it was within half an hour of school time. Ned must be off at once. He had not looked into his grammar or geography. "I suppose that will be about the same with the other fellows," he thought. And really, there was not much studying done that day. Even the teacher seemed unlike himself.

"The Dominie is our good pastor," he said, "and we must all think of some way to help him."

The boys held a stump meeting at recess, to talk over what they could do. The one who could talk best was allowed to make the first speech. Before the bell rang for study, they had thought of some very sensible plans.

Ned, however, had devised a way of his own; a way with which he was particularly pleased. He was sure that his father would make no objection, while his mother and sisters would rejoice to have him shine as such a useful character. The boys talked it all over together, along the way home. When Ned left them, he said good-bye for a week.

"Yes," he said, "I am sure it will take every day of a week."

"Why, then you will have no time to eat or to sleep," said Hugh Olmstead.

"Are you sure that your father will let you do it?" asked Tom Moore.

"Yes, certain," said Ned.

"Will you walk?"

"No, indeed! I shall make old Rye trot me around."

"I'd like to go too, if I could get a horse," said another boy. "But father will be using the horses in the plow."

"I think that my father will let the plowing go for a week," said Ned, and off he ran to tell his plans at home.

They were at tea, and a gentleman who had called to see Mr. Lovell on business was taking tea with them, so that Ned could not just then say anything about his wish. He contrived, though, to nod, once or twice, in a mysterious way to Eva, and to say to May, in a low tone, across the table, that it would soon be all right with the Dominie, he would be better off, perhaps, than he was before the fire.

"Come now, quickly, and tell us all about it," said Eva, when tea was over, and the gentleman had gone out to look at things about the barn.

"I want to hear, too, because I'll give my dollar," said Cyrus.

"I needn't study any lessons for a week," said Ned, after he had told the girls what he intended to do.

"When are you going to ask father about it?" inquired Eva.

"As soon as Mr. Simpson goes; oh! father will be sure to let me do it."

"Mother, do you think father will let Ned go all over the country with a subscription paper?" asked Eva.

"Ned can ask him," said Mrs. Lovell.

"But you, mother,—you are quite willing?" said Ned.

"It must be just as your father says."

"I will go now, and make it all right with father," Ned said, confidently.

On his way, he met old Captain Abel, and stopped, of course, to tell him about it.

"I'll be back in a few minutes, to tell you what time I must be off in the morning," he said.

Mr. Simpson had gone, and Ned found his father at the front gate, at leisure to listen to his story. Eva and May watched the two from the sitting-room window, as they talked over the matter. They saw Ned begin in a very earnest way, and they noticed that their father listened, making no reply till Ned was at the end of his story.

They saw, then, that their father shook his head, and began his part of the talk.

"Why mother, I don't believe that father will let Ned do it."

"No; so I supposed," said Mrs. Lovell.

"But isn't it right for us to do all that we can to help others?"

Yes, certainly; only in helping we must choose wise ways. I dare say that your father sees some serious objection to Ned's way."

"I'm sorry for him," said May.

"So am I. But, some time, he will see that it is all right."

Meanwhile, Ned had to bear a sharp disappointment. He walked slowly back to Captain Abel, and told him that he should not need old Rye in the morning. "Father thinks more of the plowing than he does of the Dominie," he muttered.

"No, no," cried Captain Abel. "You don't quite believe what you are saying! I am sorry for you, though. I used to see this kind of things in the army"

Captain Abel had fought in our civil war. Indeed, had dug his way out of that famous Libby Prison, so that Ned was ready to listen with respect to what he said.

"I thought that we were all put here to work for each other! I don't know the meaning of all this talk about denying ourselves that we may help others," said Ned.

"The fact is, your father wants you to do work in one way, and you want to do it in another. As to denying one's self, Mr. Lovell is doing that to-day; he sold one of his horses to Mr. Simpson, and I know that he did it partly to raise money for the Dominie."

"Father didn't tell me that," said Ned.

"No; a wise man doesn't tell all that he knows. As for helping the Dominie, if that is what you are after, don't you suppose that a gentleman like your father, whom every one knows and respects, will get a great deal more money than a lad like you going round with a subscription paper?"

"I didn't know that father means to go."

"No, you didn't wait to hear. And a poor old man like me has to tell you that your father is wiser than you," said Captain Abel.

"I'll have to go to work to-morrow on that old geography, and I just hate it," groaned Ned.

"Ho, ho! that is the trouble; you wanted a week off from your work? Just like it was in the army. I knew soldiers that were always wishing they could command the army; the country would be saved right off. But those same men, when a battle was near, were the very ones who wanted to run away and hide. If they had dared, they would have run out of harm's way shirking their own work, and wishing for some other. Fine generals they would have made! It is only by doing the hard geography, and all that sort of thing, Ned, that you will be able to do the larger work, when it comes."

"Oh! but indeed it wasn't all just to get away from lessons, Captain Abel. I really want to do as the Dominie told us in his lesson; I want to feel that I am doing God's work in the world."

"That is just what God gives you to do Ned. Stick to the geography, and you will be doing God's work a great deal more than if you were trotting over the country, on old Rye, for a week begging subscriptions for the Dominie!"

Sent Home.

Put yourself in their place before you think you are competent to judge others in a liberal spirit; for unless you study, and learn the selfishness of your own heart, as well as that of others, your judgment will often be misplaced.

We sometimes hear people say: "I wouldn't do that; it isn't becoming." The sentiment is given in good faith, of course, for from the position they occupy, objects present a very different appearance, and they credit themselves with the thought, that they are "entirely free!" from the faults and follies that they notice in the characters of those they so severely censure. But let it be *sent home* to them, and it will be surprising if they do not take the same, natural course.

Therefore, as there are none of us exempt from the weakness of self-love, let us always pause before condemning less vigorous minded people.

I have read somewhere these true lines:

"It is not so much in the things we speak,
As the manner in which we say them;
There is not so much in the words we say,
As the tone in which we convey them."

We should exert all our will-power to enact this beautiful lesson, when criticising the actions of those by whom we are surrounded, especially should we speak the most mild, though loving and cheerful words to some fallen one. Sisters, had you ever thought how many of our own sex may have sunk to the darkest and deepest abyss of despair, for the lack of *one* kind word of encouragement, which *you* failed to give? If not; let us think; for a small circumstance may sometimes change the false notions of a life-time, by bringing into existence a new set of emotions, which previously remained dormant, and by a kind word or an action, opportunely said or done, we may win a desponding soul from sin.

Things must be *sent home* to us before we can fully realize their power.

We should reflect that a true nobility of soul will actuate us to guard our own lives from evil; for upon being tested, we may find ourselves maintaining the same position of those whom we criticised.

Jesus says: "Her sins, which are many, are foriven * * * To whom little is forgiven,, the same loveth little." Now, can not we, following our Savior's example, forgive much?

R. BERTHA HARDING.

SUNDAY SCHOOL LESSON.

Granville Lipscomb.

IDOLATRY ESTABLISHED.

I. Kings 12:25-33.—July 12.

Golden Text:—Thou shalt have no other Gods before me. Ex. 20:3.

TIME: About 970 B. C.

PLACES: Jeroboam's capital, Shechem in central Palestine. 2d, Penuel, East of the Jordan. 3d, Dan, the most Northern town in Israel. 4th, Beersheba, on the South of Judah, 5th, Bethel, twelve miles North of Jerusalem. 6th, Jerusalem, Rehoboam's capital.

INTRODUCTION.—The division of the kingdom of Israel was not designed to affect the order or place of worship; Jerusalem was the place divinely appointed whither every Israelite must come at a stated time to worship. Ex. 23:17.

As this was the capital of Rehoboam's kingdom, Jeroboam was apprehensive that the frequent association of his own subjects with the citizens of Judah and commingling in the same worship would be the means of winning them back to the Royal Standard. He was unwilling to risk it, so he established "religious centers" within his own domain, changed the style of their worship, ordained priests and seasons to suit his own or the people's whims and thus led the people into idolatry. The sin of Jeroboam, and the rebuke it received, is a perpetual warning to the various unauthorized changes which have been, and are yet made in the work and worship of the church of God.

EXPLANATORY NOTES:—*Jeroboam.* The son of Nebat, at the time of his coming into notice, his mother was a widow. I. Kings, 11:26. *Shechem.* A city at the foot of Mount Gerizem *Went out from thence.* Made this the center of his government. *Built penuel.* Penuel was located on the East side of Jordon. *Jeroboam said in his heart.* Alluding to his own secret fears that the Israelites would return to the royal standard of David. *Now shall the kingdom return to the house of David.* To a human view this seemed very probable. *Go up to do sacrifice.* Three times per year all the males were required to come to Jerusalem to worship. *Turn again unto their Lord.* That is to Rehoboam king of Judah. *They shall kill me.* Jeroboam thought his own subjects would put him to death in the event they determined to be subject to Rehoboam. *Whereupon the king took counsel.* Had he trusted to God who had told him if he would keep his statutes and commandments, he would make him a sure house. I. Kings 11:38; he would have been in no danger. *The king took counsel,* To devise ways and means in human wisdom to preserve his kingdom *Two calves of Gold.* Idols to worship. *Two.* Because two places were selected at which to set them up. *He set the one in Bethel.* This was a place of especial interest to every Israelite. There God twice appeared to Jacob. Gen. 28:11-19; Gen. 35:9-15. There too Jacob raised an altar to God. There the ark of the covenant had rested. Judges 20:26-58 There Samuel held his solemn gatherings. I. Sam. 7:6. It is highly probable that Jeroboam selected it more on account of its convenience. *Put he in Dan.* In the northern part of the kingdom. *This thing became a sin.* The gross sin of idolatry. *To worship efore the one even unto Dan.* The people went even to far-distant Dan. *House of high places.* After the heathen manner of worship. *Priests of the lowest people.* Ignoring God's order to choose priests of the Levites only. *Eighth month.* Instead of the seventh. See Lev. 23:24. *He offered upon the altar.* Jeroboam in person officiated. *Which he had desired in his own heart,* Jeroboam's course was the out-come of human devices and that from the best thinkers in the kingdom; who had rejected God and sought to follow their own ways, but they brought in a long train of evils instead of good results.

QUESTIONS. What is the Golden Text?

2. What is the time of this lesson?

3. What places mentioned?

4. Was the division of the tribes an act of divine providence?

5. Was it designated to effect the order of worship?

6. How many times each year were the Israelites required to assemble for worship?

7. What were the fears of Jeroboam?

8. How did he attempt to avert it?

9. Where did he put the golden calves?

10. Where was Bethel?

11. Where was Dan?

12. Was this a sin?

13. Had God promised him to make a sure house for him?

14. Did he trust to man or God?

15. Was Jeroboam's influence for good or evil?

16. Has every one more or less influence?

17. Can we forsake God's law and then expect his protection?

☞ The lesson for next Lord's day, July 19th, is Omri and Abab. I. Kings 16 23-34.

The eyes of a crow are sharper than the eyes of a dove, but the dove will find the wheat first, while the crow will find the carrion. If your eyes are sharp to detect faults and dull to detect goodness in others, pray for the soul of the dove, lest you learn to feed on the carrion like the crow.—*Sel.*

The most manifest sign of wisdom is continued cheerfulness.—*Montaigne.*

American National Bank.

Cash Capital, $1,000,000.

Board of Directors.

E. W. Cole, John G. Houston, John Orr, Byrd Douglass, Jr., John M. Lea, J. Kirkman, Rev. Dr R. A. Young. V. L. Kirkman, R. L. Weakley, A. W. Harris, M. Burns, T. A. Atchison, Gen. W. G. Bush, W. H. Jackson, John Woodard J. A. Pigue, C. E. Hillman W. W. Berry, Wm Porter, Edgar Jones.

This Bank has united with it the **THIRD NATIONAL BANK** of this city, and ha increased its Capital Stock to **$1,000,000** With increased facilities in every particular i can confidendently assert that it willoffer superioradvantage in alldepartments of Bank i to its patrons and friends.

JOHN KIRKMAN, President, A. W. HARRIS, Cashier. E. W. COLE, Chairman Executive Committee

EDGAR JONES, Vice-President JOHN M. LEA, Vice-President.

JOHN G. HOUSTON, President. THEO. PLUMMER, Sec'y and Treasurer

NASHVILLE LUMBER CO.

Building Lumber.

CEILING, SIDING, FLOORING AND DRESSED LUMBER.

Cheap Stock at Low Prices.

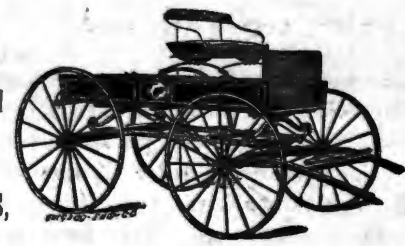
Mills and Office on Northwestern Railroad, immediately in rear of Union Stock Yards.

Dudley Bros. & Lipscomb,

WHOLESALE HARDWARE!

—Are Agents for the—

MITCHEL WAGON, SYRACUSE SIDE HILL PLOWS, J. I. CASE CULTIVATORS,



TENNESSEE WAGON MEIKLIE'S DOUBLE SHOVELS, Buffalo Standard Scales

This Wagon as shown above is made out of best Tennessee Material—warranted for one year—nice enough to go to Church in—substantial enough for business. Delivered on cars here for $65,00, to preachers $60,00

DUDLEY BROS. & LIPSCOMB,

84 and 86 Broad St., - - Nashville, Tenn

PATENT FLY FAN!

Keeps Flies away—Cools and Purifies the air—Saves Servant's hire—Easily worked—Bought by all People. Want all merchants and agents TO SELL THEM.

Terry Show Case Co., - - - - Nashville, Tennessee

PASCHALL & FALL,

WHOLESALE

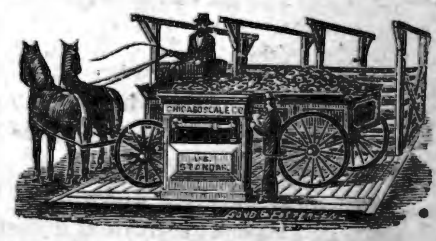
HARDWARE, CUTLERY, IRON, WAGON MATERIAL, Etc.

Fishing Tackle.

Nos. 57, 59 and 61 South Market St.,

NASHVILLE, TENNESSEE.

Our Prices re Very Low.



Agents for Chicago Scale Co.'s Hay and Wagon Scales.

THE GOSPEL ADVOCATE.
NASHVILLE, TENN., JULY 8, 1885.

CONTENTS.

Sometime 417
Transformation 477
General News 419
Obituaries 419
Reply to Sister Holman's Article 422
Offer Extraordinary 422
Items and Personals 423
The Name of God's people 424
Unexpected endorsement 124
Teachers' Duties 424
Elder Porter's Response 424
Bible Wine 428
Ideals of Character 428
Miscellaneous Notes 431

HOME READING.

S. S. Lesson 421
The Trumpet Blows 420
Ned's Work 420
Sent Home 421

TEXAS WORK AND WORKERS.

Jacksonvilie Again 418
Meeting at Wills Point 418
Valid Baptism 418

Reply to Sister Holman.

Sister Holman asks, If I believe Jesus made alcoholic wine? I never form an opinion or judgment of my own of what is right for God to do, and then say what he did by my standard of what he ought to do. I believe the good wine spoken of as usually set forth at the beginning of the feast when used in excess, inebriated so as to destroy the taste and make those who had well drunk anxious for the intoxicating effects. I believe the expression when men had "well drunk" (Methus-thosi) means were stupified with wine. The purest fined wine was the least stupefying. The Savior made wine that caused the guests to say the host had reversed the usual order. It was clearly better and less stupefying than that which had been used in the beginning of the feast better than was ordinarily used at feasts. The fined wines are not so dementing as the common wines, but if enough is drank it will exhilerate and intoxicate. I do not believe the Savior made fresh juice of the grape, filled with all the impurities and fermenting qualities common to it. The wine made by the Savior had no ferment in it.

It is asked, how could Jesus make wine for a wedding feast while condemning its use? If he did it, his doing it, is the sufficient justification. It is a contemptible idea of God that requires him to harmonize his acts with our ideas of what they should be. But it is characteristic of God's dealings with men, that he seldom destroys evil practices by abrupt means, or by the exercise of arbitrary authority.

It is said he approved slavery and polygamy. God works not for immediate effects, but through principles implanted in the heart for far-reaching and permanent results. He did not directly abolish slavery or destroy polygamy, nor prohibit wine-drinking; but he put in operation principles, the only principles in the world that will permanently destroy slavery, polygamy, wine drinking and every other sin that curses humanity.

I do not believe it was said to the apostles in irony, that they were drunk on new wine. For such a construction, it must have been clear they were drunk, and this given as ridiculing their pretentions, also well known. But it was not so spoken. It was given in the doubt and uncertainty as to the wonderful phenomena, as an explanation, a possible explanation made by wicked men. The apostles so understood it and refute the charge of drunkenness, that the true cause may appear. The trouble in all of these interpretations, is, they are not the clear manifest meaning of the scriptures. They are constructions forced to fit a preconceived theory. Such constructions never are permanent. When persons come to the scriptures only to learn what they teach, they gain the true meaning.

I have learned to distrust myself in interpreting scriptures, when I find an idea in a passage, only when I am seeking proof to defend a proposition.

The theory of our sister, it seems to me, is fraught with danger to the cause of temperance itself. It clearly teaches there is a wine the use of which as a constant beverage, is desirable. Whenever a community uses any wine or beer as a daily food, it will breed a generation of stolid sensual topers, and downright drunkards.

The juice of the grape cannot be preserved in a condition that its use will not excite the love for alcoholic stimulants.

Our sister thinks that if temptations are good for man, Christians ought to throw temptations in his way. This does not follow. God plainly says: 'Count it all joy when we fall into divers temptations, knowing this, that the trying of your faith worketh patience, but let patience have her perfect work, that we may be perfect and entire wanting nothing." Here God plainly teaches that the temptations which try our faith, works, patience, by whose works we are made perfect, wanting nothing. Certainly if temptations do this for us, they are good for us. Yet the Savior says: "Woe unto him through whom they come." Then it is wrong to offer temptations to any one. He says also we are to pray lead us not into temptation, but deliver us from evil." Again he says: "Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life which the Lord hath promise o them that love him." Jas. 1:13. He says also, "God is faithful, who will not suffer you to be tempted above that you are able, but will with the temptation also provide a way to escape, that ye may be able to bear it." I. Cor. 10:13. He also said: (Rev. 3:10) "Because thou hast kept the word of my patience, I will keep thee from the hour of temptation, which shall come upon all the world, to try them them that dwell upon the earth."

From these scriptures we learn it is good for Christians to fall into temptation, and their faith tried, develops patience, which makes the Christian perfect, wanting nothing." Whatever does this for him, is good for him. But it says they are to fall into temptation, not to run into it. Christians are to strive to avoid temptation. The disposition that would seek temptation would ruin him; the tempter is the de no Christian can tempt another. He is doing the work of the devil. But God has placed the devil in this world, who with the best efforts we can make to avoid the temptation, will tempt man to sin; will try his faith. God sees and over-rules that he tempts him not above that he is able, but with every temptation provides a way to escape, that he may be able to bear it. God so overrules that the devil tempts the unworthy to their ruin, and develops, strengthens and manifests the children of God. Then it is good for man to be tempted. He is not to run into temptation, but avoid it as much as in his power, and God permits no one sincerely desirous of serving him above all things else, to be tempted above that he is able to bear. Then my faith is that a man whose earnest desire is to be true to God, above all else, will not be tempted above that he is able to bear, would not be, though every brook and rill in the land run alcohol.

If a man's supreme desire is not to serve and honor God, he will find temptations to develop his unworthiness and lead him down to ruin, though there were not a drop of alcohol on earth.

Then the idea that all ungodliness comes from intoxicating liquor, and if we destroy it, the world will become Christian as a result, is without any solid foundation. Many men who do not use intoxicants are infidels now. The man who knows the truth and refuses to obey it, is an infidel of the darkest die. If alcohol were destroyed from earth to-day, thousands would be infidels still. Sober indifference to the law of God, is more hurtful to-day in the land than all the alcohol in it.

I am not justifying or excusing the use of intoxicants. I have long held and taught that the man who uses intoxicants otherwise than as Paul directed Timothy to use it, a little only as a medicine, is unfit for membership in the church of Christ. Twenty years ago, when the papers were silent on this question, the ADVOCATE insisted that a man that world use alcohol as a beverage was unfit for membership in God's church. The man who buys it is as bad as the man who sells it. To denounce the whisky seller because the world scorns him, has made him a scape goat for the sins of the drinkers, and then approve and countenance and put the man forwardas an elder or deacon, or a leader in the church of God, or honor in society those who patronize and support him, is a piece of moral cowardice in which the ADVOCATE intends to have no part. The professed Christians who visit the saloon and drinks or treats the others to gratify a depraved appetite or to gain popularity, is a worse man than the keeper of the lowest saloon in the land. He degrades the religion of Christ and injures humanity. The work the Christian has to do in the world's redemption from this curse, is to train the church up to avoid and discourage the sinful use of it–to educate and disciple in its own members against the use, and so create and lead a healthy, public sentiment in society.

But, says one, to discourage and denounce the use of it in society and to use it in the Lords's supper seems wrong. If Christ used it there, and discountenanced its use elsewhere, that fact over throws all our reasoning. If Christ had said use strychnine, we would say use it; and it would not hurt a soul that in faith waits on God.

The only true, solid foundation for temperance and all other virtues, is a trusting and obedient faith in God through our Lord Jesus Christ.

The danger is, Christians in a one-sided zeal for one virtue may lose sight of the only foundation out of which that and all other virtues must grow. The advocacy of temperance to the neglect of teaching faith in God will destroy temperance itself. Because without faith in God, men never have been, cannot and never will be temperate. So to give undue prominence to one virtue, to the neglect of a harmonious development of the whole Christian work, will distort and weaken the character and in the end destroy that one virtue.

To make any virtue the foundation and means of upholding faith in God, is to turn upside down God's order and destroy his work.

The fundamental, highest work of Christians is, by a full and hearty obedience to all God's laws, to themselves cultivate and bear the Christian virtues and in this furnish a foundation for the growth of all virtues and moralities in society. When we do this, we can safely leave the results with him who so overrules the world that all things including the temptations of the devil, work together for the good of those who love the Lord.

D. L.

ITEMS AND PERSONALS.

Bro. McQuiddy writes that he spent several days with Bro. Tharpin avery interesting meeting at Franklin last week.

Bro. J. T. Poe has just closed a happy meeting at Wills' Point, Texas, with 24 additions to the congregation there and the church much strengthened and encouraged.

F. H. Davis will preach for the Hebron congregation the 3d Lord's day in this month, beginning Saturday night before and will continue the meeting for several days.

Bro. W. N. McCain writes from Cold Water, Miss.: "The Antioch meeting will commence the 4th. Lord's day in July, instead of as formerly announced. Please note the above correction.

Bro. Trimble gave us a call this week. Bro. T. thinks the ADVOCATE and *Review* the best papers published—loves them better than any other, but he is soliciting subscribers for the *Guide*.

Bro. Denton, formerly associated with Bro. Butler, on the *Apostolic Church*, Bro. Henry, of Ala., and Bro Wright, of Coopertown, all made us a pleasant call last week.

Bro. Brown Godwin writes that we make him tell an untruth when we make him say "the brethren at Stony Point *have built* them a house of worship." He intended saying "the brethren *have agreed* to build, etc. We think it sounds best the way we had it. However, the brethren will do, of course, what they agreed to do.

Bro. Ned McIntyre, of Strata, Alabama, writes that he is much pleased with the ADVOCATE, and that he is much benefitted by reading it. He reports several additions at his recent meetings. He walks 14 miles in one direction and 17 in another to his appointments, and rejoices that he is able to give his service thus to the Lord.

Bro. C. C. Cofer writes from Houkville, Tenn.: "Please announce through your paper that I have come home from the West, and all who desire me either to hold a protracted meeting, or to locate with them, please write me at the above address. I have devoted six years entirely to the work and am "not weary in well doing."

The following are Bro. J. M. Kidwill's appointments for protracted meetings: "Hartsville, 1st Lord's day in July; Bradyville, Cannon county, Saturday before 3rd Lord's day in July; New Smyrna, Warren Co., Saturday before the 1st Lord's day in August: Philadelphia, Warren Co., Saturday before the 2nd Lord's day in August; Bean's creek, Coffee Co., Saturday before 3rd Lord's day in August; Rock Hill, Rutherford Co., 4th Lord's day in August.

R. S. Robertson, of Alexandria, sends us the following list of appointments, for his summer's work in protracted meetings: "Cheeks Congregation, 2nd Lord's day in July; Fourth Lord's day, Mt. Pleasant Cannon county; First Lord's day in August, Springfork, Jackson county; Second Lord's day, Statesville; Third Lord's day, Stonewall, and the fourth Lord's day at Big Springs."

Bro. R. W. Officer writing from Honey Grove Texas, June 28th., says: "The church-house here is ready for worship. We organized a Sunday-school last Lord's day of 58. Seventeen additions up to date; congregation good. Sister Martin is in Illinois doing a good work for the Indian Mission. I will return home next week, D. V. This is a good field for a live man.

Bro. C. C. Young, writing from Sparta, June 25th, says: "Our meeting conducted by Bro. E A. Elam, beginning on Saturday before the 2d. Lord's day in this month, and continuing eleven days, closed Tuesday night, resulting in fifteen added to the Lord by baptism and three reclaimed. Aside from the visible results this has been a glorious meeting. The church is fully aroused, and much permanent good has been done here. To the Lord give all the praise. Hope to be able to send a few subscribers soon.

Bro. A. S. Reynolds, of Haywood, Alabama, writing June 26th., says: "One addition by confession and baptism at Haywood 1st. Lord's day in May. H. R. Moore, of the Baptist church, preached last Lord's day, to my astonishment, on Christian union. He read 17th. of John. At night he attended our service and at the conclusion, at my invitation he made some remarks, and among other things said, "It is no disgrace to preach faith, repentance and baptism." He seems to be gradually coming to the truth.

The following is from the *Baptist Reflector:* "The writer and Eld. E. A. Elam, of the Christian order, will debate at Auburn, Cannon county, Tennessee, commencing July 7th, and continuing three or four days.

First Day—"The kingdom of Christ was set up on first Pentecost after the resurection." Elam affirms.

Second Day—"The Word of God is the *only* influence put forth in conviction and conversion." Elam affirms.

Third Day (and probably the forth)—"The penitent believer is *pardoned*, *sealed*, justified, previous to baptisms." Ogle affirms.

G. A. OGLE.

Bro. C. O. Brack of Little Rock, Ark., in a letter of June 25th. says: "A correction is necessary on my part in regard to a letter I wrote to the ADVOCATE last week. I did not mean to say that the congregation here was desirous of securing a preacher, as Bro. J. K. Reid is our preacher until the end of the year at least. What I meant to say was, we have nearly completed a mission church in the South-western part of this city, and that if a good preacher could be found to work there, and also in Argenta, who had faith enough to work without positive assurance that he would get a stated salary, we would like to have him, as the congregation here is poor and could hardly undertake the task of employing another preacher at present.

Bro. T. H. Blenus, of Jacksonville, Fla., writes us a pleasant letter, and we are left to believe that we will frequently have something from his pen for the columns of the ADVOCATE. He says: "I shall be delighted to again welcome the ADVOCATE, having learned to love and esteem it a few years ago, while occupying the tripod of *The Disciple* in Nova Scotia. Our work in this city is moving ahead. We will have ready for occupation a neat chapel in one of our beautiful suburbs in a short time, a point opened up since I came here. We will build here in the city as soon as a central and suitable lot can be procured. Our audiences at all meetings of the church are on the increase, and we are led to hope for much good. At least we shall try to bear in mind the words of the apostle Paul, "in due season we shall reap if we faint not." I remember with pleasure, the pleasant meeting a few weeks since with Bro. Sewell, and hope and trust that it was only the beginning of many such fraternal associations.

Bro. Brown Godwin, of Russellville, Ala., gives us a brief report of the closing of Mars Hill school, and meeting there. He says: "Mars Hill school closed with a short, but interesting meeting. Bro. T. B. Larimore delivered ten discourses, and Bro. W. K. Burr, of Canada, spoke three times for us. It would be useless to say we had able speaking, as Bro. Larimore is guilty of no other kind, and judging from what I saw and heard of Bro. Burr I think it would be safe to say the same of him. Notwithstanding the brevity of our meeting, it was one of interest. Nine were added to the fold, and, I think, we were all strengthed. Quite a number of friends visited our meeting, who seemed to enjoy it. Expecting this to be my last departure, as a pupil, from Mars Hill, it, indeed, was sad to leave a place so dear to me Dear Teacher and schoolmates, let us live so we can have a happy reunion in the "sweet by and by," where there will be no more parting.

We are glad to have Bro. J. W. Higbee, of Mexico, Mo., make an explanation with regard to his (supposed) endorsement of the Moore "union movement. Writing under date of June 25th he says: "DEAR ADVOCATE:—I have just received your issue of the 24th inst., in which you are pleased to offer a criticism upon a saying of mine. Knowing that great matters are kindled by small fires, I ask a word to offer in explanation. I have not a copy of the article I wrote on Bro. Moore's New Union scheme, and do not remember my exact words. If I wrote: "This new schems provides for the only difficulty, ete ," I did not accurately express the thought in my mind, but should have said: "This new scheme attempts to provide, etc." I have not accepted Bro. Moore's basis, and am sorry to have misled you. My object was to so write as to stimulate thought upon this subject. You also except to the expression, "Baptism by affusion," and in the same paper use the words "church" and "elder," not in their scriptural, but in their latter-day sense—the dictionary sense. This appears to me to be the same in which I used the word "baptize." I ask pardon of all who misunderstood me and hope to be more careful in the future."

Though you may have known clever men who were indolent, you never knew a great man who was so; and when I hear a young man spoken of as giving promise of great genius, the first question I ask about him is always, Does he work?—*Ruskin.*

OEFER EXTRAORDINARY.

Now is your chance to secure a communion set. To any one who will get us fifteen subscribers—new ones, at $1,50 each, we will give the FULL COMMUNION SET, of five pieces, worth $15,00

To any one who will send us twenty-five names—all new, at $1,50 each, we will give the BEST QUADRUPLE PLATED, communion set worth $24,00. The names must all come at once in a club.

This is a chance for you to get an excellent paper very cheap and to get a communion set for your church for nothing. Send us in many names on this liberal offer.

The money must accompany all orders for books. All arrearages must be paid on paper before it will be discontinued.

NOTICE.

We will not stop the ADVOCATE in the future till ordered to do so. If you do not want the paper continued, send us a postal to that effect and we will discontinue at once. We do this because so many become offended when we cut them off. You can easily send us a postal. When writing an article for publication, don't send names subscribing to the ADVOCATE on the same sheet. Don't mix business matters with nything for publication.

J. C. MCQUIDDY, Manager.

The Name of God's People.

We have recently presented the thought that the adoption of a name by a people, is a legislative or law making act. This is true whether done formally or informally—whether adopted originally by the choice of those wearing the name, or whether they accept it when bestowed by others. There is a great deal said by others as to a disagreement among disciples about a name, and some claiming to be disciples have been anxious to adopt some one of the names bestowed by God on his children, as the distinguishing name of our people. We have always insisted that one body of Christ's disciples should not be distinguished from another. They should all be one body in Christ. If some claiming to be the disciples of Christ adopt characteristics that make them unlike his children, it is theirs to adopt a name that will discribe these peculiarities. Those who stand as children of God, are entitled to all the names he bestowed upon his children, who do his whole will. God gave every name bestowed on his children in the scriptures, to describe some quality or character, or some relationship they sustained toward him, his kingdom or toward the world. And his children who exhibit those qualities or characters, or fill those relationes are entitled to all the names God gave to describe them. It would be just as sinful, just as much an act of presumption for them to adopt one of these names, to the exclusion of the others, as it would be to adopt a name of their own choosing. Either would be treason against God. We claim the right to wear all the names given us by our Lord. D. L.

Unexpected Endorsement.

One of the most intelligent Baptists we know, endorses the fairness and justness of our answers to Eld. Porter on the recognition of Baptist churches, as churches of Christ, and the standing of the Pedo-baptists. He only claimed that Baptists had not adopted the name by any legislative act, but it was given them by their enemies. We grant they did not do it by any formal act of legislation, but their churches, associations and other assemblies accepted and adopted the name. It was informally done, but none the less the action of accepting and adopting a name is a legislative act because informal. It was recognizing another name than that given by God as a proper name for God's children. It differs from the name Campbellite as given to disciples, in that these have never recognized or adopted the name. They have always resented the appropriateness of the name or any name not given by divine authority. Were the disciples to adopt the name, recognize it as a name for Christians claim to be Campbellites, then I would say they were not true churches of Christ; were not loyal to him. An acceptance of a rule not given by God, by common consent, is as much the recognition of another ruling power than God, as if formally adopted by a meeting of delegates from churches.

The name Christian was given probably in derision. It was informally accepted, and adopted by the Holy Spirit and became a law of God by this.

This intelligent Baptist told me he had read the article to one of the most prominent Baptist preachers in the State. He approved it as a whole. We have but to stand firm to the truth and the denominations will come to it. But alas! so many turn back to meet the approaching phalanx and discourage them,

---

Sam Jones said: "The Lord had been preaching faith, and the devil feeling all through this country as the basis and substance of religion. We haven't Jones' ear but we ask Dr. McFerrin, or Mr. Colyar of the *Union*, to tell Jones to tell them through whom the devil has been doing this preaching of feeling in this country, and let the people know. Mr. Colyar, after publishing week after week what Jones had said, and Capel had preached, refused to publish from us, a summing up of the positions taken and endorsed by the religious denominations of Nashville, during the tent meetings, but he would doubtless publish a statement from Sam Jones or one of his Methodist brethren. We will guarantee a good sale of the issue of the *Union* containing the answer.

Teacher's Duties.

Those teachers who have in charge children with very little opportunity of home training, may probably notice what is being done for such pupils in English schools, as shown in an article from the *Sanitary Engineer*. We suppose farmer's boys and girls to have the advantage of practical training at home from necessity: but that there is need of enlightenment even in the farm-houses is shown by the following remarks from one of our Western subscribers, an observant woman:

"I have of late been thinking considerably of what knowledge is most useful to women, and I have come to the opinion that most of our public institutions of learning do not even recognize the information that we need most, while some branches that are almost entirely unused in after years are taught at great expense. A large proportion of our women raise children and have care of households; to them the knowledge that will help them to do this well, is of the first importance. Any mother would exchange her knowledge of reading and writing to save the life of her child, yet girls will learn everything else before the care of children; and consequently many children die from no other cause than their mothers' ignorance. It is supposed that girls will learn all that is necessary of this kind of information from their mothers, but most mothers are not competent teachers, having only learned of *their* mothers, and so on through generations. I'll mention a few mistaken ideas common to house-keepers here, and I see no hope of them ever being corrected: They say it is a sure sign that canned fruit is keeping well when a mold has formed over the top; that yeast is sour when the flour settles to the bottom and water rises to the top, that very hot water will set dirt in clothes and they never afterward can be made clean—I mean if it be put on them when dry. One smart young girl was sure soda would cause gas bubbles in sweet milk, as in sour. An intelligent lady who has expended hundreds of dollars on her musical education, used on her table tomatoes that had fermented sufficiently to burst the jug in which she sealed them. Ill-made clothing and badly cooked food are very common, while the waste of time and energy in poor methods of doing work cannot be estimated."

The young men and women who teach most of the country schools cannot be expected to remedy all this, since the best way to learn how to do things is to DO them; but the practical applications of many scientific facts could be pointed out, and young minds trained to compare and reason, and so become able to apply principles for themselves. —*The Student.*

Elder Porters' Reply.

BRO. EDITOR:—I have read with interest your article in answer to my queries, and feel duty bound to notice some things you have written, in order to a better understanding. I have nothing to say about Evangelist Sam Jones, nor about he people who were carried away with his manner of teaching. I simply asked some questions to be answered by you in order that I may know your position in regard to them.

In answer to my questions you say that "with the kindest of feelings for all Baptists, I believe the Baptist churches have sinned in these things; have recognized another law maker so that God, cannot regard them as lawful, loyal churches of Christ, unless they repent and root out from among them every plant that our heavenly Father hath not planted. I think many claiming to be the churches of Christ are traveling the same road. While believing this of Baptist churches as organizations, I believe many among them have aimed to obey God, and have unwittingly violated the divine order, and when this violation is pointed out, will turn from it."

I thank you for the kind feeling you express toward our denomination, and for the candor you ascribe to them, but is it really so that the Baptists "have recognized another law-maker than God?" What is their public declaration? It is, that they believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction, that it has God for its author, salvation for its end, and truth without any mixture of error for its matter, that it reveals the principles by which God will judge us, and therefore is, and shall remain the supreme standard by which all human conduct, creeds, and opinions should be tried." Does this look, like you charge us; that we "have recognized another law-maker than God?" You say that T. Fanning believed as you believe; "that the Spirit of God gave the word of God, and that when man follows that word he follows the only guidance the spirit of God has given to man; that when he refuses to follow that word, he refuses the only direction of the Spirit within man's reach, and in refusing that, he rejects the guidence of the Holy Spirit."

Is the wording of your declaration in regard to the word of God as the only infallible rule for our faith and practice any stronger than the Baptists? Why then charge us, while the kindest feelings are felt, as you say, in your heart for us, that "we have recognized another law maker than God?" We admit that Mr. Campbell denounced on several occasions, human creeds, and declared the sufficiency of the Bible, as the only creed of God's children, and yet, in order to prevent misrepresentation he published a creed in the *Millenial Harbinger*, p. 385, in July 1846, just for the same reason the Baptist make creeds. Now if the founder of the reformation may put forth a creed to prevent suspicion as to his views, why may not the Baptists do the same thing without being charged as having recognized another law maker than God." The very father of the reformation approves under circumstances, and for certain purposes to publish creeds. He says: "We abjure creeds simply as substitutes, for the book of inspiration. In other respects, we have no objection, whatever to people publishing their creeds, or views, or practices to the world. I have no more objection to writing my opinions than I have to have to speaking them." Campbell and Rice Debate page 724. Hence if it is no sin for the reformation to publish their views and tenets to the world, why shall the same privilege be denied to the Baptists? Let all read, ponder, and understand, for I believe that many among the Reformers who have unwittingly charged us with this gross sin, "when it is pointed out" that it is a misrepresentation, will retract their charge, that we "have recognized another law-maker than God."

(*Continued on page* 426.)

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.*

ROYAL BAKING POWDER COMPANY, 106 Wall Street, New York.

Established 1857.

The GREAT CHURCH LIGHT

FRINK'S Patent Reflectors for Gas or Oil, give the most **powerful, softest cheapest & Best** light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A Liberal discount to churches and the trade. *Don't be deceived by cheap imitations.*

I. P. FRINK, 551 Pearl St., N. Y.

Baltimore Church Bells

Since 1844 celebrated for Superiority over others are made only of Purest Bell Metal, (Copper and Tin.) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY, J. REGESTER & SONS, Baltimore, Md.

VASSAR COLLEGE, Poughkeepsie, N. Y.
FOR THE LIBERAL EDUCATION OF WOMEN,

with a complete College Course, Schools of Painting and Music, Astronomical Observatory, Laboratory of Chemistry and Physics, Cabinets of Natural History, a Museum of Art, a Library of 15,000 Volumes, ten Professors, twenty-three Teachers, and thoroughly equipped for its work. Students at present admitted to a preparatory course. Catalogues sent on application.

S. L. CALDWELL, D. D., LL. D., *President.*

WHETHER CHOLERA

Is coming or not every householder should know that cleanliness and disinfection are the greatest preventives. The principal and surest factor for this purpose is

DREYDOPPEL'S BORAX SOAP,

a perfect cleansing, bleaching and purifying soap, making clothes beautifully white and sweet. It should be exclusively used in all departments of a household. *DREYDOPPEL'S SOAP* is sold in full pound bars only by all wholesale grocers and first-class retailers.

SKIN DISEASES,

Tetter, Salt Rheum, Ringworm, Sores, Pimples, and all Itching Skin Eruptions, are surely cured and prevented by the exclusive use of *BEESON'S AROMATIC ALUM SULPHUR SOAP*, an exquisite beautifier of the complexion and toilet requisite. 25 cents, by druggists or sent by mail.

Address WM. DREYDOPPEL, Ag't, 208 North Front Street, Philadelphia, Pa.

Dreydoppel's Disinfecting Powder, 15 cents a large box

HARTER'S IRON TONIC

THE ONLY TRUE

Will purify the **BLOOD**, regulate the **LIVER** and **KIDNEYS**, and RESTORE THE HEALTH and VIGOR of YOUTH. Dyspepsia, Want of Appetite, Indigestion, Lack of Strength, and Tired Feeling absolutely cured. Bones, muscles and nerves receive new force. Enlivens the mind and supplies Brain Power.

LADIES Suffering from complaints peculiar to their sex will find in DR. HARTER'S IRON TONIC a safe and speedy cure. Gives a clear, healthy complexion. Frequent attempts at counterfeiting only add to the popularity of the original. Do not experiment—get the ORIGINAL AND BEST.

Send your address to The Dr. Harter Med. Co. St. Louis, Mo., for our "DREAM BOOK." Full of strange and useful information, free.

DR. C. P. DUNCAN'S

—GREAT—

Vegetable Summer Remedy.

Medicated Blackberry Elixir.

For the next several months the various troubles of the bowels and stomach, which are so annoying, and so often fatal to all ages, sexes and classes of humanity, will no doubt prevail as usual to a great extent. These afflictions are sometimes sudden and always painful. A speedy and effectual cure depends mainly upon a quick application and efficient remedy, and just here, we desire to say that Dr. DUNCAN'S Medicated Blackberry Elixir, is the **medicine** of all others to speedily cure all bowel troubles, such as Diarrhœa, Cholera Morbus, Dysentery, Summer complaints, cholera infantum flatulence, flux, Pains in the bowels, etc. The elixir may be given with perfect safety to the most delicate children, in doses as directed, as it contains no hurtful ingredient. It is palatable and does not produce Nausea. For sale by all druggists. Price 50 cents.

DR. C. P. DUNCAN'

Liver and Kidney Medicine.

The great superiority of this medicine over all other Liver medicines, consists in the combination of those vegetable compounds, which possess the wonderful power of arousing all the secretions of the whole human system to a natural and healthy action. It acts upon the liver directly and at the same time sets up a proper secretion of those glands situated in the stomach and bowels. It is a looking up of these secretions of these glands that brings on dyspepsia, indigestion, sour stomach, heart-burn, palpitation of the heart, vertigo, or swimming of the head, sick or nervous headache, constipation of the bowels, accompanied at the same time with pains in the shoulders, back, sides and limbs. To treat the above symptoms intelligently and successfully, as in all other cases, you must use the medicine, that strikes and removes the causes from the system that produce and bring on the disease. This is effectually done with Dr. Duncan's Liver and Kidney medicine. Price 75 cents.

Spurlock, Page & Co.,
Proprietor,
NASHVILLE, - - - - TENN.

PAYSON'S INDELIBLE INK.

No preparation and only a common pen needed. Established **50 Years.** Superior and popular for decorative work on linen. Received Centennial **Medal & Diploma.** Sold everywhere.

$65 A MONTH & board for 3 live young men or ladies, in each county. Address P. W. Ziegler & Co., Phila.

CATARRH

AND DISEASES OF THE THROAT, causing Loss of Smell, Offensive Breath, Deafness, Cough, Hay Fever, Bronchitis, and incipient Consumption, permanently cured, by a treatment so effective that it cures the worst cases, though the bones of the nose have become affected. No douches, snuffs, washes, inhalers, or atomizers. The medicines are so pleasant that a child will take them. The only internal treatment offered to the public for these dangerous diseases. Dr. Brockington has had fifteen years experience in the treatment of this class of diseases, and a trial will convince the most incredulous of the efficacy of his treatment. The most obstinate cases cured at small expense. Send full description of case and Fifty (50) cents (mere cost), for a trial package [by mail], to last fifteen days, with full instructions for treatment.

Address, DR. C. N. BROCKINGTON,
309 FOURTH AVENUE, LOUISVILLE, KY.

A. CRONE,

—A the—

Checkered Front Grocery House

Cor. Market St. and Pub. Square, Nashville, Tenn,

Keeps the best GROCERIES, and sells them Cheaper than any other House in the City.

Price-List Furnished on Application

NATHAN G. BAXTE, President. THOS. PLATER, Vice President. J. P. WILLIAMS Cashier. WRBANF Ass't Cashier.

THE FIRST NATIONAL BANK

OF NASHVILLE, TENN. (Reorganized.)

Designated Depository and Financial Agent of the United States

CAPITAL STOCK, - - - - - $700,000 00
UNDIVIDED PROFITS, - - - - 400,000 00

Receives Deposits, Deals in United States Bonds and Local Securities, and Foreign and Domestic Exchange. Drafts drawn on all European points. Our facilities for making collections at all accessible points are unsurpassed.

JA.. HANDLY. . 5 REEVES. A. W. SOUTHWORTH. R F. MORGA G. M. NEELY.

Handly, Reeves & Co.,

—Importers and Jobbers of—

DRY GOODS AND NOTIONS,

Nos. 60 and 61 Public Square,

Nashville, - - - Tennessee.

SOUTH KENTUCKY COLLEGE,

HOPKINSVILLE, KY.

Midway between Nashville, Tenn., and Evansville, Ind., on the St. Louis and Southeastern railwnh connecting at Guthrie with Louisville and Memphis branch of the L. & N. R. R., and at Nortonville wiay the Chesapeake and Ohio R. R.

Spring Term Opens January 1st, 1885.

BUILDINGS NEW, HANDSOME AND COMMODIOUS;

108 feet long front; three stories high; with two wings, respectively 90 and 116 feet long. Fine study halls, provided with the best single seats; also splendidly appointed recitation, music, and art rooms.

THIS SCHOOL IS INTENDED FOR BOTH SEXES.

Prof and Mrs. James E. Scobey, so long connected with the Female Institute at, Murfreesboro, Tenn. will have exclusive charge of the boarding department, in the College building, where only girls will be permitted to board. Young men and boys can find approved boarding houses near the College building, as well as in the family of Prof. M. L. Lipscomb. Pupils entering after the 1st of January, charged for only five months.

THE FACULTY

Is composed of five gentlemen and two ladies in the Literary department, two Music teachers, and teacher of Art, and two lecturers, all of whom are experienced, successful teachers.

Mrs. L. F. Gates, who has been Matron at the Institute, Murfreesboro, will occupy same position South Kentucky College

In all the appointments necessary to a superior school, South Kentucky College stands in the front rank

For Catalogues, Announcements, etc., Address

S. R. CRUMBAUGH, Prest.

JAMES E. SCOBEY, Vice Prest.

BURRITT COLLEGE,

Spencer, Tennessee.

This institution was chartered in 1848, and is under the control of the Christian brotherhood. It is the pioneer of mixed Colleges, and in this regard it has proved quite a success Teaching the Bible is an important feature of the institution.

Located on the Cumberland plateau, it is FREE FROM EPIDEMICS. The water is free-stone and chalybeate. Invigorating breezes render the location a delightful summer resort. Doyle Station—nine miles distant—on the McMinnville and Manchester Railroad, is the nearest Railroad Station.

TERMS:

Primary Department, per session	$ 7 50	Commercial Department, per session	$25 00
Preparatory Department, per session	15 00	Lessons, Instrumental Music	$15 00 to 20 00
Collegiate Department, per session	20 00	Lessons in Art Department	2 50 to 3 00

Board and washing for males, per week, from $2.00 to $2.50; Fuel, light, and incidental expenses, per session, $10.00; Board (including washing, fuel, and light,) females, per week . 0

The Spring Session of 1885, Begins on the Last Monday in February.

For further particulars, address— Prof. A. T. SEITZ, President,
W. H. SUTTON, Secretary Board of Trustees.

Geo. E. Cooper & Co.,

Manufacturers and Dealers in

Tinware, STOVES, Furnaces,

House-Furnishing Goods.

Tin and Slate Roofing and Galvanized Iron Cornice Work a Specialty.

Also our **Patent Chimney Top** for smoky chimneys has no equal. Write for prices.

GEO. E. COOPER & CO.

2 North Market treet

NASHVILLE, - - TENN.

New Spring Goods!

As we do not wish to mislead our customers and public generally, by blowing and puffing about bankrupt sales, and slightly damaged goods, simply to get people in our house, and have them go away, saying we are humbug and swindle like all Jews. So we will odma giving any list of unseasonable prices in a kind of bragadocio style. We simply say to you in a business sort of way that we **NOW HAVE A COMPLETE LINE OF STAPLE AND FANCY SPRING AND SUMMER GOODS** at the very LOWEST possible PRICES. We also say futhermore, that we will meet the prices of any house in the city. As money matters are all little depressed and the season backwards our motto will be, small expence, quick sales and small profits. Please give us a call and be convinced. Remember the place, 103 Union St.

S. L. DODD.

OPIUM and WHISKY HABITS cured at home without pain. Book of particulars sent Free. B. M. WOOLLEY, 25 Atlanta, Ga.

Continued from page 424.

Now I say with you, with kindest feelings for all Reformers, I call attention to your remarks which are sound, and contrast them with your teaching and practices, so that all who read may be enabled to judge who it is that "recognizes another law-maker than God." You say: "A single addition, no matter how simple and harmless to the law of God, is a sin. * * * A church then, that changes consciously the law or order of God, in any respect, that adds to or takes from that law in the simplest matter, that recognize any lgislative power besides God, is dis-loyal to God."

To this all Baptists say amen. But how is it with you, when you put faith in Christ as the Savior, before repentance toward God, the Lawgiver, which is not the order of the inspired word of God; for wherever the Holy Spirit speaks of both in the same verse, invariably the Spirit places repentance prior to faith. Had you written the book you would have reversed the order, or you do, in your teaching. This being true, you have yet the assurance and face to ask: "Does the Baptist church recognize any change or modification in the divine order of organization, worship or work? Or does it accept any practice, adopt any order that it knows God has not ordained? Does it recognize any law-making or legislating power, or authority save God himself? In the very name they wear, do they not set at defiance the divine law, and God as the only law-making power to give or adopt a name not given by God? The adoption of a name is a legislative or law-making act. In church organization have they not changed the order given by God? In the worship, in the law of pardon, have they not changed the law of God? Have they not altered the whole system or order of work followed by the apostles?" It is certainly easy to make charges, but to prove them to be true, is quite another thing. You speak of "the Baptist church"—what church, and where is it located? Is it a city church or one in the country to which you have reference? Surely a man so wise as to learn all the defects of the Baptists, ought to have known that we are not Catholics, who have but one vast machine, called the church, but the Baptists have churches which are independent of each other according to the scriptures. As you don't like the word denomination, you could not express your idea correctly, you want a scriptural term for all you say, but, very flippantly you use the term "the law of pardon" as if it were a scriptural phrase. It is nice to be consistent! But why shall I consider the term denomination as a departure, when it is only a term of distinction drawn from their peculiar character and circumstances. The principle is taught in the Bible that justifies the use of the word. Paul calls the disciples "a peculiar people;" and Peter calls them a "chosen generation, a royal priesthood, a holy nation, a peculiar people," and as denomination signifies to be distinguished from some one else, it is certainly taught in the Bible in regard to God's people.

But what about name? Let the founder of the Reformation settle that. He says: "I am bold to affirm, in the face of all criticism, there is not the least authority in the word here used (Chrematizo) for concluding that the name Christian came from God, any more than from Antiochus Epiphanees! This may be strong for some who contend that the name Christian is of divine authority, but let them put me to the proof. That it was neither given by dream, oracle, angel nor apostle, is, in my judgement, by far the more probable opinion. If it had been given by the authority of the Lord, it would not have been delayed for ten years after the day of Pentecost, nor reserved for the city of Antioch to be the place of its origin." Mill. Harb. Vol. 2, p. 394

Charging the Baptists with disloyalty because they have not compromised to get members, and adopt a name which at first was so objectionable; for Campbell goes on: "Not to lose sight of the subject before us, with us it is a strong argument, that had the churches been first called Christians by divine appointment at Antioch, then the apostles would have addressed the disciples by this divinely appointed name. But this they did not so much *as once* in any public dcument which has come down to us. The Antiochians called the disciples first, Christian. Agrippa used the term once in reference to himself, and Peter said, that if any man was indicted as a Christian, or if any man suffered as a Christian, let him not be ashamed; which argues that it was under this name that their enemies persecuted and traduced them. But no document has come down to us authorizing us to think that this name Christian was regarded by any of the apostles as of divine appointment. If Paul, in any of his letters—if Peter, James or John had only once said; To the Christians in Rome, Corinth, Galatia, Greece, Asia, Judea, or anywhere else, then, indeed, there might have been some ground to think that they regarded it as of divine appointment; and recollect it was fifty years and more from the time they were first called Christians before all the New Testament was written. They are called disciples, saints, believers, the called sanctified, in the Acts and in the Epistles, but never once addressed under the name Christian."

But you charge with of having changed "the law of pardon," because Baptists believe and teach that a sinner who has truly repented of his sins, accepts Christ by faith as his Savior, is pardoned, saved, and justified before baptism, and that pardon or salvation are ascribed to baptism only relatively and not absolutely; what says the scriptures? Jno. 5:24, "Verily, verily, I say unto you, He that heareth my word and *believeth* on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." Will you accept this as true without a change or addition? I say amen to it as a Baptist. Again (Rom. 5:1.) "Being justified by faith we have peace with God through our Lord Jesus Christ." I, as a Baptist, am satisfied with this text, just as it is; will you accept it, or will you add baptism to it? The same in Acts 13:38,39. We read in I. Cor. 1:21, "It hath pleased God by the foolishness of preaching to *save* them that *believe*." Baptists believe and teach this, but the Reformers will add baptism here to save a sinner. Acts 10:43; "To him give all the prophets witness, that through his name, whosoever *believeth* in him shall receive remission of sins." Baptists agree with Peter and all the prophets as stated here, but you will add baptism to complete it; and Peter shows that preaching to the Jews on Pentecost did not contradict this, although he mentions baptism in a relative sense in his discourse, which was only done to a Jewish audience who understood this peculiar idiom, but never to Gentiles, for he says: (Acts 15:7-9.) "Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us, and put no difference between us and them, purifying their hearts by faith."

The Baptists are willing to accept Peter's own definition of his Pentecost sermon without note or comment, but your law of pardon will demur from Peter's own explanation. Let this suffice on this part of the subject, for I think enough has been shown to prove our position scriptural.

Now in regard to the communion question, your position is well defined, for you say: "Open commuion and close communion are unscriptural terms and ideas, and cannot be recognized from a true scriptural stand-point. The communion ordained by Christ is for the disciples of Christ, or Christians, and none others. Those who conform to the law of Christ, teach and hold that the Lord's supper is given alone to Christians. It is to all Christians, who make the scriptures their rule. The churches of Christ then, who follow the law of the Son of God never encourage any to partake of the Lord's supper except Christians. But all Christians have the right to partake of it. It was instituted for Christians, for all Christians. The question then is, who are Christians? The New Testament alone can decide that question. Churches of Christ believe that the scriptures recognize none as Christians, save those who believe in the Lord Jesus Christ with all the heart, have repented of their sins against God, and have been buried with Christ in baptism and are humbly striving with God's help to walk according to the law of the Lord." This I call restricted communion whether you will accept the term or not; and you further state that "the church that encourages any save this class to come to the Lord's table I believe does wrong."

Now it is a known fact that your churches are regarded by all as favoring unscriptural or lawless communion—only a very few of your preachers or editors have had the artlessness and candor to define their position on the communion question as you have done. I think were it fully known or well understood that you unchristianize all pedo-Baptists and that they are never included in your invitation, none, with any self-respect would intrude. I fear, my dear sir, that many of your churches are lax in doing their "duty in teaching who are entitled to the Lord's supper, and those who are not entitled to it," for it is a known fact that they unite with pedo-Baptist churches, and belittle us for our restricted communion. Were they to teach what you say they ought, defining their position clearly, as you have done, they would not mislead so many poor souls who consider themselves invited, to commune with them, for I honestly believe no pedo-Baptist would, despite of this teaching partake of it." But to show your inconsistency as a people, I only need to call attention to the fact that your members of their own free will and accord, commune with churches you say are not churches of Christ, and with a people that you say are not Christians because they are not immersed. You cannot but admit that your churches are not only lax in teaching and defining their position on the question, but as members, are very reckless in practice. What can you call such conduct, is it dissimulation or duplicity? But you say that the Baptists are inconsistent because we teach "Christian baptism," *i. e.* a man ought to have been regenerated before he is baptized, and thus say that we believe there are Christians in the pedo-Baptist churches, and yet refuse to commune with them. The reason, sir, is plain because we, as a denomination are not lawless, and when we find an example laid down in the scriptures, we are certain to follow it. What and where is that example? Read Acts 2:41:42. "They that gladly received his word were baptized." Who were baptized? those who received the word and were comforted or converted. But next we learn that they were added unto them" or as in ver. 47 "to the church." Baptism has been placed by Christ at the beginning of all outward duties. It is preparatory to an entrance into the church of Christ, but does not of itself introduce any one to membership in a particular church. It is a qualification for admission, but does not confer membership (this was the case with the Ethiopian Eunuch). And after admission into the church of Christ, we are informed that they continued steadfastly in the apostles doctrine and fellowship and in breaking of bread and in prayers." Here we place our foot, not changing "the order" for fear of being charged as inconsistent, as you have done in your other article.

The Bible, and not human philosophy shall be our standard for our faith and practice.

J. J. PORTER.

Gallatin, Tenn., June, 33 1885.

Obituaries.

Died, at her home in Tarrant county, Texas, on the 17th of March, 1885, Sister Jane Grooms, wife of Bro. J. S. Grooms. Sister Grooms was about 37 years of age, and had been a member of the Church of Christ about 4 years, and a more zealous member we never knew. She esteemed the religion of the Bible far superior to all things else. She was always at her post, and "ready to every good word and work." The little church at Bethel feels that it is bereft of one of its best members, but we sorrow not as those who have no hope. So we can only say to the bereaved husband, the motherless children, and all who feel the loss of her, if we will only shape our lives and conduct, as she did, by the Divine Standard, ere long we will meet her, where the wicked cease from troubling, and the weary are at rest in that bright, beautiful home, where parting will be no more.

H. H. Whitlock.

Died, at her home in Lee Co., Ark., May 17th, 1885, Sister Lucy J. Adams. Sister Adams was born in Philips Co., Ark., Nov. 24th, 1855. She early became intereste d in religious matters, and joined the Cumberland Presbyterian church when quite young, and as she grew older her interest and faith increased, and by an investigation of God's word, became convinced that the apostolic order of baptism is by immersion; so she went to her church and asked to be immersed, but was refused. She had, however, an opportunity of hearing the gospel preached, in 1883, and was buried with her Lord in his appointed way. She loved the study of the Bible, and when permitted to come out to the house of the Lord, she seemed to realize that it was a great privileg Her husband, Bro. J. T. Adams, has lost a devoted wife; her brother, William Goodman, has lost a kind sister; the church, a faithful member, and her community, an obliging neighbor. But may we all realize that our loss is her gain. The eternal blessings are to those who die in the Lord

W. L. Ferguson.

Vineyard, Philips Co., Ark

On the 7th day of Feb., 1885, Sister Jennie Barber, wife of Bro. S. W. Barber, after having given many tokens of fond affection for her husband and four little children, and many assurances of her confidence in the religion of our Lord and Savior Jesus Christ; expressing a desire to meet all who had embraced it in heaven, and a hope that she could be able to do so, quietly breathed her last, and passed to her reward. Sister Barber was born the year 1858; was married Oct. 12th, 1876, and was buried with her Lord in baptism in June, 1883, by Bro. Charlie Sparkman, of Boston, Williamson county. She was ever afterward a true and faithful Christian, loved and respected by all who knew her. In her death, her family loses a devoted wife and mother, and one who cannot be replaced; the church, one of its best and most faithful members, but we have a strong hope that she is at rest. Our sorrow is not like those who have no hope. May her bereaved husband and children strive to imitate her Christian example, is the prayer of the writer, and thus prepare to meet the wife and mother in that bright and beautiful home, where death will divide loving hearts no more and the family, reunited, can live on in happiness and joy, forever.

Jas. M. Leeper.

Linden, Tenn.

GENERAL NEWS.

Four negro men were hanged to one tree recently in Texas, for outraging and murdering a Mrs. Hazle.

Twenty-eight states in the union have adopted laws restricting the practice of medicine to educated persons

Serious trouble is brewing with the Indians of Colorado. Citizens are much alarmed, and calling on the governor for protection and arms.

The Tennessee Cotton Mills at this place, have shut down and will probably not resume work before fall. Several hundred operatives are thrown out of employment.

The custodian of the Federal building in New York was recently notified by secretary Manning to reduce his force 30 per cent. He discharged sixteen men.

The longest word used in Eliot's Indian Bible is "Weetappesifukgussunnookwehtunkquoh." It is found in St. Mark's Gospel, i., 40, and means "Kneeling down to him."

Mrs. Dudley, the would-be murderer of O'Donovan Rossa, has been acquitted on the ground of insanity. She will probably be sent to her own country and placed in an asylum for the insane

Fayetteville, Tenn., June 28.—The Hon. Joe Russell, of Columbia, delivered two lectures in this town to day. His lecture to-night was on prohibition, and its effects will be felt here.

The Cleveland strike among the hands of iron works and rolling mills is assuming gigantic proportions. Over 4,000 men are now on a strike, and violence and blood-shed anticipated.

Bowling Green, Mo., July 2.—Mr. J. P. Reneau, of Calumet township, this county, reports that a disease something like the black-tongue has broken out among the cattle in his section, and is proving quite fatal among herds.

Capt. Boynton blew up the miniature man-of war "Garnet" ten miles below Cincinnati, with seventy-five pounds of dynamite, yesterday afternoon. The exhibition was successful, and occurred in the presence of several thousand spectators.

Maxwell, the St. Louis murderer, is held by the Auckland authorities and he will be returned to St. Louis by the 1st. of September. Preller's clothing and other articles were found in his possession. He represented himself as a French Colonel, and is undoubtedly the greatest scoundrel of the age.

New York, June 30.—A Washington special says: Gen. Dent, who is Gen. Grant's brother-in-law, said to-day: "I am afraid that Gen. Grant will not last many days. To-day I received information from the family that the cancer has commenced to inflame the jugular vein and death is the question of a few days in the opinion of his physicians."

The street car strike, at Chicago, Ill., is little less serious than the iron workers' strike at Cleveland, Ohio. At last accounts, both parties, the strikers and the car company, were preparing for a test of stength. The strikers seem to have the sympathy of the citizens, but the city authorities stand pledged to protect the company.

Dallas, Texas, July 2—The "bucket-shop act," passed by the legislature, went into effect Monday, and to-day D. T. Stuart, of the bucket-shop establishment, was arrested for continuing the business on a warrant and placed under bond. The regular dealers in cotten and grain oppose the bucket-shops, and the bucket-shops say that the law is defective, unconstitutional, and that they will continue to run. This will be made a test case.

The Ohio prohibitionists have nominated A. B. Leonard, of Springfield, for governor. The following is the temperance plank in their platform: "We demand an amendment to the constitution of our state forever prohibiting the manufacture and sale of intoxicating liquors as beverages. We are unutterably opposed to the enactment of laws that propose by license, tax, or otherwise, to regulate the drink traffic, because they provide for its continuance and afford no protection against its ravages. We hold that the proper attitude of all good citizens toward this traffic is one of uncompromising hostility, and the friends of prohibition should not suffer themselves to be controlled by either of the old parties, because these parties have themselves become subservient to the interests of the liquor traffic."

It is estimated that there has been a decrease of about $10,500,000 in the public debt during the month of June. This will make the total reduction for the fiscal year, ending June 30, about $65,000,000. The reduction during the previous fiscal year was $101,000,000. The expenditures during the fiscal year ending June 30, were about $310,000,000, and the receipts about $321,000,000 or about $7,500,000 less than the estimates.

Houston, Texas, July 2.—Miss Fannie Rosenfield, daughter of Mrs. Pauline Rosenfield, 10 years old, attempted to light a fire with coal oil. An explosion followed, the girl being wrapped in flames. Her mother ran to her assistance, and her clothing also took fire, she receiving severe burns about the arms and body. Fannie died and it is feared that with the burns received and the agony at the loss of her child, Mrs. Rosenfield will die.

Every building in the town of Sherbrook Dak., except one which was held down by a safe, was swept away by a storm on June 20th. On the same day cyclones visited Independence, Mo., Leavenworth, Kan., and Kansas City, Mo. Wherever the cyclone struck it left in its track entire ruin.

FOREIGN.

The national debt of Great Britian is about £760,000,000—$3,800,000,000.

A Russian steamship which attempted to enter Port Hamilton was intercepted and forbidden to enter by an English man-of-war. The English are said to be fortifying the port.

The present reigning dynasty of Japan dates back 2,540 years, and is considered the oldest in the world. The records of Japan are accurately preserved for that time. All the nations now, called civilized, without exception, had their beginning since then.

Madrid, Spain June 30.—The total number of new cases of cholera reported yesterday from the infected districts in Spain is 1,322, and the total number of deaths 602, being an increase of 30 per ent, in new cases and 6 per cent. in deaths over othe total number officially reported yesterday. Twenty-three new cases of cholera were yesterday reported in this city.

London June 30.—A dispatch from Teheran states that 1,000 Persians are at work constructing the Trans Caspian Railway. Warlike preparations are still being continued by Russia. Rumors are in circulation in the bazaars of Teheran that war will probably occur after the Trans-Caspian Railway is completed to Merv, in Toorkomania. The Russians are bridging the river Murghad, on the confines of Afghanistan. Eight hundred Russian infantry soldiers are at old Sarakhs. The Persians are fortifying Persian Sarakhs and building barracks there, for troops A foundry has been started at Herat for the casting of heavy guns. A St. Petersburg dispatch states that a telegraph office has been opened at Marv.

A dispatch from Teheran states that the rebel leader, Isa Khan, one of the sympathizers of the deposed Amir, Khan, at the head of a large number of followers, crossed the border from Turkestan into Afghanistan, and marched on the city of Khana-i-Bad, which he captured after desperate struggle, putting its defenders to flight. The rebels then booted the place, and among the plunder was £1,000,000 belonging to the Amir. This raid has caused intense excitement throughout Afghanistan. The Afghans openly accuse Russians of having conspired at and planned it. Reprisals are threatened, and it is feared that complications of a much more serious nature than have as yet arisen will grow out of the raid. This news has caused great excitement throughout London. The Foreign Office has telegraphed Lord Dufferin for the fullest information with regard to the affair, and should it be proved that the Russian officials are in any way implicated, a vigorous remonstrance will at once be made through the British representative at St. Petersburg.

Bible Wines.

BY MRS. T. P. HOLMAN.

In last weeks ADVOCATE Bro. D. L. in a kindly spirit comments on the position I have taken on the wines of the Bible. If he will permit, I will write a few words in reply, and try and not be too long. I think it is only right that this question of Bible wines should be investigated from every standpoint, every possible objection to the "temperance" side of the subject met and considered, and if such investigation be conducted in a spirit of brotherly love, as it should be, no possible harm can grow out of it, and some of us will at least know more about the Bible than when we began.

Bro. Lipscomb speaks of the ferment existing in newly expressed juice of the grape. Gluten is in the newly expressed juice. But that does not become active fermenting matter until it absorbs oxygen from the atmosphere. Then putrefaction begins, and then only does it become objectionable.

Next he speaks of "good" wine. Does Bro. L. believe our Savior made intoxicating wine at the wedding feast at Cana? If he does not, I will say no more than I have already said on the subject. If he does, I will have something more to say about that yet.

The next argument in regard to *Gleukos*, I consider goes far to prove that it was a well known fact that the Savior's disciples did not use intoxicating wine. All Lexicographers say that *Gleukos* means unintoxicating wine. I refer any one wishing to examine, to Dr. T. S. Bloomfield, to Rev. T. S. Green's lexicon, to Kitto 2:955, to "Smith's Greek and Roman Antiquities," to Rev. Albert Barnes and to Dr. Wm. Smith's Dictionary of the Bible for proof of that. These good men (Christ's disciples) claimed to drink only *Gleukos*, unintoxicating wine. Every body knew it, so others mocking said, "These men are full of new wine." (Gleukos.) Acts 2.13. Neal Dow is well known as "total abstainer." If he should be seen acting in a questionable manner, some mocking skeptic would say: "Ah! there is your teetotaler drunk; on cold water of course."

Peter understood the mocking insinuation that they had been drinking something stronger than *Gleukos*, and instead of a simple denial or a reference to their well known personal character, which would have amounted to nothing until their strange conduct was explained, remarked simply that they were not drunken as was supposed, seeing that it was the third hour, and then explained what was the matter.

Speaking of the position I took on the translation of the word *Methuei*, in I. Cor. 11:21, he says that when, used in reference to wine, it always means drunken. Suppose we admit that it does. In this case he was not speaking of wine. They had brought their supper, (did they have only wine for supper) and made a feast, and a selfish one at that, for "in eating every one taketh before another his own supper, and one is hungry, and another is plentifully feed." Our people, I believe, think that McKnight and Dodfidges translation of the New Testoment the best extant, and in that they take the same position that I do.

If Bro. L. will permit, I will take that word *Methuo*, and trace it all through both the Old and New Testament, with all its translations and show that in translating the word "filled," or "plentifully fed" in Cor. 11:21, we have abundant precedent for so doing, all through the Old Testament, especially. I am glad Bro. Lipscomb admits that Paul was not in favor of the use of wine as food or as a beverage. But if it was not fit for use as such, because of its inherent tendency to lead men astray, how could it be a fit emblem of the shed blood of our Divine Redeemer? That inherent tendency would only the more prohibit its use for sacramental purposes. The Lord would never command us to drink as a religious rite, what was wrong to use moderately as a beverage. And to use intoxicating liquors as a beverage is inconsistent with the teachings of the entire word of God.

In speaking of the new wine in the old bottles he says, "But the Savior said, lest the bottles break and both bottles and wine be lost." Of course that was the reason it was not to be put into old bottles. The gluten, adhering to the sides of the old bottles, would have absorbed oxygen from the air, thus becoming active, fermenting matter, causing the wine, however carefully put up, to ferment, and this fermenting wine would burst the bottles. The new bottles would be free from all such matter, and of course had to be used.

And last, speaking of our weaker brother, he says, "a man that cannot learn to endure and resist temptation is not fit for heaven." If that is true, then it is right to place temptation before our brother in order that he may learn to endure. Would Bro. L. be willing to endorse all the legitimate conclusions that might be drawn from that statement? In I. Cor. 8 chap. Paul spake of the meats offered to idols. He explains to them that while there can be no possible harm in eating meats offered to idols if their conscience does not forbid, for "neither if we eat, are we the better, neither if we eat not are we the worse, yet as some with conscience of the idol to this hour eat it as thing offered unto an idol, and their conscience is defiled," then it is better to "take heed, lest this liberty of yours become a stumbling block to them that are weak." Then he adds, "If meat maketh my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." Admitting for a moment, that ordinarily there is no harm in using intoxicating wine at the Lord's supper, would not Paul's argument about the use of meats offered to idols be equally as appropriate to the use of intoxicating wines at the supper, lest the weak brother stumble? Of course there are unavoidable temptations in the weak brother's pathway that he must learn to endure and overcome, if he hopes to get to heaven. But there are enough such stumbling blocks in his way, without our placing others unnecessarily there. And even Bro. L. does not, and will not say the unfermented wine will not do as well. Neither do I believe that any man or woman was ever injured by being baptized through faith in God. And if the Lord commanded us to drink intoxicating wine at the supper, I do not think he would permit even the weak brother to stumble But as we are not told to use any sort of wine at the supper, still less intoxicating wine, only the "fruit of the vine," I do not think the use of alcoholic wine at the supper would be one of the necessary or unavoidable temptations.

Ideals of Character.

A celebrated philosopher of antiquity, who was nearly contemporary with Christ, but who could have known nothing of what was going on in Judæa, and who, alas! did not always "reck his own rede"—wrote thus to a younger friend, as a precept for a worthy life: "Some good man must be singled out and kept constantly before our eyes, that we may live as if he were looking on, and do everything as if he could see it."

Let me borrow the spirit, if not the exact letter, of that precept, and address it to the young men of my country: "Keep ever in your mind, and before your mind's eye, the loftiest standard of character. You have it, I need not say, supremely and unapproachably, in Him who spake as never man spake, and lived as never man lived, and who died for the sins of the world. That character stands apart and alone. But of merely mortal man the monument we have dedicated to-day points out the one for all Americans to study to imitate, and as far as may be, to emulate. Keep his example and his character ever before your eyes and in your hearts. Live and act as if he were seeing and judging your personal conduct and public career. Strive to approximate that lofty standard, and measure your patriotism by your nearness to it, or your departure from it. The prime meridian of universal longitude, on sea or land, may be at Greenwich or at Paris, or where you will. But the prime meridian of pure, disinterested, patriotic, exalted human character will be marked forever by yonder Washington obelisk!"

Yes, to the Young Men of America, under God, it remains, as they rise up from generation to generation, to shape the destines of their countries future—and woe unto them if, regardless of the great example set before them, they prove unfaithful to the tremendious responsibilities which rest upon them!—*Robert C. Winthrop.*

The Power of Prayer.

(Archdeacon Farrer, D. D.)

"Praying always." Eph. 6:18. The soul of man is like a kindled brand; so long as the air breathes on it, it will retain till the last, its genial warmth and crimson glow; but let the air stagnate around it, and, flake on flake, the white ashes will gather on it, and under those ashes it will be left black and charred, a cold and useless log. What the breath of wind is to the glowing brand, that prayer is to the soul. Let the man or the woman live a prayerless life, and all the light, and the fire and the glow, all the wisdom and generosity and love will die away from it, because these are the result of spiritual grace above; and covered with the dead, white embers of its own selfishness and pride, it, too, will be cold and dead and hard—a useless thing, half consumed with impenitence and sin.

There are those who regard themselves as perfect. Unlike the great Apostle, they have already attained. They have reached the goal. They have not sinned for months and years.

Such persons are pitiably ignorant. They are ignorant as regards three particulars. In the first place, they are ignorant concerning God. They have no sense of his infinite greatness and holiness, and justice. They think him altogether such an one as themselves. In the second place, they are ignorant as regards the law of God. They have no sense of its spirituality and broadness. Were their eyes to be opened to its true nature, they would be constrained to say with the Psalmist: "I have seen an end to all perfection: thy commandment is exceedingly broad." And, in the third place, they are profoundly ignorant concerning themselves. They have never yet seen their hearts in the glass of divine law. Were they thus to get a view of themselves, like Job, they would abhor themselves and repent in dust and ashes.—*N. Y. Observer.*

Gratitude to a covenant with God, makes even a temporal blessing a taste of heaven.—*Romaine.*

God has given a man two eyes; if he lose one, he hath another. But man hath only one soul: if he lose that, the loss can never be made up again.—*Chrysostom.*

A Physician's Opinion.

Dr. Orr says: "I am well acquainted with the composition of Dr. Duncan's Cough Balsam. I have used it in my family and in my practice for several years, and do not hesitate to say that I believe it to be the best remedy known to the medical profession for the speedy Cure of Colds, Coughs, Sore Throats, Whooping Cough, and far surpassing all other remedies for the speedy cure of Croup and Hives in children. It is very pleasant to take, and perfectly harmless." Price 50 cents.

Special Notice.

We would call the attention of the readers of this paper, especially those who are suffering with Dyspepsia, or Indigestion, to Dr. Duncan's Liver and Kidney Medicine. It is, beyond doubt, the best and most reliable remedy known or ever offered for sale, for the Cure of Constipation, Sour Stomach, Sick Headache, Torpid Liver, and all Kidney troubles. It is the best and heapest. Price 75 cents.

HIRSCH BROS. & CO.,

Dry Goods, Notions, Millinery,

56 College St., Nashville,

Have now in stock the largest stock of fine DRESS GOODS, SILKS, SATINS, WHITE GOODS, PARASOLS, FANS, JERSEYS, ETC., ever exhibited outside of New York.

This is a very fine, pure Wool Jersey, coat back, at $1.50

Our braided and scalloped Jerseys, at from $1.00 to $3.00, must be seen to be appreciated.

Hirsch Bros. & Co.

L. & N.

(LOUISVILLE & NASHVILLE R. R.)

—OFFERS—

Superior Advantages to the Traveling Public in

THROUGH CARS, QUICK TIME, AND

SURE CONNECTIONS!

SHORT LINE TO

The North-West!

VIA EVANSVILLE.

Through Sleepers to the West via McKenzie Through Sleepers to the South via Montgomery. Through Sleepers to the North-east via Louisville.

EMIGRANTS

Seeking homes on the line of this road will receive special LOW RATES. See agent of this company, or address

O. P. ATMORE, G. P. & T. A. Louisville, Ky.

Add-Ran College,

THORP'S SPRING, HOOD CO., TEXAS.

The Thirteenth Annual Session opens the second Monday in Sept., 1885, and closes the last Thursday in May, 1886. There are ten distinct schools with an experienced teacher at the head of each. Not a single day is wasted from the beginning to the close of the session. Every day in the week has its proper share of study and recreation. Recitations every day—only the Bible studies on Sunday. Thorp's Spring is a prohibition village; noted for its healthfulness and the simple, steady and moral habits of its inhabitants. Send for catalogue.

A. & R. CLARK, PROPRIETORS.

THE PROVIDENT

LIFE ASSOCIATION

BALTIMORE, MD.

"Insurance on the Ordinary Life and Maturity Plan. Endowment Policies mature in 10 years, or prior death. The fact that this association has been endorsed by LEADING BUSINESS MEN Clergymen, Physicians and Lawyers in the various states in which it does business, is an evidence of its superior plans and methods of insurance. It is the only mutual company in the United States with an endowment plan founded on correct insurance principles. Persons insured on our maturity plan "need not die to win." Policies mature in 10 years from date of issue, or at death, if prior. Every claim paid in full. No pro-rata payments. You "pay as you go and get what you pay for." By the payment of from eight to sixteen cents per day, you can purchase a $1000 policy payable to you in 10 years or to your family, should you die before the expiration of the period for which you insure.

NASHVILLE ADVISORY BOARD.

GEO. W. SRAY, Sec'y N. & D. R. R. Co.
ALEX. BALL, Ag't N. & D. R. R. Co.

Hon. JNO. LAWRENCE,	*Lawyer.*
Elder Wm J. LOOS	*Minister.*
Elder R. LIN CAVE,	*Minister.*
Dr. W. M. VERTREES,	*Physician.*
C. H. BRANDON,	*Brannan Printing Co.*
W. A. CORBIN,	*Music. Broker.*
Hon. LYTTON TAYLOR,	*Attorney.*
G. H. WESSEL & Co	*Fancy Groceries.*
F. D. HAWLEY & Co.,	*Real Estate Agents*
Dr. T. D. WALLIS	
Dr. J. S. NOWLIN.	
R. E. MARTIN.	
Dr. WILLIAM COMPTON,	*Bellview, Tennessee.*

Reliable business men in every town and county in East and Middle Tennessee and Kentucky, wanted to represent this Association, none other need apply. Correspondence promptly attended to.

CAPT. J. MINSON, General Agent.

No 4 Church St. - - Nashville, Tenn.

CHAS. F. SHARPE. W. L. HORN.

SHARPE & HORN,

Real Estate and Coal Agents,

Public Square, - NASHVILLE, TENN.

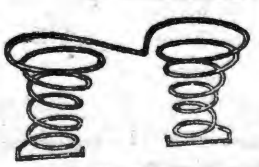
Buy, Sell and Negotiate Loans.

Special Attention Given to the Collection of Rents.

GEN'L AGENTS FOR PEACOCK COAL.

ED. H. MILLER,

—Manufacturer of—



SPRING BEDS AND MATRESSES

36 South College St., Nashville,

And dealer in all kinds of Beddings. I make the best Spring Bed now in use—the Twin Spring Bed, they are bug-proof. Try a set. Old mattresses neatly repaired.

ED. H. MILLER.

KEEP COOL!

SUMMER GOODS!

Refrigerators, Ice Chests, Water Coolers Filters

Fruit Jars, Fruit Cans, Stoneware, Woodenware, and all kinds of Kitchen Goods.

Cooking Stoves to suit the requirements of every Family.

PRICES TO SUIT THE TIMES.

PHILLIPS-BUTTORFF MANUFACTURING CO.,

24 & 26 College Street, - - - Nashville, Tenn.

Capital Planing Mill!

Cor. Line and Vine Streets, near Northwest Cor. CAPITOL GROUND.

J. W. McCULLOUGH,

DEALER IN

Lumber, sash, Doors, Blinds, scroll sawing, Flooring, Ceiling, Siding, Etc.

Telepone 551. : : : Nashville, Tennessee

O. EWING. FRANK W. GAINES

EWING & GAINES!

WHOLESALE HARDWAR,

40 South Market Street, Nashville, Tennessee.

Complete Stock of Hardware, Guns, Cutlery and Guns Belting, at the lowest prices.

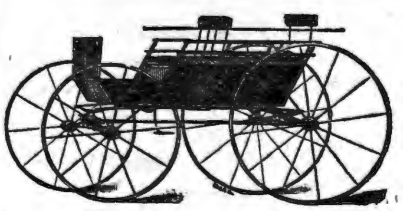
Prompt and Careful Attention given to Orders TRY US.

HEADQUARTERS

Hardware, Guns Fishing Tackle, Mill Supplies of Every Description, Barbed Wire, Etc. Agents for Champion Machines, Reapers, Hay Rakes.

BROOKS, SWEENY & CO.,

Nashville, Tennessee.



MURKIN & HUNT

28, 30, 32 South College Street,

—Manufacturers of—

Fine Carriages, Berlins, Landaus, Cabriolets, Coupes, and all Kinds of Heavy Work

We have enlarged our Factories and Store-rooms by the addition of the three-story building adjoining, and have now improved facilities for the manufacture of first-class work.

OUR SPECIALTIES: Improved Timken and Brewster Spring Buggies; Platform Double-Spring and Three-Spring Phaetons, Barouches, Rockaways, and Wagons of Every Description.

Special Attention Given to Repairing. Inspection Solicited. Telephone 332.

P. A. SHELTON.

DEALER IN

STAPLE and Fancy GROCERIES.

Flour, Bacon, Lard, Tobacco and Cigars, Country Produce,

NO. 96, BROAD ST. - NASHVILLE, TENN

Go to WEIL, CONNELL, WINTER & CO. your DRY GOODS BOOTS AND SHOES, and so on. They will treat you right.

LIPSCOMB & SEWELL,

PUBLISHERS OF

THE GOSPEL ADVOCATE,

No. 98 UNION ST. - - NASHVILLE, TENN.

We invite your special attention to the following EXCELLENT BOOKS for sale by us at regular RETAIL PRICES:

Popular Hymns, Word Edition, Single Copy 15 cts. $1.50 Per dozen by express, by mail	$1.70
Popular Hymns, Note Edition, single coy 30 cts. per doz by express $3,00 by, mail	$3 60
Popular Hymns, " " (with rudiments) single copy 35 cts. per doz by express by Mail	$3,60 $4 20
Popular Hymns " " (Cloth) single copy, 40 cts. per doz. by express $4.00; by mail	$4,75
New Life (Character Notes) single copy 35 cts. Per doz by express .00 by mail	$3,60
Songs of glory Numbers 1 and 2 single copy 35 cts, Per doz by express $3,00 by mail	$3,60
Life of Raccoon John Smith (Very Readable) postpaid	$2,00
The Voice of the Seven Thunders (Investigating and entertaining) Postpaid	$1,50
Gospel Plan of Salvation. By T. W. Brents. Postpaid	$2 50
Gospel Preacher, Volumes 1 and 2 By Ben Franklin. Postpaid	$2.00
Campbell and Owen Debate. Postpaid	$1.50
Dictionary of the Bible (Complete) By Dr. Smith	$4 50
Housekeeping in the Blue Grass. postpaid	$1,50
Orthodoxy in the Civil Courts.....Paper 50 cts, Cloth	$1,00
My Life an Open Book	$1,50
The Life of Knowles Shaw	$1,50
The Problem of Problems	$1,50
Christian Baptist. Seven volumes in one. Cloth	$2,50
On The Rock. By D. R. Dungan	$1.50
Rum, Ruin and the Remedy. Cloth	$1 50
Christian System. Cloth	$1,50
Campbell and Purcell Debate	$1,50
Christian Baptism.....Half leather $1,00, full	$1,50
Popular Lectures and Addresses. Cloth	$3,00
Contradictions of Orthodoxy. Paper	25 c,s
The Divine Demonstration. Cloth	$1,00
Heavenward Way. Cloth	35cts
Louisville Debate. Cloth	$2,50
McGarvey's Commentary on Matthew and Mark. Cloth	2 00
" " Acts	2,00
Milligan on Hebrew	2,00
Reason and Revelaton. Milligan	2,00
Scheme of Redemptin. Milligan	2,00
Communings in the Sanctuary	50cts
Riverside, or Winning a Soul	75
First Principles By Isaac Errett	15cts
Offerings to the Lord By David Lipscomb	10cts
Sincerity Seeking the way to Heaven. By Ben Franklin	15cts
Review of Dr T. W. Summer's Tract. By Isaac Errett	10cts
Union Movement. By Ben Franklin	10t
Cruden's Concordance (complete)	1.50
Baptism for the Remmission of Sins	75c
Christian Recreation and Unchristian Amusements	10ct
Ability and Accountability	15cts
Treatise on Prayer. Milligan	0cts
True Method of Searching the Scriptures	10cts

BIBLES and TESTAMENTS in styles and bindings, at low rates.

We will furnish any book pubilshed in the United States at RETAIL PRICE. We solicit your orders. We guarantee prices.

FOR

Choirs, Conventions, Singing Classes and the Higher Schools,

o better Books have appear

Choral Worship. L. O. EMERSON. A large and fine size Church Music Book of 220 pages. 100 pages Elements, with a capital collection of Sacred and Secular music. 75 pages of the best Hymn Tunes. 110 pages of Anthems, and 30 pages of miscellaneous Concert Musuc. $1. Per dezen, $9.

The Model Singer. W. O. PERKINS and D B TOWNER. A book for SINGING CLASSES. 192 pages. 124 Graded Exercises, 57 Glees and Part Songs, 29 Hymn Tunes, 18 Anthems and 4 Chants. Abundant and useful material for the Singing-School Teacher. 60 cts. Per doz.. $6.

Song Greeting. L. O. EMERSON. A new and extra fine song book for the "high r schools," meaning by that, Colleges, Tech ological and other special schools, Academies, Institutes, Seminaries, High and Normal Schools. 160 large octavo pages. 82 harmonized songs of the highest order, both in words and music, classical in beauty and interesting to every one. Also exercises and solfeggios for voice culture. 60 cts. Per dozen $6.

Any book mailed for the retail price.

OLIVER DITSON & CO., Boston,

H. DITSON & CO., J. E. DITSON & CO.,
Broadway, New York. 1228 Chestnut St., Phil.

Philips, Randle & Co.,

—KEEP—

THE BEST COAL IN THE CITY.

Call at 50 North Cherry Street; they have always on hand,

Mud River, Cumberland, Jellico, Anhracite, Diamond, and Number 12 Coal.

A trial order solicited. Satisfaction guaranteed.

TELEPHONE 169. - - - NASHVILLE, TENN.

Wharton & Co.,

Druggists and Prescriptionists.

Fine Soda Water Mineral Waters Etc.

Corner College and Union Sts.,

Nashville, - - Tenn.

MR. AND S. W. LIPSCOMB'S SCHOOL AT OWEN'S STATION

WILL OPEN Aug., 31, 1885. This is truly a HOME SCHOOL, with every kind of care necessary for the comfort and welfare of pupils. Parents and others would do well to inquire as to its merits.

Terms for 20 weeks, including Board, Tuition and Washing, $75,00. $25,00 for music with use of piano. Address

W. LIPSCOMB.

Brentwood, Tenn.

THIS NEW ELASTIC TRUSS

Has a Pad different from all others, is cup shape, with Self-Adjusting Ball in center, adapts itself to all positions of the body while the ball in the cup presses back the intestines just as a person does with the finger. With light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free. EGGLESTON TRUSS CO., Chicago, Ill.

FRIENDS SCHOOL FOR BOTH SEXES. Founded 1784. $150 per half year for board and tuition. First term begins September 9, 1885. For circular, address AUGUSTINE JONES, A. M., Principal, Providence, R. I.

LADIES' GUIDE TO FANCY WORK FREE.

A complete practical instructor in every description of Ladies' Fancy Work. It has 64 large pages and over **200 illustrations.** It gives plain and practical instructions in Drawing, Oil Painting, and making Wax Flowers; likewise all kinds of Fancy Needle Work, Artistic Embroidery, Lace Work, Knitting, Tatin, Crochet and Net Work. It contains designs for Monograms, Initials, Cross Stitch Patterns, Knit Edgings, Embroidered Borders and Corners, Macrame Work, Applique Embroidery, Berlin Work, Java Canvas Work, Tricot and Burlaps, Antique Lace, Beaded Lace, Darned Net work, Tidies, Lambrequins, and hundreds of other useful things. It is a book that should be in every American Household. With it as a guide you may make hundreds of beautiful things for the adornment of your home and for presents to your friends at the most trifling expense.

On receipt of only **30 cents** in postage stamps or currency we will send our popular monthly **Farm and Home** from the present time to Jan. 1, 1886, (nine months) and the **Fancy Work Book,** described above, **Free as a Premium. Farm and Home** has 16 pages and 64 columns, and nearly one-half is devoted to the Ladies and Children. It will repay its cost many times over to every occupant of a village or suburban home. Its practical articles on **The Garden, Fruit** and **Flower Culture, Poultry,** with its **Stories, Household Hints, and Recipes** are invaluable. It has a **Puzzle Department** where **prizes** are offered each month for contestants. *It cannot fail to please everyone.* In order to introduce it into new homes we make the above magnificent offer, being confident that once a Subscriber you will not keep house without it. Money refunded if not satisfactory. 4 subscriptions and 4 books sent for $1. **Send Now** mentioning this paper. This advertisement will not appear again. Address **FARM AND HOME, SPRINGFIELD, MASS.**

Reliable AGENTS Wanted in Every Town.

STERNBERGER'S Folding Dress Pillow.

folds into **one-twentieth** of its size when closed and weighs but two pounds.

Perfection, Durability, Simplicity.

The Folding Dress Pillow is simply perfect. Can be folded in a second and put anywhere. We guarantee one pillow to outwear a dozen old style stuffed sham pillows. Housekeepers buy them on sight.

$2.00 PER PAIR.

delivered on receipt of price.

THE PIQUA M'F'G CO., Piqua, Ohio, Or Frank A. Hall, 200 Canal St., New York. John P. Fowler, 306 State St., Chicago, Ill. Fred. Walpert & Co., 28 N. Gay St., Baltimore, and Furniture Dealers Generally.

FEMALE COMPLAINTS

Treated scientifically at home, at very small expense, with absolutely no pain, no caustics, no unnecessary examinations. Permanent cure guaranteed. Book and question blank free. Address with stamp, Dr. C. N. BROCKINGTON, (Mention this paper.) 809 4th Ave., Louisville, Ky.

CATARRH

Causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough and Consumption, cured in from one to three months, even though bones of nose are affected. No snuffs, washes, douches, inhalers or atomizers used. Book and blank free. Address with stamp, Dr. C. N. BROCKINGTON, [Mention this paper.] 809 4th Ave., Louisville, Ky.

MASON & HAMLIN

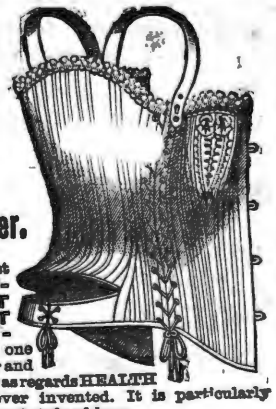
Exhibited at ALL the important WORLD'S INDUSTRIAL COMPETITIVE EXHIBITIONS FOR SEVENTEEN YEARS, Mason & Hamlin Organs have, after most rigid examinations and comparisons, been ALWAYS FOUND BEST, and AWARDED HIGHEST HONORS; *not even in one such important comparison has any other American Organ been found equal to them.* **ORGANS** ONE HUNDRED STYLES, adapted to all uses, from the smallest size, yet having the characteristic Mason & Hamlin excellence, at $22, to the best instrument which it is possible to construct from reeds, at $900 or more. Illustrated catalogues, 46 pp. 4to, and price lists, free.

The Mason & Hamlin Company manufacture UPRIGHT PIANO-FORTES, adding to all the improvements which have been found valuable in such Instruments, **PIANOS** one of peculiar practical value, tending to greatest purity and refinement in quality of tone and durability, especially diminished liability to get out of tune. Pronounced the greatest improvement made in upright pianos for half a century. The MASON & HAMLIN CO., pledge themselves that every piano of their make shall illustrate that VERY HIGHEST EXCELLENCE which has always characterized their organs. Send for circular with illustrations, full description and explanation.

MASON & HAMLIN ORGAN AND PIANO CO.,

BOSTON, 154 Tremont St. CHICAGO, 149 Wabash Ave.
NEW YORK, 46 East 14th St. (Union Square.)

MADAME FOY'S CORSET AND Skirt Supporter.



Combines the most ELEGANT FITTING CORSET with a PERFECT SKIRT SUPPORTER and is one of the most popular and satisfactory corsets as regards HEALTH and COMFORT ever invented. It is particularly adapted to the present style of dress.

For sale by all leading dealers. Price by mail $1.30. FOY, HARMON & CHADWICK, New Haven, Conn.

Baltimore Church Bells

Since 1844 celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY, J. REGESTER & SONS, Baltimore, Md.

Farquhar's Improved Cotton Planter

Very Simple and Perfect in its Operation; Drops Unrolled Seed or Fertilizer with remarkable regularity in any desired amount. It is the Cheapest, most Reliable and Best COTTON PLANTER in existence. SEND FOR CATALOGUE.

Also, Steam Engines, Threshing Machines, Saw-Mills, &c.

Address, A. B. FARQUHAR, York, Pa.

NEW USES OF DIAMOND DYES

New uses are constantly being made of them so that, not only is all possible kinds of Domestic Coloring done with them, but also Art Work, Coloring Photographs, Engravings, &c. They are used for Object Teaching in Schools, Coloring Maps, Baskets, Easter Eggs, Bone, Ivory, &c. For making ALL colors of Ink, Wood Stains, Shoe Dressing, Ink Pads, &c. **USE NO OTHER.**

They are the PUREST, STRONGEST and FASTEST of all Dyes. One package colors one to four pounds of Silk, Wool, Cotton, etc. For special uses given above, no other dyes will answer.

Sold by all druggists. Send stamp for Special Art Circular, Special School Circular, Sample Card of 32 colors, and directions. Colored Cabinet Photo. as sample, or a package of Any Color Dye mailed for 10 cents. Address the proprietors, WELLS, RICHARDSON & CO., Burlington, Vt.

THE DIAMOND PAINTS,

GOLD, SILVER, COPPER and BRONZE,

For gilding &c., Fancy Baskets, Frames, Lamps, Chandeliers, and for all kinds of ornamental work. Also Artists Black for Ebonizing. Equal to any of the high priced kinds and only 10 cts. a package, at the druggists, or post-paid from WELLS, RICHARDSON & CO., Burlington, Vt.

25 YEARS IN THE POULTRY YARD.

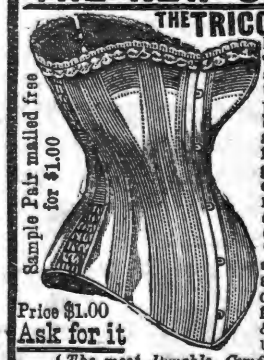
16th Edition. 198 Pages, explaining the entire business. Gives symptoms and best remedies for all diseases. A 50-page Illustrated Catalogue. All for 25c. in stamps.

A. M. LANG, Cove Dale, Lewis Co. Ky.

AGENTS We have the best selling BOOKS and BIBLES. Books particularly adapted to the wants of Southern and Western people. ☞ Family Bibles a specialty. *Very low prices.* B. F. JOHNSON & Co., Pub's, 1013 Main St., Richmond, Va.

THE NEW CORSET.

THE TRICORA RELIEF



Having elastic side sections, adapts itself to the various positions of the body in stooping, sitting & reclining. It affords great relief and comfort to the many who find ordinary Corsets oppressive. The "TRICORA" stays *used for boning* are unequaled for durability & comfortable support, & are absolutely unbreakable.

The most Durable, Comfortable, and Healthful Corset ever sold for its price.

Every pair warranted to give satisfaction or money returned.

J. G. FITZPATRICK & CO., Mfrs., 71 Leonard Street, NEW YORK.

Please mention this paper in ordering.

"THE BEST IS CHEAPEST."

ENGINES, Horse Powers **THRESHERS** SAW-MILLS, Clover Hullers

(Suited to all sections.) Write for FREE Illus. Pamphlet and Prices to The Aultman & Taylor Co., Mansfield, Ohio

ROSES SAMPLE with Catalogue, 25 c., 4 for 50c. Order now. WM. B. REED, Chambersburg, Pa.

Rats of Advertising in Gospel Advoca

One, l nchö 1nensertion,	$
One inch, one month	2 0
One inch, three months	250
One inch, six months	270
One inch, twelve months	120

A discount of 10 per cent. on these rates for order of $25.00; 20 per cent. for order of $50.00; 50 per cent. for order of $100.00.

Note these Rules Carefully

(1) Write only on one side of your aper.

(2) Write your name, post-office, county, and State, plainly.

(3) When changing your paper, give the office from which you change, and the one you wish it changed to.

(4) When ordering a book, give the name, edition, style of binding, and price, as near as possible, and state plainly HOW and WHERE you wish it sent.

(5) Gospel Advocate is $2.00 per year; $1.00 per six months; Clubs of $10, one copy free.

(6) Write very plainly and make the eikserand printers happy

Miscellaneous Notes.

BY T. F. RAWLINS.

We have received catalogue of the 12th Annual Session of Add-Ran College, Thorp's Spring, Hood Co., Texas, which closed June 18. 1885. It shows, notwithstanding the hard times and scarcity of money in Texas, that the past, has been a very prosperous and busy session; there being over four hundred students enrolled during the session. The Thirteenth session is announced to open the Second Monday in September next, and close the Second Thursday in June 1886. The College comprises, ten departments under able and experienced teachers. Thorough work is their motto. No better place to send your boys and girls. Send for catalogue to A. & R. Clark Thorp's Spring Texas.

Will any of our scribes who think the "facts" indicate that the apostles used and authorized the use of intoxicating wine at the Lord's supper, take the position that the use of unfermented or sweet wine, is wrong, and sinful, and condemned by the word of God? Will they contend that the freshly expressed, or unfermented juice of the grape, "the fruit of the vine" does not as fitly (more fitly,) represent the blood of Jesus as the fermented and intoxicating, and that its use was, or would not, have been sanctioned by Him? If not—and they surely will not–is there not then an "infallibly safe ground" here for all christians to occupy as there is in all matters of the Gospel. Let us see: X, Y, and Z. think that only the sweet wine should be used; that it was the kind used by the Lord at the institution of the supper, and the kind used and authorized by the apostles, and hence they cannot conscientiously use any other. A, B, and C, think the kind of wine is not defined, but left entirely optional (except that it must be grape wine) with the church. They think however that the apostles used intoxicating wine at the comunion, but not to the exclusion of the sweet. Therefore they can join X, Y. and Z at the supper with unfermented wine without any violation of faith or conscience on their part. But, inasmuch as X, Y, and Z do not believe that fermented wine is allowable by the word of God they cannot eat at the, table where intoxicating wine is used. Then as all agree that the use of unfermented wine will satisfy the demands of the word of God and it does violence to no man's concience; and all cannot agree as to the use of the fermented wine, many good brethren doubting, not only the propriety, but the right to use it, why not come to common ground, to "infallibly safe ground," where we all do agree. If we are safe, infalli safe, here, why contend or trouble ourselves about something else that is doubtful? Why not accept that about which there is no question and let the doubtful go? It seems to us that wisdom and prudence as well as the law of love demands of as that we stand together here.

We learn from aprivate letter that the debate between Bro. Wright and the Seventh Day Adventist at Aurora, Texas, of which we made mention last week, resulted in a great triumph for the truth. One of the most intelligent and ardent advocates of the seventh day doctrine in that country was made to renounce his heresy, and to understand the "way of the Lord more perfectly."

Mothers don't let your child see you in a passion; don't say to the little boy or girl "I'll cut your head off, if you do that again;" or "I'll skin you alive, you little pup; or "I'll beat you to death, you little villian;" or "I'll pitch you out of this car window, you pesky little hyena" etc. The little fellow knows that you are lying as well as you do, and of course soon loses all respect for you or confidence in what you say. And then again don't deceive your child by false promises any more than you would endeavor to frighten him or her by threatenings that you never intended to execute. Both are largely practiced by mothers, and there is scarcely any thing that is more demoralizing both to mother and child, than this pernicious habit. To child as well as to every one; "let your yea, be yea and your nay, nay; for whatsoever is more than this cometh of evil."

The State meeting of Texas meets at Sherman on the 5th of August next- The following Subjects are named for discussion.

1. The best means of co-operation in spreading the gospel. Chas. Carlton.
2. What is the eldership, how secured, and rendered officient ? A. Clark.
3. How to increase the number and efficeency of our Sunday schools. C, C. Cline.
4. How can we induce greater faithfullness to Christ and the church. C. M. Wilmeth.
5. Church finance, for all purposes. C, McPherson. Homes will be provided for all who attend.

NOW, NOW, NOW IS THE TIME!

SPRING TIME!

PURIFY YOUR BLOOD.

DR. J. H. McLEAN'S

Strengthening Cordial AND BLOOD PURIFIER

Is the greatest Blood Purifier in the world.

TRY IT, AND YOU WILL USE IT EVERY SEASON.

It acts as delightfully on the tender Babe, the most delicate Lady and infirm old age, as on the strong man, in imparting Health and Vigor to Nerves and Brain, Blood Vessels, Heart and Liver. When taken, you can feel its life-giving power course through every artery, destroying all diseases of the Blood, and giving **Health, Vital Power and Strength** to every part of the body. Who will suffer from Liver Complaint or Diseases of the Stomach, Kidneys, Bowels, or Bladder, when such a great Remedy is within their reach?

IT WILL CURE:

Sleeplessness, Night Sweats. Sallow Complexion, Hot Flushes, Fainting Spells, Nervousness, Failing Eyesight caused by Weakness, Dyspepsia, Hectic Flushes, Scalding Hot Urine, Brick Dust Deposit, Frothy Urine, Uterine Weakness, Falling of the Womb, Bad Blood, Biliousness, Pimples, Loss of Memory, Feverish Skin, Sluggish Circulation, Cold Feet and Hands, Rheumatism, Peevishness, Obstinate Constipation, Heart Troubles, Bladder Fever, Diarrhœa or Bloody Flux, Lung and Liver Diseases, Kidney Troubles, Weak Back, Neuralgia, Pains in Bones, Sick Stomach, Depression, Blues, Dyspepsia, Female Weakness, Pimples, Sores and Blotches on the Face and Skin. Colic Pains.

Milwaukee, Wis., March 6th, 1885.
DR. J. H. McLEAN, St. Louis, Mo.
DEAR SIR:—Having been troubled with Female Complaint for some time, by the advice of a St. Louis lady, I tried Dr. J. H. McLean's Strengthening Cordial and Blood Purifier, and am happy to say that it has cured me completely, and I am as well now as ever. I consider it the best medicine for that purpose in the world.
MRS. ELIZABETH HENDRICKS.

G. W. Nowlin, Greenfield, Tenn., writes:—Send me another supply of Dr. J. H. McLean's Strengthening Cordial and Blood Purifier. It gives such satisfaction and sells so well here that we are unable to keep a supply on hand.

Mingsville, Mo., Jan. 4th, 1885.
DR. J. H. McLEAN, St. Louis Mo.
DEAR SIR:—I look upon your Strengthening Cordial and Blood Purifier as the finest medicine in the market. I use it in my family and all my customers speak of it in the highest terms. I would not be without it in the house if it cost ten dollars a bottle.
Yours truly, JOSEPH W. MINGS.

John O. K. White, San Angelo, Texas, says:—Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is the most rapid selling medicine we have here. It is used by all classes with the happiest result.

Dr. Fonda, of Jefferson, Cook County, Ills., writes:—I have used Dr. J. H. McLean's Strengthening Cordial and Blood Purifier in my practice for years without a single instance of its failure. For Female Complaints I consider it unequalled, being rapid and certain in its action.

From Mess. R. W. Mackie & Son, Yadkinville, N. Carolina:—Your Strengthening Cordial and Blood Purifier is in great demand. It gives universal satisfaction and is almost as staple as sugar and coffee in this vicinity.

Leroy, Minn., March 5th, 1885.
DR. J. H. McLEAN, St. Louis, Mo.
Dear Sir:—Owing to the intense heat last summer in the harvest field, many in this neighborhood were prostrated at work, and many of them are afflicted with chronic diarrhœa and kindred diseases. But by the advice of a friend I used your Strengthening Cordial and Blood Purifier, and have been as well as ever, although I was more exposed than the majority of those who have been more or less sick ever since.
Yours truly. HAST. MERCHELL.

Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is a Never-Failing Remedy, and Can Be Relied on.

$1.00 PER BOTTLE. SIX BOTTLES, $5.00.

Dr. J. H. McLEAN, S. E. Corner Broadway and Biddle Street, St. Louis, Mo.

A SOVEREIGN REMEDY FOR "CHAPPED HANDS."

It is because nothing can be SAFER or MORE DELIGHTFUL for the Toilet or Bath, than a SHAVING SOAP of perfect PURITY and MILDNESS, that this article is so extensively used for TOILET purposes. It is a LUXURY with which no lover of fine soap can AFFORD to be unacquainted. Put up in square and round cakes; also, in pound bars. Ask your Druggist for it, or send 2c. stamp for trial sample. Be sure your Barber uses it. Williams' Genuine Yankee and other Shaving Soaps are the finest in the world.

CANCERS TUMORS AND ULCERS. Cured without the knife or loss of blood. Vast superior to all other methods. Hundreds of case cured! Descriptive pamphlet sent free. Addres Dr. E. H. GREENE, 17½ Peachtree St., Atlanta, Ga.

TO HAVE HEALTH THE LIVER MUST BE IN ORDER.

DR. SANFORD'S

INVIGORATOR

Is a Reliable Remedy for Liver Complaints and ills caused by a deranged or torpid condition of the Liver, as Dyspepsia, Constipation, Biliousness, Jaundice, Headache, Malaria, Rheumatism, etc. It regulates the bowels, purifies the blood, strengthens the system, assists digestion.
AN INVALUABLE FAMILY MEDICINE.
Thousands of testimonials prove its merit.
ANY DRUGGIST WILL TELL YOU ITS REPUTATION.

McSHANE BELL FOUNDRY Manufacture those celebrated BELLS and CHIMES for CHURCHES, TOWER CLOCKS, Etc. Prices and catalogues sent free. Address, H. McSHANE, Baltimore, Md.

OPIUM MORPHINE HABIT EASILY CURED. BOOK FREE. DR. J. C. HOFFMAN, Jefferson, Wis.

HUMILIATING ERUPTIONS ITCHING AND BURNING TORTURES

And Every Species of Itching, Scaly, Pimply, Inherited, Scrofulous and Contagious Diseases of the Blood, Skin, and Scalp, with Loss of Hair, from infancy to old age, positively cured by the Cuticura Remedies.

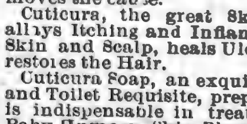
Cuticura Resolvent, the new blood purifier, cleanses the blood and perspiration of impurities and poisonous elements, and thus removes the cause.

Cuticura, the great Skin Cure, instantly allays Itching and Inflammation, clears the Skin and Scalp, heals Ulcers and Sores, and restores the Hair.

Cuticura Soap, an exquisite Skin Beautifier and Toilet Requisite, prepared from Cuticura, is indispensable in treating Skin Diseases, Baby Humors, Skin Blemishes, Chapped and Oily Skin.

Sold everywhere. Price: Cuticura, 50c.; Resolvent, $1; Soap, 25c. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass.

Send for "How to Cure Skin Diseases."



Pianos & Organs Of all makes direct to customers from headquarters, at wholesale prices. All goods guaranteed. No money asked till Instruments are received and fully tested. Write us before purchasing. An investment of 2 cents may save you from $50.00 to $100.00. Address JESSE FRENCH, Nashville, Tenn., *Wholesale Distributing Dep't for the South.*

BARNES' Patent Foot and Steam Power Machinery. Complete outfits for Actual Workshop Business. Lathes for Wood or Metal. Circular Saws, Scroll Saws, Formers, Mortisers, Tenoners, etc., etc. Machines on trial if desired. Descriptive Catalogue and Price List Free.
W. F. & JOHN BARNES, Rockford, Ill. No. 39 Ruby St.

AGENTS COIN MONEY who sell DR. CHASE'S FAMILY PHYSICIAN. Price $2.00. Write for Circular. Address, A. W. HAMILTON & Co., Ann Arbor, Mich.

NEW HOUSE! NEW GOODS!

J. W. ORCHARD.

Manufacturer and Dealer in PLAIN and DECORATIVE

WALL PAPER,

Window Shades,

Looking-Glasses, Picture Frames and Cornices, Chair Cane, Picture Cord and Nails, Wall Brackets and Parlor Easels.

Looking-Glasses put in old frames. Old pictures and frames repaired.

134 Union Street.

Between College and Cherry,)

NASHVILLE, - - TENN.

A. C. & J. C. MARCH,

(Successors to J. D. March & Sons.)

Manufacturers of and Dealers in

Saddles, Harness, Bridles, Collars, Trunks, Bags, Valises, Hames, Whips, Chains.

REPAIRING DONE ON SHORT NOTICE.

50 NORTH MARKET STREET,

NASHVILLE, - - TENN.

NASHVILLE, CHATTANOOGA & ST. LOUIS RAILWAY.

BUSINESS MEN, TOURISTS, EMIGRANTS, FAMILIES, REMEMBER

The Best Route to St. Louis and the West via McKenzie.

The Best Route to West Tennessee and Kentucky, Mississippi, Arkansas, and Texas points is via McKenzie.

The Best Route to the Summer Resorts and Mountain Retreats of Tennessee, Virginia and the Carolinas, via McKenzie and Nashville.

The Best Route to the celebrated Colleges, Universities, Seminaries and other Educational Institutions in the Southeast, via McKenzie and Nashville.

The Best Route to points in East Tennessee, Virginia, the Carolinas, Georgia and Florida is via Chattanooga.

DON'T FORGET IT!

—By this Line you secure the—

MAXIMUM OF SPEED, SAFETY, COMFORT, SATISFACTION,

—AT THE—

MINIMUM OF EXPENSE, ANXIETY, BOTHER, FATIGUE.

Be sure to Buy your Tickets over the

N., C & ST. L. RAILWAY!

If you are going to Washington City, Baltimore, Philadelphia, or New York.

The Inexperienced Traveler need not go amiss; few changes are necessary, and such as are unavoidable are made in union Depots.

THROUGH SLEEPERS!

—BETWEEN—

Nashville and Atlanta, and Atlanta and Jacksonville, Fla., Nashville and Martin (to connect with Sleeper service via Cairo to St. Louis and Chicago,) Nashville and Columbus. Nashville and Memphis (Sleeper Humboldt to Mobile, and Milan to New Orleans) McKenzie and Little Rock, and Little Rock and Texas points.

Call on or address

J H PEEPLES, T. A., Chattanooga, Tenn.
W W KNOX, T. A., Nashville, Tenn.
S S FINLEY, Ticket Agent, Memphis, Tenn.
A H WRENN, Trav. A., Atlanta, Ga.
W L DANLEY, G P & T A. Nashville, Tenn

FITS STOPPED FREE

Marvelous success.

Insane Persons Restored.

DR. KLINE'S GREAT NERVE RESTORER

for all BRAIN & NERVE DISEASES. Only sure cure for Fits, Epilepsy and Nerve Affections. INFALLIBLE if taken as directed. No Fits after first day's use. Treatise and $2 trial bottle free to Fit patients, they paying expressage. Send name, P. O. and express address to DR. KLINE, 931 Arch St. Philadelphia, Pa. See principal druggists.

S. HOGAN, J. S HOPKINS.

Hogan & Hopkins.

—Dealers in Custom-Ma e—

Boots and Shoes.

—oOo—

We will sell the very best makes of Boots and Shoes, and endeavor to make the prices so that no one can possibly sell cheaper than we do.

No. 20 Public Square, Nashville, Tenn.

SALESMEN:

SAM R. HOPKINS, L. D SIMPSON, W. MAYES.

AGENTS WANTED for the MISSOURI STEAM WASHER

It will pay any intelligent man or woman seeking profitable employment to write for Illustrated Circular and terms of Agency for this Celebrated Washer, which by reason of its intrinsic merit is meeting with such wonderful success

J. WORTH, ST. LOUIS, MO., or CHICAGO, ILL.

WM. CUNNINGHAM, SON & CO.,

—Wholesale—

GROCERS, COTTON FACTORS,

And Commission Merchants.

97 Broad St., NASHVILLE, TENN.

IT PAYS to sell our Rubber Stamps. Free catalogue to agents. FOLIAMBE & CO.

J. W. LINDSEY. R. FARQUHARSON

China, Glass and Queensware

We have the best Electric Lamp made, the best imported Student's Lamp, "Mays' New Ideal" Lamp, requires no chimney or shade; in fact, we are headquarters for the best Lamps in use. We keep the largest stock of CHINA, GLASS and QUEENSWARE, South of the Ohio river, all of which will be sold as cheap as good goods can be sold in any market. Why not buy first-class goods when you can get them at about what you are paying for trash? Come and see us, or send your orders.

HICKS, HOUSTON & CO.

C. P. CRUTCHER. H. C WILLSON.

J. W. LINDSEY & CO.,

Wholesale HATS,

75 Public Square,

NASHVILLE, - - - TENNESSEE.

JOHN RAMAGE & SON,

48 North College Street, Nashville,

Offer the best stock of custom-made BOOTS, SHOES, and SLIPPERS, in all grades, of latest styles. Trunks, Traveling and Hand Bags.

LOWEST CASH PRICES!

Clothing for Spring & Summer.

W. A. LANNOM, THE ASH CLOTHIER, 98 PUBLIC SQUARE, Nashville, Tennesse, has the largest stock; all the ELEGANT NEW STYLES, GREAT VARIETY. Clothing for every body, from the smallest boy to the largest man.

Our goods will please you. They fit like a charm; our prices are correct, and we will sell them FOR CASH. Don't fail to inspect our immense stock before you buy.

W. A. LANNOM. Cash Clothier,

18 Public Square, - - - Nashville, Tenn.

Gates & Pohlman,

Corner College and Union Streets, Nashville,

Are the oldest Jewelers in the State, and have constantly in stock the very latest and best designs, in patterns as well as the finest in quality and finish of all goods pertaining to the Jewelry trade They defy competition in prices, and warrant every article to be as represented by them. Watches, Clocks and Jewelry repaired by the most practical workmen Orders by mail promptly attended to. Their motto is, "*Quick sales and small profits.*"

BAILEY, DAVIS & McCOMB,

WHOLESALE GROCERS,

And Dealers in

TOBACCO, CIGARS, ETC., ETC.,

38 MARKET STREET, - - - - - NASHVILLE, TENNESSEE.

THE LITTLE HUCKLEBERRY, FOR CHILDREN TEETHING.

The soldiers in the late war established the fact that the Huckleberry was much more efficacious in chronic bowel troubles than the Blackberry.

Every one knows the Huckleberry growing alongside the hill, but few have realized the fact that the purple berry contains one of the most valuable astringent healing principles to the bowels.

Dr. Bigger's Huckleberry, a great Southern remedy, Cramp-Colic and Diarrhoea, and restoring the little one's exhausted drainage upon the system from the effects of TEETHING. For sale by all druggists at 50 cents a bottle. Send Two Cent stamp for "TAYLOR'S LITTLE RIDDLE BOOK," for the health of home and amusement of the little ones.

Walter A. Taylor, Atlanta, Georgia.

R. W. Jennings

BUSINESS SCHOOL.

NASHVILLE, TENN., December 18, 1884.

Mr. R. W. Jennings:

We, the undersigned merchants and business men of Nashville, desire to express our approval of the methods you have adopted in conducting your Business School.

Your long experience as a practical book-keeper and office man, your truly practical method of teaching, and the fact that the examples are taken from books in your possession, which you have yourself heretofore kept, gives you advantages not possessed by other colleges, and we cheerfully an heartily commend your school to all who can spare the money and time to attend it. We speak from an observation and experience of many years as business men when we say that no commercial school taught by men who have not themselves had experience as practical book-keepers can compare with one where the examples are taken from transactions that have actually occurred.

We wish you abundant success in your laudable undertaking.

Fite, Porter & Co., Wholesale Dry Goods.
Cowan & Co., Wholesale Notions.
Anderson, Green & Co., Wholesale Dry Goods.
Eatherly Hardware Company, Wholesale Hardware.
Adams, Throne & Co., Wholesale Boots and Shoes.
Dismukes, Frierson & Co., Wholesale Hats.
B. H. Cooke & Co., Wholesale Clothing.
The Bransford Hardware Company, Wholesale Hardware
Richardson, Mason & Co., Wholesale Boots and Shoes.
Kinkade, Williams & Co., Wholesale Hats.
Handly, Reeves & Co., Wholesale Dry Goods.
Brown & Farrell, Wholesale Hardware.
Halls, Ordway & Mitchell, Wholesale Boots and Shoes.
O'Bryan Bros., Wholesale Dry Goods.
Berry, Demoville & Co., Wholesale Drugs.
Murray, Dibrell & Co., Wholesale Boots and Shoes.
Gray, Fall & Co., Wholesale Hardware.
Tyler, Stratton & Co., Wholesale Grocers.
Orr Brothers, Wholesale Grocers.
Hillman, Buford & Justi, Wholesale Iron.
Carter, Dunbar & Co., Wholesale Boots and Shoes.
Pigue, Mantier & Co., Wholesale Boots and Shoes.
Ewing & Gaines, Wholesale Hardware.
Morris, Webb & Cheek, Wholesale Grocers.
Phillips, Jackson & Co., Wholesale Grocers.
Herman Bros & Co., Wholesale Dry Goods.
Dudley Bros. & Lipscomb, Wholesale Hardware.

We, the undersigned, cordially endorse the foregoing recommendation of Jennings' Business School, and will add that the instruction he gives his students in the art of counting money rapidly, the writing of checks, notes, notices of protest, endorsements, etc., will be of great value to them.

W. M McCarthy, Cashier Fourth National Bank Nashville.
F. Porterfield, Cashier Commercial National Bank, Nashville.
A. W. Harris, Cashier American National Bank, Nashville.
J. P. Williams, Cashier First National Bank Nashville.
J. Hill Eakin, Sec'y Safe Deposit, Trust & Banking Co., Nashville.
Julius Sax, President Nashville Savings Bank Nashville.
Thos. S. Marr, President Nashville Savings Co., Nashville.

NASHVILLE, TENN., December 26, 1884.

Mr. R. W. Jennings:

The position of book-keeper for Evans, Fite, Porter & Co., which I held for ten years, was given me on account of training which I received at your hands while acting as your assistant in their counting-room I have since taught your system to others, among whom is Mr. Jno. Campbell, who now fills my place in the office of Fite, Porter & Co. I can say without hesitation that you impart your knowledge of book-keeper and general business usage more rapidly and perfectly than any person I ever saw, and I recommend your school as highly as words can express. Wishing you success, I am

Yours, etc. JAMES L. COOPER.

SPRING, 1885.

CARPETS! CARPETS!

We have the largest and most complete stock of Carpets of all grades, Mattings, Oil Cloths, Linoleums, Rugs, etc., that we have ever shown to the trade. These goods are brought from the factory, and our prices are the lowest. All orders promptly filled.

Manlove & Co.,

26-28 Summer St., - - Nashville, Tenn.

GRATEFUL PRAISE

A New S. S. Book by J. H. Fillmore.

Pure in sentiment, rich in music. Sample copy; in boards, 25 cents; per dozen, by express, $2.40 per dozen, by mail, $3. *Specimen pages free.*

FILLMORE BROS, 185 Race St. Cincinnati, O.

THE GOSPEL ADVOCATE.

VOLUME XXVII., NUMBER 28. | NASHVILLE, TENNESSEE, JULY 15, 1885. | TWO DOLLARS PER YEAR IN ADVANCE.

EDITORS:

D. LIPSCOMB | E. G. SEWELL.

J. A. HARDING, Associate Editor.

J. C. McQUIDDY, Office Editor.

The Words of the Apostles Authoritative.

One of the greatest difficulties that men have in impressing the word of God is, to get the people to realize that the word spoken by the apostles is in reality the word of God, and not the words of men.

There are many who utterly disregard many things in the word of the Lord, because they do not realize that this word comes with all the authority of heaven. In reality, there is nothing authoritative in religion outside of the word; nothing that can save one single soul. God, himself, is the prime author of all things in human redemption, and whatever he has done is final.

When Christ came into the world as the messenger of God to men, he said: "I came not to do mine own will, but the will of him that sent me." And again, he said: "I have not spoken of myself, but the Father which sent me; he gave me a commandment, what I should say, and what I should speak." John 12:49.

Thus Jesus was God's messenger to deliver his message of salvation to a perishing world. And when delivered by him, they were delivered in purity; for Jesus never failed in any thing God sent him to do. He was faithful in every particular, and faithful to the end. Therefore, when Jesus spoke, it was but the utterance of the eternal Father, and whoever refuses to hear Jesus, refuses to hear God.

But it was not the Divine will that Jesus should remain always upon earth in person, and so some other arrangement must be made for the perpetuation of God's word. Hence Jesus, while here, chose the apostles to be with him, and into whose hands he might commit his Father's words. And in his prayer for these apostles, in the seventeenth of John, he says: "For I have given unto them the words which thou hast given me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." Then again, in the same prayer, as if to fix the eternal sanction of heaven upon the words of the apostles, as the words of God, Jesus said in that same prayer: 'Neither pray I for these alone, but for them also which shall believe on me through their word."

God is no respecter of persons; neither is Jesus. He would not pray for some of his disciples and leave others out. Therefore, in praying for them that should believe on him through the words of the apostles, he prayed for all the disciples of Christ for all time to come. For, from the time the apostles began their work on the day of Pentecost to the end of time, none have, nor will any believe on him except through the words of the apostles.

Faith comes by hearing the word of God. All, therefore, that believe, believe upon hearing the word of God as preached to the world by the apostles. And when men become believers by hearing the words of the apostles, they are made believers by God himself, just as much so as if God were to speak out directly to them from heaven; for the Father gave these words to his Son, and he gave them to the apostles, and the apostles have given them to us, as they were given to them. Nor do they come to us in the uncertainty of human memory, and human understanding. They were directed not to begin the proclamation of the word till endowed with power from on high. This endowment was the Holy Spirit, which came upon the day of Pentecost, and by which they were filled, and began to speak with other tongues, as the Spirit gave them utterance. Human memory is uncertain, and, unaided, the apostles might forget what Jesus said to them. Hence they were told that, when the Spirit should come, it would bring to their remembrance all that Jesus had said unto them. And if in anything Jesus had failed in person to tell them all the truth, in fulness, the Spirit was to supply that, for Jesus said, when promising them the Spirit, "He shall guide you into all truth." So then, the Spirit was to bring all the words that Jesus had said to the apostles to their remembrance, and to guide them into every particular of the truth that had not been already presented to them. Thus God himself, the Father of all, and Christ Jesus, the Son of God, and the Holy Spirit are all engaged in giving us the word of truth as given us in the New Testament, in which the "new covenant," the last institution from God to man is revealed. Hence all the authority of heaven is embraced in that word. Those, therefore, who refuse the word as given in the New Testament, refuse, not the word and authority of men, but they are refusing the authority of all heaven. And those that refuse the word of the Lord as presented to us by the apostles, refuse the only means of instruction afforded to man on this earth.

The words of the apostles as written in the New Testament are as much the words of inspiration as when first spoken by the Holy Spirit through the apostles. Those, therefore, that will study carefully the word of the Lord, as given in the Christian scriptures, can know just as much of the will of God as the apostles themselves did.

There is no excuse for being ignorant of the will of God; nor do we beleve that those who have the Bible, and yet allow themselves to be deceived as to what the Lord would have them do, will escape unpunished. While there will certainly be a terrible reckoning for those who deceive them, there is no excuse for people to be deceived as to what the will of the Lord is, as plainly revealed in the New Testament.

People who have the word of the Lord in their own tongue in which they were born, have the full means in their own hands of defending themselves against deception.

When Jesus said, "if the blind lead the blind both shall fall into the ditch," he embraced this principle, as any one may see that will read the connection in which it stands. The Savior was talking of men making void the commands of God, by their traditions, in the same chapter, and same connection. We may safely conclude therefore, that if people allow themselves to be deceived and misled by others who are themselves deceived, they will all fall together.

If people could only realize the responsibility they are under to God, to read and study his word for themselves, they would surely be more careful as to whose teaching they follow.

Watchmen who fail to warn the people have an awful responsibility on their shoulders, but the people who will not study their own duty will perish all the same.

The old Jewish false prophets, and false teachers, who deceived and mislead the masses of the people, were terribly denounced for so doing, and their own destruction made certain for their great wickedness in deceiving and misleading the Lord's people; yet, at the same time, the people were led into captivity and punished with terrible judgments. God had given his people his word, the law, and it was their business to learn that law; to find out what God would have them do, and when they suffered wicked, designing men to deceive them, and lead them away from God, it was at their own peril and brought about their destruction. The people now have immense advantages over the Jews. They now have the word of the Lord revealing the "new institution" to them in their own hands and homes; in their own language and tongues, and nearly all know how to read for themselves, and are taught from childhood how to study and understand what they read. Never was there less excuse for people to misunderstand anything, than there is for people to misunderstand the plain precepts of the New Testament. But many who know what the word of the Lord says, allow themselves to be led by something else, persuading themselves that something else will do as well. Such as these, love the ways and wisdom of men more than the ways and wisdom of God.

This is one of the greatest follies of modern times, that men love sects and sectarianism more than they love the church of God and his holy word. Some are so strongly influenced by the love of certain associations in denominational churches that, though they understand the gospel, and what is required to become Christians, and though they despise human creeds for the government of the churches, yet to be with certain persons who are in these churches already, they try to get our preachers to immerse them, and let them go and unite with these denominations.

The love of men and of earthly relations in such persons is greater than their love for the church of God and his divine appointments. Such persons are not willing to sacrifice the commonest relations in life for the Lord's sake. To such Jesus would say: "If you love father or mother more than me, ye are not worthy of me.'

People must learn to love the Lord supremely to love the word of the Lord, and to love the church of God and all its divine appointments so strongly as to be willing to leave all earthly relations and cleave alone to these, if they would be saved. We have no evidence in the word of God that any will be saved who do not do this. The Lord does not propose to gratify the tastes and preferences of people in order to save them; but he proposes that they shall deny themselves, and take up their cross and follow him.

To follow Christ is to follow his word; to follow his word is to do what his word requires; what his word directs. To be led by the word of God is to be led by his authority. To be led by anything else is to be led by human wisdom, and to be led by human wisdom is but to fall at last.

The *authority* of God, and the *power* of God for the saving of souls is to be found in and through

his word as given by the apostles, and can be found nowhere else in all the universe.

Any one that will even glance at much of the preaching and practice of the present day, and compare it with the word of God, will know that the authority of God is not in it, because the word of God, as he gave it, is not in it.

We have only to glance at the practice of any denominational church, that has a creed, to see that that church is governed by human wisdom, human authority, and not divine authority.

Only the authority of God through his own word can lead in safety. E. G. S.

Mr. Harding's Tenth Speech.

We are now drawing to the close of the discussion of the first proposition, and I want to call attention here to a rule which has been one of the rules regulating every discussion in which I have been engaged, except this one. This discussion is a little peculiar, from the fact that no rules for he regulation of it have been agreed upon. The rule referred to is this: "No new matter shall be introduced in a final negative." The leading characteristic of a debate is that the matter under consideration are discussed by both parties, considered from both standpoints. Of course, new matter in a final negative can be considered by one speaker only; hence the rule which I have just quoted has been generally adopted. We have not agreed to it for this debate, and I shall not insist on it to-night.

Mr. Wilkinson—I agree to it at once.

Mr. Harding—That is just and fair. No new matter shall be introduced into my last speech on the next proposition.

Now, concerning my friend's quotation from Alexander Campbell: I have been called upon frequently, in debate, to endorse what he wrote. I accept his writings just as I receive the writings of any other man; when they accord with the truth—the teachings of the word of God, or the truth of history—I receive them; when they do not, I reject them. But never, in debate, has a quotation from him been presented to me that I could not endorse; not in a single instance, so far as I remember. My friend said that King James' translators were immersionists; that Mr. Campbell said that they were; that they learned the immersion theory. I knew he was wrong about that; I was certain that Mr. Campbell had never said any such thing; he was too well informed to have made such a blunder. Mr. Wilkinson, endeavoring to sustain his statement, quoted from him as follows:

"The translators of the common version were all, or nearly all genuine Episcopalians, and, at the very time they made the version, were accustomed to use a liturgy which made it the minister's duty, in the sacrament of baptism, 'to take the child and dip it in the water' contained in the font. I have seen copies of King James' version, printed in 1611, which contain the psalms and the service of the church, in which frequent allusions are made to immersion, all indicative of the fact that it was then regarded as the primitive and proper baptism; consequently these accepted the King's appointment and restrictions to retain baptize and baptism, rather than translate them, and no occasion favored the innovation or sprinkling by any reading, marginal, or note in that translation." Campbell on Baptism, p. 140.

But, by a fortunate accident, I understood Mr. Wilkinson to say page 144; I turned to that page in the first place, and read as follows:

"Evident, then, it is, not only that the English translators did not even translate baptizo, or its lineage, by the words pour, sprinkle or purify but that they could not so translate them from their knowledge of the ancient customs and the classic and sacred use of these terms.

"Thus, then, we have, by a new, distinct, and independent class of witnesses, of the highest celebrity for eminent literary attainments and for highly cultivated and refined conscientiousness, furnished another argument in proof of our first proposition, which, without regard to any other, would seem sufficient to establish it beyond the possibility of refutation. For, will not that distinguished doctor, Common Sense, whom all believe, naturally conclude that so many learned, conscientious, and religious men, having so much at stake themselves, continually sprinkling in the name of the Lord, would, if they could, have given some countenance to their own favorite practice, by translating some one or more of these one hundred and twenty-six occurrences of these terms in a way favorable to their own beloved practice. Certain it is, then, that their practice had some other foundation than the meaning of the word in the apostolic commission, concerning which foundation we may hereafter speak." Campbell on baptism, p, 144.

In this last extract, Mr. Campbell says of King James' translators that they were "continually sprinkling in the name of the Lord;" and he calls sprinkling "their own favorite practice." So I will not have "to go back" on my father (to adopt the elegant (?) language of my opponent) after all. He did not say that the translators of our common version were immersionists. Nor were they. As I have said, Dr. Wall, the distinguished writer of the History of Infant Baptism, who was a member of the Church of England, and who wrote about 180 years ago, plainly teaches that dipping, by the time of the later years of the Queen Elizabeth, had very generally gone out of use, and that sprinkling had taken its place. I have heard it said a number of times that King James' translators were immersionists. There never was a greater mistake. They were not. It is a well established fact that sprinkling had come into general use about that time. About 1311 the first decree was issued making sprinkling or immersion optional with the administrator, and by 1500 sprinkling had come into very general use in England; and in 1611, when King James' translation was made, it is a matter of history that very few dippings took place. In the ritual of the church immersion was retained; in practice it was dropped. These things understood, Campbell's statements are seen to be perfectly harmonious with themselves, and with the truth.

Now, with respect to the clean water of Ezekiel: We agree that under Judaism water unmixed was never sprinkled by authority of God. I have called attention to Ezekiel's prophecy, "I will sprinkle clean water upon you." Mr. Wilkinson claims that that was a reference to future times when God in the fulness of time would draw the people to himself through Christ. I deny that. I claim that that was a prophecy delivered by Ezekiel, when in captivity in Babylon, in which he prohesied that God would restore the Jews to their native land, and then he would sprinkle this clean water upon them. But did you not say that clean water was never sprinkled upon anybody under Judaism? I said water unmixed was never sprinkled; it was always mixed with ashes or something else. But does not this passage speak of clean water? Yes, but remember that the ashes of a red heifer and running water, mixed, formed what is called in the Bible "the water of separation," "a purification for sin." This "water of separation," on account of its cleansing efficacy, is called here by the prophet "clean water." When the deliverance of the Jews had come, when they had been *Separated* from their idolatry, and from the idolatrous people among whom they had been scattered, it was necessary that the water of separation should be sprinkled upon them, to cleanse them from their ceremonial defilements. This is the clean water of Ezekiel. Mr. Wilkinson did not know that that prophecy was delivered before the return of the Jews under Zerubbabel, as he said he did not believe that they would ever be brought back to their native land. Then I called his attention to the fact that fifty-one years after the prophecy was delivered they did come back to their native land, and the walls of Jerusalem were rebuilt; and sixty years after that Nehemiah came back and the temple was rebuilt; all this was 500 B. C. He did not know that before. Not only is he ignorant of Greek lexicons, but he is ignorant of the common history of the Bible. When I quoted that passage from Ezekiel and said it was a prophecy concerning the children of Israel being brought back to their native land, some of the audience expressed their dissent. I turned to the passage and read it. You can read it when you go home. God told them that because they had disobeyed his law he had scattered them among the nations, but in his own time he would bring them back to their native land, and their cities would be rebuilt and their lands made fruitful. Then he would sprinkle the clean water, the water of separation, upon them and they should be clean, "From all your filthiness, and from all your idols, will I cleanse you," said he. Remember, this water is typical of the blood of Christ, with which no one is ever said to be baptized.

With respect to the Red Sea baptism, Mr. Wilkinson asked me another question; he wants to know if the cloud was over them while they were in the sea; if it did not pass over them before they entered the sea. I like to answer his questions, and to give him information, for I see he needs it badly. For a reply to his question let him consider the following passages: Moreover brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." I. Cor. 10:1, 2. Paul says they were under the cloud, and passed through the sea, and were baptized unto Moses "in the cloud and in the sea." Now, it is evident that if they were under the cloud at one time, and passed through the sea at another time, there would have been two baptisms—one in the cloud, and another in the sea. But no one holds that there were two baptism here: all agree that the Israelites were baptized but once "unto Moses." Hence, it follows that while they were in the sea the cloud was over them: they were buried in the cloud and sea. It was not a baptism in the cloud; nor was it a baptism in the sea: both cloud and sea were required in the performance of the baptism. It seems to me that even a blind man could see this; but there are none so blind as those who will not see.

Just here Mr. Wilkinson takes occasion to say again that there is more in baptism than mere dipping. Certainly. No one supposes that *Christian* baptism is a *mere* dipping! As Tertullian says: "Of baptism itself there is a bodily act, that we are immersed in water; a spiritual effect, that we are freed from sin." As Peter expresses it (Acts 2:38): "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." "Yes," says my opponent' " 'a spiritual effect;' that is what I have been claiming all the time." Yes; and there is a

bodily act. When Jesus commanded his apostles to preach the gospel to the people, and to baptize those that believed it, it was the bodily act that was expressed by the word baptize. When Peter told the people to "repent and be baptized," it was the bodily act he wanted them to submit to: he assured them that the spiritual effect would follow. Nobody denies a "spiritual effect;" but the question to be settled by this debate is, What is the bodily act?

But, as Mr: Wilkinson talks much about water baptism symbolizing the washing of the soul by the Holy Spirit, I will call your attention briefly to the impartation of the Holy Spirit. The Gospel rule is that the Spirit is given after baptism in water—not before. To this rule there has been but one exception since Christian baptism was instituted. This exceptional and peculiar case was also miraculous, and therefore not an example for all time. Observe the rule: After Christ came up from the waters of baptism He received the Holy Spirit, which descended upon Him in the form of a dove; the apostles received the Spirit after their baptism; the three thousand, on the day of Pentecost, received the Spirit after their baptism—they were told to repent, and be baptized for the remission of sins, and they were promised that they should receive the Spirit. Philip preached at the city of Samaria—(see Acts 8: 5-17)— and multitudes both of men and women believed his preaching, and were baptized and afterwards recieved the Holy Spirit. There were a number of men—about twelve—at Ephesus, who had been baptized by the baptism of John, whom Paul instructed in the way of the Lord more perfectly, and then baptized in the name of the Lord Jesus, to whom the Spirit was then given, upon the laying on them of the hands of Paul. So in every case of the impartation of the Spirit: whether it was the ordinary gift, or a miraculous manifestation, it was preceded by baptism in water, barring the one exception already referred to. I mention this matter, although it has nothing to do with the action of baptism, because Mr. Wilkinson has been talking about it. If he wants to debate the question of the Spirit's work; let him get his brethren to endorse him. My brethren will endorse me, and we will discuss it next week, or whenever it suits him.

My friend refers to another irrelevant question —to "nude immersion." I am not going to say much about that matter. I do not think it should have been introduced. I grant you that people were immersed while naked. Ladies went into the baths with deaconesses, and they were taken into the water up to the neck. Then the officiating minister came in, placed their heads under water, and turned and went out. Then they were brought out by the deaconesses, who were, of course, women. I would not have referred to that fact if Mr, Wilkinson had not brought it up, not to prove anything that I can see, but simply to ridicule an institution that, as I understand it, Christ gave to His disciples. There is no argument in it one way or the other. Though, if there is any force in it so far as this question is concerned it is in favor of immersion. So at least thinks Moses Stuart, the great Presbyterian. I read from him as follows: "Still, say what we may concerning it in a moral point of view, the argument to be deduced from it, in respect to immersion, is not at all diminished. Nay, it is strengthened. For if such a violation of decency was submitted to in order that baptism might be performed as the Church thought it should be, it argues that baptizing by immersion was considered as a rite not to be dispensed with." —*Stuart On Baptism*, p. 151. I do not make that argument, but Stuart, as great a Presbyterian as ever lived on this continent, does.

Now I come again to that midnight baptism of the jailer. (I am following my notes on Mr. Wilkinson's speech.) It is an undoubted fact, that we have a host of passages, in and out of the Scriptures, clear and strong, teaching immersion. What my friend wants to find is one case where immersion could not have been performed. He goes to this case of the jailer: the jailer was baptized in the house, he thinks, and therefore could not have been immersed. A careful reading of the passage, however, clearly shows that he was taken out of the house. Hence, instead of an argument in his favor, it proves to be a boomerang, which comes back and destroys him. Why should he have gone out with his prisoners and family unless it was to be immersed?

My friend, in the next place, commented at some length on the midnight baptism of Judith; though why he did is a mystery, seeing that every point that can be made from it is altogether against him. The case is recorded in the apocryphal book of Judith. This Jewish lady desired to betray the Assyrians into the hands of her own people: and so, professing to be a deserter, she entered into the camp wonderful beauty, her attractive manners, and of Holofernes, their general. Her stratagem succeeded; she was kindly received. She claimed to be a prophetess, and to have been sent to the Assyrians by the Lord. On account of her great wisdom, she was fully believed by Holofernes and his men. She was accompanied by a maid servant. She requested the privilege to go out by night to pray to God that she might receive revelations from Him. Her real object in thus going out was to cleanse herself according to the Jewish customs. (See Judith, chapters 11 and 12.) Verse 7 of chapter 12 reads thus: "Then Holofernes commanded his guard that they should not stay her. Thus she abode in the camp three days, and went out in the night into the valley of Bethulia, and washed (*baptizo*) herself in a fountain of water by the camp." Then, it is said, "she came in clean." What did she go out at midnight, into the valley of Bethulia for?—to sprinkle herself with three or four drops of water? She went out, at midnight, into a valley to a fountain of water, and *baptized* herself. The Greek verb used to indicate what she did is baptizo. My friend would have you believe that she did all this to sprinkle herself. He must think you are credulous, indeed! The word rendered "valley" means ravine, or chasm. On Jewish bathings the great Rabbi Maimonides says: "Wherever, in the law, washing of the flesh, or of the clothes is mentioned, it means nothing else than dipping the whole body in a laver, for if a man dips himself all over except the tip of his little finger, he is still in his uncleanness." And again, he says "Every one that is baptized [upon coming from the market] must immerse the whole body." This Maimonides is regarded by the Jews as one of the greatest of their race. They consider him inferior only to Moses. They call him The Doctor, The Great Eagle, The Glory of the West, The Light of the East. [See Encyclorædia Americana.]

Mr. Wilkinson gets back to *taval*, the Hebrew for *baptizo*. You remember I quoted Kleeburg as to its meaning; you have now heard also the testimony of Maimonides. In addition to these Jewish teachers, we quote the following:

Robinson's Gesenius' Heb. Lex., p. 364: "*Taval* to dip, to dip in, to immerse, to dip or immerse one's self. Example: II Kings 5:14, *He went down and dipped himself seven times in Jordan.*"

Parkhurst, p. 255; *Taval*:

1. To dip, immerse, plunge.
2. To tinge or die with a certain color, which is usually performed by dipping."

Robertson's Heb. Dict., by Joseph, p. 111; *Taval:*

1. He dipped.
2. He was dipped.

Stokius' Vet. Test., Vol. I., p. 422; "*Taval*, dip, dip in, immerse, submerge."

Schleusner, Art. Baptizo, difines taval in defining baptizo, thus:

"To immerse, dip, plunge into water; from *bapto*, and corresponds to the Hebrew *taval.*"

Davidson's Heb. Lex., *Taval:*

1. To dip, to immerse.
2. To stain.

Buxtorf's Heb. Lex: "*Taval*, to dip, to dip into, to submerge, to immerse."

(See Brent's Gospel Plan of Salvation, pp. 302, 303.)

But, above all, as to the meaning of this Hebrew word which expresses the action of baptism remember it occurs fifteen times in the Old Testament, and is translated in our common version "dip" fourteen times, and "plunge" once. This gives you to understand what King James' translators, who, as we have seen, were sprinklers, thought of its meaning.

Mr. Wilkinson thinks "it is a superstitious and contemptible notion" that the Spirit fills a man's body and surrounds his soul. The apostles were endued with power from on high when they received the Spirit; and endued, says Dr. Ditzler, means immerse—it means to be clothed "upon.' The Christian is said to be "in the Spirit." The body is represented as being the dwelling place of both the human spirit and the Holy Spirit, by the apostle Paul. I am free to confess that I do not understand how a divine person can be in a man's body—how the man can be immersed in him; but it is not more incomprehensible than that a divine person should be "poured out" or "shed forth" upon man. I don't understand either; I believe both.

Mr. Wilkinson understood me to admit that some foreign lexicons define *baptizo* by words that are equivalent of sprinkle, and merely to deny that these words were given as the *first* meaning. He is very much mistaken; I made no such admission. What I did say is this: No lexicon which defines Greek into another tongues, whether Latin, German, French, Italian, or any other tongue, defines *baptizo* by a word whose first meaning is to sprinkle. In getting the meanings or definitions, the common and most known significations must always be taken, since there can be nothing in the context to forbid. In no lexicon known to me is a word used to define *baptizo* whose first—that is, whose common and most known—meaning is to sprinkle. I know a German lexicon, that of Passou, by Rost and Palm, which, after defining *baptizo* "to dip in, to immerse," gives, as a derived or consequential meaning, in a few cases, a word whose first meaning is "to water;" this word (*begiessen*) sometimes means to sprinkle, seeing that things are sometimes watered by being sprinkled. But does this show that baptizo means to sprinkle? As I have already said, in exactly the same way I can show that "dip" means "sprinkle;" for all the leading English dictionaries, as Webster's, Worcester's, Walker's, etc., give *to wet* as a definition of "dip," as a consequental meaning, in a few cases; but you can wet a thing by sprinkling it; therefore, I suppose, *to dip* means *to sprinkle!* It certainly does, just as much as baptizo means to *sprinkle.*

[*Time expired*]

The man that stands by himself, the universe tands by him also.—*Sel.*

Home Reading.

Be Patient with the Living.

Sweet friend, when thou and I art gone
Beyond earth's weary labor,
When small shall be our need of grace
From comrade or from neighbor;
Passed all the strife, the toil, the care,
And done with all the sighing—
What tender truth shall we have gained,
Alas! by simply dying?

Then lips too chary of their praise
Will tell our merits over,
And eyes too swift our faults to see,
Shall no defect discover;
Then hands that would not lift a stone
Where stones were thick to cumber,
O'er steep hill-path, will scatter flowers
Above our pillowed slumber.

Sweet friend, perchance both you and I,
Ere love is past forgiving,
Should take the earnest lesson home—
Be patient with the living!
To-day's repressed rebuke may save
Our blinding tears to-morrow;
Then patience, e'en when keenest edge
May whet a nameless sorrow.

'Tis easy to be gentle when
Death's silence shames our clamor,
And easy to discern the best
Through memory's mystic glamour;
But wise it were for thee and me,
Ere love is past forgiving,
To take the tender lesson home—
Be patient with the living!

—*Good Cheer.*

"Aunt Winnifred's Recipe."

"Aunt Winnifred! many more days like this will drive me wild. Everything has gone wrong from beginning to end, and if this kind of life is to go on I shall grow gray and wrinkled before I am eighteen!"

And there were actually two deep furrows between Bettie Orton's pretty brown eyes, which the ruddy firelight of Aunt Winnifred's cheerful open fire made only the more conspicuous.

Aunt Winnifred was one of those rare women whom a life of great trial had sweetened and whose restful calm of manner and loving heart attracted the confidence of every one who knew her. Of all the girls in Stafford," who loved to call her "Aunt Winnifred," none came to her for help and advice so often as Bettie Orton, upon whose shoulders her mother's death five years before had thrown the care of a large household.

Bettie's home was only two doors from Aunt Winnifred's cosy cottage, and on this special evening she gladly seized her first opportunity for a chat with her ever-sympathizing old friend.

"Why, what has gone so wrong with my Bettie to-day?" said Aunt Winnifred.

"Well, in the first place," responded Bettie, breakfast was late again as usual, which fretted papa and worried me so that we talked about it most of breakfast-time. Then I had to superintend a stupid dress-maker all day, which always worries me dreadfully. She cut my sleeves too short, and when she saw I was annoyed, grew so nervous she made witchwork of everything. And what should papa do but bring a strange gentleman home to dinner, which didn't happen to be a very good one, and that worried me. To cap the climax an important letter which I have been expecting every mail didn't come to-day either! So, here I am, Aunt Winnifred, and I want you to comfort me."

"Ah, Bettie," said Aunt Winnifred, "I see you are becoming too well acquainted with an old enemy of mine whom I managed to drop long ago."

Bettie looked mystified, as well she might.

"You like to guess riddles," continued Aunt Winnifred, "now guess this. This old woman whom I do not want you to know, tries her best to be intimate with everybody. She generally succeeds better with women than men, and with old rather than with young people. I cannot bear to see her acquire any influence over a young girl like you, for though she disguises herself at first, little by litte she gets a stronger hold over one till her victim's whole life is made wretched. She is particularly fond of nervous or sick people, but she ingratiates herself with strong ones also. Nothing rejoices her so much as an unexpected and unfortunate event of any kind. Her friends become gray and wrinkled long before they ought to, and, in short, she's a person to be avoided, to be fought away inch by inch. Have you guessed her name? It is Dame Worry!"

Bettie smiled. She always enjoyed Aunt Winnifred's quaint ways of putting things.

"Do you see, Bettie," continued Aunt Winnifred, "if you once let Dame Worry get a firm hold of you she will, little by little, slowly, perhaps, but surely, destroy your peace of mind just as this little flame here will in time consume this large log, which I have just put on the fire."

"Well," assented Bettie, "granted then that I am beginning to become too well acquainted with Dame Worry how am I to get rid of her?"

"Shall I tell you my own experience? When I was your age, Bettie, I too had a great deal of care, and found by degress that I was becoming a real worrier. At last even a trifle would be enough to destroy my happiness for a whole day. and the habit of worrying grew upon me to such an extent, that my naturally contented and even dispositon seemed to be changed. One day somebody gave me a bit of advice, which I turned into rhyme. It is not very smooth, I grant, but the jingle has helped me remember what I call my "Anti-Worry Recipe."

Do you wish a receipe for preventing all worry,
For giving composure and freedom from flurry?
Just think of one fact which is true you will find:
When anything happens to ruffle your mind,
First something or nothing there is to be done,
First nothing or something, that's clear as the sun,
If something, then do it and make no delay;
If nothing, all thoughts of it cast far away.
This simplest of rules, if you'll only obey,
Will free you from wrinkles for many a day.

"Now, Bettie, apply it to your day's troubles. How about the breakfast?"

"I might have reflected," said Bettie, "that it would have been better to have deferred talking about it till after breakfast, and then have confined my remarks to the cook, whose fault it was."

"Exactly," said Aunt Winnifred, "and would not the day have gone more smoothly with the dressmaker if you had not fretted so much about the sleeves?"

"Yes," said Bettie, "and at dinner, instead of being put out and bothered because it wasn't what you could have wished, you would have been so serene and entertaining that Dr. Weston would not have known what he was eating; but I was worried and glum, and hardly said a word.

"I might have, too," said Aunt Winnifred, "but at any rate I should have tried not to let an unlucky accident cheat me out of a good dinner and my peace of mind, too. Be determined that whatever else you lose, you will not yield that *that* to Dame Worry."

"It is a good rule," said Bettie, "and I will try it."

The next few days went on more smoothly with Bettie, whether because she thought of the "Recipe" or not, but the following week brought another unlucky day with Dame Worry in its wake, and Bettie had need of all her patience and firmness. To begin with, the children were wofully disappointed because a snow-storm prevented a long-talked-of excursion, and Bettie saw that the "something to be done" was to amuse them in some other way. This she began at once to do, instead of indulging in an old-time fit of worrying at so unexpected an interruption to her own busily planned day.

Later on, a choice plate was broken by one of the children, but instead of wasting time in useless laments, Bettie promptly set about mending it, and succeeded so well she was astonished. But the most trying thing of the day was caused by a servant's stupidity. Bettie was caught in her wrapper by a fashionable caller, but instead of collapsing from sheer embarrassment and annoyance, she determined Dame Worry should not cheat her out of her peace of mind, and accordingly apologized so prettily, and with such composure, that her visitor was charmed.

Bettie did not, of course, always succeed in controlling herself in this way, but as the weeks flew by, Dame Worry was less and less seen in the Orton household; and as for Bettie, the new calm and repose of her hitherto somewhat excited manner lent her a charm which she had never before possessed.

At last came a trial test. One evening, about a year later, Bettie's father told her that owing to the failure of a hitherto trustworthy bank, a large part of their property was lost, and they must greatly change their mode of living.

Bettie did not sleep much that night. She had a hard struggle with Dame Worry, but at last, after a firm resolve and an earnest prayer to be kept from adding one jot to her father's troubles by worrying, she fell into a sweet slumber, from which she awoke with new energy for the unusual cares before her.

After that, Mr. Orton was daily astonished at Bettie. She cheered the children, and fell to planning so energetically the reduction of household expenses, she managed to keep up such good courage, and even a certain infectious gayety, that Mr. Orton was comforted and strengthened for the new burdens which now fell upon him.

"Dear Bettie," said he one night some months after, when the worst had passed and his affairs again assumed a brighter prospect, "you little know how your cheerfulness helped me over that crisis. I think if you had worried about it, as John Blackman's daughter did when he lost his money, I should almost have gone crazy, as he did."

"Oh! papa," said Bettie, shuddering at the bare possbility, "I should have been a hard-hearted wretch to have added to your trouble by useless complaining; and then, after all, I could not get Aunt Winnifred's 'Anti-Worry Recipe' out of my head." POLARIS.—*In New York Observer.*

Our Girls.

We have thought much lately of that "higher female education" theory, and wondered if our faithful, earnest teachers might not add this to their list of duties—to teach the girls the great value of modesty and of quiet demeanor everywhere; to tell them of the beauty of a soft voice, and gentle speech; to give them instruction in that true "wisdom" whose price is above rubies; to show them their proper paths, lying narrowly along the low, unseen valleys, where birds sing and flowers bloom, and not upon the thronged highways where older feet must tread.

Would it not be the first great movement toward that "higher education" of women, if our teachers should give each day—side by side with mathematics and Latin, if you please, some careful instruction regarding the beauty of girlhood as shown by modesty, by unselfishness, by unostentatious care for others, and especially for those who are older by quiet ways and words in all public places, and by gentle yielding to those in authority.

Let the schools make it an important study. Give it high grade. Let it be put into immediate practice, under the watchful eye of the teacher. Let our girls be taught to be true girls, with girlhood ennobled and glorified and set apart for pure and special work.

Then may we walk in our streets and public resorts, and be no more annoyed and shamed—as we now are—at the bold manners and loud voices of our girls.—*N. Y. Observer.*

Family Reunion.

On Saturday June 13th, there was a happy and joyous reunion of the families of the Whitfield's, Metcalf's, Radford's, Fort's, and Killebrew's, at Fort's Station in Robinson county, Tenn. There were many representatives from distant states. The old people enjoyed themselves talking over old times and by-gone days; the young people had their fun and frolic, and a better barbecue was never enjoyed by five hundred kindred. The next annual reunion will be held at Salubria Springs in Christian county, Ky., about the 20th of June, 1886. If these reunions are so pleasant here what will they be at our Father's house by and by?

V. M. M.

Man dreams of fame while woman wakes to love.

SUNDAY SCHOOL LESSON.

Granville Lipscomb.

OMRI AND AHAB.

I. Kings 16:23-34.—July 19.

Golden Text:—The way of the wicked is an abomination to the Lord. Prov. 15:9

Time.—The accession of Omri B. C. 925, of Ahab 917. Place, 1, Tirzah, 2, Samaria 3, Zidon, 4, Jericho.

INTRODUCTION:—Forty-six years of history intervene between the event in this lesson and that of last week. Many changes in the kingdom of Israel have taken place. Many more in Israel than Judah. Jeroboam's reign of twenty-two years was followed by Nadab's, who reigned two years, and like his father Jeroboam he did evil in the sight of the Lord. Nadab was dethroned by Baasha of Issacher who put to death all the family of Jeroboam. Baasha reigned twenty-four years in Tirzah. He did evil in the sight of the Lord and was succeeded by his son Elah. After two years reign Elah was succeeded by Zimri, one of his officers, who reigned seven days only. The kingdom was then divided between Tibni and Omri; but the latter prevailed and reigned over Israel twelve years; including the contest for the power. Omri was very wicked and was succeeded by his son who surpassed all the wicked kings before him in sin.

IN JUDAH, Rehoboam, after a reign of seventeen years died, and was succeeded by his son Abijam, who reigned three years, and dying was succeeded by Asa, who reigned forty years.

EXPLANATORY NOTES:—*In the thirty-first year of Asa King of Judah.* His entire reign was forty-one years. He was far superior to his father, Abijam, or Rehoboam, his grand-father. *Omri.* Who was very wicked, as he did worse than the many wicked Kings before him. *Twelve years.* This doubtless counts the time since he had been chosen by the soldiers, and during which he was contending with Tibni for the supremacy. *Two talents of silver.* The exact value in our currency is uncertain, approximating $4000. *Did worse than all that were before him.* The stream of iniquity which Jeroboam had started increased until Omri had surpassed all his predecessors, and yet the climax was not reached until Ahab, his son reigned in his stead. Verse 30. *The rest of the acts of Omri.* A clear intimation by the historian that he does not record all that Omri did. *Book of the Chronicles.* Not those now in the Old Testament, but other records of the Jews to which reference is frequently made. *Slept with his fathers.* An expression meaning death, with no reference to the character here or hereafter of the person. *Ahab, the son of Omri, did evil in the sight of the Lord above all that were before him.* How great must have been his wickedness when he was worse than his wicked father. *Took to wife Jezebel.* An idolatrous woman of the Cananites. *Went and served Baal.* Doubtless through his wife's influence. *Reared up an altar for Baal.* The idol. *Abab made a grove.* Groves were used as temples, and as hiding places for the barbarities of heathen worshipers. *Build Jericho.* See Joshua 6:26. 509 years before a curse was pronounced on the man who should re-build Jericho. It is here mentioned as a daring act of ungodliness connived at by Abab.

QUESTIONS. What is the golden text?

2. Who was the king in Judah when Omri was made King over Israel?

3. How many years had passed since Jeroboam was made king in Shechem?

4. How many kings and who are they that had reigned over Israel between Jeroboam and Omri?

5. Were they all wicked kings?

6. What was the character of Omri?

7. At what two places did Omri reign?

8. How did he get possession of the hill of Samaria?

9. Who succeeded Omri?

10. What was Ahab's character?

11. In what respects did his sins exceed his predecessors?

12. Of what nation and religion was Jezebel?

13. Who tried to re-build Jericho?

14. By whom was it before destroyed?

15. How long did Ahab reign?

A Nation Ruined by a Spider.

It is said that when spiders are seen crawling more abundantly and conspicuously than usual upon the in-door walls of houses, rain may shortly be expected; but the following anecdote intimates that some of their habits are equally certain indications of frost being at hand.

Toward the end of the last century Quarter-master Disjonval, seeking to beguile the tedium of his prison hours at Utrecht, had studied attentively the habits of the spider, and eight years of imprisonment had given him leisure to be well versed in its ways.

In December of 1794, the French army on whose success his restoration to liberty depended, was in Holland, and victory seemed certain if the frost, which then raged with unprecedented severity, continued. The Dutch envoy had failed to negotiate a peace and Holland was in despair, when the frost suddenly broke.

The Dutch were now exulting, and the French generals prepared to retreat, but the spider warned Disjonval that the thaw would be of short duration, and he knew that his weather monitor never deceived him. He contrived accordingly to communicate with the French general, who duly estimated his character, and at once relied upon his assurance that within a few days the water would again be passable by troops.

The retreat was delayed. Within twelve days the frost had returned, and the French army triumphed. Disjonval was immediately liberated the spider having brought down ruin on his Dutch oppressors.—*Sel.*

American National Bank.

Cash Capital, $1,000,000.

Board of Directors.

E. W. Cole, John G. Houston, John Orr, Byrd Douglass, Jr., John M. Lea, J. Kirkman, Rev. Dr. R. A. Young, V. L. Kirkman, R. L. Weakley, A. W. Harris, M. Burns, T. A. Atchison, W. G. Bush, W. H. Jackson, John Woodard, J. A. Pigue, C. E. Hillman, W. W. Berry, Wm. Porter, Edgar Jones.

This Bank has united with it the THIRD NATIONAL BANK of this city, and has increased its Capital Stock to $1,000,000. With increased facilities in every particular I can confidently assert that it will offer superior advantage in all departments of Bank to its patrons and friends.

JOHN KIRKMAN, President, A. W. HARRIS, Cashier, E. W. COLE, Chairman Executive Committee. EDGAR JONES, Vice-President. JOHN M. LEA, Vice-President.

JOHN G. HOUSTON, President. THEO. PLUMMER, Sec'y and Treasurer

NASHVILLE LUMBER CO.

Building Lumber.

CEILING, SIDING, FLOORING AND DRESSED LUMBER.

Cheap Stock at Low Prices.

Mills and Office on Northwestern Railroad, immediately in rear of Union Stock Yards.

Dudley Bros. & Lipscomb,

WHOLESALE HARDWARE!

—Are Agents for the—

MITCHEL WAGON, SYRACUSE SIDE HILL PLOWS, J. I. CASE CULTIVATORS,

TENNESSEE WAGON, MEIKLIE'S DOUBLE SHOVELS, Buffalo Standard Scales

This Wagon as shown above is made out of best Tennessee Material—warranted for one year—nice enough to go to Church in—substantial enough for business. Delivered on cars here for $65,00, to preachers $60,00

DUDLEY BROS. & LIPSCOMB,

84 and 86 Broad St., - - Nashville, Tenn

PATENT FLY FAN!

Keeps Flies away—Cools and Purifies the air—Saves Servant's hire—Easily worked—Bought by all People. Want all merchants and agents TO SELL THEM.

Terry Show Case Co., - - - - Nashville, Tennessee

PASCHALL & FALL,

WHOLESALE

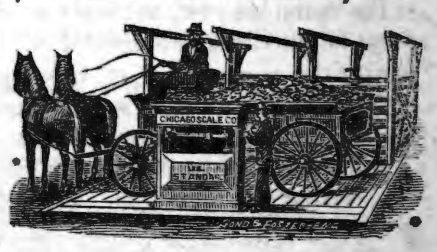
HARDWARE, CUTLERY, IRON, WAGON MATERIAL, Etc.

Fishing Tackle.

Nos. 57, 59 and 61 South Market St.,

NASHVILLE, TENNESSEE.

Our Prices are Very Low.



Agents for Chicago Scale Co.'s Hay and Wagon Scales.

THE GOSPEL ADVOCATE.
NASHVILLE, TENN., JULY 15, 1885.

CONTENTS.

The Words of the Apostles Authoratives 433
Mr. Harding's Tenth Speech 434
Queries 438
Items and Personals 439
The New Scheme of Redemption 440
West Tennessee Notes 440
A True Wife 440
Extraordinary Offer 440
Woman's Missionary 442
Obituaries 442
General News 443
Miscellaneous Notes 447

HOME READING.

Be Petient with the Living 446
"Aunt Winnifred's Receipe 446
Our Girls 446
Family Reunion 446

TEXAS WORK AND WORKERS.

The Church of Christ in Austin 444
Drinking a Tear 444
A Resting Place 444

Queries.

Bro. Lipscomb:—A brother marries a sister divorced from her former husband not for a Bible cause. He did so against the warning of the elders of his congregation. The elders then brought the case up in church to withdraw from the offending parties, when it was alleged in behalf of the sister that she did have a Bible cause for her separation from her former husband, although she did not allege it in the bill for divorce. I think the congregation should have withdrawn from them. It did not, and, therefore, I and a few others withdrew our fellowship, and are meeting in a house near my home. I base my right to do so on Paul's declaration in I. Cor. 5:11. "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one not to eat." Does "not to eat" mean to refuse to take the Lord's supper with such a person? Should the congregation, upon this explanation, retain the brother and sister? Please answer in the ADVOCATE, and oblige your brother, seeking to know his duty.[—John L. Vantreese, Watertown, Tenn.

There is no doubt that the scriptures forbid the marriage of one separated from a husband or wife, save when separated for the cause of adultery. We do not see that what was done in the suit in court has anything to do with it, save that we are to submit to the requirements of civil law, that do not interfere with our duties to God. Had she alleged in the suit for divorce, the violation of the marriage obligation, it would have been evidence that her plea before the church is sincere. But it would have been only evidence. If this evidence is wanting, and there is other evidence sufficient to prove that was her reason for separating, the failure to produce that evidence does not destroy the other evidence in her favor. Suits in court are more generally based on the reasons and causes the lawyers think proper and available, than on the complaints of the client. If the evidence otherwise, is sufficient to satisfy the church that she separated from him for this cause, the failure to allege the cause in the civil suit ought not to set aside this evidence. But there is so much looseness in the churches on the sanctity of the marriage relation; so little regard for the scripture teaching, it is well to guard another point. The violation of the marriage vow, not only must exist, but it must be the cause and ground of separation to justify the re-marriage of the separated party. Frequently the guilt of a husband is known—the crime is condoned by the wife; she lives with him knowing his guilt—finally other causes lead to a separation, and then, when she wishes to marry again, the infidelity of the husband, which did not cause the separation, is made the excuse—to justify the new marriage. Unless the separation took place on account of the lewdness of the companion, it cannot be ground for remarriage. Frequently a woman lives with a lewd husband who is one with a harlot—she becomes one with him who is one with a harlot—lives this life of doubtful virtue, and some other trouble grows up; she separates from him for this, and makes his lewdness merely the excuse for marrying again. This is not allowable; she is in adultery all the time. I wish to emphasize the thought, while saying, if the lewdness of the former husband was the cause of the separation, the failure to allege it in the bill for divorcement, could not annul the fact nor affect her right under it. Not only must she have separated from the former husband because of his adultery, to justify her, but the present husband must have been satisfied that was the cause of it, when he married her, else his marriage was in intent and at heart, adultery. The intention has everything to do with obedience to the command of God. It must not be an accidental happening to obey God, when we go and do as we please, but a clear and distinct purpose to be governed by the law, to justify it. For a man and woman to recklessly rush ahead in marriage; determined to do it, law or no law, and after it is done, to look around and see if they can, then, find any ground to justify, does not relieve them from the intentional guilt of marrying whether there be law or no law.

I do not know that any of these restrictions apply to this case, but we do know that frequently men and women get in a fever to marry, and determine to do it regardless of consequences; then, after it is over, they begin to hunt up something to excuse or justify the marriage. Then the church is so ready to say: "They are married now, it is best they should remain so, and excuse it." But a marriage should never be entered into that cannot, on clear scriptural grounds, be justified to the disinterested, especially the elders of the church, before it is entered into. And the special duty of elders is to advise the young members as to what would or would not be scriptural marriage.

While this much is true, I am not sure that even if all these requirements were disregarded by a church, there is any authority for a member withdrawing from the church. We have never found a single admonition or intimation that members should withdraw from the church of God. The Holy Spirit admonishes the church to withdraw from disorderly members. Some of the churches in the days of the apostles had very bad people in them. One, the Corinthian church, had a man who had taken his own stepmother for a wife, and the church was "puffed up, and hath not rather mourned that he which had done this thing might be taken from among them." We understand by this, they were disposed to justify him. Did he recommend that any body should withdraw from the church on this account? Never once. He tells the church to withdraw from him, but if the Holy Spirit ever saw a case that justified an individual in withdrawing from the church, we have never found it. The church, the congregation, is the body of Christ—we are members of that body—to withdraw from the church, is to withdraw from the body of Christ.

All the pleas for union; all the condemnation and denunciation of division in the scriptures are directed to the individual congregations. The congregation is the body of Christ. To divide it is to divide the body of Christ. We have a great horror of denominational divisions, and plead strongly for denominational unity. Christ nor the Holy Spirit ever said a word about these, but we lightly divide the church of God, for the unity of which Christ plead most earnestly.

The scripture quoted by our brother certainly does not mean that he should not eat at the Lord's table with the disorderly person; for it immediately adds: "Yet not altogether with the fornicators of this world." Showing that he forbade them doing with the disorderly in the church, what he permitted them to do with the same class out of the church. But they did not eat the Lord's supper without the church. Then it did not apply to the Lord's supper. The facts were, among the Jews, to sit at table, and eat an ordinary meal with a person was to recognize and approve such person as worthy. Hence the charge against the Savior: "He eateth with publicans and sinners." The Jewish brethren, Acts 15, contended with Peter, and said: "Thou wentest in to men uncircumcised, and didst eat with them." Again Peter, under the pressure, refused to eat with his Gentile brethren. Among these people, to eat a common meal with a person was a recognition of them in a way that the Holy Spirit forbade the orderly members to do with the disorderly. I do not think one so disorderly should be encouraged to come to the Lord's table. But that it would hurt any one, if he should come, is borrowed from sectarianism, and not from the Bible.

Even admitting the case as bad as Bro. V— reports it I do not believe there is ground for his dividing the church of God. It is the Christian's duty to protest against wrong constantly and earnestly, and oppose it within the church. When the church, for his constant, earnest protest, withdraws from him it will be time for him to shake the dust off his feet against the church. which has deliberately adopted another law than God's, as its law, and so changed the church of God into a synagogue of Satan. So long as it is a church of Christ, to withdraw from it is to withdraw from Christ. Men sin in nothing, more frequently, or more heinously, than in lightly esteeming the church of the living God, and dividing the body of Christ. D. L.

D. Lipscomb, Dear Sir:—Why is it written, in speaking of the crucifixion of Christ, Matt. 27:46, "Eli, Eli, lama sabachthani," and in Mark 15:34, "Eloi, Eloi, lama sabachthani?" Success to the ADVOCATE [Eugene A. Moore, Eddy, Texas.

One is a following or anglicizing the Hebrew; the other, the Syriac.

We have received the 1st number of *The Issue*, a paper published in Nashville, devoted to the cause of prohibition. Geo. W. Armistead, A. M., editor. The number before us is well filled with matter orignal and selected; suited to the objects of the paper.

A deaf-mute being asked, What is gratitude? wrote: "Gratitude is the memroy of the heart."

Live near to God, and all things will appear to you little in comparison with eternal realities.—*R. M. M'Cheyne.*

Cultivate forbearance till your heart yields a fine crop of it. Pray for a short memory as to all unkindnesses.—*Spurgeon.*

Saints are not so much afraid of suffering as they are of sinning; in suffering, the offense is done to us; in sinning, the offense is done to God.

The sun is every man's servant; working every day in the year for him, and exacting no wages

ITEMS AND PERSONALS.

Now is the time to subscribe for the ADVOCATE. Avail yourself of our "Offer Extraordinary."

Bro. B. F. Roberts gave us a pleasant call last week. We are always glad to see our brethren.

Bro. J. J. Irvine did the singing for Bro. W. C. Tharp in the meeting at Franklin, Ky.

Bro. J. A. Harding is now at Meaford, Ont. Can., where he can be addressed for the present.

Bro. C. W. Sewell, of Mooresville, Texas, reports five additions at the church near Wildersville, Texas, on the 2d Lord's day in June.

Bro. T. D. Moore is trying to bring about a debate between Nat Terry, of the Baptist church and some one of our brethren. He will, in all probability, not succeed.

A man who is void of egotism, is slow to discover it in others. One who is always expressing his contempt of it in others, is giving pretty clear proof of the excess of it in himself.—*Ex.*

It is curious to note the sea-margins of human thought. Each subsiding century reveals some new mystery; we build where monsters used to hide themselves.—*Ex*

In reading Bro. Wilmeth's article elsewhere in this weeks issue on the "New Union Scheme," remember that Bro. Higbee explains that he does not endorse the plan proposed by Bro. Moore.

Bro. McQuiddy, our office editor, has returned from a ten days trip to Kentucky, during which time he added sixty names to our list, and this too, principally in a field occupied by other papers.

The meeting at Franklin, Kentucky, at last report, was still growing in interest. There had been about seventeen additions to the congregation. The Office Editor will preach for them in the future.

The church at Bowling Green, Ky, desires to employ a preacher about the first of September. Some of the members suggest that they would like to correspond with Bro. A. Alsup.

We know that we have passed from death unto life because we love the brethren. Judging some brethren by their fruits, they have very little love for their brethren. The conclusion is manifest to all.

We have received an invitation to the marriage of Miss Anna Hudspeth and Clarence Frost, in Columbia, Tenn. The ceremony takes place July 15th, in the Christian church. We are intimately acquainted with both of them, and wish for them a life of happiness and usefulness.

"Wife, I wish you could make pies that would taste as good as my mother's used to." Well, my dear, you run out and bring in a pailful of water, and a hodful of coal, and an armful of wood just as you used to for your mother, and may be you will like my pies as well."—*Ex*

We conquer by continued effort. We must, in order to rise, begin at the bottom round and keep climbing up till the top is reached. Round by round we mount from the lowly earth to the vaulted skies. Keep trying, my brother, and all will be well in the "sweet by and by."

Bro. H. F. Williams, of Wales, Tenn., sends us the Prospectus of the second term of the Slate Spring school of which he is principal. From this we learn that they have a school that commends itself to all, by its healthy location, moral and refined community, newly fitted and well furnished house, etc. The endeavor of the principal will be to educate his pupils for actual and practical life. Write to H. F. Williams, Wales Station, Tenn., for particulars and terms.

Bro. J. H. Miller sends a brief report of the work for the Master from away down in Nacogdoches, Texas. He says the old soldier and hero in the Lord's army, Bro. Padon, is preaching for them occasionally in that country, as is also Bro. Brill, who is an earnest and acceptable worker in the Lord's vineyard, in those parts. Though weak and much opposition, still they are hopeful, realizing that the word of the Lord is powerful, and will prevail.

We have a letter from Bro. Joe Harding, of Dallas, Texas, in which he speaks in a very complimentary way of sister Mary E. Russell daughter of Bro. J. Russell, who is preaching for the Pearl and Bryan Sts'. congregation at Dallas. Sister Russell, he says, graduated with high honors at the last session of the Dallas Female college, and now desires to engage in teaching, either as an assistant or principal. She is well recommended by her professors as qualified for this very responsible and important work.

Sister Celia Charlton, of Wingo, Ky., writes that they have their house near enough completed to hold meetings in, though still unfinished. Bro. McCoy began a meeting for them last Saturday, which will continue several days. She says they are a poor weak church, and need all the help and encouragement they can get. All preaching brethren are invited in passing to call and preach for them.

From Collinsville, Tenn., July 4, Bro. W. F. Mitchel writes: "Bro. James Sharp, of Winona, Miss., closed his meeting here last Monday night. Twelve additions by confession and baptism. Bro. Sharp preached nineteen discourses of pure gospel teaching, and in as impressive style as is possible for it to be done. He contends for the Bible and the Bible alone as God's power to save. The gospel of Christ was the only power presented for the salvation of sinners. Hence a good meeting and this grand result. Our membership is greatly encouraged and benefitted.

The *Gleaner's* chief joy over W. W. Carter's going over to the Baptists, is not over the one sinner that repented," but over that brood of converts that by his act will be carried into the Baptist church, instead of the church of Christ. That's a fact, we never had thought of before—the great loss. Bro. Carter, for over thirty years has been roving from Alabama to Conneticut hunting places and making converts. We never heard of his bringing one of them into the church of Christ. He saved them all to carry with him into the Baptist church. How wise in Carter, what a loss to Christ?

Bro. Alexander McArthur writes from Florence, Alabama, July 7. He says: "Since Bro. Godwin's report of my work, ten have been added at Young's Factory, and seven at Pine Grove. Expect to commence protracted meetings ere long. Stony Point brethren are moving on earnestly. Aim to build their house of worship soon. The brethren in this country think Bro. Godwin did Bro. Rutherford wrong in his report of our work together. Bro, Rutherford did the principal part of work at Stony Point, which is reported in the ADVOCATE as done by myself. Bro. Godwin says he regrets that the mistake was made but wishes it to be known that it was made at the ADVOCATE office and says he is satisfied it was done unintentionally.

Bro Granville Lipscomb had a very pleasant and profitable meeting with the church at Shelbyville, Tenn., which closed the 3rd inst. Bro. Frank E. Lacy sends us the following report of the work: "Bro G. Lipscomb has been preaching here from the 7th of June until to-day, except three days. The immediate result is sixteen additions, but we have reason to believe very much good will ensue from his clear, forcible and faithful presentations of Divine truth. I think all who attended, with regularity, his meetings, will heartily approve this sentiment. God bless Bro. G. Lipscomb, and grant the good seed sown may produce copious fruit. We feel confident much good has been accomplished in the edification and encouragement of the church members, and in lessening the prejudice of those who have not been well instructed heretofore in the way of the Lord."

Nowhere can a man go that temptation cannot find him? Temptation possesses a free pass on all railroads, a free berth on all the boats, a free entrance to school-rooms, and business offices, and play-grounds,—and even the churches. —*S. S. Times.*

Gambling in other forms having been prohibited by law, the gambling fraternity will be likely to concentrate on horse-racing. Let Christian men who admire fine horses and yet hate immorality be careful along here.

Mr. Beecher is reported in the daily papers as saying: "The worst thing in the old theory of sin is the theory of eternal punishment, and men were made to believe it. It is hideous and horrible, and makes creation a shamble and God a slaughterer, and men worse off than animals." But the question is not whether the doctrine is horrible, but whether it is true. And for this we have the authority of Him who said: "These shall go away into everlasting punishment.' And He knew a great deal more on the subject han Mr. Beecher. Not only so, He was the kindest and most gracious ofall the sons of men, and therefore would never have said what He did about the undying worm and the unquenchable fire, unless it had been both true and wholesome that men should hear it. No one, then, can hurl epithets at the doctrine without hurling them at Him who stated it more fully than any of His disciples.—*Intelligencer.*

We repeat the suggestion: In discussing the Christian life it is best to adhere to Scriptural terminology. Much of the existing confusion and controverry are owing to non-observance of this rule.

The above good advice is from Dr. Fitzgerald, of the *Christian Advocate* Would it not be well to adhere to scriptural terminology on all questions relating to Scriptural teaching. Is not much of the existing confusion and controversy on all subjects of faith and duty, owing to the non-observance of this rule? If they would use Scriptural terminology, and say, "He that believeth and is baptized, shall be saved." "If thou believest, thou mayest." "When they believed ** they were baptized." &c. If they would speak of being "buried with Christ, of being raised in the likeness of his resurrection, of going down into the water to be baptized, coming up out of the water, being born of the water; if they would tell them "be baptized every one of you, in the name of Jesus Christ, for the remission of sins" for the washing away of sins, that which "saves us," and "as many as have been baptized into Christ have put on Christ," etc., etc. Would it not be a good rule to use Scriptural terminology on all these subjects, and is not much of the confusion and controversy on these subjects owing to a non-observance of this rule? Is not it an excellent rule to speak of Bible things in Bible terms, or in the language of the Holy Spirit, "Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus."

Now is th time to subscribe for the ADVOCATE.

The New Schemes of Christian Union.

This scheme as proposed by Bro. Moore, of London, and considered by the *Christian Evangelist* and sanctioned by Bro. Higbee, reminds us of the scheme of the rats for protecting themselves against the cat. The difficuly now is to bell the cat. Bro. Moore and Bro. Higbee have agreed as to the scheme. It denies the sufficiency of all the other schemes; for it "provides for the only difficulty to be met in the presentation of the union plea first made by Thomas Campbell." From this we may learn that Thomas Campbell's plea was very nearly perfect—had but one difficulty to overcome. But though "so ably defend ed by his son Alexander and his host of supporters," it could not reach "a vast number of God-fearing believers in Christ," (who don't believe Christ) and "a still larger number who do not believe the apostles practiced immersion." This new scheme meets the only difficulty, and unites them in "a new—renewed church, for which the new scheme provides." This "new—renewed church" is hard to understand. But the NEW scheme provides for a new church. So it is not the scheme provided by the Lor d (sanctification through the truth) and so ably defended by Paul and a host of inspired co-workers; neither is the "new church" the one provided for in the New Testament; then this new scheme would not have been needed.

Now if we know anything of the plea of Thomas Campbell and co-workers, it was to accept the doctrine of Christ as presented in the precepts and practices of the apostles. No name but that of Christ was to be held as authority; no new scheme devised, no new foundation laid, no new church established. The purpose and plan of these Godly men was simply to plant themselves on the original foundation of apostles and prophets, Jesus Christ, himself being the chief cornerstone, and call all men to this. There was to be no enlarging, no narrowing down of this one foundation. "Where the Bible speaks, we speak, and where the Bible is silent we are silent," was the terse and exhaustive exposition of the creed of those who made the grandest and most successful plea for Christian union that has ever been made since the apostles left the earth. This plea planned not for division but for union hence it provided for no "new church," or sect; but it provided simply for the unity of the spirit and the unity of the body, in the bonds of peace, by preaching Christ—repeating the words of the apostles, as the means of justification, unification, sanctification, and final salvation. The great error of those who have attempted to align themselves with these Christian workers for the cause of union, comes of yearning for popular approval that causes a gradual yielding to outside pressure, till this once promising effort to undo sectism, has almost crystalized into a sect. Will not these brethren that have so suddenly set themselves to scheming, cast about and consider that all new schemes make new sects? Yes, brethren, your new platform, no matter how much enlarged by the unguaged slabs of human opinion, so as to bear on their barky borders the unimmersed, or the unbelieving, can only serve as a means of division, and not of union. Belief in the devices of men does not make such believers one in Christ. The words of the apostles must accomplish this, if it is ever accomplished. If this, the wisdom of heaven fails, we cannot trust men.

Permitting religiously disposed persons to come into the] Christian congregation and receive kindly consideration and careful Christian instruction is certainly in keeping with the teaching of the apostles; but to treat the impenitent, unbaptized, or otherwise rebellious, as saved, without submission to Christ, or hearty obedience, is something that no loyal assembly of saints can afford to do. And just how Bros. Moore and Higbee can persuade themselves to say to Pedo-Baptists that deny "the burial of the believing subject in water" as baptism, and who have themselves been sprinkled in infancy by some of the denominations, and regard it as baptism, you are "permitted to come in on your baptism," and then say to them, but "there shall be no more sprinkling of men or babes in the united church," I cannot see. This don't look much to me like deference to their consciences or regard for their souls. At least, if there be any deference it opposes the regard; if any regard it antagonizes the deference. Such clashing pretentions will hardly win many from their present party predilections to the party provided for in the new scheme.

The heaven-born scheme of the gospel is the only one in which we have any reason to cherish hope. Let us contend earnestly for the faith once delivered to the saints.

J. R. WILMETH.

West Tennessee Notes.

Cairo, Tenn., July 1, 1885.—Last week I wrote from Bells. I spent sometime with Bro. Cooke our able preacher at that point. Spoke once at the Wednesday night prayer-meeting. Find the brethren in the main firm and after the old land marks. Next I went to Alamo and preached on Lord's day morning. Secured a few names here, the rain has badly interfered with my work, and also farmers felt gloomy and did not respond largely to my appeals for the ADVOCATE.

Here I met Bro. John Farrow, an able preacher; he is not a warm friend of the ADVOCATE. His house seems to be the preacher's home. He kindly furnished me a horse to visit the brethren and told me to tell them to be sure and buy the book I had,—"On the Rock," although he could not say the same for the ADVOCATE.

Bro. Farrow will long be kindly remembered for his kindness and I should be truly rejoiced if he would come to the Bible plan in every thing as well as in first principles. Several others of the brethren will be kindly remembered.

At Johnson's Grove we met old Bro. Fife, a warm friend of the ADVOCATE. He informs me that he has taken the ADVOCATE and *Review* almost from the start of each paper. Cairo, Crockett Mills and Bethel, are yet before me, but if the present fine weather continues, will soon work them up.

The editor of the *Christian at Work* certainly has an extended observation or he would never have noticed the close resemblance there is in the large family of people he describes in the following article: "The man who never says a cheery word to the preacher for fear of puffing him up, must be a brother to the man who never takes a religious news paper, yet spends twenty cents a day, $60, a year for tobacco."

From a grand article from the pen of W. B. F. Treat in the *Review*, headed "Illegality of all Religious Societies." I see a debate can be had by the progressives if they wish it .He says: "We will defy any man of reputation to affirm that the scriptures authorize these outside societies, either by word or example or necessary inferrence. Will travel a thousand miles to meet him in debate, especially if he will allow it put into a book."

There is a chance for progress to yindicate itself; will it do it? We shall see.

ANDREW PERRY.

A True Wife.

I know nothing so Christian as to love a lost and hateful thing for the reason that it is lost and hateful: to cling with unalterable affection to a dishonored man whose person is as dead as his crime is loathsome. Names and dates can be furnished of sundry instances. This one is authentic. A lovely young woman, respected, happy, discovers that her husband is a defaulter, just ready to abscond with his felonious gains. In a moment her arms are around him. "Do not flee," she says. "Re-assert your man-hood and accept the consequences of your error. I will stand by you and share your lot to the bitter end." Aye, and she never flinched Within a a month her hair was gray. Consideration for others made her deny herself to friends who would be compromised by familiarity with a felon's wife. All thought of happiness was finally surrendered. "My business in life," she agreed, "is not to be happy, but to rescue my fallen husband."

O ye shining ones, who shall be sent to convey her to her rest, how gently will ye lift her from the dust of her voluntary humiliation! How soft the touch of your angel palms? How will ye say one to another of this chastened, suffering soul, it is by every token and lineament a true counterpart of him who left the ninety and nine in the wilderness, and with bleeding hands extricated the lost sheep from the thorns of its own folly, wherein it seemed hopelessly entangled.—*Bishoy Lay.*

A daughter of King Metsa, in Africa, has become a convert to Christianity.

Austria.—The Austrian Government is arresting Mormon missionaries and their converts as political offenders.

The King of Abynsinia, in his recent treaty with Great Britain, is to abolish slavery and slave trade within his dominions.

In literature, our taste will be discovered by that which we give, and our judgment by that which we with-hold.—*Bacon.*

Originality in expression does not depend on invention of new words; nor originality in poetry or invention of new measures; nor in painting on invention of new colors, or new modes of using them. Originality depends on nothing of the kind. A man who has the gift will take up any style that's going, the style of his day, and will work in that, and be great in that, and make every thing he does in it look as fresh as if every thought of it had just come down from heaven.

OEFER EXTRAORDINARY.

Now is your chance to secure a communion set. To any one who will get us fifteen subscribers—new ones, at $1,50 each, we will give the FULL COMMUNION SET, of five pieces, worth $15,00

To any one who will send us twenty-five names—all new, at $1,50 each, we will give the BEST QUADRUPLE PLATED, communion set worth $24,00. The names must all come at once in a club.

This is a chance for you to get an excellent paper very cheap and to get a communion set for your church for nothing. Send us in many names on this liberal offer.

The money must accompany all orders for books. All arrearages must be paid on paper before it will be discontinued.

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude low test, short weight, alum or phosphate powders. *Sold only in cans.*

ROYAL BAKING POWDER COMPANY, 106 Wall Street, New York.

Established 1857.

The GREAT CHURCH LIGHT

FRINK'S Patent Reflectors for Gas or Oil, give the most **powerful, softest cheapest & Best** light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A Liberal discount to churches and the trade. *Don't be deceived by cheap imitations.*
I. P. FRINK, 551 Pearl St., N. Y.

Baltimore Church Bells

Since 1844 celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY, J. REGESTER & SONS, Baltimore, Md

---

VASSAR COLLEGE, Poughkeepsie, N. Y.
FOR THE LIBERAL EDUCATION OF WOMEN, with a complete College Course, Schools of Painting and Music, Astronomical Observatory, Laboratory of Chemistry and Physics, Cabinets of Natural History, a Museum of Art, a Library of 15,000 Volumes, ten Professors, twenty-three Teachers, and thoroughly equipped for its work. Students at present admitted to a preparatory course. Catalogues sent on application.
S. L. CALDWELL, D. D., LL. D., *President.*

WHETHER CHOLERA

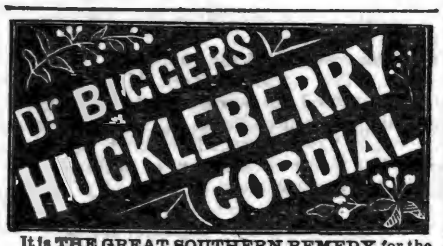
Is coming or not every householder should know that cleanliness and disinfection are the greatest preventives. The principal and surest factor for this purpose is

DREYDOPPEL'S BORAX SOAP,

a perfect cleansing, bleaching and purifying soaps, making clothes beautifully white and sweet. It should be exclusively used in all departments of a household. ***DREYDOPPEL'S SOAP*** is sold in full pound bars only by all wholesale grocers and first-class retailers.

SKIN DISEASES,

Tetter, Salt Rheum, Ringworm, Sores, Pimples, and all Itching Skin Eruptions, are surely cured and prevented by the exclusive use of ***BEESON'S AROMATIC ALUM SULPHUR SOAP,*** an exquisite beautifier of the complexion and toilet requisite. 25 cents, by druggists or sent by mail.
Address WM. DREYDOPPEL, M'f'r, 208 North Front Street, Philadelphia, Pa.
Dreydoppel's Disinfecting Powder, 15 cents a large box



It is **THE GREAT SOUTHERN REMEDY** for the bowels. It is one of the most pleasant and efficacious remedies for all summer complaints. At a season when violent attacks of the bowels are so frequent, some speedy relief should be at hand. The wearied mother, losing sleep in nursing the little one teething, should use this medicine. 50 cts. a bottle. Send 2c. stamp to Walter A. Taylor, Atlanta, Ga., for Riddle Book.

Taylor's Cherokee Remedy of Sweet Gum and Mullein will cure Coughs, Croup and Consumption. Price, 25c. and $1 a bottle.

1855. THE NATIONAL NORMAL. 1885.

UNIVERSITY Entire Expense $2 50 to $3.00 a week. Over 2,500 enrolled. Over 20 dp'ts maintained. All professions provided for. Legal Diplomas conferred. Over 5,000 Teachers and Bookkeepers trained here have been helped to good situations. Any young Man or Woman can pursue here any study with Less expense of Time & Money than at any other institution in the U. S. Catalogue and full information free. **HOLBROOK**
Address Pres. ALFRED Lebanon, Warren Co., O.

DR. C. P. DUNCAN'S
—GREAT—
Vegetable Summer Remedy.
Medicated Blackberry Elixir.

For the next several months the various troubles of the bowels and stomach, which are so annoying, and so often fatal to all ages, sexes and classes of humanity, will no doubt prevail as usual to a great extent. These afflictions are sometimes sudden and always painful. A speedy and effectual cure depends mainly upon a quick application and efficient remedy, and just here, we desire to say that Dr. DUNCAN'S Medicated Blackberry Elixir, is **the medicine** of all others to speedily cure all bowel troubles, such as Diarrhoea, Cholera Morbus, Dysentery, Summer complaints, cholera infantum, flatulence, flux, Pains in the bowels, etc. The elixir may be given with perfect safety to the most delicate children, in doses as directed, as it contains no hurtful ingredient. It is palatable and does not produce Nausea. For sale by all druggists. Price 50 cents.

DR. C. P. DUNCAN'

Liver and Kidney Medicine.

The great superiority of this medicine over all other Liver medicines, consists in the combination of those vegetable compounds, which possess the wonderful power of arousing all the secretions of the whole human system to a natural and health action. It acts upon the liver directly and at the same time sets up a proper secretion of those glands situated in the stomach and bowels. It is a locking up of these secretions of these glands that brings on dyspepsia, indigestion, sour stomach, heart-burn palpitation of the heart, vertigo, or swimming o the head, sick or nervous headache, constipation of the bowels accompanied at the same time with pains in the shoulders, back, sides and limbs. To treat the above symptoms intelligently and successfully, as in all other cases, you must use the medicine, that strikes and removes the causes from the system that produce and bring on the disease. This is effectually done with Dr. Duncan's Liver and Kidney medicine. Price 75 cents.

Spurlock, Page & Co.,
Proprietor,
NASHVILLE, - - - - TENN.

PAYSON'S INDELIBLE INK.
No preparation and only a common pen needed. Established **50 Years.** Superior and popular for decorative work on linen. Received Centennial **Medal & Diploma.** Sold everywhere.

$65 A MONTH & board for 3 live young men or ladies, in each county. Address P. W. Ziegler & Co., Phila.

CATARRH

AND DISEASES OF THE THROAT, causing Loss of Smell, Offensive Breath, Deafness, Cough, Hay Fever, Bronchitis, and Incipient Consumption, permanently cured, by a treatment so effective that it cures the worst cases, though the bones of the nose have become affected. No douches, snuffs, washes, inhalers, or atomizers. The medicines are so pleasant that a child will take them. The only internal treatment offered to the public for these dangerous diseases. Dr. Brockington has had fifteen years experience in the treatment of this class of diseases, and a trial will convince the most incredulous of the efficacy of his treatment. The most obstinate cases cured at small expense. Send full description of case and Fifty (50) cents (mere cost), for a trial package [by mail], to last fifteen days, with full instructions for treatment.
Address, DR. C. N. BROCKINGTON,
309 FOURTH AVENUE, LOUISVILLE, KY.

A. CRONE,
—A. the—
Checkered Front Grocery House

Cor. Market St. and Pub. Square, Nashville, Tenn.,

Keeps the best GROCERIES, and sells them Cheaper than any other House in the City.

Price-List Furnished on Application

NTHAIG PAident, BAXTE, THOS. PLATER, Vice President, J. P. WILLIAMS Cashier, WRBANF Ass't Cashier.

THE FIRST NATIONAL BANK
OF NASHVILLE, TENN. (Reorganized.)

Designated Depository and Financial Agent of the United States

CAPITAL STOCK, - - - - - $700,000 00
UNDIVIDED PROFITS, - - - - 400,000 00

Receives Deposits, Deals in United States Bonds and Local Securities, and Foreign and Domestic Exchange. Drafts drawn on all European points. Our facilities for making collections at all accessible points are unsurpassed.

JA.. HANDLY. A. W. SOUTHWORTH. R. F. MORGA
. 3 REEVES. G. M. NEELY.

Handly, Reeves & Co.,

—Importers and Jobbers of—

DRY GOODS AND NOTIONS,

Nos. 60 and 61 Public Square,

Nashville, - - - Tennessee

SOUTH KENTUCKY COLLEGE,
HOPKINSVILLE, KY.

Midway between Nashville, Tenn., and Evansville, Ind., on the St. Louis and Southeastern railwnh connecting at Guthrie with Louisville and Memphis branch of the L. & N. R. R., and at Nortonville wisy the Chesapeake and Ohio R. R.

Spring Term Opens January 1st, 1885.

BUILDINGS NEW, HANDSOME AND COMMODIOUS;

108 feet long front; three stories high; with two wings, respectively 90 ond 116 feet long. Fine study halls, provided with the best single seats; also splendidly appointed recitation, music, and art rooms.

THIS SCHOOL IS INTENDED FOR BOTH SEXES.

Prof. and Mrs. James E. Scobey, so long connected with the Female Institute at Murfreesboro, Tenn. will have exclusive charge of the boarding department, in the College building, where only girls will be permitted to board. Young men and boys can find approved boarding houses near the College building, as well as in the family of Prof. M. L. Lipscomb. Pupils entering after the 1st of January, charged for only five months.

THE FACULTY

Is composed of five gentlemen and two ladies in the Literary department, two Music teachers, and teacher of Art, and two lecturers, all of whom are experienced, successful teachers.
Mrs. L. F. Gates, who has been Matron at the Institute, Murfreesboro, will occupy same position South Kentucky College.
In all the appointments necessary to a superior school, South Kentucky College stands in the front rank
For Catalogues, Announcements, etc., Address

S. R. CRUMBAUGH, Prest.
JAMES E. SCOBEY, Vice Prest.

BURRITT COLLEGE,
Spencer, Tennessee.

This institution was chartered in 1848, and is under the control of the Christian brotherhood. It is the pioneer of mixed Colleges, and in this regard it has proved quite a success Teaching the Bible is an important feature of the institution.
Located on the Cumberland plateau, it is FREE FROM EPIDEMICS. The water is freestone and chalybeate. Invigorating breezes render the location a delightful summer resort. Doyle Station—nine miles distant—on the McMinnville and Manchester Railroad, is the nearest Railroad Station.

TERMS:

Primary Department, per session,	$ 7 50	Commercial Department, per session....	$25 00
Preparatory Department, per session....	15 00	Lessons, Instrumental Music...	$15 00 to 20 00
Collegiate Department, per session.....	20 00	Lessons in Art Department.....	2 50 to 20 00

Board and washing for males, per week, from $2.00 to $2.50; Fuel, light, and incidental expenses, per session, $10.00; Board (including washing, fuel, and light,) females, per week . 0

The Spring Session of 1885, Begins on the Last Monday in February.

For further particulars, address— Prof. A. T. SEITZ, President,
W. H. SUTTON, Secretary Board of Trustees.

Geo. E. Cooper & Co.,

Manufacturers and Dealers in

Tinware, STOVES, Furnaces,
House-Furnishing Goods.

Tin and Slate Roofing and Galvanized Iron Cornice Work a Specialty.

Also our **Patent Chimney Top** for smoky chimneys has no equal. Write for prices.

GEO. E. COOPER & CO.
2 North Market treet
NASHVILLE, - - TENN.

New Spring Goods!

As we do not wish to mislead our customers and public generally, by blowing a puffing about bankrupt sales, and slightly damaged goods, simply to get people in our house, and have them go away, saying we are humbug and swindle like all Jews. So we will omit giving any list of unseasonable prices in a kind of bragadocio style. We simply say to you in a business sort of way that we **NOW HAVE A COMPLETE LINE OF STAPLE AND FANCY SPRING AND SUMMER GOODS** at the very LOWEST possible PRICES. We will say futhermore, that we will meet the prices of any house in the city. As money matters are a little depressed and the season backward our motto will be, small expense, quick sales, and small profits. Please give us a call and be convinced Remember the place, 103 Union St

S. L. DODD.

OPIUM and WHISKY HABITS cured at home without pain. Book of particulars sent Free.
B. M. WOOLLEY, M. D. Atlanta, Ga.

Woman as a Missionary.

The idea seems to have been always prevalent that a work, in order to be great, or even a good one, must be spread abroad in the newspapers or sounded from the rostrum.

Deeds that can be done quietly and without ostentation are regarded with contempt by those who are vain-glorious, and seek to be seen in the synagogues and upon the street corners. The time of reward seems too far off, and the praise of the world is sweeter than the approval of God. Missionary work has its place in the church, and when rightly performed, is a glorious aid in the world's redemption. If it is done with a view of lifting the fallen, to bursting the bands of sin and degradation that bind them in darkness worse than death, and place them upon that higher plane to which Christianity elevates all; then, indeed, it becomes a work of love, adding to the praise, honor and glory of Him who said "Inasmuch as ye have done it unto the least of these, ye have done it unto me." But when done by those who seek to gratify their pride and vanity through the praise of men, and glory in their commendation more than in that simple charity that "vaunteth not itself," "verily they have their reward."

As to what is real missionary work, there is much misunderstanding. Every one coming into the church becomes a missionary in the true Bible sense, because to every one is the commission given to teach his neighbor. Christ himself was a missionary when he was offered a sacrifice for fallen man. His was a mission of love, of mercy, peace and good will, His a sacrifice for the whole human race, and no one can be his true disciple, his co-worker upon earth and his co-heir of heaven, without being imbued with the same spirit. And this duty belongs not to man alone. To woman belongs a large share, and many fail because they do not appreciate what they can do, and while waiting for an opportunity for some great work, neglect that which lies nearest.

There are those who gladly, yea, proudly respond to the calls to aid the heathen in foreign lands, who would never dream of going to the humble home of the lowly around them. Societies are formed, meetings are held, speeches made, much money spent and the names of a few are held up to the world as self-sacrificing spirits who have done so much to carry the gospel to the heathen. Nothing is left untold. To the very last cent credit and praise are given here, for all that is done. The left hand is allowed to be neither blind nor deaf. But do we hear it said that "the poor have the gospel preached unto them?" There are children around, and almost in sight of us, inured to sin from infancy, grown hard and cold, who have scarcely heard of a Savior. They desecrate the Lord's day, because they have never been taught that he claims one as his own; have never been invited to spend it in his house. There are worn out mothers, toiling for their daily bread, living within the sound of church bells, who never enter the house of worship—in their weariness and loneliness, losing faith in God and man, because of the cold charity of their fellow-creatures. Have they ever been taught to forget their sorrows and bury them in the grave of the redeemer? Have Christian sympathy and sisterly affection been offered them? Nay, verily! Christian (?) women, who boast of their faultless characters, who give freely of the money that cost them no sacrifice, to carry the gospel abroad, reading the record of their work in proud triumph—when pointed to the heathen near them, wrap their robes of self-righteousness around them and pass coldly by on the other side. The giving of money is not always the greatest charity. Even the giving of a cup of cold water in the name of Christ will have its reward. A word of sympathy, a look of love, a fervent hand-clasp, does more to soothe many aching hearts than all the dross that earth could give. We need not be afraid of doing too much. If, in our pride, we turn coldly from the cries of the poor and needy, those who are hungering and thirsting after righteousness, God will turn a deaf ear to our own pleadings, and say, "Depart from me ye cursed, I never knew you." That woman who refuses to enter the lowliest hovel, if her ministrations are needed there, through fear of the world's censure, is not a follower of the meek and lowly Savior, for it was to seek that which was lost he came. He demands that we make some sacrifice for him, and she who is too cowardly to follow him will have her portion with the fearful and unbelieving. She is afraid to trust him who said, "I am with you always." If the giving of money costs us nothing, or if we have none to give, we should sacrifice that which is of more value to us, our time and talents. Those who have become the outcasts of earth seem to regard Christianity as belonging exclusively to the more highly favored ones, and it is no wonder they have no more respect for it, and sometimes have even contempt for those who claim to practice it, when they see how inconsistent are their practice and their profession. They have never been taught that the religion of Jesus Christ levels all distinctions, makes every one who accepts it a member of the royal family of God, and an heir to his kingdom. Outside the eternal promises of Christianity, its benefits to the human race, socially and morally are inestimable. Human nature values itself to a great degree as it finds itself valued by others. Go to the class who have never seemed to care for themselves, manifest an interest in them, show that you care for them, and above all, teach them that God cares for them, that Christ died for them, and see what a change appears. Soon the dread and shyness in your presence are gone, the eyes that were downcast and gloomy now brighten with a gleam of hope, the ragged garments are made clean and whole, and the little dirty hovel is made bright and tidy and becomes a cheerful home.

And is woman afraid to assist in this work? Afraid of losing her social dignity? Does she not know that she is not degraded, but they elevated? She should be only too glad to work thus in the Master's vineyard. For every one thus lifted up, and led out of a sinful life, an influence for good is set in motion that will end neither here nor in eternity. Precious are the prayers of the destitute, and how sweet to know that they daily rise as incense to God for us. And though our names may not shine in some prominent place before the world, we may be sure it is recorded in that book from which only the fingers of God can wipe it out. This is not written to condemn any good that may be done, but, "these ought ye ye to have done, and not leave the others undone."

C.

Obituaries.

George W. Campbell.

The subject of this sketch was born in Giles county, Tenn., May 25, 1845, and died at the home of his sister, Mrs. Anna Smith near Lynnville, in said county, May 10, 1885. He was the son of the late Dr. Campbell, who was a most valuable and worthy citizen of the same county. He entered the Confederate army as a mere boy, rose rapidly in favor with all his comrades and was soon placed in command of a company of cavalry and made one of the truest and bravest Captains in the service. In 1864, while leading a recruiting party through the country not far from his home, he was attacked by the Federals, severely wounded and left by them as dead. Some young ladies found him and bore him from the field in a blanket and secured for him proper attention. From the effects of this wound, he always suffered, and it was no doubt the remote cause of his death. Shortly after the war he became a Christian, and in 1869 or 70, entered the Bible College of Kentucky University at Lexington, Ky., to prepare himself to preach and teach. Returning from college, he was married on Sept. 2, 1873, to Miss Anna E. Hannah. She was a faithful wife, a true help-meet to him, and at her death, a few years ago, left him the care of their two little girls, He was true to his trust and strove to do his whole duty to them as a father. He left them models of Christian training, members of the church, brought in under his own ministry, and baptized by his own hands.

Lynnville Academy was founded by Bro. Campbell, and for nine years he was its principal. As a teacher, he was unusually efficient and universally popular. From the first, the school grew in favor and was a success, being the means of great good to the community and the surrounding country. During this period he preached for the church at Lynnville, which was always blessed under his ministration. If he injured them in any way, it was by laboring for them without pay. This he did with the view of enabling them to help the more, those without preaching around them who were unable to pay for it. He greatly desired them to do missionary work.

A few traits of his character may be given with profit. He was a man of remarkably strong will-power. Whatever he resolved to do he did. His motto was, "I will." And hence we find him possessed of marvelous self-control, forcing himself to take regular exercise at any sacrifice of physical feeling, and holding himself to the most rigid rules of diet. Thus, with his body kept under and disciplined into subjection, his health was the better preserved, his life prolonged and he enabled to do so much and such efficient work as a preacher and teacher through years of suffering and invalidism. Since he did so much, we should be greatly encouraged, who have not his hindrances.

Another marked trait in his character was great reverence for the Word of God, and hence we find his strong will lovingly resigned to the Divine will in all things, while he diligently exercised himself "to have always a conscience void of offence toward God and man." All respected and loved him for he was "an example of the believers, in word, in manner of life, in faith, in purity." He was unusually energetic and industrious. All his time was wisely used in good work. Under the influence of the energy and industry for which he was so noted, he no doubt over-taxed his strength to some extent. But he greatly desired to do all he could and was determined at least to be on the safe side. Few work too much. As a preacher, he endeavored to obey Paul's instruction to Timothy, "meditate upon these things; give thyself wholly to them; that thy profiting may appear to all;" and in business, his exhortation to the Roman brethren, "Be not slothful in business; fervent in spirit; serving the Lord." And faithful he was in this obedience.

To these he added the virtue of frugality. While he received nothing for preaching, by close attention he made some money by teaching. Being able and ever ready to help those in need, he was always a very kind and generous hearted person and grew liberal as he became able, giving from time to time as the Lord prospered him. Few men have been more charitable than he, and few have served their fellow-men more faithfully and efficiently. He was a public servant and blessing, and the entire community mourns his loss. The motto of the Court of Arms of the Prince of Wales is, "I serve," so on the Christian life of Bro. Campbell, there was written in letters of love, "I serve," and if as Ruskin says, "he is most kingly who most truly serves his people," then was our dear brother kingly.

A large congregation gathered at the church in Lynnville to attend his funeral. The words of Paul, II Tim. 4:7-8, were chosen as a text, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me in that day and not to me only, but unto all them also that love his appearing." After the sermon a goodly number followed the body to Campbellsville to the family burying-ground where a large concourse of sorrowing friends were in waiting. On the top of a beautiful hill, in the early Spring-time when earth had received the kiss of heaven, we laid him away to rest beside his sleeping wife and with sorrowing, loving hearts, his pupils, with gentle hands filled the grave.

"Servant of God, well done! Rest from thy loved employ;
The battle fought, the victory won, Enter thy Master's joy."

Abel like, our dear brother, "being dead yet speaketh," or rather, "is yet spoken of," for his works which were many and good, do follow him, and live to his praise, and as a blessing to those who came under the influence of his devoted Christian life. May we imitate his virtues and so live as to meet him in "the summer land of bliss." May the Lord lovingly preserve and bless his two little girls, Ruby and Pearl, and keep them in the right way, through faith unto salvation ready to be revealed at the last time, and may he grant wisdom and strength and grace to their aunt, Sister Annie Smith, to whose care they are left

R. LIN. CAVE.

General News.

The preface to Gen. Grant's book is out.

President Cleveland has declined an invitation to visit Kansas in September.

Strikes among all laboring classes are quite numerous at present.

Floods in Kansas last week did great damage to growing crops.

The condition of the cotton and other crops in the South is regarded as quite favorable.

In Illinois this year the wheat yield is estimated at 10,000,000 bushels, against 30,000,000 last year.

Mrs. Horton, of Memphis, Tenn. is the only female county Superintendent of public schools in the State.

In an engagement between Apaches and Lieut. Davis' force, south of Frontiers, Arizona, sixteen Indians were killed.

The Belgian glass works in the Southern part Meadville, Pa., were totally destroyed by fire last evening. Loss, $66,000; insurance, $38,000,

Five hundred and forty-one Swedish and Danish Mormon converts arrived at New York. July 1. Most of them will settle on farms in Utah.

Texas cattle men are indignant because of being prevented by United States authorities from passing through the Cherokee strip of about forty miles to reach Colorado.

Thus far it does not appear that any of the state elections this year will have any especial national significance, unless, perhaps, in New York.

A leading Texas wool-dealer estimates this year's wool clip in that state at 60,000,000 pounds notwithstanding the great loss of sheep by the cold last winter.

The nailer's strike inaugurated June 1, is believed to be nearing an end. Both sides are anxious for a settlement and a general resumption is looked for very shortly.

Manager Van Horn is in St. Paul, Minn., and says the Canadian Pacific R. R. will be completed through to the Pacific in seven weeks. The western terminus will be Vancouver.

The United States steamer Iroquois, Capt. Gates Stirley, sailed from Guayaquil a few days ago. The visit of the Iroquois is in connection with the now celebrated Santos case.

The appointment of a United States Marshal for the District of Arizona is soon to be made The appointee, it is stated, will be a well known resident of the territory.

Black snakes are stripping the Government fish-ponds near Washington of their finny occupants. The reptiles are said to increase in numbers nearly as rapidly as the fish.

Baltimore had the heaviest rainstorm of the season on the 28th inst., four and a half inches of rain falling in an hour and a half. It is thought the damage in the city will amount to $50,000.

It is said that 856 farms in Iowa are owned by women, and that 20 dairy farms are managed by women. There are 125 women physicians, and five women attorneys-at-law in the State.

A man in Lexington, Ga., has a novel method of catching moles. He places a cow's horn in the track of the mole, which crawls into the horn, wedges himself in and there awaits his captors.

There is an old saying that when the ash leaves come out before the oak, expect a wet season. If this be true, we shall have a dry summer, for the oaks were in full livery before the ash trees put out a leaf.

Street-cars in New York, Albany, and Washington, are to be moved by compressed air. The air-chambers are under the cars, which can be run at the rate of twenty-five miles an hour, and can be stopped at once.

Texas boasts of 300 different varieties of grass, Wisconsin of 70 varieties of beans, California of 150 varieties of wheat, Michigan of 700 varieties of potatoes—their exhibits at New Orleans showing the records of such facts.

The third annual session of the Summer School at Monteagle, Tenn., opened auspiciously June 30. Quite a large number of visitors are already in attendance, but the warm weather of July will cause many more to seek the cool air of the mountain.

Twenty-nine out of thirty-one of the National Banks in New York whose charters expire during the present fiscal year have received an extension charter for twenty years. The desire for extension throughout the Unired States has been almost unanimous.

A Connecticut peach-grower has found on trial that peach-trees planted on the northern slope of his orchard, exposed to weather that prevents a too early development of buds in the spring, produce far better crops than those placed in more sunny exposures.

Mississippi has 930 saloons, Minnesota, with about the same population, has over 3,000 saloons Old Bourbon Kentucky has 4,361 saloons, and Ohio has 15,390. Startling as the statement may be, in proportion to the population, the North has twice as many saloons as the South.

It is stated the number of plants used by man at the present time does not exceed 3,000. Of these about 2.500 are cultivated in America. The varieties used for food do not exceed 600. Of edible fruits and seeds there are 100 classed as vegetables, 100 as roots and bulbs, 50 varieties of grain, about 20 of which produce sugar and syrup.

Indianapolis, Ind., July 7.—The efforts of the telephone patrons and the company to compromise their differences over the new law fixing the rental of instruments at $3 per month have been futile, and at a meeting of the subscribers to-day it was determined to resist the demands of the company to the utmost. A long legal contest is anticipated.

It is the purpose of the managers of the new Exposition, which is to be opened at New Orleans in November, to retain and enlarge the Mexican exhibit, and to secure exhibits from the South American and Central American States and the West Indies, and Secretary Bayard states that this project will have the friendly support of the State Department.

Striking street-car drivers in Chicago caused considerable excitement in that city last week. Only a few cars guarded by policemen were permitted to run by the strikers and their sympathizers. A great demonstration was also made by striking iron-workers at Columbus O., where fully 3,500 men are idle.

Malcolm Hay, First Assistant Post-master-general, has tendered his resignation, which has been accepted by the President, to take effect July 6. The resignation is due to a recent severe congestive chill, making it imprudent for Mr. Hay to continue his arduous duties. Ex-Representative A. E. Stevenson, of Illinois, has been appointed to succeed him.

An elder of one of the country churches of Pennsylvania attended the meeting at Philadelphia that was held to make preparations for the great revival services of Moody and Sankey. After listening for some time to the elaborate religious arrangements he rose and said: "Brethren, you have your evangelist, and your great choir, and your inquiry rooms, and your lay helpers; but what are we who are up in the country going to do to get a revival?" After waiting in vain some moments for an answer, he sat down, with the sad reflection, "Well, I guess we'll have to fall back on the Lord."

FOREIGN.

The present mayor of Hong Kong is a Chinese gentleman who has embraced Christianity.

Nearly 12,000 teachers are engaged in giving musical instruction in England.

There is a general desire in Japan to learn English. It is taught in all the leading schools

Whole villages were destroyed by the Cashmere earthquake, three having disappeared entirely. It is estimated that two hundred persons were killed.

The cholera has decreased in Murica, but shows an increase elsewhere. The Government proposes public grants to relieve the distressed districts. Sixteen Sisters of Charity have fallen victims to the scourge.

The Northern Pacific railroad has chartered a ship at Yokohama, Japan, with the view of shipping tea and silks direct to Chicago and New York. If the experiment proves a success, a line of steamers will be put on between Portland and Yokohama.

The *Berlin Post*, in an article supposed to have been inspired by Prince Bismarck, hints at a desire on the part of Germany for an alliance with England. The *Novoe Vrenga*, of St. Petersburg, says Russia ought not to forget that the Marquis of Salisbury and Lord Randolph Churchill have always been anxious to form an Anglo-German alliance against Russia.

The geological survey reports from north-western New Mexico, a multitude of needle-like peaks rising out of the broad valley bottom to the height of 2,000 feet. They are composed of black basaltic lava, having a beautiful columnar structure like the basalt of the Giant's Causeway. They are remnants of lava which once rose up out of the earth through the strata and congealed in the volcanic pipes or vents.

Madrid, July 5.—The visit of the King Alfonzo to Aranjuez, while here he went a few days ago to see for himself the condition of the cholera stricken people of that town. It will be made the subject of a motion in the chamber of Deputies. As personal government no longer exists in Spain, the King, it is asserted, cannot resolve upon any course without consulting the responsible ministers. In the Senate, Senor Norvaliches Marjano has already protested that the visit was against any constitutional right enjoyed by the King.

The latest foreign dispatches announced the re-election of Lord Randolph Churchill to Parliament from Woodstock at the special elections held last week to fill the vacancies caused by the change in the ministry. It is telegraphed that the results of the elections have rather alarmed the Liberals. They were beginning to feel very confident of an easy victory in the coming general elections, but increased majorities by the Tories in some burroughs, and a general hold their own in others at the recent elections, make the situation less encouraging from a Liberal point of view.

TEXAS WORK AND WORKERS.

This Department is conducted by JOHN T. POE, Longview Texas, to whom all correspondence intended for these columns should be addressed.

The Church of Christ in Austin, Texas, A. D. 1853, And in A. D. 1885; or Then and Now.

In the year of Grace, 1853, a wanderer from the Sunny clime and malarial pine .slashes of a Southern State, in quest of health and a permanent home, visited the then small village of Austin, and while sojourning there for a period of eight or ten days, went on Lord's day to hear a preacher of the Christian church of some celebrity, deliver a sermon in Smith's school-house. Elder Henry Thomas, from Missouri, was a preacher of no mean capacity, without polish and without the learning of schools, yet he was a man of good personal appearance, and of good logical acumen. The church in Austin then numbered about forty members, most of whom were present and like Napoleon's old guard, "never surrendered." They were true to the Master and the cause of truth once delivered to the saints, until death waved his pale banner in triumph over them.

About eighten months afterwards, Viator was again in Austin, and with a relation, found the church of Christ meeting in an old house on Congress Avenue, which had been bought from the Methodists. He found a Sunday-school with an attendance of more than forty children, with several teachers; all under the supervision of William Simpson, one of the elders of the church.

On that occasion, Dr. Jno. R. McCall preached a remarkable sermon to about one hundred auditors. A fervid zeal and eloquence characterized the sermon. The stream of thought was not too broad, it was narrow and came rushing like the clay-red torrent from the hills of Galilee as it rushed with speed and covered with foam into the Galilean sea. The sermon was not logical, but winding and wandering amid rarely explored fields of thought. It came fresh from a heart filled with love and good will, and to such of his hearers as were "weary and heavy laden" it was as fresh and soul invigorating as gales from "Araby the blest." Occasionally the reverberation of sinaitic thunders startled the auditory from the dream of a sense-bounded life, into the realization of an angry God and a fiery Gehenna. There was not a rythmic thought, or utterance in the sermon, yet many seemed to gaze at the preacher with bated breath and bounding pulses. Viator almost fancied that the fiery eyed Ezekiel or the rough old reformer, John the Baptist had again become incarnate and was standing upon the rostrum before him.

The church in Austin then numbered about fifty or sixty members, and Viator was informed that three fourths of them were generally present on the first day of the week, and this too, while the meeting house was old, dilapidated, uncomfortable, and perhaps unsafe.

Again, after the lapse of nearly a third of a century, Viator was unexpectedly detained in the large and beautiful city of Austin on a very bright Lord's day, in the leafy month of June, and while Sunday-school and church bells were chiming forth their pleasant clang upon the bosom of the atmosphere, he shook off the lethargy which had well nigh transported him into dream land, and with a friend sought the church of Christ. He saw a substantial two story house shorn of its comliness and marred ~~by~~ a miserable architectural blister on the north end. The inside of the auditorium was very beautiful—perhaps the most elegantly furnished auditorium in the city. Notwithstanding the beauty of the day, only twenty nine scholars were present at the Sunday-school. Viator thought that with the aid of a half dozen good workers he could have gathered twice as many from the slums of the city to meet him in the market house, but this is supposition.

After the Sunday-school, thirteen persons met in the beautiful auditorium, and heard a discourse by D. H. Walsh, from Acts 17:21, and after that W. D. Patton gave another short discourse from the text, "man shall not live on bread alone." Bro. P. thought from the smallness of the audience on Lord's day and at prayer meeting that the church needed spiritual food and said, "we have all done wrong and there are others in the congregation as much responsible for the condition of affairs as we are." After this discourse, a hymn was sung, thanks were given the loaf was broken, etc., and the church dismissed.

A brother informed Viator as he went off from the church that there was something wrong. The question was asked how is it that there was a larger Sunday-school and a better attendance when Austin was a village than now when there are twenty thousand inhabitants? Again another question was asked, "Why is it that only one half as many church members meet now on the first day of the week to honor the Savior, (when they have a membership of about two hundred) as met in former days with a membership of a half a hundred?

The answer to these, unless specially solicited will not be given. Is it right for the dissatisfied members to organize and commence anew, was asked by the brother of Viator. An expressive silence was the only response. VIATOR.

REMARKS ON ABOVE.

Viator intends to direct attention to the deadness of the Austin church. He ought to know what he talks about. We would suggest that the church at Austin has been killed by the "pastor" mania. Pastors are hired, and instead of putting the church to work, they set aside the eldership in its authority, and assume all control. This soon destroys the life of the church, and hangs it like a pall round the shoulders of the "Rev. Pastor." We suggest that the church at Austin, get some worker, one who knows how to work after the Lord's patterns, to go to them and set them in order; and then let every one try to do his part in the worship and work of the church. See if it will not give them life and warmth and enable them, through Christ, to save others.

DEAR BRO. POE:—At my last appointment at Midway (2nd Lord's day in June), two made the good confession and obeyed the Savior in baptism. To the Lord be all the praise. We have great opposition from the Methodists there, but will continue to "preach the Word."—[A. J. McCarty, Leona, Texas.

DEAR BRO. POE:—I have been preaching at Cade, in this, (Navarro) county for seven months. I had a very good attendance. People seem willing to consider our plea. Can I get you to preach at this point one or two weeks in August? No church here. How much will it cost to travel by rail from your home to Wortham and back, perhaps I can get the money if not too much. All the pay I get is good attention.—[I. J. S. Wood, Wortham, Texas.

Drinking a Tear.

"Boys, I won't drink without you take what I do," said old Josh Spillit, in reply to an invitation. He was a toper of long standing and abundant capacity, and the boys looked at him in astonishment.

"The idea," one of them replied, "that you should prescribe conditions is laughable. Perhaps you want to force one of those abominable mixtures on us. You are chief of mixed drinkers, and I won't agree to your condition."

"He wants to run us on castor oil and brandy," said the judge, who would willingly have taken the oil to get the brandy.

"No, I'm squar, replied old Spillit, "Take my drink, I'm with you."

The boys agreed and stood along the bar. Every one turned to Spillit, and regarded him with interest.

"Mr. Bartender," said Spillit, "give me a glass of water."

"What, water,!" the boys exclaimed.

"Yes, water. It's a new drink to me, I admit, and I expect it's a scarce article. Lemme tell you how I came to take it. Several days ago, as a passel of us went fishing, we took a fine chance of whiskey along an' had a heap of fun. Long towards even' I got powerful drunk, an' crawled under a tree and went to sleep. The boys drank up all the whiskey an' came back to town. They thought it a good joke 'cause they'd left me out there drunk, and told it around town with a mighty bluster. My son got hold of the report and told it at home. Well, I laid under the tree all night, an' when I woke in the morning there sot my wife right thar by me. She didn't say a word when I woke up; she sorter turned her head away. I got up and looked at her. She still didn't say nothin', but I could see she was a chokin'.

"'I wish I had suthing to drink,' says I.

"Then she tuck a cup which she fotch with her, an' went down to whar a spring biled up, an' dipped up a cupful an' fotched it to me. Jess as she was handin' it to me she leaned over to hide her eyes, an' I seed a tear drop in the water. I took the cup and drunk the tear, an' raisin' my hands, I vowed I would never drink my wife's tears again; that I had been drinking them for the last twenty years, and that I was going to stop. You boys knew what was left me drunk. You all were in the gang. Give another glass of water, Mr. Bartender."

A Resting Place.

The hardest lesson which old age has to learn is to be set aside as of no farther use; and that not only by strangers, but by those who once looked up to them for advice, and sought their companionship. Now their taste is old, their opinions are with the past. The gravity which age and sorrow produced is counted as gloom, and they are soon taught that the more they keep to themselves the better, and this is perhaps well. In their loneliness they draw near to God; shut out from the society they loved, they seek converse with Jesus, and find sweeter employment than the world could afford.

Life's closing hours should be distinguished by serenity and repose. Let not the aged harrass and perplex themselves with occupations which were once proper and necessary. "Their strength is to sit still." Old age is the resting-place in the journey of life, and the feverish heat of noontide is exchanged for the refreshing coolness of twilight.

Prayer is the service to which the aged may be devoted, and there is no service which can be performed by mortals so effectual. It is not in vain for you to live while you have access to the throne of grace.

"At evening time it shall be light." Zech, 14-7.

"Thy sun shall no more go down." Isa. 40:20:

—*Anonymous.*

NOTICE.

We will not stop the ADVOCATE in the future till ordered to do so. If you do not want the paper continued, send us a postal to that effect, and we will discontinue at once. We do this because so many become offended when we cut them off. You can easily send us a postal. When writing an article for publication, don't send names subscribing to the ADVOCATE on the same sheet. Don't mix business matters with anything for publication.

J. C. MCQUIDDY, Manager.

A Physician's Opinion.

Dr. Orr says: "I am well acquainted with the composition of Dr. Duncan's Cough Balsam. I have used it in my family and in my practice for several years, and do not hesitate to say that I believe it to be the best remedy known to the medical profession for the speedy Cure of Colds, Coughs, Sore Throats, Whooping Cough, and far surpassing all other remedies for the speedy cure of Croup and Hives in children. It is very pleasant to take, and perfectly harmless." Price 50 cents.

Special Notice.

We would call the attention of the readers of this paper, especially those who are suffering with Dyspepsia, or Indigestion, to Dr. Duncan's Liver and Kidney Medicine. It is, beyond doubt, the best and most reliable remedy known or ever offered for sale, for the Cure of Constipation, Sour Stomach, Sick Headache, Torpid Liver, and all Kidney troubles. It is the best and heapest. Price 75 cents.

HIRSCH BROS. & CO.,

Dry Goods, Notions, Millinery,

56 College St., Nashville,

Have now in stock the largest stock of fine DRESS GOODS, SILKS, SATINS, WHITE GOODS, PARASOLS, FANS, JERSEYS, ETC., ever exhibited outside of New York.

This is a very fine, pure Wool Jersey, coat back, at $1.50.
Our braided and scalloped Jerseys, at from $1.00 to $3.00, must be seen to be appreciated.

Hirsch Bros. & Co.

L. & N.

(LOUISVILLE & NASHVILLE R. R.)

—OFFERS—

Superior Advantages to the Traveling Public in

THROUCH CARS, QUICK TIME, AND

SURE CONNECTIONS!

SHORT LINE TO

The North-West!

VIA EVANSVILLE.

Through Sleepers to the West via McKenzie Through Sleepers to the South via Montgomery. Through Sleepers to the North-east via Louisville.

EMIGRANTS

Seeking homes on the line of this road will receive special LOW RATES. See agent of this company, or address

P. ARMOUR, G. P. & T. A. Louisville, Ky.

Add-Ran College,

THORP'S SPRING, HOOD CO., TEXAS.

The Thirteenth Annual Session opens the second Monday in Sept., 1885, and closes the last Thursday in May, 1886. There are ten distinct schools with an experienced teacher at the head of each. Not a single day is wasted from the beginning to the close of the session. Every day in the week has its proper share of study and recreation. Recitations every day—only the Bible studies on Sunday. Thorp's Spring is a prohibition village; noted for its healthfulness and the simple, steady and moral habits of its inhabitants. Send for catalogue.

A. & R. CLARK, PROPRIETORS.

THE PROVIDENT LIFE ASSOCIATION

1 ALTIMORE, MD.

Insurance on the Ordinary Life and Maturity Plan. Endowment Policies mature in 10 years, or prior death. The fact that this association has been endorsed by LEADING BUSINESS MEN Clergymen, Physicians and Lawyers in the various states in which it does business, is an evidence of its superior plans and methods of insurance. It is the only mutual company in the United States with an endowment plan founded on correct insurance principles. Persons insured on our maturity plan "need not die to win." Policies mature in 10 years from date of issue, or at death, if prior. Every claim paid in full. No pro-rata payments. You "pay as you go and get what you pay for." By the payment of from eight to sixteen cents per day, you can purchase a $1000 policy payable to you in 10 years or to your family, should you die before the expiration of the period for which you insure.

NASHVILLE ADVISORY CRD.

GEO. W. SRAY, Sec'y N. & D. R. R. Co.
ALEX. FALL, Ag't N. & D. R. R. Co.
Hon, JNO. LAWRENCE, Lawyer.
Elder Wm J. LOOS Min ster.
Elder R. LIN CAVE, Minister.
Dr. W. M. VERTREES, Physician.
C. H. BRANDON, Branaon Printing Co.
W. A. CORBIN, Mon. Broker.
Hon. LYTTON TAYLOR, Attorney.
G. H. WESSEL & Co Fancy Groceries.
F. D. HAWLEY & Co., Real Estate Agents
Dr. T. D. WALLIS
Dr. J. S. NOWLIN.
R. E. MARTIN.
Dr. WILLIAM COMPTON.
Bellview, Tennessee.

Reliable business men in every town and county in East and Middle Tennesse and Kentucky, wanted to represent this Association; none other need apply. Correspondence promptly attended to.

CAPT. J. MINSON, General Agent.

No 4 Church St. - - Nashville, Tenn.

CHAS. F. SHARPE. W. L. HORN.

SHARPE & HORN,

Real Estate and Coal Agents,

Public Square, - NASHVILLE, TENN.

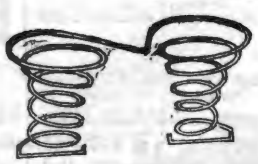
Buy, Sell and Negotiate Loans.

Special Attention Given to the Collection of Rents.

GEN'L AGENTS FOR PEACOCK COAL.

ED. H. MILLER,

—Manufacturer of—



SPRING BEDS AND MATRESSES

36 South College St., Nashville,

And dealer in all kinds of Beddings. I make the best Spring Bed now in use—the Twin Spring Bed, they are bug-proof. Try a set. Old mattresses neatly repaired.

ED. H. MILLER.

KEEP COOL!

SUMMER GOODS!

Refrigerators, Ice Chests, Water Coolers Filters

Fruit Jars. Fruit Cans. Stoneware, Woodenware, and all kinds of Kitchen Goods.

Cooking Stoves to suit the requirements of every Family.

PRICES TO SUIT THE TIMES.

PHILLIPS-BUTTORFF MANUFACTURING CO.,

24 & 26 College Street, - - - Nashville, Tenn.

Capital Planing Mill!

Cor. Line and Vine Streets, near Northwest Cor. CAPITOL GROUND.

J. W. McCULLOUGH,

DEALER IN

Lumber, sash, Doors, Blinds, scroll sawing, Flooring, Ceiling, Siding, Etc.

Telepone 551. : : : Nashville, Tennessee

O. EWING. FRANK W. GAINES

EWING & GAINES!

WHOLESALE HARDWAR,

40 South Market Street, Nashville, Tennessee.

Complete Stock of Hardware, Guns, Cutlery and Guns Belting, at the lowest prices.

Prompt and Careful Attention given to Orders TRY US.

HEADQUARTERS

Hardware, Guns Fishing Tackle, Mill Supplies of Every Description, Barbed Wire, Etc. Agents for Champion Machines, Reapers, Hay Rakes.

BROOKS, SWEENY & CO.,

Nashville, Tennessee.

MURKIN & HUNT

28, 30, 32 South College Street,

—Manufacturers of—

Fine Carriages, Berlins. Landaus, Cabriolets, Coupes, and all Kinds of Heavy Work

We have enlarged our Factories and Store-rooms by the addition of the three-story building adjoining, and have now improved facilities for the manufacture of first-class work.

OUR SPECIALTIES: Improved Timken and Brewster Spring Buggies; Platform Double-Spring and Three-Spring Phaetons' Barouches, Rockaways, and Wagons of Every Description.

Special Attention Given to Repairing. Inspection Solicited. Telephone 332.

P. A. SHELTON.

DEALER IN

STAPLE and Fancy GROCERIES.

Flour, Bacon, Lard, Tobacco and Cigars, Country Produce

NO. 96 BROAD ST. - NASHVILLE, TENN

Go to WEIL, CONNELL, WINTER & CO. your DRY GOODS BOOTS AND SHOES, and so on. They will treat you right.

LIPSCOMB & SEWELL,

PUBLISHERS OF

THE GOSPEL ADVOCATE,

No. 98 UNION ST. - - NASHVILLE, TENN.

We invite your special attention to the following EXCELLENT BOOKS for sale by us at regular RETAIL PRICES:

Popular Hymns, Word Edition, Single Copy 15 cts. $1.50 Per dozen by express, by mail	$1.70
Popular Hymns, Note Edition, single coy 30 cts. per doz by express $3,00 by, mail	$3.60
Popular Hymns, " " (with rudiments) single copy 35 cts. per doz by express	$3,60
by Mail	$4 20
Popular Hymns " " (Cloth) single copy, 40 cts. per doz. by express $4.00; by mail	$4,75
New Life (Character Notes) single copy 35 cts. Per doz. by express .00 by mail	$3,60
Songs of glory Numbers 1 and 2 single copy 35 cts, Per doz. by express $3,00 by mail	$3,60
Life of Raccoon John Smith (Very Readable) postpaid	$2,00
The Voice of the Seven Thunders (Investigating and entertaining) Postpaid	$1,50
Gospel Plan of Salvation. By T. W. Brents. Postpaid	$2,50
Gospel Preacher, Volumes 1 and 2. By Ben Franklin. Postpaid	$2,00
Campbell and Owen Debate. Postpaid	$1,50
Dictionary of the Bible (Complete) By Dr. Smith	$4 50
Housekeeping in the Blue Grass. postpaid	$1,50
Orthodoxy in the Civil Courts. Paper 50 cts, Cloth	$1,00
My Life an Open Book	$1,50
The Life of Knowles Shaw	$1,50
The Problem of Problems	$1,50
Christian Baptist. Seven volumes in one. Cloth	$2,50
On The Rock. By D. R. Dungan	$1,50
Rum, Ruin and the Remedy. Cloth	$1,50
Christian System. Cloth	$1,50
Campbell and Purcell Debate	$1,50
Christian Baptism. Half leather $1,00, full	$1,50
Popular Lectures and Addresses. Cloth	$3,00
Contradictions of Orthodoxy. Paper	25 cts
The Divine Demonstration. Cloth	$1,00
Heavenward Way. Cloth	35cts
Louisville Debate. Cloth	$2,50
McGarvey's Commentary on Matthew and Mark. Cloth	2 00
" " Acts	2,00
Milligan on Hebrew	2,00
Reason and Revelaton. Milligan	2.00
Scheme of Redemptin. Milligan	2,00
Cummunings in the Sanctuary	50 ct
Riverside, or Winning a Soul	
First Principles By Isaac Errett	15c ts
Offerings to the Lord. By David Lipscomb	10c ts
Sincerity Seeking the way to Heaven. By Ben Franklin	10cts
Review of Dr T. W. Summer's Tract. By Isaac Errett	10cts
Union Movement. By Ben Franklin	10t
Cruden's Concordance (complete)	1,50
Baptism for the Remmission of Sins	75c
Christian Recreation and Unchristian Amusements	10ct
Ability and Accountability	15cts
Treatise on Prayer. Milligan	10cts
True Method of Searching the Scriptures	10cts

BIBLES and TESTAMENTS in styles and bindings, at low rates.

We will furnish any book pubilshed in the United States at RETAIL PRICE. We solicit your orders. We guarantee prices.

FOR

Choirs, Conventions, Singing Classes and the Higher Schools,

o better Books have appear

Choral Worship. L. O. EMERSON. A grand full size Church Music Book of 220 pages. 100 pages Elements, with a capital collection of Sacred and Secular music. 75 pages of the best Hymn Tunes. 110 pages of Anthems, and 30 pages of miscellaneous Concert Musuc. $1. Per dezen, $9.

The Model Singer. W. O. PERKINS and D B TOWNER. A book for SINGING CLASSES. 192 pages. 124 Graded Exercises, 57 Glees and Part Songs, 29 Hymn Tunes, 18 Anthems and 4 Chants. Abundant and useful material for the Singing-School Teacher. 60 cts. Per doz.. $6.

Song Greeting. L. O. EMERSON. A new and extra fine song book for the "high r schools," meaning by that, Colleges, Tech ological and other special schools, Academies, Institutes, Seminaries, High and Normal Schools. 160 large octavo pages. 82 harmonized songs of the highest order, both in words and music, classical in beauty and interesting to every one. Also exercises and solfeggios for voice culture. 60 cts. Per dozen $6.

Any book mailed for the retail price.

OLIVER DITSON & CO., Boston,

H. DITSON & CO., Broadway, New York. J. E. DITSON & CO., 1228 Chestnut St., Phil.

Philips, Randle & Co.,

—KEEP—

THE BEST COAL IN THE CITY.

Call at 50 North Cherry Street; they have always on hand,

Mud River, Cumberland, Jellico, Anhracite, Diamond, and Number 12 Coal.

A trial order solicited. Satisfaction guaranteed.

TELEPHONE 169. - - - NASHVILLE, TENN.

Wharton & Co.,

Druggists and Prescriptionists.

Fine Soda Water Mineral Waters Etc.

Corner College and Union Sts.,

Nashville, - - Tenn.

MR. AND MRS. W. LIPSCOMB'S SCHOOL AT OWEN'S STATION

WILL OPEN Aug., 31, 1885. This is truly a HOME SCHOOL, with every kind of care necessary for the comfort and welfare of pupils. Parents and others would do well to inquire as to its merits.

Terms for 20 weeks, including Board, Tuition and Washing, $75,00. $25,00 for music with use of piano. Address

W. LIPSCOMB.

Brentwood, Tenn.

THIS NEW ELASTIC TRUSS

Has a Pad different from all others, is cup shape, with Self-Adjusting Ball in center, adapts itself to all positions of the body while the ball in the cup presses back the intestines just as a person does with the finger. With light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free. EGGLESTON TRUSS CO., Chicago, Ill.

FRIENDS SCHOOL FOR BOTH SEXES. Founded 1784. Also pay half year for board and tuition. First term begins September 9, 1885. For circular, address AUGUSTINE JONES, A. M., Principal, Providence, R.I.

LADIES' GUIDE TO FANCY WORK FREE.

A complete practical instructor in every description of Ladies' Fancy Work. It has 64 large pages and over **200 illustrations.** It gives plain and practical instructions in Drawing, Oil Painting, and making Wax Flowers; likewise all kinds of Fancy Needle Work, Artistic Embroidery, Lace Work, Knitting, Tattin, Crochet and Net Work. It contains designs for Monograms, Initials, Cross Stitch Patterns, Knit Edgings, Embroidered Borders and Corners, Macrame Work, Applique Embroidery, Berlin Work, Java Canvas Work, Tricot and Burlaps, Antique Lace, Beaded Lace, Darned Net work, Tidies, Lambrequins, and hundreds of other useful things. It is a book that should be in every American Household. With it as a guide you may make hundreds of beautiful things for the adornment of your home and for presents to your friends at the most trifling expense.

On receipt of only **30 cents** in postage stamps or currency we will send our popular monthly **Farm and Home** from the present time to Jan. 1, 1886, (nine months) and the **Fancy Work Book,** described above, **Free as a Premium. Farm and Home** has 16 pages and 64 columns, and nearly one-half is devoted to the Ladies and Children. It will repay its cost many times over to every occupant of a village or suburban home. Its practical articles on **The Garden, Fruit and Flower Culture, Poultry,** with its **Stories, Household Hints,** and **Recipes** are invaluable. It has a **Puzzle Department** where **prizes** are offered each month for contestants. *It cannot fail to please everyone.* In order to introduce it into new homes we make the above magnificent offer, being confident that once a Subscriber you will not keep house without it. Money refunded if not satisfactory. 4 subscriptions and 4 books sent for $1. **Send Now** mentioning this paper. This advertisement will not appear again. Address **FARM AND HOME, SPRINGFIELD, MASS.**

STERNBERGER'S Folding Dress Pillow.

folds into **one-twentieth** of its size when closed and weighs but two pounds.

Perfection, Durability, Simplicity.

The Folding Dress Pillow is simply perfect. Can be folded in a second and put anywhere. We guarantee one pillow to outwear a dozen old style stuffed sham pillows. Housekeepers buy them on sight.

$2.00 PER PAIR,

delivered on receipt of price.

THE PIQUA M'F'G CO., Piqua, Ohio, OR Frank A. Hall, 200 Canal St., New York. John P. Fowler, 306 State St., Chicago, Ill. Fred. Walpert & Co., 28 N. Gay St., Baltimore, and Furniture Dealers Generally.

FEMALE COMPLAINTS

Treated scientifically at home, at very small expense, with absolutely no pain, no caustics, no unnecessary examinations. Permanent cure guaranteed. Book and question blank free. Address with stamp, **Dr. C. N. BROCKINGTON,** (Mention this paper.) **309 4th Ave., Louisville, Ky.**

CATARRH

Causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough and Consumption, cured in from one to three months, even though bones of nose are affected. No snuffs, washes, douches, inhalers or atomizers used. Book and blank free. Address with stamp, **Dr. C. N. BROCKINGTON,** [Mention this paper.] **309 4th Ave., Louisville, Ky.**

MASON & HAMLIN

Exhibited at ALL the important WORLD'S INDUSTRIAL COMPETITIVE EXHIBITIONS FOR SEVENTEEN YEARS, Mason & Hamlin Organs have, after most rigid examinations and comparisons, been ALWAYS FOUND BEST, and AWARDED HIGHEST HONORS; *not even in one case important comparison American has any other found equal* **ORGANS** *Organ been to them.* ONE HUNDRED STYLES, adapted to all uses, from the smallest size, yet having the characteristic Mason & Hamlin excellence, at $22, to the best instrument which it is possible to construct from reeds, at $900 or more. Illustrated catalogues, 46 pp. 4to, and price lists, free.

The Mason & Hamlin Company manufacture UPRIGHT PIANO-FORTES, adding to all the improvements been found valuable in such instruments, **PIANOS** one of peculiar practical value, tending to greatest purity and refinement in quality of tone and durability, especially diminished liability to get out of tune. Pronounced the greatest improvement made in upright pianos for half a century. The MASON & HAMLIN CO., pledge themselves that every piano of their make shall illustrate that VERY HIGHEST EXCELLENCE which has always characterized their organs. Send for circular with illustrations, full description and explanation.

MASON & HAMLIN ORGAN AND PIANO CO.,

BOSTON, 154 Tremont St. CHICAGO, 149 Wabash Ave. NEW YORK, 46 East 14th St. (Union Square.)

MADAME FOY'S CORSET AND Skirt Supporter.

Combines the most ELEGANT FITTING CORSET with a PERFECT SKIRT SUPPORTER and is one of the most popular and satisfactory corsets as regards HEALTH and COMFORT ever invented. It is particularly adapted to the present style of dress.

For sale by all leading dealers. Price by mail $1.50 FOY, HARMON & CHADWICK, New Haven, Conn.

Baltimore Church Bells

Since 1844 celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY, J. REGESTER & SONS, Baltimore, Md.

Farquhar's Improved Cotton Planter

Very Simple and Perfect in its Operation; Drops Unrolled Seed or Fertilizer with remarkable regularity in any desired amount. It is the Cheapest, most Reliable and Best COTTON PLANTER in existence. SEND FOR CATALOGUE.

Address, A. B. FARQUHAR, York, Pa.

NEW USES OF DIAMOND DYES

New uses are constantly being made of them so that, not only is all possible kinds of Domestic Coloring done with them, but also Art Work, Coloring Photographs, Engravings, &c. They are used for Object Teaching in Schools, Coloring Maps, Baskets, Easter Eggs, Bone, Ivory, &c. For making ALL colors of Ink, Wood Stains, Shoe Dressing, Ink Pads, &c. **USE NO OTHER.**

They are the PUREST, STRONGEST and FASTEST of all Dyes. One package colors one to four pounds of Silk, Wool, Cotton, etc. For special uses given above, no other dyes will answer.

Sold by all druggists. Send stamp for Special Art Circular, Special School Circular, Sample Card of 32 colors, and directions. Colored Cabinet Photo, as sample, or a package of Any Color Dye mailed for 10 cents. Address the proprietors, WELLS, RICHARDSON & CO., Burlington, Vt.

THE DIAMOND PAINTS,

GOLD, SILVER, COPPER and BRONZE,

For gilding &c., Fancy Baskets, Frames, Lamps, Chandeliers, and for all kinds of ornamental work. Also Artists Black for Ebonizing. Equal to any of the high priced kinds and only 10 cts. a package, at the druggists, or post-paid from WELLS, RICHARDSON & CO., Burlington, Vt.

25 YEARS IN THE POULTRY YARD.

16th Edition. 108 Pages, explaining the entire business. Gives symptoms and best remedies for all diseases. A 50-page Illustrated Catalogue. All for 25c. in stamps.

A. M. LANG, Cove Dale, Lewis Co. Ky.

AGENTS We have the best selling BOOKS and BIBLES. Books particularly adapted to the wants of Southern and Western people. Family Bibles a specialty. *Very low prices.* B. F. JOHNSON & Co., Pub's, 1013 Main St., Richmond, Va.

THE NEW CORSET.

THE TRICORA RELIEF

Having elastic side sections, adapts itself to the various positions of the body in stooping, sitting & reclining. It affords great relief and comfort to the many who find ordinary Corsets oppressive. The "TRICORA" stays *used for boning* are unequaled for durability & comfortable support, & are absolutely unbreakable.

The most Durable, Comfortable, and Healthful Corset ever sold for its price.

Every pair warranted to give satisfaction or money returned.

J. G. FITZPATRICK & CO., Mfrs., 71 Leonard Street, NEW YORK.

Please mention this paper in ordering.

"THE BEST IS CHEAPEST."

ENGINES, Horse Powers **THRESHERS** SAW-MILLS, Clover Hullers

(Suited to all sections.) Write for FREE Illus. Pamphlet and Prices to The Aultman & Taylor Co., Mansfield, Ohio

ROSES SAMPLE with Catalogue, 25 c., 4 for 50c. Order now. WM. B. REED, Chambersburg, Pa.

Rates of Advertising in Gospel Advocate

One inch one insertion.....
One inch, one month.....
One inch, three months.....
One inch, six months.....
One inch, twelve months.....

A discount of 10 per cent. on these rates on order of $25.00; 20 per cent. for order of $50.00; 30 per cent. for order of $100.00.

Note these Rules Carefully

(1) Write only on one side of your paper.

(2) Write your name, post-office, county, and State, plainly.

(3) When changing your paper, give the office from which you change, and the one you wish it changed to.

(4) When ordering a book, give the name, edition, style of binding, and price, as near as possible, and state plainly HOW and WHERE you wish it sent.

(5) Gospel Advocate is $2.00 per year; $1.00 per six months; Clubs of $10, one copy free.

(6) Write very plainly and make the clerks and printers happy

Miscellaneous Notes.

BY T. F. RAWLINS.

Is the heart a well left empty?
None but God its void can fill;
Nothing but a ceaseless fountain
Can its ceaseless longings still.

Is the heart a living power?
Self-entwin'd its strength sinks low;
It can only live in loving,
And by serving love will grow.

—*Leaflet.*

If Christ is supreme law-maker to the church, his authority is as much despised in attempted amendments in minor matters, as some are called, as in great ones, as others are called. Any attempted legislation, whether to amend, add to, or take from his law, is treason in the sight of God, and shows contempt for his authority. The same principle of treason is involved in coining, contrary to law, a penny that there is in the coinage of a thousand dollars. Our loyalty and allegiance to God are more often tested in these small (?) matters than in the large ones.

We have a series of articles on the Sabbath, as advocated by the Seventh-day Adventists, which we think of publishing soon. We would make a few preliminary notes here, to lead you to an investigation for yourself.

God's seventh day—the day that he "sanctified"—was man's *first* day. For the first 2,500 years of the history of God's dealings with man there is no mention of a Sabbath; the word does not occur until 2,500 years of the world's history had passed, then the Sabbath was *given* (Ex. 16.) to the Israelites, *only*, and could be given only to them, in that it was commemorative of their deliverance from Egyptian bondage. The Sabbath requirement was incorporated in the ten commandments, which became the fundamental law or constitution of the Jewish or Mosaic dispensation. The ten commandments are called the *Covenant*. They were written in the book of the covenant, which was sprinkled with the blood of the covenant. Ex. 20:24. They were also written on tables of stone. This covenant and attending laws and ordinances were given to the Jews only, for them in their generations, until the promised seed should come, and was a schoolmaster to bring them to Christ. This covenant, the prophet declares, was to be done away, (Jer. 31) and a new covenant unlike the old was to be given. The old was written on tables of stone; the new was to be written on the fleshly tables of the heart. II. Cor. 3:7. Moses was the mediator of the old; Christ was the mediator of the new. The old was faulty; the new, faultless. Heb. 8. The old covenant (the ten commandments) with its laws and ordinances was abolished in Christ to make room for the new. We are not now under the old, (Gentiles never were) but under the n . Therefore, the old covenant, with its laws and ceremonies, is dead to us,—has no authority over us. The Sabbath law is found only in the old covenant, hence Christians are not required to keep it. We are under Christ and his covenant of grace, in which he has given us a day of worship and work, which commemorates a far more glorious event than the finishing the work o creation, or the deliverance of the children of Israel from bondage. It is the consummation or completion of redemption; the glorious resurrection day in which Christ triumphed over death and the grave, and brought life and immortality to light.

Let us not desire to return to the old, dead covenant or law, but live according to the new law of the spirit of life in Christ Jesus our Lord.

The first Lord's day in this month we visited the congregation at Franklin, Tenn., and preached at eleven o'clock and at night to attentive and interesting audiences. We found the brethren kind and hospitable, and enjoyed our visit very much. Bro Todd seems to be an elder "worthy of double honor," inasmuch as he labors for the church in "word and doctrine." Though very feeble in body, he does not weary in well-doing.

A brother writes us from Texas, that one of our prominent preachers there remarked: "Wherever I find the ADVOCATE read, I find the brethren grounded and established in the truth, and you may as well whistle a jig to a nail keg, as to try to cram 'Progression' into them." Another brother says, where the ADVOCATE is read generally by the brethren, he finds greater liberality than anywhere else. The ADVOCATE is sometimes accused, by those who do not read it very carefully, of opposing and breaking down liberality, but this is far from the truth, as those who read it, very well know, and as the above indicates.

Bro. E. Milwee, of Iredell, Tex., will devote his time this summer to holding protracted meetings. Bro. Milwee is sound in the faith and practice, and is searching out the "old paths," and walking in them. We trust his labor in the Lord will be abundantly blessed.

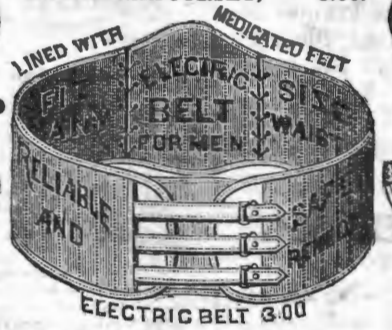
DR. SCOTT'S ELECTRIC CORSETS & BELTS.

$1.00, $1.50, $2.00, $3.00

Probably never, since the invention of Corsets, has so large a demand been created as now exists for Dr. Scott's Electric Corsets and Belts. Over three thousand families in the city of New-York alone are now wearing them daily. Every Man and Woman, well or ill, should daily wear either the Corset or the Belt.

NURSING CORSET, Price, $1.50.
ABDOMINAL CORSET, " 3.00.

SENT POSTPAID



ON TRIAL.

A GREAT SUCCESS.

☞ A Good, Live Canvassing Agent WANTED in your town for these splendidly advertised and best selling goods in the market. LIBERAL PAY. QUICK SALES. Satisfaction Guaranteed. Apply at once.

NOS. 1, 2, 3 AND 5 CORSETS ARE NOW DOUBLE STITCHED AND WILL NOT RIP.

If you have any pain, ache, or ill-feeling from any cause, if you seem "pretty well," yet lack energy and do not "feel up to the mark," if you suffer from disease, we beg you to at once try these remarkable curatives. They cannot and do not injure like medicine. Always doing good, never harm. There is no shock or sensation felt in wearing them. There is no waiting a long time for results; electro-magnetism acts quickly, generally the first week, more frequently the first day, and often even during the first hour they are worn their wonderful curative powers are felt.

The mind becomes active, the nerves and sluggish circulation are stimulated, and all the old-time health and good-feeling come back. They are constructed on scientific principles, imparting an exhilarating, health-giving current to the whole system. Professional men assert that there is hardly a disease which Electricity or Magnetism may not benefit or cure, and they daily practice the same, as your own physician will inform you.

THE CELEBRATED DR. W. A. HAMMOND, of New York, formerly Surgeon-General of the U. S. Army, lately lectured upon this subject, and advised all medical men to make trial of these agencies, describing at the same time most remarkable cures he had made, even in cases which would seem hopeless.

The Corsets do not differ in appearance from those usually worn; we substitute our flat steel magnetods in place of the ordinary corset steels. These Corsets are all equally charged, differing only in quality and design. They are elegant in shape and finish, made after the best French pattern, and warranted satisfactory in every respect. The above applies equally as well to the Electric Belt for gentlemen.

The prices are as follows: $1, $1.50, $2 and $3 for the Corsets, and $3 each for the Belts. We now make all these Corsets in dove and white only. They are sent out in a handsome box, accompanied by a silver-plated compass, by which the Electro-Magnetic influence can be tested. We will send either kind to any address, post-paid, on receipt of price, with 20 cents added for packing or registration, and we guarantee safe delivery into your hands. Remit in Post-office Money-order, Draft, Check, or in Currency by Registered Letter. In ordering kindly mention the [illegible] and state exact size of corset usually worn. Make all remittances payable to GEO. A. SCOTT, 842 BROADWAY, New York.

N. B.—Each Corset is stamped with the English coat-of-arms, and the name of the Proprietors, THE PALL MALL ELECTRIC ASSOCIATION.

Dr. Scott's Electric Hair Brushes, $1.00, $1.50, $2.00, $2.50, $3.00; Flesh Brushes, $2.00. Dr. Scott's Electric Tooth Brushes, 50 cents; Insoles, 50 cents.

FAC-SIMILE.

FOR SHAVING.

The Genuine Yankee Soap

Has never been equaled in the richness and permanence of its lather. Especially adapted for heavy beards and a delicate skin. Standard for quality in the U. S. Navy. Has been counterfeited more than any other soap in the world. Notice the engraving and avoid imitations.

ALL DRUGGISTS KEEP IT. Trial Sample for 12 Cents.
THE J. B. WILLIAMS CO., Glastonbury, Conn.
Formerly WILLIAMS & BROS., Manchester, 1840.

CANCERS TUMORS AND ULCERS.

Cured without the knife or loss of blood. Vast superior to all other methods. Hundreds of case cured! Descriptive pamphlet sent free. Addres Dr. E. H. GREENE, 17½ Peachtree St., Atlanta, Ga

TO HAVE HEALTH THE LIVER MUST BE IN ORDER

DR. SANFORD'S LIVER INVIGORATOR

TRADE MARK

Is a Reliable Remedy for Liver Complaints and ills caused by a deranged or torpid condition of the Liver, as Dyspepsia, Constipation, Biliousness, Jaundice, Headache, Malaria, Rheumatism, etc. It regulates the bowels, purifies the blood, strengthens the system, assists digestion.

AN INVALUABLE FAMILY MEDICINE.

Thousands of testimonials prove its merit.

ANY DRUGGIST WILL TELL YOU ITS REPUTATION.

McSHANE BELL FOUNDRY

Manufacture those celebrated BELLS and CHIMES for CHURCHES, TOWER CLOCKS, Etc. Prices and catalogues sent free. Address,
H. McSHANE, Baltimore, Md.

A BIG OFFER. To introduce them, we will GIVE AWAY 1,000 Self-Operating Washing Machines. If you want one send us your name, address, and express office at once.
THE NATIONAL CO., 23 DEY STREET, N. Y.

HUMILIATING ERUPTIONS ITCHING AND BURNING TORTURES

And Every Species of Itching, Scaly, Pimply, Inherited, Scrofulous and Contagious Diseases of the Blood, Skin, and Scalp, with Loss of Hair, from infancy to old age, positively cured by the Cuticura Remedies.

Cuticura Resolvent, the new blood purifier, cleanses the blood and perspiration of impurities and poisonous elements, and thus removes the cause.

Cuticura, the great Skin Cure, instantly allays Itching and Inflammation, clears the Skin and Scalp, heals Ulcers and Sores, and restores the Hair.

Cuticura Soap, an exquisite Skin Beautifier and Toilet Requisite, prepared from Cuticura, is indispensable in treating Skin Diseases, Baby Humors, Skin Blemishes, Chapped and Oily Skin,

Sold everywhere. Price: Cuticura, 50c.; Resolvent, $1; Soap, 25c. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass.

Send for "How to Cure Skin Diseases."

Pianos & Organs

Of all makes direct to customers from headquarters, at wholesale prices. All goods guaranteed. No money asked till Instruments are received and fully tested. Write us before purchasing. An investment of 2 cents may save you from $50.00 to $100.00. Address
JESSE FRENCH, Nashville, Tenn.
Wholesale Distributing Dep't for the South.

BARNES'

Patent Foot and Steam Power Machinery. Complete outfits for Actual Workshop Business. Lathes for Wood or Metal. Circular Saws, Scroll Saws, Formers, Mortisers, Tenoners, etc., etc. Machines on trial if desired. Descriptive Catalogue and Price List Free.
W. F. & JOHN BARNES,
Rockford, Ill.
No. [illegible] St.

AGENTS COIN MONEY who sell DR. CHASE'S FAMILY PHYSICIAN. Price $2.00. Write for Circulars. Address, A. W. HAMILTON & Co., Ann Arbor, Mich.

NEW HOUSE! NEW GOODS!

J. W. ORCHARD,

Manufacturer and Dealer in PLAIN and DECORATIVE

WALL PAPER,

Window Shades,

Looking-Glasses, Picture Frames and Cornices, Chair Cane, Picture Cord and Nails, Wall Brackets and Parlor Easels.

Looking-Glasses put in old frames. Old pictures and frames repaired.

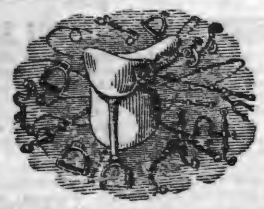
134 Union Street.

Between College and Cherry,)

NASHVILLE, - - TENN.

A. C. & J. C. MARCH,

(Successors to J. D. March & Sons.)



Manufacturers of and Dealers in

Saddles, Harness, Bridles, Collars, Trunks, Bags, Valises, Hames, Whips, Chains.

REPAIRING DONE ON SHORT NOTICE.

50 NORTH MARKET STREET,

NASHVILLE, - - TENN.

NASHVILLE, CHATTANOOGA & ST. LOUIS RAILWAY.

BUSINESS MEN, TOURISTS, EMIGRANTS, FAMILIES, REMEMBER

The Best Route to St. Louis and the West via McKenzie.

The Best Route to West Tennessee and Kentucky, Mississippi, Arkansas, and Texas points is via McKenzie.

The Best Route to the Summer Resorts and Mountain Retreats of Tennessee, Virginia and the Carolinas, via McKenzie and Nashville.

The Best Route to the celebrated Colleges, Universities, Seminaries and other Educational Institutions in the Southeast, via McKenzie and Nashville.

The Best Route to points in East Tennessee, Virginia, the Carolinas, Georgia and Florida is via Chattanooga.

DON'T FORGET IT!

By this Line you secure the

MAXIMUM OF SPEED, SAFETY, COMFORT, SATISFACTION,

AT THE

MINIMUM OF EXPENSE, ANXIETY, BOTHER, FATIGUE.

Be sure to Buy your Tickets over the

N., C & ST. L. RAILWAY!

If you are going to Washington City, Baltimore, Philadelphia, or New York.

The Inexperienced Traveler need not go amiss; few changes are necessary, and such as are unavoidable are made in union Depots.

THROUGH SLEEPERS!

BETWEEN

Nashville and Atlanta, and Atlanta and Jacksonville, Fla., Nashville and Martin (to connect with Sleeper service via Cairo to St. Louis and Chicago,) Nashville and Columbus. Nashville and Memphis (Sleeper Humboldt to Mobile, and Milan to New Orleans) McKenzie and Little Rock, and Little Rock and Texas points.

Call on or address

J H PEERLES, T. A., Chattanooga, Tenn.
W W KNOX, T. A., Nashville, Tenn.
S S FINLEY, Ticket Agent, Memphis, Tenn.
A B WRENN, Trav. A., Atlanta, Ga.
W L DANLEY, G P & T A, Nashville, Tenn

FITS STOPPED FREE

Marvelous success.

Insane Persons Restored.

DR. KLINE'S GREAT NERVE RESTORER

for all BRAIN & NERVE DISEASES. Only sure cure for Fits, Epilepsy and Nerve Affections. INFALLIBLE if taken as directed. No Fits after first day's use. Treatise and $2 trial bottle free to Fit patients, they paying expressage. Send name, P. O. and express address to Dr. KLINE, 931 Arch St. Philadelphia, Pa. See principal druggists.

S. HOGAN, J. S HOPKINS.

Hogan & Hopkins.

—Dealers in Custom-Made—

Boots and Shoes.

We will sell the very best makes of Boots and Shoes, and endeavor to make the prices so that no one can possibly sell cheaper than we do.

No. 20 Public Squrse, Nashville, Tenn.

SALESMEN:

SAM R. HOPKINS, L. D SIMPSON, W. MAYES.

AGENTS WANTED for the MISSOURI STEAM WASHER!

It will pay any intelligent man or woman seeking profitable employment to write for Illustrated Circular and terms of Agency for this Celebrated Washer, which by reason of its intrinsic merit is meeting with such wonderful success

J. WORTH, ST. LOUIS, MO., or CHICAGO, ILL.

WM. CUNNINGHAM, SON & CO.,

—Wholesale—

GROCERS, COTTON FACTORS,

And Commission Merchants.

97 Broad St., NASHVILLE, TENN.

IT PAYS to sell our Rubber Stamps. Free catalogue to agents. FOLJAMBE & CO.

J. W. LINDSEY. R. FARQUHARSON

China, Glass and Queensware

We have the best Electric Lamp made, the best imported Student's Lamp, "Mays' New Ideal" Lamp, requires no chimney or shade; in fact, we are headquarters for the best Lamps in use. We keep the largest stock of CHINA, GLASS and QUEENSWARE, South of the Ohio river, all of which will be sold as cheap as good goods can be sold in any market. Why not buy first-class goods when you can get them at about what you are paying for trash? Come and see us, or send your orders.

HICKS, HOUSTON & CO.

C. P. CRUTCHER. H. C WILLSON.

J. W. LINDSEY & CO.,

Wholesale HATS,

75 Public Square,

NASHVILLE, - - - TENNESSEE.

JOHN RAMAGE & SON,

48 North College Street, Nashville,

Offer the best stock of custom-made BOOTS, SHOES, and SLIPPERS, in all grades, of latest styles. Trunks, Traveling and Hand Bags.

LOWEST CASH PRICES!

Clothing for Spring & Summer.

W. A. LANNOM, THE ASH CLOTHIER, 98 PUBLIC SQUARE, Nashville, Tennesse, has the largest stock; all the ELEGANT NEW STYLES, GREAT VARIETY. Clothing for every body, from the smallest boy to the largest man.

Our goods will please you. They fit like a charm; our prices are correct, and we will sell them FOR CASH. Don't fail to inspect our immense stock before you buy.

W. A. LANNOM. Cash Clothier,

18 Public Square, - - Nashville, Tenn.

Gates & Pohlman,

Corner College and Union Streets, Nashville,

Are the oldest Jewelers in the State, and have constantly in stock the very latest and best designs, in patterns as well as the finest in quality and finish of all goods pertaining to the Jewelry trade. They defy competition in prices, and warrant every article to be as represented by them. Watches, Clocks and Jewelry repaired by the most practical workmen Orders by mail promptly attended to. Their motto is, "*Quick sales and small profits.*"

BAILEY, DAVIS & McCOMB,

WHOLESALE GROCERS,

And Dealers in

TOBACCO, CIGARS, ETC., ETC.,

38 MARKET STREET, - - - - - [redacted]ESSEE.

HAMILTON FEMALE COLLEGE

Situated in the midst of the famous "Blue Grass Region," noted for the healthfulness of its climate. Faculty of fifteen members, able and experienced. Extensive grounds for Recreation. Excellent buildings, 160 by 140 feet, containing 125 Apartments, all under one roof. Heated by steam and lighted by gas. Only two young ladies occupy a room. Cost of improvements over $100,000. Charges as low as any college offering similar advantages. Over one hundred young lady boarders the past session. Fall term commences September 14, 1885. For Terms, Catalogues, etc., apply early to J. T. PATTERSON, President, Lexington, Ky.

R. W. Jennings

BUSINESS SCHOOL.

NASHVILLE, TENN., December 13, 1884.

Mr. R. W. Jennings:

We, the undersigned merchants and business men of Nashville, desire to express our approval of the methods you have adopted in conducting your Business School.

Your long experience as a practical book-keeper and office man, your truly practical method of teaching, and the fact that the examples are taken from books in your possession, which you have yourself heretofore kept, gives you advantages not possessed by other colleges, and we cheerfully an heartily commend your school to all who can spare the money and time to attend it. We speak from an observation and experience of many years as business men when we say that no commercial school taught by men who have not themselves had experience as practical book-keepers can compare with one where the examples are taken from transactions that have actually occurred.

We wish you abundant success in your laudable undertaking.

Fite, Porter & Co., Wholesale Dry Goods.
Cowan & Co., Wholesale Notions.
Anderson, Green & Co., Wholesale Dry Goods.
Eatherly Hardware Company, Wholesale Hardware.
Adams, Throne & Co., Wholesale Boots and Shoes.
Dismukes, Frierson & Co., Wholesale Hats.
B. H. Cooke & Co., Wholesale Clothing.
The Bransford Hardware Company, Wholesale Hardware.
Richardson, Mason & Co., Wholesale Boots and Shoes.
Kinkade, Williams & Co., Wholesale Hats.
Handly, Reeves & Co., Wholesale Dry Goods.
Brown & Farrell, Wholesale Hardware.
Halls, Ordway & Mitchell, Wholesale Boots and Shoes.
O'Bryan Bros., Wholesale Dry Goods.
Berry, Demoville & Co., Wholesale Drugs.
Murray, Dibrell & Co., Wholesale Boots and Shoes.
Gray, Fall & Co., Wholesale Hardware.
Tyler, Stratton & Co., Wholesale Grocers.
Orr Brothers, Wholesale Grocers.
Hillman, Buford & Justi, Wholesale Iron.
Carter, Dunbar & Co., Wholesale Boots and Shoes.
Tighe, Hauser & Co., Wholesale Boots and Shoes.
Ewing & Gaines, Wholesale Hardware.
Morris, Webb & Cheek, Wholesale Grocers.
Phillips, Jackson & Co., Wholesale Grocers.
Herman Bros & Co., Wholesale Dry Goods.
Dudley Bros. & Lipscomb, Wholesale Hardware.

We, the undersigned, cordially endorse the foregoing recommendation of Jennings' Business School, and will add that the instruction he gives his students in the art of counting money rapidly, the writing of checks, notes, notices of protest, endorsements, etc., will be of great value to them.

W. M. McCarthy, Cashier Fourth National Bank Nashville.
F. Porterfield, Cashier Commercial National Bank, Nashville.
A. W. Harris, Cashier American National Bank, Nashville.
J. P. Williams, Cashier First National Bank Nashville.
J. Hill Eakin, Sec'y Safe Deposit, Trust & Banking Co., Nashville.
Julius Sax, President Nashville Savings Ban Nashville.
Thos. S. Marr, President Nashville Savings Co., Nashville.

NASHVILLE, TENN., December 26, 1884.

Mr. R. W. Jennings:

The position of book-keeper for Evans, Fite, Porter & Co., which I held for ten years, was given me on account of training which I received at your hands while acting as your assistant in their counting-room. I have since taught your system to others, among whom is Mr. Jno. Campbell, who now fills my place in the office of Fite, Porter & Co. I can say without hesitation that you impart your knowledge of book-keeper and general business usage more rapidly and perfectly than any person I ever saw, and I recommend your school as highly as words can express. Wishing you success, I am

Yours, etc. JAMES L. COOKE.

SPRING, 1885.

CARPETS! CARPETS!

We have the largest and most complete stock of Carpets of all grades, Mattings, Oil Cloths, Linoleums, Rugs, etc., that we have ever shown to the trade. These goods are brought from the factory, and our prices are the lowest. All orders promptly filled.

Manlove & Co.,

26–28 Summer St., - - Nashville, Tenn.

GRATEFUL PRAISE

A New S. S. Book by J. H. Fillmore.

Pure in sentiment, rich in music. Sample copy in boards, 25 cents; per dozen, by express, $3 60; per dozen, by mail, $4. *Specimen pages free.*

FILLMORE BROS, 155 Race St. Cincinnati, O.

THE GOSPEL ADVOCATE.

VOLUME XXVII., NUMBER 29 | NASHVILLE, TENNESSEE, JULY 22, 1885. | TWO DOLLARS PER YEAR IN ADVANCE.

EDITORS:
D. LIPSCOMB | E. G. SEWELL.
J. A. HARDING, Associate Editor.
J. C. McQUIDDY, Office Editor.

Outpouring of the Holy Spirit.

In the revival meeting now in progress at Murfreesboro, Tenn., and on the 8th inst., J. P. McFerrin, one of the stationed Methodist preachers of this city, in opening the exercises in the tent, said, "there had not been so many conversions as expected, and asked all present to bow in secret prayer for the outpouring of the Holy Spirit."—*Daily American*, July 9th.

The above meeting is conducted by Sam Jones, the Ga. revivalist, and the question is, what did this mean, when he asked the audience to "pray for an outpouring of the Holy Spirit?"

We read of but two occasions of a direct outpouring of the Spirit of God upon men, in all the New Testament. One of these was on the day of Pentecost, and the other at the house of Cornelius. The one on the day of Pentecost was upon the Apostles, to qualify them to preach the gospel to all nations, and in all languages. These were disciples already, and hence this outpouring was not to convert them. At the house of Cornelius it was poured out in the same miraculous way; not to make those people Christians, for Peter, when sent for, was to tell them *words* whereby they were to be saved. The result on both these occasions was the same, enabling those upon whom it fell to speak in other tongues. As nothing like these two occasions ever occurred again, so far as the New Testament records, and as it is a known fact that nothing like it has ever occurred in modern times, it cannot be understood that he meant that they should pray for anything like that, at Murfreesboro.

It is known to all that the Methodists, together with nearly or quite all the denominations of this country, have taught from time immemorial that there is a secret or direct operation of the Holy Spirit upon the hearts of sinners in their conversion. It is therefore reasonable to suppose that this was the kind of outpouring that Mr. J. P. McFerrin meant. This being true, the next question is, does the New Testament give any account of that sort of an outpouring of the Spirit of God to convert sinners? If so, where will that account be found? Will Bro. McFerrin give us chapter and verse where such an event is recorded? We freely confess we know of no such a passage, and there are many thousands of others in the same fix, and he will confer a lasting favor on all of us by so doing. And surely he will do this, or admit that he asked that audience of several thousand people to do something for which there is no scriptural authority. We will also ask him if he knows of any example in the New testament in which the apostles ever prayed for an outpouring of the Holy Spirit upon sinners to convert them, or to aid in any way in their conversion. We further ask him if he can give us an example in which these inspired men ever called upon Christians or congregations to pray for such an outpouring of the Spirit upon sinners, either to convert them, or to in any way aid in their conversion. Surely he will show some such passages as these, or again admit that he called upon that audience to do something that the New Testament does not authorize.

We have some examples of prayer, when the conversion and salvation of sinners was the end in view, the thing desired to be accomplished. We will look at some of these, and see what we can learn from them. In fourth chapter of Acts, we have an account of a prayer by the apostles, when the conversion of sinners was the chief design. They had been arrested and punished for preaching the gospel to sinners, and further threatened if they did not cease proclaiming the gospel. As they were thus hindered in their work of preaching to sinners, if there was ever a time when these apostles would pray for the Spirit to be poured out upon sinners to convert them it was surely now. But here is their prayer:

"And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said: 'Lord, thou art God, which hast made heaven, and the sea, and all that in them is; who by the mouth of thy servant David hast said, why did the heathen rage, and imagine vain things? * * * and now Lord behold their threatenings, and grant unto thy servants that with all boldness they may speak thy word, by stretching forth thy hand to heal, and that signs and wonders may be done by the name of thy holy child, Jesus.' And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the *word* of God with boldness." Acts 4:23-31.

This is a very impressive example, on two accounts: First. It was the apostles of the Son of God that did the praying, and they certainly knew how they ought to pray on such an occasion. And, in the second place, the end, the design of the prayer in behalf of the conversion, the salvation of sinners. And, in this case, instead of praying for an outpouring of the Spirit upon sinners, the ones to be converted, they prayed the Lord to grant boldness to them, that they might speak his *word*. They knew the Lord had ordained that the gospel should be preached to every creature, with the promise attached: "He that believeth and is baptized shall be saved." They therefore prayed that they might have boldness to do what the Lord had commanded them to do, and that the Lord would also grant miracles to be done, that the people might believe the gospel and be saved. They knew at the same time that the Lord had never promised one single time that his spirit was to be poured out upon sinners, to convert them, but that they were to hear the gospel, believe and obey it, in order to be saved. Here is one prayer in behalf of the proclamation of the word of God, and this prayer was immediately answered; the place where they were assembled was shaken; they were all filled with the Spirit, and they spake the word of God with boldness. Just the very thing they prayed for was granted.

Now will Mr. McFerrin show us one example in which the apostles prayed for the Spirit to be poured out upon sinners to convert them, or to be given to sinners in any way that they might be converted? If he will, he will place us under lasting obligations.

Then again, we have examples in which the apostles called upon Christians to pray, when the conversion of sinners was at stake. But how did they tell them to pray? Did they tell them to pray for the Spirit of God to be poured out upon sinners to save them? We will here give one case. Paul said to the Thessalonians: "Finally brethren, pray for us that the *word* of the Lord may have free course, and be glorified, even as it is with you." II. Thes. 3:1-2. This prayer is, that the word of the Lord may be glorified; glorified as with the Thessalonians. And how was the word glorified among them? The answer is, they *heard* and *obeyed* the *word*; the gospel, and thus it was honored; was glorified. The design, therefore, of this prayer really was, that the people might receive the word of God; might embrace that word, and be saved by it, as the Thessalonian Christians had already done.

Now, let Mr. McFerrin give us one example where Christians were called upon to pray for the Spirit of God to be poured out upon sinners to convert them, or to in any way aid in their conversion, and it will make very interesting reading. Or let him show in the word of God where the Spirit was ever given directly into the heart of any alien sinner; that such sinner was converted and saved by such operation, and he will accomplish what no mortal has yet done. But we know he will do no such thing, because we know there are no such cases as we have called for, to be given.

Failng to give any one of these examples we have called for, will he still teach and practice that for which neither precept nor example can be found? And besides, the practice of praying for the Spirit of God to be poured out upon sinners, to convert them, turns them away from the only means God has ordained to save them. This practice, in fact, rejects and defeats the only work of the Holy Spirit God ever ordained to save rebellious man. It turns sinners away from the words of the Holy Spirit preached through the apostles. Every sinner converted in apostolic times was converted by hearing and obeying the gospel, as preached by the apostles. These apostles preached as the Spirit gave them utterance; in other words, the Spirit preached through the apostles; preached the gospel through them, and all who heard and obeyed this preaching, teaching of the Spirit, were saved by it, and were thus converted, by the Spirit, through the word, as preached by the apostles. But not one soul was converted by the Spirit otherwise.

Therefore, in praying for such an outpouring of the Holy Spirit, as the above, people are praying for something for which there is neither precept nor example in the word of God. And in failing to preach the plain word of God; the words of the Holy Spirit, as preached through the apostles, they are thus rejecting the only work of the Holy Spirit that was ever ordained to save lost sinners. This preacher, therefore, and all others who do the same thing, virtually, and in the full sense of that term, deny, reject the work of the Holy Spirit of God in the conversion of the sinner.

These people have long since accused our brethren of denying this work. We not only deny, repel the charge, but we hereby charge that they, not we, are the ones that deny, repudiate the work of the Spirit of God in the conversion of sinners. Let them extricate themselves from this before they again make this charge upon others.

There is another item in this same report that we will attend to next week. E. G. S.

Queries.

Please explain the mystery in regard to the death of Judas Iscariot, found in Matthew 27:5; Acts 1:18.—[J. E. Pate.

We cannot see the least mystery or trouble about these passages. Matthew says, "Judas went out and hanged himself." In Acts first, it said "he fell headlong, burst asunder in the midst and his bowels gushed out." He hanged himself, the rope broke, he fell, his belly bursted and his bowels gushed out. So far from a contradiction, the two accounts supplement each other and harmonize. We take it Judas was a big fat man.

The 2d Epistle of Peter, first chapter and 19th verse says: "We have a more sure word of prophecy. What does he have reference to?—[N. S. Williams.

The revised version reads "And we have the word of prophecy made more sure, whereunto ye do well that ye take heed, as unto a lamp shining out of a dark place." The meaning we believe is the prophecy is made to us more sure, or clear in its meaning by the voice from heaven declaring: "This is my beloved son in whom I am well pleased," and then in the resurrection of Christ This was more clearly and specifically pointing out the meaning and fulfillment of the prophecy.

Please explain I.Timothy 6:16; it reads thus: "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see: to whom be honor and power everlasting. Amen. Also John 10:1. "Verily, verily I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.—[W. H. Wood

The former of these is a declaration that God alone possesses immortality; (immortality is freedom from infirmity or suffering). He dwells in light inaccessible to mortals. No man has seen Godinhis peculiar character. And then he prays that power and honor everlasting shall be God's

The second is a declaration that any one who should come as Christ except as God had said he should come, was a thief and a robber. Christ came as the Lord had said he must come. John the Baptist pointed him out as the Savior who was to come, another would be a robber.

Please explain Matthew 18:6. First clause; "But whoso shall offend one of these little ones which believe in me." As I heard Elder Ford, of the Little Rock District a few Sundays ago preach on the subject of Infant Baptism, and he resorted to this scripture to prove their right in the church and that they (the children did believe he said, as circumcision was commanded in the law of Moses and it gave them a right in the church, so does baptism give them a right now, and by refusing to administer baptism to them, was the offence brought to view? Please explain how a child is offended and the believer is brought to view in this passage and oblige.—T. J. Menthur.

The savior speaks of little ones able to believe. The word "offend" means to lead into sin, to cause to offend or stumble, the meaning of it is, whosoever causes one of these little ones to sin or stumble, it were better for him that a mill-stone were hanged about his neck and he cast into the depths of the sea. The revised version reads, "Whoso shall cause one of these little ones which believe on me to stumble. It speaks here of children who believe, or of the simple childlike persons who believe. The idea that it has the least reference to baptism is too silly to talk about.

Please explain through the ADVOCATE, Luke 22:44. Does said verse teach that Christ in his agony, sweated blood? If the "as it were" was not in it, the passage, it seems to me, would clearly teach that he did. A minister preached on last Lord's day, that the sweat was blood, and if it is the truth, I want to preach it too. In Isa. 53:3, the prophet says: "And we hid as it were our faces from him." I did not think that they literally hid their faces; but that their actions toward him were as though they had hid their faces. If this unnatural sweat did occur, his clothes must have been saturated in blood and would have received more attention by the sacred writers. Many await your answer with interest. Yours in Christ—[C. R Edwards.

We understand that the anguish was so intense, that the sweat was tinged with blood. Matthew says, he said, "My soul is exceedingly sorrowful unto death." That deep sorrow of soul caused the blood vessels of his brow to burst, so that blood was mingled with a sweat so profuse that the drops fell upon the earth. "As it were blood" means like blood or partaking of the nature of blood. The sweat was bloody not pure blood, but mingled with blood.

Which is right, Lord's day or Sabbath? Has the gospel been preached to all nations or not?—[J. J. Dunlay.

Sabbath never is rightly applied to the first day of the week. The seventh day was called the Sabbath. Sunday is usually called the first day of the week. It is generally supposed that it was called the Lord's day in an instance or two; but this is only infered, because it is the day on which God's people met to worship him; but this is an inference. It is as well to call it the first day, or Sunday. It introduces confusion of ideas and things to call it the Sabbath.

The gospel in the apostolic age was doubtless preached to all nations in the known world, perhaps to all. Paul to the Colossians said, "It is come unto you as it is in all the world." He says (23d verse,) "It is preached to every creature under heaven." This expression is understood as equivalent to every nation.

Please explain these. 1. Why not your own opinion? 2. Why don't you all have a creed too. 3. On the eleventh verse of the 2d chapter, of Timothy. 4. Operation of the Holy Spirit. 5. On foot-washing.—J. H. Miller.

1. Because the word of God is much better than any man's opinion; and that thoroughly furnishes the man of God unto every good work. II. Tim. 3:17. This is all he needs. 2, We do. The Bible is our creed. We reject all human creeds because the divine one is perfect. We reject the human that we may get more directly under and obey more faithfully the divine creed? We think God is wiser than men and has arranged his truth better than any man can do it. We think it presumptuous sin in any man to try to state God's truth better than he has stated it. 3d. The grace of God (the favor shown through Christ) hath appeared, bringing salvation to all men, teaching us that denying ungodliness, we should live soberly, righteously and Godly in this present world. 4. The Holy Spirit came unto the apostles as Christ told them he should. John 14-17. Through them he taught men how to be saved. The Spirit wrote down these directions in the scriptures and when we study these and do what the Spirit commands to be done, we are guided and directed by the Spirit. When we leave things taught in the scriptures and follow the dreams, visions or impulses of the human heart, we reject the teaching and guidance of the Holy Spirit and follow the flesh.

5. Foot-washing was a good work performed on the tired, weary and foot-sore after a long day's journey on foot. It was by the Spirit classed with bringing up children, entertaining strangers and doing good works. I, Tim. 5:10. It is a good work to be performed in private and not a church ordinance. As such it should be observed by Christians.

MR. LIPSCOMB:—How is it Paul was chief of sinners, unless he blasphemed the Holy Ghost, and if he did do this, how did he obtain pardon, this being an unpardonable sin. By answering this you will oblige myself and several members of your church. * * * * * * * *

The chief of sinners does not necessarily mean the worst of sinners. Paul was more active and vigorous in opposing Christ and his apostles—a leader among those who persecuted his followers, hence a chief among those who sinned against God. But he was not the worst. He did it with a good conscience, believing he was doing God's service. Had he opposed it, believing Christ was God's son, even less vigorously, then he would have been a much worse man. Then there would have been no hope for him.

2nd. The sin against the Holy Ghost was not necessarily in itself a greater sin than a sin against Christ. It was not more fatal because a greater sin. But it was more fatal, because the opportunities of turning are exhausted when the teachings of the Holy Spirit were rejected. Christ came first, he wrought miracles. To reject these testimonies and still revile the Son of God was a sin. But when the Holy Spirit came, he completed or perfected these testimonies in behalf of Christ and renewed the offer of mercy. If the completed testimonies were rejected, then the opportunities offered were exhausted, and there could be no more chance of pardon. This idea which I believe the true one, is that during Christ's personal ministry, none could sin against the Holy Spirit. None could sin against the Holy Spirit until that Holy Spirit came, and delivered its message. When this was rejected, then no more evidence was given, and no more opportunity presented for salvation.

The trouble exists from the idea that the Savior implies that those who had reviled him had sinned against the Holy Spirit. I think this is a mistake. They reviled him, rejected his miracles, attributed them to the power of the devil. He warns them that this may be done now with him, but when the Holy Spirit comes, additional evidence will be presented, then whoever rejects that and reviles the spirit will perish without another opportunity of salvation, when the evidence is rejected, the opportunities are exhausted. This corresponds to the facts. The vilest persecutors of the Son of God were forgiven when the Spirit came and presented the perfected testimony, and they accepted it. But those who neglect these testimonies have nothing more to fall back on, and are lost. The man who reviled the Holy Sprit, was not necessarily a worse man than he who reviled the Son of God. He only was a reviler with all the testimony in, and a reviler without any more means to be used to bring him to salvation.

This of course means a final rejection when the truth is presented. But in primitive times men were pressed to decide at once, to reject or accept the truth. When they rejected, the apostles turned from them and went elsewhere. There was none of that continual ding-donging after people that have rejected the truth, so common and so demoralizing now-a-days.

DEAR BRO. LIPSCOMB:—I wish some information on the subject of receiving immersed members from the sects on the baptism they received. If baptism is the door to the church, and we enter Christ by baptism. (Rom. 6-3) and baptism is the putting on of Christ, (Gal. 3-26) then I am cu-

rious to know when these members we receive from the sects, enter or put on Christ? Was it when they joined the sects or when they united with the church of Christ, or have we any authority from the Bible to receive them without baptizing them in the name of the Father, and of the Son, and of the Holy Spirit? Now I am young in the cause of our blessed Master; was baptized the 2d. Lord's day in May, 1884. I came from the Baptists; I could not be satisfied with the baptism I received at their hands as I went in with the understanding that God for Christ's sake had pardoned my sins. If repentance and baptism is for the remission of sins (Acts 2:38) of course then my sins were not pardoned, for I had not come to the place where God promised to pardon sins Now, my brother, I want information; I am young in the cause of Christ, and still younger in the ministry. I expect you will remind me of the commission to the brethren; Mark, Luke, and John, the Acts and Epistles &c. I study them at most of my opportunities, but I am a very poor man and have only one leg, and seven in family, all look to me for support. I work on the farm all the week and preach nearly every Lord's day in my community, and of course have but little time to study the Word of God.—[W. H. Dukes, Gnatville, Ala., May 27, 1885.

When a man is baptized in obedience to Christ, he is baptized into Christ. This entering into Christ is not dependent upon a man's knowing that baptism puts him into Christ. If he is willing to be led by Christ, and does just what Christ comands him to do, he will be led just where Christ wishes him to go, even though he knows not whither he goes. The theory that is adopted that a man must know what each step is for, and where it leads, before he can take it, destroys the idea that we must trust God, and walk by faith, and he will safely lead us. When a man has been led into Christ, he may then go wrong. He may join a band of gamblers. If he does, the duty is, to show him the wrong and induce him to turn from it. He may unite with a church that is not practicing the teachings of Christ. Many in Christ fail to practice his teaching. The duty is to teach him the wrong step he took after entering into Christ, and induce him to turn from it.

A man believes in Christ, is willing to be led by Christ, is baptized because he wishes to follow Christ and if that man is not in Christ, regardless of whether or not he knows what and at what point blessings are in store for him in this following of Christ, then the teachings and examples of the Bible are false and deceptive. If after entering Christ, he takes wrong steps, he has only to correct the wrong steps and change his course so as to walk in Christ. I think if our brother was baptized by a Baptist because he wished to obey God, to follow Christ, although he was mistaken at what point God did bestow the pardon, it was a mockery of God's appointment to repeat it. It was a baptism to obey our understanding or theory of why God required us to do the thing and not to obey God. The simple essence of obedience to God, is to do what he tells us to do, regardless of whether we understand what blessings he will give or whether he willl give any blessings. It would be just as much our duty to obey if no blessing was attached to the obedience. And if we obey God, not knowing what blessing is connected with the obedience, God cannot reject the obedience without violating all his principles of dealing with the Patriarchs and Jews, and without making himself according to his own teachings, a tyrant and oppressor. Our business is to do what God commands us to do. His business is to bestow the reward, and the reward is of his grace and not our merit.

If a parent were to tell a child: John plow faithfully to-day, and I will bring you a knife to-night, and John was to hear the command but were not to hear the promise, but out of respect and love for the parent, and a desire to do his will and please him, were to do a faithful day's work, and at night the father learns he had done the work without hearing the promise, and were to say, "John, you did not work for the promise as you did not hear it, you will have to do another days work, understanding the reward is to be the knife, before you can get it, would not every one say that was a very unreasonable and hard father? Those who teach that when a man, through love to God, obeys him but is rejected if he does not know what blessings come, indicate they have a hideous idea of God—such ideas are a misrepresentation of God and his character.

Remember that a baptism performed by the Lord Jesus Christ (had he baptized) if it had not been submitted to in order to obey and follow God, would have been no baptism. But when we through faith, follow Christ, he blesses according to his mercy to men. D. L.

Christian Hospitality.

It seems to me that an article is needed on the above heading. Any one who travels over the country will find many brethren who are deficient in Christian hospitality. Webster defines hospitality thus: "Reception and entertainment of strangers or guests without reward or with kind and generous liberality." Christian hospitality would then be that entertainment and kindness rendered to strangers by the followers of the meek and lowly Jesus.

The primitive Christians were noted for their hospitality. One principal duty with them consisted in the exercise of this kindness, and they were so exact in the discharge of it that the very heathens admired them for it. While they were hospitable to strangers, they were especially so to those who were of the household of faith. Believers usually traveled with letters of commendation, which testified to the purity of their faith; these were sufficient to procure them reception in all those places where the name of Jesus Christ was embraced.

We find in the Old Testament several examples of hospitality exercised by the patriarchs. It was to them a pleasure and not a burden. Abraham received three angels, earnestly invited them, and entertained them himself, while Sarah made ready provisions for the guests. Read Gen. 18:2-8. From this we learn he entertained them gladly and had no desire to put them off on somebody else, or send them to a public tavern. Lot waited at the city gate to receive such strangers as might come thither. "And there came two angels to Sodom at even; and Lot sat in the gates of Sodom; and Lot seeing them; rose up to meet them and he bowed himself with his face toward the ground, and he said, behold now, my lords, turn in I pray you, into your servants house and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, nay; but we shall abide in the street all night. And he pressed upon them greatly, and they turned in unto him and entered his house; and he made them a feast, and did break unleaven bread, and they did eat." Gen. 19;1-3.

But some one may be ready to take advantage of the fact that these were superior beings whom Abraham and lot entertained. No matter, Paul uses these cases to urge us to hospitality. "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." Heb. 12:2. Moreover we have the blessed assurance that we shall entertain the *purest, brightest, and best* being this world has ever known. The Savior taught his apostles, "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet, receiveth a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water in the name of a disciple, verily I say unto you, he shall not lose his reward." Mat. 10:40-42. Again, read Mat. 25: 31-46. "Because ye have not done it unto these my disciples ye have not done it unto me." You who can find nothing to do for Jesus, can't you give unto one of these little ones a cup of cold water in the name of a disciple? Can't you treat a Christian brother with hospitality? Can't you point the erring ones the way? Can't you visit the sick and afflicted? Will you neglect those blessed ministrations by which you bring yourself nearer to Jesus? Look not for something mighty, grand and noble, but lay hold of the noble deeds which are in your reach and you will find a life of usefulness spreading out before you. But if you neglect these things, life will be an awful failure. Depart from me into everlasting fire, shall be your fearful doom in the final day.

My brother, you must exercise hospitality toward men, before you can enter through the pearly gates into the city. Paul teaches the child of God to be given to hospitality. Peter says, "Use hospitality one to another without grudging." I am glad to say that most of the brotherhood are "given to hospitality," but some of us can study the scriptures with profit on this point, if we will follow its sacred teachings. Brethren who can't take care of a preacher of the gospel one night, need to study especiallay the latter part of the 25th. chapter of Matthew. A man is not fit for a ruler in the church of God on earth until he is a lover of hospitality. A bishop *must be a lover* of hospitality. If a man must be a lover of hospitality to be a bishop in the congregation on earth, he surely must be a lover of hospitality to enjoy heaven. The would-be follower of Christ who is so selfish as to have no hospitality, if permitted to go to heaven, would be so selfish there as to sneak off in one corner by himself. Brethren, we need more Christian Hospitality. Many of us are concerned about knowing each other in heaven, when we had better be concerned about receiving and knowing each other here.

Forthcoming.

Our tract on "Acts of Apostles" is expected to be issued from the press this week, and will, we trust, be ready for orders by the time the brethren can send them in.

It will contain 64 pages, which will be larger than ten cent tracts usually are. But we have determined to sell it at that price, although it will require every one of the first edition to be sold at that to pay its actual expenses. As we will have to advance the money for the plates and the getting up of the first edition, we will have to sell it strictly at ten cents, in order to get this money back, besides being out of the use of it till the tracts are sold. On a second edition, we will be able to give reduced rates by the dozen or larger numbers But we do not feel able to do so now. We are satisfied the tract is calculated to do much good, and we hope the brethren will take hold of it, and circulate it among outsiders, that it may at once begin to sow the good seed. We count our labor nothing, if only good can be accomplished by it, and we think the brethren can do much missionary work with little cost, by giving it a wide circulation.

E. G. S.

Home Reading.

Is it Worth While?

BY JOAQUIN MILLER.

Is it worth while that we jostle a brother,
Bearing his load on the rough road of life?
Is it worth while that we jeer at each other,
In blackness of heart that we war to the knife?
God pity us all in our pitiful strife.

God pity us all as we jostle each other;
God pardon us all for the triumphs we feel,
When a fellow goes down 'neath his load on the heather
Pierced to the heart: Words are keener than steel,

And mightier far for woe than for weal.
Were it not well in this brief little journey
On over the is'lands, down into the tide,
We give a fish instead of a serpent,
Ere folding the hands to be and abide,
Forever and aye as dust at his side?

Look at the roses saluting each other
Look at the herds all at peace on the plain;
Man, and man only, makes war on his brother,
And laughs in his heart at his peril and pain;
Shamed by the beasts that go down on the plain.

Is it worth while that we battle to humble
Some poor fellow down into the dust?
God pity us all! Time oft soon will tumble
All of us together, like leaves in a gust,
Humbled, indeed, down into the dust.

Elsie's Last Chance.

BY ELIZABETH P. ALLEN.

Little Elsie Venable had one fault that cost her mother many anxious tears; out of a large family of boys and girls, she was the only one she could not depend on.

What shall I do about Elsie?" Mrs. Venable asked her husband. "It breaks my heart that I can not teach her to tell the truth, no matter how severely I punish her."

"Elsie is a tender-hearted child," replied her husband, thoughtfully; "suppose you make her feel how much it distresses you, by punishing yourself."

One day, after this, Mrs. Venable saw Elsie coming from the garden, with her hands behind her back; she met her at the door, and said gravely, "Didn't I tell you not to eat any more gooseberries, Elsie?"

"I haven't been near the gooseberries," answered the little girl promptly; but the next minute her hands were found full of berries, and the seeds were sticking between her teeth.

Mrs. Venable led her to her own room, talked earnestly and sadly about the wickedness of lying. "Now, Elsie," she said in conclusion, "God has given you to me that I may make you a good child; when you commit such a sin, it must be because I have not done my duty by you, so I am going to punish myself. I shall stay in my room all day and eat no food, and pray God to keep my child from ever telling a lie again."

Poor Elsie! She was very miserable. Her mother did not come out to dinner, nor to tea, and a gloom seemed to hang over the house. It was some time before the little girl felt tempted to tell a story again.

Summer and fall, with their fruits and flowers, passed away. One day in the early winter, Elsie's mother was seized with a sudden and violent illness ..the doctor was with her all day, and the children were kept out of the room.

As early twilight began to gather, Elsie slipped noiselessly up to the bed where the dear mother lay pale and exhausted. She drew her little daughter down to kiss her and whisper, faintly, "Go into my closet, darling, and get yourself an apple."

Now, apples were very scarce this year, and the children were only allowed to have one a day, from the closet chest. There was nothing Elsie liked half so well as an apple, and while her mother was speaking the tempter whispered, "She didn't ask whether you had had one; you needn't say anything about it; that won't be a story." But, after an instant's hesitation, the little girl felt that it would be a silent lie, and then she said, "I've had my apple to-day, mamma."

The sick mother saw the hesitation, the quick flush, the look of resolution, and knew just what a struggle it had been, and what a victory. A sweet, bright look came to her suffering face, as she pressed Elsie's hand, whispering faintly, "Dear child—dear Elsie—that was right—and makes mother happy."

The next morning, very early, Elsie roused up in her little bed, and looked out of the nursery window. A deep snow had fallen during the night and covered everything with its beautiful whiteness. Elsie uttered an exclamation of pleasure, but it was checked by the sound of sobbing in the next room, and sitting up in her bed she saw her father and the elder children clinging together at the hearthstone, weeping bitterly. They had not observed her, and, with a sudden pang at her heart, she slipped out of bed, and ran, in her little bare feet, to the mother's empty room. It was empty and desolate, and the child stood, shivering and bewildered until her father came, and wrapping her in a great warm shawl, carried her down to the parlor.

There, on a white draped couch, lay the precious mother, as cold and white and still as the beautiful snow outside, but wearing, it seemed to Elsie, the same glad, bright look that had come to her face the evening before.

With a burst of tears, the child threw herself upon the quiet form, crying aloud, "O mother, mother! I'm so glad I told you the truth; *it was my last chance.*"—*Congregationalist.*

A TRUE STORY.

How Roland's Fingers Saved the Train.

MRS. BELLE V. CHISHOLM.

Grand-father Glenn used to tell the boys, "Learn everything you come across my lads, for sometime you will find use for it all." I think it was this advise that put his grand-son, Roland, in the notion of learning to talk with his fingers.

He was firing for Dick Creighton at the time, and they both became much interested in a little deaf and dumb boy, who always boarded the train in the morning and with his basket of flowers, was waiting at the crossing for them when they made their return trip in the evening. They learned from him that he attended a school, for mutes a few miles out in the country, and the flowers which the children themselves cultivated, were carried to his invalid mother, who was not strong enough for even a short ride into the country.

Aside from grand-father's advice, Roland agreed with Dick, that the little fellow would be much happier if he had some one to converse with during the half hour he was obliged to ride in the smoky train; consequently Neal Lawrence, was perched on a high seat by the side of Dick, and it was not long until both Roland and Dick could make their fingers fly almost as fast as Neal himself.

Two or three years later, when Dick was conductor of the Lightening Express from Sanfrancisco to Omaha, and Roland was his express-agent, they started on their east-bound trip, in charge of an immense amount of gold. There had been some daring robberies along the route recently, and both Roland and Dick felt a little quaking about the heart as night approached, but neither one of them said anything concerning their fears. The first half of their journey had been completed without anything out of the ordinary way having occurred, and the young men were beginning to breathe more freely, and to smile at their foolish apprehensions. At the last station where they stopped, before it was cleverly dark, a rough looking fellow sprang into the rear platform after the train was in motion. Crouching out of sight, he waited until the intense darkness afforded him an opportunity of scrambling to the top of the moving train. Once in position he crawled cautiously along the icy roof until he reached the express car. Here he remained until he saw his companions enter the forward coach. It was then about nine o'clock and the train would, in less than half an hour, pass into a dark cut at the end of which the robbers had planned their escape.

Roland had just seated himself with an interesting book in his hand, ready for an hour's enjoyment, when the door opened and the ruffian entered. Before Roland had time to move or speak, he was covered with a brace of pistols and ordered to deliver up the keys of the money chest. There was nothing to be done but to obey and then the desperado went on to tell how the train men were to be bound, or disposed of some other way, if they attempted to resist. Just then Dick's welcome step sounded on the platform outside, and the intruder sprang into a huge box in the corner. He had just time to exclaim in a threatening voice: "Not a word, sir, or you are a dead man. Mind, I will keep you in range from this knot-hole, and if you betray me I will shoot you with as little compunction as I would a dog." Roland's heart stood still, for he dared neither to move nor speak, with those desperate eyes upon him. Suddenly he thought of his fingers; they were not in range of the knot-hole. Without moving a muscle of his face, he said with his fingers: "Dick, there is a train robber in that box. He has the keys of the money chest, and he is armed to the teeth. He has accomplices in the first coach and they are going to make an attack at the far end of the deep cut."

"All right," returned Dick, on his fingers. "I'll not leave you." Then aloud, he said: "Did Ben nail up that box of Gaston's?"

Roland replied in the negative, and then the conductor spoke to the brakes-man outside in regard to the box, and asked him to bring hammer and nails to make it secure. In a moment Ben returned with the necessary implements, and at a sign from Dick, he walked in. Roland breathed more freely now, for Dick had a weapon, and the next moment the burly ruffian was sprawling on the floor and Ben had taken charge of his fire-arms. When he was safely manacled, the attention of the train officials was turned to his accomplices, who were secured without much difficulty. When they arrived at Omaha, the boys were surprised to find that they were regarded as heroes, inasmuch as the four desperate men they delivered up to justice, had become the terror of the whole country.

"Well," said Roland, after he and Dick had talked the matter all over, "Grandfather's advice served us a good turn this time, for had we not learned to talk with our fingers when we had the chance, we might have had considerable trouble in disposing of our unwelcome guest. I believe it pays to pick up bits of knowledge by the wayside, for it very often comes in good place, when we are least expecting help."

Maxims of the Meadow.—The old saying, no grass no cattle, no cattle no manure, no manure no crops, is as true to-day as when first spoken. Grass takes care of him who sows it. The meadow is the masters mine of wealth. Strong meadows fill big barns. Fat pastures make fat pockets. The acre that will carry a steer carries wealth. Flush pastures make fat stock. Heavy meadows make happy farmers. Up to my ears in soft grass laughs the fat fox. Sweet pastures make sound butter. Soft hay makes strong wool. These are some of the maxims of the meadow. The grass seed to sow depends upon the soil and here every man must be his judge. Good pastures are so much cheaper than grain to raise stock. It is important to improve and preserve them. Improved stock and good grass will enrich the farmer, the State and the Nation. Therefore, be sure to have good pastures.—*Western Agriculturist.*

NOTICE.

We will not stop the ADVOCATE in the future till ordered to do so. If you do not want the paper continued, send us a postal to that effect, and we will discontinue at once. We do this because so many become offended when we cut them off. You can easily send us a postal. When writing an article for publication, don't send names subscribing to the ADVOCATE on the same sheet. Don't mix business matters with anything for publication.

J. C. McQUIDDY, Manager.

SUNDAY SCHOOL LESSON.

Granville Lipscomb.

ELIJAU THE TISHBITE.

I. Kings 17:1-16.—July 26.

Golden Text:—So he went and did according unto the word of the Lord. I. Kings 17:5.

Time: B. C. 910-907. Places: Samaria, Gilead, Cherith, Zarephath, Zidon. Persons: Elijah, Ahab, widow of Zarephath.

INTRODUCTION: Sixty years of disregard to God's commands, has at the period of the lesson, culminated in almost universal idolatry in the kingdom of Israel. From its introduction by Jeroboam, it had gone on from bad to worse. God's altars were demolished and his prophets hunted for their lives. Ahab had builded for Baal an altar in Samaria, while Jezebel feasted four hundred of Baal's prophets at her own table in Jezreel.

Elijah, a man of strange zeal whose previous history is unknown, suddenly appears to Ahab with the startling announcement that no rain nor dew should fall for some years. According to James, (ch. 5: 17) this suspension of rain was in answer to Elijah's prayer, doubtless asked as a divine punishment to reclaim the Israelites from sin. See Deut. 11:17.

For his own preservation Elijah was divinely ordered to repair to the brook Cherith, of which he drank, and where he was fed with meat and bread brought morning and evening by the ravens. The brook failing, he at the bidding of God, went some distance to Zarephath. Where was a widow who divided with him her small supply, and whose meal and oil failed not until the day that rain came again upon the earth.

EXPLANATORY NOTES:—*Elijah the Tishbite.* The word Elijah, means Jehovah my strength. It proved to be no misnomer. He was of the village Tishbe in Gilead. This is all we know of his previous history. *Said unto Ahab.* The King, who was more responsible than any other one for the recklessness of the land. *As the Lord God of Israel liveth.* A very solemn asservation as an oath. *Before whom I stand.* As his servant to do his will. *Not be dew nor rain these years but according to my word.* Elijah having prayed that it might not rain, would, when Israel was punished pray again that it might rain. His prayers were both answered. See James 5th. *And the word of the Lord came unto him saying.* God has ever directed man by his word. *After a while * the brook dried.* Several months, perhaps a year. *Zarephath.* A city about midway between Zyre and Zidon. *I have commanded a widow woman there to sustain thee.* None are so poor but what God can make them a blessing to others. *A little oil.* Olive oil was extensively used in cooking. *She went and did according to the saying of Elijah.* She believed the promise of God which Elijah declared unto her. *And her house.* There were other members in the household beside her son. *Many days.* That is, until the rain brought again the fruitful seasons.

QUESTIONS. Repeat the Golden text.

2. What is the time of this lesson?
3. What places and persons are mentioned?
4. How many years had idolatry been in the Land.
5. Of what country was Elijah?
6. What did he say to wicked Ahab?
7. How long did the drouth last?
8. At what brook did he hide?
9. How was he fed?
10. To what other place did he go?
11. How far from cherith was Zarephath?
12. Who supplied him there?
13. How long did the meal and oil last?
14. What lessons can we learn from this history?

☞ The lesson for next Lord's day, Aug., 2d, is Elijah meeting Ahab. I. Kings 18:1-18.

Delta-Metal, newly discovered, is said to be more tough and much superior to brass, in all ways, and likely to supplant brass absolutely It is well, however, that the name of the older compound has got a good start in literature and common usage. To have found a hero of the Iliad, greaved in far-sounding delta-metal, would have been melancholy, and we should have been unfortunate, indeed, if a brazen lie had ever come to us nominally disguised as a delta-metalic lie.

Walter True, a lad of sixteen, who has been "message boy" for the Western Union Telegraph Company at Long Branch for about three years, was arrested for disorderly conduct, and placed in jail. A physician pronounced the boy insane, and attributed it to the excessive smoking of cigarettes.

"But, doctor, I *must* have some kind of a stimulant," cried the invalid, earnestly, "I am cold and it warms me." "Precisely," came the doctor's crusty answer. "See here; this stick is cold"—taking up a stick of wood from the box beside the hearth, and tossing into the fire—"now it is warm; but is the stick benefited?" The sick man watched the wood first send out little puffs of smoke, and then burst into flame, and replied: "Of course it is burning itself!" "And so are you when you warm yourself with alcohol; you are literally burning up the delicate tissues of your stomach and brain."

One step toward God is better than a thousand toward wealth and a high-sounding title.

American National Bank.

Cash Capital, $1,000,000.

Board of Directors.

E. W. Cole, John G. Houston, John Orr, Byrd Douglass, Jr., John M. Lea, J. Kirkman, Rev. Dr. R. A. Young, V. L. Kirkman, B. L. Weakley, A. W. Harris, M. Burns, T. A. Atchison, GEN. W. G. Bush, W. H. Jackson, John Woodard, J. A. Pigue, C. E. Hillman, W. W. Berry, Wm. Porter, Edgar Jones.

This Bank has united with it the **THIRD NATIONAL BANK** of this city, and has increased its Capital Stock to **$1,000,000**. With increased facilities in every particular can confidendently assert that it will offer superior advantage in all departments of Bank to its patrons and friends.

JOHN KIRKMAN, President, A. W. HARRIS, Cashier. E. W. COLE, Chairman Executive Committee

EDGAR JONES, Vice-President JOHN M. LEA, Vice-President.

JOHN G. HOUSTON, President. THEO. PLUMMER, Sec'y and Treasurer

NASHVILLE LUMBER CO.

Building Lumber.

CEILING, SIDING, FLOORING AND DRESSED LUMBER,

Cheap Stock at Low Prices.

Mills and Office on Northwestern Railroad, immediately in rear of Union Stock Yards.

Dudley Bros. & Lipscomb,

WHOLESALE HARDWARE!

——Are Agents for the——

MITCHEL WAGON, SYRACUSE SIDE HILL PLOWS, J. I. CASE CULTIVATORS,

TENNESSEE WAGON MEIKLIE'S DOUBLE SHOVELS, Buffalo Standard Scales

This Wagon as shown above is made out of best Tennessee Material—warranted for one year—nice enough to go to Church in—substantial enough for business. Delivered on cars here for $65,00, to preachers $60,00

DUDLEY BROS. & LIPSCOMB,

84 and 86 Broad St., - - Nashville, Tenn

PATENT FLY FAN!

Keeps Flies away—Cools and Purifies the air—Saves Servant's hire—Easily worked—Bought by all People. Want all merchants and agents TO SELL THEM.

Terry Show Case Co., - - - - Nashville, Tennessee

PASCHALL & FALL,

WHOLESALE

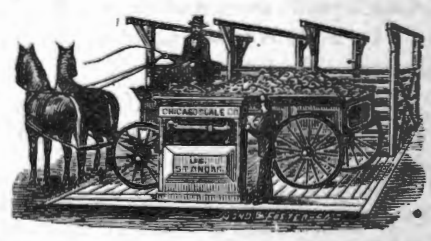
HARDWARE, CUTLERY, IRON, WAGON MATERIAL, ETC.

Fishing Tackle.

Nos. 57, 59 and 61 South Market St.,

NASHVILLE, TENNESSEE.

Our Prices are Very Low.



Agents for Chicago Scale Co.'s Platform and Wagon Scales.

THE GOSPEL ADVOCATE.
NASHVILLE, TENN., JULY 15, 1885.

CONTENTS.

Out Pouring of the Holy Spirit..... 449
Queries..... 450
Skepticism..... 454
Items and Personals..... 455
Notes..... 456
Something of Great Value..... 456
Ruining a Boy..... 456
Obituaries..... 458
Not Colored at all..... 458
A Boy should have a Trade..... 458
General News..... 459
Miscellaneous Notes..... 463

HOME READING.

Is it Worth while?..... 452
Elsie's Last Chance..... 452
A True Story..... 452

TEXAS WORK AND WORKERS.

A Lecture on Baptism..... 460
Meeting in Henry's Chapel..... 460

Skepticism.

INTRODUCTION.—King-craft and priest-craft so distorted Christianity that some good, honest men have supposed that all religion is the offspring of fraud or fiction.

(2.) That there are so many sects and parties claiming to be Christians, and differ so widely with one another, that therefore they are all wrong.

1. We are not acountable for the perversions of Christianity, neither by king nor priests, any more than the citizens of the U. S. are for some of the sad perversions in our governmental matters.

Yet we had just as well deny that we have a government that will guarantee liberty to the foreigner, because our laws and constitutions have been abused, as to deny that the religion of Jesus Christ will make us free because his laws have been abused.

2. There is almost as large a variety of sects among Skeptics as any other ism in the land.

(b). They generally range under one of the following heads:

(1). Atheists, who do not believe that there is a God. They are Infidels proper. (Materialists.)

(2). Deists, who believe that there is one God, (not three), but they deny the God of the Bible. (Tom Paine.)

(3). Theists, who believe in a personal God, but deny the God of the Holy Scriptures. (Lord Herbert.)

(4). Pantheists, who believe all nature is God, but like the others, they deny the God of Revelation.

(c). These four general divisions are subdivided into numerous sects too tedious to mention here, and if Christians being divided into sects is evidence that there are no realities in the religion of Jesus Christ, therefore the fact that Skepticism is divided, is evidence that there is no reality in their claim.

This proves too much, and therefore proves nothing.

3. Skepticism begins with a *perhaps*, proceeds with a perchance, and ends with a maybe.

(1). Lord Herbert says (a) That there is one supreme God.

(b). That he is chiefly to be worshiped.

(c). Piety and virtue are the principal part of his worship.

(d). We must repent of our sins or be punished.

(e). There are rewards in the next life.

(2). But this same book of nature taught Mirabau that there is no God.

(3). It taught Tom Paine (as stated in Age of Reason, p. 3)

(a). That there is one God, but that the God of the Bible is a fraud.

(b). That he hoped to live after death and to be happy.

4. How came the idea of God in the world? Or how came man here? It is useless to tell us that nature created the first pair and then never reproduced another pair. Illustrate. The little boy's question, where did that hen come from, and being answered that she came from an egg, he again asked where the egg came from, and being told that another hen laid it, he inquired where that hen came from? This of course hoed out Mr. Skeptics row, and really left the boy's question unanswered.

5. They teach that man is irresponsible by confounding faith, knowledge and opinion.

Illustrate. I know this desk is befors me, but I believe God raised Christ from the dead, and it is my opinion that all the worlds are inhabited.

6. They tell us that they cannot believe in the God of the Bible.

Crit. (a.) Faith is the belief of testimony, and is irresistible when the testimony is properly weighed.

Illustrate. Our bishop is a very honorable man and it would pain me to believe he had been drunk and gambling, yet the testimony may be of such a character that I am forced to believe it even contrary to my desire, to clear him.

(b.) If they cannot believe in the God of the Bible? they are not accountable, for ability is the measure of accountability, therefore they need not trouble about these matters.

7. Miraban says, (Vol. 2, p. 218) "Atheism will not make a bad man good, or moral.

Illustrate. Allen said to his daughter when dying, "My child, follow the religion of your mother, for it has made a better woman of her than Infidelity has a man of me," therefore Christianity is superior to skepticism.

Finally they tell us that they could not be happy while their friends are suffering in the next life, and that a wise and good God would not make a devil to deceive us.

(1). They seem to be happy now and yet they know that some of our race are suffering every moment in this life, and if they do not get better than they are now, what hinders them from being happy in the next life?

(2). A wise and good nature permits evil to exist, and how often are we misled by it, but if God should do the same thing, how terribly bad it would be, therefore there is no God.

Illustrated. Balaam saddled his ass, but we ride horses, therefore there are no asses to be saddied, is just as appropriate as the former assumption made for a cloak to hide in.

11. Ingersol's assumptions come next.

1. He assumes that "Moses said that God made the world out of nothing."

But this statement he borrowed from Orthordoxy and not from the Bible. Therefore neither Moses nor any of us are accountable for said doctrine.

2. "The belief of the rib story saves us."

But this like the former, is borrowed from sectarianism somewhere else.

3. "The Bible is degrading to women."

Our piece on, "The Bible, A Treasure to Man," will forever settle this question.

4. "The fish tale saves us, if the Bible be true," &c. (See mistakes of Moses.)

We are sorry to see so many false statements, but more of this hereafter.

6. Christians persecute, and that is wrong, therefore the Bible is wrong, for it teaches it."

There never was more falsehood wrapped up in so small a compass.

9. "Infidels never persecuted, therefore they are better than Christians."

If we had never read of the dark, damnable scenes in France and other places of similar import, when skepticism controlled the country, we might credit this falsehood as true.

7. "It destroys our freedom, and therefore is wrong."

Just as well say that Mormonism grants us the privilege of as many wives as we can maintain (or free loveism,) but the Bible forbids it, therefore the Bible is wrong.

Universal Law. "Every effect must partake of the nature of its cause," and as Christ neither persecuted nor taught it, therefore Christianity cannot persecute, and wherever you find persecution it is without Christianity, whether under the papacy or elsewhere.

The effect of Christianity is seen in all the nations of earth that have religious or political liberty, and a l we need to do, is to go to the statistics and see for ourselves.

In conclusion, take away Christianity and you take away all that man has here to inspire him to a higher and nobler life. But give him the Bible and you give him liberty, politically and religiously. But not so with Skepticism, which takes away all these God-given privileges either directly or indirectly.

J. J. LANE.

We have received the July number of the *Christian Quarterly Review*, published by E. W. Herndon, Columbia, Mo. Its contents are, 1st. "The Synagogue Elder not Scriptural," by T. Munnell. In which he endeavors to show that elders of a single congregation are unscriptural But the elders pertain to the church general, as the Methodist elder.

2nd. "Ecclesiasticism," by H. Christopher, showing the evils and corruptions of Ecclesiaticism.

3. "Hermeneutical Criticism," by B. U. Watkins. A sound criticism of the meaning of several difficult passages of Scripture.

4. "Atonement," by Q. Y. Baily.

5. "Our Colleges," by G. T. Carpenter.

6. "Our Position," by the Editor. This is a close exposition of the positions Christians should occupy, with reasons why other positions should not be occupied. It is good.

7. "The New Testament, the Book of God," by Jacob Creath.

8. "The certainty of God's existence," by Wm. M. Roe.

9. "The unity of the church as the body of Christ." by B. F. Manire. This is an able presentation of the basis of unity, and the essential idea in which unity must exist.

10. "Book Notices," by the Editor.

11. "Among our exchanges," by the editor. The number is worthy to be read and studied.

OEFER EXTRAORDINARY.

Now is your chance to secure a communion set. To any one who will get us fifteen subscribers—new ones, at $1,50 each, we will give the FULL COMMUNION SET, of five pieces, worth $15,00

To any one who will send us twenty-five names—all new, at $1,50 each, we will give the BEST QUADRUPLE PLATED, communion set worth $24,00. The names must all come at once in a club.

This is a chance for you to get an excellent paper very cheap and to get a communion set for your church for nothing. Send us in many names on this liberal offer.

The money must accompany all orders for books. All arrearages must be paid on paper before it will be discontinued.

ITEMS AND PERSONALS.

The Bible is a window in the prison of hope, through which we look into eternity.—*Dwight.*

Bro. J. T. Poe writes that he cannot fill his appointment in Tennessee. Says, "Too much work at home."

Beware of hating men and their opinions, or of adopting their doctrines because you love and venerate their virtues.

Beyond all doing of good is the being good; for he that is good not, only does good things, but all that he does is good.

"Can you tell me what a smile is?" asked a gentleman of a little girl. "Yes sir; it's the whisper of a laugh."

If your daughter is in poor health, let her use the mop about the house. Nothing like homemopathy for a weak young lady.

Bro. M. B. Ford writes that the meeting closed at Franklin, Ky., with twenty-four additions to the congregation and good interest to the close.

The true Christian is like the sun, which pursues his noiseless track, and everywhere leaves the effect of his beams in a blessing upon the world around.—*Luther.*

Let not unworthiness scare the children of God. Parents love their children and favor them, not because they see that thev are more worthy than others, but because they are their own.—*Leighton.*

Bro. T. B. Larimore gave us a pleasant call last week. He speaks encouragingly of the ADVOCATE and thinks it is improving. He had just closed a meeting at Lynnville, Tenn., with 16 additions to the congregation. He is now in a meeting at Alamo, Tenn.

Bro. A. C. Henry, of Hartsville, Ala., who has been soliciting for the Huntsville church, will soon discontinue that work until Fall. He is ready in the meantime to hold protracted meetings for a few of the congregations that have solicited his services in that work.

Bro. Jno. D. Stalker writes from Hartsville, Tenn.: "Bro. Kidwill has been holding a meeting for us commencing July 1st. Two took membership, one reclaimed. Three have been been baptized. Rain interfered with our meeting last night. Think that the prospects are good for more. Will continue until after Sunday

The common mercies we enjoy all sing of love, just as the sea-shell, when we put it to our ears, whispers of the deep sea whence it came; but if we desire to hear the ocean itself, we must not look at everday blessings, but at the transactions of the crucifixion. He who would know love, let him retire to calvary and see the Man of Sorrows die.—*Spurgeon.*

Bro. J. H. Halbrook, of New River. Ala., writes "I will start to Tennessee to-morrow to visit Hickman county, the home of my youth. I would like while there to spend sometime holding protracted meetings. Any church desiring my services can address me at Whitefield for the next two months. Preached in Fayette county the 4th of June. Two confessed the Savior and were baptized.

Bro. J. H, Mulliniks writes from Bakerville, Tenn: "Bro. R. P. Meeks began preaching for us on the 4th of July and continued to the 11th —preaching only at night. He was sick two days, but we continued the meeting. Had ten additions by baptism; three restored. The meeting closed just when we got up good interest; six confessed the Lord last night and were baptized yesterday. Bro. Meeks has endeared himself to the whole country here.

Bro. H. L. Wilson writes from Prairie Grove, Ark: "Although surrounded by the most bitter sectarian prejudice, the truth is growing. One month ago one young man obeyed the Lord. Last Lord's day five united with us by letter. We have our new house done; a good, neat little house 24x40 feet. Cost us about $500. We were not able to build at present, but the cause of our Master demanded it, and we have it all paid for except about $40. It has been a heavy burden on this little church. Could not some good brethren who have money to spare, help us pay for our house?"

Bro. Officer writes: "I started this morning to Emberson, ten miles north-west of Paris with Raymon, my little son, and little Bennie West. The Indian ponies ran away in town, turned the buggy over, tore the top off, but hurt no living thing. We reached Emberson about 12 o'clock, took dinner with Bro. C. C Hamilton, and now for the object of this writing. There is a growing little village here, and we have the promise of $155 to build a house of worship here. Four or five members here. Who will help? We are bound to build. Any one that will, send a mite to C. C. Hamilton, Emberson, Texas. We will give them a meeting sometime this year. The cause is prospering here.

We have heard of some little misunderstanding about our "Offer Extraordinary." Some have suggested we meant to convey the idea that we paid $15 for one set and $24for the other. We never intended to make such an impression. We said WORTH fifteen and twenty-four dollars respectively. That is the regular retail price for them. Of course with the prospect of selling many, we get them at wholesale rates. We do not intend this offer to stand long. Churches now have a good chance to secure a good communion set. The best thing to do is to avail yourself of the opportunity. We hear of some who anticipate getting the set, get others to do likewise.

With pleasure we give the following from Bro. Scobey. We are confident the school is deserving a good patronage and hope our brethren will patronize their own schools.

BROS. LIPSCOMB AND SEWELL: Allow me a little space in your paper to call the attention of the brethren and others to South Kentucky College, Hopkinsville, Ky. I have had one year's experience teaching at Hopkinsville. I am pleased and encouraged by the success of the past session. I can consistently say to all, that I am in a position to serve my friends, as well, if not better, than I have ever done. I have entire charge and control of the boarding department for girls, and will assume all the responsibility of their care. Our faculty is complete and no better advantages can be found in the schools of the country than we offer. JAMES E. SCOBEY.

Bro. J. H. Roulhac, formerly of Union City, Tenn., now of Ocala, Fla., writes from St. Augustine, Florida: "As you know, I brought my family to Florida about three months ago. The chief inducement for this move was the hope that my wife's health would be improved by this climate. But she is no better than when we left Tennessee, and so we have determined to return to Union City. My health is excellent. Will you please give notice through the ADVOCATE of the fact? and also that after the 15th of August I shall enter the field as an evangelist, and will be ready to hold meetings wherever my services may be desired. Have been preaching ever since I came to Florida, and have started a congregation at Ocala, Marion county, where I have been making my home. I brought my wife here about a week ago for the benefit of the sea air and sea bathing. She seems improved a little. Will reman a week or so longer and then return to our former home in Tenn." We are sorry to hear that sister Roulhac has not improved any in health. Hope she may yet be benefitted. Any churches desiring the services of a good preacher would do well to write Bro Roulhac.

BRTH. L. AND S.:—A few weeks since I wrote a short article criticising some things said by Bro. Sharp in the *Standard.* Bro. Sharp informs me that I misapprehended his article; that by the use of the term "tramp preachers" he intended to refer only to vagrants, utterly unworthy men; as thieves, drunkards, imposters, &c. This being true, and I doubt it not, I hasten to make the correction. I am sure I would not willingly do any brother, especially Bro. S, a wrong. Bro. S. is doing a good work in this country, and while I do not endorse his "plan," I rejoice that the work is done. Our churches in this State are too weak in numbers and too poor in purse to send out a preacher each, unless they can be induced to co-operate, that work upon which the salvation of the world depends, will not be done by the churches at all; but before any co-operation need be expected, the churches must be so aroused to a sense of their duty and responsibility that they will operate, then co-operation may be hoped for. This is the work in which Bro. Sharp is engaged.

While the Christians are quarreling about the plan of doing the Lord's work, they are disqualifying themselves for that work, and it is left undone If Bro. Sharp and others don't think as I do about how the work should be accomplished, I am still glad to see them preach the gospel, and I will not throw any obstacles in the way of their success. On the other hand, if I see my duty in another course, the use of another plan, Christian charity, such as he asks for himself, should be extended to me. Brethren, let us work while it is day." I don't read of any plans in the Bible; the command is to "go preach, in season and out of season," preach. If you think you have the Lord's plan, work; if you think the Lord has given no specific plan, work. May God help us all to live nearer the cross, to be more cross-bearing and manifest more of the love of God, one toward another, and work more earnestly, and zealously, for the Savior's kingdom.

W. A. CRUM

Notes From Indian Territory.

Bro. Wolf is still holding on at Atoka: his meeting is well attended.

John Jumper, principle Chief of Seminole Nation, writes that his church has agreed to hold a camp meeting at Sasakwa, commencing Aug. 12th. He invites as many friends from the Choctaw and Chickasaw as can, to attend and receive a hearty welcome. Sasakwa is about 25 miles northwest of Stonewall. Gov. Jumper is a minister, I don't know what church, but he is a Christian man. We hope the meeting will be a success.

Bro. W. J. Smith, of Eufaula, was robbed by a colored man by name of John Goodall, a few days ago. Goodall took from Bro. S's room a lot of clothing, a watch and a pistol. Goodall is not so good-after-all. But what did Bro. Smith want with that pistol?

A new M. E. church house is going up at Atoka. J. H. Jackson is the contractor. No doubt it will be done.

The Christian church at Paris, Texas, hopes to be able by October to begin building. Sister Martin is succeeding very well. It is strange how the women work with more earnestness than men, and as a rule, are more honest and unselfish in their efforts.

Only three baptisms in Indian Territory so far as the writer knows since last writing.

We hope to meet Gov. Bushyhead, of Cherochee Nation, at the Chocktaw council, next October. Shall we meet Bro. Mode also.

The writer will leave Paris with his family about the first of Aug. for Tenn., and will be there one month. The Indians ask me to visit Ky. in interest of the mission. I will.

R. W. O.

NOTES.

The brethren generally, know that I am traveling on business all the time; hence, am at many places during the year, and by this means have opportunity of getting acquainted with many congregations that I would not otherwise see. Being a business man and preacher, I naturally look into the practical workings of Christians more than one who does nothing but evangelize, or preach. I am also getting to be what the boys and young people call *an old man*. Yet, like most people of my age, don't acknowledge this, as I am just in the prime of life, a little past fifty. Still I have lived long enough and seen enough to learn a great deal more than many others, and when I see a people who are working according to the apostolic pattern, I feel like holding them up as a pattern for others. Not that they are so much better than any other people, but to show that such a people can and do exist and that they prosper.

Some sixteen years ago we had a small congregation of disciples in this place. Part of them wanted to keep up with the age of improvements and introduced an organ, missionary society and a pastor. Those who were opposed to these things were in the minority, hence they were withdrawn from because they would not submit to the majority vote. The few who were satisfied with the simple worship of the saints, organized themselves into a band of workers. Soon they had them a comfortable house of worship. Without having a *pastor*, organ, or any helps of this kind, they have steadily grown until now they number nearly four hundred. They have several mission points in and around the city of Detroit. I have never known a more active band of workers—even the young men as soon as they become Christians are taught that they must go to work and do something for the Master. The elders take the oversight of the congregation and assign work to all.

I met with the brethren last Lord's day at Plum and Fourth street, to break the loaf. I was pleased with the simplicity of the worship. This is the principal meeting of the day. No regular preaching, but songs, prayers, reading and exhortations. The house was well filled and a more attentive audience I never spoke to. In the evening I attended one of their Sunday school mission points. There were 176 children and young people present, all intently studying the Bible. This mission is conducted mainly by young brethren.

At night I spoke to a large congregation at this place. I would be glad to notice the workings of these dear brethren at Detroit in detail, but will have to ask some of them to report for the ADVOCATE.

It is often charged upon us that those who are opposed to missionary societies, do no mission work; those who oppose the organ have no music, those who have no pastor, have no congregations. Such a charge is *slanderous* and untrue. The best congregations are those where every member has something to do and does it.

May God help us all to be content with the primitive order for work and worship.

V. M. METCALF.

Something of Great Value.

When we read or hear of something of great value to us, if we can get it, do we not have a great desire to obtain it? And if there is any hope of obtaining it, how eagerly we strive for it! If one is sick with some loathsome disease and reads an advertisement of that which will cure him, will he not spend his last dollar for the medicine? Especially if it comes indorsed by some one in whom he has confidence. We all, young and old are forever grasping after something we think will be valuable to us. We spend the whole year in striving to make money, or its equivalent and why? Because we know it is of value to us in this world. But when we hear of something of greater value than money, we willingly give our money in exchange for it. Now there is something of far more value to any human being than gold and silver, and it is within the reach of all anxious seekers, it matters not how poor, for it can be obtained without money. It is wisdom. Hear how highly recommended it is and that too, by the wisest of men; one of whom God said "there shall be none like unto him." "For wisdom is better than rubies, and all the things that may be desired are not to be compared to it. Riches and honor are with me; yea, durable riches and righteousness. My fruit is better than Gold, yea, than fine gold; and my revenue than choice silver." Prov. 8:11, 18-19 Again, in the 17th verse of the same chapter: "I love them that love me, and those that seek me early shall find me." Read the whole chapter, and many others from the pen of the wisest man. We see, my young brethren and sisters, that we must seek for wisdom early, and the promise is positive, "shall find;" no doubts. Then the question, where shall we seek? Shall we go to the learned men of this world, the so-called wise men? Certainly not. But go to the fountain head, from which all wisdom flows—the pure unadulterated word of God. For Paul says, "The foolishness of God is wiser than men, and the weakness of God is stronger than men." "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh," &c. Ecclesiastes 12:1. Then, I pen these lines with the hope of encouraging some of us to wake to our duty to God while young and to strive for that which is of so much more value to us both in this world and that beyond, and not to become so absorbed in the things of this world, which are to perish, as to neglect the study of God's word. Let us not depend upon the reading of the ADVOCATE alone, or hearing the preacher, but study the pure word for ourselves. Read God's dealings with his people anciently. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." I. Corinthians 10:11.

J. A. CRAIG.

Franklin, Tenn.

Honey Grove, Texas, July 4.—Bro. R. W. Officer has just completed a series of sermons delivered at this place in the new Christian church. They were practical discourses abounding with glittering gems of truth which fell with crushing weight upon the minds of the many hearers who attended his meetings. A noted infidel of this place, while addressing a crowd of friends assembled upon a street corner, expressed the sentiment of a large number of those who were in attendance—will use his language: "I have been a regular attendant upon the various protracted meetings that have been held at this place for many years, and never before heard a minister of the gospel present the teachings of the Bible with such reasonable logic and purity as this man does." "As you are aware," continued he, "I am familiar with the creeds and opinions of the various so-called churches. I have studied the sciences, ancient and modern, together with the Bible; and the position these people take is the only reasonable one a thinking, reading, Bible man can take." "You are always saying," said he, turning to a Methodist brother, "that the Campbellites have no religion. My observation has taught me, the trouble with you, is, that they have got too much religion—and so it is. If the religious world would turn to the Bible purity, calling Bible things by Bible names, the large class of unbelievers would fade away like a mist before the noon-day sun."

God speed the hour. Twenty, during the meeting, were added to the membership of the church. The house erected by the brethren of this place is very creditable, laboring as they have, under many disadvantages.

JUSTICE.

Paris, Texas, July 4.—We closed the meeting at Honey Grove to-day; twenty additions to the church.

Bro. John Denton is in a successful meeting at High Mound; closed a meeting at Moor's Springs a short while ago. Several were added.

Bro. Wolf is in a meeting of interest at Atoka, Indian Territory.

Four thieving Bannock Indians were killed the other day at Rossfork by the Indian police.

Six Ute Indians were killed by whites in Dolores Valley a short time ago. The chief of the tribe to which they belonged, was much enraged, demanded satisfaction.

Leut. Stevens, of the ninth cavalry, has returned to to Fort Reno from Oklahoma, after thoroughly scouring the country, found no colonists in that section.

Sister Kate Minton, of this city, leaves for Pulaski, Tenn., to-day. Receive her, brethren, in the Lord.

Sister Allen, our messenger's mother, is about restored to health.

Sister Martin has been sick; but is up and at work again. She is in Illinois and is doing a good work for our Indian Mission. She will spend next year in school at Bonham. Uncle Charley will assist her in a preparation to teach in the Indian Territory.

The Chickasaw council refuses to adopt the freedmen. The *Indian Champion*, of Atoka endorses its policy.

The following papers are published by the Indians: *Cherochee Advocate*, Tahlequa. This paper is published in both Cherokee and English, *The Indian Journal*, at Muskogee; the *Indian Champion*. A religious journal is sent out from McAlister, by a Baptist preacher, (Ross.) but few religious papers are circulated among them.

The Medical Board of Examiners will meet at McAlister on July 21st, for the examination of physicians who desire to practice medicine in the Choctaw Nation.

R. W. O.

Ruining a Boy.

I know a young boy who is being simply ruined in his education by his mother. He is eight years old, with all the noble instincts of probity and obedience which generally characterize a boy's nature. This tender parent has instructed him that whenever he gets on a car the appearance of the conductor to collect the fare reduces his age under five. He has been educated to give that figure when asked by anybody who wants to collect money for his transportation. Recently a friend of the family was displaying his interest in the child by inquiring his age. The little fellow hesitated a moment, and then looked at his mother:

"Mamma, is he a conductor?"

"No, child."

"Then I am eight years old."—*Ex.*

Without advesity, grace withers.—*Mason.*

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude low test, short weight, alum or phosphate powders. *Sold only in cans.*

ROYAL BAKING POWDER COMPANY, 106 Wall Street, New York.

Established 1857.

The GREAT CHURCH LIGHT

FRINK'S Patent Reflectors for Gas or Oil, give the most **powerful, softest cheapest & Best** light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A Liberal discount to churches and the trade. *Don't be deceived by cheap imitations.*

I. P. FRINK, 551 Pearl St., N. Y.

Baltimore Church Bells

Since **1844** celebrated for Superiority over others, are made only of Purest Bell Metal (Copper and Tin.) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY. **J. REGESTER & SONS,** Baltimore, Md

---

VASSAR COLLEGE, Poughkeepsie, N. Y. FOR THE LIBERAL EDUCATION OF WOMEN, with a complete College Course, Schools of Painting and Music, Astronomical Observatory, Laboratory of Chemistry and Physics, Cabinets of Natural History, a Museum of Art, a Library of 15,000 Volumes, ten Professors, twenty-three Teachers, and thoroughly equipped for its work. Students at present admitted to a preparatory course. Catalogues sent on application.

S. L. CALDWELL, D. D., LL. D., *President.*

WHETHER CHOLERA

Is coming or not every householder should know that cleanliness and disinfection are the greatest preventives. The principal and surest factor for this purpose is

DREYDOPPEL'S BORAX SOAP,

a perfect cleansing, bleaching and purifying soaps, making clothes beautifully white and sweet. It should be exclusively used in all departments of a household. ***DREYDOPPEL'S SOAP*** is sold in full pound bars only by all wholesale grocers and first-class retailers.

SKIN DISEASES,

Tetter, Salt Rheum, Ringworm, Sores, Pimples, and all Itching Skin Eruptions, are surely cured and prevented by the exclusive use of ***BEESON'S AROMATIC ALUM SULPHUR SOAP,*** an exquisite beautifier of the complexion and toilet requisite. 25 cents, by druggists or sent by mail.

Address WM. DREYDOPPEL, P'f'r, 208 North Front Street, Philadelphia, Pa.

Dreydoppel's Disinfecting Powder, 15 cents a large box

It is **THE GREAT SOUTHERN REMEDY** for the bowels. It is one of the most pleasant and efficacious remedies for all summer complaints. At a season when violent attacks of the bowels are so frequent, some speedy relief should be at hand. The wearied mother, losing sleep in nursing the little one teething, should use this medicine. 50 cts. a bottle. Send 2c. stamp to Walter A. Taylor, Atlanta, Ga., for Riddle Book.

Taylor's Cherokee Remedy of Sweet Gum and Mullein will cure Coughs, Croup and Consumption. Price, 25c. and $1 a bottle.

1885. THE NATIONAL NORMAL. 1885.

UNIVERSITY

Entire Expense $3.50 to $5.00 a week. Over 2,500 enrolled. Over 20 dp'ts maintained. All professions provided for. **Legal Diplomas** conferred. Over 5,000 **Teachers** and **Bookkeepers** trained here have been helped to **good situations.** Any young **Man** or **Woman** can pursue here any study with **Less expense of Time & Money** than at any other institution in the U. S. Catalogue and full information free.

HOLBROOK

Address Pres. **ALFRED** Lebanon, Warren Co., O.

DR. C. P. DUNCAN'S

—GREAT—

Vegetable Summer Remedy.

Medicated Blackberry Elixir.

For the next several months the various troubles of the bowels and stomach, which are so annoying, and so often fatal to all ages, sexes and classes of humanity, will no doubt prevail as usual to a great extent. These afflictions are sometimes sudden and always painful. A speedy and effectual cure depends mainly upon a quick application and efficient remedy, and just here, we desire to say that Dr. DUNCAN'S Medicated Blackberry Elixir, is **the medicine** of all others to speedily cure all bowel troubles, such as Diarrhoea, Cholera Morbus, Dysentery, Summer complaints, cholera infantum, flatulence, flux, Pains in the bowels, etc. The elixir may be given with perfect safety to the most delicate children, in doses as directed, as it contains no hurtful ingredient. It is palatable and does not produce Nausea. For sale by all druggists. Price 50 cents.

DR. C. P. DUNCAN'

Liver and Kidney Medicine.

The grear superiority of this medicine over all other Liver medicines, consists in the combination of those vegetable compounds, which possess the wonderful power of arousing all the secretions of the whole human system to a natural and health action. It acts upon the liver directly and at the same time sets up a proper secretion of those glands situated in the stomach and bowels. It is a locking up of these secretions of these glands that brings on dyspepsia, indigeftion, sour stomach, heart-burn palpitation of the heart, vertigo, or swimming o the head, sick or nervous headache, constipation of the bowels accompanied at the same time with pains in the shoulders, back, sides and limbs. To treat the above symptoms intelligently and successfully, as in all other cases, you must use the medicine, that strikes and removes the causes from the system that produce and bring on the disease. This is effectually done with Dr. Duncan's Liver and Kidney medicine. Price 75 cents.

Spurlock, Page & Co.,
Proprietor,
NASHVILLE, - - - - TENN.

PAYSON'S INDELIBLE INK. No preparation and only a common pen needed. Established **50 Years.** Superior and popular for decorative work on linen. Received Centennial **Medal & Diploma.** Sold everywhere.

$65 A MONTH & board for 3 live young men or ladies, in each county. Address P. W. Ziegler & Co., Phila.

CATARRH

AND DISEASES OF THE THROAT, causing Loss of Smell, Offensive Breath, Deafness, Cough, Hay Fever, Bronchitis, and Incipient Consumption, permanently cured, by a treatment so effective that it cures the worst cases, though the bones of the nose have become affected. No douches, snuffs, washes, inhalers, or atomizers. The medicines are so pleasant that a child will take them. The only internal treatment offered to the public for these dangerous diseases. Dr. Brockington has had fifteen years experience in the treatment of this class of diseases, and a trial will convince the most incredulous of the efficacy of his treatment. The most obstinate cases cured at small expense. Send full description of case and Fifty (50) cents (mere cost), for a trial package [by mail], to last fifteen days, with full instructions for treatment.

Address, DR. C. N BROCKINGTON,
328 FOURTH AVENUE, LOUISVILLE, KY.

A. CRONE,

—A the—

Checkered Front Grocery House

Cor. Market St. and Pub. Square, Nashville, Tenn.,

Keeps the best GROCERIES, and sells them Cheaper than any other House in the City.

Price-List Furnished on Application

VICE PRESIDENT BAXTE, THOS. PLATER, Vice President, J. P. WILLIAMS Cashier, ASS'T WRBANF Ass't Cashier.

THE FIRST NATIONAL BANK

OF NASHVILLE, TENN. (Reorganized.)

Designated Depository and Financial Agent of the United States

CAPITAL STOCK, - - - - - $700,000 00
UNDIVIDED PROFITS, - - - - 400,000 00

Receives Deposits, Deals in United States Bonds and Local Securities, and Foreign and Domestic Exchange. Drafts drawn on all European points. Our facilities for making collections at all accessible points are unsurpassed.

JA.. HANDLY. A. W. SOUTHWORTH. R F. MORGA
.S REEVES. G. M. NEELY.

Handly, Reeves & Co.,

—Importers and Jobbers of—

DRY GOODS AND NOTIONS,

Nos. 60 and 61 Public Square,

Nashville, - - - Tennessee

SOUTH KENTUCKY COLLEGE,

HOPKINSVILLE, KY.

Midway between Nashville, Tenn., and Evansville, Ind., on the St. Louis and Southeastern railwnh connecting at Guthrie with Louisville and Memphis branch of the L. & N. R. R., and at Nortonville with the Chesapeake and Ohio R. R.

Fall Term 36, Session Opens Sept. 1, 1885

BUILDINGS NEW, HANDSOME AND COMMODIOUS;

103 feet long front; three stories high; with two wings, respectively 90 and 116 feet long. Fine study halls, provided with the best single seats; also splendidly appointed recitation, music, and art rooms. Matriculates last session, 18?.

THIS SCHOOL IS INTENDED FOR BOTH SEXES.

Prof. and Mrs. James E. Scobey, so long connected with the Female Institute at Murfreesboro, Tenn. will have exclusive charge of the boarding department, in the College building, where only girls will be permitted to board. Young men and boys can find good boarding at moderate rates in the city, or they can be placed under the immediate supervision of Capt. Fitts commandment of cadit, in his own, or in the family of V. M. Metcalf, where the responsibility for advancement and culture will be fully assured.

THE FACULTY

Is composed of four gentlemen and three ladies in the Literary department, two Music teachers, and teacher of Art, and two lecturers, all of whom are experienced, successful teachers.

Mrs. L. F. Gates, who has been Matron at the Institute, Murfreesboro, will occupy same position South Kentucky College.

In all the appointments necessary to a superior school, South Kentucky College stands in the front rank For Catalogues, Announcements, etc., Address

S. R. CRUMBAUGH, Prest.
JAMES E. SCOBEY, Vice Prest.

BURRITT COLLEGE,

Spencer, Tennessee.

This institution was chartered in 1848, and is under the control of the Christian brotherhood. It is the pioneer of mixed Colleges, and in this regard it has proved quite a success Teaching the Bible is an important feature of the institution.

Located on the Cumberland plateau, it is FREE FROM EPIDEMICS. The water is freestone and chalybeate. Invigorating breezes render the location a delightful summer resort. Doyle Station—nine miles distant—on the McMinnville and Manchester Railroad, is the nearest Railroad Station.

TERMS:

Primary Department, per session,	$ 7 50	Commercial Department, per session	$25 00
Preparatory Department, per session	15 00	Lessons, Instrumental Music	$15 00 to 20 00
Collegiate Department, per session	20 00	Lessons in Art Department	2 50 to 20 00

Board and washing for males, per week, from $2.00 to $2.50; Fuel, light, and incidental expenses, per session, $10.00; Board (including washing, fuel, and light,) females, per week $3.00

The Fall Session of 1885, Begins on the Last Monday in July.

For further particulars, address— Prof. A. T. SEITZ, President,
W. H. SUTTON, Secretary Board of Trustees.

Geo. E. Cooper & Co.,

Manufacturers and Dealers in

Tinware, STOVES, Furnaces,

House-Furnishing Goods.

Tin and Slate Roofing and Galvanized Iron Cornice Work a Specialty.

Also our **Patent Chimney Top** for smoky chimneys has no equal. Write for prices.

GEO. E. COOPER & CO.

2 North Market treet

NASHVILLE, - - TENN.

New Spring Goods!

As we do not wish to mislead our customers and public generally, by blowing a puffing about bankrupt sales, and slightly damaged goods, simply to get people in our house, and have them go away, saying we are humbug and swindle like all Jews. So we will omit giving any list of unseasonable prices in a kind of bragadocio style. We simply say to you in a business sort of way that we **NOW HAVE A COMPLETE LINE OF STAPLE AND FANCY SPRING AND SUMMER GOODS** at the very LOWEST possible PRICES. We will say futhermore, that we will meet the prices of any house in the city. As money matters are a little depressed and the season backward our motto will be, small expense, quick sales, and small profits. Please give us a call and be convinced Remember the place, 103 Union St

S. L. DODD.

OPIUM and WHISKY HABITS cured at home without pain. Book of particulars sent Free. B. M. WOOLLEY, M. D., Atlanta, Ga.

Obituaries.

Died, at the residence of her father, near Woodbury, Cannon county, Tenn., Mrs. Emily F. Hollis, daughter of C. E. and M. E. Curlee; born January 31, 1865, died Dec., 28, 1884; baptized September 1880.

Sister Fannie was an exemplary member of the church of Christ, and the bright sun which rose on the morn of her early religious life soon lit up the gloom of the Christian's grave, and she sank into its embrace in the peaceful, yet assured hope, that He who has been her stay, would still support her and make its dark portals but the outer entrance to a mansion of blessedness at his right hand. Few have lived so as to be more desservedly esteemed and greatly beloved. Her unexpected departure has deprived an affectionate husband of a faithful and devoted companion, who has been permitted but a short time to share his joys and sorrows—fond parents, of a kind and attentive daughter—the church, of one of its valued members, all of whom feel deeply her loss, as will also a large circle of friends to whom she had endeared herself by her amiable disposition and many virtues. May these be the rich legacy of all who feel her loss. May the light of her Christian example, by which she "being dead yet speaketh;" serve to lead others in the path of duty and virtue. And may her bereaved husband and friends realize that though taken from them, she has gone to "their home in the skies," secured by the love of God, which is in Christ Jesus our Lord, to all who love him and keep his commandments. This most consolatory truth should silence every murmur, allay all immediate grief, and stimulate us all to emulate that faith which ever looks to Christ as the "resurrection and the life." It is this truth which alone enables us under our heaviest afflictions, to say to our glorious King:

"This heart that cannot rest,
Shall thine forever prove;
Though bleeding and distressed,
Yet joyful in thy love;
Tis happy it breaks
Beneath thy chastening hand;
And speechless, yet it speaks
What thou canst understand."

P. H. McGuffey.

Readyville, Tennessee.

Ann P. Smoot

The subject of this sad tribute was born Jan., 1st, 1827, at the dear old home-place near Lynchburg Tenn., the fond memories of which time can never pass from us. She was the eldest of four sisters, and so was often consulted in their gleeful sports, and her motherly counsels in after years were so often received and respected. Her open, free, loving and ever cheerful heart, made her the object of the love of the father, mother, brothers and sisters. She was married at the age of sixteen, on a farm not far distant she took hold of the stern realities of life, where she lived to the day of her death. She was left a widow in the year 1863 with a family of eleven children. And well and faithfully did she lend her energies in providing, caring for and raising this large family.

She became a member of the church of God in June 1849, living an exemplary Christian to the end of her earthly pilgrimage, which occurred June 15, 1885, after a long and painful illness, which she bore with true Christian resignation. Skillful physicians did all they could to arrest the disease; and never, perhaps, was more self-sacrificing devotion shown, and untiring attention given by the sorrow-stricken children, relatives and friends. But with all this, death claimed her, and she has gone to reap, as we trust, the reward of the righteous. None but her neighbors can fully know how worthy she was of this faithful nursing, for it never seemed too hot, nor too cold, nor too dark, nor the neglect of home duties too great to keep her from visiting the sick. She seemed always to know some simple remedy that others had not thought of, that would give relief to the suffering. The sick bed became so well known that even her presence would seem to give a quieting and hopeful influence. But she will minister no more in the sick-room. May fond memories of her ever linger with us. And now to the grief-stricken children. The writer of this with other anxious relations and friends would invoke Heaven's choicest blessings upon you in this your irreparable loss. And the Lord would remind you that you can find lasting comfort and consolation only in Christ. And you can never enjoy a happy reunion with your dear departed mother only through him. Most of you are already members of the church, but perhaps not as faithful as you might be. Remember that this reunion with a happy home in the paradise of God, where will be the redeemed of all ages, is only the reward of a faithful life. Then at whatever cost, be faithful. Wherefore, "commit thy way to the Lord; trust also in him, and he shall bring it to pass."

M. N. Moore.

Bro. Joseph Nunally died at his residence in Hardison county, Tenn., on the 20th of may, 1885. Bro. N. obeyed the gospel at Hickory Flat, Miss., under the preaching of that excellent servant of God, B. W. Lauderdale in 1882, since which time his walk was that of an exemplary Christian. Bro. N. leaves a wife and three children to mourn his loss. May God bless our widowed sister and her orphaned children, that when they have finished their course they may be reunited with their loved husband and father in the paradise of God, where partings are over and heart-aches do not come.

W. A. Crumm.

The angel of Death came in our midst, tore from us our beloved sister, Mrs. R. C. Birmingham. She was born May 1. 1812, and died March 26, 1885, at the residence of her son-in-law, J. W. Hooten. Sister Birmingham become a member of the church of Christ in Sept. 1878, under the preaching of Bro. Larimore. She had been a member of the Cumberland Presbyterian church upward of three years. She lived a true Christian and was loved by all who knew her. We have a right to believe she will be one of the blood-washed millions who will sail on snowy wings in the balmy air of heaven and sing sweet anthems of praise with the host of God. May we all live so as to meet on that angelic shore and walk the gold-paved streets of the new Jerusalem,

Richard Ledbetter.

Too Little.

The chair was hardly high enough,
Her head came just above the table;
Her little fist a pencil grasped
And scribbled fast as it was able.

"I'm writting stories," she explained.
And down the busy head bent lower;
"Ah, read one to me, dear," I begged,
And then the dimpled hand moved slower.

"O auntie"—and the baby face
Drew back; then, swift the blue eyes lighting:
"I'd love to, only I'm so small
I didn't know how to read my writing!"

—*Wide Awake.*

A Boy Should Have a Trade.

What about the boy who does not take up with a trade or profession? Look around you and the question is speedily answered. He must cast his hook into any sort of pond, and take such fish as may be easily caught. He is a sort of tramp. He may work in a brick-yard to day and in a harvest-field to-morrow. He does the drudgery, and gets the pay of a drudge. His wages are so small that he finds it impossible to lay up a dollar, and a fortnight of idlenes will see him dead broke.

The other evening I saw a man dragging himself wearily along, and carrying a pick on his shoulders.

"Tired, John?" I asked him.

"More so than any horse in Detroit."

"What do you work at?"

"I'm a digger. Sometimes I work for gas companies, but oftener for plumbers."

"Good wages?"

"So good that my family never has enough to eat, let alone buying decent clothes. If it wasn't for the wife and children, I'd wish for that street car to run over me."

"Why didn't you learn a trade?"

"Because nobody had interest enough to argue and reason with me. I might have a good trade and earn good wages, but here I am working harder for eight or nine dollars a week than any man does to earn eighteen dollars."

And now, my boy, if men tell you that the trades are crowded, and that so many carpenters, and blacksmiths, and shoemakers, and other trades keep wages down, pay no attention to such talk. Compare the wages of common and skilled workmen. Take the trade which you are fitted for. Begin with a determination to learn it thoroughly, and become the best workman in the shop. Don't be satisfied to skim along from one week to another without being discharged, but make your service so valuable by being such a thorough workman that your employer can not afford to let you go.—*Ex.*

Scarcely less imporant than the duty of considering well any proposed course of action, before deciding upon it is the duty of deciding upon it when it has been considered. Some people are so far from needing the warning of the popular maxim, "Look before you leap," that they look so long that they never come to leap at all. It is a good deal better to make decisions which sometimes lead to good success and sometimes to ill success, than never to make any decision, and so never to reach anything or anywhere. It is perfectly possible to put off so much time considering which of two enterprises one can most advantageously take up that a quicker neighbor may carry through, first the one and then the other, before we have made up our mind to take up either. This is a disastrous mistake. It is well to consider, to ask advice, to weigh counsel; but all that is useless without the decision which ought to follow close upon it. If you had the years of Methuselah, you might be able to afford to push off a decision for a century or so; but life in these days is short, and time is flying.—*S. S. Times.*

Not Colored at all.

The *Christian Register* has this impressive and suggestive anecdote: The eminent educator Horace Mann, when delivering an address at the opening of a reformatory institution for boys, remarked that, if only one boy was saved from ruin, it would pay for all the cost and care and labor of establishing such an institution. After the exercises had closed, in private conversation, a gentleman rallied Mr. Mann upon his statement, and said to him, "Did you not color that a little, when you said that 'all the expense and labor would be repaid, if it only saved one boy'?' "No, sir! Not if it were my boy," was the solemn and convincing reply. Every one of this class of boys, though in the depths of sin, though seethed in guilt and crime, is somebody's boy. Some father called him my boy, some mother on bended knee may now be sobbing out her heart's prayer.

Where is my wandering boy to-night?
Go search for him where you will,
But bring him home with all his blight,
And tell him I love him still."

Immensely as the literature of this country has increased in this century, the Bible now occupies a larger proportionate space in that literature than ever it did. No book raises so many inquiries or touches so many interests. The Bible sends the student to libraries and archives. To the Bible we owe much of the intense and spreading interest in language and in the originals of customs and peoples. It directs the traveler to buried cities, to the tombs of kings, to the records of States once great, and well-nigh forgotten. Wherever the battle of opinion is now the liveliest, wherever the race for discovery is most eager, wherever the earth at last reveals her buried history, it is to add to our knowledge of the sacred story, and to our understanding of the sacred volume.

After all, the Bible must be its own argument and defence. The power of it can never be proved unless it is felt. The authority of it can never be supported unless it is manifest. The light of it can never be demonstrated unless it shines.—*Dr. H. St Van Dyke.*

Without advesity, grace withers.—*Mason.*

Fanning Orphan School

Closed its first ten months session July the 2d. The exercises consisted in the usual recitations, in the presence of the Trustees. All were pleased with the order and bearing of the pupils and the evidence of thorough drilling in their instruction. During the session there had been ten boarders and about 20 day pupils.

Unable at the beginning of the session to secure a suitable superintendent, the school was opened with Miss Emma Page as teacher and Miss Holiman as matron. Prof. A. J. Fanning acted as superintendent and made all needed purchases for the school.

The success of the school and the satisfactory operation of all the departments have been such that the trustees regretted the necessity of any change. But the feebleness of Prof. Fannings, health and the unwillingness of the board of trustees to impose so much care and labor on him, al though cheerfully and freely bestowed, rendered a superintendent of the building, necessary. The securing of him and the desire of having the superintendent and matron in one family, rendered it necessary to part with our teacher and matron, to whom the success of the school was greatly due.

The board of trustees do not expect to find a more successful and faithful teacher at any time than they found in Miss Page; nor a neater, more trust-worthy and economical manager of the household than Miss Holiman. Only the necessity of the case reconciled them to the change. They take pleasure in giving the highest recommendation to both in their respective positions.

We feared, at the beginning, our ability to carry forward the school with the new departure, of having the girls do all the domestic work of the house. Sister Fanning, who always was ready with her care and experience to help in the work, testifies that in all her teaching, she never saw a more pleasant, happy and studious band of pupils.

The trustees have elected Prof. J. S. Hammon and wife as superintendent and matron, and will add such teachers and helps as the school may demand. They believe them peculiarly fitted for the positions and confidently expect under them to make a good school.

The aim of the school is to train and teach destitute orphans in all domestic labors and in literary, moral and religious development. It will do this, so far as its means will admit. In addition to what it can do, it offers facilities for churches, individuals and charitable associations to educate and train for usefulness, destitute children at a small cost.

Pay pupils will be taken into the school so far as it can be done, without detriment to the interest of the orphans; but they will in all respects be subject to the same fare and training as the orphans. It is the purpose to make the school as thorough in its training in all that is useful in domestic and literary matters, as any school in the country. The rates prescribed for the next term for those who are able to pay, are $50 per session of five months for board and tuition. For those sent through the charity of individuals or institutions, $30. per session of five months. Where a little only can be paid, the school will supplement the remainder. No pupil will be allowed to wear or keep in the school any jewelry, save a plain breast-pin; nor will they be permitted to wear any except plain and inexpensive clothing. It is desireable that the clothing shall be well made and well fitted. The object is to avoid extravagance and marked distinctions in the dress of the pupils.

Fifteen or twenty pay pupils will be received next session. It is desirable to know as soon as possible who intend to enter the school.

All applications for admission must be made to Prof. J. S. Hammon, 98 Union St. Nashville, Tenn.

J. G. HOUSTON, Chm'n. Board Trustees.
J. C. WHARTON, Sect'y.

General News.

Senator Brown, of Georgia, pays taxes on $400,000 of real estate in Atlanta.

Wesley, colored, confined in the Birmingham, Ala., jail for rape, died asserting his innocence.

Secretary Lamar has one son and one grandson each of which is named Lucius Quintus Curtius Lamar.

Mrs. John Jacob Astor has donated a box of books to each of the forty life-saving stations on the Jersey coast.

Immigration has steadily fallen off since 1882, when it amounted to 788,992, and it is thought that this year it will be less than 400,000.

The Mississippi Prohibitionists resolved that the success of their cause demanded that it should not be entangled with party politics.

Mr. Cleveland's presidential pen is a steel one in a plain wooden holder, and his desk is ornamented with a small statue of Andrew Jackson.

A widespread disconteut has appeared among the Indians ever since Attorney generel Garland decided that they were ineligible to Federal office.

The thirty-fourth meeting of the American Association for the Advancement of Science will be held at Ann Arbor, Mich., Wednesday, Aug. 26.

More than 3,000,000 Germans have immigrated to this country during the last sixty years. Of this number 1,000,000 have immigrated during the last decade.

John Henry Greenfield, a carpenter of Freeville N. Y., was lynched in Canada on Saturday for a grave crime. The deceased leaves a divorced wife and two children.

At Greenville, Ala., a mob rotten-egged the residences of Rev. Mr. Lamar and the editor of the Advocate who had denounced dancing and whisky drinking.

Sam Davidson, a saloon keeper of Trenton, was struck with a bottle on the side of the head some days ago and now has lockjaw, from which his recovery is extremely doubtful.

Dr. Leonard, the Ohio Prohibition candidate for governor, will challenge Judge Foraker, the Republican candidate, to discuss the issues of the campaign in a joint debate.

The aggregate annual cost of the armies of Europe is nearly $750,000,000, and the average number of men withdrawn from industrial employments for military service is about 3,000,000.

Erastus Brooks says that he has seen 120 daily newspapers establishbed in New York, and of these only six are now in existence. He estimates that $25,000,000 have been sunk during that time upon daily newspapers.

The World's Exposition plant, buildings and machinery; were sold at auction yesterday in New Orleans for $165,000. They were bid in by Mr. Newman, but were probably purchased for the new exposition company.

The richest bootblack in America is Patrick Malloy, of Saratoga. He owns two houses and has a fat bank account. He seems unable to explain how he got rich in any other way than by saying that he and another boy started out together, and while the other boy invested in horses, he put his money in the bank.

In the Mount Shasta region, thirty miles from Fall River Valley, Cal., there is a natural ice cave, containing huge columns of ice, chambers of ice, and ice hanging from the ceiling like blades of polished steel, forming a beautiful sight. The residents of the valley get their summer's supply of ice from the cave.

Mrs. Bonds, wife of Jo. Bonds, died very suddenly, near Buena Vista, Tenn. on last Saturday. Her husband was away from home at work during the day and returned just at night. Upon his arival he found his wife lying on the bed dead, a little boy and girl lying on the bed beside her asleep, and a babe about two months old in a cradle near the bed.

Mrs. Ella Norville, the beautiful young wife of a Logan County Ky., farmer, suicided yesterday by hanging. A short time since her husband, Lewis Norville, began a suit for divorce, charging intimacy with a neighboring farmer, who was also sued for $10,000. Unable to stand the disgrace, Mrs. Norville took her life.

A collision between the Mormons and Gentiles is looked for on the 24th of this month, which is a great day with the Mormons, it being the anniversary of the settlement of Utah. They come into Salt Lake City by the thousands on that day from all parts of the territory. Should they attempt to repeat any such performance as they had on the 4th of July there will probably be bloodshed.

FOREIGN.

King Theebaw, of Burmah, is having a twenty-ton brass idol cast for a new palace which he is constructing.

A heavy storm, accompanied by vivid lightning, passed over London last week. The streets were flooded and traffic greatly impeded.

A dispatch from Athens says that Greece has abolished her consulates in Turkey, because the Porte refused exequaters to several Greek consuls.

Harvest prospects throughout the Russian empire are the gloomiest experienced for years, and unless there is a general rain forthwith the whole crop will be lost.

It is semi-officially announced that the appointment of Mr. Jonas as United States Consul at Prague was objected to on account of that gentleman's known animosity toward Austria.

Fong Ah You, a chinaman, has been arrested at Montreal for the murder of Sing Lee. A dagger was seen in Fong Ah You's possession similar to the one with which the deed was done.

The number of emigrants from the port of Bremen to the United States during June, was 1,200 less than for the same month of 1884. The total decrease for the six months of 1885 has been 13,371.

The Japanese Government is shipping large supplies of coal, timber and cattle to Port Hamilton, Corea. Five hundred workmen have also been there, and it is believed the Japanese intend to permanently occupy the place.

It is the belief of Dr. Pettenkofer, as set forth in a new book, that cholera cannot make a sea-voyage of twenty days—that is, if our steamers would not cross the ocean in less time we should never get cholera.

Gen. Lord Wolsey arrived in London last week. The Victorian railway station was crowded with soldiers, officers and civilians in anticipation of his arrival, and he was given an enthusiastic welcome.

TEXAS WORK AND WORKERS.

This Department is conducted by JOHN T. POE, Longview Texas, to whom all correspondence intended for these columns should be addressed.

A Lecture on Baptism.—No. 1.

BY A REFORMED METHODIST.

We give below, one instalment of a "Lecture on Baptism," by a reformed Methodist, and shall continne it from week to week, until we give it all. It is so true, logical, and good, we find no part of it we are willing to leave out. Ask your pedo-Baptist neighbors to read and ponder this, lecture.

THE SUBJECT CONSIDERED FROM A LEGAL STANDPOINT.

And now before entering upon the discussion of Baptism, let me premise by saying that you must not expect in this discussion, demonstration. In discussions of this kind we expect to attain to a moral certainty, or a commanding probability. If the question before you were "whether the square of the hypothenuse of a right angle triangle is equal to the sum of the squares of the two sides?" we would compare one idea with another as we proceeded, and the truth would intuitively appear at every step until at last absolute certainty or positive demonstration could be obtained. But as suggested, in questions of philology, the meaning of words, the construction of law' etc., we must only expect a moral certainty, a preponderance of probabilities, or as I hope to attain in this discussion, *a commanding probability*—almost demonstration.

Let us first consider the circumstantial testimony in this case; and here let it be noted that circumstantial testimony "is frequently superior in force, *i. e.* proving power, to the average strength of direct evidence." Witnesses may testify falsely, may be swayed by prejudices, or may be mistaken; but as asserted by Paley, well attested facts cannot lie. When facts and circumstances cannot be accounted for upon any other hypothesis than one, then that hypothesis is true; in other words, if the facts and circumstances cannot be accounted for without the admission of the main fact at issue, the main fact may be then regarded as proved to a moral certainty. If the circumstances of the case can be as easily accounted for without the fact assumed as with. it, then the evidence amounts to nothing. When the circumstances can be better accounted for with the fact than without it, the evidence is probable; there is a preponderance of probabilities. When the circumstances cannot be accounted for without the admission of the fact in controversy, *i. e.* if the circumstances exclude every other hypothesis, then the evidence becomes irresistible; you have a commanding probability; the proof approaches the region of demonstration.

Again: Men do not act without a motive; every act performed must be supposed to have been performed for a reason; for reasonable beings do not act without reason. Now let it be noted that baptism was performed by John the Baptist, and the Apostles who were not only rational men but also under the influences of an inspired illumination; and in performing the act they either immersed, or they sprinkled, or poured water upon the candidates. These are the hypotheses insisted on. Immersionists say they in all cases immersed. Pedo-Baptists say they sometimes performed the act by affusion Which is the true hypothesis? By way of making this method of argument plain before we enter upon the discussion of the question, let us suppose that D had been murdered, and that no one but A or B had access to D. Let it be attested that either A or B was fifty miles from the scene of murder at the time the crime was committed, but witnesses have not stated which one they saw fifty miles off; it is therefore not known which of the two committed the deed. Now in this case whatever evidence would inculpate A would exculpate B. If A's innocence be proved, B's guilt will be rendered certain, though no witness may have deposed directly as to his guilt. So in reference to baptism, whatever evidence may be found against sprinkling and pouring, is good in favor of immersion, as the only baptism; and *vice versa*.

Now let us briefly review the circumstances of the case. The agent who performs the *act* in dispute selects a river, as the Jordon, and he performs the act in the river. Also where the parties at midnight were in a dwelling, they go out of doors and perform the act, and then come into the house again, as in the case of the jailer. Also where the party about performing the act, though sitting in a *chariot* with a nobleman, goes down into the water with the nobleman and performs the act while they are in the water, as in the case of Philip and the Eunuch. Also, the party, after being baptized in the river, comes up out of the water, as in the case of Jesus who was baptized in the river Jordon.

These are authentic facts; actions performed by intelligent, reasonable beings; and must have been performed for some reason; *there was a motive.* The reason or motive for the performance of these acts is furnished by the nature of the main act to be performed. The hypothesis that the main act, baptism, was pouring or sprinkling, furnishes the mind of no human being with a single reason for the performance of any of these subordinate acts. Is it not therefore morally certain that pouring or sprinkling was not the main act?

Again: if pouring or sprinkling could have been performed as well and as conveniently without these subordinate acts, as with them, then all these acts were performed without motive—without reason. The multitudes baptized by John could have had water poured or sprinkled on them as conveniently to himself and the people at a well or spring, or in some house, or grove centrally located as in the Jordan or Enon. Paul could have sprinkled or poured water upon the jailer and his family at midnight in the house, far more conveniently and easily than to have gone out of doors. Philip could have sprinkled water upon the *nobleman* as easily in the *chariot* or at the edge of the water, as by going into the water. Each of these subordinate acts was therefore an irrational one, if sprinkling or pouring was the main act performed. But there are valid reasons against such a line of action, (if sprinkling or pouring was the main act) against the performance of these subordinate acts, such as have satisfied all men in every age who have performed pouring or sprinkling for baptism. It is well known that those who sprinkle or pour water for baptism pursue a course of conduct the reverse of that pursued by John the Baptist and the apostles. To save time and labor, to avoid personal discomfort, the loss of caste, etc., instead of going to rivers, and places of much water, they sprinkle or pour water upon the subjects in houses or in churches. Instead of going out of doors at night, if they happen to be out, they prefer coming into the house, even in daylight. Instead of going down into the water they have the water brought to them in a vase or bowl, and dip their fingers into it, or they pour it from a small vessel upon the subject. To suppose in the face of all these circumstances which are controlling to the reasonable man, that John and the Apostles and Evangelists, performed the various actions attributed to them for the purpose of pouring or sprinkling water upon the parties baptized, is to suppose they not only acted unreasonably, but contrary to all reasons which govern reasonable men.

To be continued.

Meeting at Henry's Chapel—Sharp Top.

Arrived at my appointment at "Sharp Top," below Troupe, 4th Lord's day morning in June. Found the Cumberland Presbyterians in possession of the house. They preached at 11 a. m. and "administered the sacrament," which, of course was an important occasion with them, as they only eat about once or twice a year. The preacher who "administered the supper," is an old man, and ought to have learned before now, that the supper is to commemorate the Lord's death and suffering. But like many other Presbyterians we have heard, he talked all the time the bread and wine was passing around, about "our own death," about the death of our children and friends gone before. &c., &c. Thus, instead of commemorating the death of Christ, they commemorate the death of their own children and friends. We had hoped to preach at 3 p. m. but they appointed singing for that hour, and preaching for night, and so kept us out until Monday, and then the school being taught in the house, we had to give way. The young man teaching, Mr. Parson, showed us great kindness by turning out his school at 11 a. m. that we might preach. We had five confessions at this service and went immediately to the creek, "unto a certain water," where we buried these five penitent believers with Christ in baptism.

At night we found the doors of the church barred, and as a certain party had threatened to do this, and wished the "Campbellites" as he called us in the hotest country he could think of—we of course concluded he must be the party. In all our work, we have never seen such persistent and malicious persecutions. As this church house is a union house, it may be a case for the next grand jury of the county. We were disturbed in our worship, and had as much right to preach there as any others. This people permitted Mormons to occupy this house, and we were informed that one of our perscutors kept them all night at his house. He therefore considered us worse than the Mormons. Men will encourage Mormonism that weakens and degrades the marriage ties and obligations, that degrades virtue and cultivates licentiousness, but when we would preach God's Word, pure and unadulterated, they get mad, and by every possible means, try to hinder its success. We preached God's Word, and the people believed; nine were immersed on a confession of their faith, and there are many others who will ere long yield themselves obedient servants of God.

We are sure to succeed at "Sharp Top," no matter how much opposition we may have. The brethren at Troupe and at Longview sustained me in this meeting, and have done it well. I have never seen a place which needed the pure teaching of Christ more, and have never found a people more willing to learn. The denominational preachers have kept the people ignorant of God's plan for years, and now as their craft is in danger, they prayed God to send out of their midst all disturbing causes, (meaning me) and let Henry's Chapel dwell in peace. But we know Jesus said he came to send a sword, and not peace, and so we took hold of that sword, and intend to make war with it upon all human superstition and isms until Christ shall be known and loved in that community.

A Physician's Opinion.

Dr. Orr says: "I am well acquainted with the composition of Dr. Duncan's Cough Balsam. I have used it in my family and in my practice for several years, and do not hesitate to say that I believe it to be the best remedy known to the medical profession for the speedy Cure of Colds, Coughs, Sore Throats, Whooping Cough, and far surpassing all other remedies for the speedy cure of Croup and Hives in children. It is very pleasant to take, and perfectly harmless." Price 50 cents.

Special Notice.

We would call the attention of the readers of this paper, especially those who are suffering with Dyspepsia, or Indigestion, to Dr. Duncan's Liver and Kidney Medicine. It is, beyond doubt, the best and most reliable remedy known or ever offered for sale, for the Cure of Constipation, Sour Stomach, Sick Headache, Torpid Liver, and all Kidney troubles. It is the best and cheapest. Price 75 cents.

HIRSCH BROS. & CO.,

Dry Goods, Notions, Millinery,

56 College St., Nashville,

Have now in stock the largest stock of fine DRESS GOODS, SILKS, SATINS, WHITE GOODS, PARASOLS, FANS, JERSEYS, ETC., ever exhibited outside of New York.

This is a very fine, pure Wool Jersey, coat back, at $1.50.

Our braided and scalloped Jerseys, at from $1.00 to $3.00, must be seen to be appreciated.

Hirsch Bros. & Co.

L. & N.

(LOUISVILLE & NASHVILLE R. R.)

—OFFERS—

Superior Advantages to the Traveling Public in

THROUGH CARS, QUICK TIME, AND

SURE CONNECTIONS!

SHORT LINE TO

The North-West!

VIA EVANSVILLE.

Through Sleepers to the West via McKenzie Through Sleepers to the South via Montgomery. Through Sleepers to the North-east via Louisville.

EMIGRANTS

Seeking homes on the line of this road will receive special LOW RATES. See agent of this company, or address

P. ARNCKE, G. P. & T. A. Louisville, Ky.

Add-Ran College,

THORP'S SPRING, HOOD CO., TEXAS.

The Thirteenth Annual Session opens the second Monday in Sept., 1885, and closes the last Thursday in May, 1886. There are ten distinct schools with an experienced teacher at the head of each. Not a single day is wasted from the beginning to the close of the session. Every day in the week has its proper share of study and recreation. Recitations every day—only the Bible studies on Sunday. Thorp's Spring is a prohibition village; noted for its healthfulness and the simple, steady and moral habits of its inhabitants. Send for catalogue.

A. & R. CLARK, PROPRIETORS.

THE PROVIDENT

LIFE ASSOCIATION

BALTIMORE, MD.

Insurance on the Ordinary Life and Maturity Plan. Endowment Policies mature in 10 years, or prior death. The fact that this association has been endorsed by LEADING BUSINESS MEN Clergymen, Physicians and Lawyers in the various states in which it does business, is an evidence of its superior plans and methods of insurance. It is the only mutual company in the United States with an endowment plan founded on correct insurance principles. Persons insured on our maturity plan "need not die to win." Policies mature in 10 years from date of issue, or at death, if prior. Every claim paid in full. No pro-rata payments. You "pay as you go and get what you pay for." By the payment of from eight to sixteen cents per day, you can purchase a $1000 policy payable to you in 10 years or to your family, should you die before the expiration of the period for which you insure.

NASHVILLE ADVISORY BOARD.

GEO. W. SEAY, Sec'y N. & D. R. R. Co.
ALEX. FALL, Ag't N. & D. R. R. Co.

Hon. JNO. LAWRENCE,	*Lawyer.*
Elder Wm J. LOOS	*Min ster.*
Elder R. LIN CAVE,	*Minister.*
Dr. W. M. VERTREES,	*Physician.*
C. H. BRANDON,	*Branaun Printing Co.*
W. A. CORBIN,	*Misc. Broker.*
Hon. LYTTON TAYLOR,	*Attorney.*
G. H. WESSEL & Co	*Fancy Groceries.*
F. D. HAWLEY & Co.,	*Real Estate Agents*
Dr. T. D. WALLIS	
Dr. J. S. NOWLIN.	
R. E. MARTIN.	
Dr. WILLIAM COMPTON,	*Bellview, Tennessee.*

Reliable business men in every town and county in East and Middle Tennesse and Kentucky, wanted to represent this Association, none other need apply. Correspondence promptly attended to.

CAPT. J. MINSON, General Agent.

No 4 Church St. - - Nashville, Tenn.

CHAS. F. SHARPE. W. L. HORN.

SHARPE & HORN,

Real Estate and Coal Agents,

Public Square, - NASHVILLE, TENN.

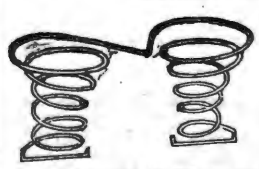
Buy, Sell and Negotiate Loans.

Special Attention Given to the Collection of Rents.

GEN'L AGENTS FOR PEACOCK COAL.

ED. H. MILLER,

—Manufacturer of—



SPRING BEDS AND MATRESSES

36 South College St., Nashville,

And dealer in all kinds of Beddings. I make the best Spring Bed now in use—the Twin Spring Bed, they are bug-proof. Try a set. Old mattresses neatly repaired.

ED. H. MILLER.

KEEP COOL!

SUMMER GOODS!

Refrigerators, Ice Chests, Water Coolers Filters

Fruit Jars, Fruit Cans, Stoneware, Woodenware, and all kinds of Kitchen Goods.

Cooking Stoves to suit the requirements of every Family.

PRICES TO SUIT THE TIMES.

PHILLIPS-BUTTORFF MANUFACTURING CO.,

24 & 26 College Street, - - - Nashville, Tenn.

Capital Planing Mill!

Cor. Line and Vine Streets, near Northwest Cor. CAPITOL GROUND.

J. W. McCULLOUGH,

DEALER IN

Lumber, sash, Doors, Blinds, scroll sawing, Flooring, Ceiling, Siding, Etc.

Telepone 551. : : : Nashville, Tennessee

O. EWING. FRANK W. GAINES

EWING & GAINES!

WHOLESALE HARDWAR,

40 South Market Street, Nashville, Tennessee.

Complete Stock of Hardware, Guns, Cutlery and Guns Belting, at the lowest prices.

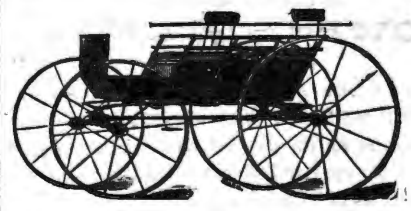
Prompt and Careful Attention given to Orders. TRY US.

HEADQUARTERS

Hardware, Guns Fishing Tackle, Mill Supplies of Every Description, Barbed Wire, Etc. Agents for Champion Machines, Reapers, Hay Rakes.

BROOKS, SWEENY & CO.,

Nashville, Tennessee.



MURKIN & HUNT

28, 30, 32 South College Street,

—Manufacturers of—

Fine Carriages, Berlins, Landaus, Cabriolets, Coupes, and all Kinds of Heavy Work

We have enlarged our Factories and Store-rooms by the addition of the three-story building adjoining, and have now improved facilities for the manufacture of first-class work.

OUR SPECIALTIES: Improved Timken and Brewster Spring Buggies; Platform Double-Spring and Three-Spring Phaetons; Barouches, Rockaways, and Wagons of Every Description.

Special Attention Given to Repairing. Inspection Solicited. Telephone 332.

P. A. SHELTON.

DEALER IN

STAPLE and Fancy GROCERIES.

Flour, Bacon, Lard, Tobacco and Cigars, Country Produce

NO. 9 BROAD ST. - NASHVILLE, TENN

Go to WEIL, CONNELL, WINTER & CO. your DRY GOODs BOOTs AND SHOES, and so on. They will treat you right.

LIPSCOMB & SEWELL,
PUBLISHERS OF
THE GOSPEL ADVOCATE,
No. 98 UNION ST. - - NASHVILLE, TENN.

We invite your special attention to the following EXCELLENT BOOKS for sale by us at regular RETAIL PRICES:

Popular Hymns, Word Edition, Single Copy 15 cts. $1.50 Per dozen by express, by mail $1.70
Popular Hymns, Note Edition, single coy 30 cts. per doz by express $3,00 by, mail ... $3.60
Popular Hymns, " " (with rudiments) single copy 35 cts. per doz by express $3.60 by Mail ... $4 20
Popular Hymns " " (Cloth) single copy, 40 cts. per doz. by express $4.00; by mail $4,75
New Life (Character Notes) single copy 35 cts. Per doz. by express .(0 by mail $3,60
Songs of glory Numbers 1 and 2 single copy 35 cts, Per doz. by express $3,00 by mail $3,60
Life of Raccoon John Smith (Very Readable) postpaid ... $2,00
The Voice of the Seven Thunders (Investigating and entertaining) Postpaid ... $1,50
Gospel Plan of Salvation. By T. W. Brents. Postpaid ... $2 50
Gospel Preacher, Volumes 1 and 2. By Ben Franklin. Postpaid ... $2,00
Campbell and Owen Debate. Postpaid ... $1.50
Dictionary of the Bible (Complete) By Dr. Smith ... $4 50
Housekeeping in the Blue Grass. postpaid ... $1,50
Orthodoxy in the Civil Courts ... Paper 50 cts, Cloth $1,00
My Life an Open Book ... $1,50
The Life of Knowles Shaw ... $1,50
The Problem of Problems ... $1,50
Christian Baptist. Seven volumes in one. Cloth ... $2,50
On The Rock. By D. R. Dungan ... $1.50
Rum, Ruin and the Remedy. Cloth ... $1,50
Christian System. Cloth ... $1,50
Campbell and Purcell Debate ... $1,50
Christian Baptism ... Half leather $1,00, full $1,50
Popular Lectures and Addresses. Cloth ... $3,00
Contradictions of Orthodoxy. Paper ... 25 cts
The Divine Demonstration. Cloth ... $1,00
Heavenward Way. Cloth ... 35cts
Louisville Debate. Cloth ... $2,50
McGarvey's Commentary on Matthew and Mark. Cloth ... 2 00
" " Acts ... 2,00
Milligan on Hebrew ... 2,00
Reason and Revelaton. Milligan ... 2,00
Scheme of Redemptin. Milligan ... 2,..
Cummunings in the Sanctuary ... 50 ..
Riverside, or Winning a Soul ... 75
First Principles By Isaac Errett ... 15c s
Offerings to the Lord. By David Lipscomb ... 10c.s
Sincerity Seeking the way to Heaven. By Ben Franklin ... 15cts
Review of Dr T. W. Summer's Tract. By Isaac Errett ... 10cts
Union Movement. By Ben Franklin ... 10t
Cruden's Concordance (complete) ... 1,50
Baptism for the Remmission of Sins ... 75c
Christian Recreation and Unchristian Amusements ... 10ct
Ability and Accountability ... 15cts
True Method of Searching the Scriptures ... 10cts
BIBLES and TESTAMENTS in styles and bindings, at low rates.

We will furnish any book pubilshed in the United States at RETAIL PRICE. We solicit your orders. We guarantee prices.

FOR
Choirs, Conventions, Singing Classes and the Higher Schools,
e better Books have appear

Choral Worship. L. O. EMERSON. A g and f l size Church Music Book of 220 pages. 100 pages Elements, with a capital collection of Sacred and Secular music, 75 pages of the best Hymn Tunes. 110 pages of Anthems, and 30 pages of miscellaneous Concert Musuc. $1. Per dezen, $9.

The Model Singer. W. O. PERKINS and D B TOWNER. A book fo SINGING CLASSES. 192 pages. 124 Graded Exercises, 57 Glees and Part Songs, 29 Hymn Tunes, 18 Anthems and 4 Chants. Abundant and useful material for the Singing-School Teacher. 60 cts. Per doz.. $6.

Song Greeting. L. O. EMERSON. A new and extra fine song book for the "higher schools," meaning by that, Colleges, Technological and other special schools, Academies, Institutes, Seminaries, High and Normal Schools. 160 large octavo pages. 82 harmonized songs of the highest order, both in words and music, classical in beauty and interesting to every one. Also exercises and solfeggios for voice culture. 60 cts. Per dozen $6.

Any book mailed for the retail price.

OLIVER DITSON & CO., Boston,
H. DITSON & CO., Broadway, New York. J. E. DITSON CO., 1228 Chestnut St., Phil.

Philips, Randle & Co.,
—KEEP—
THE BEST COAL IN THE CITY.

Call at 50 North Cherry Street; they have always on hand,

Mud River, Cumberland, Jellico, Anhracite, Diamond, and Number 12 Coal.

A trial order solicited. Satisfaction guaranteed.

TELEPHONE 169. - - - NASHVILLE, TENN.

Wharton & Co.,
Druggists and Prescriptionists.

Fine Soda Water Mineral Waters Etc.

Corner College and Union Sts.,
Nashville, - - Tenn.

Mr. AND Mrs. W. LIPSCOMB'S
SCHOOL AT OWEN'S STATION

WILL OPEN Aug., 31, 1885. This is truly a HOME SCHOOL, with every kind of care necessary for the comfort and welfare of pupils. Parents and others would do well to inquire as to its merits.

Terms for 20 weeks, including Board, Tuition and Washing, $75,00. $25,00 for music with use of piano. Address
W. LIPSCOMB.
Brentwood, Tenn.

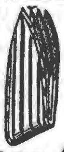
Kentucky University,
LEXINGTON.

The University has three Colleges—College of Arts, College of the Bible, and Commercial College. The College of Arts has two courses, Clasical and Scientific, with twelve Professors and Teachers. The session continues from the Second Monday in September to the Second Thursday in June. Tuition twenty dollars per session: Matriculation free' en dollars. Boarding at reasonable rates, College of Bible tuition free. For catalogues or other information apply to CHAS. LOUIS LOOS, President, or ROBERT GRAHAM, President of the College of the Bible,

LADIES' GUIDE TO FANCY WORK FREE.

A complete practical instructor in every description of Ladies' Fancy Work. It has 64 large pages and over **200 illustrations.** It gives plain and practical instructions in Drawing, Oil Painting, and making Wax Flowers; likewise all kinds of Fancy Needle Work, Artistic Embroidery, Lace Work, Knitting, Tattin, Crochet and Net Work. It contains designs for Monograms, Initials, Cross Stitch Patterns, Knit Edgings, Embroidered Borders and Corners, Macrame Work, Applique Embroidery, Berlin Work, Java Canvas Work, Tricot and Burlaps, Antique Lace, Beaded Lace, Darned Net work, Tidies, Lambrequins, and hundreds of other useful things. It is a book that should be in every American Household. With it as a guide you may make hundreds of beautiful things for the adornment of your home and for presents to your friends at the most trifling expense.

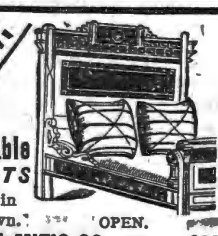
On receipt of only **30 cents** in postage stamps or currency we will send our popular montnly **Farm and Home** from the present time to Jan. 1, 1886, (nine months) and the **Fancy Work Book,** described above, **Free** as a Premium. **Farm and Home** has 16 pages and 64 columns, and nearly one-half is devoted to the Ladies and Children. It will repay its cost many times over to every occupant of a village or suburban home. Its practical articles on **The Garden, Fruit** and **Flower Culture, Poultry,** with its **Stories, Household Hints,** and **Recipes** are invaluable. It has a **Puzzle Department** where **prizes** are offered each month for contestants. *It cannot fail to please everyone.* In order to introduce it into new homes we make the above magnificent offer, being confident that once a Subscriber you will not keep house without it. Money refunded if not satisfactory. 4 subscriptions and 4 books sent for $1. **Send Now** mentioning this paper. This advertisement will not appear again. Address **FARM AND HOME, SPRINGFIELD, MASS.**



CLOSED

Sternberger's Folding DRESS PILLOW.

Reliable AGENTS Wanted in Every Town.



OPEN.

STERNBERGER'S Folding Dress Pillow.

folds into **one-twentieth** of its size when closed and weighs but two pounds.

Perfection, Durability, Simplicity.

The Folding Dress Pillow is simply perfect. Can be folded in a second and put anywhere. We guarantee one pillow to outwear a dozen old style stuffed sham pillows. Housekeepers buy them on sight.

$2.00 PER PAIR. delivered on receipt of price.

THE PIQUA M'F'G CO., Piqua, Ohio, Or Frank A. Hall, 200 Canal St., New York. John P. Fowler, 306 State St., Chicago, Ill. Fred. Walpert & Co., 28 N. Gay St., Baltimore, and Furniture Dealers Generally.

FEMALE COMPLAINTS

Treated scientifically at home, at very small expense, with absolutely no pain, no caustics, no unnecessary examinations. Permanent cure guaranteed. Book and question blank free. Address with stamp, Dr. C. N. BROCKINGTON, (Mention this paper.) 809 4th Ave., Louisville, Ky.

CATARRH

Causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough and Consumption, cured in from one to three months, even though bones of nose are affected. No snuffs, washes, douches, inhalers or atomizers used. Book and blank free. Address with stamp, Dr. C. N. BROCKINGTON, [Mention this paper.] 809 4th Ave., Louisville, Ky.

MASON & HAMLIN

Exhibited at ALL the important WORLD'S INDUSTRIAL COMPETITIVE EXHIBITIONS FOR SEVENTEEN YEARS, Mason & Hamlin Organs have, after most rigid examinations and comparisons, been ALWAYS FOUND BEST, and AWARDED HIGHEST HONORS; *not even in one such important* comparison *has any other American* **ORGANS** *Organ been found equal to them.* ONE HUNDRED STYLES, adapted to all uses, from the smallest size, yet having the characteristic Mason & Hamlin excellence, at $22, to the best instrument which it is possible to construct from reeds, at $900 or more. Illustrated catalogues, 46 pp. 4to, and price lists, free.

The Mason & Hamlin Company manufacture UPRIGHT PIANO-FORTES, adding to all the improvements which have been found valuable in such instruments, **PIANOS** one of peculiar practical value, tending to greatest purity and refinement in quality of tone and durability, especially diminished liability to get out of tune. Pronounced the greatest improvement made in upright pianos for half a century. The MASON & HAMLIN CO., pledge themselves that every piano of their make shall illustrate that VERY HIGHEST EXCELLENCE which has always characterized their organs Send for circular with illustrations, full description and explanation.

MASON & HAMLIN ORGAN AND PIANO CO.,
BOSTON, 154 Tremont St. CHICAGO, 149 Wabash Ave.
NEW YORK. 46 East 14th St. (Union Square.)

MADAME FOY'S CORSET AND Skirt Supporter.

Combines the most **ELEGANT FITTING CORSET** with a **PERFECT SKIRT SUPPORTER** and is one of the most popular and satisfactory corsets as regards HEALTH and COMFORT ever invented. It is particularly adapted to the present style of dress.

For sale by all leading dealers. Price by mail $1.30 FOY, HARMON & CHADWICK, New Haven, Conn.

Baltimore Church Bells

Since **1844** celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY, **J. REGESTER & SONS,** Baltimore, Md.

Farquhar's Improved Cotton Planter

Very Simple and Perfect in its Operation; Drops Unrolled Seed or Fertilizer with remarkable regularity in any desired amount. It is the Cheapest, most Reliable and Best COTTON PLANTER in existence. SEND FOR CATALOGUE.

Also, Steam Engines, Threshing Machines, Saw-Mills, &c.

Address, A. B. FARQUHAR, York, Pa.

25 YEARS IN THE POULTRY YARD.

16th Edition. 108 Pages, explaining the entire business. Gives symptoms and best remedies for all diseases. A 50-page Illustrated Catalogue. All for 25c. in stamps. A. M. LANG, Cove Dale, Lewis Co. Ky.

AGENTS We have the best selling **BOOKS** and **BIBLES.** Books particularly adapted to the wants of Southern and Western people. ☞ **Family Bibles** a specialty. *Very low prices.* B. F. JOHNSON & Co., Pub's, 1013 Main St., Richmond, Va.

THE NEW CORSET.
THE TRICORA RELIEF

Sample Pair mailed free for $1.00

Price $1.00
Ask for it

Having elastic side sections, adapts itself to the various positions of the body in stooping, sitting & reclining. It affords great relief and comfort to the many who find ordinary Corsets oppressive. The "TRICORA" stays *used for boning* are unequaled for durability & comfortable support, & are absolutely unbreakable.

The most Durable, Comfortable, and Healthful Corset ever sold for its price.
Every pair warranted to give satisfaction or money returned.

J. G. FITZPATRICK & CO., Mfrs., 71 Leonard Street, NEW YORK.
Please mention this paper in ordering.

"THE BEST IS CHEAPEST."
ENGINES, Horse Powers **THRESHERS** SAW-MILLS, Clover Hullers
(Suited to all sections.) Write for FREE Illus. Pamphlet and Prices to The Aultman & Taylor Co., Mansfield, Ohio

ROSES SAMPLE with Catalogue, 25 c., 4 for 50c. Order now. WM. B. REED, Chambersburg, Pa.

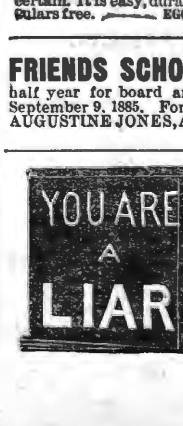
JACKSONVILLE FEMALE ACADEMY
—ILLINOIS CONSERVATORY OF MUSIC.—

School of Fine Art. Under one management. Offering to pupils of each advantages of all. E. F. BULLARD, A. M., Prin. and Supt., Jacksonville, Ill.

THIS NEW **ELASTIC TRUSS**

Has a Pad different from all others, is cup shape, with Self-Adjusting Ball in center, adapts itself to all positions of the body while the ball in the cup presses back the intestines just as a person does with the finger. With light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free. EGGLESTON TRUSS CO., Chicago, Ill.

FRIENDS SCHOOL FOR BOTH SEXES. Founded 1784. $150 per half year for board and tuition. First term begins September 9, 1885. For circular, address AUGUSTINE JONES, A. M., Principal, Providence, R.I.



Lying Agents can't SELL and tell the truth about JONES. Put you lies on paper and sign if you dare U. S. STANDARD

$60. 5 TON WAGON SCALES.

Beam Box. Tare Beam. Freight Paid. Free Price List. Every Size. address JONES OF BINGHAMTON, BINGHAMTON, N. Y.

Rates of Advertising In Gospel Advocate

One inch in insertion.....$1.00
One inch, one month.....2.00
One inch, three months.....5.00
One inch, six months.....7.50
One inch, twelve months.....12.50

A discount of 10 per cent. on these rates on order of $25.00; 20 per cent. for order of $50.00 30 per cent. for order of $100.00.

Note these Rules Carefully

(1) Write only on one side of your paper.

(2) Write your name, post-office, county, and State, plainly.

(3) When changing your paper, give the office from which you change, and the one you wish it changed to.

(4) When ordering a book, give the name, edition, style of binding, and price, as near as possible, and state plainly HOW and WHERE you wish it sent.

(5) Gospel Advocate is $2.00 per year; $1.00 per six months; Clubs of $10, one copy free.

(6) Write very plainly and make the clkserand printers happy

Miscellaneous Notes.

BY T. F. RAWLINS.

You may be as good as your neighbor, and then fall far-short of what you ought to be as a Christian. We should not "measure ourselves by our selves," but by the standard God has given us. If we keep ourselves up to the measure of this standard we may be sure that we will never fall, for so an abundant entrance will be ministered to us into the city of our God.

Some preachers pray very loudly and earnestly for God to "hide them behind the cross;" and yet they spread out and display their own greatness in, such a way that the cross is almost, or entirely hidden behind *them*. We have met some of this kind and find that the converts made are generally converted to the preacher and not to Christ. God help us to be humble and in "honor to prefer one another."

While we as Christians are using all the *moral* seasion in our power to overcome the evils of the whisky traffic we would be pleased also to see Ceasers government put forth the strength of all the *legal* suasion that lays within their power. The moral Suasion of the christians to decrease the demand, the legal suasion to stop the sale.

The following which comes from an unknown source is worthy of a careful reading. How best to govern our children and bring them up in the nurture and admonition of the Lord is worthy the prayreful consideration of all. These suggestions on "What Family Government Is," makes some valuable points.—"It is not to watch children with suspicious eye, to frown at the outbursts of innocent hilarity, to suppress their joyous laughter, and to mould them into melancholic little models of aged gravity. And when they have been in fault it is not simply to punish them on account of the personal injury that you have chanced to suffer in consequence. Nor is it to overwhelm the little culprit with angry words; to stun him with a deafening noise; to call him by hard names, which do not express his misdeeds; to load him with epithets which would be extravagant if applied to a fault of tenfold enormity; or to declare with passionate vehemence that he is the worst child in the world and destined for the gallows. But it is to watch anxiously for the first risings of sin, and to repress them; to conteract the earliest working of selfishness; to repress the first beginnings of rebellion against rightful authority; to teach an implicit and unquestioning and cheerful obedience to the will of the parent, as the best preparation for a future allegiance to the requirements of the civil magistrate, and the law of the great Ruler and Father in heaven. It is to punish a fault because it is sinful and contrary to the commands of God, without reference to whether it may or may not be productive of immediate injury to the parent or others. It is to reprove with calmness and composure and not with angry irritation; in a few words fitly chosen, and not with a torrent of abuse; to punish as often as you threaten, and threaten only when you intend and can remember to perform; to say what you mean, and infallibly do as you say. It is to govern your family as in the sight of Him who gave you authority, and to teach them his word, which alone is able to make them wise unto salvation; and he will reward your strict fidelity with such blessings as he bestowed on Abraham, or punish your criminal neglect with such curses as he visited on Eli."

The poorly dressed, when they see themselves passed by and neglected, while the richly dressed are receiving homage of all, should remember, and console themselves with the thought, that it is not the person, but the gold and costly apparal of the wearer that is admired and worshiped. If they would exchange garments with you, you would be the admired. and they the neglected and despised. Fine garments and costly array are not to be our passports through the pearly gates into the city; but rather they will keep many from entering these pearly portals. The pure in heart and in life, those clad with "robes of righteousness" are the ones who will hear the welcome, "enter thou into the joys of thy Lord" where shining robes and a gem-decked crown will be given them.

On the 2d Lord's day in this month we visited Antioch congregation in Logan Co. Ky., and filled Bro. Scobey's appointment there. We were greeted by a goodly number of the brethren and friends and had a very pleasant and enjoyable meeting. Going and returning we stopped at Franklin where Bro. Tharp was engaged in a very happy meeting. There had been 22 confessions, and baptisms and 4 or 5 additons to the congregation otherwise.

NOW, NOW, NOW IS THE TIME!
SPRING TIME!
PURIFY YOUR BLOOD.
DR. J. H. McLEAN'S
Strengthening Cordial
AND
BLOOD PURIFIER
Is the greatest Blood Purifier in the world.
TRY IT, AND YOU WILL USE IT EVERY SEASON.

It acts as delightfully on the tender Babe, the most delicate Lady and infirm old age, as on the strong man, in imparting Health and Vigor to Nerves and Brain, Blood Vessels, Heart and Liver. When taken, you can feel its life-giving power course through every artery, destroying all diseases of the Blood, and giving Health, Vital Power and Strength to every part of the body. Who will suffer from Liver Complaint or Diseases of the Stomach, Kidneys, Bowels, or Bladder, when such a great Remedy is within their reach?

IT WILL CURE:

Sleeplessness, Night Sweats, Sallow Complexion, Hot Flushes, Fainting Spells, Nervousness, Failing Eyesight caused by Weakness, Dyspepsia, Hectic Flushes, Scalding Hot Urine, Brick Dust Deposit, Frothy Urine, Uterine Weakness, Falling of the Womb, Bad Blood, Biliousness, Pimples, Loss of Memory, Feverish Skin, Sluggish Circulation, Cold Feet and Hands, Rheumatism, Peevishness, Obstinate Constipation, Heart Troubles, Bladder Fever, Diarrhœa or Bloody Flux, Lung and Liver Diseases, Kidney Troubles, Weak Back, Neuralgia, Pains in Bones, Sick Stomach, Depression, Blues, Dyspepsia, Female Weakness, Pimples, Sores and Blotches on the Face and Skin. Colic Pains.

Milwaukee, Wis., March 6th, 1885.
DR. J. H. McLEAN, St. Louis, Mo.
DEAR SIR:—Having been troubled with Female Complaint for some time, by the advice of a St. Louis lady, I tried Dr. J. H. McLean's Strengthening Cordial and Blood Purifier, and am happy to say that it has cured me completely, and I am as well now as ever. I consider it the best medicine for that purpose in the world.
MRS. ELIZABETH HENDRICKS.

C. W. Nowlin, Greenfield, Tenn., writes:—Send me another supply of Dr. J. H. McLean's Strengthening Cordial and Blood Purifier. It gives such satisfaction and sells so well here that we are unable to keep a supply on hand.
Mingsville, Mo., Jan. 4th, 1885.
DR. J. H. McLEAN, St. Louis Mo.
DEAR SIR:—I look upon your Strengthening Cordial and Blood Purifier as the finest medicine in the market. I use it in my family and all my customers speak of it in the highest terms. I would not be without it in the house if it cost ten dollars a bottle.
Yours truly, JOSEPH W. MINGS.
John O. K. White, San Angelo, Texas, Cordial and Blood Purifier is the most rapid selling medicine we have here. It is used by all classes with the happiest result.

Dr. Fonda, of Jefferson, Cook County, Ills., writes:—I have used Dr. J. H. McLean's Strengthening Cordial and Blood Purifier in my practice for years without a single instance of its failure. For Female Complaints I consider it unequalled, being rapid and certain in its action.

From Mess. R. W. Mackie & Son, Yadkinville, N. Carolina:—Your Strengthening Cordial and Blood Purifier is in great demand. It gives universal satisfaction and is almost as staple as sugar and coffee in this vicinity.
Leroy, Minn., March 5th, 1885.
DR. J. H. McLEAN, St. Louis, Mo.
Dear Sir:—Owing to the intense heat last summer in the harvest field, many in this neighborhood were prostrated at work, and many of them are afflicted with chronic diarrhœa and kindred diseases. But by the advice of a friend I used your Strengthening Cordial and Blood Purifier, and have been as well as ever, although I was more exposed than the majority of those who have b[illegible]

Dr. J. H. McLean's Strengthening Cordial and Blood [illegible]
Failing Remedy, and Can Be Relied on.
$1.00 PER BOTTLE. SIX BOTTLES, $5.00.
Dr. J. H. McLEAN, S. E. Corner Broadway and Biddle Street, St. Louis, Mo.

A SOVEREIGN REMEDY FOR "CHAPPED HANDS."

To protect the public from counterfeits we have secured the annexed Trade-Mark.

It is because nothing can be SAFER or MORE DELIGHTFUL for the Toilet or Bath, than a SHAVING SOAP of perfect PURITY and MILDNESS, that this article is so extensively used for TOILET purposes. It is a LUXURY with which no lover of fine soap can AFFORD to be unacquainted. Put up in square and round cakes; also, in pound bars. Ask your Druggist for it, or send 25c. stamp for trial sample. Be sure your Barber uses it. Williams' Genuine Yankee and other Shaving Soaps are the finest in the world.

CANCERS TUMORS AND ULCERS.
Cured without the knife or loss of blood. Vast superior to all other methods. Hundreds of case cured! Descriptive pamphlet sent free. Addres Dr. E. H. GREENE, 17½ Peachtree St., Atlanta, Ga

TO HAVE HEALTH THE LIVER MUST BE IN ORDER.
DR. SANFORD'S
LIVER
TRADE MARK
INVIGORATOR
Is a Reliable Remedy for Liver Complaints and ills caused by a deranged or torpid condition of the Liver, as Dyspepsia, Constipation, Biliousness, Jaundice, Headache, Malaria, Rheumatism, etc. It regulates the bowels, purifies the blood, strengthens the system, assists digestion.
AN INVALUABLE FAMILY MEDICINE.
Thousands of testimonials prove its merit.
ANY DRUGGIST WILL TELL YOU ITS REPUTATION.

McSHANE BELL FOUNDRY
Manufacture those celebrated BELLS and CHIMES for CHURCHES, TOWER CLOCKS, Etc. Prices and catalogues sent free. Address,
H. McSHANE, Baltimore, Md.

A BIG OFFER. To introduce them, we will GIVE AWAY 1,000 Self-Operating Washing Machines. If you want one send us your name, address, and express office at once.
THE NATIONAL CO., 23 DEY STREET, N. Y.

"I owe my Restoration to Health and Beauty to the CUTICURA REMEDIES."
Testimonial of a Boston lady.

Disfiguring Humor, Humiliating Eruption Itching, tortures, Scrofula, Salt Rheum, and Infantile Humors cured by Cuticura Remedies. Cuticura Resolvement, the blood purifier' cleanses the blood and prespirations of impurities and poisonous elements, and thus removes the cause. Cuticura, the great skin cure, Instantly allays Itching and Inflamation clears the skin Scalp, heals Ulcers and sores, and restores the Hair.

Cuticura Soap, an exquisite Skin Beautifier and Toilet Requisite, prepared from Cuticura, is indispensable in treating Skin Diseases, Baby Humor, Skin Blemishes, Chapped and oily Skin.

Cuticura Remidies are absolutely pure, and the only infalible Blood Purifiers and Skin Beautifiers.

Sold everywhere. Price, Cuticura 50 cents. Soap, 25 cents; Resolvent 1.00, POTTER DRUG AND CHEMICAL CO., BOSTON.

Pianos & Organs
Of all makes direct to customers from headquarters, at wholesale prices. All goods guaranteed. No money asked till Instruments are received and fully tested. Write us before purchasing. An investment of 2 cents may save you from $50.00 to $100.00. Address
JESSE FRENCH, Nashville, Tenn.,
Wholesale Distributing Dep't for the South.

AGENTS COIN MONEY who sell Dr. [illegible]'s FAMILY PHYSICIAN. Price $2.00. Write for Circulars. Address, A. W. HAMILTON & Co., Ann Arbor, Mich.

WANTED LADIES AND GENTLEMEN who wish to make $3 to $4 a day easily at their own homes. Work sent by mail. No canvassing. Address with stamp Crown M'f'g. Co., 204 Vine St., Cin'ti, O.

NEW HOUSE! NEW GOODS!

J. W. ORCHARD,

Manufacturer and Dealer in PLAIN and DECORATIVE

WALL PAPER,

Window Shades,

Looking-Glasses, Picture Frames and Cornices, Chair Cane, Picture Cord and Nails, Wall Brackets and Parlor Easels.

Looking-Glasses put in old frames. Old pictures and frames repaired.

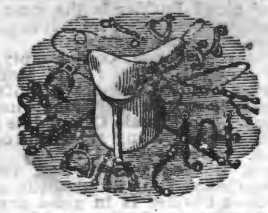
134 Union Street.

Between College and Cherry,)

NASHVILLE, - - TENN.

A. C. & J. C. MARCH,

(Successors to J. D. March & Sons.)



Manufacturers of and Dealers in

Saddles, Harness, Bridles, Collars, Trunks, Bags, Valises, Hames, Whips, Chains.

REPAIRING DONE ON SHORT NOTICE.

NASHVILLE, CHATTANOOGA & ST. LOUIS RAILWAY.

BUSINESS MEN, TOURISTS, EMIGRANTS, FAMILIES, **REMEMBER**

The Best Route to St. Louis and the West via McKenzie.

The Best Route to West Tennessee and Kentucky, Mississippi, Arkansas, and Texas points is via McKenzie.

The Best Route to the Summer Resorts and Mountain Retreats of Tennessee, Virginia and the Carolinas, via McKenzie and Nashville.

The Best Route to the celebrated Colleges, Universities, Seminaries and other Educational Institutions in the Southeast, via McKenzie and Nashville.

The Best Route to points in East Tennessee, Virginia, the Carolinas, Georgia and Florida is via Chattanooga.

DON'T FORGET IT!

—By this Line you secure the—

MAXIMUM OF SPEED, SAFETY, COMFORT, SATISFACTION,

—AT THE—

MINIMUM OF EXPENSE, ANXIETY, BOTHER, FATIGUE.

Be sure to Buy your Tickets over the

N., C & ST. L. RAILWAY!

If you are going to Washington City, Baltimore, Philadelphia, or New York.

The Inexperienced Traveler need not go amiss; few changes are necessary, and such as are unavoidable are made in union Depots.

THROUGH SLEEPERS!

—BETWEEN—

Nashville and Atlanta, and Atlanta and Jacksonville, Fla., Nashville and Martin (to connect with Sleeper service via Cairo to St. Louis and Chicago,) Nashville and Columbus, Nashville and Memphis (Sleeper Humboldt to Mobile, and Milan to New Orleans) McKenzie and Little Rock, and Little Rock and Texas points.

Call on or address

J H PEEBLES, T. A., Chattanooga, Tenn.
W W KNOX, T. A., Nashville, Tenn.
S S FINLEY, Ticket Agent, Memphis, Tenn.
A B WREENN, Trav. A., Atlanta, Ga.
W L DANLEY, G P & T A, Nashville, Tenn

FITS STOPPED FREE

Marvelous success.

Insane Persons Restored.

DR. KLINE'S GREAT NERVE RESTORER

for all BRAIN & NERVE DISEASES. *Only sure cure for Fits, Epilepsy and Nerve Affections.* INFALLIBLE if taken as directed. *No Fits after first day's use.* Treatise and $2 trial bottle free to Fit patients, they paying expressage. Send name, P. O. and express address to DR. KLINE, 931 Arch St. Philadelphia, Pa. *See principal druggists.*

S. HOGAN, J. S HOPKINS.

Hogan & Hopkins.

—Dealers in Custom-Ma c—

Boots and Shoes.

—oOo—

We will sell the very best makes af Boots and Shoes, and endeavor to make the prices so that no one can possibly sell cheaper than we do.

No. 20 Public Squrse, Nashville, Tenn.

SALESMEN:

SAM R. HOPKINS, L. D SIMPSON, W. MAYES.

AGENTS WANTED for the MISSOURI STEAM WASHER!

It will pay any intelligent man or woman seeking profitable employment to write for Illustrated Circular and terms of Agency for this Celebrated Washer, which by reason of its intrinsic merit is meeting with such wonderful success

J. WORTH, ST. LOUIS, MO., or CHICAGO, ILL.

WM. CUNNINGHAM, SON & CO.,

—Wholesale—

GROCERS, COTTON FACTORS,

And Commission Merchants.

97 Broad St., NASHVILLE, TENN.

IT PAYS to sell our Rubber Stamps. *Free* catalogue to agents. FOLJAMBE & CO.

J. W. LINDSEY. R. FARQUHARSON

China, Glass and Queensware

We have the best Electric Lamp made, the best imported Student's Lamp, "Mays' New Ideal" Lamp, requires no chimney or shade; in fact, we are headquarters for the best Lamps in use. We keep the largest stock of CHINA, GLASS and QUEENSWARE, South of the Ohio river, all of which will be sold as cheap as good goods can be sold in any market. Why not buy first-class goods when you can get them at about what you are paying for trash? Come and see us, or send your orders.

HICKS, HOUSTON & CO.

C. P. CRUTCHER. H. C WILLSON.

J. W. LINDSEY & CO.,

Wholesale HATS,

75 Public Square,

NASHVILLE, - - - - TENNESSEE.

JOHN RAMAGE & SON,

48 North College Street, Nashville,

Offer the best stock of custom-made BOOTS, SHOES, and SLIPPERS, in all grades, of latest styles. **Trunks, Traveling and Hand Bags.**

LOWE[redacted] PRICES!

Clothing for Spring & Summer.

W. A. LANNOM, **THE ASH CLOTHIER,** 98 PUBLIC SQUARE, Nashville, Tennesse, has the largest stock; all the **ELEGANT NEW STYLES, GREAT VARIETY.** Clothing for every body, from the smallest boy to the largest man.

Our goods will please you. They fit like a charm; our prices are correct, and we will sell them **FOR CASH.** Don't fail to inspect our immense stock before you buy.

W. A. LANNOM. Cash Clothier,

18 Public Square, - - - Nashville, Tenn.

Gates & Pohlman,

Corner College and Union Streets, Nashville,

Are the oldest Jewelers in the State, and have constantly in stock the very latest and best designs, in patterns as well as the finest in quality and finish of all goods pertaining to the Jewelry trade. They defy competition in prices, and warrant every article to be as represented by them. **Watches, Clocks and Jewelry** repaired by the most practical workmen Orders by mail promptly attended to. Their motto is, "*Quick sales and small profits.*"

BAILEY, DAVIS & McCOMB,

WHOLESALE GROCERS,

And Dealers in

TOBACCO, CIGARS, ETC., ETC.,

38 MARKET STREET, - - - - - NASHVILLE, TENNESSEE.

HAMILTON Situated in the midst of the famous "Blue Grass Region," noted for the healthfulness of its climate. Faculty of fifteen members, able and experienced. Extensive grounds for Recreation. Excellent buildings, 160 by 140 feet, containing 125 Apartments, all under one roof. Heated by steam and lighted by gas. Only two young ladies occupy a room. Cost of improvements over $100,000. Charges as low as any college offering similar advantages. Over one hundred young lady boarders the past session. **Fall term commences September 14, 1885.** For Terms, Catalogues, etc., apply early to **J. T. PATTERSON, President, Lexington, Ky.** **FEMALE COLLEGE.**

Prophylactic Fluid.

GREAT GERM DESTROYER!

DARBYS PROPHYLACTIC FLUID

Disinfectant, Deodorizer and Antiseptic.

USE IT IN EVERY SICK-ROOM FOR SAFETY, CLEANLINESS AND COMFORT.

IN ALL CONTAGIOUS DISEASES it arrests their spread by DEODORIZING the apartments, rendering the air pure and wholesome; by DISINFECTING the discharges from the patient and the vessels receiving them; by DESTROYING all poisonous matter, malaria, gas and disease germs.

CONTAGION DESTROYED.

A second case of SCARLET FEVER has never been known to occur where the Fluid was used FREELY. YELLOW FEVER has been CURED with it after BLACK VOMIT had TAKEN BLACK. Its use in SMALL POX will PREVENT PITTING. The worst cases of DIPHTHERIA have YIELDED to it.

Attendants on the Sick will secure Protection from Infectious Diseases by using the Fluid.

Perfectly harmless, used internally or externally.

As an Internal Disinfectant and Detergent.

Taken or injected or used as a wash it allays inflammation and corrects offensive discharges. The Fluid is a certain cure for Diarrhœa, Dysentery and inflammation of the bowels. Being Alkaline in its nature, it will often afford complete relief from Heartburn, Acidity of the stomach and Dyspepsia.

ENDORSED—J. Marion Sims, M. D., Hon. Alex. H. Stephens, Bishop Geo. F. Pierce and others.

Send for Pamphlet containing its History and Uses, with Testimonials. Address

J. H. ZEILIN & CO., Philadelphia.

LAW SCHOOL,

OF WASHINGTON AND LEE UNIVERSITY,

GEN. G. W. C. LEE, PRESIDENT.

Instruction by text-books and printed lectures with courses of lectures on special subjects by eminent jurists. Tuition and fees $80 for session of nine months, beginning Sept. 17. For catalogue and [illegible] address Chas. A. Graves, Prof. of Law, Lexington, Va.

WASHINGTON AND LEE UNIVERSITY, Lexington, Va.

Instruction in the usual academic studies and in the professional schools of Law and Engineering. Location healthful, expenses moderate. Session opens Sept. 17th. For catalogue, address "Clerk of the Faculty."

G. W. C. LEE, President.

TEXAS LANDS!

Persons who have capital they wish to invest profitably, can do so by investing now, in Texas lands.

The undersigned is agent for the sale of lands amounting to **OVER HALF MILLION ACRES.** Prices range from 50 cents to $6,00 per acre.

These lands are all going up, and in five years from date, will be worth twice the present price. For particulars, address

J. T. POE.

Longview, Texas.

SPRING, 1885.

CARPETS! CARPETS!

We have the largest and most complete stock o **Carpets of all grades, Mattings, Oil Cloths. Linoleums, Rugs,** etc., that we have ever shown to the trade. These goods are brought from the factory, and our prices are the lowest. All orders promptly filled.

Manlove & Co.,

26–28 Summer St., - - Nashville, Tenn.

GRATEFUL PRAISE

A New S. S. Book by J. H. Fillmore.

Pure in sentiment, rich in music. Sample copy in boards, 25 cents; per dozen, by express, $3 60; per dozen, by mail, $4. *Specimen pages free.*

FILLMORE BROS, 185 Race St. Cincinnati, O.

Glendale Boy's School

A first-class Home School. New term commences Thursday Sept. 17th, 1885. Send for terms and particulars. E. A. HAIGHT, Principal, Kirkwood, Mo.

THE GOSPEL ADVOCATE.

VOLUME XXVII., NUMBER 30 | NASHVILLE, TENNESSEE, JULY 29, 1885. | TWO DOLLARS PER YEAR IN ADVANCE.

EDITORS:

D. LIPSCOMB | E. G. SEWELL.

J. A. HARDING, Associate Editor.

J. C. McQUIDDY, Office Editor.

Who give to whom hath naught been given,
His gift in need, though small indeed,
As is the grass blade's wind-blown seed,
Is large as earth and rich as heaven.
—*Whittier.*

The Murfreesboro Meeting.

"Dr. McFerrin asked every body to stand and present the names that they wished remembered in special prayer, when over a thousand arose and, amid tears and sobs asked prayers for husbands, sons, brothers and friends. Many told the experience of what religion had done for them. The entire audience was moved, and few ever witnessed a more touching scene."—*Daily American* of July 9.

We present the above item for consideration because it is so unlike anything we read in the history of the apostles, as given in the book of Acts in the New Testament. And while this is unlike anything we read in connection with the preaching of the apostles, it is in exact harmony with the modern prayer system of conversion. Much that Mr. Jones says in his preaching would forever condemn this prayer system of conversion He condemns creeds, and claims that all ought to be lead by the word of God. He condemns the practice of praying for faith, and says it is insulting to God to ask him to give faith, after giving his word and all the testimony accompanying it to evince its truth. He says so far as he knows, getting religion is to quit sinning and do right. He says again, religion is loyalty to God, and that loyalty to God is loyalty to duty. Any of these sayings carried out practically would do away with the modern prayer system of getting religion or obtaining pardon direct, before baptism. If all creeds are to be laid aside, and the word of the Lord is to be followed, these things which Dr. McFerrin led in at Murfreesboro, will never again be done; for nothing like this is found on record in God's word. If so let the doctor produce it, and that will settle the question. The proposition that to get religion means to quit sinning and do right, as uttered by Mr. Jones, carried out practically, would kill all idea of religion being a mere impulsive work wrought in the soul by direct power. But the trouble with Sam Jones is, that while he lays down principles that carried out would lead into the whole truth, he does not himself carry out these principles. To get religion is to do right. But what is right? evidently to do right, is to do what the word of God directs to be done. But he fails in his preaching to give these specific directions, as the apostles gave them, and as they stand recorded in the New Testament. Compare his preaching with that of the apostles, and you readily see the difference. Mr. Jones preached for about three weeks in this city, and never one time taught sinners as the apostles taught them on the day of Pentecost. Never one time did he tell believing trembling sinners to "repent and be baptized in the name of Jesus Christ for the remission of sin, and you shall receive the gift of the Holy Ghost." He never one time, so far as we heard or learned, taught sinners that in addition to their faith and repentance. they must be "baptized into Jesus Christ." The principles we quoted above as given by him would lead to this, but he never once carried them out practically in his own preaching. When we go to Samaria, we find that when the Samaritans "believed Phillip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." Simon the sorcerer believed and was baptized. The eunuch believed and was baptized. Saul, of Tarsus, when he had become a believing penitent, was commanded to arise and be baptized. The people at the house of Cornelius were commanded to be baptized. Lydia and her house, and the jailer and his house were baptized into Christ. The Hebrews had their bodies washed in pure water, which all understand to be baptism. And yet, notwithstanding these facts stand so prominently recorded in the word of God, Sam Jones will preach three weeks at a time and never ask one soul to come forward and be baptized into Christ. Why is this? Mr. Jones and his co-adjutors ask sinners to stand up, or to come forward, or to take certain seats to identify themselves as seekers of a better life, as seekers of religion, or to signify that they desire the prayers of Christians; but do they ask them to arise and be baptized? This much at least does Mr. Jones and his co-adjutors lack of going by the word of the Lord. But we hail with delight the advances that Mr. Jones has made over and beyond any former revivalist of any denomination that has ever preached in this country. No one of them has ever denounced creeds and theology so-called as he has done. No one before him has repudiated total depravity, or man's inability to obey God as he has done. No one of them has repudiated feelings as a man's test of his religion as he has done. He tells the people that the devil will lead them by their feelings, but the Lord leads them by faith, by his word. He ridicules the idea of sinners waiting for signs, or waiting for such revelations as were made to Saul of Tarsus, and tells them to *right about*, and travel the other end of the road, the end that leads heavenward. And we humbly trust and pray that the final outcome of these things will be to lead men away from human errors, and into the truth of God. And another good thing that Sam Jones does is, that he strives to impress the people with the importance of coming into the church, in order to be saved, and tells them that they can no more enter heaven without entering the church than a man can enter an enclosed house without passing through the yard, making the yard represent the church, and the house, heaven.

And while we think his ideas are confused as to what the church of God really is, these ideas are so far in advance of any thing we ever heard before from any evangelist among the denominations, that we thank God for them, and take courage; hoping for good results in the final outcome of them. Mr. Jones said in the meeting in Murfreesboro, "I have never found a *Christian outside of the church*; if you've got one in Murfreesboro, rack him out. I'll be glad to see him. I've heard of that sort, but never laid eyes on one." And in the same sermon, he represented a man that tried to be good enough outside of the church as being "like a poor old ox in a long hot lane—all the grass he gets is what he bites through the fence on either side. He is neither in a garden of God, nor in the devil's plantation. Every man occupying his true position must be on the Lord's side. (Amen; amen.)" It would seem that there was a very hearty amen to this, and we doubt not the preachers were in that amen busines themselves. Now let all these principles be carried out, and the whole truth on the subject of conversion would soon be reached. To come into the church, is to come into Christ, and people enter Christ by being baptized into him.

Thus Sam Jones has laid down principles, the outcome of which he does not himself see yet, but I doubt not that many others see it, and will practice upon it. And it is not impossible that he may see it himself some day. When Thos. Campbell laid down the principle that "where the Bible speaks we will speak, and where the Bible is silent we will be silent," he did not at all realize what the carrying out of that motto would result in. But he stuck to his motto, and readily embraced every truth he could find, and with equal readiness repudiated many errors, because he could not find them in the inspired word. And if Sam Jones will then closely follow out the principles he has laid down, they will lead him into the fulness of truth.

But Dr. McFerrin, as mentioned above, is not learning very rapidly from his teacher—does not practice upon the principles that his teacher lays down. He still calls upon his audience to pray for an outpouring of the Holy Ghost, and calls upon them to stand up and report names of those for whom they desire the prayers of the Lord's people.

Now we ask why should people be kept waiting so long for salvation? Why do not these preachers, like the apostles, tell these anxious believing souls "to repent and be baptized in the name of Jesus Christ for the remission of sins." If Mr. Jones would do this at the proper times in his meetings, he would have almost the scenes of pentecost, of Samaria, of Philippi, and of Corinth repeated. Thousands sometimes in a day might be brought into the church of God if he would.

If the preachers would present the gospel together with its conditions of pardon as did the Holy Spirit through the apostles, the scene that Dr. McFerrin called forth at Murfreesboro would, never again be repeated Nothing of the sort was done in the days of the apostles, and nothing like it would be done now, if the apostles were followed. And it is to contribute all we can to this end, that we write these things. We want to see human wisdom and human inventions and human authority in all matters pertaining to the service of God put down, both in matters of conversion and in the government and practical work of the church.

Let Dr. McFerrin find if he can in all the preaching of the apostles, where any alien sinner was ever commanded to pray or to be prayed for in order to conversion, in order to pardon of sins and he will obtain the gratitude of many hearts. When the Holy Spirit through the apostles taught sinners how to become Christians, they preached Christ and him crucified as the Savior of sinners. They taught sinners that they must believe these things with the heart, that they must repent of their sins, and they must be baptized; and upon the doing of these things salvation, remission of sins was promised. And as these things brought salvation then, they bring salvation now, to all that will, with heart and soul comply with them.

E. G. S.

Bible Wine Again.

By Mrs. T. P. Holman.

In the friendly bout of words between Bro. D. L. and myself, it seems that we have wandered slightly from the original subject. I started out with the sole object of proving that it was wrong to use alcoholic wine in the observance of the Lord's Supper, and I sustained the position I took by the best authority, and the teaching of the Word of God. In replying, Bro. L. takes issue with me on some minor points, but he does not say he thinks it is right to use only fermented wines, or wrong to use the unfermented wine in taking the supper. I only write this to set my self right on a few points where I have not been understood.

I think myself, it is wrong to form our notions of what we think to be right or wrong, and then go to God's Word for confirmation, instead of going to it with a prayerful desire to find out just what he teaches, and then following such guidance. The object of all persons who reverence God's holy Word, should only be to interpret each and every passage in the inspired volume, and that has been my object in the passages I have quoted. Men have gone to the Bible to try to prove the right of polygamy and slavery and numerous other well known evils. And good, well-meaning men have thought the Bible taught such things to be right. So of late years since the temperance question has created such a stir in our land, many well meaning persons, reading the scriptures through their colored glasses of preconceived prejudice, believe and try to prove by the Bible that the moderate use of alcoholic liquors is right and approved of God. In speaking of the wedding wine at Cana and other like passages, I only had in view the purpose of showing that people do not put a proper construction on those passages when they undertake to prove from them that the Lord sanctioned in any way the moderate or immoderate use of alcoholic wine. If he furnished a hundred gallons of alcoholic wine at a wedding feast to show forth his glory, then he gave his divine sanction to its use on all such festive occasions, and we have no right to gainsay it. Whatever he did was right. But Bro. L. believes as I do, that according to the teachings of the Bible, that when a man uses intoxicants otherwise than as Paul directed Timothy, to use a little medically, he is unfit for membership in the church of God. So we are squarely together there. I want to shake hands with him in hearty approval of every word he said about professed Christians visiting saloons and drinking.

As to alcoholic wine at the supper, if the Savior used it, it cannot at least be wrong for us to use it. But if we remember that time and again in the Bible the Lord has positively prohibited all leaven to be used at the passover, and that leaven is the same in wine as it is bread, and that the supper was instituted with the bread and wine of the Passover, we can readily see that he did not use alcoholic wine. If leaven was unfit to be used at the Passover because it was a symbol of corruption, how much more unfit to represent the shed blood of the pure, spotless Lamb of God that died for us. To raise the question as to whether the *ṙhamatz*, leaven or ferment, was the same in liquids as in solids, would be to raise the question whether ferment is itself or something else.

Whether it was said ironically or otherwise, that the apostles were drunk on new wine, can matter little, any way, for the accusation did not prove their habitual use of alcoholic wine any more than it proved them to be drunk at the time. The reason I said it was said ironically was because we are told it was said in mockery. "Others mocking said, these men are drunk on new wine."

I do not think that all the wickedness in the world arises from the use of intoxicating liquors. Far from it. Take that out of the world, and there will be woe enough left behind by all means. But as that is, to say the least, the cause of so much more evil than any other agency, I think it behooves all Christians to do all in their power for its abolition. In regard to temptations in our brother's way, I think the Bible, especially Paul, teaches everywhere the evil of putting stumbling blocks in our brother's way, and what God says of the blessedness of a man being able to endure temptations, applies to such temptations as are unavoidably in his way and alcoholic wine at the supper is not an unavoidable temptation, when we can use the pure non-alcoholic juice of the grape, which no one says will not do as well, and break no commandment of God.

I was rather amused at the idea that Bro. Lipscomb feared I entertained a theory dangerous to the cause of temperance I don't think I said the *constant* use of any juice of the grape as a beverage, was desirable, for through carelessness of handling, it might ferment, and that would be as bad as ever. I only wished to show that where the Bible approved the use, it meant either "vine fruit," wrongly translated wine, or pure, unfermented juice of the grape, and that such use could not possibly be wrong. But the use of alcoholic wine as a beverage is wrong, physically, morally and scripturally. There may be something in Bro. L's theory about the constant use of wine, whether fermented or not. I will not contend for that. The vow of the Nazarite excluded him not only from all liquors of grapes but even from grapes, fresh or dried. (Num, 6:3) and the Rechabites were even forbidden to cultivate the vine. (Jer. 35:7.) He says the juice of grapes cannot be preserved in a condition that its use will not excite the love for alcoholic stimulants. I can't say certainly how that would be, having never seen it tried. But this much I know, they can be preserved for years without having a trace of alcohol in them and will only intoxicate or exhilerate in the same manner that too much food will. Some gentleman in New York, I think, prepared some wine a few years since, by Collumella's receipt, handed down from the days of the apostles, and after keeping it sixteen months, sent it to a chemist who, after subjecting it to the severest tests, found not a trace of alcohol in it. In ancient times the use of unfermented wines to excess, was almost as common as intoxication among the rich. In truth, one reason they were so fond of such wine, was because they could drink so much more of it. But that is no more argument against the use of other nutritious articles of food, because gluttony in eating was as common as gluttony in drinking.

Reply to Bible Wines.

We have not cared to discuss the wine question farther than to present the facts of scripture. With an opportunity for investigating the subject through the last twenty years, we cannot doubt but that the wine mentioned in the New Testament, was a fermented wine. A wine that had passed through the stage of fermentation and out of which the ferment was purged. Such wine will intoxicate. Because it would intoxicate, those at the feast who had well drunk, would drink the common wine. Because it would intoxicate when used to excess, Timothy refused to use it, (doubtless on the principle "if wine cause my brother to stumble or offend, or grow weak I will drink no wine while the world stands,") and Paul told him to use only a little for his sake and his often infirmities. It was intoxicating wine which caused Paul to command that they should not be drunk with wine wherein is excess, but be filled with the Spirit; that caused him to tell Timothy "that a bishop must not be given to wine."

Bro. Rawlins supposes a case of some persons who are conscientiously opposed to the use of intoxicating wine in the supper. If Christ and the apostles used it, how can a Christian have conscientious scruples? If we have a prejudice, and then decide what Christ did, to satisfy that prejudice, it is prejudice, and not conscience that governs and is offended. If Christ had used the word wine in connection with the Lord's supper, I would certainly say the unfermented juice of the grape would not do. But as sister Holman correctly says, he never said wine, but always "fruit of the vine." This may have been done to distinguish from other wines made from other fruits. Wines were made from dates and many other fruits. But it is possible he meant to intimate the unwined juice of the grape would do.

The only objection I see to this, is, the reason as presented by Sister Holman, that no leaven or ferment should be used at the passover supper.

I do not see how it is possible to use the unfermented juice of the grape, without having an active ferment in the supper. So soon as the air gets to the juice; even when yet in the grape, ferment becomes active. When it is expressed, the ferment at once is active. Unless distroyed by heat or cold or expelled from it by the fining process, it will remain active. The juice, a day old, exposed to air, ferments. If hermetically sealep and opened, ferment begins immediately. What is unsealed for use one Lord's day would be in a violent ferment and unfit for use the next. But in the Savior's time, heremtically sealed vessels were unknown. If it is wrong to use the leaven or ferment, fined wine alone can be used. If the average churches in the country undertake to use unfermented grape juice, they will always have a half-vinegar in state of violent fermentation as the representation of the blood of Christ. I insist, if the use of leaven or ferment in the fruit of the vine as in the bread, was sinful, instead of showing the freshly expressed juice of the grape was used, it is proof, positive, it was not and cannot be used. It is clear that whether fermented or unfermented juice is used; it ought to be the pure juice of the grape, and I join with Sister Holman in a protest against churches using any of the decoctions called wine. It was the juice of the grape that the Savior gave as the representation of his blood, nothing else should be used. Christians should be sure they have the juice of the grape.

D. L.

OEFER EXTRAORDINARY.

Now is your chance to secure a communion set. To any one who will get us fifteen subscribers—new ones, at $1,50 each, we will give the FULL COMMUNION SET, of five pieces worth $15,00

To any one who will send us twenty-five names—all new, at $1,50 each, we will give the BEST QUADRUPLE PLATED, communion set worth $24,00. The names must all come at once in a club.

This is a chance for you to get an excellent paper very cheap and to get a communion set for your church for nothing. Send us in many names on this liberal offer.

The money must accompany all orders for books. All arrearages must be paid on paper before it will be discontinued.

WHO SENDS THE PREACHER?

Bro. Harding's Review.

In the ADVOCATE of July 1st, we have Bro. Harding's review of my article on "Who Sends the Preacher." It seems that Bro. Harding is not willing for me to act as mediator so far as he is concerned just yet.

Bro Harding says: "I deny that it is necessary for a church to send out missionaries in order to be entitled to the name of a missionary society. I know churches that are excellent and worthy missionary societies that never did send out a missionary." Now, Bro. Harding certainly knows that it is not expected that every church, or congregation, will send out a missionary, but it is expected that all will support those that are sent. Whatsoever one church does in this way as God directs, it is God doing it, and all are bound to support it.

If the church at Lafayette should send out an evangelist, the church at Nashville should help support him if necessary. He would, then, be sent and supported by the church. But, who sends those missionaries that Bro. Harding's churches support? Does God send them without means, the church, or are they sent by some church? Do they go on the independent plan, or are they sent by some society separate and apart from the church? They must be sent. Who is to send them? Here we agree when we say that God is to do the sending. But how will he do this? Will he appear to us, as he did the prophets, the apostles, &c? This we do not expect. Then how will he send them? The church is his kingdom and he rules through it. He has men appointed in the church whose business it is to take the oversight of the church. Acts 20:28; I. Peter 5:2. Now when these elders see proper to send out an evangelist, and do so, it is God doing it through them. Then other congregations which are parts and parcels of the church or missionary society, must help support him. Hence, I again repeat, the church would not be a missionary society if she did not send out missionaries, or have the gospel preached. There are but two ways of sending. God must appear directly as he did to the apostles and prophets, or he must send through the church as his agent. I believe the former has ceased, and that the latter is now in force. All, therefore, who go without being sent by the church, are going without being sent of God—independent of God.

In reply to my argument drawn from Romans 10:15, Bro. Harding says: "Who sent the prophets?" We answer God. "Who sent Christ?" We answer God. "Who sent the apostles?" We answer Christ (God.) "Who sent Titus?" God. God sends them all. Some he sent in one way, some another. He has but one way of sending now.

Again Bro Harding says: "Christ is the source of authority for preaching the gospel, not the church." Now I hardly know how to take this. If he means that the church separate and apart from Christ has no authority, I say amen to it; but if he means that Christ puts forth his authority independent of the church in having the gospel preached, then I deny. Christ puts forth his authority and rules now through the church. He is the head of the church. They are inseparable. What the church does as directed by Christ is done by the authority of Christ. Hence it is Christ that does what the church does. But Bro. Harding would say, I appeal to Christ himself. In the commission he says go. I take this independent of the church and go. "Men can preach without being sent by a church." "Some of the grandest workers of the world have done so." Bro. Harding would have Christ to ignore his church—separate himself from it, and make special calls independent of the church. God gives the church a weapon of warfare, which is the word of God. Here the church and the word are joined together. See Eph. 6:17. But when Bro. Harding wants to send a preacher, he will take this sword (the word) away from the church, and thus separate them long enough to get his direct authority from Christ. God has joined the church and the word together. The church is the pillar and support of the word. What God hath joined together, let not man put asunder.

As regards Acts 13:1 3, Bro. Harding says: "The church at Antioch had nothing to do with the sending of Paul and Barnabas. Paul expressly says that Christ sent him. See I. Cor. 1:17. If the church at Antioch, as such, had any thing to do with this sending, there is not the slightest proof of it; there is not a word that gives even the faintest intimation of such a thing."

Bro. Harding refers us to I. Cor. 1:17, to show that Christ, independent of the church, sent Paul. This was when he appeared to him near Damscus Now then, notice; about ten years after this, the Holy Spirit says, "Separate me Paul and Barnabas. And we are told that they sent them away. Here we have them sent the second time. Who does the sending this time? The Holy Spirit did it. See Acts 16:5. How did he do it? By using certain men in the church for this purpose. But Bro. Harding says the church did not have any thing to do with this sending. Then it should read, there were certain men *out of* the church instead of "in the church." Let's try Bro. Harding's theory here. Suppose Christ, independent of the church, has called and sent Bro. Harding, as he did Paul near Damascus. Does it not follow that he should be sent the second time as was Paul? And as he contends that the church had nothing to do with it, is he not driven to the societies to be sent of them? Here are three men who send out two evangelists. Bro. Harding says the church has nothing to do with it. Then to all intents and purposes, these three men compose a society, separate and apart from the church, organized and directed by the Holy Spirit, for the purpose of sending out missionaries. His illustration meets with the same fate. He says: "Suppose Bros. Lipscomb, Sewell, McQuiddy, Cave and Rawlins, five teachers who are in the church at Nashville, while engaged in fasting and prayer, should receive a communication from the Spirit, telling them to separate two of their number for evangelistic work: suppose they should fast and pray and lay their hands on them, (this is one of the Lord's ways they have forsaken) and send them away; suppose the Spirit should directly state, 'I have sent them forth;' would it not be a misrepresentation of the facts to say that the church at Nashville sent them?" We think not. But if Bro. Harding is right in saying the church had nothing to do with the sending would it not be in accordance with the facts to say that Breth. Lipscomb, Sewell, McQuiddy, Cave and Rawlins had organized a society separate and apart from the church for the purpose of sending out evangelists, and the Holy Spirit regards it as being right? Now if the brethren at Nashville could do this, those of Cincinnati, Lexington, &c. can. Thus, you see, Bro. Harding, in order to prove that men are to go independent of the church, you prove that the missionary societies you have been fighting so long, are right. Why the very fact that three men were in the church and ministered to the Lord, shows that it was a church work. Whatever there may be in this case, it does not do Bro. Harding any good; for if to support his independent plan, he refers us to I. Cor. 1:17, and contends that he has been sent by Christ as was Paul near Damascus, then we would say that he must be sent the second time as Paul was, (Acts 13:1-3) by the church as we contend, or by some set of men separate from the church as he contends. This will throw him on the mercies of the societies in spite of all he can do.

But Bro. Harding says: "Remember moreover, that both of these men had been preaching for years." I wonder if Bro. Harding thinks a church would send out an evangelist without first knowing something of his ability! Would it not be necessary for him to preach first that they might know whether to send him or not? I think I can see wisdom in this.

Now my dear brother, allow me to say, in this case, Acts 13:1-3 proves that the church, as such, is to do the sending, or men separate and apart from the church must do it. One or the other must do the sending. You must be sent by one or the other, which will you take?

W. H. CARTER.

Protracted Meetings.

The season for protracted meetings in our section is here, and I trust a few suggestions about them will not be out of place. It may be a debatable question as to whether our present custom of relying mainly on our once-a-year protracted meetings for bringing persons into the church is best; but it is a fact that this custom prevails to a great extent. Many churches have a set time for the meeting from year to year, and generally assign one week for the meeting. I have never yet met a preacher who does not dread the labor on Lord's day of such a meeting. Sunday schools and Lord's day meetings in all the churches in striking distance, mainly are abandoned and all gather at the one place, and with the immense crowds, coming in until services are through, changing of the seats, and confusion in general, the preacher feels that the day is lost. Sunday evening finds the roads full of persons on their way home, leaving many a good sister worn out with much serving and unfit for the real work of the meeting. In these protracted efforts we only expect to reach the people in the range of the church where the meeting is held, and if the brethren want, both to help themselves and the cause, let them attend their own church and Sunday school on Lord's day, and then during the week when their presence is needed, go to the meeting. How many Sunday schools die during the protracted meeting season?

I asked a successful evangelist who holds long meetings generally, how he kept up the interest. He replied that it took several days to get through with the big dinners and other foolishness, and to get ready to settle down to business.

Another great mistake with us is, our meetings are too short. Just at the time when an interest is being aroused, the preacher must go to another appointment. I would like to hear from older and more experienced preachers on this subject. I have written this to call attention to a much needed reform. J. D. FLOYD.

Winchester, Tenn.

We commend Bro. F's. suggestions to the brethren, both preachers and others. Our going to big meetings on Sunday and neglecting the home worship is a matter usually of gratification, not of service to God. D. L.

There is not a moment without some duty. *Cicero.*

Home Reading.

Follow Thou Me.

As unto Peter on the sea,
Plying his father's trade' with thought
Beyond his daily toil for nought,
So came the voice of Christ to me,
"Follow thou me."

"Come, leave thy nets upon the sea,
And leave thy boat upon the shore,
And over mountain, marsh and moor,
From Gallilee to Calvary,
Come, follow me."

When up the mount my way I take,
A solemn watch with Him to keep,
And sink o'ercome in shameful sleep,
His patient voice I hear, "Awake,
Follow thou me."

When at the trial hour I fall,
Afraid to own my stricken Lord,
His swift look pierces like a sword;
"Repent, repent," I hear Him call,
"And follow me."

Or when my restless heart would see
The cross another has to bear,
The work another does, I hear
The gentle, "What is that to thee?
Follow thou me"

O Christ, my Lord, I come to Thee;
Give me Thy strength upon my way;
Help me to take the cross each day,
Heavy or light, thou givest me,
And follow Thee.

Across tempestuous Galilee,
Or up Mount Hermon's rapturous height,
Or climbing through the depths of night
The thorny sides of Calvary,
I'd follow Thee.

I'd follow Thee in life, in death,
Thou suffering, sad, triumphant one,
And wait to hear Thine own "Well done;
As thou hast overcome by faith
So rest in me."

More Precious Than Gold.

Whether the apostle refers to our faith or the trial of our faith, as being "more precious than gold that is tried in the fire" is a little in doubt. Perhaps it includes both. Certainly, the faith that is tried is more precious than gold; and, if the trial of our faith issues in the purification and strengthening of it, then we may safley and truly say that the trial is precious. Certainly it is not without reason that the apostle speaks of faith as being more precious than gold. A little attention to the passage in which the expression occurs (I. Peter i, 7), together with a comparison between it and refined gold, with which he brings it into competition, will reveal the correctness of the apostle's characterization. Among all the precious metals, gold is the most precious. It is the standard of value among them all. The same may be said of faith. It is the most precious of all the graces which a Christian may be possessed of. It is the standard grace. Indeed it is the one grace upon which all others depend. Without it, nothing we may have or do or feel can avail us at all with God. "Without faith it is impossible to please him." Into this grace all our works and other graces are to be mixed, in order that they may have currency. Gold among the precious metals is used to describe all the excellent things which are set forth for our contemplation. The gold in and about the tabernacle in the wilderness, and in and about the Temple of Solomon, was used to set forth the divine nature, which was typified thereby. The mercy seat and the cherubim were beaten out of one piece of pure gold. The golden candlesticks and the vessels used about the holy and the most holy place all pointed to the Godhead. It was the gold that transfigured, so to speak, the Temple of Solomon, and made it appear to the beholder, as he approached it from a distance, like unto a burning monntain. Gold is the synonym of all that is best in earth and Heaven. We speak of a golden mean as being the way of wisdom, and the golden age of the world, and Heaven as the city of gold. So, if you want to characterize a man of God in the highest terms, you are only required to say that he is a man of faith. This was the one grace by which all the ancient worthies were designated. It was not the love which Abraham had which distinguished him, but the faith. It was not love that made the Master marvel at the centurion, but the faith of the man. It is not our love that removes mountains, but our faith. It is not love that overcomes the world, but faith. It is the walk of faith that we are commended to rather than the walk of love. It is not by love, but by faith, that the just live. We say this, not forgetting that, among the three graces Paul tells us of, love is "the greatest." Love is the greatest only in that it is the surviving faith, and will endure after the time when faith and hope are laid aside for the lack of further use, when all is fruition with the believer.

It is more precious because of its origin. Gold is from the earth, while faith is from Heaven. The faith of the Christian is the transfiguration of the natural faculty, which all possess, by being fastened on to Christ. It is more precious, because it procures more and better things for us. It is true that the man who has gold can provide himself with almost all earthly good things; but with faith man can live, and rejoice without the things which gold will buy. With faith, especially with faith that has been tried in the furnace of affliction, a man is contented with such things as he has; he can rejoice even when he is sick and hungry. He can triumph and rejoice when all things seem to be against him. Gold will buy him food, raiment, and all earthly good things. It will surround him with friends, and give him place and power in the world. But faith will put him in possession of forgiveness, justification, regeneration, and eternal life. Faith secures for him an inheritance which will outlast this life, and make him rich throughout eternity. With gold man can only trade with this world; but with faith man can hold high commerce with Heaven. Gold will gain for man access into high places, and presence among the great ones on the earth; but the poorest man who has faith may secure for himself the "heavenly places in Christ," and gain for himself audience and fellowship with the Father and with the Son and with the Holy Ghost. It will write his name among the worthies whose names are in the Book of Life, and on the roll of honor which God himself makes.

It is more precious than gold, because it is more enduring. Few men in this world have been successful in winning much gold, and fewer still have been enabled to keep it. At last it must perish with all things earthly and temporal. but faith endures so long as life lasts, and introduces us into a place and surroundings where the eternal wealth of God is. A man with never so much gold must leave it at his death-bed; but faith never forsakes a man until it has put him safely across the dark river and handed him over to God, a saved soul. The more we spend of our gold, the less we have of it; but the more we expend of our faith, the more it increases. Afflictions and trials diminish the value of gold, by rendering us incapable of enjoying what it might otherwise secure for us; but trial only makes faith to shine out with more resplendent beauty, and hightens its value. Gold often leads man into sin and death; but faith leads a man always away from sin always into life. Gold will rust and corrode and drown men in perdition; but the tried faith of God's people will be formed unto "praise, honor and glory at the appearing of Jesus Christ." Rich in gold and a stranger to God might be the brief biography of many a man in this world, while "rich in faith and heirs of the kingdom" is the inspired biography of the poorest of this world who have sought and found him who is revealed to and made over to our faith. Let us covet this best gift, and increase it by using it, and rejoice in its purification by every trial which God sends upon us.—*Independent.*

Ready!

If it is the same Jesus that went away from us who is coming, then let us be doing what He was doing before He went away. If it is the same Jesus that is coming, we can not possibly put ourselves into a posture of which He will better approve than by going about doing good. If you would meet Him with joy, serve Him with earnestness. If the Lord Jesus Christ were to come to-day, I should like Him to find you in your Sunday school, in your class, or out there at the corner of the street preaching, or doing whatever you have the privilege of doing in His name? Would you meet your Lord in idleness? Do not think of it.

I called one day on one of our members, and she was whitening the front steps She got up all in confusion; and said, "Oh dear, sir, I did not know you were coming to-day, or I would have been ready." I replied, "Dear friend, you could not be in better trim than you are; you are doing your duty like a good huusewife, and may God bless you." She had no money to spare for a servant, and she was doing her duty by keeping the home tidy; I thought she looked more beautiful with her pail beside her, than if she had been dressed according to the latest fashion. I said to her, "When the Lord comes suddenly, I hope He will find me doing as you were doing—namely, fulfilling the duty of the hour." I want you all to get to your pails without being ashamed of them. Serve the Lord in some way or other; serve Him always; serve Him intensely; serve Him more and more.

Go to-morrow and serve the Lord at the counter, or in the workshop, or in the field. Go and serve the Lord by helping the poor and needy, the widow and the fatherless, serve Him by teaching the children, especially by endeavoring to train your own children. Go and hold a temperance meeting, and show the drunkard that there is hope in Christ, or go to the midnight meeting and let the fallen woman know that Jesus can restore her. Do what Jesus has given you the power to do, and then, ye men of Britain ye will not stand gazing up into heaven, but you will wait upon the Lord in prayer, and you will receive the Spirit of God, and you will furnish to all around the doctrine of "Believe and live." Then when He comes He will say to you, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." So may His grace enable us to do. Amen.—*C. H. Spurgeon.*

Good and Bad Readers.

A good reader has always at his command not only a vast field of the most refined and rational enjoyment, the whole field of literature and science, over which he may revel, but also the ability to conduct others into it by a way at once the most entertaining and delightful. In this respect he possesses so enviable an advantage over common people as to render it a matter of astonishment that we so seldom meet with one thus endowed. When occasion calls forth his peculiar talent, he appears among them like the stately magnolia towering above the vulgar trees of the forest, and shedding upon them the sweet fragrance of its blossoms. But what a disagreeable contrast is presented in the performance of a bad reader! In his hands the most glowing sentiment appears tame; the most ardent thoughts are congealed; wit becomes burlesque; satire is rendered pointless; beauty is transformed into deformity, and all ornaments of style wither; thus the most gifted composition appears to as great a disadvantage as would a flower-garden with its walls overturned, its gravel walks marred, its verdure and foliage trodden down.—*Watchman.*

For years we have been talking to the mothers; but where are the fathers all this time? Have they no responsibility in this matter of training children? See what Mr Moody thinks about it: "A father took his little child out into the field one Sabbath, and, it being a hot day, he lay down under a beautiful shade tree. The little child ran about gathering wild flowers and little blades of grass, and coming to its father and saying 'pretty, pretty! At last the father fell asleep, and while he was sleeping the little one wandered away. When he awoke his first thought was, 'Where is my child?' He looked all around but could not see it. He shouted at the top of his voice, but all he heard was the echo of his own voice. Running to a little hill, he looked around and shouted again. No response! Then going to a precipice at some distance, he looked down, and there upon the rocks and briars, he saw the mangled form of his loved child. While he was sleeping his child had wandered over the precipice! I thought, as I heard that, what a picture of the church of God! How many fathers and mothers, how many Christian men are sleeping now while their children wander over the terrible precipice, right into the bottomless pit! Father, Oh! where is your boy to-night?"

SUNDAY SCHOOL LESSON.

Granville Lipscomb.

ELIJAH MEETING AHAB.

I. Kings 18:1-18.—August 2.

Golden Text: Ye have forsa the commandments of the Lord, and thou hast followed Baalim. I. Kings 18:18.

Time, B. C. 907. Place, somewhere in Israel, probably near Mt Carmel. Persons, Elijah, Obadiah Ahab, Jezebel, prophets of the Lord, and Israel.

INTRODUCTION. The one event of raising from the dead the son of the widow at Zarephath, by Elijah, places this lesson in connection with the events mentioned in the preceeding one. Three and a half years of drouth, and the famine has become very severe. King Ahab in person is in quest of grass by all the fountains of nations, dividing the land between them, he sends Obadiah over one portion, while he went over the other. The character of Obadiah and the kindred whose lives he had saved by feeding in the cave, shows there were yet many who had not bowed the knee to Baal. Ahab had blamed Elijah for all this distress and his fruitless searches for him in all the adjacent countries had but increased his desire to kill him; and yet God required Elijah at the proper time to go show himself to Ahab. Being accused by the wicked king of troubling Israel, Elijah cast the same into his teeth and ordered the assembling of his prophets to test this matter, which, however, is in the next lesson.

EXPLANATORY NOTES:—*After many days.* No definite time was mentioned when Elijah foretold the famine; (chap. 16:1) it was to last until the Israelites were punished for their sins and brought to repentance. *In the third year.* In the fourth year of the famine, but the third year of his stay at Zarephath. *Go show thyself to Ahab.* Ahab had been long hunting Elijah to kill him, but God protected his servant when in the path of duty. *Will send rain upon the earth.* God who had with-held the rain would now send it. *And Elijah went* A clear proof of his faith in God. *A sore famine in Samaria.* It was in many places, (chap. 17:12-14) but oppressive in Samaria. *Obadiah.* Who, though over the king's house, was no partaker of his sins, for he feared the Lord greatly. *When Jezebel cut off the prophets of the Lord.* This is the first mention of this act of Jezebel, and is an intimation that many things of great moment were transpiring not mentioned by the writer of the book of Kings. *Took a hundred prophets and hid them by fifty, in a cave.* That is, fifty in each cave. These are probably among those mentioned in Heb. 11:38. *Fed them with bread and water.* This does not necessarily mean that he gave them nothing else, but that he sustained them. *Find grass to save the horses and mules alive.* His own personal property. This must be cared for, though all Israel perish in sin and misery. *So they divided the land between them.* In order to make a thorough expeditious search for grass. *Obadiah was in the way, behold Elijah met him.* It is uncertain why Elijah first met Obadiah, probably it was to show Elijah that there were others yet who were true to the God of Israel. *He fell on his face.* Obadiah was amazed at seeing Elijah. He who had been sought for, far and near, is now right here in open day light near the gate of Samaria. *What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?* In this Obadiah seems to fear that Elijah judged him of complicity with Ahab and was proposing a scheme which would lead to his destruction. *There is no nation or kingdom whither my Lord hath not sent to seek thee.* A very thorough search had been made for Elijah. *The spirit of the Lord shall carry thee whither I know not.* He feared Elijah would have been called away before Ahab should come and then be so angry as to slay him. *For the Lord from my youth.* Which is equal to saying Ahab knows I am not on the side of idolatry. *Was it not told my Lord what I did * * * * how I hid a hundred men.* That is Ahab already knowing that I am not with him in sympathy will accuse me of protecting you, Elijah, and will slay me. *I will surely show myself unto him this day.* Elijah thus assured him he whould not deceive him *Art thou he that troubleth Israel?* This Elijah denied, but accused Ahab and his father's house as the troublers of Israel. *In that ye have forsaken the commandments of the Lord and hast followed Baalim.* When men forsake the commandments of God they will follow Baalim or something no better. Those who forsake the commands of God are the real cause of trouble

QUESTIONS.—What is the Golden Text?

2. What is the time given to this lesson?
3. In what country did these events occur?
4. What notable occurrence had taken place in Zarephath? See chap. 17, 17-23.
5. What did the word of the Lord say to Elijah?
6. Did he obey?
7. What was the condition of Samaria?
8. On what mission did Ahab go?
9. Who was sent by him on the same business?
10. What was Obadiah's character?
11. What service had he done for God?
12. Who met Obadiah?
13. What did Elijah tell him?
14. Did Obadiah wish to go?
15. Why not?
16. Did Ahab know Obadiah was a God-fearing man?
17. How long had Obadiah feared God?
18. Had it been told Ahab that Obadiah had fed 100 prophets of the Lord?
19. What did Ahab accuse Elijah of?
20. Did Elijah admit it?
21. Who did Elijah say troubled Israel?
22. Does it cause trouble to God's people to forsake God's commandments?
23. Who then are those who trouble Israel?
24. Is it not always safe to keep God's commandeni?

☞ I. Kings 18:19-29, lesson for August 9.

American National Bank.

Cash Capital, $1,000,000.

Board of Directors.

E. W. Cole, John G. Houston, John Orr, Byrd Douglass, Jr., John M. Lea, J. Kirkman, Rev. Dr. R. A. Young, V. L. Kirkman, R. L. Weakley, A. W. Harris, M. Burns, T. A. Atchison, Gen. W. G. Bush, W. H. Jackson, John Woodard, J. A. Pigue, C. E. Hillman, W. W. Berry, Wm. Porter, Edgar Jones.

This Bank has united with it the THIRD NATIONAL BANK of this city, and has increased its Capital Stock to $1,000,000. With increased facilities in every particular can confidendently assert that it will offer superior advantage in all departments of Ba to its patrons and friends.

JOHN KIRKMAN, President, A. W. HARRIS, Cashier. E. W. COLE, Chairman Executive Committee.

EDGAR JONES, Vice-President JOHN M. LEA, Vice-President.

JOHN G. HOUSTON, President. THEO. PLUMMER, Sec'y and Treasurer

NASHVILLE LUMBER CO.

Building Lumber.

CEILING, SIDING, FLOORING AND DRESSED LUMBER,

Cheap Stock at Low Prices.

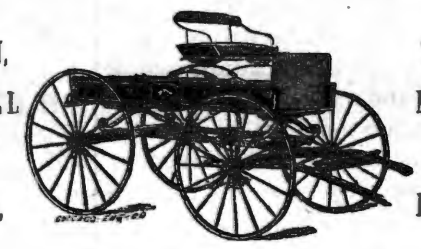
Mills and Office on Northwestern Railroad, immediately in rear of Union Stock Yards.

Dudley Bros. & Lipscomb,

WHOLESALE HARDWARE!

—Are Agents for the—

MITCHEL WAGON, SYRACUSE SIDE-HILL PLOWS, I. CASE CULTIVATORS,



TENNESSEE WAGON MEIKLIE'S DOUBLE SHOVELS, Buffalo Standard Scales

This Wagon as shown above is made out of best Tennessee Material—warranted for one year—nice enough to go to Church in—substantial enough for business. Delivered on cars here for $65,00, to preachers $60,00

DUDLEY BROS. & LIPSCOMB,

84 and 86 Broad St., - - Nashville, Tenn

PATENT FLY FAN!

ee ps Flies away—Cools and Purifies the air—Saves Servant's hire—Easily worked—Bought by all People. Want all merchants and agents TO SELL THE .

Terry Show Case Co., - - - - Nashville, Tennessee

PASCHALL & FALL,

WHOLESALE

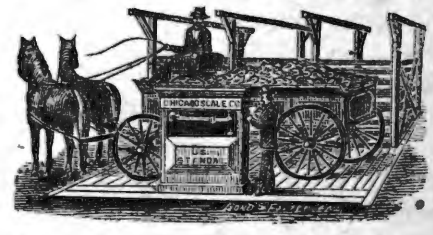
HARDWARE, CUTLERY, IRON, WAGON MATERIAL, Et.

Fishing Tackle.

Nos. 57, 59 and 61 South Market St.,

NASHVILLE, TENNESSEE.

Our Prices are Very Low.



Agents for Chicago Scale Co.'s Platform and Wagon Scales.

THE GOSPEL ADVOCATE.
NASHVILLE, TENN., JULY 29, 1885.

CONTENTS.

The Murfreesboro Meeting 465
Who sends the Preacher 466
Protracted Meetings 466
Bible Wine again 467
Extraordinary Offer 467
How it was Treated 470
Queries 470
Items and Personals 471
Voting in the Kingdom 472
Let Brotherly Love Continue 472
Be ye also Ready 472
South Alabama 472
Gathered Gems 474
God's Precious thoughts 474
Without Religion 474
General News 475
A Lecture on Baptism No. 2 476
Miscellaneous Notes 479

HOME READING.

Follow thou me 468
More Precious than Gold 468
Good and Bad Readers 468
Sunday School Lesson 468

How it Was Treated.

The *Evangelist* published the proposition for a new basis of union among Christians, presented by W. T. Moore, the leading missionary in England, and editor of the *Christian Commonwealth*. It was, that all who conscientiously believe they are baptized, because they have been sprinkled, shall be received into the church, but that afterwards all shall be immersed. That, of course, means that the church shall deliberately change the law of God to admit these conscientious people. If it can change God's law to admit one, it can change it to admit the whole human family, But I need not say that no man can change the law of God, for an entrance into his kingdom. The whole church might agree to accept into its fellowship, persons not complying with the Divine law, but the action of the church would not put a single individual into the church of God. Only compliance with his law will do this. For the church to make the impression on these people that they are in the church of God, without complying with the law of God, would be to decieve them and help to their ruin, and would convict the church of disloyalty to God in setting aside his law.

But our object was to call attention to its reception. The *Evangelist*, in introducing it, says it must take time to consider it. F. G. Allen says Moore is the chief representative of the missionary society; is the pastor of a wealthy church, 400 strong, who contributes nothing for his support, that he is supported more liberally than any missionary the society sustains, that the church is known as a mixed Baptist church, that it is a church in which are a number of members received without immersion; and were he to declare the full teaching of the Bible, the church would not retain him as its pastor twenty-four hours. He complains that he is the representative of the society, publishes a paper that, while giving reports of all the denominations, ignores the existence of the people in America who support him and whose representative he is. He says he has held his finger in his mouth when Moore and his church were referred to by the opponents of soc eties, but intends to do so no longer. Did Allen do right as a watchman, in keeping silence until the evil came? Study the duty of a watchman, Ezekiel 33. Is not Eld. Allen keeping his "finger in his mouth" about the Paris mission also? Is not Allen satisfied that the missionary in Paris threatened a short time before his appointment, that if the disciples did not show a higher appreciation of him he would join the Presbyterians? Does he not know that he has introduced a ceremony of infant consecration," and advised the promise of a salary to a man to induce him to unite with the church? While you have your finger out of your mouth, let us hear all about this. One who was an associate editor of Bro. Allen, told me that he (Allen) knew of the threat above mentioned, and knew that the pre'st of the society knew it before he was sent on the mission.

Elder Errett, the pre'st of the society, calls for the proof that Moore does preach for a mixed Baptist church, or is not true to the whole truth. He insists that Moore only recommends the basis of union in some possible contingency and is preaching the whole truth of God. But what is the difference betwen recommending to accept it now or to do it in the future, so far as loyalty to God is concerned?

Elder Allen talks about Moore and his paper not representing the "Disciples" in America. No one from his paper could learn of their existence. If the disciples in America are standing for the truth, it is a shame to ignore their existence, especially if as intimated, it is through fear of ecclesiastical odium. But when an individual or a paper starts out to represent any church or any body except God, it is unfaithful to God. We have seen papers announce they would be the organ of this or that people, one that it would be the organ of the "brotherhood in the South," we insist that no paper can be true to God and be the organ or representative of any party or people in the world. We wish to present the teaching of God faithfully, and so be his representative.

In the meantime, we again repeat, that the same authority that changed the order of God in reference to the work of the church, can change the faith. You have sown to the wind, you must reap he whirlwind.

It has been frequently declared that the advocates of the societies did not believe that the societies have the right to sit in judgement on the faith or acts of individuals. This is the work of the churches. We will see if they do not sit as an ecclesiastical court to try Moore's soundness in the faith. The truth is men cannot dovetail human additions into the Divine institution without. sooner or later, being compelled to override the Divine with the human?

Queries.

BRETHREN:—Please explain Acts 2:27. What does David mean by saying, "Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy one to corruption.—[A Sister, Irene, Texas.

Hell was hades, the unseen world. God would not leave the Savior's soul in the unseen world, nor did he allow his body to moulder into the dust or see corruption. He raised him from the dead so that neither of these things happened to him as they do to others. D. L.

BRETHREN:—A lawyer of our town says that God spoke directly to the multitude from Mount Sinai in giving the Ten Comandments. I do not so understand it. I thought they were given through Moses. Please give us a comment on it and oblige.—[W. J. Rorex, Scottsboro, Ala.

There is some doubt as to whether God spoke in person to the Jews at Sinai. There is a possibility that the Ten Commandments were spoken so the people heard him, but they were so awed by the thunderings and the lightnings that they withdrew and stood afar off and asked Moses that he would speak to them but that God should not. Read Ex. 20. In 22d. verse of this chapter God says to Moses, "Thus shall ye say unto the children of Isreal, ye have seen that I have talked with you from heaven."

BRO. LIPSCOMB:—Will you please explain I. Tim. 2:9, also I. Peter 3:3 A sister in Illinois requested me to write and have you explain "plaiting the hair," that is spoken of in those verses.

Bros. Hasting and Ratcliff are living in Hollow Rock, and both have regular appointments every Lord's day. Bro. Hasting preaches for us every 2nd. Lord's day night. Any time you are passing this way stop and see us.—[Your sister in Christ, Vonia Kendall, Hollow Rock, Tenn.

These passages of Scripture are admonitions to Christian women that they should not seek to adorn themselves with jewelry, gold, nor costly array, nor in the profuse plaitings and decorations of the hair, then common among women not Christians. They were to dress simply and plainly, without any elaborate plaitings of the hair, and depend upon the loveliness of holy and pure lives to commend them. The hair in those times and countries, by women of fashion, were plaited into elaborate webs covering the whole head, ornamented with gold and jewels. It was this the Holy Spirit condemned, as it did extravgant and showy dressing. I do not think that the Scriptures have any reference to a modest plaiting of the hair to keep it out of the way, and not for a vain ostentatious display.

There may be some doubt in the minds of persons as to what constitute costly attire; because what is costly, is relative. What is costly to some persons and in some places is not to others. Again, the lowest price is not the cheapest. It is well on economical grounds, to buy not the lowest priced fabric. Exactly what should be called costly apparal, may be doubtful, but there can be no doubt as to gold that is worn for no other purpose than adorning or display. Sometimes it is worn in a way that may combine use with ornament. It may be in this, doubtful as to what is right. But when Christian women wear bracelets, earings, chains, charms, finger rings and in other ways that which can be for ornament or adornment, alone it looks to us like a reckless defiance of God and bears the characteristics of a wilful and presumptuous sin. We never could see how one claiming to be a servant of Christ could do it.

BRO. LIPSCOMB:—Does the Bible not teach that the church should have officers in it to-day, such as elders, deacons, etc. 2nd. Was every officer in the church during the days of inspiration inspired with a miraculous power.—[R. W. Norwood, Landersville, Ala.

I think there is no doubt but the same officers are required in the church to-day that were in the apostolic days. None were appointed then until some work, which the church ought to do, was neglected. Then those fitted for it were appointed to the special work. Officers were never appointed merely to fill a form or to organize a church. They were always to supply a needed and neglected work. They should be appointed in like circumstances now, and only for similar ends.

It is probable that all the officers of the church in its original plantings were inspired. "He ascended on high, and gave gifts, He gave some apostles and prophets and evangelists and pastors and teachers." These were gifts bestowed to those individuals in the different work to which they were assigned, until the perfect will of God was completed, then when that which is perfect is come, that which is in part shall be done away. The inspiration before the revelation was completed guided them to do what now the revelation directs to be done. There is the same necessity when a needed work is neglected, to appoint some one to do it, under the guidance of the scripture, that then existed to do it. Inspiration taught then to do precisely what scripture now teaches us to do.

ITEMS AND PERSONALS.

The brethren at Elkton, Ky., contemplate repairing their church house soon.

The church at Clarksville, Tenn., is much pleased with the labors of W. T. Donaldson.

Bro. John Benton reports that Bro. J. K. Blackman baptized one near New Hope the 3d Sunday in July.

Bro. Sewell reports nine confessions and baptisms at Pinewood, Tenn. His next meeting will be at Centreville.

Breth. J. W. Grant and W. T. Donaldson were in a meeting at Dodsonville, Tenn., last week. We have not heard the results.

Our circulation is still growing. We hope very soon to have six thousand. What has become of some of our agents? Send on the names.

Read the advertisement of Murray, Dibrell & Co., in this issue. This is one of the best wholesale shoe houses in Nashville. Be sure to give them a trial.

In this issue will be found an advertisement of Kentucky University, Lexington. This college is too well known to the brotherhood to need any commendation from us.

In this issue can be found an advertisement of the Commercial National Bank. While this is a new bank, it is considered one of the safest in the city. The managers are energetic business men.

We have been out of Popular Hymns for some time, and hence many orders have had to lay over. We are now supplied again with the word edition, expect the note edition soon. Hope we will have no delay in future.

Bro. J. K. Walling writes from Prater, Tenn: "I have just closed a meeting here with good interest; three added. This is my old home place. The brethren have not been trying to keep house, but now promise to go to work, 'as it is written.' I expect to visit here again in October.

The date of the Fall opening of the Friends' School at Providence, R. I., is announced elsewhere in our columns, the school having completed the first year of its second century. Our readers can avail themselves of the offer of the Principal, Augustine Jones, A. M., to supply any information desired, relative to the coming session.

Read the advertisement of Add-Ran College, as found in our advertising columns. This is one of the best organized schools and gives the most thorough course of instruction of any school in the south. Location healthful, scenery picturesque, social surroundings unsurpassed for moral and religious culture. Send for catalogue. Address A. & R. Clark, Thorp Springs, Tex.

Bro. H. L. Walling, of McMinnville, Tenn., writes under date of July 22: "Bro. P. G. Poter and myself preached at Highland and Salena on the second Lord's day. A son of a prominent Baptist preacher united with us on the Bible. The third Lord's day I preached in the same neighborhood and another son and his wife also united with us; the last son by confession and baptism. Times of refreshing are coming from the presence of the Lord. Let us be thankful.

The *Apostolic Guide* and *Chrstian Standard* seem to have crossed swords over the Christian unity proposal of Bro. Moore's Bro. Errett claims that Bro. Moore has been misunderstood and misrepresented; but Bro. Allen, we think, clearly shows from Bro. Moore's own declarations and admissions that the criticism in the *Guide* and other papers have done him full justice. So far as that is concerned, we think "the question settled." It remains to be seen what course the Board of Missions will take.

Bro. T. J. Shaw, of Lynchburg, Tenn., writes: "I preached two discourses last Lord's day in Lexia, Franklin county. This is a new and inviting field. Many out of the church seemed anxious for me to preach for them again soon. The Lord willing, I will commence a protracted meeting at Philadelphia near Lebanon, in Wilson county, on Saturday night before the 5th Lord's day in August. I will continue to speak a good word for the ADVOCATE.

Any one desiring to purchase Sam Jones' Sermons should send us their orders at once. We think the book on the whole will do good. While Sam Jones does not always follow the truth taught by himself to its legitimate result, yet he is so far in advance of sectarianism generally, that we think his book will do good wherever it is circulated. We have the latest and completest edition of his sermons for sale at this office. In paper back it is worth 50 cents; in cloth $1.00. Send all orders to GOSPEL ADVOCATE, 98 Union Street, Nashville, Tenn.

Bro. J. H. McElymonds, of Orange Lake, Fla., writes us in regard to a table of land measure published in the ADVOCATE sometime ago, making some corrections. We give his letter and revised table; he says: "In your issue of July 1st, 1885, there is a table for land measure; and having occasion to use it, I found it incorrect in about one half of its measurements. Some containing about 1½ acres and other about ¾ of an acre, which is liable to mislead and give trouble. Having corrected the table, I enclose to you; dispose as you may think best.

TABLE OF LAND MEASURE.

5x968 yards contains an acre.
10x484 yards contains an acre.
20x242 yards contains an acre.
40x121 yards contains an acre.
70x69⅓ yards contains an acre.
80x60½ yards contains an acre.
90x484 feet contains an acre.
110x396 feet contains an acre.
120x363 feet contains an acre.
220x198 feet contains an acre.
240x181½ feet contains an acre.
440x99 feet contains an acre.

Bro. G. W. Smith, of Corley, Bowie county, Texas, under the date of July 19th, writes as follows: "This is a letter of request and information. I came to this country in the year of 1877 and painful to me, I have not heard a gospel sermon since I came here. There are Baptists, Methodists and Presbyterians here, but I consider I am in the wilderness If it was not for my old Bible I would be entirely lost. There is a large field here for the gospel. There is quite an interest here among the brethren; could you help myself and wife and two or three more in getting one of our good brethren to preach the gospel to these people?" Who can respond to this brother's call?

In traveling through Southern Kentucky, I find many of our brethren are really in need of holding "fast the form of sounds words!" They do not call Bible things by Bible names. They call the church of Christ "The Reformers' church." This is down-right sectarianism. We hear some call the first day of the week "the Sabbath," and argue we should not worship on that day as it is a day of rest. Others do not object, or in other words, meekly accept the name "Campbellite." While I never become offended at the man who has so little courtesy or common sense as to apply the name to me, yet I will not dishonor God by agreeing to wear it. If I were going to wear any human name, I would as soon wear the name of Campbell as any, but I can never consent to lay aside principle to please any set of men. Sensible people should not ask us to violate honest and sincere convictions. The *Guide* and *Standard* would do well to ventilate these things in their columns, as they are read more extensively here than any other papers.

Bro. J. H. Rodgers writes from Bellview, Fla. We met on the first Lord's day in this month and temporarily organized a little band of nineteen disciples, also a Lord's day school of fifteen. This is near a little place known as Cotton Plant. Also preached at Lake Weir yesterday and at night, four additions. Bro. Streator, one of our white brethren lives at Lake Weir, and our colored brethren are blest when they can resort to him for instruetion in time of need. It reminds me of the good instruction that I used to receive from the mouth of Bro. J. M. Barnes and Samuel Jordon, of Strata, Ala, during the time I served the if congregation there. I expect to remain in this State all the month of August, the Lord. wills. My address is Ocala, Fla, and will be till I return back home to Calhoun. Ala. The 3d. Lord's day I am to preach at Fellowship, the 4th. at Sparrsville, the 1st. in August at Fellowship again, the 2d. at Saundersville, the 3d. at Lake Weir and the same night at Stanton. Pray for us all.

Bro. W. G. White, of Unionville, Tenn., writes: "Knowing the brethren, especially those acquainted with the circumstances with which we have to contend, would be glad to hear from us, I write this: Bro. Jno. M. Martin came in the adjoining neighborhood the 2d Lord's day in this month, and preached seven discourses, preaching at three points, had five additions and about a half-dozen exprssed themselves as "almost persuaded." Had good congregations, and better attention I think I never saw. Bro. M. came to Unionville on Friday night and preached four times to good congregations for this place. He closed last night I thought best not to do so but he was very tired and thought best to close while he had a good interest and come back in a few weeks. Three additions are this much strength to us as they are only from three to five miles off. While our prospects are gloomy, the road rough and tedious, and our cross heavy, yet there is a brighter ray of hope shining upon us. Pray for us brethren, that when Christ comes he may find us in the path of duty and beneath the shadow of the cross.

Bro. J. Harding writes from Port Royal, on the 15th, inst: "I am in the midst of a meeting here, holding it in the Baptist church. Our brethren have a house but it was too small for the audience, so the Baptists opened their house. Last week I preached at 25th and Portland Ave, Louisville, Ky. Five were baptized in the Ohio River I will hold several meetings while I am in Ky. I have permission from the brethren at Dallas, Tex., to be absent three months, at which time I will begin my work as an evangelist in that city again. God bless the dear brethren in Dallas. They were very kind to me and I long to see them once more. I expect to make Dallas my home and to evangelize in Texas. I will move this fall if I can make arrangements; if not, when I can. The church that I begun working for in Dallas, which was small now numbers three hundred and fifty, and a zealous band it is, and I pray God's blessing on them, and all the faithful in Christ. They are free from societies; they are content with the church as heaven's own society. I go from here to Turner's Station, this county, next week to organize a church.

Voting in the Kingdom.

We read in the New Testament of the Kingdom of heaven, of God and of Christ. We read of Christ Jesus the king. When the king speaks the subjects act. If the king were to issue a decree in a worldly government, and the subjects were to leave it to a vote as to whether or not they act in accord with the king's decree, it would be open rebellion. Men seem to respect worldly kings more than the king of kings. I was in a meeting but a short time ago, where parties presented themselves for membership in the body; after a few questions were answered, put by the preacher, they all voted. The king had said, "He that believeth and is baptized (repentance included) shall be saved." And again, "Whosoever will, let him take," yet they voted. I chanced to pick up a paper published two days before, and the same souls were reported converted to the Lord, and their names were no doubt recorded in the Lamb's book of life, amid the shouts of angels in heaven," yet they voted. In conversation with the preacher after the meeting was over, he said those souls were saved several days before, and their salvation was sealed, and they could not fall in his opinion, still they took a vote on it before they would recieve them for baptism. In conversation with the converts after the vote was taken, they said they knew their sins were pardoned, when they were converted several days before the vote was taken. And notwithstanding all this, the church took a vote about the matter." I have been wondering where, how and whom did that vote effect. What figure did it cut in the matter, if it was not expressive of the fact that the voters were rebels against the king of kings? If the church of Jesus Christ ever voted after the Holy Spirit came and made all things plain, I have never learned it. Have you?

Bro Alex. Odeneal was not very well pleased with the S. S. Covention. He is in a good humor, however, with all. He will return to Sherman in a few days.

We have had no protracted meeting here this year. It is suggested we have as many in the church as can well get through the winter on the "pastorage" they have. Then we may not have any.

The little son of Bro. J. J. Hamilton, our young Bro. George, has been very low of fever. The doctor says he is improving.

Bro. G. A. Faris is doing a good work. If the brethren don't support him well down there, we will take him away from them. Remember brethren, this threat is official.

R. W. O.

Let Brotherly Love Continue.

In what way? By being 'not forgetful to entertain strangers." When? At all times, but especially during your protracted meeting. It is a shame the way some congregations treat visitors. Not long since, I, in company with a couple of young men, visited a meeting some thirty miles from home, where we were all strangers: I found lodging for two nights only: they for the same by paying for it. Of course we hied us away. Is this "given to hospitality?"

I attended a meeting last fall, and there was a sister attending also, that lived some ten miles away, that had to go from two to three miles off to find lodging among "aliens from the commonwealth of Isreal." She had no invitation from the brethren or sisters, so she says. Is this being "kindly affectioned one to another with brotherly love?" Now, I do not think this comes of stinginess or selfishness. I am constrained to believe we are a hospitable people; but the brethren get worked up to a zeal and duty during protracted meetings in certain directions and seem to forget all else. This ought not to be: "Be not slothful in business, but by love serve (do good) one another." Oh brethren, that word "love!" did you ever stop and ponder it for five minutes? How high, how low, how far it should reach in our every action. There is nothing so boundless, as pure, gentle love. Now my brother, during your meeting, let this love flow in all directions, in every department of work. When you observe a stranger attending your meeting, form his acquaintance, and give him a home, make him feel free and welcome; if he is a brother, you both will be bound closer together by that never failing bond of love. If he be an alien, you probably might be the instrument in the hands of God "to turn him from darkness to light and from the power of Satan unto God." This is a personal duty that each of us must attend to for himself. the admonition forming the caption of this article applies to you, to me, to all disciples every where. Let us give ear to the spirit's diction that we may be found blameless. Now my brother, during your meeting, if you live in any reasonable distance of your church, don't crowd the brother that lives near, but hunt up some one that lives at a distance and take him home with you. Remember the Master says, "Inasmuch as ye have done it unto one of these, my brethren, ye have done it unto me."

Affectionately,

R. C. ABERNATHY.

Marbuts, Tenn.

Be Ye Also Ready.

The Master desires none to be lost, hence the parables, Mat. 24 and 25. There are some seven parables illustrative of the great importance of being ready, presented by the Master, None more striking to my mind than the parable of the ten virgins, to which I ask your attention briefly.

1st. All are invited. Who? Not a select class; This is illustrated in the parable of the marriage supper where the servants were sent out to invite the guests. The invitation is not exclusive, but all are invited to partake. It is true, certain ones may have been selected to go out and meet the bridegroom, among the virgins, but the invitation is for all to be ready with lamps or wedding garments. In this parable they were all expecting the bridegroom, there seemed to be no doubt as to this in the minds of all the virgins.

The ten virgins that may have been selected also respond to the invitation with pleasure, and no doubt all expect to be ready, they are all equally honest, but half of them are so overjoyed with the occasion that they do not make the necessary preparation, so when the cry is made, behold the bridegroom cometh, great consternation was is in the house. While hasty preparations are being made oil is wanted in the lamps or saucers which were used. Our kind of lamps was not used then. The natives of Judea and of that country still use plates or saucers in which small or large wicks are placed. In this plate oil had to be frequently poured; the supply of oil had to be carried in separate vessels, so we can see the importance of having a supply always ready. We learn also in 19th chapter of Revelations that Christ is the bridgroom and the church is the bride. He will come bye-and-bye to receive his bride. This parable illustrates the importance of being ready, for there will be a time when all our preparations will avail nothing, the door will be shut and we will be left out if not ready. Our railroad trains have an advertised time for leaving the depots and we may expect them to leave promptly, especially the great centers of travel, we know when to be at the depots and in our seats in the train. The time table may say when the train will pass a way station; the chances are that the train will be on time. We must, however, in order to run no risk *be on time ourselves*, and be ready for the train when it arrives. The captain of the train that sends us safely to the New Jerusalem has never published a time table, but has given us full directions for the journey and tells us to "be ready." He will come along after awhile and if we are ready he will land us safely at the great supper. I might run the analogy and point out many things in the parable, of interest, but the leading thought and exhortation of the Master is, *be ye also ready. May I be ready.*

Your brother,

V. M. METCALFE.

South Alabama.

Since my last, I have visited the following places, and find the interest still good. Grayville, Shady Grove, Allison Academy, and Repton. I am much pleased with the interest at the last three points mentioned, as they are sufficiently noble to investigate to learn whether these things be so or not. Not offering an opportunity to obey the Lord, cannot say what the result would have been, should this have been done. Some would have accepted the law and statutes of the Lord, I learned after cloing at Allison Academy, and one, a good warm-hearted Baptist brother, who is an "exhorter." I have his promise that he will teach his people the way of the Lord more perfectly until our meeting in July, D. V., when we expect to gather in the golden sheaves. I am teaching those people gradually the law and statues of the Lord in order that they may be able to count the cost and come determined to run the race set before the Christian. The above places are all mission, alias, where the truth until recently was never heard by the people.

I met Bro. Jackson Harrison, of Highland Home at his appointment in South Butler, on the 4th. Lord's day, and arranged with him to work together a portion of July and August. Bro. H has a good interest at this point, and I am inclined to think that he will have cause to rejoice on account of his efforts here. He is riding 80 miles and preaching here at his own charge, once per month.

The harvest truly is plenteous but the laborers few and very poor.

I notice several brethren giving their work and sacrifice by way of encouragement. If it will not be out of place or presumptuous, I will give my efforts in the glorious work of redemption. I vist the first three named points once per month; the last every two months, with two points near home, also assist in the work at home; the extreme place being 56 miles away. Also practice medicine for my support, in the midst of a poor people, not much inclined to pay. Work my garden, corn and potato patches, and have received $00 from the brotherhood as fellowship, still thank the Lord, I have arranged to have food and raiment with which I am content, knowing that I brought nothing into this world and can take nothing out. My earnest desire is to fall asleep in Christ, that I may come forth in the resurrection and be caught up in the clouds with him and so be with him forever. This is an extensive field, ripe for the harvest. Will not the people of God fellowship some brother or brethren to bring in these sheaves. Will the Master hold us guiltless if we fail to give to them the words of reconciliation. May the blessing of God attend the editors of the ADVOCATE and may they never cease in the least to keep the light brilliantly burning on the narrow way that leads to the city, the New Jerusalem. The ADVOCATE will be remembered during the protracted efforts this summer.

S. I. S. CAWTHORN.

Andalusia, Ala.

I think it love always to remind sinners that the way is open for obedience. And teachers ought to teach that it is the duty of those taught to give something to the Lord. D. L.

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude low test, short weight, alum or phosphate powders. *Sold only in cans.*

ROYAL BAKING POWDER COMPANY, 106 Wall Street, New York.

Established 1857.

The GREAT CHURCH LIGHT

FRINK'S Patent Reflectors for Gas or Oil, give the most **powerful, softest cheapest & Best** light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A Liberal discount to churches and the trade. *Don't be deceived by cheap imitations.*
I. P. FRINK, 551 Pearl St., N. Y.

Baltimore Church Bells

Since 1844 celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY. J. REGESTER & SONS, Baltimore, Md

---

VASSAR COLLEGE, Poughkeepsie, N. Y. FOR THE LIBERAL EDUCATION OF WOMEN, with a complete College Course, Schools of Painting and Music, Astronomical Observatory, Laboratory of Chemistry and Physics, Cabinets of Natural History, a Museum of Art, a Library of 15,000 Volumes, ten Professors, twenty-three Teachers, and thoroughly equipped for its work. Students at present admitted to a preparatory course. Catalogues sent on application.
S. L. CALDWELL, D. D., LL. D., *President.*

WHETHER CHOLERA

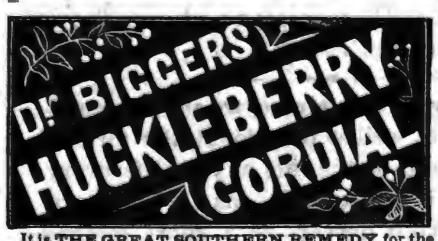
Is coming or not every householder should know that cleanliness and disinfection are the greatest preventives. The principal and surest factor for this purpose is

DREYDOPPEL'S BORAX SOAP,

a perfect cleansing, bleaching and purifying soaps, making clothes beautifully white and sweet. It should be exclusively used in all departments of a household. *DREYDOPPEL'S SOAP* is sold in full pound bars only by all wholesale grocers and first-class retailers.

SKIN DISEASES,

Tetter, Salt Rheum, Ringworm, Sores, Pimples, and all Itching Skin Eruptions, are surely cured and prevented by the exclusive use of *BEESON'S AROMATIC ALUM SULPHUR SOAP*, an exquisite beautifier of the complexion and toilet requisite. 25 cents, by druggists or sent by mail.
Address WM. DREYDOPPEL, M'f'r, 108 North Front Street, Philadelphia, Pa.
Dreydoppel's Disinfecting Powder, 15 cents a large box



It is **THE GREAT SOUTHERN REMEDY** for the bowels. It is one of the most pleasant and efficacious remedies for all summer complaints. At a season when violent attacks of the bowels are so frequent, some speedy relief should be at hand. The wearied mother, losing sleep in nursing the little one teething, should use this medicine. 50 cts. a bottle. Send 2c. stamp to Walter A. Taylor, Atlanta, Ga., for Riddle Book.

Taylor's Cherokee Remedy of Sweet Gum and Mullein will cure Coughs, Croup and Consumption. Price, 25c. and $1 a bottle.

1855. THE NATIONAL NORMAL. 1885.

UNIVERSITY Entire Expense $2.50 to $3.00 a week. Over 2,500 enrolled.

Over 20 dp'ts maintained. All professions provided for. **Legal Diplomas** conferred. Over 5,000 **Teachers** and **Bookkeepers** trained here have been helped to **good situations.** Any young **Man** or **Woman** can pursue here any study with **Less expense** of **Time & Money** than at any other institution in the U. S. Catalogue and full information free. **HOLBROOK**
Address Pres. **ALFRED** Lebanon, Warren Co., O.

DR. C. P. DUNCAN'S
—GREAT—
Vegetable Summer Remedy.
Medicated Blackberry Elixir.

For the next several months the various troubles of the bowels and stomach, which are so annoying, and so often fatal to all ages, sexes and classes of humanity, will no doubt prevail as usual to a great extent. These afflictions are sometimes sudden and always painful. A speedy and effectual cure depends mainly upon a quick application and efficient remedy, and just here, we desire to say that Dr. DUNCAN'S Medicated Blackberry Elixir, is **the medicine** of all others to speedily cure all bowel troubles, such as Diarrhoea, Cholera Morbus, Dysentery, Summer complaints, cholera infantum, flatulence, flux, Pains in the bowels, etc. The elixir may be given with perfect safety to the most delicate children, in doses as directed, as it contains no hurtful ingredient. It is palatable and does not produce Nausea. For sale by all druggists. Price 50 cents.

DR. C. P. DUNCAN'

Liver and Kidney Medicine.

The grear superiority of this medicine over all other Liver medicines, consists in the combination of those vegetable compounds, which possess the wonderful power of arousing all the secretions of the whole human system to a natural and health action. It acts upon the liver directly and at the same time sets up a proper secretion of those glands situated in the stomach and bowels. It is a locking up of these secretions of these glands that brings on dyspepsia, indigestion, sour stomach, heart-burn palpitation of the heart, vertigo, or swimming of the head, sick or nervous headache, constipation of the bowels accompanied at the same time with pains in the shoulders, back, sides and limbs. To treat the above symptoms intelligently and successfully, as in all other cases, you must use the medicine, that strikes and removes the causes from the system that produce and bring on the disease. This is effectually done with Dr. Duncan's Liver and Kidney medicine. Price 75 cents.

Spurlock, Page & Co.,
Proprietor,
NASHVILLE, - - - - TENN.

PAYSON'S INDELIBLE INK.

No preparation and only a common pen needed. Established **50 Years.** Superior and popular for decorative work on linen. Received Centennial **Medal & Diploma.** Sold everywhere.

$65 A MONTH & board for 3 live young men or ladies, in each county. Address P. W. Ziegler & Co., Phila.

CATARRH

AND DISEASES OF THE THROAT, causing Loss of Smell, Offensive Breath, Deafness, Cough, Hay Fever, Bronchitis, and Incipient Consumption, permanently cured, by a treatment so effective that it cures the worst cases, though the bones of the nose have become affected. No douches, snuffs, washes, inhalers, or atomizers. The medicines are so pleasant that a child will take them. The only internal treatment offered to the public for these dangerous diseases. Dr. Brockington has had fifteen years experience in the treatment of this class of diseases, and a trial will convince the most incredulous of the efficacy of his treatment. The most obstinate cases cured at small expense. Send full description of case and Fifty (50) cents (mere cost), for a trial package [by mail], to last fifteen days, with full instructions for treatment.
Address, DR. C. N. BROCKINGTON,
309 FOURTH AVENUE, LOUISVILLE, KY.

A. CRONE,
—A the—
Checkered Front Grocery House

Cor. Market St. and Pub. Square, Nashville, Tenn.,

Keeps the best GROCERIES, and sells them Cheaper than any other House in the City.

Price-List Furnished on Application

NATHAIEL BAXTE, JR., President, THOS. PLATER, Vice President, J. P. WILLIAMS Cashier, W. P. BANG, JR., Ass't Cashier.

THE FIRST NATIONAL BANK
OF NASHVILLE, TENN. (Reorganized.)

Designated Depository and Financial Agent of the United States

CAPITAL STOCK, - - - - - $700,000 00
UNDIVIDED PROFITS, - - - 400,000 00

Receives Deposits, Deals in United States Bonds and Local Securities, and Foreign and Domestic Exchange. Drafts drawn on all European points. Our facilities for making collections at all accessible points are unsurpassed.

JA. HANDLY. . S REEVES. A. W. SOUTHWORTH. B. F. MORGA G. M. NEELY.

Handly, Reeves & Co.,

—Importers and Jobbers of—

DRY GOODS AND NOTIONS,

Nos. 60 and 61 Public Square,

Nashville, - - - Tennessee

SOUTH KENTUCKY COLLEGE,
HOPKINSVILLE, KY.

Midway between Nashville, Tenn., and Evansville, Ind., on the St. Louis and Southeastern railwah connecting at Guthrie with Louisville and Memphis branch of the L. & N. R. R., and at Nortonville wiay the Chesapeake and Ohio R. R.

Fall Term 36, Session Opens Sept. , 1885

BUILDINGS NEW, HANDSOME AND COMMODIOUS;

103 feet long front; three stories high; with two wings, respectively 90 and 116 feet long. Fine study halls, provided with the best single seats; also splendidly appointed recitation, music, and art rooms. Matriculates last session, 187.

THIS SCHOOL IS INTENDED FOR BOTH SEXES.

Prof. and Mrs. James E. Scobey, so long connected with the Female Institute at Murfreesboro, Tenn. will have exclusive charge of the boarding department, in the College building, where only girls will be permitted to board. Young men and boys can find good boarding at moderate rates in the city, or they can be placed under the immediate supervision of Capt. Fitts commandment of cadit, in his own, or in the family of V. M. Metcalf, where the responsibility for advancement and culture will be fully assured.

THE FACULTY

Is composed of four gentlemen and three ladies in the Literary department, two Music teachers, and teacher of Art, and two lecturers, all of whom are experienced, successful teachers.
Mrs. L. F. Gates, who has been Matron at the Institute, Murfreesboro, will occupy same position South Kentucky College
In all the appointments necessary to a superior school, South Kentucky College stands in the front rank For Catalogues, Announcements, etc., Address

S. R. CRUMBAUGH, Prest.
JAMES E. SCOBEY, Vice Prest.

BURRITT COLLEGE,
Spencer, Tennessee.

This institution was chartered in 1848, and is under the control of the Christian brotherhood. It is the pioneer of mixed Colleges, and in this regard it has proved quite a success Teaching the Bible is an important feature of the institution.
Located on the Cumberland plateau, it is FREE FROM EPIDEMICS. The water is freestone and chalybeate. Invigorating breezes render the location a delightful summer resort. Doyle Station—nine miles distant—on the McMinnville and Manchester Railroad, is the nearest Railroad Station.

TERMS:

Primary Department, per session,	$ 7 50	Commercial Department, per session	$35 00
Preparatory Department, per session	15 00	Lessons, Instrumental Music	$15 00 to 20 00
Collegiate Department, per session	20 00	Lessons in Art Department	2 50 to 20 00

Board and washing for males, per week, from $2.00 to $2.50; Fuel, light, and incidental expenses, per session, $10.00; Board (including washing, fuel, and light,) females, per week $3.00

The Fall Session of 1885, Begins on the Last Monday in July.

For further particulars, address— Prof. A. T. SEITZ, President,
W. H. SUTTON, Secretary Board of Trustees.

Geo. E. Cooper & Co.,

Manufacturers and Dealers in

Tinware, STOVES, Furnaces,

House-Furnishing Goods.

Tin and Slate Roofing and Galvanized Iron Cornice Work a Specialty.

Also our **Patent Chimney Top** for smoky chimneys has no equal. Write for prices.

GEO. E. COOPER & CO.
2 North Market treet
NASHVILLE, - - TENN.

New Spring Goods!

As we do not wish to mislead our customers and public generally, by blowing a puffing about bankrupt sales, and slightly damaged goods, simply to get people in our house, and have them go away, saying we are humbug and swindle like all Jews. So we will omit giving any list of unseasonable prices in a kind of bragadocio style. We simply say to you in a business sort of way that we **NOW HAVE A COMPLETE LINE OF STAPLE AND FANCY SPRING AND SUMMER GOODS** at the very LOWEST possible PRICES. We will say futhermore, that we will meet the prices of any house in the city. As money matters are a little depressed and the season backward our motto will be, small expense, quick sales, and small profits. Please give us a call and be convinced Remember the place, 103 Union St

S. L. DODD.

OPIUM and WHISKY HABITS cured at home without pain. Book of particulars sent Free.
B. M. WOOLLEY, M. D., Atlanta, Ga.

"Without Religion."

[James Russell Lowell.]

"I fear that when we indulge ourselves in the amusement of going without a religion, we are not, perhaps, aware how much we are sustained at present by an enormous mass all about us of religious feeling and religious conviction, so that whatever it may be safe for us to think, for us who have had great advantages, and have been brought up in such a way that a certain moral direction has been given in our character, I do not know what would become of the less favored classes of mankind if they undertook to play the same game.

"Whatever defects and imperfections may attach to a few points of the doctrinal system of Calvin—the bulk of which was simply what all Christians believe—it will be found that Calvinism, or any other ism which claims an open Bible and proclaims a crucified and risen Christ, is infinitely preferable to any form of polite and polished skepticism, which gathers as its votaries the degenerate sons of heroic ancestors, who, having been trained in a society and educated in schools the foundations of which were laid by men of faith and piety, now turn and kick down the ladder by which they have climbed up, and persuaded men to live without God and leave them to die without hope.

"The worst kind of religion is no religion at all; and these men, living in ease and luxury, indulging themselves in 'the amusement of going without religion' may be thankful that they live in lands where the gospel they neglect has tamed the beastliness and ferocity of the men who, but for Christianity, might long ago have eaten their carcasses like the South Sea Islander, or cut off their heads and tanned their hides like the monsters of the French revolution. When the microscopic search of skepticism, which had hunted the heavens and sounded the seas to disprove the existence of a creator, has turned its attention to human society, and has found a place on this planet ten miles square where a decent man can live in decency, comfort and security; supporting and educating his children unspoiled an unpolluted; a place where age is reverenced, infancy respected, manhood respected, womanhood honored, and human life held in due regard; when skeptics can find such a place ten miles square on the globe, where the gospel of Christ has not gone and cleared the way and laid the foundations and made decency possible, it will then be in order for the skeptical literati to move thither and then ventilate their views. But so long as these very men are dependent upon the religion which they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope and humanity of its faith in that Saviour who alone has given to man that hope of life eternal which makes life tolerable and society possible, and robs death of its terrors, and the grave of its gloom."

God's Precious Thoughts.

How precious also are thy thoughts unto me. O God! how great is the sum of them! If I should count them, they are more in number than the sand.— Psalm 139:17 18.

Our years have been richly freighted with blessings. How God has poured the sweet sunshine upon our home, and has strewn our pathway with flowers! How He has enrichened us with His own peace! How His faithful chastenings have always been the tokens of His unfailing love! Whatever may be our allotment in the untried future, let us ever say, "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee."

As we gaze upon the brilliant orbs of night, we remember that far away in the blue depths are invisible worlds, whose glory, by reason of their vast distance from our sphere, must forever be concealed from us. The broad arch of our daily existence has been filled with uncounted blessings. Many of these we beheld at the time, shining in all the effulgence of stars and suns of the first magnitude; but, besides these, in the far-off spaces—too far for cognizance—were innummerable mercies. How powerfully, yet unconsciously, have they affected our whole existence! God was in them, attracting, stimulating, working in our interest. We have always lived in an atmosphere surcharged with supernatural force; in a dispensation whose chief glory consists in the revelation of the Father through Jesus; within sound of holy voices which, if they did not over power us with loud hosannas, still entered our souls in the sweetest undertones of love.

How shall we enumerate our spiritual blessings. More numerous than the pulsations of the heart, have been the visitations of the Holy Spirit, giving authority to the voice of conscience, deepening moral sensibility, and suggesting motives to a true life. How often have the Holy Oracles changed the current of our thoughts! God has been with us in a scene more real and intimate than we have ever known. "Thou providest us with the blessings of goodness." "We will rejoice in thy salvation, and in the name of our God we will set up our banners." Hereafter, when the veil has been rent, and the secret influences that have moulded the present life are exposed to view we shall behold, in respect to the minute concerns of daily life, that God has "compassed our path and our lying down" with unfailing tokens of beneficence.

BRO. LIPSCOMB:—Can one pray to God acceptably without articulate words?—[Jane Kidder Lebanon, Tenn.

Hannah prayed to God, "She spake in her heart, only her lips moved, but her voice was not heard, therefore Eli thought she had been drunken," and of it she said, "I drunk neither wine nor strong drink, but have poured out my soul before God." I. Sam. 1:13. Here was a case of praying. The words were articulated but not audible. Prayer is asking for that we need. I do not see how we can ask, except in words. Persons cannot think except in and through the instrumentality of words. They can think without articulating words, but the embodying a thought in articulate words, certainly intensifies that thought. It fixes it in the mind and deeply impresses it on the soul. Prayer ought to be like Hannah's, a pouring out of the soul to God If we are in earnest, we will pour out our soul in earnest words. I cannot think there is much earnestnes where the soul is not poured out in articulate words. There may be a perpetual longing of the soul for a certain end, but it will find frequent expression in words. That this continual desire finding expression in words, is accepted as constant prayer, is true. But if it does not find expression in words the desire will die. Desire that does not find expression in words is not prayer. D. L.

In the late Church Congress, intense desire for Christian unity was expressed in connection with the narrowest conceptions of the conditions requisite for its realization. Christian feeling was more conspicuous than common sense.—*Christian Advocate.*

Would Dr. Fizgerald give conditions requisite for the realization of the idea of Christian unity.

The Lord may lead you round, but He will lead you right.

Gathered Gems.

Good, the more communicated, more abundant grows.—*Milton.*

He who can suppress a moment's anger may prevent a day of sorrow.

Reasons of things are rather to be taken by weight than tale.—*Jeremy Collier.*

The only way to have a friend is to be one.—*Emerson.*

How hard it is when a man meets with a fool to keep his tongue from folly.—*Milton.*

He who seems not to himself more than he is, is more than he seems.—*Goethe.*

People seldom improve when they have no better model than themselves to copy after.

All the scaffolding falls, as a ruined edifice, before one single word—*faith*—*Napoleon.*

Clear writers, like clear fountains, do not seem so deep as they are; and turbid looks most profound.—*Landor.*

Cowardice asks, Is it safe? Expediency asks, Is it politic? Vanity asks, Is it popular? But conscience asks, Is it right?

A holy life a voice. It speaks when the tongue is silent, and is either a constant attraction or a continual reproof.—*Hinton.*

A Christian is just one who does what the Lord Jesus tells him. Neither more nor less than that makes one a Christian.—*Macdonald.*

Envy is a passion so full of cowardice and shame that nobody ever had the confidence to own its possession.

There is one peculiar feature about a scandal. Every statement but the true one is readily believed.

Leniency will operate with greater force in some instances than rigor. It is, therefore, my first wish to live by it.—*George Washington.*

If one only wished to be happy, this could be readily accomplished; but we wish to be happier than other people, and this is almost always difficult, for we believe others to be happier than they are.—*Montesquieu.*

Do you imagine that the Lord will be satisfied with what you can spare, the "straik" of your full measure? Has it never occurred to you that God demands, not what you can spare, but what you will miss; that He requires a real sacrifice at your hand?—*Rev. John Pollock.*

When we pray for any virtue, we should cultivate the virtue, as well as pray for it; the form of your prayer should be the rule of your life; every petition to God is a precept to man. Look not therefore, upon your prayers as a short method of duty and salvation only, but as a perpetual monition of duty. By what we require of God we see what He requires of us.—*Jeremy Taylor,*

It so often happens that mere activity is a waste of time; that people who have a morbid habit of being busy are often terrible time-wasters, whilst, on the contrary, those who are judicously deliberate, and allow themselves intervals of leisure. see the way before them in those intervals, and save time by the accuracy of heir calculations.—*Hamerton.*

General News.

Dr. Oliver Wendell Holmes is of the opinion that "bad air, bad whisky and irregular habits keep the doctors alive."

Gen. Grant died July 23. He held tenaciously to life. Church and fire bells tolled in all the leading cities of the Union when he died.

Vice-President Hendricks is credited with the opinion that the Republicans will have a majority in the next Senate as they do in the present.

The total imports of dry goods at the port of New York, during the past week were valued at $2,187,129, and the amount thrown on the market at $1,958,556.

Miss Mamie Leake, a young lady belonging to a prominent family near Kingston, Tenn., has mysteriously disappeared from home and no trace of her can be found.

A stock-company to establish a tobacco factory is being "worked up" among the young business men of Greeneville, at $100 a share. A capital of $5,000 is wanted.

James D. Fish, formerly President of the New York Marine Bank, is working in the shoe department of the penitentiary. Friends have been allowed to furnish his cell comfortably.

The American is responsible for the following: Mr. Eph. Kinght, who lives on Paradise Ridge in this county, last week happened upon a den of rattlesnakes on his farm and killed fourteen with a heavy stick.

Last year the United States consumed 160,000,000 pounds of starch. This is an average of three pounds for each person. There are twenty-four mammoth starch factories in the country eight being located in Indiana.

Annie Fleming, a young woman charged with operating in various parts of the country with forged checks, was arrested at Brownsville, Pa., this afternoon. She will have a hearing Monday. The forged checks aggregated $10,000.

C. G. Corey, a stencil maker, and G. B. Sondley, formerly a conductor on the East Tenneessee Road. were arrested for counterfeiting railroad tickets. A large number of counterfeit tickets were discovered in the trunks of Prisoners.

The fire which has been burning in Hollerback mine, near Wilkesbarre, Pa., 700 feet under the surface, saturday, is now thought to be under control. The miners continue at work on the west side of the shaft. The loss is not estimated.

Rev. A. E. Wagner, pastor of the Second Lutheran Church at Springfield, Ohio was held in $5,000 bail to answer the charge of betrayal, preferred by Miss Laura Raig, of Wapakoreta. The girl's father has also sued Rev. Wagner for $5,000 damages.

While the wife of Mr. Alfred Tidwell, of the Fourth District in Hickman Co. was in the garden, her eight months' old babe crawled to a bucket which contained about a gallon of milk and bran and plunged in head foremost and was drowned when its mother came in.

Mrs. Mattie Carpenter, of Terrytown, N. Y, died yesterday morning of cancer of the throat. She has been ill for fifteen months and a great sufferer. Her symptoms were identical with those of Gen. Grant. She died of exhaustion after a period of fifteen weeks without solid food.

Caroline H. Dall, a veteran advocate of woman's suffrage, declares that she has seen for a long time "that the feeling of more highly educated people is less favorable to an extension of suffrage than it was twenty years ago." The obstacle to woman's suffrage is not man's selfishness, she thinks, but woman's reluctance.

Gath says that Mrs. Grant considers that $12,000 would be a respectable remuneration for the medical attendants of the General, who have put in no bill whatever, and that $6,000 of this money was raised by Messrs. Standford, Huntington and Crocker, of the Central Pacific Railroad, and Mr Markey and his friends raised the rest.

Thirty-eight young ladies took the vow of poverty, chastity and obedience for a period of seven years this morning at the Convent of the Sisters of the Notre Dame, near Evanstown, Baltimore County, Maryland. At the end of the seven years, if they wish to continue in the religious life, they will be at liberty to make these vows final and perpetual.

The following men of letters are not college bread, but derived their education from common schools and the newspapers: Walter Whitman, Whipple, Trowbridge, Field, Parton, Bayard Taylor, Eggleston, Harte, Howells, James, Aldrich, Lathrope, Stockton, Platt, Coble, Crawford, Fawcett, Gilder, Harris, Carleton, Mark Twain, Stoddard and Burroughs.

Col. Ingersoll, in a recent lecture, said: "Don't talk too much about the men. Do you know, gentlemen, we probably have not in the American Congress a man so learned in the science of government as Harriet Martinean was? America has never produced a novelist as great as George Eleot, and we have never had a poet equal to Elizabeth Barrett Browning."

The Tennessee Coal Iron & Railroad Company at their South Pittsburg shops have established a new industry. It is the manufacture of "sad' irons, which is that well-known little article used in laundry work. Two tons per day are prepared for the market. According to the most reliable information obtained this is the only manufactory of the kind in the South, and it is certainly the only one where iron is polished by machinery.

Barnum's large performing Asiatic elephant, Albert, who killed his keeper, Jas. Sweeny, at Nassau on Saturday, was taken to a ravine in the suberbs of Keene this afternoon and killed. He was chained to four large trees, and the location of his heart and brain marked with chalk. Thirty three members of the Keene Light Guards were then marshalled in line at fifteen paces, and at the word "fire" the same number of bullets penetrated the vital spot. The huge beast fell dead without a struggle. He was valued at $10,000. The remains have been donated to the Smithsonian Institute, Washington.

FOREIGN.

Twenty-five thousand cotton operatives at Oldham, England, have struck.

Hon. S. S. Cox, U. S. Minister to Turkey left Paris last evening for Constantinople.

The municipal authorities of Hamburg have decided to permit cremation in that city.

Gen. Lew Wallace says the Sultan of Turkey is just as firm a friend of the United States as the Czar of Russia.

The prospects of the immediate issue of a new Egyptian loan of £9,000,000 secured by the British Government has infused new life into business and Government circles in Cairo.

Admiral Galiber, minister of marine, estimates that it will require at least £6,000,000 to repair and equip the French navy in the manner necessary to make it first-class.

Two hundred persons were poisoned by ice cream at Repsto, Sicily, during a public holiday. A crowd severely punished the vender, who narrowly escaped with his life.

Three men who pay taxes on the highest assessed value of personal property in Great Britain are Giles Loder, $15,000,000; Richard Thornton, $14,000,000, and Baron Lionel Rothschild, $13,5000,000.

A madman has been arrested at San Dona near Venice. on the charge of kidnapping. He confesses that he has stolen and eaten a number of children because he was starving.

The Marine Hospital Bureau is informed that yellow fever exists as an epidemic at Bahia, Brazil, and that cholera has made its appearance near Cadiz, Spain, at the port of entry, Puerto Real.

French Chemist Chevereul, who still daily lectures in Paris, expects to celebrate his 100th birthday in August, and his declaration that he has been for years a total abstainer from spirituous drinks makes his longevity all the more surprising to scientists.

In addition to those killed during a recent recurrence of earthquake shocks in the vale of Cashmere, the same district has been visited with disastrous floods which have seriously damaged the crops. Heavy rains have prevailed in this vicinity causing the destruction of several miles of railway.

Dr. Andree, of Leipsic, at a recent meeting of the Anthropological Society of Vienna, discussed the question whether iron was known in America in prehistoric times. He concludes that metoric iron was certainly in use among some of the Indian tribes and the Esquimauh, but thinks they were not acquainted with the art of forging.

The Ennis shareholders of the Munster Bank of Dublin Eng., have resolved to ask the directors to call thirty shillings per share, and thus add $1,125,000 to the bank's capital, and to then request depositors to delay withdrawing their money for six months to give time to the management to develop the institution's resources.

Ferran, whose cure of cholera has brought him widespread notoriety, is a disciple of Pasteur, to whom he gives all the honor of having suggested his experiments. He said lately: "The two most eminet men who have been given to humanity are Christ, who brought us moral redemption, and Pasteur, who has given us the laws which must lead to our physical redemption.

Edward Withers, who held the position of clerk in the Halifax Custom-house for several years, yesterday morning shot his daughter, aged 18 years, and then himself, at his residence on the Green Pole road. Both father and daughter are dead.

A grand piano just presented to Princess Beatrice is a unique affair. It is in a black case, ornamented with gold. The sustaining pedals enables the player to prolong the sound of one or more of the notes, on the organ principle. The piano has so elastic a touch that all the gradations, from the subdued whisper to the greatest fortissimo passage, can be accomplished with fine effect.

Madrid, July 23.—There were 1,417 new cases of cholera reported in Spain yesterday, and 667 deaths. The cholera has broken out in four places in the Providence of Jaen. Forty-two new cases were reported yesterday in that province and eighteen deaths from disease. The official report shows a total of 30,000 cases in Spain since the inception of the scourge up to last evening, and a total of 13,000 deaths.

TEXAS WORK AND WORKERS.

This Department is conducted by JOHN T. POE Longview Texas to whom all correspondence intended for these columns should be addressed.

A Lecture on Baptism.—No 2.

BY A REFORMED METHODIST.

Having thus shown to a moral certainty that pouring or sprinkling was not the main act; are we not when free of prejudices; almost forced to conclude that immersion was the main act? Does not the hypothesis of immersion furnish the desired reason or motive for each of the subordinate acts we have referred to? Immersion accounts for the selection of a river, for the selection of a place of much water; for leaving the house at midnight, and after the performance of the act coming into the house again, &c. Is not immersion the only hypothesis which can account for these facts? And may I not add that these facts demand the existence of *immersion*? If we reason as legal tribunals are compelled to reason in reference to circumstantial testimony, we cannot avoid the conclusion that immersion was the main fact. We must either deny these facts, which would be infidelity, or deny that the apostles acted rationally, which would be the consummation of folly or impiety; or admit that immersion, and not sprinkling or pouring, was the apostolic practice. (See Best, on Presumptions; Wills, on Circumstantial Testimony.)

There are some allusions to baptism made incidentally by Jesus and the Apostles equally conclusive as circumstances as those already mentioned. When parties who know all the facts in dispute, let drop remarks indicative of the nature of the facts, such remarks are conclusive. If in the supposed murder case E knows all the facts, knows who perpetrated the murder and who was absent, then any incidental declaration of E inconsistent with the innocence of A would necessarily exculpate B, and *vice versa*. Now Jesus and the Apostles knew what was baptism, and they have made certain incidental allusions to it which indicate what the act of baptism was. If upon a collation of these facts, these incidental allusions and declarations, we find they are inconsistent with the hypothesis that baptism was pouring or sprinkling, but such as simply a knowledge that it was immersion, then will not the evidence from this source rise to the altitude of a commanding probability?

Jesus said, "*Except a man be born of the water and the spirit he cannot enter into the kingdom of God.*" The expression born of water is admitted by all standard authors known to me, to be baptism, and is disputed by none but those who cannot be candid on this subject. There is an indication of some connection with water analogous to a birth; but there is no analogy between a birth and sprinkling or pouring water. Hence. *it is not possible that Jesus refers to pouring, or sprinkling* in this connection. The expression forces the mind to something like a birth, which can only be found in raising the body out of the water, which occurs in immersion. This alone could have suggested the metaphor to the mind of the Savior; and to this our minds intuitively run when we have the words pronounced "born of water." Is it not therefore morally certain, the Savior refers to immersion as the main act?

Again: The Savior calls the ineffably, bitter sufferings, which were to culminate upon the cross, "*the baptism with which*" he was born "to be baptized with," etc. Here the word baptism is used metaphorically to indicate his sufferings. This would not have been, unless there was in literal baptism something analogous to the overwhelming agonies of Gethsemane and Calvary. The mind revolts at the idea that a mere sprinkling of water from consecrated digitals upon the forehead could have supplied this, and intuitively demands something like the sweep of water over the sinking body witnessed in immersion. If there be meaning in the mournful words of the blessed Savior, immersion supplies the analogy, and is not this almost a demonstration of the fact, that imersion alone is baptism?

Again: Paul says, "Let us draw nigh to God, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Here is an allusion to the sprinkled blood of Christ cleansing the heart from an evil conscience, and to *baptism* as a *washing of the body.* This language is inconistent with sprinkling or pouring a little water on the face which can with no propriety of speech be called a washing of the body. Nothing but immersion will meet the demands of the expression for the word describes what occurs in immersion:

Again. Peter says, "*Baptism doth also now save us*, not the *putting away of the filth of the flesh*, but the answer of a good conscience," etc. Now unless there is something in baptism which might be mistaken for the putting away of the filth of the flesh; why was this old language used? No one will insist that there is anything in sprinkling or pouring a little water on the face which might be mistaken for a cleansing of the flesh, while immersion might be so mistaken. Is it not therefore morally certain that Peter knew that immersion was baptism and that pouring or sprinkling was not baptism.

Again: * Paul, in Rom. 6, 4 and Col. 2, 12, says that in baptism we are buried and raised again. Is not this a positive declaration describing what is done in baptism? Will any of you try to frame a statement of what is done in baptism in plain or more unambiguous words than to say, "We are buried and raised again?" Is it not therefore certain that immersion is the baptism. The great Doctor Chalmers, of the Presbyterian Church, when reflecting upon the force of these declarations of Paul, declared: "Jesus Christ underwent this sort of baptism, even immersion under the surface of the ground whence he soon emerged again by his resurrection; we in the act of descending under the water of baptism resign our old life and in the act of ascending emerge into a new life."

Am I not, in view of these facts, and the necessary presumptions arising therefrom, forced as an honest man to the conclusion that immersion is the one baptism, and am I not justified in repudiating pouring or sprinkling, as a mere human innovation upon the Apostolic practice?

OBJECTIONS CONSIDERED.

Many objections have been urged against immersion as the only baptism; and may I not add without infringing upon that delicacy always due to sincerity, that it has been my good fortune recently to listen to one of the most ingenious, learned, and able sermons against immersion, as the only baptism which I have hitherto heard. * And from a tolerably extensive acquaintanceship with the literature of the Episcopal Church, I venture to assert that within the same compass nothing stronger, or more ingenious can be found whether uttered by Priest, or Deacon, Bishop or Archbishop, on that side of the question; and if, when analyzed, the arguments against immersion and in favor of affusion appear weak and lame, you must attribute this to the inherent weakness and unscripturalness of the cause.

1. Among the arguments urged in favor of affusion as a form of baptism, and against immersion as the only baptism, I note first: "The baptism of blood is spoken of in the New Testament and as men cannot be immersed in blood, therefore baptism cannot in this instance mean immersion." Their argument, if such it may be called, has no foundation, because the "baptism of blood" is not spoken of in the New Testament, In the hale and undegenerate days of Christianity, baptism was supposed to precede remission of sins; in the latter part of the second century they began to attribute too much importance to baptism; they thought men should postpone their baptism until just before their death, and then have all their sins washed away in baptism, and their hearts changed and purified, and thus enter upon the next world free from every impurity. Those who were crucified by their persecutors before baptism were supposed to be lost, until Tertullian and others suggested that their cruel sufferings and death were equivalent to a baptism, and hence the phrase "the baptism of blood" was introduced, and this was always used in such a way as to show they meant no mere sprinkling or pouring, but an immersion.

2. The next objection to immersion was as follows: When the baptism of fire and the Holy Ghost is spoken of, John could not have referred to immersion, either in fire or in the Holy Ghost." We were then asked "how we would like to be buried out of sight in fire," etc. By referring to the third chapter of Matthew, it will be apparent that John was speaking to all classes, the positively bad and the relatively good. The bad were compared to "the trees that did not bring forth good fruit, which were to be hewn down and cast into the oven; to the chaff which was to be burned with unquenchable fire." The good were compared to "the wheat to be garnered into the garner." Hence it was evident John was simply announcing to them that the wicked were to be baptized with fire, and the good with the Holy Spirit. The baptism of fire was spoken of by the prophet Malachi: "Behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be as stubble *and I will burn them up*," etc. See Mal. 4, 1.

In confirmation of this exposition it is only necessary to notice the construction of the verse. It is not said he would sprinkle or pour fire upon them, but it is said, "He shall baptize you with (*en*) the Holy Spirit and fire." The Greek preposition "*en*" from which the Latin preposition "*in*" is derived, is used. Dr George Campbell, a learned Presbyterian Doctor of Divinity, and President of Marischal College, Aberdeen, Scotland, who made a translation of "The Four Gospels" renders it, "He shall immerse you *in* the Holy Spirit and in fire." And he intimates that no one can render the passage otherwise but he who *would correct the diction of the Spirit, by the diction of the sect.*

Ikenius, a learned Episcopalian, says, "The word 'Baptizo' denotes the immersion of a person or thing into something. The baptism of fire must signify, according to the same simplicity of the letter, an immission, or immersion into fire."

3d. In reference to the baptism of the Holy Ghost, it was facetiously urged that "the Holy Ghost goes into men, and not men into the Holy Ghost," and as a consequence the idea of immersion is not contained in the baptism of the Holy Ghost. To this, I reply: Those who were baptized with the Holy Ghost were filled with it—they were entirely *overwhelmed* and subjected to its influences; their spirits were immersed "*en*" the Holy Spirit. Will not every candid mind at once concede that "immersion" describes this baptism of the Holy Spirit more accurately than any other word? The Holy Spirit, it is true, was poured out, and so do the clouds pour out their water before men are immersed in it. The Holy Spirit was poured out so copiously as to constitute immersion—an overwhelming and subjection of the entire man the Holy Spirit.

*A sermon delivered by an Episcopalian Clergyman.—Ed.

A Physician's Opinion.

Dr. Orr says: "I am well acquainted with the composition of Dr. Duncan's Cough Balsam. I have used it in my family and in my practice for several years, and do not hesitate to say that I believe it to be the best remedy known to the medical profession for the speedy Cure of Colds, Coughs, Sore Throats, Whooping Cough, and far surpassing all other remedies for the speedy cure of Croup and Hives in children. It is very pleasant to take, and perfectly harmless." Price 50 cents.

Special Notice.

We would call the attention of the readers of this paper, especially those who are suffering with Dyspepsia, or Indigestion, to Dr. Duncan's Liver and Kidney Medicine. It is, beyond doubt, the best and most reliable remedy known or ever offered for sale, for the Cure of Constipation, Sour Stomach, Sick Headache, Torpid Liver, and all Kidney troubles. It is the best and heapest. Price 75 cents.

HIRSCH BROS. & CO.,

Dry Goods, Notions, Millinery,

56 College St., Nashville,

Have now in stock the largest stock of fine DRESS GOODS, SILKS, SATINS, WHITE GOODS, PARASOLS, FANS, JERSEYS, ETC., ever exhibited outside of New York.

This is a very fine, pure Wool Jersey, coat back, at $1.50
Our braided and scalloped Jerseys, at from $1.10 to $3.00, must be seen to be appreciated.

Hirsch Bros. & Co.

L. & N.

(LOUISVILLE & NASHVILLE R. R.)

—OFFERS—

Superior Advantages to the Traveling Public in

THROUCH CARS, QUICK TIME, AND

SURE CONNECTIONS!

SHORT LINE TO

The North-West!

VIA EVANSVILLE.

Through Sleepers to the West via McKenzie
Through Sleepers to the South via Montgomery. Through Sleepers to the North-east via Louisville.

EMIGRANTS

Seeking homes on the line of this road will receive special LOW RATES. See agent of this company, or address

P. A. THORP, G. P. & T. A. Louisville, Ky.

Add-Ran College,

THORP'S SPRING, HOOD CO., TEXAS.

The Thirteenth Annual Session opens the second Monday in Sept., 1885, and closes the last Thursday in May, 1886. There are ten distinct schools with an experienced teacher at the head of each. Not a single day is wasted from the beginning to the close of the session. Every day in the week has its proper share of study and recreation. Recitations every day—only the Bible studies on Sunday. Thorp's Spring is a prohibition village; noted for its healthfulness and the simple, steady and moral habits of its inhabitants. Send for catalogue.

A. & R. CLARK, PROPRIETORS.

THE PROVIDENT

LIFE ASSOCIATION

BALTIMORE, MD.

Insurance on the Ordinary Life and Maturity Plan. Endowment Policies mature in 10 years, or prior death. The fact that this association has been endorsed by LEADING BUSINESS MEN Clergymen, Physicians and Lawyers in the various states in which it does business, is an evidence of its superior plans and methods of insurance. It is the only mutual company in the United States with an endowment plan founded on correct insurance principles. Persons insured on our maturity plan "need not die to win." Policies mature in 10 years from date of issue, or at death, if prior. Every claim paid in full. No pro-rata payments. You "pay as you go and get what you pay for." By the payment of from eight to sixteen cents per day, you can purchase a $1000 policy payable to you in 10 years or to your family, should you die before the expiration of the period for which you insure.

NASHVILLE ADVISORY BOARD.

GEO. W. SEAY, Sec'y N. & D. R. R. Co.
ALEX. HALL, Ag't N. & D. R. R. Co.
Hon. JNO. LAWRENCE, Lawyer.
Elder Wm J. LOOS Minister.
Elder R. LIN CAVE, Minister.
Dr. W. M. VERTREES, Physician.
C. H. BRANDON, Branaon Printing Co
W. A. CORBIN, Mnsc. Broker.
Hon. LYTTON TAYLOR, Attorney
G. H. WESSEL & Co Fancy Groceries.
F. D. HAWLEY & Co., Real Estate Agents
Dr. T. D. WALLIS
Dr. J. S. NOWLIN.
R. E. MARTIN.
Dr. WILLIAM COMPTON, Bellview, Tennessee.

Reliable business men in every town and county in East and Middle Tennesse and Kentucky, wanted to represent this Association, none other need apply. Correspondence promptly attended to.

CAPT. J. MINSON, General Agent.

No 4 Church St. - - Nashville, Tenn.

CHAS. F. SHARPE. W. L. HORN.

SHARPE & HORN,

Real Estate and Coal Agents,

Public Square, - NASHVILLE, TENN.

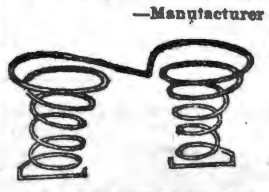
Buy, Sell and Negotiate Loans.

Special Attention Given to the Collection of Rents.

GEN'L AGENTS FOR PEACOCK COAL.

ED. H. MILLER,

—Manufacturer of—



SPRING BEDS AND MATRESSES

36 South College St., Nashville,

And dealer in all kinds of Beddings. I make the best Spring Bed now in use—the Twin Spring Bed, they are bug-proof. Try a set. Old mattresses neatly repaired.

ED. H. MILLER.

KEEP COOL!

SUMMER GOODS!

Refrigerators, Ice Chests, Water Coolers Filters

Fruit Jars, Fruit Cans, Stoneware, Woodenware, and all kinds of Kitchen Goods.

Cooking Stoves to suit the requirements of every Family.

PRICES TO SUIT THE TIMES.

PHILLIPS-BUTTORFF MANUFACTURING CO.,

24 & 26 College Street, - - - Nashville, Tenn.

Capital Planing Mill!

Cor. Line and Vine Streets, near Northwest Cor. CAPITOL GROUND.

J. W. McCULLOUGH,

DEALER IN

Lumber, sash, Doors, Blinds, scroll sawing, Flooring, Ceiling, Siding, Etc.

Telepone 551. : : : Nashville, Tennessee

O. EWING. FRANK W. GAINES

EWING & GAINES!

WHOLESALE HARDWAR,

40 South Market Street, Nashville, Tennessee.

Complete Stock of Hardware, Guns, Cutlery and Guns Belting, at the lowest prices.

Prompt and Careful Attention given to Orders TRY US.

Hardware, Guns Fishing Tackle, Mill Supplies of Every Description, Barbed Wire, Etc. Agents for Champion Machines, Reapers, Hay Rakes.

BROOKS, SWEENY & CO.,

Nashville, Tennessee.

MURKIN & HUNT

28, 30, 32 South College Street,

—Manufacturers of—

Fine Carriages, Berlins, Landaus, Cabriolets, Coupes, and all Kinds of Heavy Work

We have enlarged our Factories and store-rooms by the addition of the three-story building adjoining, and have now improved facilities for the manufacture of first-class work.

OUR SPECIALTIES: Improved Timken and Brewster Spring Buggies; Platform Double-Spring and Three-Spring Phætons; Barouches, Rockaways, and Wagons of Every Description.

Special Attention Given to Repairing. Inspection Solicited. Telephone 332.

P. A. SHELTON.

DEALER IN

STAPLE and Fancy GROCERIES.

Flour, Bacon, Lard, Tobacco and Cigars, Country Produce

NO. 9 BROAD T. - NASHVILLE, TENN

M. A. Spurr, President. Frank Porterfield, Cashier. R. S, Cowan, Teller. J. H. Thompson. Vice President.

Commercial National Bank,

OF NASHVILLE, TENNESSEE.

CAPITOL STOCK, - - - $250,000,00.

North College Street.

BOARD OF DIRECTORS.

M. A. Spurr, R. H. Dudley, J. A. Thomas, Sam Cowan, Jos. Frankland,
W. A. Benson, J. H. Thompson, W. E. Norvell, W. A. Wray, J. F. Bowers,
J. Jungerman, A. W. Wills, E. R. Richardson, J. H. Collins, W. D. Mayo,
Robert B. Lea, J. D. Goodpasture, H. G. Gwyn, T. L. Herbert.

Fully Prepared to do a General Banking Business.

LIPSCOMB & SEWELL,

PUBLISHERS OF

THE GOSPEL ADVOCATE,

N. 98 UNION ST. - - NASHVILLE, TENN.

We invite your special attention to the following EXCELLENT BOOKS for sale by us at regular RETAIL PRICES:

Christian Baptism ..... Half leather $1,00, full $1,50
Popular Lectures and Addresses. Cloth $3,00
Contradictions of Orthodoxy. Paper ..... 25 cts
The Divine Demonstration. Cloth $1,00
Heavenward Way. Cloth 35cts
Louisville Debate. Cloth $2,50
McGarvey's Commentary on Matthew and Mark. Cloth 2 00
" " Acts 2,00
Milligan on Hebrew 2,00
Reason and Revelaton. Milligan 2,00
Scheme of Redemptin. Milligan 2,00
Cummunings in the Sanctuary ..... 50 cts
Riverside, or Winning a Soul 75
First Principles By Isaac Errett 15cts
Offerings to the Lord. By David Lipscomb 10cts
Sincerity Seeking the way to Heaven. By Ben Franklin 15c
Review of Dr T. W. Summer's Tract. By Isaac Errett 10cts
Union Movement. By Ben Franklin 10t
Cruden's Concordance (complete) 1,50
Baptism for the Remmission of Sins 75c
Christian Recreation and Unchristian Amusements 10cts
Ability and Accountability 15cts
Treatise on Prayer. Milligan 10cts
True Method of Searching the Scriptures 10cts
BIBLES and TESTAMENTS in styles and bindings, at low rates.

We will furnish any book pubilshed in the United States at RETAIL PRICE. We solicit your orders. We guarantee prices.

FOR

Choirs, Conventions, Singing Classes and the Higher Schools,

o better Books have appear

Choral Worship. L. G. EMERSON. A g and f l size Church Mu c Book of 220 pages. 100 pages Elements, w l n a capital collection of Sacred and Secular music. 75 pages of the best Hymn Tunes. 110 pages of Anthems, and 30 pages of miscellaneous Concert Musuc. $1. Per dezen, $9.

The Model Singer. W. O. PERKINS and D B TOWNER. A book fo SINGING CLASSES. 192 pages. 124 Graded Exercises, 57 Glees and Part Songs, 29 Hymn Tunes, 18 Anthems and 4 Chants. Abundant and useful material for the Singing-School Teacher. 60 cts. Per doz. $6.

Song Greeting. L. O. EMERSON. A new and extra fine song book for the "high r schools," meaning by that, Colleges, Tech ological and other special schools, Academies, Institutes, Seminaries, High and Normal Schools. 160 large octavo pages. 82 harmonized songs of the highest order, both in words and music, classical in beauty and interesting to every one. Also exercises and solfeggios for voice culture. 60 cts. Per dozen $6.

Any book mailed for the retail price.

OLIVER DITSON & CO., Boston,

DITSON & CO., J. E. DITSON [illegible], Broadway, New York. 1228 Chestnut St., Phil.

Philips, Randle & Co.,

—KEEP—

THE BEST COAL IN THE CITY.

Call at 50 North Cherry Street; they have always on hand,

Mud River, Cumberland, Jellico, Anhracite, Diamond, and Number 12 Coal.

A trial order solicited. Satiaction guaranteed.

TELEPHONE 169. - - - NASHVILLE TENN.

Wharton & Co.,

Druggists and Prescriptionists.

Fine Soda Water Mineral Waters Etc.

Corner College and Union Sts.,

Nashville, - - Tenn.

MR. AND MRS. W. LIPSCOMB'S

SCHOOL AT OWEN'S STATION

WILL OPEN Aug., 31, 1885. This is truly a HOME SCHOOL, with every kind of care necessary for the comfort and welfare of pupils. Parents and others would do well to inquire as to its merits.

Terms for 20 weeks, including Board, Tuition and Washing, $75,00. $25,00 for music with use of piano. Address

W. LIPSCOMB.

Brentwood, Tenn.

Kentucky University,

LEXINGTON.

The University has three Colleges—College of Arts, College of the Bible, and Commercial College. The College of Arts has two courses, Clasical and Scientific, with twelve Professors and Teachers. The session continues from the Second Monday in September to the Second Thursday in June. Tuition twenty dollars per session: Matriculation fee ten dollars. Boarding at reasonable rates. College of Bible tuition free. For catalogues or other information apply to CHAS. LOUIS LOOS, President, or ROBERT GRAHAM, President of the College of the Bible.

KENTUCKY MILITARY INSTITUTE.

At Farmdale P. O., Franklin Co., Ky., six miles from Frankfort. Has the most healthful and beautiful location in the State. Lit by gas as well as heated by steam. A full and able College Faculty. Expenses as moderate as any first-class college. **Forty-first** year begins **September 7th.** For catalogues, etc., address as above.

COL. R. D. ALLEN, Supt.

LADIES' GUIDE TO FANCY WORK FREE.

A complete practical instructor in every description of Ladies' Fancy Work. It has 64 large pages and over **200 illustrations.** It gives plain and practical instructions in Drawing, Oil Painting, and making Wax Flowers; likewise all kinds of Fancy Needle Work, Artistic Embroidery, Lace Work, Knitting, Tattin, Crochet and Net Work. It contains designs for Monograms, Initials, Cross Stitch Patterns, Knit Edgings, Embroidered Borders and Corners, Macrame Work, Applique Embroidery, Berlin Work, Java Canvas Work, Tricot and Burlaps, Antique Lace, Beaded Lace, Darned Net work, Tidies, Lambrequins, and hundreds of other useful things. It is a book that should be in every American Household. With it as a guide you may make hundreds of beautiful things for the adornment of your home and for presents to your friends at the most trifling expense.

On receipt of only **30 cents** in postage stamps or currency we will send our popular monthly **Farm and Home** from the present time to Jan. 1, 1886, (nine months) and the **Fancy Work Book,** described above, **Free as a Premium. Farm and Home** has 16 pages and 64 columns, and nearly one-half is devoted to the Ladies and Children. It will repay its cost many times over to every occupant of a village or suburban home. Its practical articles on **The Garden, Fruit and Flower Culture, Poultry,** with its **Stories, Household Hints,** and **Recipes** are invaluable. It has a **Puzzle Department** where **prizes** are offered each month for contestants. *It cannot fail to please everyone.* In order to introduce it into new homes we make the above magnificent offer, being confident that once a Subscriber you will not keep house without it. Money refunded if not satisfactory. 4 subscriptions and 4 books sent for $1. **Send Now** mentioning this paper. This advertisement will not appear again. Address **FARM AND HOME, SPRINGFIELD, MASS.**

CLOSED

Sternberger's Folding DRESS PILLOW.

OPEN.

Reliable AGENTS Wanted in Every Town.

STERNBERGER'S Folding Dress Pillow.

folds into **one-twentieth** of its size when closed and weighs but two pounds.

Perfection, Durability, Simplicity.

The Folding Dress Pillow is simply perfect. Can be folded in a second and put anywhere. We guarantee one pillow to outwear a dozen old style stuffed sham pillows. Housekeepers buy them on sight.

$2.00 PER PAIR, delivered on receipt of price.

THE PIQUA M'F'G CO., Piqua, Ohio, Or Frank A. Hall, 200 Canal St., New York. John P. Fowler, 306 State St., Chicago, Ill. Fred. Walpert & Co., 28 N. Gay St., Baltimore, and Furniture Dealers Generally.

FEMALE COMPLAINTS

Treated scientifically at home, at very small expense, with absolutely no pain, no caustics, no unnecessary examinations. Permanent cure guaranteed. Book and question blank free. Address with stamp, **Dr. C. N. BROCKINGTON,** (Mention this paper.) **309 4th Ave., Louisville, Ky.**

CATARRH

Causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough and Consumption, cured in from one to three months, even though bones of nose are affected. No snuffs, washes, douches, inhalers or atomizers used. Book and blank free. Address with stamp, **Dr. C. N. BROCKINGTON,** [Mention this paper.] **309 4th Ave., Louisville, Ky.**

MASON & HAMLIN

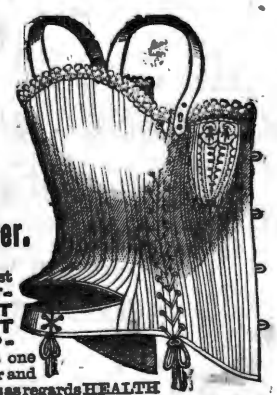
Exhibited at ALL the important WORLD'S INDUSTRIAL COMPETITIVE EXHIBITIONS FOR SEVENTEEN YEARS, Mason & Hamlin Organs have, after most rigid examinations and comparisons, been ALWAYS FOUND BEST, and AWARDED HIGHEST HONORS; *not even in one such important comparison* **ORGANS** *has any other American Organ been found equal to them.* ONE HUNDRED STYLES, adapted to all uses, from the smallest size, yet having the characteristic Mason & Hamlin excellence, at $22, to the best instrument which it is possible to construct from reeds, at $900 or more. Illustrated catalogues, 46 pp. 4to, and price lists, free.

The Mason & Hamlin Company manufacture UPRIGHT PIANO-FORTES, adding to all the improvements which have been found valuable in such instruments, **PIANOS** one of peculiar practical value, tending to greatest purity and refinement in quality of tone and durability, especially diminished liability to get out of tune. Pronounced the greatest improvement made in upright pianos for half a century. The MASON & HAMLIN CO., pledge themselves that every piano of their make shall illustrate that VERY HIGHEST EXCELLENCE which has always characterized their organs. Send for circular with illustrations, full description and explanation.

MASON & HAMLIN ORGAN AND PIANO CO.,

BOSTON, 154 Tremont St. CHICAGO, 149 Wabash Ave. NEW YORK. 46 East 14th St. (Union Square.)

MADAME FOY'S CORSET AND Skirt Supporter.



Combines the most **ELEGANT FITTING CORSET** with a **PERFECT SKIRT SUPPORTER** and is one of the most popular and satisfactory corsets as regards **HEALTH** and **COMFORT** ever invented. It is particularly adapted to the present style of dress.

For sale by all leading dealers. Price by mail $1.50. FOY, HARMON & CHADWICK, New Haven, Conn.

Farquhar's Improved Cotton Planter

Very Simple and Perfect in its Operation; Drops Unrolled Seed or Fertilizer with remarkable regularity in any desired amount. It is the Cheapest, most Reliable and Best COTTON PLANTER in existence. SEND FOR CATALOGUE.

Address, A. B. FARQUHAR, York, Pa.

25 YEARS IN THE POULTRY YARD.

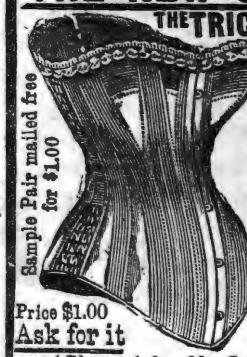
16th Edition. 108 Pages, explaining the entire business. Gives symptoms and best remedies for all diseases. A 50-page Illustrated Catalogue. All for 25c. in stamps.

A. M. LANG, Cove Dale, Lewis Co. Ky.

AGENTS We have the best selling **BOOKS** and **BIBLES.** Books particularly adapted to the wants of Southern and Western people. **Family Bibles** a specialty. *Very low prices.* B. F. JOHNSON & Co., Pub's, 1013 Main St., Richmond, Va.

THE NEW CORSET.

THE TRICORA RELIEF



Sample Pair mailed free for $1.00

Price $1.00 Ask for it

Having elastic side sections, adapts itself to the various positions of the body in stooping, sitting & reclining. It affords great relief and comfort to the many who find ordinary Corsets oppressive. The "**TRICORA**" stays *used for boning* are unequaled for durability & comfortable support, & are absolutely unbreakable.

{*The most Durable, Comfortable, and Healthful Corset ever sold for its price.*}

Every pair warranted to give satisfaction or money returned.

J. G. FITZPATRICK & CO., Mfrs., 71 Leonard Street, NEW YORK.

Please mention this paper in ordering.

"THE BEST IS CHEAPEST."

ENGINES, Horse Powers **THRESHERS** SAW-MILLS, Clover Hullers

(Suited to all sections.) Write for FREE Illus. Pamphlet and Prices to The Aultman & Taylor Co., Mansfield, Ohio

ROSES SAMPLE with Catalogue, 25 c., 4 for 50c. Order now. WM. B. RHEL, Chambersburg, Pa.

THIS NEW ELASTIC TRUSS

Has a Pad different from all others, is cup shape, with Self-Adjusting Ball in center, adapts itself to all positions of the body while the ball in the cup presses back the intestines just as a person does with the finger. With light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free. EGGLESTON TRUSS CO., Chicago, Ill.

FRIENDS SCHOOL FOR BOTH SEXES. Founded 1784. $150 per half year for board and tuition. First term begins September 9, 1885. For circular, address AUGUSTINE JONES, A. M., Principal, Providence, R. I.

YOU ARE A LIAR

Lying Agents can't SELL and tel the truth about JONES. Put you lies on paper and sign if you dare U. S. STANDARD

$60. 5 TON WAGON SCALES.

Beam Box. Tare Beam. Freight Paid. Free Price List. Every Size. address JONES OF BINGHAMTON. BINGHAMTON, N. Y.

Rates of Advertising in Gospel Advocate

One inch one insertion,	60
One inch, one month	2,00
One inch, three months	5,00
One inch, six months	7,50
One inch, twelve months	12,50

A discount of 10 per cent. on these rates on order of $25.00; 20 per cent. for order of $50.00 30 per cent. for order of $100.00.

Note these Rules Carefully

(1) Write only on one side of your paper.

(2) Write your name, post-office, county, and State, plainly.

(3) When changing your paper, give the office from which you change, and the one you wish it changed to.

(4) When ordering a book, give the name, edition, style of binding, and price, as near as possible, and state plainly HOW and WHERE you wish it sent.

(5) Gospel Advocate is $2.00 per year; $1.00 per six months; Clubs of $10, one copy free.

(6) Write very plainly and make the clerks and printers happy

Miscellaneous Notes.

BY T. F. RAWLINS.

A writer of considerable fame uses the following expression: "To the impartial eye of the judge of all the earth we cannot doubt that Protestant bigotry smells as rank as Catholic!" We have always labored under the delusion(?) that the eye was the organ of sight, the ear of hearing and the nose of smelling. Now that we are corrected as to the organ of smell, we would be pleased to be informed as to the offiice of the nose.

Why is it that the secular press is generally more ready to speak out against the evils of society, and society life, than the religions? If religious papers would "cry out and spare not," and preachers speak out on these questions, surely much good would result to the church, at least. Regarding the cause of certain evils one of our secular enchanges thus speak. "Brutal assaults upon young girls and women, and cases of seduction are common all over the country. You cannot pick up a paper without reading something of the kind. Why are these fearful crimes on the increase? Are not the women and girls themselves responsible? They do not hesitate to go into the ball room and dance in close embrace with gentlemen, with the upper portions of their persons exposed nearly to their waists. Some more than others, much depending on the plumpness or development of the parts exposed; nor do they hesitate to go to the skating rinks, and expose their lower extremities in a shameful manner. We repeat Can the girls and women of this day expect anything else, when they are doing all in their power to stir up the evil passions of the males who assemble to witness such exhibitions. It is time to call a halt. Woman should be respected for her modesty and virtuous bearing and not for her peculiar efficiency in dressing loud, or exposing her person, to the lecherous gaze of every scoundrel she may come in contact with.

The great metropolis of Europe has been stirred from center to circumference by recent publications in the *Pall Mall Gazette*, giving an expose of high handed social crime in London high life. Speaking of the exposure in an article in the Monthly Review Mr. Spurgeon says. "Sodom in its most putrid days could scarce exceed London for vice. To our infinite disgust and horror the names of the greatest in the land are openly mentioned in connection with the filthiest debauchery and the most hideous evil that drags in the wake of vice. These things are alleged to be the chosen luxury of certain hereditary legislators and rulers in England. Woe unto thee, England, when thy great ones love the harlot's housetop! Deep is our shame when we know that our judges are not clean, and that social purity is put to the blush by magistrates of no mean degree! Yea, that courts of justice lend themselves to covering up and hushing up iniquities great! Shall not God be grieved by such a nation as this? What is coming over us? What clouds are darkening our sky?" The excitement is still intense and whatever may have been the motive of newspapers we hope good will result and that others may be aroused from their apathy.

Our brethren of Texas are making loud preparation (that is doing considerable talking) for the State meeting at Sherman, which convenes on the 5th of next month. If they would make it an occasion for the brethren of Texas generally, to meet in council, and worship with the church at Sherman, an occasion for "edifying each other in love" and of "stiring up their pure minds by way of remembrance" of the vastness and importance of the work that God has given the church to do, and an earnest effort to induce all to enter upon that work in the way He has appointed that it should be done; instead of trampling upon his institutions as has heretofore been done at these meetings, by the organization of the meeting into a "convention" to control the church instead of being controlled by the church, we could heartily say amen to it. These brethren, no matter how grand, or great, or wise they may be, have no more right to go to Sherman and take the control of the work and worship out the hands of those with whom they have been invited to meet, than they have to go to a brothers house and assume control of his house hold affairs. So far as we can see there is neither wisdom, propriety nor loyalty in an organization to control these meetings when the church of God is there especially for this very purpose. Let us magnify the name of the Lord. We trust that the true and tried friends of the Master will be ready to defend His cause and see that all things are done decently and in order.

NOW, NOW, NOW IS THE TIME!
SPRING TIME!
PURIFY YOUR BLOOD,
DR. J. H. McLEAN'S
Strengthening Cordial AND BLOOD PURIFIER
Is the greatest Blood Purifier in the world.
TRY IT, AND YOU WILL USE IT EVERY SEASON.

It acts as delightfully on the tender Babe, the most delicate Lady and infirm old age, as on the strong man, in imparting Health and Vigor to Nerves and Brain, Blood Vessels, Heart and Liver. When taken, you can feel its life-giving power course through every artery, destroying all diseases of the Blood, and giving Health, Vital Power and Strength to every part of the body. Who will suffer from Liver Complaint or Diseases of the Stomach, Kidneys, Bowels, or Bladder, when such a great Remedy is within their reach?

IT WILL CURE:

Sleeplessness, Night Sweats, Sallow Complexion, Hot Flushes, Fainting Spells, Nervousness, Failing Eyesight caused by Weakness, Dyspepsia, Hectic Flushes, Scalding Hot Urine, Brick Dust Deposit, Frothy Urine, Uterine Weakness, Falling of the Womb, Bad Blood, Biliousness, Pimples, Loss of Memory, Feverish Skin, Sluggish Circulation, Cold Feet and Hands, Rheumatism, Peevishness, Obstinate Constipation, Heart Troubles, Bladder Fever, Diarrhœa or Bloody Flux, Lung and Liver Diseases, Kidney Troubles, Weak Back, Neuralgia, Pains in Bones, Sick Stomach, Depression, Blues, Dyspepsia, Female Weakness, Pimples, Sores and Blotches on the Face and Skin. Colic Pains.

Milwaukee, Wis., March 6th, 1885.
DR. J. H. McLEAN, St. Louis, Mo.
DEAR SIR:—Having been troubled with Female Complaint for some time, by the advice of a St. Louis lady, I tried Dr. J. H. McLean's Strengthening Cordial and Blood Purifier, and am happy to say that it has cured me completely, and I am as well now as ever. I consider it the best medicine for that purpose in the world.
MRS. ELIZABETH HENDRICKS.

G. W. Nowlin, Greenfield, Tenn., writes:—Send me another supply of Dr. J. H. McLean's Strengthening Cordial and Blood Purifier. It gives such satisfaction and sells so well here that we are unable to keep a supply on hand.

Mingsville, Mo., Jan. 4th, 1885.
DR. J. H. McLEAN, St. Louis Mo.
DEAR SIR:—I look upon your Strengthening Cordial and Blood Purifier as the finest medicine in the market. I use it in my family and all my customers speak of it in the highest terms. I would not be without it in the house if it cost ten dollars a bottle.
Yours truly, JOSEPH W. MINGS.

John O. K. White, San Angelo, Texas, says:—Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is the most rapid selling medicine we have here. It is used by all classes with the happiest result.

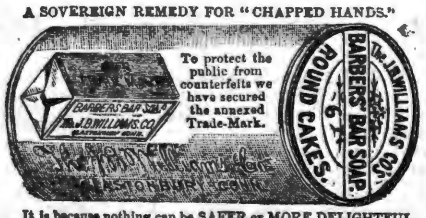
Dr. Fonda, of Jefferson, Cook County, Ills., writes:—I have used Dr. J. H. McLean's Strengthening Cordial and Blood Purifier in my practice for years without a single instance of its failure. For Female Complaints I consider it unequalled, being rapid and certain in its action.

From Mess. R. W. Mackie & Son, Yadkinville, N. Carolina:—Your Strengthening Cordial and Blood Purifier is in great demand. It gives universal satisfaction and is almost as staple as sugar and coffee in this vicinity.

Leroy, Minn., March 5th, 1885.
DR. J. H. McLEAN, St. Louis, Mo.
Dear Sir:—Owing to the intense heat last summer in the harvest field, many in this neighborhood were prostrated at work, and many of them are afflicted with chronic diarrhœa and kindred diseases. But by the advice of a friend I used your Strengthening Cordial and Blood Purifier, and have been as well as ever, although I was more exposed than the majority of those who have been more or less sick ever since.
Yours truly. HAST. MERCHELL.

Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is a Never-Failing Remedy, and Can Be Relied on.
$1.00 PER BOTTLE. SIX BOTTLES, $5.00.
Dr. J. H. McLEAN, S. E. Corner Broadway and Biddle Street, St. Louis, Mo.

A SOVEREIGN REMEDY FOR "CHAPPED HANDS."



It is because nothing can be SAFER or MORE DELIGHTFUL for the Toilet or Bath, than a SHAVING SOAP of perfect PURITY and MILDNESS, that this article is so extensively used for TOILET purposes. It is a LUXURY with which no lover of fine soap can AFFORD to be unacquainted. Put up in square and round cakes; also, in pound bars. Ask your Druggist for it, or send 25c. stamp for trial sample. Be sure your Barber uses it. Williams' Genuine Yankee and other Shaving Soaps are the finest in the world.

CANCERS TUMORS AND ULCERS.
Cured without the knife or loss of blood. Vast superior to all other methods. Hundreds of case cured! Descriptive pamphlet sent free. Addres Dr. E. H. GREENE, 17½ Peachtree St., Atlanta, Ga

TO HAVE HEALTH THE LIVER MUST BE IN ORDER
DR. SANFORD'S
LIVER
TRADE MARK
INVIGORATOR
Is a Reliable Remedy for Liver Complaints and ills caused by a deranged or torpid condition of the Liver, as Dyspepsia, Constipation, Biliousness, Jaundice, Headache, Malaria, Rheumatism, etc. It regulates the bowels, purifies the blood, strengthens the system, assists digestion.
AN INVALUABLE FAMILY MEDICINE.
Thousands of testimonials prove its merit.
ANY DRUGGIST WILL TELL YOU ITS REPUTATION.

McSHANE BELL FOUNDRY
Manufacture those celebrated BELLS and CHIMES for CHURCHES, TOWER, CLOCKS, Etc. Prices and catalogues sent free. Address,
H. McSHANE, Baltimore, Md.

A BIG OFFER. To introduce them, we will GIVE AWAY 1,000 Self-Operating Washing Machines. If you want one send us your name, address, and express office at once.
THE NATIONAL CO., 23 DEY STREET, N. Y.

"I owe my Restoration to Health and Beauty to the CUTICURA REMEDIES."
Testimonial of a Boston lady.

Disfiguring Humor, Humiliating Eruption Itching, tortures, Scrofula, Salt Rheum, and Infantile Humors cured by Cuticura Remedies. Cuticura Resolvement, the blood purifier' cleanses the blood and prespirations of impurities and poisonous elements, and thus removes the cause. Cuticura, the great skin cure, Instantly allays Itching and Inflamation clears the skin Scalp, heals Ulcers and sores, and restores the Hair.

Cuticura Soap, an exquisite Skin Beautifier and Toilet Requisite, prepared from Cuticura, is indispensable in treating Skin Diseases, Baby Humor, Skin Blemishes, Chapped and oily Skin.

Cuticura Remidies are absolutely pure, and the only infalible Blood Purifiers and Skin Beautifiers.

Sold everywhere. Price, Cuticura 50 cents, Soap, 25 cents; Resolvent 1.00, POTTER DRUG AND CHEMICAL Co., BOSTON.

Pianos & Organs
Of all makes direct to customers from headquarters, at wholesale prices. All goods guaranteed. No money asked till Instruments are received and fully tested. Write us before purchasing. An investment of 2 cents may save you from $50.00 to $100.00. Address
JESSE FRENCH, Nashville, Tenn.,
Wholesale Distributing Dep't for the South.

AGENTS COIN MONEY who sell DR. CRABB'S FAMILY PHYSICIAN. Price $2.00. Write for Circulars. Address, A. W. HAMILTON & Co., Ann Arbor, Mich.

WANTED LADIES AND GENTLEMEN who wish to make $5 to $6 a day easily at their own homes. Work sent by mail. No canvassing. Address with stamp Crown M'f'g. Co., 204 Vine St., Cin'ti, O.

NEW HOUSE! NEW GOODS!

J. W. ORCHARD,

Manufacturer and Dealer in PLAIN and DECORATIVE

WALL PAPER,

Window Shades.

Looking-Glasses, Picture Frames and Cornices, Chair Cane, Picture Cord and Nails, Wall Brackets and Parlor Easels.

Looking-Glasses put in old frames. Old pictures and frames repaired.

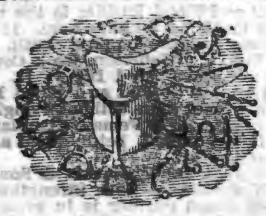
134 Union Street.

Between College and Cherry,

NASHVILLE, - - TENN.

A. C. & J. C. MARCH,

(Successors to J. D. March & Sons.)



Manufacturers of and Dealers in

Saddles, Harness, Bridles, Collars, Trunks, Bags, Valises, Hames, Whips, Chains.

REPAIRING DONE ON SHORT NOTICE.

50 NORTH MARKET STREET,

NASHVILLE, - - TENN.

NASHVILLE, CHATTANOOGA & ST. LOUIS RAILWAY.

BUSINESS MEN, TOURISTS, EMIGRANTS, FAMILIES, **REMEMBER**

The Best Route to St. Louis and the West via McKenzie.

The Best Route to West Tennessee and Kentucky, Mississippi, Arkansas, and Texas points is via McKenzie.

The Best Route to the Summer Resorts and Mountain Retreats of Tennessee, Virginia and the Carolinas, via McKenzie and Nashville.

The Best Route to the celebrated Colleges, Universities, Seminaries and other Educational Institutions in the Southeast, via McKenzie and Nashville.

The Best Route to points in East Tennessee, Virginia, the Carolinas, Georgia and Florida is via Chattanooga.

DON'T FORGET IT!

—By this Line you secure the—

MAXIMUM OF SPEED, SAFETY, COMFORT, SATISFACTION,

—AT THE—

MINIMUM OF EXPENSE, ANXIETY, BOTHER, FATIGUE.

Be sure to Buy your Tickets over the

N., C. & ST. L. RAILWAY!

If you are going to Washington City, Baltimore, Philadelphia, or New York.

The Inexperienced Traveler need not go amiss; few changes are necessary, and such as are unavoidable are made in union Depots.

THROUGH SLEEPERS!

—BETWEEN—

Nashville and Atlanta, and Atlanta and Jacksonville, Fla., Nashville and Martin (to connect with Sleeper service via Cairo to St. Louis and Chicago.) Nashville and Columbus. Nashville and Memphis (Sleeper Humboldt to Mobile, and Milan to New Orleans.) McKenzie and Little Rock, and Little Rock and Texas points.

Call on or address

J H PEERLES, T. A., Chattanooga, Tenn.
W W KNOX, T. A., Nashville, Tenn.
S S FINLEY, Ticket Agent, Memphis, Tenn.
A B WREHN, Trav. A., Atlanta, Ga.
W L DANLEY, G P & T A, Nashville, Tenn

FITS STOPPED FREE

Marvelous success. Insane Persons Restored.

DR. KLINE'S GREAT NERVE RESTORER

for all BRAIN & NERVE DISEASES. *Only sure cure for Fits, Epilepsy and Nerve Affections.* INFALLIBLE if taken as directed. *No Fits after first day's use.* Treatise and $2 trial bottle free to Fit patients, they paying expressage. Send name, P. O. and express address to DR. KLINE, 931 Arch St. Philadelphia, Pa. *See principal druggists.*

S. HOGAN, J. S HOPKINS.

Hogan & Hopkins.

—Dealers in Custom-Made—

Boots and Shoes.

—oOo—

We will sell the very best makes af Boots and Shoes, and endeavor to make the prices such that no one can possibly sell cheaper than we do.

No. 20 Public Square, Nashville, Tenn.

SALESMEN:

SAM R. HOPKINS, L. D SIMPSON, W. MAYES.

AGENTS WANTED for the MISSOURI STEAM WASHER.

It will pay any intelligent man or woman seeking profitable employment to write for Illustrated Circular and terms of Agency for this Celebrated Washer, which by reason of its intrinsic merit is meeting with such wonderful success

J. WORTH, ST. LOUIS, MO., or CHICAGO, ILL.

WM. CUNNINGHAM, SON & CO.,

—Wholesale—

GROCERS, COTTON FACTORS,

And Commission Merchants.

97 Broad St., NASHVILLE, TENN.

IT PAYS to sell our Rubber Stamps. *Free* catalogue to agents. FOLJAMBE & CO.

J. W. LINDSEY. R. FARQUHARSON

J. W. LINDSEY & CO.,

Wholesale HATS,

75 Public Square,

NASHVILLE, - - - TENNESSEE.

JOHN RAMAGE & SON,

48 North College Street, Nashville,

Offer the best stock of custom-made BOOTS, SHOES, and SLIPPERS, in all grades, of latest styles. **Trunks, Traveling and Hand Bags.**

LOWEST CASH PRICES!

SHADE MURRAY, WM. C. DIBRELL, BYRD MURRAY.

Murray, Dibrell & Co.,

WHOLESALE

BOOTS and SHOES,

No. 2 Public Square, : Nashville, Tenn.

Gates & Pohlman,

Corner College and Union Streets, Nashville,

Are the oldest Jewelers in the State, and have constantly in stock the very latest and best designs, in patterns as well as the finest in quality and finish of all goods pertaining to the Jewelry trade. They defy competition in prices, and warrant every article to be as represented by them. **Watches, Clocks and Jewelry** repaired by the most practical workmen Orders by mail promptly attended to. Their motto is, "*Quick sales and small profits.*"

BAILEY, DAVIS & McCOMB,

WHOLESALE GROCERS,

And Dealers in

TOBACCO, CIGARS, ETC., ETC.,

38 MARKET STREET, - - - - - NASHVILLE, TENNESSEE.

HAMILTON FEMALE COLLEGE. Situated in the midst of the famous "Blue Grass Region," noted for the healthfulness of its climate. Faculty of fifteen members, able and experienced. Extensive grounds for Recreation. Excellent buildings, 160 by 140 feet, containing 125 Apartments, all under one roof. Heated by steam and lighted by gas. Only two young ladies occupy a room. Cost of improvements over $100,000. Charges as low as any college offering similar advantages. Over one hundred young lady boarders the past session. **Fall term commences September 14, 1885.** For Terms, Catalogues, etc., apply early to J. T. PATTERSON, President, Lexington, Ky.

China, Glass and Queensware

We have the best Electric Lamp made, the best imported Student's Lamp, "Mays' New Ideal" Lamp, requires no chimney or shade; in fact, we are headquarters for the best Lamps in use. We keep the largest stock of CHINA, GLASS and QUEENSWARE, South of the Ohio river, all of which will be sold as cheap as good goods can be sold in any market. Why not buy first-class goods when you can get them at about what you are paying for trash? Come and see us, or send your orders.

HICKS, HOUSTON & CO.

C. P. CRUTCHER. H. C WILLSON.

Prophylactic Fluid.

THE GREAT FAMILY MEDICINE.

Wonderful Healing Properties of

DARBYS PROPHYLACTIC FLUID

HEALING, CLEANSING, DISINFECTING.

IN CASE -OF- **Accidents.**

For **Burns, Scalds, Cuts, Wounds, Bruises,** etc., it is invaluable and gives **instant** and **permanent relief. It immediately allays pain.** Nothing is necessary but to apply it directly to the parts affected. **It will keep down Inflammation, Gangrene or Proud Flesh,** and in a short time will heal without applying anything else. This was fully proved in the military hospitals during the late war. It has performed astonishing cures both in the case of men and animals afflicted with chronic sores. It **cleanses** and **heals** obstinate **Ulcers, Boils, Carbuncles, Erysipelas** and **running sores** of every kind. It destroys the disagreeable effluvia, arising from Cancers, Abscesses, Ulcers and every kind of purulent discharge.

FOR THE TOILET AND NURSERY.

In the water used in bathing add a small quantity of Darbys Prophylactic Fluid. It is a cleansing lotion for the skin—healing, purifying and refreshing. Removes all taint of Perspiration from the body and whitens and softens the skin. Cures eruptions, Blotches, Prickly Heat, etc. Used as a dentifrice it purifies the breath, preserves the teeth and cures toothache, sore gums, canker, and deodorizes bad breath. **Sore or inflamed Eyes are speedily cured.** *Perfectly harmless, used internally or externally.*

FOR ANIMALS—HORSES, DOGS, ETC.

Scratches, Sores, Galls, Bruises, Cuts or Wounds of any kind quickly and permanently healed by washing with the Fluid. Dr. J. HOUGH, the distinguished Veterinary Surgeon, says: "I find Darbys Prophylactic Fluid all that it is represented. As a local application I believe it to be without an equal." For **Colic** and **Scours** it acts like magic."

Distemper, Diarrhœa and **Worms** in dogs quickly cured. It destroys all insect life, vermin on dogs and other animals—cleanses the skin—cures Mange, Scurvy and all kinds of skin diseases.

J. H. ZEILIN & CO., Philadelphia.

LAW SCHOOL,

OF WASHINGTON AND LEE UNIVERSITY.

GEN. G. W. C. LEE, PRESIDENT.

Instruction by text-books and printed lectures with courses of lectures on special subjects by eminent jurists. Tuition and fees $90 for session of nine months, beginning Sept. 17. For catalogue and full particulars, address Chas. A. Graves, Prof. of Law, Lexington, Va.

WASHINGTON AND LEE

UNIVERSITY, Lexington, Va.

Instruction in the usual academic studies and in the professional schools of Law and Engineering. Location healthful, expenses moderate. Session opens Sept 17th. For catalogue, address "Clerk of the Faculty."

G. W. C. LEE, President.

TEXAS LANDS!

Persons who have capital to wish to invest profitably, can do so by investing now, in Texas lands

The undersigned is agent for the sale of lands amounting to OVER HALF MILLION ACRES. Prices range from 50 cents to $6,00 per acre.

These lands are all going up, and in five years from date, will be worth twice the present price. For particulars, address

J. T. POE.

Longview, Texas.

SPRING, 1885.

CARPETS! CARPETS!

We have the largest and most complete stock of Carpets of all grades, Mattings, Oil Cloths, Linoleums, Rugs, etc., that we have ever shown to the trade. These goods are brought from the factory, and our prices are the lowest. All orders promptly filled.

Manlove & Co.,

26–28 Summer St., - - Nashville, Tenn.

GRATEFUL PRAISE

A New S. S. Book by J. H. Fillmore.

Pure in sentiment, rich in music. Sample copy in boards, 25 cents; per dozen, by express, $3 60; per dozen, by mail, $4. *Specimen pages free.*

FILLMORE BROS, 185 Race St. Cincinnati, O.

Glendale Boy's School

A first-class Home School. New term commences Thursday Sept. 17th, 1885. Send for terms and particulars. E. A. HAIGHT, Principal, Kirkwood, Mo.

THE GOSPEL ADVOCATE.

VOLUME XXVII., NUMBER 31 | NASHVILLE, TENNESSEE, AUGUST 5, 1885. | TWO DOLLARS PER YEAR IN ADVANCE.

EDITORS:

D. LIPSCOMB | E. G. SEWELL.

J. A. HARDING, Associate Editor.

J. C. McQUIDDY, Office Editor.

Salvation.

Everybody wants to be saved at the end of life, but there are not many that appreciate what is necessary to be done in order to be saved. Too many look upon salvation in the abstract and regard remission of sins as a matter wrought by the direct power of the Lord from on high, and seem to have an idea that this can be done one time as well as another, and with this idea, put off any effort in that direction till near the close of life, thinking that the Lord, through prayer and an earnest desire on their part, will pardon all their sins and take them off home to heaven, at the close of a lifetime devoted to the lusts of the flesh, and the pride of life. If such people would only read the New Testament a little more, they would very readily see what a sad mistake such an idea is. Those who read, will quickly find out that salvation is only promised to certain characters, and that these characters have to be formed by those that would be saved, and formed precisely as the word of the Lord directs The word of the Lord, the religion of Jesus, requires that sinners, all those who are in rebellion against God shall turn away from sin and from a sinful life and from rebellion against God, and by doing the Lord's will, form a character that God can accept. The sinner while out of harmony with God's laws, cannot be accepted of him and be saved in that condition. Jesus said, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my father which is in heaven" This doing the will of God involves the formation of a good character that takes a man entirely out of rebellion against God, takes him away from the love and practice of sin, and causes him to fill his very soul with the love of God, and his life with purity, virtue and goodness that fits him for the presence of him who is all purity and goodness and mercy and truth. This sort of character alone, will prepare a man for the enjoyment of heaven, and no other character would want to stay in heaven if there. People, therefore, should think more about the preparation necessary for salvation than about the abstract idea of pardon, of remission of sins. If men will form the characters to which heaven is promised, they will be as certain to go there as that the Bible is true. As well expect the heavens to fall and God himself to fail, as to expect a character formed upon the word of God to fail to reach that happy home. And on the other hand, we may just about as well expect the heavens to fall as to expect one who refuses the doing of the Lord's will, to go there. Those that merely say Lord, Lord, but will not deny themselves, and take up their cross and follow Jesus, that will not do the heavenly Father's will, are plainly told that they will *not* enter the kingdom of heaven. Such may be well assured that they will be cast into outer darkness, where will be weeping and gnashing of teeth. The matter of salvation is one thing that sinners cannot have their own way. They must submit to the Lord's way or be eternally lost. Jesus said, "blessed are they which hunger and thirst after righteousness, for they shall be filled," This gives the whole idea. To hunger and thirst after righteousness, is to hunger and thirst after *doing right*, and doing the Lord's will, and doing those things that make a man a servant of God. When a man yields himself to the will of the Lord until he learns to love that will, till he hungers and thirsts after doing that will, until he finds the highest joys of his life in the actual service of the Lord, in doing the work that the Lord has required, he is then, without any doubt in the world, the character to which salvation is promised, and will be as certain to go to heaven as there is a heaven. And in the developement of this character, there is a growth. When a sinner falls in love with the gospel, so that this love, together with the fear of being lost moves him to obey the gospel, he then has the promise of pardon, the remission of sins, and will be at that moment a child of God, an heir of God, and a joint heir with Christ, and should he then die, would certainly be saved in heaven. A man that is fit for God's pardoning love here, would surely be fit for heaven were he to die then. But if he lives on, he must add to this love of the Lord, and of his work, day by day, and increase in the knowledge of God in his will and learn to hunger and thirst after that purity and holiness of life that the religion of Jesus sets forth, and never allow the fire of love to die out in his heart. For if a man ceases to love the Lord's ways, he is almost certain to cease to do them. A man takes no pleasure in eating when he is not hungry, and seldom drinks when he is not thirsty. But when a man is hungry, he eats with great relish, and really enjoys what he eats. And when a man is thirsty, there is scarcely anything on earth that can produce such exquisite pleasure as drinking the pure, cool water which God has provided to quench the thirst. But if one attempts to drink, and does drink water when not thirsty, he derives no pleasure from it, and generally little or no benefit. So it is in doing the Lord's will. If there is within us no desire to do that will, no hungering and thirsting after the spiritual food the Lord has ordained, and upon which the Christian is to live, if he does that will at all, he will take no pleasure in it, will do it with no relish, and will derive but little benefit from it. A man that goes to the Lord's table without any love for it, will eat and drink as the man who eats and drinks his natural food without hunger and thirst, and will derive about as little profit. We love to see Christians come to the Lord's table, hungering and thirsting, and see them eat and drink with a relish, and their countenances gleaming with joy and satisfaction, while their hearts are overflowing with love. We love to see Christians that derive real pleasure in visiting the fatherless and widows, and in keeping themselves unspotted from the world. We love to see Christians that have warming joy and satisfaction in using their means to sound out the word of the Lord to those perishing for the pure bread of life. And those who are hungering and thirsting after righteousness will be happy in the doing of such work. Christians who are trying to be pure and good themselves, want to see everybody else become good. And in proportion as Christians love a pure and beautiful life, just in that proportion will they strive to be pure and holy themselves, and to help others to be holy. It is this holy life, this life of submission to God, that people should aspire for; and when they gain this, they need not be uneasy about salvation. The Lord will attend to that. And what the Lord does, is well done.

E. G. S.

Let Your Light Shine.

This commandment is from Jesus our dear Savior. We are commanded to let our light so shine before men, that they may see our good works and glorify our Father who is in heaven. We are not only to let our light shine, but to let it *so* shine before men that they may see our good works and be induced to glorify God, our heavenly Father. Some one may be ready to raise an objection that we should not do our noble deeds before men, as we would then be letting our left hand know what our right hand does. Well, the trouble generally is that such men do not have any desire to do anything for Jesus. Whenever you see a man refusing to contribute on the first day of the week, as the Lord has prospered him, because that would be letting the left hand know what the right hand does," you may put it down that that man will not do much for the Master's cause, or what he does do will be to glorify self and not the Lord I know we are commanded to not let the left hand know what the right hand doeth. Again we are commanded to "let your light so shine before men that they may see your good works and glorify your father which is in heaven." What is the trouble here? Is it that we are to do none of our Christian works before men? Certainly not, for all our noble deeds will be known by some person Notice in the sixth chapter of Matthew the Savior is condemning the motive that prompted the Pharisees and hypocrites to do alms. The motive was "to be seen of men." "Verily I say unto you, they have their reward." They get their reward in *this* life. They seek the glories and honors of men. They get these as their only reward. But the child of God is to be moved to a righteous life, from entirely a different consideration or motive. His deeds of sacrifice and devotion are not for self-laudation and glorification, but to honor and glorify God. Alas! too many to-day seek the praise of man. Many a man will do as much in the Lord's vineyard as some other man has done. This is the wrong motive. A man ought to sacrifice what he can, regardless of what others have done. Many a poor woman glorifies God by giving 50cts per annum, while many a man will go down to perdition giving his hundreds. A man should rise to that blessed state where he can "do all to the honor and glory of God."

Again, we learn that the church is the light of the world. Also in John 8:12, Jesus says, "I am the light of the world." To the careless student there may be an apparent contradiction. But there is no contradiction to the man who will think about it but a little while.

To illustrate: We have luminous and opaque bodies. Luminous bodies shine by their own light, opaque by reflected light. The sun is a luminous body, the moon an opaque body. The moon reflects simply the light of the sun. So with Christ and his disciples. We should strive to become Christ-like in order that we may faithfully reflect the light. Sometimes we have a

solar eclipse, or total eclipse of the sun. The moon passes between the earth and sun near enough to the earth to obscure all the rays of the sun. So many of the would-be followers of Jesus allow the world to pass between them and Jesus, thus cutting off all the rays of light that should be borrowed from the divine life. Oh, how very careful we should be, not to allow ourselves to become so engrossed in the things of this world, our minds so taken with the cares and burdens of this life, that all the guiding rays of light which come from Jesus are cut off. Reflectors to reflect light, must be kept clean and bright. If you allow dark spots to gather on them, if you allow them to become scratched and tarnished, they will not do the work for which they were designed. So, if you allow your name to become sullied, you can never be a faithful reflector of the light of Jesus. You who tarnish your characters by simply taking a dram of whiskey as a beverage, can never faithfully send gleams of light across the wave to rescue some poor lost struggling seaman. You who fail to meet on Lord's day, can never make a constant, steady light for Jesus. "A good name is rather to be chosen than great riches." You must keep yourself unspotted from the world. Great is the darkness in the world my brother, your light is needed in the dark. When the bursting waves of opposition break in fury upon you, let your light glow more brilliantly than ever. Don't put it under a bushel, because the cause of Jesus is unpopular. The church needs to work more earnestly. Too many of them have let their lights go out. You can't discover their lights. Let your light so shine as to glorify God.

Is it Proper to Devote One's Whole time to Preaching.

Some years ago, in communication with the A. C. REVIEW, Bro. Joseph Franklin took the ground that no man ought to make preaching a profession to the extent of being wholly dependent on it as a livelihood, and not long since Bro. Treat took the same ground in his correspondence to the REVIEW, and elaborated the subject somewhat. Both these brethren argue that being so dependent on his "profession" hampers a preacher, and often prevents his rebuking sin in high places, feeling that if he did so Bro. Bullion would withdraw his support, which may mean a large part of the preacher's hire or "salary," thus causing him and his family—if he have one—to be pinched to secure the necessaries of life. I heartily agree with these brethren, and think that every preacher ought to have some occupation, or trade, to fall back upon, in case of necessity, and in that case his mouth need not be muzzled through fear of losing his bread and butter. In any event, I think a man will preach better who labors—and is not ashamed to labor—occasionally with his own hands, as Paul did. A little more soil and less kid gloves on the hands, would help to take the superfluous starch out of some of our preachers and make them more humble and more like the Master whom they profess to serve.—J. P. Elliot, in the *A. C. Review.*

The noblest work on earth is that of saving men from sin. The gospel is God's power unto salvation, unto every one that believeth; and he therefore who preaches the gospel in simplicity and truth, is engaged in saving men, in doing the grandest work that a man can find to do. He who saves one from hell does more for God and for humanity than does he who only saves a million men from temporal death. To save the life of the body is, comparatively speaking, nothing; to save the life of the soul is every thing. We almost deify the man who springs into the surging waves, and, at the risk of his life, brings the little child safe to the shore; but when a man gives up all hope of earthly gain, denies himself the pleasure of daily association with his wife and children, and gives his whole life, body, soul and spirit, to saving men from the gehenna of fire—the awful lake prepared for the devil and his angels—we are prone to think that he ought not to do it, that he is a little better than a common fool. If a man neglects to feed the bodies of his wife and children, if he gratifies his disposition to lounge around in idleness, and lets them come to hunger, the chances are, in some regions that I know of, that a mob will visit him some night and flog him to the very limit of human endurance; and then, if he does not improve, it is quite possible that some one will put a bullet through him. But that a preacher should make raising potatoes his business, and preaching his recreation is considered quite proper, and the man is highly applauded for preaching *at all*, although many are dying out of Christ who might have been led to the cross, had he given his whole time to the work. What do you suppose God will do with such a man, in the great day of settlement? Is it proper that he who has the gifts and qualifications for this great work who is able to turn at least two or three souls every week to Christ, if he only give himself with all his heart to the work, should turn aside from it, to raise potatoes? or to sell dry-goods? or to make tents? But did not Paul make tents? Yes, but he did not cease preaching to do it. He did not do it to lay up money. While Paul was at Ephesus (See Acts 20:17-35) he labored to support himself and those that were with him, by manual work, but at the same time he did not fail to preach and teach daily, publicly and from house to house. He says he warned them night and day with tears.

When will men cease to pervert the sayings of the word of God? Because Paul made tents that he might preach, many cease preaching almost altogether that they may make tents.

Paul was not a kid-gloved, white-necktied, salaried clergyman either. He was a man who had given himself, body, soul and spirit to preaching the gospel, and with tireless energy he bent every thing to that great end; that work he did not fail to do every day; nothing could keep him from it when he could have access to men; filled with burning zeal to save men, he failed not to use his tongue and pen, even to the end.

If a man will give himself wholly to the work, looking to God and not to the brethren for support, he need not be at all concerned about Bro. Bullion's favor. Let him sell what he has and use the money in the cause, working with all diligence till the last cent is gone; let him be careful not to go in debt, not to borrow money; when he wants anything let him make his requests known to the heavenly Father instead of the brethren; let him ask in faith, nothing doubting; and as are his daily needs, so will be his daily supplies. God will give him what he needs—all that he needs—and no more, lest he should be hindered in his work by caring for things for which he has no use. Paul told Timothy (I. Tim. 4:13-16) to give attendance to reading, exhortation, doctrine; to meditate upon these things; to give himself wholly to them; to take heed to himself and to the doctrine, for in so doing he would both save himself and those that hear him.

J. A. H.

Kentucky University.

This well-known institution of learning is constantly growing in prosperity, efficiency and usefulness. Its large body of teachers—each one entirely devoted to his own special department, and most of them men of mature years, long experience in their calling and of acknowledged ability, and character—gives assurance that this University affords every opportunity the earnest student desires, and that the work done in it is well done.

A corps of professors more earnestly devoted to their high office cannot be found anywhere. The course of studies is full and carefully adapted to the wants of our American youth, and is conscientiously carried out with every student who strives for a degree. The young man who enters the University with serious purposes, will find in the professors, friends that will ever be ready to do all in their power to advance his progress and general welfare.

It is the aim of the Kentucky University to maintain a high standard of morality and good order among the students. No young man is allowed to remain who has been proved guilty of bad conduct, or whose presence exercises an evil influence in the institution.

The city of Lexington is one of the highest and pleasantest localities in our land, and is filled with good society and a strong Christian influence that have proved most favorable to students' life. Boarding in excellent families is abundant and can be obtained at very reasonable rates.

The fees which the student pays in the College of Arts—which embraces the Classic and Scientific departments of the Univereity, amount to *twelve dollars*; this opens to him all the classes in this college as well as in the college of the Bible. This latter institution, in which tuition is free, is located in the University building, and is steadily growing in power and influence. The students have free access to all the classes of the College of Arts.

The University is provided with a large Museum, an extensive scientific apparatus, and a large library of some twelve thousand volumes.

The finances of the institution are managed with great care, and are in a good and prosperous condition. A law of the University requires that the report of the treasurer, always as full and exact as a public bank statement—made to the Board of Curators at their annual meeting, shall be published in order that all interested, may always know the financial state of the institution; this law is always strictly complied with.

As can be seen from the advertisement in this paper, catalogues will be sent to those applying for them either to C. L. Loos, President of the University, or to Robert Graham, President of the Bible college.

C. L. Loos.

Lexington, Ky.

For want of self-restraint many men are engaged all their lives in fighting with difficulties of their own making, and rendering success impossible by their own cross-grained ungentleness; whilst others, it may be much less gifted, make their way and achieve success by simple patience equanimity, and self-control.—*Smiles.*

Hasty conclusions are the mark of a fool: a wise man doubteth; a fool rageth and is confident, the novice saith, "I am sure that it is so"; prudence says: "but I pray thee, inquire." It is a little leaning, and but a little, which makes men conclude hastily. Experience and humility teach modesty and fear.—*Jeremy Taylor.*

They "who, like the thunder of a sultry day; smite to restore.
And they, who, like the gentle wind, uplift
The petals of the dew-wet flowers, and drift
Their perfume on the air,
Alike may serve Him, each, with their own gift
Making their lives a prayer!

—*Whittier.*

Prefer loss before unjust gain, for that brings grief but once, this forever.

Reply to Elder Porter.

The question before us was, are Baptist churches, churches of Christ? Bro. Porter asked us this question, we answered, we did not believe that the Lord would recognize them as true and loyal churches of Christ, because they had recognized another legislative power than God. We specified two counts in which they had done this, to wit: in the adoption of a name unknown to the sacred scriptures. 2nd. In adopting a creed or formula of faith and rule of church order and discipline, other than those given by God. Does not Bro. Porter admit both charges in the present article as he did in the former. The argument now is that "Baptist" is not a part of the name, it is a descriptive adjective to distinguish them from some body else. All names are descriptive. The God-given names fully describe all the characteristics of God's people. If a human name is needed to describe them, it is because a human characteristic is added. Will Bro. Porter tell us what people existed that required the adoption of the name Baptist to distinguish God's people from them?

It seems to me had they firmly and courageously said, we are churches of Christ, and wear no human given name, recognize no human law-maker, and we cling to the law and institutions of God just as he gave them, it would have fully and clearly distinguished them from every other people under the Son, save churches of Christ. Did a bank change its bill from its own genuine type to prove its genuineness? What bank ever did such a thing?. It takes a human descriptive adjective to distinguish a peculiarity of the true church of God, does it? Did God fail to give a name that fully described the distinctive features of his church? Did it take the wisdom and authority of Baptists to supply the defect of divine wisdom? Is that the idea? Men legislated to supply a defect of divine legislation. Then our Baptist friends in calling themselves Baptist churches of Christ, recognize by this descriptive adjective that there are churches of Christ, not Baptist churches. If churches of Christ without any descriptive adjective, does not describe and distinguish all churches of Christ; it is because the churches of Christ are not all alike. Some described by this adjective are unlike others described by some other adjective. No my brother, God's name describes the church of Christ, and a human addition to that church is the only thing that makes a human descriptive adjective necessary, to describe and distinguish it.

This human descriptive name is a part of the name, and were it left out of a deed or direction, no Baptist could claim the property under the deed or direction. If Bro. Porter will write a letter to the church of Christ in Nashville, our excellent Baptist post-master would not deliver it to the Baptist church. No one of the Baptist churches would claim it.

On the creed question, Bro. Porter seems to me, not to be consistent with himself. He wants a creed to keep people from changing. Well, I want to change every time I learn a truth. I don't want any creed in my way to hinder a perfect conformity to the Word of God as the only rule of faith and practice. I want to change as I more fully learn the truth of God. But does the creed prevent Bro. P's. changing? In his former article, he averred most earnestly Baptist's had no other creed than as A. Campbell and his brethren have one. Now he rejoices that they have a creed and are not as these poor sinners that have the Word of God as their only rule of faith and practice. The argument is, their creed keeps them a united and harmonious people, living in peace and love, with not a wave of discord rolling across their peaceful zion, while God's word as its only rule of faith and practice, leaves those who adopt it an ever changing, discordant and divided people. How wonderfully superior the man-made to the God-made creed, according to Bro. P. How much wiser are Baptists, who adopt their creed, than God who gave the Bible as the only rule of faith and practice! And yet one who thus argues, claims that Baptists recognize no legislative power except God. Does Bro. Porter mean to say that Baptists have had no divisions on missions and missionary societies? on state and district conventions, that they have no divisions on doctrinal points and church work? Oh, shame! The whole Baptist zion in the United States was shaken from center to circumference, on the question of missions and of missionary societies within the last fifty years. I was present when the association in Tennessee voted to adopt missionary societies, by a very small majority and the minority separated from them. They legislated missionary societies into the Baptist churches. Last year a statement was published in the secular papers uncontradicted, that the ground on which many Baptist churches in Middle Tennessee are built, was deeded about forty years ago, on condition the churches should not unite in the State and missionary associations. And there are no questions of strife about close communion, old landmarkism, &c? Human creeds and formulas of faith originate in a dissatisfaction with God's word, in the supposed insufficiency of God's word to guide, direct and maintain the unity and purity and activity of the church of God, and creeds are the acts of human legislation to amend the law of God and supply this deficiency. To amend a law requires the same legislative authority as to make it. Baptists have adopted a human name, have adopted human creeds and formulas of faith; both are legislative acts. Both are recognizations of a legislative power other than God. Bro. Porter, you never can get over or around stern facts. They stand there to condemn Baptist churches as disloyal to God.

On the other hand, I aver there never has been a shadow of division among the churches of Christ, without any descriptive adjective, until some one became dissatisfied with God's word as the all sufficient guide and like the Baptists, sought to supply its deficiencies by legislating human societies, unknown to the scriptures, into the churches of Christ. Whenever they do this, they become as disloyal as the Baptist churches, and I am just as ready to condemn disloyalty in them as in the Baptists. I am no partizan, but for the truth of God.

I did not say I believe the name Christian was given in derision. I believe it was given by the apostles to the first church, composed largely of Gentiles. I said Mr. Campbell and those who with him believed it was given in derision, recognized that it was adopted and approved by inspired men, so was the legislation of God and not of men. The proof that it was so adopted by the inspired aposties is simply beyond controversy Acts 11:26. The inspired man writing when the name was universally recognized by disciples, tells 'the disciples were first called Christians in Antioch." This was done to explain when and where the name then universally accepted, was given. It is a recognition of its universality, and in giving its origin without disapproval, it is an unequivocal approval.

Acts 26:28. As Paul preached to Agrippa. Agrippa said, "almost thou persuadest me to be a Christian." This declaration of Agrippa, said that Christian was the common and accepted name. He was in earnest, no derision about this. Paul recognized it as descriptive of his own person and character, and replies, "I would to God not only that thou was almost but altogether as I am, except this chain." This in the connection is a strong declaration that Paul wished Agrippa was wholly persuaded to be a Christian. This was a recognition by Paul the inspired man, that Christian was the fit and appropriate name for the disciples of Christ. Peter says, "If a man suffer as a Christian, let him not be ashamed, but let him glorify God in this name." Revision.

The Holy Spirit could not have more distinctly and clearly declared this name as proper, than he did by wishing Agrippa could become a Christian as Paul was, and by admonishing the disciples of Christ to not be ashamed to suffer as Christians, and to glorify God in this name. It is the name in which the Holy Spirit says we are to glorify God. We do not see how a man can reject this and claim to believe in the Bible. When we suffer for that name, we suffer for Christ's sake. It is the name in which to glorify God, so the Spirit of God declares. It is no sin to wear the name whether originally given in derision or not' Disciples are called Christians by divine authority, and we are not sure that it is wrong to call churches of Christ, "Christian churches," indicating they are composed of Christians. Still as churches are never called "Christian churches" in the Bible, and as the calling of them such is made the occasion of excusing unauthorized names, and as I love to be on the safe side, I call them "churches of Christ," and if true churches of Christ they need no descriptive adjective.

Bro. Porter does not wish to misrepresent, but he will do it if he takes partizan statements and colorings. The truth about that Universalist is this, he was led into Universalism by the distorted views of God, presented in Baptist and other creeds. His attention was called to the fact that the word of God alone gives the true idea of God. After he adopted the word of God as his only teacher in religion, no one ever heard of his advocating Universalism. It makes men of every shade and hue who accept it, one in Christ. It is as much a falsehood to say that Aylett Raines was a Universalist after he became a Christian, as it is to say that Sam Jones is a drunkard since he joined the Methodists.

We did not doubt Baptists had declared that they took the word of God as the only rule of faith, but wanted Bro. Porter to tell when and where it was done, because we knew he would point to a body legislating for the church of God, when he did it.

It seems rather funny to hear men saying this body is not a legislative body, but it is to organize such portion of the Baptist denomination as may desire a general organization for Christian benevolence." How can organization exist without laws? To legislate is to make laws. To organize is to make laws for a body and to place them to work under the laws. The very fact that they find it necessary to declare they would fully respect the independence and rights of the churches is a clear indication they felt their organization was a menace to the rights of the churches.

No organization can exist without a law. God gave law for no organization save his churches. Whenever another organization is formed, some other power than God, makes its laws. If Baptists or others have any organization except the churches of Christ, they have another law-maker than God, who made the laws given it.

Bro. Porter, in a private note, says he thinks the discussion is doing good. Would it not multiply that good greatly to publish it in a Baptist paper? D. L.

Sam Jones' book will need to be read with discrimination, as all human writings should be Sam Jones has been very greatly edited out of i and Methodist error edited into it.

Home Reading.

The Lord upbraideth not the child of prayer,
Who pleads for lacking wisdom and for grace;
From such he never takes his loving care,
Nor turns his face.

The prayer unwavering in the Savior's name,
The plea for mercy, and the earnest cry
Ascend, as erst arose the incense flame
To God on high.

O Prayer, the saints' delight, the golden key
That doth unlock the treasury of the Lord,
Would that our hearts were ever given to thee,
With one accord!

Roger's Battle.

BY MEADE MIDDLETON

Roger was in the lumber-room, ransacking the contents of an old yellow hair-trunk. He has been looking for a book; but he found, instead, a manuscript, the leaves of which were tied with faded blue ribbon.

"Hurrah!" he cried, "I believe that that is one of Aunt Nell's old compositions. Just like a girl to tie it with ribbon."

"Yes, it is Aunt Nell's," he contiued, reading it eagerly; "and I can write just as good a one when I try hard, and have plenty of time."

His eye sparkled, and his cheek flushed He muttered something; but, just then, the clock was striking for half-past eight.

Roger pushed the old paper into his pocket, and ran down stairs, out the side door, off to school, never once looking back, though Chloe, the cook, called to him, holding up his lunch-basket. Up and down hill Roger ran, thinking all the while as fast as his brain would work. He stopped once or twice, pulled out the manuscript, and read a few words.

"It's very queer," he said, "that Aunt Nell should have written on a subject that I thought of last week! Here is the date; she must have been my age when she wrote it. Ho! ho! I could have made that sentence better. I wouldn't put capitals to almost every other word, and I would have put in something else just here. Why, I really think that I could take this whole thing and make it a great deal better,—change it, so that it would be my composition, and not Aunt Nell's at all, and then—why, then, I would'nt lose what I have been working for so hard."

A turn in the road brought Roger opposite a field where was an old oak-tree. He jumped over the fence, ran to the tree, and pushed the composition into a hollow place in the trunk. He had put many a note to his old playmate Howard Day, in that same tree; they too were the only ones who knew of the place and Howard was far away in California.

"It will be safe in our post-office till evening," Roger thought, leaping over the fence, and hurrying off to school.

"What ails Roger Donne?" whispered Jack Morris. "He wouldn't play ball to-day, and now he is running home like the lightning express."

"To-morrow will be composition day, and Roger is working hard to get his trip," said another boy. "Don't you know?—his Uncle Ralph has promised to take him to the Yosemite Valley next month,—that is, if his marks are as good as they were this time last year. They are sure to be if he gets on all right with this last composition."

"Oh, that'll be all right! Roger is always up in composition."

But Roger was not sure that it would be "all right." He had gone to the city, with his father, the day before, and so was behind hand with his composition. He was afraid that he could not write a good one in the time that was left. He stopped at the tree for the manuscript, and then ran home, not wanting the boys to overtake him. Tea was ready. The family was sure that Roger must be hungry. Chloe had worried all day because he had gone off without his lunch-basket. She had managed to save him a slice of plum-pudding from dinner.

"Why didn't you thank Chloe, Roger?" asked his sister Lou. "She looked disappointed."

"You thank her for me; that's a good little sister," said Roger. "I'm going to be dreadfully busy from now till to-morrow morning."

"Won't you go to bed to-night?" Lou asked. "I will thank Chloe; but she wont think it the same as if you had done it."

"Roger is very busy," she was saying, a moment afterward, to the old cook; "he was much obliged to you for the pudding. I believe that he intends to sit up all night over the lessons."

It's all because Mr. Ralph has promised to take him out to yonder great valley," said Chloe. "He is sure to go."

Meanwhile, Roger was at his little desk in the library. He was soon through with his Latin lesson. Lou had a desk in another part of the room. She wished that Roger would not make such a shuffling sound with his feet, and that he would not lift and close his desk-lid so often. She looked up once, to find out what made him so restive. He was busy just then with pen and ink.

"Maybe he is writing his composition," she thought. "It must be very hard work,—as hard, almost, as to fight a battle."

She remembered how she had once said that she would like to be in a battle, and how Roger had replied: "Nonsense, Lou; girls never go into battle." Whereupon Uncle Ralph had remarked "I am not so sure about that. There are many kinds of battle."

"Who knows now," thought Lou; "perhaps Roger is fighting a battle between right and wrong."

A thought had come to her. She took a book from the library shelf, and went behind the curtain to the writing-table in the recess.

Meanwhile, Roger finished his work, and went to bed. He had very queer dreams, though, and once he awoke, thinking that he was on a journey, and had come to two roads. He did not know which to take. Voices called him, some bidding him go this way, and some that.

Next day, Lou put his books in the satchel, and bade him good-by at the gate

"We shall know about your marks when you come home to-night," she said. "I am almost sure that you will get your trip with Uncle Ralph."

"They will be very much disappointed if I don't," thought Roger. "How bad it would be! Uncle would think me a poor sort of fellow, to fail at the end. Indeed, I cannot think of a much worse thing that could happen to me. So anything that can help me must be right."

"But it cannot be right to do what is not true and honest, Roger," said Conscience.

"Up, on your composition, Roger?" asked a boy.

"Of course he is, Roger is always good for a composition," said Will.

"What a bad example to the boys, if I should fail!" thought Roger.

"You must do right, Roger, let the consequences be what they may," said Roger's conscience.

Roger looked at the clock. The recitations were all over; he had received good marks for everything; it was now nearly time to hand in the compositions. Roger had made up his mind to do a certain thing. He had hesitated about it at first, but the longer he thought on it the more necessary it seemed. Just then he opened a book that he had brought from home. A piece of paper fell from it. "The writing looks like Lou's," he said. He read it.

"I wonder what ails you, Roger?" she wrote. "Perhaps you are fighting one of the battles that uncle talks about? I wish that I could help you. But you say that girls never fight battles. One day I read this,—it is called A Little Sermon; let me copy it for you.

Children who read my lay,
Thus much I have to say:
Each day and every day,
Do what is right!
Right things in great and small;
Then though the sky should fall,
Sun, moon and stars and all,
You shall have light!

This further I would say:
Be you tempted as you may
Each day, and every day,
Speak what is true!
True things in great and small.
Then, though the sky should fall,
Sun, moon and stars and all
Heaven would show through."

Roger read to the last line. He bit his lip and shut his eyes. It seemed just as though he had come out of a very dark place into the sunshine. He leaned his head on his desk a moment, and these words came into his mind: "Thou God seest me."

Was it possible that he had copied Aunt Nell's composition, and that, actually, a few moments before, he had persuaded himself that it would be right to pass it off as his own? Had he been fighting a battle? A battle, too, in which he had been nearly defeated? And was it the little sister after all, who had helped him to win the victory,—God having put it into her heart to copy just the words that would lead him from the wrong to the right? Roger took the composition from his desk and tore it in half.

The boys were much surprised, a few moments afterward, when it was announced that Roger had failed to bring in a composition.

"How was it, old fellow? Will you not lose your trip?" they cried.

Yes; Roger lost his trip—for that season at least. But he kept what was of infinite value to him,—he kept his truth and honesty.

One whose name is a household word has thus truthfully and beautifully written in regard to training the "man child": "To-day he is at your feet; to-day you can make him laugh; you can make him cry; you can persuade, coax, and turn him at pleasure; you can make his eyes fill and his bosom swell with recitals of good and noble deeds; in short you can mold him if you will only take the trouble. But look ahead some years, when that little voice shall ring in deep bass tones, when that little small form shall have a man's weight and tramp, when a rough beard shall cover that little round chin, and the willful strength of manhood fill out that little form. Then you would give worlds for the key to his heart; but if you lose it now he is little, you may search for it carefully some day, with tears, and never find it."

"A word fitly spoken," is reported by "the tall missionary" of the American Sunday-school Union in Michigan: "An old man was passing one of our schools on Sunday to go a fishing, when the superintendent (also an old man) expostulated with him so faithfully, yet kindly, that he dropped his fishing tackle, joined the school, became a successful teacher, and was instrumental in bringing in fifteen others with him into the church. Recently I heard him expounding the Bible before a large Bible class in a city church."

"A word fitly spoken is like
Apples of gold in pictures of silver."

The other day on the cars we over-heard two elderly men talking on the condition of the times. One of them said: "Well, what do you think of the times? "O" said his friend, "all times are good when you get used to 'em These 'booms' do us a great deal of harm. They make fools of the people" That was a wise remark. Great prosperity in business makes fools of the people. They do not know that long continued prosperity is not natural, and hence rush heedlessly into debt, or extend their business beyond due bounds. When reverses follow as they always do, then thousands are ruined. It is not the hard times that does the mischief It is the folly of men that makes hard times hard. Blessed is the man who has learned how to live in prosperous times. He will always weather a storm. The people who cannot stand hard times are those who cannot govern themselves wisely in good times.—*Cumberland Presbyterian.*

Knowledge unused for the good of others is more vain than unused gold.—*Ruskin*

Have a purpose in life, and having it, throw into your work such strength of mind and muscle as God has given you.—*Carlyle.*

The anatomy of former mercies puts an argument in the mouth of prayer, a glass to the eye of faith, and a harp in the hands of thankfulness.—*Lee, 17th Century.*

SUNDAY SCHOOL LESSON.

Granville Lipscomb.

THE PROPHETS OF BAAL.

I. Kings 18:19-29.—August 9.

Golden Text: If the Lord be God, follow him: but if Baal, then follow him. I. Kings 18:21.

TIME, B. C. 907. Place. Mt. Carmel.

INTRODUCTION.—Mount Carmel is a mountain ridge some 14 miles long, lying in the Western part of Palestine. The north-western part of this ridge reaches the Mediteranean Sea and forms upon the shore an almost perpendicular height of 556 feet. The highest part of the mountain, however, is toward the south-east where it rises to a height of 1810 feet.

It was not very far from this point that King Ahab at the bidding of God's prophet, Elijah, assembled all Israel, or the ten tribes, and the prophets of Baal, four hundred and fifty.

Elijah, the sole out-spoken representative of Jehovah addressed the excited multitude, and urged them to a decision of the all important question, "If the Lord be God, follow him, but if Baal, follow him."

The preparation for the test of this decision and the ample time granted the prophets of Baal, for an exhibition of Baal's power were extremely fair. The utter failure of Baal's prophets, 450 in number, as they cried and leaped upon the altar and the sarcastic irony of the stern prophet of God as he urged them to louder cries; if possible, to awaken or arouse their God, intensifies the scene almost beyond the power of words to describe. The desperation to which they were driven, as from their self-inflicted wounds the blood gushed out upon them, the painful and protracted efforts, after all of which there was neither voice nor any to answer, only the mocking echoes of their own voices cast back from the mountain sides, bespoke the folly and sin of idolatry and demonstrated one part of the question: that is, *Baal is not God.*

EXPLANATORY NOTES.—*Now therefore send.* Elijah was not awed by meeting Ahab, but on the contrary was so emboldened by the Lord as to command Ahab. *All Israel.* Not the entire ten tribes perhaps, but their representatives and all indeed who felt interest enough to come. *The prophets of Baal.* (450) These were only teachers of idolatry, and were not prophets in any true sense. *The prophets of the groves;* (400) These were the prophets of Ashtoreth or the female divinity. *Elijah said.* Elijah being the cause of this vast assembly, it was becoming that he should make a statement as to the object of the same. *How long halt ye between two opinions?* This question shows the people not settled in idolatry and gives evidence of a woeful lack of faith on their part in the Lord God of Israel. *If the Lord be God, follow him, if Baal, follow him.* The main thought in this text is decision. *And the people answered him not a word.* With King Ahab and four hundred and fifty Baal-prophets on one side, and the bold, stern prophet, Elijah on the other, they uttered not a word, but fearfully awaited the issue. *I, even I only, remain a prophet of the Lord.* The failure of any answer from the vast multitude in favor of the true God and his worship, was a forcible reminder to Elijah of this truth *But Baal's prophets are four hundred and fifty men.* What a contrast, one against so many; not unfrequently is it the case that the majority are on the wrong side. *Let them choose.* Elijah gave Baal's prophets the choice of animals. *Cut it in pieces.* Preparatory to sacrifice. *Call ye on the name of your gods.* Both the male and female gods. *I will call on the name of the Lord.* That is, the Lord God of Israel, whose worship has been neglected. *The God that answereth by fire let him be God.* Elijah seems again to give the idolators every chance, as Baal was the Sun-God. *There was neither voice nor any to answer, nor any that regarded.* That is an indication that the least token of anything super human would have been a great relief.

QUESTIONS.

1. Whom did Elijah order to be assembled at Mt. Carmel?
2. How many prophets were the prophets of Baal?
3. How many were the prophets of the groves?
4. What was the difference? Ans. The prophets of the groves were those in Jezreel who attended the service of the female god Ashtoreth.
5. What did Ahab do?
6. What did Elijah say to the people?
7. What did they answer?
8. What test did Elijah propose?
9. Was it agreed to by the people?
10. Who had the first trial?
11. What did Elijah say at noon?
12. How did the prophets of Baal then act?
13. How long did they call upon Baal?
14. What was the result?
15. What was proven by this failure?

☞ The lesson for next Lord's day, August 16th, I. Kings 18:30-46.

When Humboldt visited the City of Mexico he recorded the depth of Lake Texcoco at sixteen feet and ten inches. To-day its greatest depth is six feet and eight inches, and scientific observations show that the bottom of the lake is rising at the rate of one and one-half inches annually. Its bottom is now but nine feet below the level of the principal streets of the capital, and at this rate, unless the lake is drained, it is thought that before many years the City of Mexico will be permanently under water. The sewerage of the city is now drained into the lake, which, in summer, is not more than three feet lower than the bottom of the main sewers, while in the rainy season the rise of the water in the lake causes the immediate backset of all sewerage. It is no wonder that Mexico's death rate is high. No efforts are being made to drain Lake Texcoco.

American National Bank.

Cash Capital, $1,000,000.

Board of Directors.

E. W. Cole, John G. Houston, John Orr, Byrd Douglass, Jr., John M. Lea, J. Kirkman, Rev. Dr. R. A. Young, V. L. Kirkman, R. L. Weakley, A. W. Harris, M. Burns, T. A. Atchison, GEN. W. G. Bush, W. H. Jackson, John Woodard, J. A. Pigue, C. E. Hillman, W. W Berry, Wm. Porter, Edgar Jones.

This Bank has united with it the **THIRD NATIONAL BANK** of this city, and has increased its Capital Stock to **$1,000,000** With increased facilities in every particular can confidendently assert that it will offer superior advantage in all departments of Banking to its patrons and friends.

JOHN KIRKMAN, President, A. W. HARRIS, Cashier. E. W. COLE, Chairman Executive Committee

EDGAR JONES, Vice-President JOHN M. LEA, Vice-President.

JOHN G. HOUSTON, President. THEO. PLUMMER, Sec'y and Treasurer

NASHVILLE LUMBER CO.

Building Lumber.

CEILING, SIDING, FLOORING AND DRESSED LUMBER.

Cheap Stock at Low Prices.

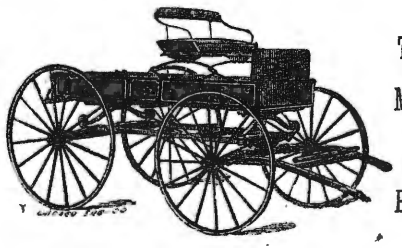
Mills and Office on Northwestern Railroad, immediately in rear of Union Stock Yards.

Dudley Bros. & Lipscomb,

WHOLESALE HARDWARE!

—Are Agents for the—

MITCHEL WAGON, SYRACUSE SIDE-HILL PLOWS, I. CASE CULTIVATORS,



TENNESSEE WAGON MEIKLIE'S DOUBLE SHOVELS, Buffalo Standard Scales

This Wagon as shown above is made out of best Tennessee Material—warranted for one year—nice enough to go to Church in—substantial enough for business. Delivered on cars here for $65,00, to preachers $60,00

DUDLEY BROS. & LIPSCOMB,

84 and 86 Broad St., - - Nashville, Tenn

PATENT FLY FAN!

Keeps Flies away—Cools and Purifies the air—Saves Servant's hire—Easily worked—Bought by all People. Want all merchants and agents TO SELL THE .

Terry Show Case Co., - - - - Nashville, Tennessee

PASCHALL & FALL,

WHOLESALE

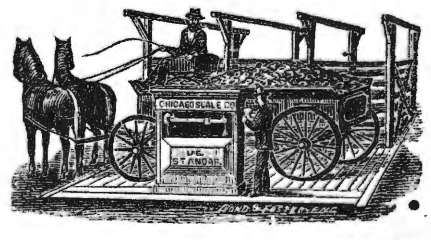
HARDWARE, CUTLERY, IRON, WAGON MATERIAL, Etc.

Fishing Tackle.

Nos. 57, 59 and 61 South Market St.,

NASHVILLE, TENNESSEE.

Our Prices are Very Low.



Agents for Chicago Scale Co.'s Platform and Wagon Scales.

THE GOSPEL ADVOCATE.
NASHVILLE, TENN., AUGUST 5, 1885.

CONTENTS:

Salvation 481
Let your Light Shine 481
Is it Proper to Devote One's Whole time to Preaching ... 482
Reply to Elder Porter 483
Elder Porter's Reply Again 486
Items and Personals 487
Jacob's Sermon 490
Petersburg Debate 490
General Views 491
Miscellaneous Notes 495

HOME READING.

Roger's Bottle 484
Sunday School Lesson 485

TEXAS WORK AND WORKERS.

McPherson Wild Again 492
What Last 492

Elder Porter's Reply.

My brother, it is impossible for me to notice and to answer in one article the many assertions you have set forth in your letter without the slightest proof of the truthfulness of your assertions against the churches of Christ, known generally by the qualifying adjective Baptist, which was added under peculiar circumstances on account of their enemies. Their proper name is "The church of Christ (not Christian church, as this name is not known in the word of God) but as they were branded and persecuted, before your church had any existence, as "Ana-Baptists," (Re-baptizers) they defended themselves by saying we are not Ana-baptists, but Baptists, as we do not recognize Roman baptism as valid, avowing that the baptism as administered by these churches of Christ is the only scriptural baptism as regards subjects, act, and design, which holds good even to now, as we are the only people who hold to scriptural baptism. Hence, this qualifying adjective is no part of their name, (properly considered) but a descriptive word to set forth a principle on which the professing world has been, and is now divided.

There are many bank notes that are counterfeits, yet are so well executed as to deceive many unsuspecting, therefore a certain mark is put upon the genuine notes, not to make them valid, but to distinguish them from the others. So with the churches of Christ; the name Baptist was added to distinguish them from all the rest that practice a counterfeit baptism. The word Baptist is so unessential for use among themselves that on many occasions when a church writes letters of dismission, or letters to the association, the word Baptist is left off and yet those letters were received as readily without it as with it.

Hence, the name "Churches of Christ," which we, as a people have recognized and adopted, is certainly scriptural, (see Rom. 16:16) is far more preferable than the unscriptural name "Christian church" which I am glad to learn from your article you repudiate; but that does not help the cause for you, as you say adopting a name that is unscriptural is a legislative act, for "Christian church" is certainly the name adopted by your people which is easily established as a fact by the many engraven tablets in front of your church buildings. I advise you, therefore, to direct your artillery closer home, and remove the sin from your own people before you start out and denounce others of what you are guilty yourselves.

Please let us turn our eyes within the word of God, and learn what were the words used by the inspired writers in addressing the followers of Christ. We have in the letters to the Romans, to the Corinthians, to the Ephesians, to the Philippians, and to the Colossians, the words, "To the saints, and faithful brethren," but not in a single instance to the "Christians," for the name was not recognized by the apostles as divine, although those letters were written after the name Christian was given in derision to the followers of Christ at Antioch. This true, how can you invite others to unite with you on that unscriptural ground? a name adopted by B. Stone, and finally by Alexander Campbell, in order to make a compromise and unite the two factions, although he clearly proved the name Christian as unscriptural. But you say, "I recognize Campbell as the founder of no church with which I have fellowship. The fact that churches of Christ so universally reject his teaching on this, as on other points, ought to be clear evidence to Bro. Porter that he does them injustice in calling him the founder of the church." My dear sir, are you not speaking too hastily? Injustice, I will not do any one knowingly; but is it not a fact while Mr. Campbell at first boldly opposed to adopt the name of Christian as scriptural, he at last surrendered his opposition in order to secure the much desired union with Mr. Stone, of Kentucky, and thus, they, by their own enactment, christened the child that was born in their day. Hence, he is not only the founder of his church, but of the name.

If this is incorrect, then please bring forth the evidence to the contrary. Tell us, if there were such a people in existence before the days of Campbell, where they were, what name they wore, and how old they are? You know that assertions are easily made, and if assertions are as reliable as facts, then the Pedo-Baptist world has gained a victory, for they boldly assert that baptizo means to sprinkle. But you are candid enough to say "that the name Christian was not originally given by divine appointment, he and they (*i. e.* Campbell and his followers) "all believe that while given first in derision by their enemies, it was approved, accepted and adopted by the inspired apostles of Jesus Christ, and in this approval received the full sanction and authority of God." What an argument! what an assertion! If this be true, you have a perfect right to your name; but where is the proof of the correctness of your statement? Certainly not in Campbell's writing, neither in the word of God. But I forbear, although you charge us with presumption on account of the qualifying word baptist added to our name "Church of Christ," because you say when speaking of yourself and brethren. "if they were mistaken, it is from ignorance, not from a presumptuous disposition to assume for themselves a name they know was not given by God;" only let me caution you of the fact that ignorance sometimes assumes the character of presumption, and to be careful not to assert too confidently that the name Christian was approved, accepted and adopted by the inspired Apostles of Jesus Christ, and this approval received the full sanction and authority of God.

Let this suffice for the present on the name, for if an adjective added to a name is presumption—a legislative act—what can we call a name given in derision and adopted by a people as divine? But you say, "I specified two items in which Baptists have assumed legislative authority One is in the adoption of creeds or formularies of faith, for the government of Baptist churches, distinct from the law of God. The other is the adoption of the name—a legislative act—that God never adopted or gave," and with a boldness that ought to bring a blush to the cheek, you say that "Porter does not deny either charge." Does not deny what? that Baptists assume legislative authority? What a declaration! Did I not say that Baptists believe and declare that the Bible is the supreme standard by which all human conduct, creeds and opinions shall be tried? But you said, and I am astonished at the declaration, for every school-boy ought to be familiar with this principle of ours. "We are sorry he did not tell us by whom and where this public declaration was made." Surely, my brother, you will not condemn any document before having read and examined it, and from the foregoing question I am compelled to conclude that you never have read a Baptist creed. I am truly glad that we are not ashamed to put our conviction of the teaching of the Bible as we understand it, in black and white, because it prevents a successful misrepresentation. Were we a people that always change and have no settled conviction as to the teaching of the scriptures, so as to teach that mission is anti-scriptural at one time, and then when discovering its impracticability, become very zealous advocates of mission—the same in regard to Sunday schools, and other doctrines, it would be wise not to write down our convictions but simply assert "the Bible alone is our creed," for such an assertion would give room for disagreement, as all would depend upon the interpretation each gives of its teachings. This was practicably demonstrated in a certain church, with this motto, in Kentucky where a universalist was received into her fellowship, without a change of views, because he accepted the Bible as his creed and Jesus as the Savior, although he denied future and eternal punishment. The Baptists don't want their churches to be like a Chameleon whose color changes more or less with the colors of the object about it, or with its temper when disturbed, but rather as Paul says: "That ye speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind, and in the same judgement." I. Cor. 1:10.

You are sadly mistaken when you represent the Baptist churches of Christ, associations and conventions as legislative bodies. They are so far from it, that it is declared in the constitution of some of these conventions in the following unmistakable language: "It shall be the design of this convention to promote foreign and domestic missions, and other important objects connected with the Redeemer's Kingdom, and to combine for this purpose such portions of the Baptist denomination in the U. S., as may desire a general organization for Christian benevolence, which shall fully respect the independence and equal rights of the churches."

"This body shall exercise no ecclesiastical authority."

I am truly glad that we have a declaration of our faith and practice, not so much for our own benefit, as for those who are so ignorant of our principles as to charge us with legislating in the kingdom of God. We know that it is sham to cry out "the Bible is our creed" when one is for restricted communion, and others repudiate it; one for baptismal regeneration, and the other denies it. One in favor of State meetings, and the others declare it unscriptural &c. Agreement only in the cry "the Bible is our creed and Christian is our name," while there are all sort of doctrines preached by all sorts of men under this watchword.

If necessary, I will notice in the future some other things you have charged against us.

J. J. PORTER.

If your cup seems too bitter, if your burden seems too heavy, be sure that it is the wounded hand that is holding the cup, and that it is He who carries the cross that is carrying the burden. —*Sel.*

ITEMS AND PERSONALS.

Bro. T. F. Rawlins had one confession in North Nashville last Sunday night.

Remember that we have Sam Jones' sermons for sale at this office. Send your orders at once.

Bro. Poe reports that up to July 29th., Bro. McPherson's meeting at Peatown, Texas, has resulted in six additions.

At last reports. Bro. Jno. F. Boyd, of Olmstead, Ky., was very sick. We hope he has greatly improved before this, and pray for his speedy recovery.

Let us have reports of the protracted meetings now being held throughout the country. Make them brief and pointed, if you would have them read with interest.

The people have gone wild on base ball. All the secular papers are full of it. As it is conducted, it is very demoralizing and degrading.

Three were baptized as the result of Bro. Granville Lipscomb's labors at Compton's Schoolhouse.

E. G. S. had twenty confessions and baptisms and six reclaimed at Pinewood, Tenn. At his last writing, seven had been added at Centreville, Tenn.

Mr. Moody has been invited to spend next November in New Orleans, and Sam Jones is expected in January.

The brethren at Sulphur Springs, Hopkins county, Texas, ask for help to build them a house of worship.

The annual tent meeting of the church of Christ in Southern California will be held at Santa Ana, to begin August 14th. and continue three weeks.

We are now well supplied with Popular Hymns, both word and note edition, and hope not to run out again. Would be please to receive orders. If your order has not been filled, repeat it.

The *Jewish Advocate* says the whole tendency of the revisers work in the Old Testament is toward the disappearance of Christology from the Bible" and hence extends a cordial welcome to it.

Bro. A. C. Henry, under date of July, 24th. writes: "Preached at Hartsell, Ala , on last Lord's day, and night Three added by confession and baptism. One of them, A. C. Barclay, grand-son of A. Campbell.

Bro. S. B. Moore, of Selma, Ala , writes: "Please report for us eight additions by confession and baptism at Cedar Ridge as the result of preaching from July, 19 to 22. Also one addition in this place yesterday from the Episcopal church.

What would be wanting to make this world a kingdom of heaven if that tender, profound, and sympathizing love, practiced and recommended by Jesus, were paramanent in every heart? Then the loftiest and most glorious idea of human society is realized.—*Krummacher.*

We take pleasure in calling the attention of our readers to the advertisement of H. B. Grubbs & Co. This is a new firm, but destined to be, I think the best candy and cracker house in the city for merchants. Their packing of goods sold is excellent and they guarantee their candies to be perfectly pure.

Bro. W. J. Loos has gone to Kentucky. He will be absent about ten days. Bro. Rawlins will preach for the congregation in Edgefild during his absence. Bro. Lin Cave has been working very hard and is taking a rest at Spencer, where he will remain a month. Some ten or twelve have recently been added to the Church Street congregation.

Under date of July, 23rd., Bro. J. H. Roulhac writes from St. Augustine, Fla: "We leave Fla. in a few days for Union City, Tenn., there to make our home again. I will enter the field as an evangelist as soon as I get home, and will be ready to hold meetings wherever my services may be desired;"

We desire to say to the people everywhere that J. C. Bradford is not an agent for the ADVOCATE. Bro. Sewell one time gave him permission to take subscribers, but it has since been announced that be was not an agent for the ADVOCATE. The letter Bro. Sewell gave him, he gets re-written and dated from time to time. We don't desire his work on the ADVOCATE and say so plainly to the brethren.

Bro. T. F. Nicks, of Charlotte, Tenn., writes: "I send you a report of the power of the gospel in the hands of Bro. N. C. Sparkman. He held a meeting, embracing the 2nd. Lord's day in this month (July) at Nicks Chapel, with fourteen additions, nine by confession and baptism, four reclaimed and one from the Methodists. At Bellview church, 3rd. Lord's day with seven additions, five by baptism and two reclaimed and the members greatly encouraged. Boston church has great reasons to feel proud of her minister, for Bro. Sparkman is a good reasoner.

Bro. J. Harding reports that as the visible results of a week's labor with the Portland Avenue church, Louisville, Ky., three were baptized; also that three were baptized at Port Royal, Ky., where he labored one week. He says, "I am in a glorious meeting here (Turner's Station, Ky.,) have baptized twenty-five and still they come." Bro. Harding remembers the ADVOCATE where he goes. Will not other preaching brethren do as much?

Bro. Samuel Jordon, of Highland Home, Ala. reports some good meetings. He says: "I have just closed an interesting meeting at Cross Roads Monday last. Ninteen baptized, six from the Baptists and twenty restored. Bro, Barnes, likewise, has had a good meeting at Liberty. Bro. Price likewise an interest meeting at Strata, with twenty-one additions, I learn. At Snow Hill I stayed preaching twice a day with results like Paul had on his first trip to Ephesus. I think, however, that much good can be done there.

Bro. Meacham sends the following report of the meeting at Pinewood, Tenn.: "With a heart filled with love, I write to say Bro. E. G. Sewell has just closed one of the most interesting meetings I ever witnessed. He began here last Saturday night, and preached eight discourses, and at the close of each, from one to five came forward and made the good confession, the last number at the close of the last discourse. The interest seemed to increase from the beginning, and the immediate result was nineteen by baptism and six prodigals returned to go to that heavenly home Surely our time has just come for rejoicing, but I feel that I have more reasons for being thankful than any of the rest, in as much as I am the senior of our co-partnership at this place. To the kind Heavenly Father be all the praise.

Bro. R. W. Smith writes from Plant, Tenn.: Bro. R. Meeks, of McNairy county, closed a very profitable and interesting meeting on Wednesday last at this place, New Hope, Big Bottom, Humphreys county, Tenn., beginning on the 11th. inst and closing on the 22d. This is the old Antioch congregation of Big Bottom. The writer has preached for them several years, will continue for a time, at least. Bro. M's meeting was largely attended by crowds of earnest and attentive hearers, of whom twenty put on Christ by baptism, three took membership, one from the Presbyterians, one from the Baptists, one from the Methodists, two reclaimed, one confessed who was not baptized, one came forward to confess, but was prevented by remonstrance of a husband. Twenty-seven were added. God be praised. The brethren and sisters regretted that Bro. Meeks had to leave, but duty called, and with an humble prayer to God that in every field wher he is called to labor a like harvest may crown his labors of love with souls, precious souls redeemed. Brethren, pray for us that we may stand fast in the liberty wherewith Christ hath made us free.

Listen to the *Christian Standard:* "We are shut out from discussing in these columns what is said in the *Apostolic Guide*, because being chairman of the Executive Committee, we have invited the editor of that paper and its correspondent "Delta" to present their complaint and evidence before that committee and we decline to express even an opinion on the matters of complaint until they respond to this invitation." We have read with much interest this discussion between the *Guide* and *Standard.* We are sorry to read the above from the *Standard.* We knew when we read Bro. Allen's article in the *Guide* that the *Standard* could never sustain itself. The matter was too well settled to admit of further argument. The little turn the *Standard* makes to try to get out creditably, is amusing. He will not express an opinion as he is chairman of the Executive Committee. What a pity the *Standard* did not think of this while expressing its opinion and arguments so freely last week. He was chairman then and the invitations had not been given. Bro. Allen had not made the proof so strong then. The trouble is the *Standard* is *crushed out* by the weight of the argument. "A drowning man will catch at straws." It is much better in the spirit of love to bravely confess our mistakes.

AUBURN.

After the debate between Bro. Ogle and myself closed, I remained at Auburn a week in a meeting. Our congregations were large and attentive and five persons obeyed the gospel. The debate, I am satisfied, caused many to attend the meeting who otherwise would have remained at home. I found a good, working congregation at Auburn and a kind, hospitable people.

NEW MIDDLETON.

Our meeting at this place began on the 3d, Lord's day in this (July) month and continued only five days, resulting in the obedience of ten to the gospel, while many brethren publicly promised to be more attentive to duty. It is well to confess our faults one to another and pray one for the other that we may be healed." The most of the brethren and sisters here, I think are endeavoring to maintain godly and good works in their daily lives, while some are careless and loose in their Christian duties. This is true of every congregation I ever saw. Oh that every one would be earnest, faithful and true!

BETHEL, WILSON CO.

The 4th. Lord's day in July found us all ready for our meeting of a few days at Bethel. One obeyed the gospel. Bethel has several members who will not attend the meetings on the first day of the week as all should, yet this is one of the best congregations in the county. It is one that is helping to evangelize the county. It contributes so much a year to this work and keeps up its promises. Let other congregations take the hint. Brethren, let us meet our obligations, do our duty and keep this good work of evangelizing our county moving triumphantly onward.

E. A. ELAM.

Lebanon, Tenn.

BRETH L. AND S.—We are requested to give a few items concerning the Elam and Ogle debate, at Auburn, Cannon county, Tenn. This place has, for many years, been the strong hold of the Baptists. We have a litte congregation here of seventy-five or eighty members; it was planted by Bro. Jesse Sewell a few years ago. At this time it is in a thriving and prosperous condition. The brethren are faithful and devoted.

The debate begun July 7th. Only two propositions discussed; one on "Setting up of the Kingdom," the other on "Salvation Previous to Baptism." On these, brother Elam gave universatisfaction to his brethren and friends. All were satisfied with his efforts.

On the work of the Spirit, there was no debate. Our Baptist friend seemed to think that we had affirmed, that the word without the spirit converted sinners; or that there was no influence of the spirit exerted in conversion. The proposition, with the caption, reads:

PROPOSITION ON HOLY SPIRIT.

"The word of the Lord is the only influence put forth in conviction and coversion." E. A. Elam affirmed. The Baptist claimed that the caption had nothing to do with the proposition, and that it was simply word influence and not spirit influence put forth through the word only. On our part, it was contended that the caption, as the label on a bottle of poison told the contents. Mr. Elam produced the correspondence and read from Mr. Ogle's letters, "I am glad you (Elam) have accepted the proposition on the Holy Spirit." Showing that Mr. Ogle understood that it was the influence of the Spirit that was affirmed in the proposition. Mr. Elam further called attention to the fact that he had refused to sign the proposition until the caption was inserted. The moderator of Mr. Elam then offered to bring forward the proposition affirmed by A. Campbell in debate with N. L Rice. in 1843, and have Mr. Elam to maintain it, if the Baptists would deny it; holding that it clearly set forth our teaching on this subject. To this it was replied that the Baptists could not deny that, as it was what they believed and taught, and in denying it they would deny their own doctrine. That proposition reads as follows: (Campbell and Rice Debate, p. 611.) "In conversion and sanctification the spirit of God operates on persons only through the word. Mr. Campbell affirms, Mr Rice denies.

Not being able at this junction of affairs to settle the disputed points in the proposition, it was agreed to leave it to the president moderator to decide it. Here is his decision:

PROPOSITION ON HOLY SPIRIT.

The word of God is the ONLY influence put forth in conviction and conversion.

My decision on the above, is that the influence is put forth by the Spirit.

A. C. TATUM, Pres't., Moderator.

Mr. Tatum then remarked to the audience that this had always been our teaching on this subject, and that he thought he was as well acquainted with our teaching as any man in the assembly. Our Baptist friends then replied that they would not, in the light of that decision, debate the proposition. That *they* believed that the Spirit in conviction and conversion operated only through the word. At this point it appeared there was no ground of difference between the parties and nothing to do but to shake hands and dismiss the debate on that topic.

The following was demanded of us: Is the Holy Spirit the word of God? or is the word the Holy Spirit? To which it was replied that our brethren believed that the Holy Spirit was a person. The word an instrument or means. The Holy Spirit was the agent, the word, the instrument or means through which he put forth power or influence in conviction and conversion.

The two disputants and the undersigned agree to the following, and dismiss the debate:

The Holy Spirit operates through the truth only.

The Holy Spirit and the word of God are different. Signed:

E. A. Elam,
F. B. Srygley,
T. E. Tatum,
J. K. Walling,
A. Alsup,
} Disciples.

J. T. Oakle,
M. A. Cathcort,
J. H. Grimes,
} Baptists.

July 8th, 1885.—I know that the above agreement is true, and that the two disputants came together and joinded hands upon the agreement All of which occurred in my presence.

A. C. TATUM, Pres't., Moderator.

We remark on the above that we are always glad to see the professed follower of Jesus Christ come together on questions of vital importance, and more especially when in public debate.

We wish to subjoin a few extracts from writers on both sides of this question, to show what we have understood was the position of both parties. We cannot see how we have ever been misunderstood on the subject of the Spirit operating *only* through the truth, and on the Holy Ghost being a person—an agent. Or how our Baptist friends could misunderstand the teaching of their writers in the following quotations:

"Now, in order that seed, when sown, may germinate, spring up, and bring forth fruit, the ground must be prepared for the reception of the seed, by an operation *separate and distinct from the seed*, or *sowing the seed*. * * * So in order that the seed of the kingdom, when sown, may spring up and bring forth fruit to the glory of God, the sinners' heart must be prepared, broken up and softened, for the reception of seeds by a divine power, by the operation of the Holy Spirit. Voice of Truth, p. 88." Here we are taught an operation distinct from the word, by Mr. Cates On p. 60, he says: "But we are informed by Campbellite teachers that in conversion no influence is exerted distinct from and above the truth." (Lard.) The same writer says: "Being born of God, or conversion, depends on the truth alone." Mr. C., then manufactures this conclusion. "Then, of course the Holy Spirit is excluded, has nothing to do with conversion of sinners." p. 60. Did Mr. Lard ever say that the Holy Spirit "has nothing to do with the conversion of sinners?" Mr. Cates knows very well that Mr. Lard has said no such thing; but asserts directly the opposite.

In Mr. Lard's Review of Jeter, p. 76, he heads his third chapter, "Influence of the Holy Spirit in conversion—our doctrine stated and defended." He takes this as expressing our faith. "The Holy Spirit operates in conversion through the truth only." In this chapter he proves the above proposition to be true, and because he does not repeat the proposition in every argument Mr. Cates thinks he believes in "word alone;" "no Spirit."

On such minds as Mr. Cates, Mr. Lard delivers himself as follows: "We are not at all ignorant, however, of the impotent clamor which Mr. Jeter and a few other bigots will raise against these conclusions. This, they will cry, * * is the "word-alone system." "The word-alone system" conceives the spirit to be ever absent from the work of conversion; this system (the one held by Lard,) conceives the Spirit to be ever present; the "word-alone system" conceives the truth to be as destitute of vital force as the word of an obsolete almanac; this system, (one taught by Lard) conceives the truth, words of the spirit, to teem with an intense quickening power, but ever resident in the truth as divine;" p. 98.

To this agrees the language of Mr. Campbell in the debate with N. L. Rice. "I have indeed no faith in conversion by the word, without the Spirit; nor by the Spirit without the word. The Spirit is ever present with the word in conversion and in sanctification;" C. and R. Debate, p. 678. Again: "Whatever influence is ascribed to the word of God in the sacred scriptures, is also ascribed to the Spirit of God. Or in other words, what the Spirit of God is at one time, and in one place, said to do, is at the other time, or in some other place ascribed to the word of God. Hence I argue that they do not operate separately, but *in all cases jointly*." Debate p. 720. Again: "I would not, sir, value at the price of a single mill the religion of any man, as respects the grand affair of eternal life, whose religion is not begun, carried on and completed by the personal agency of the Holy Spirit." Campbell and Rice Debate, p. 616.

It is hardly possible for an intelligent man to misunderstand the above utterances. Neither do we think it possible for any one to misunderstand Mr. Cates' position; he has only given expression to what Mr. Jeter uttered before him, that man is converted by a power, influence and operation of the Holy Spirit "distinct from and above the truth."

We have heard in certain circles that it was taught, or believed that we taught, that the Holy Spirit was "the Bible," "the word," or the word of God, &c.

Will any intelligent reader of our literature say that he has ever gathered such a thought, as that the word of God is God's spirit; the Holy Spirit, and that it is believed among us as a people? There may be occasionally one who so believes, but it is not true of us as a people, so far as I am informed.

Mr. Lard makes the following plain statement: "First, then, in regard to the Spirit itself, we wish to state distinctly that we conceive it to be a person, in the sublimest sense of the word. We do not conceive it to be a mere influence or impersonal emanation from the Father, or the son, or from both; but, in the strictest sense of the term, a person. As to its nature, it is Spirit; personally the Spirit; officially the Holy Spirit. Lard's Review of Jeter, pp. 76 77.

This language is neither obscure nor ambiguous. Whatever may be said of the soundness of some of the positions of Mr. Lard, it is certain that he is generally clear and unambiguous in his statements.

If Mr. Cates had been as anxious to do justice to those from whom he differed, as he was to make out a case, much that he has written would doubtless, never have been read by the public.

It is hoped that our Baptist friends, having had their attention called to the position which we now, and have occupied for more than fifty years, will be able to set our teaching forth in clear and unmistakable language.

Good order as a general thing, prevailed during the discussion. The people of the community are a generous and hospitable people. We hope that good may result from the discussion, that a spirit of investigation has sprung up that will lead every one nearer to the truth in Christ Jesus our Lord.

A. ALSUP, JR.

Wilford, Tenn.

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude low test, short weight, alum or phosphate powders. *Sold only in cans.*

ROYAL BAKING POWDER COMPANY, 106 Wall Street, New York.

Established 1857.

The GREAT CHURCH LIGHT

FRINK'S Patent Reflectors for Gas or Oil, give the most **powerful, softest cheapest & Best** light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A Liberal discount to churches and the trade. *Don't be deceived by cheap imitations.*

I. P. FRINK, 551 Pearl St., N. Y.

Baltimore Church Bells

Since 1844 celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY. J. REGESTER & SONS, Baltimore, Md

---

VASSAR COLLEGE, Poughkeepsie, N. Y.
FOR THE LIBERAL EDUCATION OF WOMEN, with a complete College Course, Schools of Painting and Music, Astronomical Observatory, Laboratory of Chemistry and Physics, Cabinets of Natural History, a Museum of Art, a Library of 15,000 Volumes, ten Professors, twenty-three Teachers, and thoroughly equipped for its work. Students at present admitted to a preparatory course. Catalogues sent on application.
S. L. CALDWELL, D. D., LL. D., *President.*

WHETHER CHOLERA

Is coming or not every householder should know that cleanliness and disinfection are the greatest preventives. The principal and surest factor for this purpose is

DREYDOPPEL'S BORAX SOAP,

a perfect cleansing, bleaching and purifying soaps, making clothes beautifully white and sweet. It should be exclusively used in all departments of a household. ***DREYDOPPEL'S SOAP*** is sold in full pound bars only by all wholesale grocers and first-class retailers.

SKIN DISEASES,

Tetter, Salt Rheum, Ringworm, Sores, Pimples, and all Itching Skin Eruptions, are surely cured and prevented by the exclusive use of ***BEESON'S AROMATIC ALUM SULPHUR SOAP,*** an exquisite beautifier of the complexion and toilet requisite. 25 cents, by druggists or sent by mail.

Address WM. DREYDOPPEL, A'f'r, 208 North Front Street, Philadelphia, Pa.

Dreydoppel's Disinfecting Powder, 15 cents a large box

It is **THE GREAT SOUTHERN REMEDY** for the bowels. It is one of the most pleasant and efficacious remedies for all summer complaints. At a season when violent attacks of the bowels are so frequent, some speedy relief should be at hand. The wearied mother, losing sleep in nursing the little one teething, should use this medicine. 50 cts. a bottle. Send 2c. stamp to Walter A. Taylor, Atlanta, Ga., for Riddle Book.

Taylor's Cherokee Remedy of Sweet Gum and Mullein will cure Coughs, Croup and Consumption. Price, 25c. and $1 a bottle.

1855. THE NATIONAL NORMAL. 1885.

UNIVERSITY

Entire Expense $2 50 to $3.00 a week. Over 2,500 enrolled. Over 20 dp'ts maintained. **All professions** provided for. **Legal Diplomas** conferred. Over 5,000 **Teachers** and **Bookkeepers** trained here have been helped to good **situations.** Any young **Man or Woman** can pursue here any study with **Less expense** of **Time & Money** than at any other institution in the U. S. Catalogue and full information free.

HOLBROOK

Address Pres. **ALFRED** **Lebanon, Warren Co., O.**

DR. C. P. DUNCAN'S

—GREAT—

Vegetable Summer Remedy.

Medicated Blackberry Elixir.

For the next several months the various troubles of the bowels and stomach, which are so annoying, and so often fatal to all ages, sexes and classes of humanity, will no doubt prevail as usual to a great extent These afflictions are sometimes sudden and always painful. A speedy and effectual cure depends mainly upon a quick application and efficient remedy, and just here, we desire to say that Dr. DUNCAN'S Medicated Blackberry Elixir, is **the medicine** of all others to speedily cure all bowel troubles, such as Diarrhœa, Cholera Morbus, Dysentery, Summer complaints, cholera infantum flatulence, flux, Pains in the bowels, etc The elixir may be given with perfect safety to the most delicate children, in doses as directed, as it contains no hurtful ingredient. It is palatable and does not produce Nausea. For sale by all druggists. Price 50 cents.

DR. C. P. DUNCAN

Liver and Kidney Medicine.

The great superiority of this medicine over all other Liver medicines, consists in the combination of those vegetable compounds, which possess the wonderful power of arousing all the secretions of the whole human system to a natural and health action. It acts upon the liver directly and at the same time sets up a proper secretion of those glands situated in the stomach and bowels. It is a lockin upof these secretions of these glands that brings on dyspepsia, indigestion, sour stomach, heart-burn palpitation of the heart, vertigo, or swimming of the head sick or nervous headache, constipation of the bowels accompanied at the same time with pains in the shoulders, back, sides and limbs. To treat the above symptoms intelligently and successfully, as in all other cases, you must use the medicine, that strikes and removes the causes from the system that produce and bring on the disease. This is effectually done with Dr. Duncan's Liver and Kidney medicine. Price 75 cents.

Spurlock, Page & Co.,
Proprietor,
NASHVILLE, - - - - TENN.

PAYSON'S INDELIBLE INK.
No preparation and only a common pen needed. Established **50 Years.** Superior and popular for decorative work on linen. Received Centennial **Medal & Diploma.** Sold everywhere.

$65 A MONTH & board for 3 live young men or ladies, in each county. Address P. W. Ziegler & Co., Phila.

CATARRH

AND DISEASES OF THE THROAT, causing Loss of Smell, Offensive Breath, Deafness, Cough, Hay Fever, Bronchitis, and Incipient Consumption, permanently cured, by a treatment so effective that it cures the worst cases, though the bones of the nose have become affected. No douches, snuffs, washes, inhalers, or atomizers. The medicines are so pleasant that a child will take them. The only internal treatment offered to the public for these dangerous diseases. Dr. Brockington has had fifteen years experience in the treatment of this class of diseases, and a trial will convince the most incredulous of the efficacy of his treatment. The most obstinate cases cured at small expense. Send full description of case and Fifty (50) cents (mere cost), for a trial package (by mail), to last fifteen days, with full instructions for treatment.

Address, DR. C. N. BROCKINGTON,
309 FOURTH AVENUE, LOUISVILLE, KY.

A. CRONE,

—A the—

Checkered Front Grocery House

Cor. Market St. and Pub. Square, Nashville, Tenn.,

Keeps the best GROCERIES, and sells them Cheaper than any other House in the City.

Price-List Furnished on Applicatio

NATHAIEL BAXTE, JR., President, THOS. PLATER, Vice President, J. P. WILLIAMS Cashier, W. P. BANG, J Ass't Casher.

THE FIRST NATIONAL BANK

OF ASHVILLE, TENN. (Reorganized.

Designated Depository and Financial Agent of the United States

CAPITAL STOCK, - - - - - $700,000 00
UNDIVIDED PROFITS, - - - - 400,000 00

Receives Deposits, Deals in United States Bonds and Local Securities, and Foreign and Domestic Exchange. Drafts drawn on all European points. Our facilities for making collections at all accessible points are unsurpassed.

J.A. HANDLY. A. W. SOUTHWORTH. R F. MORGA
. S REEVES. G. M. NEELY.

Handly, Reeves & Co.,

—Importers and Jobbers of—

DRY GOODS AND NOTIONS,

Nos. 60 and 61 Public Square,

Nashville, - - - Tennessee

SOUTH KENTUCKY COLLEGE,

HOPKINSVILLE, KY.

Midway between Nashville, Tenn., and Evansville, Ind., on the St. Louis and Southeastern railway connecting at Guthrie with Louisville and Memphis branch of the L. & N. R. R., and at Nortonville with the Chesapeake and Ohio R. R.

Fall Term , Session Opens Sept. , 1885

BUILDINGS NEW, HANDSOME AND COMMODIOUS;

108 feet long front; three stories high; with two wings, respectively 90 and 116 feet long. Fine study halls, provided with the best single seats; also splendidly appointed recitation, music, and art rooms. Matriculates last session, 180.

THIS SCHOOL IS INTENDED FOR BOTH SEXES.

Prof. and Mrs. James E. Scobey, so long connected with the Female Institute at Murfreesboro, Tenn. will have exclusive charge of the boarding department, in the College building, where only girls will be permitted to board. Young men and boys can find good boarding at moderate rates in the city, or they can be placed under the immediate supervision of Capt Fitts commandment of cadet, in his own, or in the family of V. M. Metcalfe, where the responsibility for advancement and culture will be fully assured.

THE FACULTY

Is composed of four gentlemen and three ladies in the Literary department, two Music teachers, and teacher of Art, and two lecturers, all of whom are experienced, successful teachers.

Mrs. L. F. Gates, who has been Matron at the Institute, Murfreesboro, will occupy same position in South Kentucky College

In all the appointments necessary to a superior school, South Kentucky College stands in the front rank. For Catalogues, Announcements, etc., Address

S. R. CRUMBAUGH, Prest.
JAMES E. SCOBEY, Vice Prest.

BURRITT COLLEGE,

Spencer, Tennessee.

This institution was chartered in 1848, and is under the control of the Christian brotherhood. It is the pioneer of mixed Colleges, and in this regard it has proved quite a success. Teaching the Bible is an important feature of the institution.

Located on the Cumberland plateau, it is FREE FROM EPIDEMICS. The water is freestone and chalybeate. Invigorating breezes render the location a delightful summer resort. Doyle Station—nine miles distant—on the McMinnville and Manchester Railroad, is the nearest Railroad Station.

TERMS:

Primary Department, per session	$ 7 50	Commercial Department, per session	$25 00
Preparatory Department, per session	15 00	Lessons, Instrumental Music	$15 00 to 20 00
Collegiate Department, per session	20 00	Lessons in Art Department	2 50 to 20 00

Board and washing for males, per week, from $2.00 to $2.50; Fuel, light, and incidental expenses, per session, $10.00; Board (including washing, fuel, and light,) females, per week $3.00

The Fall Session of 1885, Begins on the Last Monday in July.

For further particulars, address— **Prof. A. T. SEITZ, President,**
W. H. SUTTON, Secretary Board of Trustees.

Geo. E. Cooper & Co.,

Manufacturers and Dealers in

Tinware, STOVES, Furnaces,

House-Furnishing Goods.

Tin and Slate Roofing and Galvanized Iron Cornice Work a Specialty.

Also our **Patent Chimney Top** for smoky chimneys has no equal. Write for prices.

GEO. E. COOPER & CO.
2 North Market treet
NASHVILLE, - - TENN

Mr. AND Mrs. W. LIPSCOMB'S

SCHOOL AT
OWEN'S STATION

WILL OPEN Aug., 31, 1885. This is truly a HOME SCHOOL, with every kind of care necessary for the comfort and welfare of pupils. Parents and others would do well to inquire as to its merits.

Terms for 20 weeks, including Board, Tuition and Washing, $75,00. $25,00 for music with use of piano. Address

W. LIPSCOMB.

Brentwood, Tenn.

Jacob's Sermon.

"Had a good sermon, Jacob?" my wife asked me last night, when I came home from church.

"Complete, Rachel," said I.

Rachel was poorly, and couldn't go to meeting much, so she always wanted me to tell her about the sermon and the singing and the people.

"Good singing, Jacob?"

"I'm sure I couldn't tell you.

"Many people out to-day?"

"I don't know."

"Why, Jacob, what's the matter? What are you thinking about?"

"The sermon."

"What was the text?"

"I don't think there was any. I didn't hear it."

"I declare, Jacob. I do believe you slept all the time."

"Indeed I didn't. I never was so wide awake."

"What was the subject then?"

"As near as I can remember, it was me."

"You! Jacob Gray!"

"Yes, ma'am. You think it is a poor subject. I'm sure I thought so, too."

Who preached? Our minister?"

"No. He didn't preach—not to me, at any rate. 'Twas a woman—a young woman, too."

"Why, Mr. Gray! You don't mean it, surely? Those woman's right folks haven't got into our pulpit?"

"Well, not exactly. The minister preached from the pulpit, but I could not listen. I was thinking about my sermon. I will tell you about it. You know that young woman at the post office, Mrs. Hyde's niece. She and I were the first ones at meeting, and we sat by the stove, warming. I have seen her a good deal in the post office and at her aunt's, when I was there at work. She is pleasant spoken, and a nice, pretty girl. We were talking about the meetings. You know there is quite a reformation going on. She was speaking of this one, and that one, who was converted. There was quite a silence, and then she said, sort of low, and trembling in her voice, and with a little pink blush on her cheek, and the tears just a streaming:

"Oh, Mr. Gray, some of us were saying at the prayer meeting, last night, that we did so want you to be a Christian."

"Her cheeks flushed redder, and the tears fell. I know she felt it, and it was a cross to say it. I never was so taken back in all my life."

"My tears came then, and I guess my cheeks would have been redder than hers, if they war'nt so tanned.

"'Do excuse me, Mr. Gray, she said. "Excuse me for hurting your feelings, but I didn't know you were a Christian. I never see you at prayer meeting or Sabbath School, and I never noticed you at communion. I'm sorry I've hurt your feeling.'

"'Tut, tut, child,' I answered. 'No harm done. I'm a member, as I said, but I haven't worked at it much, I'll allow. I don't go to prayer meeting or Sunday School, because—well—I made the excuse to myself and other folks that Rachel was poorly, and needed me to stay with her, but I'm afraid the Lord wouldn't accept it.'

"Just then the people began to come, and I took my seat, but the looks and words of that young woman went to my heart. I couldn't think of anything else. They preached to me all the meeting time. To think that some of the young folks in Wharton didn't know I was a member, and were concerned for the old man. I said to myself, by way of application, "Jacob Gray, you've been a silent partner long enough. It is time you woke up and worked for the Lord; time to let your light shine so that the young folks can see it.'"—*Golden Rule.*

The Petersburg Debate.

I have just returned from Petersburg, Lincoln county, where I heard one of the most interesting discussions I ever attended. The debatants were Dr. Brents of the Church of Christ and Elder Pennington of the Missionary Baptist Church. Elder, P. I suppose, stands high among his own brethren as he received their hearty endorsement before entering into the discussion. He has gained much notoriety of late "in the regions round about" Petersburg because by his warlike proclivities. He seems to have been a veritable Ishmaelite, "his hand" being "against every man," smiting "hip and thigh" all who did not swear by his standard of orthodoxy. In one of the sallies of this champion against heterodoxy, he chanced to alight on Maple Hill in the vicinity of Petersburg where he utterly demolished "Campbellism" and where it is said he attributed doctrines to us which are disclaimed, by any sensible man among us. At the close of his remarks Bro. Hart who was present announced that he would at such a time and place reply to the gentleman's strictures.

After Some days Bro. Hart received a note from Mr. Pennington stating that on July the 13th at Petersburg he would commence a series of lectures too prove "that the church known as the Christian Church was not the Church of Christ nor any part of it," and if desirable he would divide time with any representative man whom the brethren might select. This, of course, had too much the semblance of a challenge to be ignored by the brotherhood. His suggestion was acted upon and a representative in the person of Dr. Brents was selected. The Dr. was upon the field of battle as early as the 11th and sought a conference with Mr. P. in order to arrange propositions to be discussed. Mr. P. although he had committed himself (exparte) to the discussions of the very sweeping declaration that "the Christian Church was not the Church of Christ nor any part of it," would not agree to test such negation in public debate.

The following propositions were however agreed upon. (1) "The Church known as the Christian Church possesses the Scriptural characteristics which entitle it to be called the church or kingdom of Christ on earth." Dr. Brents affirmed and Mr. P. denied.

2. The Baptist Church is the Church or kingdom of Christ on earth. Mr. P. affirmed and Dr. Brents denied. The debate commenced Monday morning July the 13th at 10 o'clock and continued four days,—too days being allotted to each proposition.

I took copious notes of the discussion and purpose in future numbers of this paper to give the leading arguments and in fact, the Substance of all the speeches of both gentlemen.

It is needless to state that the cause of Truth was in safe hands with Dr. Brents at the helm. The brethren with one united voice were lavish in their praises of his presentation and defense of "our plea."

We have no congregation in Petersburg but in the regions adjacent I suppose the Disciples outnumber any of the denominations. Through the devotion and persistent efforts of Bro. John Davidson (now of Richmond) and Dr. Houston, a half interest in the Methodist Church has been purchased and we may reasonably hope for more permanency in the work in the future.

A deep interest obtained from the beginning til the close of the debate and many who had rarely if ever, heard any of our brethren were constant in their attendance.

To these the Dr. always made it a point to present in his own inimitable and powerful style the primitive gospel.

Several of our preaching brethren were present, among whom were Bro. Dixor and Hart of the Cane Creek Congregation; Bro. F. W. Smith of Bunkerhill Giles county; Bro. Tankersly and S. W. Morton of Marshall county. I doubt not that many others would have been present had it been generally known among the Middle Tenn. churches. I noticed representatives from the following congregations: Cane Creek, Richmond, Chestnut Rige, New Hermon, Flat Creek, Liberty. Lewisburg, Friendship, Beech Grove, and possibly some others. Dr. Davidson, of Richmond, was the moderator chosen by Dr. B. and Mr. McLean a Methodist minister was selected by Mr. P. who selected Fsq. Hamilton of Petersburg as the President Moderator. The rules laid down in Hedge's Logic were agreed upon as the Standard of order. But for an introduction, this is lengthy enough. There are many things which were brought out, during the debate, especially upon "Baptist Succession So called, which I deem worthy of reproduction in future numbers of the ADVOCATE. GEORGE GOWEN.

Flat Creek Tenn.

Mr. Spurgoen, who is always ready in denunciation of wrong, commends the *Gazette*, which publishes a letter from the eminent preacher. The following are some of its expressions: "I feel bowed down with shame and indignation. This is loathsome business, but even sewers must be cleaned. I pray that good may come from this horrible exposure, which incidentally must do harm, but whose great drift must result in lasting benefit. I don't think our churches have failed, for they have kept a pure remnant alive in the land. I believe that many are unaware of these dunghills reeking under their nostrils. I thank all co-operaters in your brave warfare. Spare not villains, even though wearing stars and garters. We need a vigilance committee, a moral police to suppress this infamy. Let the light in without stint."

It is only last week that we published a warning utterance of Mr. Spurgeon's which, though it had no connection with the *Pall Mall Gazette's* exposure, serves in a measure to bear witness to the probability of the truthfulness of the charges made Whether wise or unwise, whether wrong or right for the public press to ventilate such matters in such a way, it is certainly its duty to arouse public sentiment against all forms of evil that it knows are in existence. But even with the best of motives the method of exposure may be wrong. Of course the Word of God is not void of such exposures of sin and wickedness, but the ordinary daily press is far too fond of making a sensation as a matter of policy, to be trusted with such a work as cleansing the Augean stables, Its motives are not as a rule regarded as of the highest type —*Ex.*

Gathered Gems.

In the deepest night of sorrow God gives us so much to be thankful for that we need never cease our singing; With all our wisdom and foresight, we can take a lesson in gladness and gratitude from happy birds that sing all night as if the day were not long enough to tell its joy.—*Coloridge.*

Here, in my opinion, lies one of the greatest secrets of practical godliness, and the highest attainment in close walking with God—to come daily and wash, and yet to keep as great a value for this discovery of forgiveness, as if it were once only obtained and no more.—*Thomas Haliburton* (*about* 1798).

General News.

The Roman Catholic Church has 30.000 Sisters of Charity.

The distance form New York to London is 3,555 miles.

The bills of Gen. Grant's doctors are said already to amount to more than $1,000,000.

Ten thousand protestant children are now attending Roman Catholic schools in this country.

Thos. Bailey Aldrich, editor of the *Atlantic*, has inherited a fortune of $70,000, but he intends to stick to his editorial work.

It is a singular fact that but one bogus $20 gold piece has ever been discovered, and this bears the date of 1850.

The waters of the eastern shore of Maryland have been supplied with 24,000,000 fish eggs this season.

Fifteen million horses are now owned in America, and more than one million a year must be bred to keep up the supply.

Jos. Creitz and Michael Bailey were struck by lightning while passing through a wood near Statesville, Pa., and were both shockingly burned.

A Peorio telegram says: There were two cases of sunstroke here yesterday and six at Priceville. To-day it is intensely hot, the temperature being 102° in the shade.

Mrs. Rutherford B. Hays has, at her own expense, purchased and equipped a house in a Southern city, where colored girls may be taught house service.

A monument to the memory of Rebecca Nourse, who was hanged for witch-craft July 19 1862, was dedicated at Herold Home in Danvers Mass., yesterday.

It is estimated that the falling off of the hay crop from that of last year in the States of Maine, New Hampshire, and Vermont will be 465,800 tons.

A current grape that has no seeds is grown to a very great extent in many parts of Greece, the annual product being 66,000 tons, of which the United States buys annually about 16,00 tons.

The excessive heat of last week caused a number of fatal sunstrokes in New York, St. Louis, and elsewhere. Cholera infantum caused great mortality among the children in Chicago.

California reports the discovery of a new wine—peach wine, made from the juice of soft, ripe peaches. It is said to be the finest flavored and most delicious wine ever discovered.

The issue of the standard silver dollars from the mints during the week ended July 25, 1885, is $336,998, and for the corresponding period of 1884 $200,498.

Elroy, Mis., July 26.—A mysterious looking box, shipped by express from Black River Falls to Chicago, was examined by officers here last night and found to contain a man heavily armed.

Five families, comprising eighteen persons, who arrived recently at New York on the steamer Maine from Bremen, were sent back as paupers. Neither family had more than $4.

Waldo, Fla., boasts of a tomato vine over 10 feet in length, and has grown all winter, running up an orange tree and bearing fruit constantly for some weeks past.

The American Missionary Board began work in Japan only sixteen years ago. Now there are in that country 120 Protestant churches, with a membership of 8,000.

Three hundred employed at the blast furnices of Joliet Ill., Iron and Steel works struck to-day claiming that they were being under paid. The management; says there has been no reduction in wages since Jan. 1.

Henry Garfield, it is said, takes a professorship at St. Paul's school, at Concord, N. H., where he prepared for college. His brother, who was the youngest member of the recent graduating class at Williams, will study law in New York City.

Dr. Chibert, a French oculist reports to the Academie de Medicine that, having been obliged to remove a diseased eye from a young girl, he replaced it with one taken from a rabit. At the the time of his statement fourteen days had elapsed, and the eye had retained its vitality and was doing well.

A woman of nineteen, living at Beacon, Ind., who is the widow of four husbands, declares that she is desirous of entering a convent, being convinced by her diversified matrimonial experience that there is no man on earth worth wedding.

John Fangman, his wife and 3-year-old son have died in Baltimore City from trichinosi, and leave a daughter in a dangerous condition. The pork was eaten on the 10th of May. These are the first cases of that terrible malady known in Baltimore.

Bristol Courier: Last Sunday Mrs. Mary Spoon, who lived some four miles from Bristol, was instantly killed by a stroke of lightning. Mr. Spoon was in the room at the time, and was shocked, remaining unconscious for some time. A child sitting in Mrs. Spoon's lap was not injured.

The fame of Florida as the place to make fortunes in has reached London, and a colony of fifty families of fruit-growers and market gardners are now preparing to immigrate to St. Lucie Fla., in November. It is expected that their skill and knowledge of horticulture will insure them great success.

The schooner, Daednaught, Capt. Cobb, which arrived in Portland, Me., on Wednesday, July 22d, brought a monster turtle that was caught off Seguin. He weighs over 1,000 pounds, is eight feet in circumference, and over seven feet in length. He is probably the largest turtle ever caught on this coast. The crew had a lively encounter in capturing him, as he showed fight after he was harpooned.

Dr. S. Ireneus Prime, one of the editors of the New York *Observer* and the oldest religious editor in the United States, died July 18th. He had edited the *Observer* 45 years, was a versutile, pleasant and able writer to the end of his life. He wrote over the signature of Ireneaus and we presume no column of the *Observer* was more eagerly read by the large number of *Observer* readers than the letters of Iraneaus. Chiefly under his management the *Observer* grew to be the most largely circulated of religious papers in America and probably in the world. He and the *Observer* have always occupied a conservative position on the moral, religious, social and political questions that have been agitated in this age and country. His influence has always been a faithful conservator in the influences at work in society.

FOREIGN.

Many English women attend services in French churches for the sake of learning the French language.

Count Savella, the newly appointed French Consul to Panama, died there recently from yellow fever.

The Irish Land Purchase Bill will be dropped for the present session of Parliament, as there will be no time to discuss it before the proregation.

Returns from the cholera infected districts in Spain place the number of new cases at 2,452 and the deaths at 919.

The British Bible Society issued a New Testament at two cents a copy. In nine months $50.000 have been sold.

Within an hour after the marriage ceremony of Princes Beatrice a tumultuous crowd entered the church and stripped it of its decorations. The police were powerless.

Lord Salisbury, Mr. Glandstone and Lord Randolph Churchill became cabinet ministers at exactly the same age—thirty-six.

Madrid, July 29.—Cholera has broken out on the French frontier. One fourth of the inhabitants of Montenguado, in Soria, died of cholera during the past ten days. The survivors fled with the exception of one gentleman, who remained to bury the bodies of the victims.

Immense quantities of writing paper are used Baltic provinces of Russia, but not for writing. As tobacco is extremely dear the Russian peasant makes a very good looking cigar out of cabbage leaves and writing paper.

The Museum of St. Petersburg, has a bank note, probably the oldest in existence. It is of the Imperial Bank of China, was issued by the Chinese Government, and dates from the year 1899 before Christ.

Moscow, July 28.—an order has been issued by Governor of Moscow forbidding the sale of arms to any one who is not licensed by law to deal in such articles. Severe penalties will be imposed for violation of the order.

The Salvation Army of London recently presented a petition to the House of Commons signed by 500,000 persons, praying for the immediate reform of the English criminal laws relating to the corrupting of girls.

Arrangements for holding memorial services in Westminister Abbey in memory of Gen. Grant have been completed. The services will take place on the afternoon of August 4. The services will be read by the Dean of Westminister and an address will be delivered by Canon Farrar.

Tony Auray, heir to a French fortune, crazily started out to find a perfect girl. He saw Marguerite Vagnair in a theatre, and fancied that she was the object of his search. He made her acquaintance, courted her and won her love. Then his mania took a murderous turn, and he killed her, afterward attempting suicide. He is on trial for his crime.

FANNING ORPHAN SCHOOL.

Five Miles East of Nashville, Tennessee.

The 2nd session of this institution will open Sept., 1, 1885, and continue ten months, under the care of Mr. J. L. Hammon and wife. The pupils do all the domestic work of the establishment. All are taught to cook, wash, iron, cut and make their clothes, and clean up and keep the house neat and tidy, and are instructed in all the elements of a thorough academic education. Ten destitute orphans will be supported and educated the present year by the school, free. Any charitable person or institution that will send a destitute child, can do so at $30,00 per session of five months.

Ten or fifteen pay pupils will be admitted at the rate of $50,00 for five months. All pupils will be subjected to the same fare and discipline. No jewelry will be worn or kept by any pupil except a plain breast-pin. The clothing must be inexpensive, but well-made and well-fitting. Applications must be made to

J. L. HAMMON,
98 Union St., Nashville, Tenn.

TEXAS WORK AND WORKERS.

This Department is conducted by JOHN T. POE Longview Texas to whom all correspondence intended for these columns should be addressed.

McPherson Wild Again.

Bro. McPherson is determined to distinguish himself somehow. First, he wants to adopt Penn's flag seats, and finding no one crazy enough to endorse such a scheme, he turns his attention next to manipulating State meeting affairs. He advised the churches to send up messengers with letters or credentials to act for them in the "general conference," "or synod," or "association" to be held at Ennis. This also failed to take with the brethren at large, and now he wants to work this in another way. He talks in the *Guide* of July as follows:

I think it is clear to every thinking mind that we can improve our methods of work. I think that we have, perhaps, made a mistake in placing an evangelist in a large district of country, and directing him to hold occasional meetings Would it not be more satisfactory to select some of our towns or cities where we evidently have a nucleus, and encourage the members there to work by aiding them in their efforts? I can see several benefits to flow from this course: 1st. It will encourage Christians to activity that are now idle. 2nd. We can make the same amount of money support more evangelists, as the members at the selected point can be worked up to aid. 3rd. The work will have permanency about it, and a working congregation will be the result. 4th. The influence from these central bands will be felt in the surrounding country. 5th. These congregations will in time be contributors to our work; and, 6th, by these results will we encourage more to unite in the efforts. We should, then, select some able evangelist, and let him cultivate a place until it becomes self-sustaining, and then send him somwhere else.

He thinks *it clear*, now, that "*our methods*" can be improved. Perhaps so, "our methods" have not been much of a success so far, and if we had continued to follow the Lord's methods, we should have been saved much trouble and expense in trying to get up "our methods," and the cause of Christ would have prospered much more when worked by the Lord's method, than by "ours." But he thinks "we have perhaps made a mistake in placing an evangelist in so large a field." True, oh! king. It is strange you did not see this sooner. Of course you will be much longer getting the brethren under control of your central head unless you put them over single congregations. Yes, that's it; send "pastors" to the churches. Let these pastors be examined by a State meeting committee as to qualifications etc. Let no one have a pastorate who is not favorable to State meetings, and who will not endorse its mandates. By this means, by sending the churches pastors, he sees a saving in the expenses by making the churches pay for the pastors themselves, and in time, he thinks they can be made to help pay for "our work"—whatever that means.

Again he says, "we should then select some able evangelist and let him cultivate a place *until it becomes self-sustaining* and then send him somewhere else." Of course. This self-sustaining place should then be turned over to big pastors. It would be quite a bait for preachers who were only half converted to State meeting plans. Bro. McPherson next suggests a *new plan*. One in which sore heads and old fogies can be voted out, and allowed no word, etc. Well, we know of no way to prevent men from building up a a new sect, if they are determined to do so. We have tried by moral suasion to prevent it, but if they will have one, we cannot help it. It seems, however, that the many human plans already in existence, ought to suffice, without making a new one. But like dividing the State of Texas, it would open up a chance or place for so many hungry clergymen. But here is what he says:

Why not a number of us band ourselves together, who are willing to agree to give our money and our influence for the purpose of establishing the cause at destitute points? Why come together year after year to argue plans and methods and ways and means, and accomplish but little? Why offer resolutions, and allow others to say whether or not we may carry out our own resolutions? Let those who wish to meet, not simply to orate, but act say so, and let us get to work.

And again he says:

Our work has been scattering. We should profit by our own experience, and by observing the work of others. That this is the mind of many other brethren is evident from their letters.

"Profit by *experience*"—not a word about profit from the study of God's word on this matter, we are experimenting. And as fast as we learn by experience, we should profit by it. Away with this sectarian twaddle. Brethren, let us come up to the study of God's Word, for all we want to know on religious matters. Let us refuse the heresy that experience is to be our guide in anything religious. God has given a perfect law by which to square our life and conduct. The introduction of these innovations may lead us to look to men and man's wisdom instead of looking to God's law for instruction. If the prophets prophesy falsely, let the Lord see that we do not love to have it so. Brethren, be strong in the Lord, and in the power of his might. While Bro. McP. and others are moving everything they can to get up a plan to send the gospel to the churches, the churches are sending the gospel to the world. Faithful preachers of the word are doing the work, while the "State meeting" is discussing how to do it. The reports come to us from all quarters of grand and glorious meetings, and ingatherings of precious souls, who, if they had to wait for the State meetings to reach them with the gospel, would never be saved. One of these faithful preachers on the Lord's plan, will do more for the glory of God, in one year than the State meeting will do in five. If these progressive men would spend and be spent as faithfully in the Lord's way as their own, they would do much good, which they never will accomplish on their own plan. We join Bro. E. W. Dabney in the wish that as they are to have this year's meeting in Sherman, they will move it into the Indian Territory and leave it there.

What law?

DEAR BRO POE:—What law of pardon was in force from the death of Christ, until the day of Pentecost? And 2nd is it necessary to the validity of baptism, that the subject understand, that his baptism is for the remission of sins? That is if a man honestly obeys the "form of doctrine" contained in the gospel, without being taught that baptism is for the remission of sins, will he fail of pardon?—[H. C. Willeford.

I believe that every religious act man performs is done on his part, looking to pardon, and salvation, whether he is so taught or not. He gives attention to the gospel, because he wants salvation. His faith, his repentance, and his baptism, all look toward salvation: and whether he has been taught that baptism is for the remission of sins, makes no difference in the result.

In being baptized, we obey a command of God and he promised that when man should obey this command, he would pardon, or save him. Now, if man performs his part because, God has commanded it, God will surely do his part in fullfiling the promise and pardon. God has nowhere made it obligatory on man to know all that God proposes to do for us, before our obedience can be accepted. The faith, or that which a man must believe in order to salvation, is that Jesus Christ is the Son of God. (John 20:30-31.) God has predicated salvation, or pardon on this faith, but never on our believing that baptism is for the remission of sins. Besides, baptism is no more for remission of sins, than is faith or repentance. These, *all combined*, are for the remission of sins, and no one of these is, or can be for the remission of sins, separate and apart from others. Why then should it not invalidate faith, or repentance, when the sinner is not taught that these are for remission?

No one argues that faith, or repentance is invalid, simply because the sinner was not specially taught that they are for the remission of sins. But they are for the remission of sins in just as great a sense as baptism. Peter connects "repentance and baptism," two things to be done for remission of sins. Acts 2:38. Paul said to the jailer (Acts 16) that faith is for the remission of sins, or pardon. "Believe on the Lord Jesus Christ, and thou shalt be saved." But this did not exclude other conditions to pardon. They were all implied, whether mentioned or not, indeed they were mentioned while he "spake unto him, the word of the Lord."

I feel sure God will fulfil his promise of pardon, when we obey the commands to believe, repent and be baptized. The performance of our part, calls upon God to do his part and he will do it, whether we know just at what point he does so, or not. Let men know what God ommands and then let them obey from the heart, and God will not fail in all he promised.

And now, to answer your first question last: I think John stood at the head of a short dispensation, filling in between the cessation of the law, of Moses, and the beginning of the reign of Christ. "The law and the prophets were *until John. Since then* the kingdom of heaven is preached." John preached "the baptism of repentance, for the remission of sins." This was certainly a new way of remitting sins. This doctirne, or law filled the interregnum between the commencement of John's preaching, and the reign of Christ which began on Pentecost. I think, therefore, the law was, during this period, to repent of sin, be baptized, and believe on the coming Messiah, who had not come in reality *as the Son of God* until he rose from the dead and demonstrated himself to be God's Son.

We judge ourselves by what we feel capable of doing, while others judge us by what we have already done.

How much better it is that he should speak ill of me to all the world, than all the world should speak ill of me to him.

OEFER EXTRAORDINARY.

Now is your chance to secure a communion set. To any one who will get us fifteen subscribers—new ones, at $1,50 each, we will give the FULL COMMUNION SET, of five pieces worth $15,00

To any one who will send us twenty-five names—all new, at $1,50 each, we will give the BEST QUADRUPLE PLATED, communion set worth $24,00. The names must all come at once in a club.

This is a chance for you to get an excellent paper very cheap and to get a communion set for your church for nothing. Send us in many names on this liberal offer.

The money must accompany all orders for books. All arrearages must be paid on paper before it will be discontinued.

A Physician's Opinion.

Dr. Orr says: "I am well acquainted with the composition of **Dr. Duncan's Cough Balsam.** I have used it in my family and in my practice for several years, and do not hesitate to say that I believe it to be the best remedy known to the medical profession for the speedy **Cure of Colds, Coughs, Sore Throats, Whooping Cough,** and far surpassing all other remedies for the speedy cure of **Croup** and **Hives** in children. It is very pleasant to take, and perfectly harmless." Price 50 cents.

Special Notice.

We would call the attention of the readers of this paper, especially those who are suffering with **Dyspepsia,** or **Indigestion,** to **Dr. Duncan's Liver and Kidney Medicine.** It is, beyond doubt, the best and most reliable remedy known or ever offered for sale, for the **Cure of Constipation, Sour Stomach, Sick Headache, Torpid Liver,** and all **Kidney** troubles. It is the best and cheapest. Price 75 cents.

L. & N.

(LOUISVILLE & NASHVILLE R. R.)

—OFFERS—

Superior Advantages to the Traveling Public in

THROUGH CARS, QUICK TIME, AND

SURE CONNECTIONS!

SHORT LINE TO

The North-West!

VIA EVANSVILLE.

Through Sleepers to the West via McKenzie
Through Sleepers to the South via Montgomery.
Through Sleepers to the North-east via Louisville.

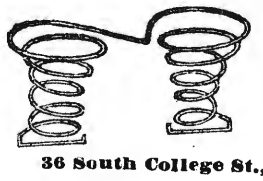
EMIGRANTS

Seeking homes on the line of this road will receive special LOW RATES. See agent of this company, or address

C. P. ATMORE, G. P. & T. A. Louisville, Ky

ED. H. MILLER,

—Manufacturer of—



SPRING BEDS AND MATTRESSES

36 South College St., Nashville,

And dealer in all kinds of Beddings. I make the best Spring Bed now in use—the Twin Spring Bed, they are bug-proof. Try a set. Old mattresses neatly repaired.

ED H. MILLER.

Kentucky University,

LEXINGTON.

The University has three Colleges—College of Arts, College of the Bible, and Commercial College. The College of Arts has two courses, Clasical and Scientific, with twelve Professors and Teachers. The session continues from the Second Monday in September to the second Thursday in June. Tuition twenty dollars per session: Matriculation fee ten dollars. Boarding at reasonable rates. College of Bible tuition free. For catalogues or other information apply to CHAS LOUIS LOOS, President, or ROBERT GRAHAM, President of the College of the Bible

Add-Ran College,

THORP'S SPRING, HOOD CO., TEXAS.

The Thirteenth Annual Session opens the second Monday in Sept., 1885, and closes the last Thursday in May, 1886. There are ten distinct schools with an experienced teacher at the head of each. Not a single day is wasted from the beginning to the close of the session. Every day in the week has its proper share of study and recreation. Recitations every day—only the Bible studies on Sunday. Thorp's Spring is a prohibition village; noted for its healthfulness and the simple, steady and moral habits of its inhabitants. Send for catalogue.

A. & R. CLARK, PROPRIETORS.

THE PROVIDENT

LIFE ASSOCIATION

OF BALTIMORE, MD.

Insurance on the Ordinary Life and Maturity Plan. Endowment Policies mature in 10 years, or prior death. The fact that this association has been endorsed by LEADING BUSINESS MEN Clergymen, Physicians and Lawyers in the various states in which it does business, is an evidence of its superior plans and methods of insurance. It is the only mutual company in the United States with an endowment plan founded on correct insurance principles. Persons insured on our maturity plan "need not die to win." Policies mature in 10 years from date of issue, or at death, if prior. Every claim paid in full. No pro-rata payments. You "pay as you go and get what you pay for." By the payment of from eight to sixteen cents per day, you can purchase a $1000 policy payable to you in 10 years or to your family, should you die before the expiration of the period for which you insure

NASHVILLE ADVISORY BOARD.

GEO. W. SEAY, Sec'y N. & D. R. R. Co.
ALEX. HALL, Ag't N. & D. R. R. Co.
Hon, JNO. LAWRENCE, Lawyer.
Elder Wm J. LOOS Minister.
Elder R. LIN CAVE, Minister.
Dr. W. M. VERTREES, Physician
C H. BRANDON, Branaon Printing Co
W. A. CORBIN, Manf. Broker.
Hon. LYTTON TAYLOR, Attorney
G. H. WESSEL & Co Fancy Groceries.
F. D. HAWLEY & Co., Real Estate Agents
Dr. T. D. WALLIS
Dr. J. S. NOWLIN.
R. E. MARTIN.
Dr. WILLIAM COMPTON, Bellview, Tennessee.

Reliable business men in every town and county in East and Middle Tennesse and Kentucky, wanted to represent this Association, none other need apply. Correspondence promptly attended to.

CAPT. J. MINSON, General Agent.

No 4 Church St. - - Nashville, Tenn.

CHAS. F. SHARPE. W. L. HORN

SHARPE & HORN,

Real Estate and Coal Agents,

Public Square, - NASHVILLE, TENN.

Buy, Sell and Negotiate Loans.

Special Attention Given to the Collection of Rents.

GEN'L AGENTS FOR PEACOCK COAL.

"THE BEST IS CHEAPEST."

ENGINES, Horse Powers **THRESHERS** SAW-MILLS, Clover Hullers

(Suited to all sections.) Write for FREE Illus. Pamphlet and Prices to The Aultman & Taylor Co., Mansfield, Ohio

BAILEY, DAVIS & McCOMB,

WHOLESALE GROCERS,

And Dealers in

TOBACCO, CIGARS, ETC., ETC.,

MARKET STREET, - - - - - NASHVILLE, TENNESSEE.

KEEP COOL!

SUMMER GOODS!

Refrigerators, Ice Chests, Water Coolers Filters

Fruit Jars, Fruit Cans, Stoneware, Woodenware, and all kinds of Kitchen Goods.

Cooking Stoves to suit the requirements of every Family.

PRICES TO SUIT THE TIMES.

PHILLIPS-BUTTORFF MANUFACTURING CO.,

24 & 26 College Street, - - - Nashville, Tenn.

Capital Planing Mill!

Cor. Line and Vine Streets, near Northwest Cor. CAPITOL GROUND.

J. W. McCULLOUGH,

DEALER IN

Lumber, sash, Doors, Blinds, scroll sawing, Flooring, Ceiling, Siding, Etc.

Telepone 551. : : : Nashville, Tennessee

O. EWING. FRANK W. GAINES

EWING & GAINES!

WHOLESALE HARDWARE,

40 South Market Street, Nashville, Tennessee.

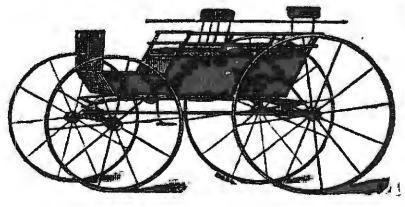
Complete Stock of Hardware, Guns, Cutlery and Guns Belting, at the lowest prices.

Prompt and Careful Attention given to Orders TRY US.

HEADQUARTERS for Hardware, Guns, Fishing Tackle, Mill Supplies of Every Description, Barbed Wire, Etc. Agents for Champion Machines, Reapers, Hay Rakes.

BROOKS, SWEENY & CO.,

Nashville, Tennessee.



MURKIN & HUNT

28, 30, 32 South College Street,

—Manufacturers of—

Fine Carriages, Berlins, Landaus, Cabriolets, Coupes, and all Kinds of Heavy Work

We have enlarged our Factories and Store-rooms by the addition of the three-story building adjoining, and have now improved facilities for the manufacture of first-class work.

OUR SPECIALTIES: Improved Timken and Brewster Spring Buggies; Platform Double-Spring and Three-Spring Phætons; Barouches, Rockaways, and Wagons of Every Description.

Special Attention Given to Repairing. Inspection Solicited. Telephone 332.

P. A. SHELTON.

DEALER IN

STAPLE and Fancy GROCERIES.

Flour, Bacon, Lard, Tobacco and Cigars, Country Produce

NO. 9 BROAD T. - NASHVILLE, TENN.

M. A. Spurr, President. Frank Porterfield, Cashier. R. S. Cowan, Teller. J. H. Thompson. Vice President.

Commercial National Bank,

OF NASHVILLE, TENNESSEE.

CAPITOL STOCK, - - - $250,000.00.

89 North College Street.

BOARD OF DIRECTORS.

M. A. Spurr, R. H. Dudley, J. A. Thomas, Sam Cowan, Jos. Frankland,
W. A. Benson, J. H. Thompson, W. E. Norvell, W. A. Wray, J. F. Bowers,
J. Jungerman, A. W. Wills, E. R. Richardson, J. H. Collins, W. D. Mayo,
Robert B. Lea, J. D. Goodpasture, H. G. Gwyn, T. L. Herbert.

Fully Prepared to do a General Banking Business.

LIPSCOMB & SEWELL,

PUBLISHERS OF

THE GOSPEL ADVOCATE,

NO. 98 UNION ST. - - NASHVILLE, TENN.

We invite your special attention to the following EXCELLENT BOOKS for sale by us at regular RETAIL PRICES:

Christian Baptism	Half leather $1,00, full $1,50
Popular Lectures and Addresses. Cloth	$3,00
Contradictions of Orthodoxy. Paper	25 cts
The Divine Demonstration. Cloth	$1,00
Heavenward Way. Cloth	35cts
Louisville Debate. Cloth	$2,50
McGarvey's Commentary on Matthew and Mark. Cloth	2,00
" " " Acts	2,00
Milligan on Hebrew	2,00
Reason and Revelaton. Milligan	2,00
Scheme of Redemptin. Milligan	2,00
Cummunings in the Sanctuary	50 cts
Riverside, or Winning a Soul	75
First Principles By Isaac Errett	15cts
Offerings to the Lord By David Lipscomb	10cts
Sincerity Seeking the way to Heaven. By Ben Franklin	10c
Review of Dr T. W. Summer's Tract. By Isaac Errett	10cts
Union Movement. By Ben Franklin	10
Cruden's Concordance (complete)	1,50
Baptism for the Remmission of Sins	75c
Christian Recreation and Unchristian Amusements	10cts
Ability and Accountability	15cts
Treatise on Prayer. Milligan	10cts
True Method of searching the Scriptures	10cts
BIBLES and TESTAMENTS in styles and bindings, at low rates	

We will furnish any book pubilshed in the United States at RETAIL PRICE. We solicit your orders. We guarantee prices.

FOR

Choirs, Conventions, Singing Classes and the Higher Schools,

o better Books have appear

Choral Worship. L. O. EMERSON. A large and fine size Church Music Book of 220 pages. 100 pages Elements, with a capital collection of Sacred and Secular music. 75 pages of the best Hymn Tunes. 110 pages of Anthems, and 30 pages of miscellaneous Concert Musuc. $1. Per dezen, $9.

The Model Singer. W. O. PERKINS and D. B. TOWNER. A book for SINGING CLASSES. 192 pages. 124 Graded Exercises, 57 Glees and Part Songs, 29 Hymn Tunes, 18 Anthems and 4 Chants. Abundant and useful material for the Singing-school Teacher. 60 cts. Per doz. $6.

Song Greeting. L. O. EMERSON. A new and extra fine song book for the "high r schools," meaning by that, Colleges, Tech ological and other special schools, Academies, Institutes, Seminaries, High and Normal Schools. 160 large octavo pages. 82 harmonized songs of the highest order, both in words and music, classical in beauty and interesting to every one. Also exercises and solfeggios for voice culture. 60 cts. Per dozen $6.

Any book mailed for the retail price.

OLIVER DITSON & CO., Boston,

DITSON & CO., J. E. DITSON CO.,
Broadway, New York. 1228 Chestnut St., Phil.

Philips, Randle & Co.,

—KEEP—

THE BEST COAL IN THE CITY.

Call at 50 North Cherry Street; they have always on hand,

Mud River, Cumberland, Jellico, Anhracite, Diamond, and Number 12 Coal.

A trial order solicited. Satisfaction guaranteed.

TELEPHONE 169. - - - NASHVILLE, TENN.

Wharton & Co.,

Druggists and Prescriptionists.

Fine Soda Water Mineral Waters Etc.

Corner College and Union Sts.,

Nashville, - - Tenn.

PEMBERTON'S

The *WORLDS* Great Nerve **TONIC**

FRENCH WINE COCA

The wonderful invigorator and EXHILARINE, to impart Health, Strength and Vigor to Mind and Body. The **Ideal Nerve Tonic and Intellectual** Beverage, highly endorsed by the elite of the Medical Profession; for the cure and prevention of Mental and Physical Exhaustion, Chronic and Wasting Diseases, Dyspepsia, Kidney and Liver Affections, Heart Disease, Melancholia, Hysteria, Neuralgia, Sick Headache, Throat and Lung Affections, Tired Feelings, etc. This marvelous Tonic acts like a charm. For Convalescents and Invalids this delightful Invigorant is the sina-quanon. The Invigorating and Strength-restoring properties of French Wine Coca are truly wonderful and excel all other Tonics and Stimulants. One trial will charm and excite your enthusiasm. For sale by Druggists. Send for Book on Coca, and Pemberton's Wine Coca. Price, **$1.00 per bottle.**

J. S. PEMBERTON & CO., M'f'g Chemists, Atlanta, Ga.

CANCERS TUMORS AND ULCERS

Cured without the knife or loss of blood. Vastly superior to all other methods. Hundreds of cases cured!! Descriptive pamphlet sent free. Address Dr. E. H. GREENE, 17½ Peachtree St., Atlanta, Ga.

KENTUCKY MILITARY INSTITUTE.

At Farmdale P. O., Franklin Co., Ky., six miles from Frankfort. Has the most healthful and beautiful location in the State. Lit by gas as well as heated by steam. A full and able College Faculty. Expenses as moderate as any first-class college. **Forty-first** year begins **September 7th.** For catalogues, etc., address as above.

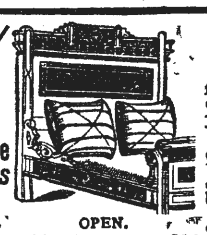
COL. R. D. ALLEN, Supt.

LADIES' GUIDE TO FANCY WORK FREE.

A complete practical instructor in every description of Ladies' Fancy Work. It has 64 large pages and over **200 illustrations.** It gives plain and practical instructions in Drawing, Oil Painting, and making Wax Flowers; likewise all kinds of Fancy Needle Work, Artistic Embroidery, Lace Work, Knitting, Tatting, Crochet and Net Work. It contains designs for Monograms, Initials, Cross Stitch Patterns, Knit Edgings, Embroidered Borders and Corners, Macrame Work, Applique Embroidery, Berlin Work, Java Canvas Work, Tricot and Burlaps, Antique Lace, Beaded Lace, Darned Net work, Tidies, Lambrequins, and hundreds of other useful things. It is a book that should be in every American Household. With it as a guide you may make hundreds of beautiful things for the adornment of your home and for presents to your friends at the most trifling expense.

On receipt of only **30 cents** in postage stamps or currency we will send our popular monthly **Farm and Home** from the present time to Jan. 1, 1889, (nine months) and the **Fancy Work Book,** described above, **Free as a Premium. Farm and Home** has 16 pages and 64 columns, and nearly one-half is devoted to the Ladies and Children. It will repay its cost many times over to every occupant of a village or suburban home. Its practical articles on **The Garden, Fruit** and **Flower Culture, Poultry,** with its **Stories, Household Hints,** and **Recipes** are invaluable. It has a **Puzzle Department** where **prizes** are offered each month for contestants. *It cannot fail to please everyone.* In order to introduce it into new homes we make the above magnificent offer, being confident that once a Subscriber you will not keep house without it. Money refunded if not satisfactory. 4 subscriptions and 4 books sent for $1. **Send Now** mentioning this paper. This advertisement will not appear again. Address **FARM AND HOME, SPRINGFIELD, MASS.**

Sternberger's Folding DRESS PILLOW.



Reliable AGENTS Wanted in Every Town. OPEN.

STERNBERGER'S Folding Dress Pillow.

folds into **one-twentieth** of its size when closed and weighs but two pounds.

Perfection, Durability, Simplicity.

The Folding Dress Pillow is simply perfect. Can be folded in a second and put anywhere. We guarantee one pillow to outwear a dozen old style stuffed sham pillows. Housekeepers buy them on sight.

$2.00 PER PAIR, delivered on receipt of price.

THE PIQUA M'F'G CO., Piqua, Ohio, On Frank A. Hall, 200 Canal St., New York. Fred. Walpert & Co., 28 N. Gay St., Baltimore, and Furniture Dealers Generally. John P. Fowler, 306 State St., Chicago, Ill.

FEMALE COMPLAINTS

Treated scientifically at home, at very small expense, with absolutely no pain, no caustics, no unnecessary examinations. Permanent cure guaranteed. Book and question blank free. Address with stamp, **Dr. C. N. BROCKINGTON,** (Mention this paper.) **309 4th Ave., Louisville, Ky**

CATARRH

Causing Loss of Smell, Offensive Breath, Sore Throat, **Deafness,** Hay Fever, Cough and Consumption, cured in from one to three months, even though bones of nose are affected. No snuffs, washes, douches, inhalers or atomizers used. Book and blank free. Address with stamp, **Dr. C. N. BROCKINGTON,** [Mention this paper.] **309 4th Ave., Louisville, Ky.**

MASON & HAMLIN

Exhibited at ALL the important WORLD'S INDUSTRIAL COMPETITIVE EXHIBITIONS FOR SEVENTEEN YEARS, Mason & Hamlin Organs have, after most rigid examinations and comparisons, been ALWAYS FOUND BEST, and AWARDED HIGHEST HONORS; *not even in one such important comparison American found equal* **ORGANS** *has any other Organ been to them.* ONE HUNDRED STYLES, adapted to all uses, from the smallest size, yet having the characteristic Mason & Hamlin excellence, at $22, to the best instrument which it is possible to construct from reeds, at $900 or more. Illustrated catalogues, 46 pp. 4to, and price lists, free.

The Mason & Hamlin Company manufacture UPRIGHT PIANO-FORTES, adding to all the improvements which have been found valuable in such instruments, **PIANOS** one of peculiar practical value, tending to greatest purity and refinement in quality of tone and durability, especially diminished liability to get out of tune. Pronounced the greatest improvement made in upright pianos for half a century. The MASON & HAMLIN CO., pledge themselves that every piano of their make shall illustrate that VERY HIGHEST EXCELLENCE which has always characterized their organs. Send for circular with illustrations, full description and explanation.

MASON & HAMLIN ORGAN AND PIANO CO.,

BOSTON, 154 Tremont St. CHICAGO, 149 Wabash Ave.
NEW YORK, 46 East 14th St. (Union Square.)

Baltimore Church Bells

Since **1844** celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY, **J. REGESTER & SONS,** Baltimore, Md.

FRIENDS SCHOOL FOR BOTH SEXES. Founded 1784. **$150** per half year for board and tuition. First term begins September 9, 1885. For circular, address AUGUSTINE JONES, A. M., Principal, Providence, R. I.

Parquhar's Improved Cotton Planter

Very Simple and Perfect in its Operation: Drops Unrolled Seed or Fertilizer with remarkable regularity in any desired amount. It is the Cheapest, most Reliable and Best COTTON PLANTER in existence. SEND FOR CATALOGUE.

Address, A. B. FARQUHAR, York, Pa.

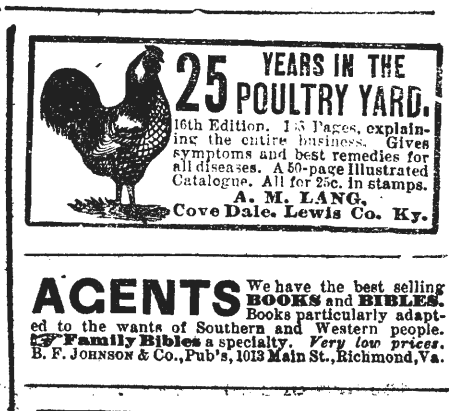
Hege's Improved Circular Saw Mill.

Unexcelled for Accuracy Simplicity and Durability. With Universal Log Beam Rectilinear Simultaneous Set Work & Double Eccentric Friction Feed.

Engines, Boilers, Shingle Machines, Planers and General Wood Working Machinery.

Write for Circulars & Price from $200 to $1,000.

SALEM IRON WORKS, SALEM, N. C.



25 YEARS IN THE POULTRY YARD.

16th Edition. 135 Pages, explaining the entire business. Gives symptoms and best remedies for all diseases. A 50-page Illustrated Catalogue. All for 25c. in stamps.

A. M. LANG, Cove Dale, Lewis Co. Ky.

AGENTS We have the best selling **BOOKS** and **BIBLES.** Books particularly adapted to the wants of Southern and Western people. **Family Bibles** a specialty. *Very low prices.* B. F. JOHNSON & Co., Pub's, 1013 Main St., Richmond, Va.

THE NEW CORSET.

THE TRICORA RELIEF

Sample Pair mailed free for $1.00

Price $1.00 Ask for it

Having elastic side sections, adapts itself to the various positions of the body in stooping, sitting & reclining. It affords great relief and comfort to the many who find ordinary Corsets oppressive. The "TRICORA" stays *used for boning* are unequaled for durability & comfortable support, & are absolutely unbreakable.

This most Durable, Comfortable, and Healthful Corset ever sold for its price.

Every pair warranted to give satisfaction or money returned.

J. G. FITZPATRICK & CO., Mfrs., 71 Leonard Street, NEW YORK.

Please mention this paper in ordering.

ROSES SAMPLE with Catalogue, 25 c., 4 for 50c. Order now. WM. B. REED, Chambersburg, Pa.

THIS NEW ELASTIC TRUSS

Has a Pad different from all others, is cup shape, with Self-Adjusting Ball in center, adapts itself to all positions of the body while the ball in the cup presses back the intestines just as a person does with the finger. With light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free. EGGLESTON TRUSS CO., Chicago, Ill.

JACKSONVILLE FEMALE ACADEMY

ILLINOIS CONSERVATORY OF MUSIC.

School of Fine Art. Under one management. Offering to pupils of each advantages of all.

E. F. BULLARD, A. M., Prin. and Supt., Jacksonville, Ill.

YOU ARE A LIAR

Lying Agents can't SELL and tell the truth about JONES. Put your lies on paper and sign if you dare. U. S. STANDARD

$60.5 TON WAGON SCALES.

Beam Box. Tare Beam. Freight Paid. Free Price List. Every Size. address JONES OF BINGHAMTON. BINGHAMTON, N. Y.

Rates o Advertising In Gospel Advocate

One inch one insertion,..... 65
One inch, one month 2.00
One inch, three months.....5.00
One inch, six months 7.50
One inch, twelve months.... .....12.50

A discount of 10 per cent. on these rates on order of $25.00; 20 per cent. for order of $50.00 30 per cent. for order of $100 00.

Note these Rules Carefully

(1) Write only on one side of your paper.

(2) Write your name, post-office, county, and State, plainly.

(3) When changing your paper, give the office from which you change, and the one you wish it changed to.

(4) When ordering a book, give the name, edition, style of binding, and price, as near as possible, and state plainly HOW and WHERE you wish it sent.

(5) Gospel Advocate is $2.00 per year; $1.00 per six months; Clubs of $10, one copy free.

(6) Write very plainly and make the clerksand printers happy

Miscellaneous Notes.

BY T. F. RAWLINS.

Society missionary work, or church Missionary work? which is the "more excellent way?"

A great many christians seem to be trying to solve the problem of, "How little can I do for Jesus and not be rejected of him?" And it is astonishing how little some can do and still maintain an outward claim as workers forthe Lord. They are just like some children I have seen; whatever they think they are compelled to do, to avoid the lash, they do in a grumbling sort of way and the idea of doing any thing "heartily unto the Lord" as a free will offering or of working except under the lash, does not enter their mind. They have truly reduced the doing for the Lord to microscopic proportions? "Lord what wilt thou have me to do?" should be the burden of every christian thought; with a readiness and willingness to do for him 'whatsoever our hands find to do."

We learn from the last copy of the *Texas Christian* that it is to change management. A joints stock Co., is being formed, it is stated that will take control of the paper. We wish all of our Texas papers could be consolidated into one large and first class paper It is only by a united effort that we can expec to h ve a really first class paper in Texas.

The *Herald of Truth* says that the church at Rome to which Paul addressess his letter was a Baptist church. It is wonderful how acute some persons perceptives are. Our Bro. surely must have been reading between tne lines. I wonder when disciples were first called Baptist. Without a special revelation to the contrary we shall still believe, notwithstanding the *Heralds* statement, that Pauls letters were addressed to the "Church of God" the "Church of Christ" or to "saints" etc. He does not even incidentally allude to the Baptist Church at Rome or elsewhere.

A letter from a brother who recently moved from Texas to Arrow Rock Mo., says they are strugling hard to renew the interest in the cause of Christ that once existed there. A few meet on "the 1st day of the week to break bread," and they have a very interesting Sunday School. Bro. McDaniel preaches for them once a month." He says: "we read your Miscellaneous Notes with interest, because they are interesting and instructive, and because they are penned by home folks." Thanks Bro. Hall. We hope to hear from you often.

Texas seems to be abundantly blessed this year in their harvest. From all the information we have, the crops so far harvested have been unusally fine and the prospects for those growing, very flattering. We hope our friends will take advantage of this time of plenty to largely increase our circulation in Texas.

Bro. Moore's new plan for union, proposes to receive into the new church without immersion, persons who are satisfied with their sprinkling. Yet Bro. Moore does not believe that sprinkling is any more baptism than pouring so much sand on the head or "falling oft a log" would be. On this principle of satisfying the conscience would not Bro. Moore, to be consistent be under just as much obligation to receive one without sprinkling, even, if he is satisfied without it. If sprinkling is not baptism why not receive one without it as well as one with it?

The Christian Believers, an organization for battling all unbelief, have made an attempt to convert Ingersol. The following from an exchange gives the result of that effort so far. A committee waited on Mr. Ingersol at his Saloon and stated that they wished to arrange a series of conferences with him. The colonel replied that he lacked the time for such proceedings. The spokesman of the committee, Robert Bradbury Hammond, a student in the Union Theological Seminary, appealed strongly to Ingersoll's good nature, his sense of fairness, and finally to his courage, but without avail, for he declared positively that he could not go into the proposed discussion

From the lowest depths there is a path to the loftiest heights. And from the loftiest heights there is a path to the lowest depths. The one is an ascent; step by step we rise higher and higher, requiring exertion care and patience. The other is simply a letting go and sliding back. What a sad sight it is to see one who after having borne the burden and heat of the day and having climed nearly to the top, just ready almost to lay hold of the last round of the ladder, relax his hold and fall back to the depths from which they had ascended. Brother if you wish to retain a firm hold as you climb the hights dont look down lest you become dizzy and fall. Look up; keep your eye on Jesus; and step by step as you tread the rounds of the ladder, will you become strong. "If you do these things" says an apostle "you shall never fall;" (See Peter's addition table) you will make the ascent safely, and so an "abundant entrance will be ministred to you into the everlasting kingdon of our Lord and Savior Jesus Christ," and you can lay hold on eternal life.

NOW, NOW, NOW IS THE TIME!
SPRING TIME!
PURIFY YOUR BLOOD.
DR. J. H. McLEAN'S
Strengthening Cordial
AND
BLOOD PURIFIER
Is the greatest Blood Purifier in the world.
TRY IT, AND YOU WILL USE IT EVERY SEASON.

It acts as delightfully on the tender Babe, the most delicate Lady and infirm old age, as on the strong man, in imparting Health and Vigor to Nerves and Brain, Blood Vessels, Heart and Liver. When taken, you can feel its life-giving power course through every artery, destroying all diseases of the Blood, and giving Health, Vital Power and Strength to every part of the body. Who will suffer from Liver Complaint or Diseases of the Stomach, Kidneys, Bowels, or Bladder, when such a great Remedy is within their reach?

IT WILL CURE:

Sleeplessness, Night Sweats, Sallow Complexion, Hot Flushes, Fainting Spells, Nervousness, Failing Eyesight caused by Weakness, Dyspepsia, Hectic Flushes, Scalding Hot Urine, Brick Dust Deposit, Frothy Urine, Uterine Weakness,
Falling of the Womb, Bad Blood, Biliousness, Pimples, Loss of Memory, Feverish Skin, Sluggish Circulation, Cold Feet and Hands, Rheumatism, Peevishness, Obstinate Constipation, Heart Troubles, Bladder Fever,
Diarrhœa or Bloody Flux, Lung and Liver Diseases, Kidney Troubles, Weak Back, Neuralgia, Pains in Bones, Sick Stomach, Depression, Blues, Dyspepsia, Female Weakness, Pimples, Sores and Blotches on the Face and Skin. Colic Pains.

Milwaukee, Wis., March 6th, 1885.
DR. J. H. McLEAN, St. Louis, Mo.
DEAR SIR:—Having been troubled with Female Complaint for some time, by the advice of a St. Louis lady, I tried Dr. J. H. McLean's Strengthening Cordial and Blood Purifier, and am happy to say that it has cured me completely, and I am as well now as ever. I consider it the best medicine for that purpose in the world.
MRS. ELIZABETH HENDRICKS.

G. W. Nowlin, Greenfield, Tenn., writes:—Send me another supply of Dr. J. H. McLean's Strengthening Cordial and Blood Purifier. It gives such satisfaction and sells so well here that we are unable to keep a supply on hand.
Mingsville, Mo., Jan. 4th, 1885.
DR. J. H. McLEAN, St. Louis Mo.
DEAR SIR:—I look upon your Strengthening Cordial and Blood Purifier as the finest medicine in the market. I use it in my family and all my customers speak of it in the highest terms. I would not be without it in the house if it cost ten dollars a bottle.
Yours truly, JOSEPH W. MINGS.

John O. K. White, San Angelo, Texas, says:—Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is the most rapid selling medicine we have here. It is used by all classes with the happiest result.

Dr. Fonda, of Jefferson, Cook County, Ills., writes:—I have used Dr. J. H. McLean's Strengthening Cordial and Blood Purifier in my practice for years without a single instance of its failure. For Female Complaints I consider it unequalled, being rapid and certain in its action.

From Mess. R. W. Mackie & Son, Yadkinville, N. Carolina:—Your Strengthening Cordial and Blood Purifier is in great demand. It gives universal satisfaction and is almost as staple as sugar and coffee in this vicinity.
Leroy, Minn., March 5th, 1885.
DR. J. H. McLEAN, St. Louis, Mo.
Dear Sir:—Owing to the intense heat last summer in the harvest field, many in this neighborhood were prostrated at work, and many of them are afflicted with chronic diarrhœa and kindred diseases. But by the advice of a friend I used your Strengthening Cordial and Blood Purifier, and have been as well as ever, although I was more exposed than the majority of those who have been more or less sick ever since.
Yours truly. HAST. MERCHELL.

Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is a Never-Failing Remedy, and Can Be Relied on.
$1.00 PER BOTTLE. SIX BOTTLES, $5.00.
Dr. J. H. McLEAN, S. E. Corner Broadway and Biddle Street, St. Louis, Mo.

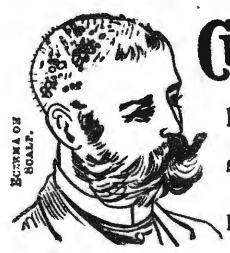
A SOVEREIGN REMEDY FOR "CHAPPED HANDS."

It is because nothing can be SAFER or MORE DELIGHTFUL for the Toilet or Bath, than a SHAVING SOAP of perfect PURITY and MILDNESS, that this article is so extensively used for TOILET purposes. It is a LUXURY with which no lover of fine soap can AFFORD to be unacquainted. Put up in square and round cakes; also, in pound bars. Ask your Druggist for it, or send 25c. stamp for trial sample. Be sure your Barber uses it. Williams' Genuine Yankee and other Shaving Soaps are the finest in the world.

TO HAVE HEALTH THE LIVER MUST BE IN ORDER.
DR. SANFORD'S
LIVER
INVIGORATOR
TRADE MARK
Is a Reliable Remedy for Liver Complaints and ills caused by a deranged or torpid condition of the Liver, as Dyspepsia, Constipation, Biliousness, Jaundice, Headache, Malaria, Rheumatism, etc. It regulates the bowels, purifies the blood, strengthens the system, assists digestion.
AN INVALUABLE FAMILY MEDICINE.
Thousands of testimonials prove its merit.
ANY DRUGGIST WILL TELL YOU ITS REPUTATION.

CANCERS TUMORS AND ULCERS.
Cured without the knife or loss of blood. Vast superior to all other methods. Hundreds of case cured! Descriptive pamphlet sent free. Addres Dr. E. H. GREENE, 17½ Peachtree St., Atlanta, Ga

McSHANE BELL FOUNDRY
Manufacture those celebrated BELLS and CHIMES for CHURCHES, TOWER CLOCKS, etc. Prices and catalogues sent free. Address,
H. McSHANE, Baltimore, Md.



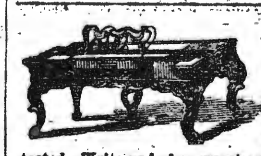
Cuticura
A POSITIVE CURE
for every form of
SKIN and BLOOD DISEASE
FROM
PIMPLES TO SCROFULA.

Eczem A, or Salt Rheum, with its agonizing itching and burning, instantly relieved by a warm bath with CUTICURA SOAP and a single application of CUTICURA, the great Skin Cure.

This repeated daily, with two or three doses of Cuticura Resolvent, the New Blood Purifier, to keep the blood cool, the perspiration pure and unirritating, the bowels open, the liver and kidneys active, will speedily cure Eczema Tetter, Ringworm, Psoriasis, Lichen, Pruritus, Scali, Head, Dandruff, and every species of Itching, Scaly, and Pinply Humors of the Skin and Scalp, with Loss of Hair, when the best physicians and all know remedies fail.

Cuticura Remedies are absolutely pure and are the only infallible Blood Purifiers and Skin Beautifiers free from poisonous ingredients.

Sold everywhere. Price, Cuticura, 50 cents; Soap, 25 cents; Resolvent, $1 Prepared by Potter Drug and Chemical Co., Boston, Mass.
Send for "How to Cure Skin Diseases."



Pianos & Organs
Of all makes direct to customers from headquarters, at wholesale prices. All goods guaranteed. No money asked till Instruments are received and fully tested. Write us before purchasing. An investment of 2 cents may save you from $50.00 to $100.00. Address
JESSE FRENCH, Nashville, Tenn.,
Wholesale Distributing Dep't for the South.

AGENTS COIN MONEY who sell Dr. CHASE'S FAMILY PHYSICIAN. Price $2.00. Write for Circulars. Address. A. W. HAMILTON & Co., Ann Arbor, Mich.

WANTED LADIES AND GENTLEMEN who wish to make $3 to $4 a day easily at their own homes. Work sent by mail. No canvassing. Address with stamp Crown MF'g. Co., 204 Vine St., Cin'ti, O.

A BIG OFFER. To introduce them, we will GIVE AWAY 1,000 Self-Operating Washing Machines. If you want one send us your name, address and express office at once.
THE NATIONAL CO., 28 DEY STREET, N. Y.

THE WORLD'S WONDERS As seen by all the great Tropical and Polar Explorers, with Official History of the Greely Expedition. Grandest New Book published; outsells ALL others. Agents wanted, on Salary or Commission. Write for Special Terms and Pict. Circulars. HISTORICAL PUB. CO., Philadelphia, Pa.

NEW HOUSE! NEW GOODS!

J. W. ORCHARD.

Manufacturer and Dealer in PLAIN and DECORATIVE

WALL PAPER,

Window Shades,

Looking-Glasses, Picture Frames and Cornices, Chair Cane, Picture Cord and Nails, Wall Brackets and Parlor Easels.

Looking-Glasses put in old frames. Old pictures and frames repaired.

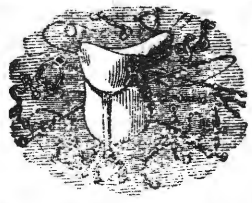
134 Union Street.

Between College and Cherry,)

NASHVILLE, - - TENN.

A. C. & J. C. MARCH,

(Successors to J. D. March & Sons.)



Manufacturers of and Dealers in

Saddles, Harness, Bridles, Collars, Trunks, Bags, Valises, Hames, Whips, Chains.

REPAIRING DONE ON SHORT NOTICE.

50 NORTH MARKET STREET,

NASHVILLE, - - TENN.

NAHVILLE, CHATTANOOGA & ST. LOUIS RAILWAY.

BUSINESS MEN, TOURISTS, EMIGRANTS, FAMILIES, REMEMBER

The Best Route to St. Louis and the West **via McKenzie.**

The Best Route to West Tennessee and Kentucky, Mississippi, Arkansas, and Texas points is **via McKenzie.**

The Best Route to the Summer Resorts and Mountain Retreats of Tennessee, Virginia and the Carolinas, **via McKenzie and Nashville.**

The Best Route to the celebrated Colleges, Universities, Seminaries and other Educational Institutions in the Southeast, **via McKenzie and Nashville.**

The Best Route to points in East Tennessee, Virginia, the Carolinas, Georgia and Florida is **via Chattanooga.**

DON'T FORGET IT!

—By this Line you secure the—

MAXIMUM OF SPEED, SAFETY, COMFORT, SATISFACTION,

—AT THE—

MINIMUM OF EXPENSE, ANXIETY, BOTHER, FATIGUE.

Be sure to Buy your Tickets over the

N., C & ST. L. RAILWAY!

If you are going to Washington City, Baltimore, Philadelphia, or New York.

The Inexperienced Traveler need not go amiss; few changes are necessary, and such as are unavoidable are made in union Depots.

THROUGH SLEEPERS!

—BETWEEN—

Nashville and Atlanta, and Atlanta and Jacksonville, Fla., Nashville and Martin (to connect with Sleeper service via Cairo to St. Louis and Chicago,) Nashville and Columbus, Nashville and Memphis (Sleeper Humboldt to Mobile, and Milan to New Orleans) McKenzie and Little Rock, and Little Rock and Texas points.

Call on or address

J H PEEPLES, T. A., Chattanooga, Tenn.
W W KNOX, T. A., Nashville, Tenn.
S S FINLEY, Ticket Agent, Memphis, Tenn.
A B WRENN, Trav. A., Atlanta, Ga.
W L DANLEY, G P & T A, Nashville, Tenn

FITS STOPPED FREE

Marvelous success.

Insane Persons Restored.

DR. KLINE'S GREAT NERVE RESTORER

for all BRAIN & NERVE DISEASES. *Only sure cure for Fits, Epilepsy and Nerve Affections.* INFALLIBLE if taken as directed. *No Fits after first day's use.* Treatise and $2 trial bottle free to Fit patients, they paying expressage. Send name, P. O. and express address to DR. KLINE, 931 Arch St., Philadelphia, Pa. *See principal druggists.*

S. HOGAN, J. S HOPKINS.

Hogan & Hopkins.

—Dealers in Custom-Ma e—

Boots and Shoes.

—oOo—

We will sell the very best makes af Boots and Shoes, and endeavor to make the prices so that no one ean possibly sell cheaper than we do.

No. 20 Public Squrse, Nashville, Tenn.

SALESMEN:

SAM R. HOPKINS, L. D SIMPSON, W. MAYES.

AGENTS WANTED for the MISSOURI STEAM WASHER.

It will pay any intelligent man or woman seeking profitable employment to write for Illustrated Circular and terms of Agency for this Celebrated Washer, which by reason of its intrinsic merit is meeting with such wonderful success

J. WORTH, ST. LOUIS, MO., or CHICAGO, ILL.

O. T. CRAIG & SONS,

BRENTWOOD, TENN.

Breeders and shiper of DUROC, or JERSEY RED SWINE. A choice lot of pigs now ready to ship. All our breeders Registered. Address at present,

A. W. CRAIG,

GRAHAM, — — — TENNESSEE.

IT PAYS to sell our Rubber Stamps. *Free* catalogue to agents. FOLJAMBE & CO.

China, Glass and Queensware

We have the best Electric Lamp made, the best imported Student's Lamp, "Mays' New Ideal" Lamp, requires no chimney or shade; in fact, we are headquarters for the best Lamps in use. We keep the largest stock of CHINA, GLASS and QUEENSWARE, South of the Ohio river, all of which will be sold as cheap as good goods can be sold in any market. Why not buy first-class goods when you can get them at about what you are paying for trash? Come and see us, or send your orders.

HICKS, HOUSTON & CO.

H. B. Gubbs Cracker Co.

MANUFACTURERS OF

Candy and Crackers,

OLD STAND OF TYLER, STRATTEN & CO.

1 N. Market St., - - - - - - Nashville, Tenn

We guarantee all of our goods to be STRICTLY PURE AND WHOLESOME.

Send us your orders, or specify our goods when you order from your home grocery.

All new machinery, and fine workmen.

H. B. GRUBBS, Late of Grubbs-Kemker Candy and Cracker Co Mg'r

JOHN RAMAGE & SON,

48 North College Street, Nashville,

Offer the best stock of custom-made BOOTS, SHOES, and SLIPPERS, in all grades, of latest styles. **Trunks, Traveling and Hand Bags.**

LOWEST CASH PRICES!

SHADE MURRAY, WM. C DIBRELL, BYRD MURRAY

Murray, Dibrell & Co.,

WHOLESALE

BOOTS and SHOES,

No. 2 Public Square, Nashville, Tenn.

Gates & Pohlman,

Corner College and Union Streets, Nashville,

Are the oldest Jewelers in the State, and have constantly in stock the very latest and best designs, in patterns as well as the finest in quality and finish of all goods pertaining to the Jewelry trade. They defy competition in prices, and warrant every article to be as represented by them. **Watches, Clocks and Jewelry** repaired by the most practical workmen Orders by mail promptly attended to. Their motto is, "*Quick sales and small profits.*"

HAMILTON FEMALE COLLEGE. Situated in the midst of the famous "Blue Grass Region," noted for the healthfulness of its climate. Faculty of fifteen members, some and experienced. Extensive grounds for Recreation. Excellent buildings, 160 by 140 feet, containing 125 Apartments, all under one roof. Heated by steam and lighted by gas. Only two young ladies occupy a room. Cost of improvements over $100,000. Charges as low as any college offering similar advantages. Over one hundred young lady boarders the past session. Fall term commences September 14, 1885. For Terms, Catalogues, etc., apply early to J. T. PATTERSON, President, Lexington, Ky.

Prophylactic Fluid.

THE GREAT FAMILY MEDICINE.

Wonderful Healing Properties of

DARBYS PROPHYLACTIC FLUID

HEALING, CLEANSING, DISINFECTING.

IN CASE -OF- Accidents.

For **Burns, Scalds, Cuts, Wounds, Bruises,** etc., it is invaluable and gives **instant** and **permanent relief. It immediately allays pain.** Nothing is necessary but to apply it directly to the parts affected. **It will keep down Inflammation, Gangrene or Proud Flesh,** and in a short time will heal without applying anything else. This was fully proved in the military hospitals during the late war. It has performed astonishing cures both in the case of men and animals afflicted with chronic sores. It **cleanses** and **heals** obstinate **Ulcers, Boils, Carbuncles, Erysipelas** and **running sores** of every kind. It destroys the disagreeable effluvia, arising from Cancers, Abscesses, Ulcers and every kind of purulent discharge.

FOR THE TOILET AND NURSERY.

In the water used in bathing add a small quantity of Darbys Prophylactic Fluid. It is a cleansing lotion for the skin—healing, purifying and refreshing. Removes all taint of Perspiration from the body and whitens and softens the skin. Cures eruptions, Blotches, Prickly Heat, etc. Used as a dentifrice it purifies the breath, preserves the teeth and cures toothache, sore gums, canker, and deodorizes bad breath. **Sore or inflamed Eyes are speedily cured.** *Perfectly harmless, used internally or externally.*

FOR ANIMALS—HORSES, DOGS, ETC.

Scratches, Sores, Galls, Bruises, Cuts or Wounds of any kind quickly and permanently healed by washing with the Fluid. Dr. J. HOUGH, the distinguished Veterinary Surgeon, says: "I find Darbys Prophylactic Fluid all that it is represented. As a local application I believe it to be without an equal." For **Colic** and **Scours** it acts like magic."

Distemper, Diarrhœa and **Worms** in dogs quickly cured. It destroys all insect life, vermin on dogs and other animals—cleanses the skin—cures **Mange, Scurvy** and all kinds of skin diseases.

J. H. ZEILIN & CO., Philadelphia.

LAW SCHOOL,

OF WASHINGTON AND LEE UNIVERSITY.

GEN. G. W. C. LEE, PRESIDENT.

Instruction by text-books and printed lectures with courses of lectures on special subjects by eminent jurists. Tuition and fees $50, for session of nine months, beginning Sept. 17. For catalogue and full particulars address Chas. A. Graves, Prof. of Law, Lexington, Va.

WASHINGTON AND LEE UNIVERSITY, Lexington, Va.

Instruction in the usual academic studies and in the professional schools of Law and Engineering. Location healthful, expenses moderate. Session opens Sept 17th. For catalogue, address "Clerk of the Faculty."

G. W. C. LEE, President.

TEXAS LANDS!

Persons who have capital they wish to invest profitably, can do so by investing now, in Texas lands

The undersigned is agent for the sale of lands amounting to OVER HALF MILLION ACRES. Prices range from 50 cents to $6,00 per acre.

These lands are all going up, and in five years from date, will be worth twice the present price. For particulars, address

J. T. POE.

Longview, Texas.

SPRING, 1885.

CARPETS! CARPETS!

We have the largest and most complete stock of **Carpets of all grades, Mattings, Oil Cloths, Linoleums, Rugs, etc.,** that we have ever shown to the trade. These goods are brought from the factory, and our prices are the lowest. All orders promptly filled.

Manlove & Co.,

26–28 Summer St., - - Nashville, Tenn.

GRATEFUL PRAISE

A New S. S. Book by J. H. Fillmore.

Pure in sentiment, rich in music. Sample copy to boards, 25 cents; per dozen by express, $3 60; per dozen, by mail, $4 *Specimen pages free.*

FILLMORE BROS. 185 Race St. Cincinnati, O.

Glendale Boy's School

A first-class Home School. New term commences Thursday Sept. 17th, 1885. Send for terms and particulars. E. A. HAIGHT, Principal, Kirkwood, Mo.

THE GOSPEL ADVOCATE.

VOLUME XXVII., NUMBER 32 | NASHVILLE, TENNESSEE, AUGUST 12, 1885. | TWO DOLLARS PER YEAR IN ADVANCE.

EDITORS:

D. LIPSCOMB | E. G. SEWELL.

J. A. HARDING, Associate Editor.

J. C. McQUIDDY, Office Editor.

Let Your Light Shine.—No. 2.

As I indicated in my last article, the motive that prompts to all acceptable obedience, must be to honor and glorify God. In all religious acts we should lose sight of self. Self laudation and glory should never enter the account.

Wherever the darkness is very great, we especially need the light. So it should be with the Christian's light. Wherever prejudice, darkness, opposition and superstition, are great, the Christian's light should be only the more brilliant. A candle's light will not be discernible in the light of the noon-day's sun, but in gross darkness it will give great light. Just so the light of one Christian man will not be so brilliant among so many Christians, as it will where superstition and darkness dwells. But how many "would be" followers of Jesus have reversed this order? Where the cause of Jesus, as they accept it is very popular, they appear to be very zealous disciples. Sometimes they will go to Sunday school, attend the prayer-meetings, and are constant, at the Lord's table. They even give of their means, which is right and scriptural, to support the gospel.

View them under different circumstances, will you? See them yonder where the fierce warfare of opposition is waged. The cause of Christ is very unpopular. People who embrace it, are ranked as third class, by the "would-be somebodies," but the worst element allowed to pass among respectable people. The infidel's dart is hurled at the few followers of Jesus and many others take delight in ridiculing the cause they have embraced.

How many waver are under such trying cir cumstances as these? How many stand firm, unmoveable, abounding in the work of the Lord? Too many let their lights go out in the midst of such darkness. A man ought to be ashamed of such a course. Here in the darkness your light is needed. You should stand only the more steadfast. *Speak for Jesus*; stand for the right regardless of what it costs.

The toils and sorrows of this warfare on earth, shall be paid in peace and raptures of heaven.

As I suggested in my last article, it is not the light that burns brilliantly and then goes out, that is useful, but the one that burns steadily on, all the time. Most of us have seen flashy lamps. They burn very brilliant one moment the next they go almost out. People are afraid of such lights. Yet, some who call themselves Christians remind me of just such lights. During the protracted meeting their lights are very conspicuous. They at times in the meeting even occupy the amen corner, smile and seem to, and I suppose do enjoy the services, very much. The preachers all must take supper with them. Now, what is the matter? *There is no light after the protracted meeting is over.* The light burns not every day and hour. All their zeal and interest depart with the preacher. Two weeks after the meeting is over you could not find their light with a telescope. They never attend services on Lord's day. The Lord is not enough attraction for them. Ask them to go to worship, and they are always sick on Sunday.

I have seen the above description carried out to perfection, only fail to do any good, but do a great amount of mischief. I do not mean to say that their zeal was too great during the meeting but it is too little every day.

We by our daily walk are doing much to convert the world, or to drive sinners from Christ. The rays of light that we are sending forth over the dark ocean of life, will do much to guide the erring ones in the way of truth. I remember the remark of a dear old brother that contains much on this subject. He had gone some distance from his home to hear some man preach. The preacher failed to be there. Several insisted that this old brother should preach. He argued that he was not a public proclaimer of the truth, and finally yielded to their persuasions. He arose and said: "Brethren I have been a preacher for forty years, yet I never preached a sermon." What a volume of thought is wrapt up in that one sentence! What a grand sermon! Christians, do you fully realize the force of it? While you are not public proclaimers yet you are preaching every day you live. Preaching for Jesus. What a blessed calling. Is your life pleading earnestly for him. Do you earnestly preach for him at all times and wherever you go? It is your daily preaching that must convert the world. Modeled by the life of Jesus, then the most gifted infidel that has ever appeared to battle against the cause of Jesus will not send one single stab to the heart of the cause we love.

United as one body in Christ Jesus let us move gradually onward to the conversion of the world. It is by a united effort, as a church, that we can do the work God has designed us to do. "Ye are the light of the world." In Revelation 1:20, we learn that seven churches were represented by seven golden candlesticks. The wick of a candle is made up of several threads. One of these threads would not make much light, but they must all be combined. So in the church of God, we ought to be in united action. One man is not to refuse to enter the congregation nearest to him and set up for himself, but with the other members of the church is to work for the conversion of the world.

All your light must be in the church, working in harmony with the other members of the congregation.

J. C. M.

Christ Came to us to Divide us.

The following article, headed "Division," and signed "H." appeared in the *Apostolic Guide*, and was written by A. I. Hobbs, assistant editor of that paper. As it bears upon a matter of great practical importance our readers are requested to give to it, and the reply which follows, their most thoughtful consideration. The article reads as follows:

Before the war which had well nigh broken up the union of these States, there were politicians, north and south, who, by advocacy of division as a remedy for political evils, real and imaginary, prepared the way for the civil conflict, and made it possible. So now, among us as religious people, there are those who seem to be doing what they can to bring on a conflict which may result in division. They continually talk of division as a present or prospective fact. They thus familiarize their own and the minds of others with division as a means of counteracting what they deem innovations, or corruptions of the gospel. One says: "Once we were a unit. Now we are divided; who is responsible—good men or bad men, God or the devil?" It is assumed that those who differ from him on the question over which he declares we are divided are bad men, under the inspiration of the devil. To say the least, this shows the lack of charity which ought to give us check in conceding his reliability. No schismatic ever showed a spirit more unlovely or unforbearing. Of course he would not grant that those who agree with him are bad men. Oh, no. He and they are the Simon-pure conservators of the faith. Thus flattering vanity on the one side and inspiring in his confreres contempt for those of the other side, he is taking the course best calculated to make a permanent schism in the body of Christ.

Does it follow because there may be division of opinion among Christians on a question concerning which the New Testament is as silent as the grave, in respect to the positive statement, that we are shut up to the alternative of regarding one party as morally good, or the other as bad, and led on by the devil? If so, then logically, here must be a separation.

The responsibility for such a logical necessity is tremendous. He who makes it would better do it on his knees before God, and in full view of the judgement. Moreover, he ought to be sure that his premises are beyond reasonable doubt; that no one can doubt them except he be morally depraved. But this he assumes when he pronounces those bad men who differ from him.

Such a writer is also the subject of responsibility to his brethren and to the churches of Christ. He who declares that we are divided, except in opinion, evolves the fact out of his own consciousness, or makes himself liable to the imputation that the wish is father of the thought. And as such declarations tend to familiarize the mind with and reconcile the conscience to division, and therefore, to effect it, the whole brotherhood have a right to hold him responsible for division by intention, although it may not exist, or he may not be able to bring it about. But with us, who have been providently raised to exemplify Christian union and to plead for it, to pursue a course which legitimately involves division, entails a fearful responsibility which a prudent man must seek to escape. But adherence to an opinion which may issue in a given practice, neither the opinion or the practice necessarily being immoral or anti-Christian, is not a legitimate cause of schism; therefore to denounce such as adhere to the opinion as "bad men," or devilish, is wholly inexcusable.

The writer referred to bases his denunciation of those who differ from him upon a mere inference, or at best a logical deduction from premises which are not stated formally in the word of God, and which, I am quite sure, are not and cannot be proved by the word of God in the form in which they are logically related to his conclusion. So believe thousands just as capable and as good men as himself.

Whatever leniency we may show such a man from motives of charity, beware lest, by familiarizing the minds of the people with division, he may lead away disciples after him into schism, and thus reduce the cause of Christ to contempt, and turn back the movement towards union which is now gathering strength on all sides.

In the whole realm of opinion, patience and forbearance will avert the evils of division.

H.

It is not necessarily sinful to cause divisions. Our Lord says: "Think not that I came to send peace on the earth: I came not to send peace but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law, and a man's foes shall be they of his own household." So it seems that Jesus came to cause divisions,—to divide the good from the bad, or rather to divide those who were willing to follow him from those who were not. It is exceedingly important that this division should be kept up; hence

he teaches us to withdraw ourselves from those who walk disorderly, that is, from those who will not follow him, but who go after their own devices. In another place, he says through the apostle Paul, "Mark them which are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them." Rom. 16:17. Here the Lord censures those who cause the divisions and occasions of stumbling *contrary to the doctrine*, and he warns his faithful ones to turn away, to divide themselves from such. To illustrate the meaning of this passage, consider the following case: The first church at Louisville determined to use an organ in worship; a number of the members, some of them among their oldest and best, could not agree to this; the Holy Spirit had left the instruments of music out of the worship, upon the institution of the church of Christ, and they thought it would be sinful to put back into the worship of God, that which his Holy Spirit had deliberately taken out. They could not use the organ in the worship without doing that which they believed to be presumptuously wicked. In this they agree with many of the most pious and learned among all religious people who claim to be guided by the New Testament. But the majority of this church deliberately kicked these excellent people out of their number by bringing in the organ anyhow. The majority does not claim that the organ is necessary to the worship; it does not claim that the organ was used in apostolic times; it merely claims that it will make the music sound better; for the sake of having their ears tickled with a pleasant sound, they drove out the most excellent members; for the sake of a "box of whistles" they cut themselves off from a number of God's faithful children. This wicked work was done with the full sympathy and concurrence of A. I. Hobbs; since it was done, he has defended the church in its action. As F. G. Allen once said, so say I now, I have no more fellowship for a church claiming to be a church of Christ that will introduce an organ and thereby drive out good brethren, than I have for a Methodist society. And what more, I intend to do what F. G. Allen has not done, I intend to stand by the statement, to carry it into practice as a preacher and an editor. I would as soon edit a paper conjointly with an infidel, as with a man who had thus stabbed a church of God. Such a man does more harm to the cause than any infidel. The majority in this first church of Louisville caused division contrary to the doctrine of Christ, and we are to mark them and avoid them, if we obey the Savior. In order that it may be seen that this division belongs to the class referred to by the apostle, and that the causers of it are those who are to be avoided; consider the following facts: The division is a fact, it did take place; had those who wanted the organ been willing to worship according to the revelations of the New Testament, as did the ancient churches, it would not have occurred; hence those who caused it, did not do it by contending for the will of God, but by contending for something that is not mentioned in his will; for the sake of doing something that God had never asked them to do, they deliberately did that which he had expressly forbidden, that is, they caused a division in his church. Had they caused this division by contending for that which God has required, it would have been all right; but when they did it merely to pacify itching ears, they, sinned against God, and in dividing themselves from his dear children they divided themselves from him.

A. I. Hobbs talks about us, who have been providentially raised up to exemplify Christian union and to plead for it." If I had ever given my influence to dividing a church merely for the purpose of gratifying itching ears, or if I had ever defended those who had done such work, I would never talk about the sinfulness of dividing God's people, until I had repented of my wickedness and obtained pardon. J. A. H

Sam Jones at Murfreesboro.

Rutherford county has been for many years one of the strongholds of Methodism.

In the first quarter of this century were witnessed at its camp-grounds, what were then almost universally regarded as miraculous manifestations of the Divine Spirit, seldom seen any where else and which has done much to give shape to the religion of this country to this day.

At all the methodist revival meetings, one of the first things to be done is, or was, to pray for the out pouring of the Holy Ghost, both upon saint and sinner. The evidence of this was to be seen in shouts, and ungovernable raptures and transports among the saints, while it fell upon the sinners with its convicting power, often felling them to the earth as dead men.

Their cries of anguish at the "mourners bench" were mingled with the earnest prayers of friends, to God to send his Spirit into their burdened souls in its converting power.

The mourner (I have been a mourner) was told to pray on, and to believe right now that he is saved, or pardoned, and that at that very moment he would get the blessing. That is, the Holy Spirit would come into his heart like the flash of an eclectric light, producing a feeling so remarkable and unmistakable that it could never be forgotten His cries of anguish were in this case suddenly changed to shouts of rejoicing. This was by some very aptly called "coming through" and by others "getting religion."

Some "come through" pretty soon, but others wrestled on for years faithfully before they received the blessing.

I saw two at least, now old men, at Sam Jones' meeting, who for several years were, to my personal knowledge, hard and faithful wrestlers at every mourning bench that occasion presented. They both "came through" at last, and are now consistent members of the church.

One of them would not now advise others to take the course he did, the other, I presume would.

To have suggested at that day that those remarkable psychological phenomena, such as trance, ecstacy and rare convulsive affections were the result of emotional excitement, would have been taken as a reflection upon the honesty and good sense of those who were the subjects of them, and the suggester would have been declared a skeptic or an infidel.

The man who without this experience would have undertaken to change his life, and simply by faith in Christ and obedience to the teaching and requirements of the Bible, to form a Christian character that would fit him for heaven, would have been considered little better than an infidel. That was what was called "head religion." "It would do to live with, but not to die with."

In these matters, the more considerate and well informed Methodists have undergone a considerable change in their way of thinking of late years. They have observed that the subjects of the most striking spiritual manifestations—so-called—do not always give the best results, and on the other hand, some of the best members of the church and society are those who have not been conscious of any very remarkable spiritual impressions. In fact, it has grown to be an adage in the church as elsewhere, that "empty barrels sound loudest." Still they cling with great tenacity to the doctrines upon which such superstructures are built.

I attended very closely upon the preaching of Sam Jones while here, and was pleased to know that the main drift of his teaching upon those points were quite out of the fog. Occasionally he crosses his path with some little muddy construction currents of Methodist theory, but his general course is clear and sound. He assumes as a fundemental fact that God will not do for a man what he can do for himself. This involves another fact asserted by him, that a man is held responsible for believing the divine revelations as they are given, without any help, consequently he says, "Some men have little enough sense to pray for faith. If I tell you the truth, you need not come whining around me to make you believe my word." He said in one discourse that "he never in reality prayed God to go after sinners, but prayed sinners to come to God." He advises the sinners when he makes up his mind to become a Christian quietly and resolutely to quit his meanness and do right with the Bible as his guide. He should not stop or wait for feelings, "he does not run on feeling." Nor should he lose time in mourning, and praying over his sin. That he stigmatizes as a "blubbering religion" in which he had once believed, but had learned better now. He compares the mourner praying over his sins, to the drunkard who comes home off of a spree, and blubbers his confessions and remorse and determination to quit drinking &c, to his wife, who as a sensible woman tells him to hush up his blabbering and quit his drinking. That was what she wanted him to do, and all he need do.

In his invitation to sinners, he told them that all the fitting they needed in the way of conviction was to know and feel that it is right to do right and wrong to do wrong, and quoted from Paul, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God has raised him from the dead, thou shalt be saved, for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." "When you do this, you know you are pardoned, because God says so. Whatever is put between this surrender, and the pardon of sins, whether weeping, praying, or what not, is unnecessary and out of place. Religion is loyalty to God." In support of this teaching he relates instances of men who became the best of church members without being conscious of having "got religion" as he often expresses it.

Thus you see he has entirely removed the foundation upon which the mourning bench system of religion rests, and I think he is sustained in it by nearly all Bible-reading Methodists in this country.

He ridicules the idea generally entertained here among his people, in reference to the call to the ministry. A preacher has to read and think before he can preach. Some of them think that they have only to open their mouths and they will be filled with the spirit, but its only air. I have often been disgusted at hearing those old humbug air-guns shoot off.

The preachers who have occupied our pulpit here, have generally found it necessary to take up a great part of their time in correcting those errors; but in the future, I hope that where Sam Jones has preached they will not find so much to do in that way.

It was somewhat amazing to hear him tell his hearers that no such term as "getting religion" was to be found in the Bible; that we heard nothing

of Matthew, Luke or any of the apostles ever "getting religion." That was doubtless news to many of them.

The evil tendencies of this system of religion are fully known to those only who have grown up under it, as I have.

1. Such mystic, irrational and unscriptural ideas of religion keep many good, well-intentioned people from becoming Christians, and make them unbelievers.

2. By measuring one's spiritual state by feelings rather than the Bible's test, we disparage and place in the back ground, the revealed word. For that reason Sam Jones' preaching upon practical religion is most effective, and strikes with the force of a new revelation, the minds and consciences of most church people.

3. It deludes the minds of many with false conceptions of spiritual influences, giving full scope to all sorts of exaggerations, both real and pretended, and suggesting to the minds of observing people the thought that the leaders in these movements sometimes ascribe to supernatural power, that which they have brought about by their own manipulation and management.

To ascribe the works of the Savior, to the Devil, was held by him as highly criminal, and to see the works of men ascribed to God, gives to the observer a very low, contemptible idea of the religion of Christ.

Sam Jones knows all about this, and gives no countenance to any such shams.

He taught John Sharp for the first time in his life, that his shouting and clapping of hands were not the irrepressive work of the Holy Ghost, and entirely beyond his control. The preacher well knew when John's shouts and convulsive movements commenced, that with a well-timed rhetorical effort he could have thrown that vast crowd of five thousand persons into a state of wild and turbulent excitement, which might well have passed for an overwhelming, or baptism, of the Holy Spirit.

But his purpose was neither to practice such a deception, nor to address the emotional nature of his hearers. He felt that he had more important work on hand than that. He wanted to address the higher or intellectual nature, and make impressions that would have a practical and lasting bearing upon their lives and characters. He therefore turned to the locality where he observed evidences of the gathering storm, and very quietly, but resolutely said, "Let us have perfect quiet, or I shall have to stop these services."

His preaching after that was not interrupted. It is true that there were some shouting and rejoicing after his discourses, but he was particular to have the congregation to understand that it was only the rejoicing of anxious mothers over the coming to Christ of their children.

Thus far it has afforded me much pleasure to speak in connection of the great work of this great preacher, in holding up the Bible with its practical teachings, against human feeling, and compromises with the world. It is a great thing to get the world to consent to let the Bible as the only expression of God's will on earth, lead and direct them in all things.

An agreement to this would unite the church to-day and upon all essential matters. A refusal to do it will divide it forever.

We are satisfied that Mr. Jones treats baptism with an indifference that a proper respect for the Bible does not allow.

He teaches that obedience is the highest test of true love to God.

It is difficult to believe that a sane mind, sincerely inquiring after the truth can, after investigation, conclude that the Bible teaches anything but immersion as the baptism practiced by the apostles.

It is true that a large majority of professed Christians set it aside, but most of them doing so, agree that the Bible teaches it. Very few indeed comparatively, profess to adopt any substitute for immersion because the Bible teaches it.

While it is a matter of rejoicing that Mr. Jones has held the Bible above the creeds of parties, the conventionalities of society, and the uncertain promptings of human feelings, let us hope that he will bring all men who hear him to a prayerful study of that solemn ordinance that our Savior himself placed at the very threshold of his kingdom, coming to us as a commandment that we have no more right to alter or evade than we have to set at naught every commandment in the decalogue.

This great question must be settled before there can be unity in the church of God. If we desire unity of the church, we cannot afford to make any compromises of the teachings of the Bible on this important subject.

If we would have a united church, to the Bible we must come, not to direct us in some things, but in ALL things. R.

Too Heavy for so thin a Sheet.

The *Baptist Reflector* of July 22, has this sweet morsel:

"By reading the report of the Ogle and Elam debate found elsewhere in this paper, you will see that Campbellites prepare to surrender their position that there is no Holy Spirit at work in the world—that the word is the only influence in conviction and conversion. Come on brethren, you will get right yet, maybe."

The above is luminous! We advise the Baptists within the *Reflector's* circulation to take up a penny contribution to supply the office of that paper with a few tracts of the "Campbellites" on the Holy Spirit. 'Tis a pity for the editors to be so far behind.

But how is it, that the *Reflector* brethren, have not only "prepared," but have (in said debate) actually "surrendered" the position of the Baptists, "that the Spirit operates without the truth;" and have signed an agreement, that, "The Holy Spirit operates in conviction and conversion through the truth only?" By the way, we think they ought to tell us, since they have given up their "position," how the Spirit ever operated without the truth.

But, "no Holy Spirit at work in the world." Well the nearest an organized Baptist church that we read of in the scriptures, is that little "church" of twelve, of John the Baptist's disciples spoken of in Acts 19. The reader will note the following:

1. They did not hear the Holy Ghost.

2. They had not so much as heard whether there be any Holy Ghost.

3. They had no faith in Christ as come.

4. But were baptized in faith that he was to come.

Paul captured this Baptist church and baptized them into the Lord Jesus. These people (the Baptists) seem not to know that the Holy Spirit has come, or that the Lord has come, for in every protracted meeting the preachers, members, and mourners pray loud and long for the Lord to come, for the Spirit to come and convert the members. They all believe he will come and do it. Brethren have you not the Holy Spirit among you? Why pray for him to come? Remember Paul says, "If you have not the Spirit of Christ you are none of his." Why pray for Jesus to come? He told his disciples—not John the Baptist—when two or more of them are gathered together in my name, there will I be in the midst. We would think from the way these people pray, that this promise does not apply to them.

Let the *Reflector* fix up at home, before it attends to its neighbors' affairs. But they have learned some things in the Ogle and Elam debate; they have come a little. "Come on, brethren, you will get right yet, maybe."

A. ALSUP, JR.

West Tennessee Notes.

EDITORS ADVOCATE:—The battle is over; the smoke is clearing away and we can begin calmly to look over the field and see the results. By this we mean that the debate announced to be held between the editor of the Baptist *Gleaner*, J. N. Hall, and Eld. W. A. Crum of Hickory Plains, Miss., is an event of history.

The debate began July 21, and continued five days. Two propositions were under discussions viz.

1. The scriptures teach that in the conversion of sinners, there is a distinct personal power of the Holy Spirit on the sinners heart. J. N. Hall affirmed.

2. Baptism administered to a penitent believer is in order to actual remission of sins. W. A. Crum affirmed. Two and a half days were given to each proposition. Two sessions were held each day of two hours each.

Speeches on the opening of each proposition one hour in length; afterwards half hour only.

The moderators were Rev. Wilburn, Baptist, Bro. Johnson, Church of Christ. President moderator, Jas. McCall.

Throughout the entire debate the best of feeling prevailed as well as splendid order. More than one thousand people must have been present during part of the time Six preachers of the church of Christ were on the stand, viz., Bro. Crum, the speaker, Breth. E. A. Land, John Johnson, S. A. Hastin, Jos. Ratcliffe and your reporter. The number of Baptist preachers present is not known.

Being present only the last half of the day on proposition 1st, I do not know as I can give a synopsis of arguments presented, but will endeavor to do so.

On proposition 2d, I was present during the entire time and give speeches as full as my notes will allow.

Our brethren were well pleased with the debate. Eld. Hall is a rapid and eloquent speaker, given to taking all kinds of turns to destroy the force of an argument.

Bro. Crum is a clear logical reasoner; who considers well each statement, treats his opponent fairly and never makes a statement unless he has the proof at hand, even if he knows the statement cannot be called in question. Hence, such remarks as this are on the tongues of the Baptists: Your Bro. Crum is the fairest man in debate that we ever saw.

They cannot say the same of Eld. Hall. But enough for this time; will present much of the matter of debate in my next.

Yours in Christ,

ANDREW PERRY.

How can the religion of Christ be otherwise than joyous and elevating, since it is the exercise of the noble faculties on the best, purest, holiest, sublimest objects it is possible to contemplate? Then if we consider the miseries which the religion taught in the New Testament prevents and the hopes it gives, there can evidently be but one conclusion.—*Worker.*

Home Reading.

Night.

BY J. CHAMBERS.

Dark shadow 'twixt to-morrow morn and me
If but a shadow, my heart shrinks from thee,
If but a heavy gloom on vale and height;
If but a black shroud for the sun's sweet light,
Earth like his widow love forgot—
O Night, I love thee not!

If but a passage to the coming day;
If but a waiting for the morning ray;
If but a silence, when the solemn hush
Is moved, as if the wings of an angels rush
Over the babies with a cradle-song—
O Night, I did thee wrong!

If but a respite from the toil of day;
If but a pause, to ponder on the way;
If but a time to shut the eyelids tight,
Wrestling with evil in a deadly fight;
If but a pillow where white wings descend—
O Night thou art my friend!

If but a time of promise of the far;
If but a waiting for the morning star;
If but dreams brighteniug of a gorgeous morn,
Where life and love and joy are newly born
If but a yearning for eternal light—
Thou teachest well, O Night!

Capt. Tom Tamworth's Tithes.

BY MRS. HARRIET A CLEEVER.

"Let's leave it to the captain!"
"All right, let's!"

And off trooped a small party of boys down towards the sands, where an old sailor sat slowly weaving in and out a long, thick needle, threaded with a hempen cord. He was mending a net. A pair of silver-rimmed spectacles rested on his large straight nose, and through the glasses gleamed the twinkle of a pair of cloudless eyes. Good, fun-loving, boy-loving eyes they were, and every urchin in the village knew it.

A few years before, Capt. Tom had become converted, and, sailor-like, never doing anything by halves, his whole nature had become changed, being, as one of his shipmates expressed it, "converted through and through." He had always been a great fascination to the village boys, especially on account of his aptitude for "spinning yarns," though in years past his frequent profane expressions, and his fondness for strong drink and tobacco, had caused many parents to forbid the children listening to him; but now, not a mother in the place but felt perfectly secure if only she knew her boy was "somewhere, with Capt. Tom."

A deep-seated love for the Saviour had long since silenced every oath; the wine-cup was never touched, and an inevitable but of a stick in his mouth had entirely superseded the use of the unclean weed of former days.

The favorite old man had a shrewd way of telling a story with a moral, leaving his youthful listeners to work out the application for themselves, but the apparent pith of the beguiling little yarn always manifested itself to the susceptible natures he generally managed to amuse and benefit at the same time.

"Well, well, well!" thundered the bass voice of the captain, as the familiar sound of a small regiment of tramping feet drew near: "what's up now, I wonder, that I can't do my week's mending but down comes the whole school to torment me!"

But the pretended growl was cut short by a manly young fellow of about fourteen years who began impetuously,—

I say, Capt. Tom, we fellows have all been earning money this week. I got a dollar for helping Squire Bemis on his great wood-pile, Ben and Harry have the same for helping go errands at the grocery and provision stores, and Tim and Will and Joe each earned half-a-dollar driving for Dr. Miller, because his man's sick. Now part of us think 'twould be the greatest lark,—for we're bound to have a lark this time and no mistake,—to get up a nice supper and invite ourselves and you to eat it on your boat, then hear some stories perhaps; but the others think 'twould be nicer to club together and buy a nice set of bats and balls, and so own a nice game; now which is best, the supper and the sail, or the new set of the game?"

The chip which Capt. Tom was chewing on one side of his mouth was slowly transferred to the other side, a sure sign of something interesting forthcoming. Petty soon he began deliberately:

"Did I ever tell you, boys, what a time I had 'bout my money after I first got converted?"

This irrelevant reply at once produced the expected effect. The boys mounted the old timber and crowded close to Capt Tom in pleased expectation of a delightful new story.

"Well," he began, "I'll tell you 'bout it. You see, when I began a realizin' what wondrous things the Lord Jesus had done for my soul, I just longed to do some great thing for Him, because I was such a baby in Christ I didn't know how very little I ever really could do for Him at best. But I made up my mind that every cent I could scrape together over and above my actual expenses should go into the contribution-box, but I didn't stop to think what contribution-box.

"Well, the first Sunday after I became a new man, the minister, he preached about the needs of the church, our own dear little church, an' I up and give every cent I'd saved, an' I wondered how on earth any one could hear sech a sermon as that and not just clean out their pockets for the good of their own church. But during the week an old mate o' mine had a dreadful bad fall, and his baby was awful sick at the same time; so I couldn't help kinder wishin' I'd held on to a bit o' my extra money, that I might help them a little. But I'd given all I could, so had to make the best of it for that time.

"Well, only two weeks arterwards there come a man to our church on Sunday, who came to show up the needs of the Bible Society. I tell you, boys, the tears just run down my cheeks to hear that man tell what 'twas to some poor creeters to get hold o' a Bible, an' at the close o' the sermon I just chucked all my earnin's for the week right into the box they passed round. Well, poor wife, she had scratchin' work o' it, getting what we needed to eat and drink until next pay-day come round. Then she seemed to think I'd better let her take care of the money, and give me as much as she thought we could spare on Sunday for the different causes.

"Well, 'twarn't more'n a month afore another good preacher come an' showed up the wants o' the Home Missionary Soci'ty, an' told all 'bout the freedmen, an' the Indians, an' I got that interested an' excited an' pityin' by turns, I thought I'd either hoot or boo-hoo right out loud in meetin'. Bless my soul! to think o' all those poor objec's had suffered at the hands o' their sinful feller-men, and then to hear how they wante the gospel! I looked at the bits o' money wife had give me to put in the box, an' I whispered to her I was goin' home for every cent in the house, but she said very firmlike that I'd got all we could spare; then she added somethin' 'bout it's not bein' right to rob Paul to clothe Peter. Never had a tougher piece o' work in my life than I had mindin' wife that mornin.' But when I see during the week how she had to cut an' contrive on what she kep', I was glad I didn't act contrary 'bout it.

"I got on pretty comfortable arter that, till a stranger who had the whole business at his tongue's end come an' preached in behalf o' the Foreign Missionary Soci'ty. Then I got desp'rate, an' set myself down as worse nor a heathen not to 'a known before how they needed money to send out labor'rs into the great vineyard o' the Lord to feed and save souls as were starving an' perishin' for the bread o' life and the knowledge o' salvation.

"Well, wife, she had a hard time o' it then; an' no mistake, an' I come nigher sayin' profane things than I had since I got religion because she wouldn't let me empty out the tin cup that held our money, and rush back to church with every copper we'd have for a fortnight. You see, wife, she was only too glad, dear soul, to have me give all I decently could, but when it come to makin' beggars o' ourselves, she saw the mistake it was, an' I oughter seen it too, but I only got unhappy an' puzzled, an' wondered what a feller ought to do, when ev'ry blessed call they made from the pulpit got louder than the last, and all was so serious and urgent.

I took to prayin' over it, and one Sunday soon arter, our minister he preached the most beautiful, quietin' sermon there ever was 'bout bringin' in the tithes into the storehouse o' the Lord. He explained how tithes was tenths, and said as how if every professin' Christian would only give a tenth of their income or wages back to the Lord, the whole world would have the gospel preached to them in almost no time. Then he advised the people to divide the tenths in such a way as to give to several different charitable objects as well as to the church.

"So I went home feelin' quite comforted, and wife, she thought 'twas proper nice to have our duty made so plain, and ever since then a tenth of every blessed thing we had to give has been given. Bless your young hearts! We can give our mite to every call that comes along, an' that with a prayer a-followin' it; poor as the offerin's are, the good Lord knows they are given willin'ly enough an' with all our hearts.

Now, you see, they're tryin' to raise money to help good old father and mother Whitlow. Poor old souls, all their earthly support is gone since their son Tom went down in the gale last winter, and I'm prayin' for a partic'larly good haul this week, so's a good fat tithe can go in that direction. Folks say they're almost starvin; good prayin' people too. as ever lived; but the Lord Jesus knows how to take care o' his own. You little fellers remember Tom, what got drowned, don't you? But how would you feel if 'twas any o' your parents was soo poor an' needy?"

"Well, the old net's ready for duty again, an' I must go on home now;—but about your lark; let's see,— well, I'll think it all over an' tell you in the mornin' which I think would be nicest, the bat an' ball game, or the supper and the yarns."

But next morning when Capt. Tom reached his boat, the same galaxy of boys were disposed on any available perch to be found, while Ben Raymond, the spokesman of the day before, broke out with a little gleeful chuckle:—

"Say, Capt. Tom, what do s'pose we fellows have done just for a lark?"

"Couldn't guess, not even if you pitched me overboard for not tellin';" was the prompt reply.

"Well, we've hitched tithes and considerable more, considering the object, and we've bought a bag of flour, and a bucket of sugar, and a load of wood, and sent the whole caboodle to pa and ma Whitlow, and this afternoon we're going to take turns chopping up the wood; ain't that jolly though!"

"Now that's what I call bein' right royal little admirals!" said the captain, his stentorian tones a little husky, an' I'll tell you what 'tis dear little mates, by beginnin' on the tithe business early in life, you'll never have the tempestuous time I did learnin' how best to lay by and give back to God a part of what he gives you. But it is a beautiful plan, my little hearties, oh, a beautiful plan!"

OEFER EXTRAORDINARY.

Now is your chance to secure a communion set. To any one who will get us fifteen subscribers—new ones, at $1,50 each, we will give the FULL COMMUNION SET, of five pieces worth $15,00

To any one who will send us twenty-five names—all new, at $1,50 each, we will give the BEST QUADRUPLE PLATED, communion set worth $24,00. The names must all come at once in a club.

This is a chance for you to get an excellent paper very cheap and to get a communion set for your church for nothing. Send us in many names on this liberal offer.

The money must accompany all orders for books. All arrearages must be paid on paper before it will be discontinued.

Saint Augustine! well hast thou said,
That of our vices we can frame
A ladder if we will but tread
Beneath our feet each deed of shame.

—*Longfellow.*

Contentment brings more solid comfort than a bank account, though most men prefer the latter.

SUNDAY SCHOOL LESSON.

Granville Lipscomb.

THE PROPHET OF THE LORD.

I. Kings 18:30-46.—August 16.

Golden Text: The Lord, he is the God: the Lord, he is the God, vrs. 39. Time, B. C. 907. Places, Carmel, Kishon, Jezreel. Persons, Elijah and his servant, Ahab, Israelites and prophets of Baal.

INTRODUCTION: After the protracted efforts and utter failure of the prophets of Baal, Elijah, the prophet of the Lord, called the people near unto him, where they could observe with care the preparation for his sacrifice. The altar of the Lord being broken down Elijah proceeded to repair it, and took twelve stones to represent the twelve tribes of Israel, ignoring in this act the division which then existed in Israel, and built an altar in the name of the Lord. Then he made a trench about the altar, and afterward arranged the wood and cut in pieces the bullock for sacrifice. Assistants poured water upon the wood and altar until the trench was full. Elijah then prayed most earnestly to God, to let it be known that day he was the God of Israel, that Elijah was his approved servant and had acted according to his word. Immediately from a cloudless sky decended the fire of God which drew from the people the acknowledgement the [illegible]ord he is God."

EXPLANATORY NOTES: *Come near unto me.* That they might observe and perhaps assist in the repairing of God's altar and know there was no deception. *The altar of the Lord that was broken down.* The prevalence of idolatry had caused the destruction of God's altars. See I. King 19:10-14. *Took twelve stones according to the number of the tribes.* Though the nation was divided into two kingdoms it was the will of God they should be united in their worship. *Israel shall be thy name.* The mention of the patriarch Jacob, and the name Israel was calculated to revive in the mind of every one present, the purest and fondest memories of their history. *Built an altar in the name of the Lord.* That is, by God's authority. *Fill four barrels with water and pour it on the burnt sacrifice and wood.* This was done three times, until the water perfectly drenched the wood and ran round the altar and filled the trench with water, to convince all that no fire was concealed in or about the altar. *At the time of the offering of the evening sacrifice.* About three o'clock in the afternoon. *And said Lord God of Abraham, Isaac and of Israel.* This revered style of address to God met his divine approval. Ex. 3.6-15. *Let it be this day.* By some incontestible sign. *That thou art God in Israel.* Which would show that Baal is not. *That I am thy servant.* That is, that I am thy approved servant. *That I have done all these things at thy word.* Elijah had long been accused as the troubler of Israel and in this prayer he earnestly asked God to vindicate his cause, and demonstrate that all these preparations were in accord with God's word. *Hear me * * * that this people may know that thou art the Lord God.* Elijah was very jealous and zealous of God's honor. *Turned their heart back again.* Elijah was solicitous for the welfare of Israel, and earnestly desired to have them restored to the true worship. *Then the fire of the Lord fell.* God answered the earnest prayer of his servant by sending the fire. *Consumed the burnt sacrifice.* It was real fire and thoroughly consumed the wood, stones and dust and licked up the water in the trench. *They fell on their faces.* The miracle had the desired effect, and the people exclaimed that Jehovah was God. *Take the prophets of Baal.* The Israelites seized these leaders and teachers of idolatry. *And slew them.* God had long borne with them, but at last they were put to death, a terrible warning to the disobedient. *A sound of abundance of rain.* Elijah was sure of rain, and already the sounds of a great rain were in his ears. *Put his face between his knees.* Elijah was praying in this attitude. *Go again seven times.* We are often impatient. *A little cloud out of the sea.* The beginning of many great events are small. *Get thee down.* Haste to Jezreel before the storm overtakes you. *The hand of the Lord was on Elijah.* God strengthened him for all this arduous work.

QUESTIONS.

1. What is the title of this lesson?
2. Who was the prophet of the Lord?
3. What test had been proposed by Elijah?
4. What was the result of the efforts made by the prohets of Baal?
5. What preparation did Elijah make?
6. How many stones did he put for the altar?
7. In what name did he build the altar?
8. How many barrels of water were poured on the altar?
9. What reason can you give for thus drenching the altar?
10. What hour of the day was the evening sacrifice?
11. For what did Elijah pray?
12. What then took place?
13. What effect did the fire have on the altar?
14. What did the people do and say?
15. What did Elijah command?
16. Did Elijah again pray?
17. What was done with the prophets of Baal?
18. What did he then pray for?
19. Who did he send to watch for the cloud?
20. How many times did he go?
21. Should this teach us to persevere in prayer?
22. Did the rain come?
23. Where did Elijah then go?
24. Who strengthened him?
25. How far was it to Jezreel?

☞ The lesson for next Lord's day August 23, is Elijah and Horeb, I. Kings 19:1-18.

American National Bank.

Cash Capital, $1,000,000.

Board of Directors.

E. W. Cole, John G. Houston, John Orr, Byrd Douglass, Jr., John M. Lea, J. Kirkman, Rev. Dr. R. A. Young, V. L. Kirkman, R. L. Weakley, A. W. Harris, M. Burns, T. A. Atchison, GEN. W. G. Bush, W. H. Jackson, John Woodard, J. A. Pigue, C. E. Hillman, W. W. Berry, Wm. Porter, Edgar Jones.

This Bank has united with it the **THIRD NATIONAL BANK** of this city, and has increased its Capital Stock to **$1,000,000**. With increased facilities in every particular can confidendently assert that it will offer superior advantage in all departments of Ba to its patrons and friends.

JOHN KIRKMAN, President, A. W. HARRIS, Cashier, E. W. COLE, Chairman Executive Committee

EDGAR JONES, Vice-President JOHN M. LEA, Vice-President.

JOHN G. HOUSTON, President. THEO. PLUMMER, Sec'y and Treasurer

NASHVILLE LUMBER CO.

Building Lumber.

CEILING, SIDING, FLOORING AND DRESSED LUMBER.

Cheap Stock at Low Prices.

Mills and Office on Northwestern Railroad, immediately in rear of Union Stock Yards.

Dudley Bros. & Lipscomb,

WHOLESALE HARDWARE!

—Are Agents for the—

MITCHEL WAGON, SYRACUSE SIDE-HILL PLOWS, I. CASE CULTIVATORS,

TENNESSEE WAGON MEIKLIE'S DOUBLE SHOVELS, Buffalo Standard Scales

This Wagon as shown above is made out of best Tennessee Material—warranted for one year—nice enough to go to Church in—substantial enough for business. Delivered on cars here for $65,00, to preachers $60,00

DUDLEY BROS. & LIPSCOMB,

84 and 86 Broad St., - - Nashville, Tenn

PATENT FLY FAN!

Keeps Flies away—Cools and Purifies the air—Saves Servant's hire—Easily worked—Bought by all People. Want all merchants and agents TO SELL THE.

Terry Show Case Co., - - - - Nashville, Tennessee

PASCHALL & FALL,

WHOLESALE

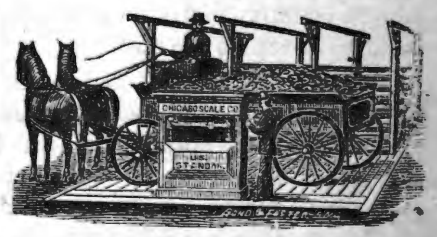
HARDWARE, CUTLERY, IRON, WAGON MATERIAL, ET.

Fishing Tackle.

Nos. 57, 59 and 61 South Market St.,

NASHVILLE, TENNESSEE.

Our Prices are Very Low.



Agents for Chicago Scale Co.'s Platform and Wagon Scales.

THE GOSPEL ADVOCATE.
NASHVILLE, TENN., AUGUST 12, 1885.

CONTENTS:

Let Your Light Shine No, 2 497
Christ Came to us to Save us 497
Sam. Jones at Murfreesboro 498
West Tenn., Notes 499
Too heavy for so thin a sheet 499
Queries 502
How Some men Change 502
Gathered Gems 502
Items and Personals 503
Obituaries 504
Petersburg Debate 506
Providential Meetings 506
General News 507
Lecture on Baptism 508
Miscellaneous Notes 511

HOME READING.

Night 500
Capt. Tom Tamworth's Tithes 509

How Men Change.

A few months ago Bro. Allen announced to Bro. Hobbs that he had as soon fellowship a church that taught and practiced infant baptism as to fellowship a church that would introduce an organ against the conscientious convictions of a part of its members. Under the lead of Bro. Hobbs, the church to which he preaches in Louisville, brought the organ in, against the protest of, and drove out a number of as good members as belonged to that church. Notwithstanding this, Allen threw his influence into a combination with Hobbs to build up a religious paper, that Hobbs greatly uses to maintain, that no one has a right to have conscientious convictions on the subject of the use of the organ, and hence churches should not respect the pretensions of its members to hold conscientious scruples against them. Bro. McPherson, the representative and active partner of the paper in the South, introduces the organ into his church, although it drives out two elders and a number of the best members. Allen so far helps them in this work as to write an article just at the time, maintaining that the introduction of the organ is not so great a sin as the violation through human weakness, of a law regulating individual conduct. He does this, notwithstanding he recently published and approved an article from the ADVOCATE drawing the distinction between David's sin from lust, and Saul's changing the order of God. If the introduction of an organ into the worship is a sin, it is a presumptuous one, that deliberately sets aside the law of God, or that adds to his provisions for worship, as much so as when Saul forced himself and made an offering which was not lawful for him to do, as when he saved the fatlings and oxen that he had been commanded to destroy, to sacrifice to the Lord God in Gilgal. A man under the pressure of human greed, violating a law of God and suing his brother that refuses to pay him a debt, in violation of the law forbidding brother to go to law with brother, is exactly of the same class of sins with David under stress of lust, committing adultery, and certainly not so grossly violative of divine law as David's slaying Uriah to cover up the crime.

Certainly Bro. Allen's article in connection with the course of his associates, cannot but be a surrender of these points on which he has laid such stress, or how can he refuse to fellowship and support Moore, who only thinks the sprinkled ought to be tolerated in the church but no more persons to be sprinkled, while he supports, fellowships and aids in extending without protest Hobbs and McPherson over-riding the consciences of their brethren, and destroying churches, introducing the organ into the worship of God. Certainly here is a glaring inconsistency. If he has changed, it is due himself and his readers that he should openly say so and give his reasons.

McGarvey also is a stockholder and associate editor in this paper that is thus used to break down opposition to the organ, and preserves an ominous silence, notwithstanding it is only a few months since he in a private note declared that he would not engage to preach to a congregation that uses an organ. It appears either that these brethren have changed their convictions or their surroundings are causing them to aid and abet what they believe to be wrong. D. L.

This was written and printed before we saw Bro. H's article on same points.

Queries.

BRO. LIPSCOMB:—Have we any Bible authority for the Sunday-school. Our church disagrees about it. Will you please give all the scriptures bearing upon that subject through the ADVOCATE. I advocate the Sunday-school as a good work and I want all the light that I can get. I want the truth and nothing but the truth. Please answer this as soon as you can, and oblige a brother in Christ,—[James A. Wells.

A Sunday-school should be nothing but Christians teaching the word of God to those who attend. Every passage of scripture that authorizes Christians to teach or preach the word of God, is authority for the doing it on Sunday at meeting. When they do this, it is a Sunday-school, and nine times out of ten, the teaching and instruction are less mixed with error than when men get up to sermonize and entertain an audience. The idea that all preaching is done in public speaking is too narrow for a Christian to entertain. We are commanded to use every opportunity to teach persons the word of God. When people, old or young, are willing to come together on Sunday morning to study the word of God, a man that would discourage them is no Christian. A man had just as well ask for authority for setting down in the family and teaching the word of God.

Sunday-school may be used to teach error, so may the pulpit, so may the parent teach error. Sunday-schools may be perverted to bad ends, so may everything else in this world. The duty of Christians is to teach the Bible. To teach wherever they can. It is the duty of every Christian to teach it. All cannot teach publicly, but all can help teach the young and old in classes. It is either indolence that makes people wish to lazy around and visit, talk idle talk and eat big dinners on Sunday, or a narrow bigotry that makes them condemn everything to which they are not accustomed, that causes them to object to teaching people the word of God on Sunday, at church. That is a Sunday-school.

FANNING ORPHAN SCHOOL.

Five Miles East of Nashville, Tennessee.

The 2nd session of this institution will open Sept., 1, 1885, and continue ten months, under the care of Mr. J. L. Hammon and wife. The pupils do all the domestic work of the establishment. All are taught to cook, wash, iron, and make their clothes, and clean up and keep the house neat and tidy, and are instructed in all the elements of a thorough academic education. Ten destitute orphans will be supported, and educated the present year by the school, free. Any charitable person or institution that will send a destitute child, can do so at $30,00 per session of five months.

Ten or fifteen pay pupils will be admitted at the rate of $50,00 for five months. All pupils will be subjected to the same fare and discipline. No jewelry will be worn or kept by any pupil except a plain breast-pin. The clothing must be inexpensive, but well-made and well-fitting. Applications must be made to

J. L. HAMMON.
98 Union St., Nashville, Tenn.

Gathered Gems.

Gratitude is the music of the heart when its chords are swept by kindness.

To have what we want is riches, but to be able to do without, is power.—*Geo. MacDonald.*

If any person desires to be better than he is, he must keep company with those who are better than he.

Thirty years of our Lord's life are hidden in these words of the gospel: "He was subject unto them."—*Bossuet.*

Mystery is another name for our ignorance; if we were omniscient, all would be perfectly plain.—*Tryon Edwards.*

There is no service to be compared to good counsel, because good counsel helpeth a man to help himself.

He that will always do all that lawfully he may, will oftimes do that which lawfully he may not.—*Archbp. Leighton.*

"Do you feel that you love Christ?" was asked of an aged and dying Christian. "Better than that," was the reply, "Christ loves me."—*Worker.*

Experience tells us that each man most keenly and unerringly detects in others the vice with which he is most familiar himself.—*F. W. Robertson.*

Feelings come and go like light troops following the victory of the present; but principles, like troops of the line, are undisturbed and stand fast.

There is no leveler like Christianity, but it levels by lifting to a lofty tableland accessible only to humanity. He only that is humble can rise, and rising, lift.

The end of education is to repair the ruin of our first parents, by regaining to know God aright and out of that knowledge to love him, to imitate him, to grow like him.—*Milton.*

In all charity believe that your brother desires to hold only Christ's truth; but do you make sure that you hold it yourself, whether he holds it or not. This is the best undenominationalism in the world.—*Spurgeon.*

It is not the situation which makes the man, but the man who makes the situation. The slave may be a freeman. The monarch may be a slave. Situations are noble or ignoble, as we make them.—*F. W. Robertson.*

If you wish to do good, do good. If you wish to assist people, assist people. The only way to learn to do a thing is to do it; and that implies, before you learn to do right, you will do wrong. You will make blunders, you will have failures, but persevere, and in the end you will learn your lessons and many other lessons by the way.

A Little-Rock man sold his cooking stove to get money enough to take his family to the circus. When one of his friends remonstrated with him, he said: "We had no use for the stove. Had nothing to cook." But why didn't you buy something to eat with the money you got for the stove?" "Then we should have had nothing to cook it on. Don't talk to me. I'm a philosopher."

ITEMS AND PERSONALS.

Plenty of Popular Hyms now. Send us your orders.

Bro. L. H. Stine, of Peoria, Ill., is visiting at Hopkinsville, Ky.

Mark out the course you would pursue and then steadily walk therein.

Bro. Sewell's meeting at Centreville, Tenn., has closed with nine additions and a good interest.

The State meeting of Texas has come and gone, but at this writing we have no news from it.

Vol. I. No. 1 of *Dio Lewis' Nugget* is on our table. It is good. Send $1,00 to The Dio Lewis Publishing Co., New York, for it for one year.

We have too many who are simply public proclaimers of the truth, with out their lives being under the controling influence of the Spirit of Christ.

We have had several orders for the communion sets. Hurry up with your names. Some have asked us to wait on them. We cannot wait very much longer. WORK.

Bro. R. W. Officer writes: "The interest in our meeting is increasing. Five added up to date. I may not get off to Tenn. as soon as I had expected, but will be there in August.

Bro. Ned McIntyre reports eight confessions at Strata Ala. on the 26 of July, at night service. He compliments the ADVOCATE very highly and says he regrets that he did not become a reader of it earlier.

Remember we have Sam Jones' Sermons for sale at this office, and we think it read with proper discrimination will benefit all who read. Send in your orders. Price 50 cents in paper, and $1,00 in cloth.

Sister Mary Blain, of Richland Tenn., a venerable mother in Israel died at the home of her son Bro. J. O. Blain at Richland on the 4th inst. "Blessed are the dead who die in the Lord." The bereaved family have our warmest sympathies.

Bro. R. S. Robertson of Alexandria Tenn. writes us that he held a meeting recently for the congregation, Mt. Pleasant Cannon Co. Tenn., leaving the congregation twenty one stronger than he found it. Fifteen were immersed and six reclaimed.

We have received from Bro. Wm. H. Smith of Franklin Tenn. a box of extra fine peaches of the Chinese Cling and Huffman Cling varieties. The fruit is very large and well flavored much the finest we have seen this season. Thanks Bro. Smith.

Bro. Granville Lipscomb has just closed quite a happy meeting at Beech Grove Maury Co. Tenn. The meeting was in progress over two weeks and resulted in 24 confessions and baptisms and one by letter. The church was much encouraged and strengthened for its work.

Married:—At the residence of Mr. Williams on South Market, Street at 6,30 P. M. 3rd inst, Mr. Jno. E. Wright of Ky. to Miss Eudora A. Hays; F. F. Rawlins officiating. The happy pair returned at once to the home of the groom in Ky. May a long and happy wedded life be theirs.

Bro. J. R. Bradley of Roberson Fork, Tenn., reports some good work done with his old home congregation at Antioch; the meeting continued 9 days, five baptized and one restored. He says: "The church at Antioch has gone down, somewhat, but the failure I am sure is not the Lord's. We may have the best of preaching and yet fail to keep up the work for the Lord and all is a failure."

After the meeting held at Murfreaboro by Sam Jones, Bro. Growden had thirty-five additions to the church of Christ. The church of Christ had next to the largest ingathering. This may show somewhat the tendency of his preaching. We hope he may come to the full light of the truth.

Bro. A. B. Herring writes from Sandersville, Ga., July 20: "Closed a meeting to-day, which resulted in ten additions. Assisted by Bro. T. M. Harris in our last work, which resulted in fifteen additions. There is a good interest being manifested in this part of the state by the brethren.

Bro. S. L. Dodd, one of our city merchants, left us last week for Centreville, Hickman county, where he has moved his stock, and where he will make his home in the future. We congratulate the friends and brethren at Centreville on securing such a valuable acquisition to their community.

We submit the following model report of a meeting in Texas verbatim. It is sent us by C. W. Sewell Jr. Place: Crown Point:, Falls Co. Texas, Time: Friday night before 2d Lord's day in Aug. to Thursday night after the 3 1. Lord's day. Preacher: D. Pennington, Assistants J. R. Lane and C. W. Sewell Jr. Additions 43.

Bro. J. G. Rutherford seems to be hard at work as usual, at Linden Tenn. He sends an order for a lot of Sunday School supplies for a Sunday school organized at Chestnut Grove church, two and a half miles from Linden. He is engaged in teaching at Linden and says he has a large school. On Lord's day he meets with two Sunday schools.

We feel very thankful for what we have already accomplished this year, but hope our brethren will redouble their efforts for the ADVOCATE. During the protracted meetings is a good time to work. Every new convert to Christ should begin at once to read a good paper, and of course, we all know the ADVOCATE is best. We are counting on all our preachers to send as many new names.

A good meeting at Flippin, Ky. Bro. W. H. Carter writes: "Bro. E. M. Berry and I began a meeting at Flippin, Ky., on Saturday before the 3rd. Lord's day in this month and continued until the fourth Lord's day. Immediate results, eight were added to the church, one from the Baptists, seven by baptism. One more made the good confession but on account of sickness was not baptized.

Sunday sickness is the worst sickness in the world. The soul is so often sick unto death, spiritual death, and finally eternal death. Some people enjoy good health all the week, but all always so sick on Lord's day that they cannot go to worship. What a pity! They can visit all through the week, attend to business, but when Sunday comes, they are not very well. I wish they would get sick sometime in the week. I don't wish them any harm, but if they would get sick some other time than on Sunday, they would be infinitely better off.

Bro. B. C. Young writes from Cobb, Tennessee, July 27: "On July 10th. I started for Rock Spring Academy in Putnam county. Went to Auburne in Cannon county, where Bro. Elam and Ogle had just closed their debate. Found Bro. Scobey there and heard him preach on the differences between belief and faith. Made it about as clear as mud. Reached my destination next evening. Commenced meeting next day and continued eight days and nights with fine interest to the last. Three obeyed the Lord, many were "almost persuaded." Here I met Bro. Freighley for the first time. He rings like true metal. The people come together and enrolled for Sunday school work under the supervision of Bro. F.

Bro. S. R. Beauman, of Springdale, Ark., sends us a report of some good meetings in which he has recently been engaged. He writes July 30: "Including the 2d Lord's day in June, I held a meeting with the church at Maysville, Benton county, of eight days, result 10 additions, most of them by confession and baptism. Bro. William Johnson has done a good work in this part of the country. He is a live man and is not afraid of work. We began a meeting with the church near Patterson's Bluff, Logan county, embracing the 2d, and 3d Lord's days, result, 18 additions; four from the Baptists, 4 by relation, 10 by confession and baptism. Bro. G. C. Towry assisted me in the meeting. In company with Bro. Towry we spent the 4th Lord's day with the brethren near Altus, Franklin county; 4 made the good confession and were baptized.

Bro Oscar P. Speegle, of Falkville, Ala., sends us a report of an interesting meeting held by Bro. Sparkman at Pine Grove. He writes: "Bro. C. N. Sparkman, of Boston, Tennessee, began a meeting at Pine Grove, in this county on Saturday night before the fourth Lord's day in July, and closed on Thursday following. The meeting was very interesting. Fourteen confessed the Savior and were buried with him in baptism; one came over from the Baptists, one from the Methodists, one reclaimed and one received by letter, being 18 added to the congregation at this place. Bro. Sparkman is a good, earnest young preacher. We all join in wishing him a long, happy and useful life. Dr. A. C. Henry gave us a pleasant call, and preached for us one time during the meeting. The congregation seems to be in a thriving condition at this place now. They have begun to meet upon the first day of every week to partake of the emblems of the broken body and shed blood of our blessed Redeemer and to contribute their little mites to the Lord's treasure.

Bro. J. Harding writes from Franklin, Ky., August 3d, giving report of work at Turner's Station, Ky. He says: "I began a meeting at Turner's Station on Tuesday night after the 3d Lord's day and continued until Friday night after the fourth Lord's day. This is a point where we have never had a church. A few good sisters of that place went to work among the brethren and friends and raised four hundred dollars, and paid for a fourth interest in a church building that had just been finished, and also called me there to hold a meeting. On my arrival there I preached and asked the question, how many would enter into a covenant to keep house for the Lord? Nine sisters and ten brethren came forward and their names were enrolled which was the beginning. We preached on, day and night, the result of which were twenty-nine baptized, four from the Baptists took their stand upon the Bible. Also some from the Methodists; a few by letter and some reclaimed, making the number at the close of the meeting 75, and closed with great interest. The following preachers greatly aided in prayer and exhortation; Bro. Mahona, of Coon Creek, Ky., Bro. Baker, of Henry county Ky., Bro. Thos. Perkins, of Port Royal, Bro. John Sidener, of Tennessee gave us a call, Bro. George Combs, of Campbellsburg, Bro. W. H. Mevers, formerly of Waco, Texas, but now of Oldham county, Ky., Bro. Goshen, last but not least. This was a good meeting. The crowds were large from the beginning, the house, though large, would not hold the people. I made my home with sister DeCoblin. The brethren and people of Turner's Station treated me kindly. May the blessings of God be upon them. I will write you again when I leave here.'

Obituaries.

Sadness broods over our community, as we have lost one of our true and tried citizens. On the morning of the tenth of July, at the residence of Bro. J. C. Allen, the spirit of Sister Delila Craise took its flight from earth and many friends, to go and dwell with the redeemed. Sister Delila was about seventy-six years old, she had been a member of the church of Christ about forty years. She obeyed the gospel under the preaching of Bro. Tolbert Fanning, who was preaching through this country at this time. Judging from what we have seen and heard of this sister, she is one of the purest of the pure. She was loved by all who knew her, and best by those who knew her best. While it is hard to give her up, we feel that our loss is her gain; that we, if we only live as God would have us live, we will meet where parting will be no more. May God help us all to live so we will be prepared for death. BROWN GODWIN.

Russellville, Ala.

N. C. Miller, born Oct. 7. 1854, died July 4, 1885. The deceased was an earnest man. He was known for his good work: his delight was in the law of the Lord; in it he meditated day and night, read much on religious subjects, till new light sprang around his pathway. He was not afraid to do right, and he did it because it was right. His chief study was the Bible, he was ever led by its teachings, and his life was ever actuated by its noble precepts. The funeral service conducted by the writer, assisted by Elders Brandon and Hutchison, was largely attended. His life and works have ceased before men; his tired feet rest now, but his pure example will help on the bereaved wife and little ones to that land where there "shall be no more death."

A. M. GROWDEN.

Died, near Bridgeport, Jackson county, Ala., Sallie Ally and Ida Hughs. Sallie was born March 10, 1857, and died April 6, 1885. She obeyed the gospel at Rocky Springs, in 1870. Ida was born June 15, 1861. obeyed the gospel at Rocky Springs in 1870, died April 25, 1885. These two sisters lived obedient lives from the time they obeyed the gospel, until the day of their death. As our sisters loved the cause and were always at their posts, we will miss them. But our loss is their gain. Their suffering is over. They leave a host of relations to mourn their loss. But dry your tears, dear friends, and prepare to meet them. "We sorrow not as those that have no hope" B. C. GOODWIN.

Died, December 30, 1884, Bennie G. Forbes, only son of B. C. and S. C. Forbes, of Tuckers X Roads, Wilson County Tenn. Little Bennie was only nine weeks and five days old when death claimed him for its own. It is sad in one respect to give up these little buds of humanity and walk the path of life without them. But in another view, there should be joy. Jesus says, "of such is the kingdom of heaven Hence when these little ones die, they leave no doubt behind them as to their future, and besides, they are forever freed from the sufferings and disappointments of this life. Bennie leaves his parents and four sisters to mourn over his mouldering grave. Hearts once light and gay are now overwhelmed with sadness. Born to bud on earth, but bloom in heaven. It is indeed sad to part with this darling of love. Alas! he has gone to grow in the garden of God forever. Little Bennie; we miss his loving place at home, house is sad.

He is sleeping, calmly sleeping, in a new made grave to-day,
We are weeping, sadly weeping, for the darling gone away.
One-by-one the gentle shepherd, gathers lambs from every fold,
Folds them to his loving bosom, with a tenderness untold.
One-by-one the Lord will call us, as our labor here is done,
And there as we cross the river, he may meet us one-by-one.

MAMMA.

Death, though so unwelcome, has made another visit to our neighborhood and claimed our dear Bro. Alexander Allison Prichard. He was a son of Wm. G. Prichard; was born Dec, 24th, 1840, united with the church at Thyatira and was baptized by Bro. Caskey. He was born on South Harpeth in Middle Tenneasee. But on July 21, he was called on to lay his armor by, having fought his last battle. Disease flux. He leaves a wife and two children and many relations to mourn his loss on earth Bro. Prichard many years ago moved his membership to Antioch and was a faithful member. It is a great loss to the church and the ADVOCATE.

W. N. MCCAIN.

Cold Water, Miss., July 27, 1885.

Died, at his summer resort on Cumberland mountain, near Jasper, Tenn., July 1, 1886, Bro. W. M. Bermitt. He was born in Mason county. Tenn., Dec. 29, 1829, obeyed the gospel in 1861, under the teaching of old Bro. Madison Love, (who has long since gone to his reward,) and from that time to his death, was an active member of the church of God. He was one of the elders of the church at this place, and one of the main stays of the church. He was always ready for any duty, and at the Lord's day meetings was always present if his health would permit. In short, he was a devoted Christian, having almost perfect control of himself. As a husband and father, he was all the words mean. As a citizen, he was as highly esteemed as any man in the county, and for a number of years held one of the most important offices in county with almost perfect satisfaction. His place will be hard to fill in the church and county, and cannot be filled in the family. He had been afflicted for a long time, and his suffering was great, but he bore it patiently. The last words he spoke were, "Lord thou knowest that I love thee."

May his good wife and children strive to follow his noble example, may those who are members of the church live more devoted lives, and may those who are not members soon become such, and devote their lives to the service of God. May they so live that their last words may be like his, and that they may be prepared to meet him in the home of the soul where there is no more parting. E. B. KETCHERSIDE.

Jasper, Tenn.

What Shall I Be.

A most important question. About most things in life we have our choice. Too ways are offered us. Not less so in religious than in other matters. We have offered for our acceptance two forms—types. The one is found in the New Testament, presented in all its characteristic features, taught in the words that found utterence from the lips of the great teacher, and in the inspired message given by the tongue or pen on the part of his chosen ministers. This religion stands forth among the systems of the world peculiar, distinct and like itself, alone. It consists in a pure, humble, self-denying, self-sacrificing life of earnest devotion to the service which heaven has appointed. It is a complete surrender of all that we are in wealth, social position, talent, worldly influence of any sort, an entire, unreserved laying at the foot of the cross the whole man, a full consecration of every energy of soul, mind and body to the great work of doing good in the name of the Master. It is as he has portrayed in his own blessed word, visiting the sick, feeding the hungry, giving drink to the thirsty, clothing the naked, going to those who are in prison. Or as briefly summed up by the apostle James, "Pure religion, undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and keep himself unspotted from the world." Moved by the divinely given religion, all thoughts, purposes, and energies draw heavenward and the whole heart is continually reaching forth after that which is good and pure, ennobling to man and honoring to God. To study its lessons of instruction, to imbue the heart with its living principles, to walk day after day, step by step, through life in obedience to its divine injunction, is the great delight of the faithful servants of God.

The world has a different religion, one fashioned after its own model, measured by its own standard. To attend when convenient, not too hot or too cold, too wet or too dry, the so-called ministrations of the sanctuary. to be entertained for a brief hour by the sin softening eloquence of some dispenser of moral platitudes, to pay toward the support of this caterer to a diseased moral appetite, an occasional mite, is about the most trying sacrifice for which it calls. To keep aloof from the allurements of the world, to deny one's self indulgence of appetite or fleshly lusts, preserve the life unblemished, the character unspotted, to maintain in every act an unswerving integrity of purpose, to go everywhere wearing the uniform of a true soldier, are in no degree features of this religion to which the world with a sweet voice invites us. Do as you please. Do as the world does. Out-strip it in the wild rush of fleshly gratification. None of your staid, old-fashioned, self-denial for me. I'll have none of your visiting the sick, helping the needy, consoling the distressed. Leave to "sisters of charity," hospital nurses, and queer folks who have a taste for such things all this low disgusting work. Give me the ball-room, the dance, the card-table, the theater, the fair, the race course; these are what I love. These fill my head with delight. I want no restraint upon enjoyment to the full of every fascinating pleasure.

The one or the other of these religions is laid before every man and woman, young or old who enters in form or in reality into the church of Christ. The choice is left free and untrammeled. It is for each to take that which seems to him best. The one assumes a full share of what the world esteems pleasure, a full partaking of the giddy whirl of excitment with which the idle throng strive to fill up the dragging hours of existence. All that this world can give is promised.

On the other hand, adopting with a fixed purpose of heart, the former, and faithfully following its quiet, peaceful ways of life and duty, we shall find even on earth an enjoyment far beyond all that which springs from the most rapturous delight of sensual indulgence, an enjoyment, real, constant, soul-satisfying. More than all its, rewards are prizes immortal, the priceless treasure of eternal peace. Which shall we choose? Which shall we prefer to be, the thoughtless devotee of pleasure, or the humble, earnest, Christian? W. L.

DEAR ADVOCATE:—I am now at Liberty holding a meeting. Bro. Golsen is with me I write to make some explanation to my correspondents. There are a number of letters in my hands unanswered, most of them wanting meeting held. When I received them I thought to be able to say just at what time I could hold meetings. But as that time remained unsettled, the answer was deferred. We have reached that point in our work in Montgomery, when we must have a house to succeed. Anciently the order was, build the spiritual house, then look after some place to worship, but like many other apostolic teachings, its unused. I regard the work in Montgomery as very important to our county. We have been using a small Methodist church, which they have just sold to the negroes. We offered their price for it but the negroes had the preference. We are forced to look out for some other place. This matter has my attention, and the proposition to go to work to raise the money has kept me undecided about other appointments. J. M. BARNES.

Near Morganville, Al., July 21, 1885.

Please explain Mat. 17:9-13. Who is Elias that our Lord was talking to his disciples about. —[B. F. Youngblood.

The last of these verses says it was John the Baptist. Luke 1-17. The angel, when announcing the birth of John to Zacharias said, "He shall go before him in the power of Elias, and turn the heart of the Father to the children and the heart of the children to the father." Because John came in the spirit and power of Eliash he was called Elias.

Sympathy comes near and speaks low. It does not shout through a tin-trumpet and hail a mourner from the top of a passing omnibus.

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude low test, short weight, alum or phosphate powders. *Sold only in cans.*

ROYAL BAKING POWDER COMPANY, 106 Wall Street, New York.

Established 1857.

The GREAT CHURCH LIGHT

FRINK'S Patent Reflectors for Gas or Oil, give the most **powerful, softest cheapest & Best** light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A Liberal discount to churches and the trade. *Don't be deceived by cheap imitations.*

I. P. FRINK, 551 Pearl St., N. Y.

Baltimore Church Bells

Since 1844 celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY, J. REGESTER & SONS, Baltimore, Md

---

VASSAR COLLEGE, Poughkeepsie, N. Y. FOR THE LIBERAL EDUCATION OF WOMEN, with a complete College Course, Schools of Painting and Music, Astronomical Observatory, Laboratory of Chemistry and Physics, Cabinets of Natural History, a Museum of Art, a Library of 15,000 Volumes, ten Professors, twenty-three Teachers, and thoroughly equipped for its work. Students at present admitted to a preparatory course. Catalogues sent on application.

S. L. CALDWELL, D. D., LL. D., *President.*

WHETHER CHOLERA

Is coming or not every householder should know that cleanliness and disinfection are the greatest preventives. The principal and surest factor for this purpose is

DREYDOPPEL'S BORAX SOAP,

a perfect cleansing, bleaching and purifying soaps, making clothes beautifully white and sweet. It should be exclusively used in all departments of a household. *DREYDOPPEL'S SOAP* is sold in full pound bars only by all wholesale grocers and first-class retailers.

SKIN DISEASES,

Tetter, Salt Rheum, Ringworm, Sores, Pimples, and all Itching Skin Eruptions, are surely cured and prevented by the exclusive use of *BEESON'S AROMATIC ALUM SULPHUR SOAP,* an exquisite beautifier of the complexion and toilet requisite. 25 cents, by druggists or sent by mail.

Address WM. DREYDOPPEL, A'f'r, 208 North Front Street, Philadelphia, Pa.

Dreydoppel's Disinfecting Powder, 15 cents a large box

1855. THE NATIONAL NORMAL. 1885.

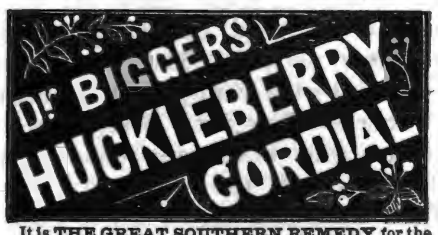
UNIVERSITY

Entire Expense $2.50 to $3.00 a week. Over 2,500 enrolled.

Over 20 dp'ts maintained. All professions provided for. Legal Diplomas conferred. Over 5,000 Teachers and Bookkeepers trained here have been helped to good situations. Any young Man or Woman can pursue here any study with Less expense of Time & Money than at any other institution in the U. S. Catalogue and full information free.

HOLBROOK

Address Pres. ALFRED Lebanon, Warren Co., O.



It is **THE GREAT SOUTHERN REMEDY** for the bowels. It is one of the most pleasant and efficacious remedies for all summer complaints. At a season when violent attacks of the bowels are so frequent, some speedy relief should be at hand. The wearied mother, losing sleep in nursing the little one teething, should use this medicine. 50 cts. a bottle. Send 2c. stamp to Walter A. Taylor, Atlanta, Ga., for Riddle Book.

Taylor's Cherokee Remedy of Sweet Gum and Mullein will cure Coughs, Croup and Consumption. Price, 25c. and $1 a bottle.

DR. C. P. DUNCAN'S

—GREAT—

Vegetable Summer Remedy.

Medicated Blackberry Elixir.

For the next several months the various troubles of the bowels and stomach, which are so annoying, and so often fatal to all ages, sexes and classes of humanity, will no doubt prevail as usual to a great extent. These afflictions are sometimes sudden and always painful. A speedy and effectual cure depends mainly upon a quick application and efficient remedy, and just here, we desire to say that Dr. DUNCAN'S Medicated Blackberry Elixir, is **the medicine** of all others to speedily cure all bowel troubles, such as Diarrhoea, Cholera Morbus, Dysentery, Summer complaints, cholera infantum, flatulence, flux, Pains in the bowels, etc. The elixir may be given with perfect safety to the most delicate children, in doses as directed, as it contains no hurtful ingredient. It is palatable and does not produce Nausea. For sale by all druggists. Price 50 cents.

DR. C. P. DUNCAN'S

Liver and Kidney Medicine.

The grear superiority of this medicine over all other Liver medicines, consists in the combination of those vegetable compounds, which possess the wonderful power of arousing all the secretions of the whole human system to a natural and health action. It acts upon the liver directly and at the same time sets up a proper secretion of those glands situated in the stomach and bowels. It is a stocking up of these secretions of these glands that brings on dyspepsia, indigestion, sour stomach, heart-burn palpitation of the heart, vertigo, or swimming of the head, sick or nervous headache, constipation of the bowels accompanied at the same time with pains in the shoulders, back, sides and limbs. To treat the above symptoms intelligently and successfully, as in all other cases, you must use the medicine, that strikes and removes the causes from the system that produce and bring on the disease. This is effectually done with Dr. Duncan's Liver and Kidney medicine. Price 75 cents.

Spurlock, Page & Co.,

Proprietor,

NASHVILLE, - - - - TENN.

PAYSON'S INDELIBLE INK. No preparation and only a common pen needed. Established 50 Years. Superior and popular for decorative work on linen. Received Centennial **Medal & Diploma.** Sold everywhere.

$65 A MONTH & board for 3 live young men or ladies, in each county. Address P. W. Ziegler & Co., Phila.

CATARRH

AND DISEASES OF THE THROAT, causing Loss of Smell, Offensive Breath, Deafness, Cough, Hay Fever, Bronchitis, and Incipient Consumption, permanently cured, by a treatment so effective that it cures the worst cases, though the bones of the nose have become affected. No douches, snuffs, washes, inhalers, or atomizers. The medicines are so pleasant that a child will take them. The only internal treatment offered to the public for these dangerous diseases. Dr. Brockington has had fifteen years experience in the treatment of this class of diseases, and a trial will convince the most incredulous of the efficacy of his treatment. The most obstinate cases cured at small expense. Send full description of case and Fifty (50) cents (mere cost), for a trial package [by mail], to last fifteen days, with full instructions for treatment.

Address, DR. C. N. BROCKINGTON, 309 FOURTH AVENUE, LOUISVILLE, KY.

A. CRONE,

—A the—

Checkered Front Grocery House

Cor. Market St. and Pub. Square, Nashville, Tenn.

Keeps the best GROCERIES, and sells them Cheaper than any other House in the City.

Price-List Furnished on Application

NATHAIEL BAXTE, JR., President, THOS. PLATER, Vice President, J. P. WILLIAMS Cashier, W. P. BANG JR Ass't Cashier

THE FIRST NATIONAL BANK

OF ASHVILLE, TENN. (Reorganized.

Designated Depository and Financial Agent of the United States

CAPITAL STOCK, - - - - - $700,000 00
UNDIVIDED PROFITS, - - - - 400,000 00

Receives Deposits, Deals in United States Bonds and Local Securities, and Foreign and Domestic Exchange. Drafts drawn on all European points. Our facilities for making collections at all accessible points are unsurpassed.

J. A HANDLY. S. REEVES. A. . SOUTHWORTH. R. F. MORGAN G. M. NEELY.

Handly, Reeves & Co.,

—Importers and Jobbers of—

DRY GOODS AND NOTIONS,

Nos. 60 and 61 Public Square,

Nashville, - - - Tennessee

SOUTH KENTUCKY COLLEGE,

HOPKINSVILLE, KY.

Midway between Nashville, Tenn., and Evansville, Ind., on the St. Louis and Southeastern railway connecting at Guthrie with Louisville and Memphis branch of the L. & N. R. R., and at Nortonville with the Chesapeake and Ohio R. R.

Fa Term ,Session Opens Sept. ,1885

BUILDINGS NEW, HANDSOME AND COMMODIOUS;

103 feet long front; three stories high; with two wings, respectively 90 and 116 feet long. Fine study halls, provided with the best single seats; also splendidly appointed recitation, music, and art rooms. Matriculates last session, 180.

THIS SCHOOL IS INTENDED FOR BOTH SEXES.

Prof. and Mrs. James E. Scobey, so long connected with the Female Institute at Murfreesboro, Tenn. will have exclusive charge of the boarding department, in the College building, where only girls will be permitted to board. Young men and boys can find good boarding at moderate rates in the city, or they can be placed under the immediate supervision of Capt. Pitts commandant of cadets, in his own, or in the family of V. M. Metcalfe, where the responsibility for advancement and culture will be fully assumed.

THE FACULTY

Is composed of four gentlemen and three ladies in the Literary department, two Music teachers, and teacher of Art, and two lecturers, all of whom are experienced, successful teachers.

Mrs. L. F. Gates, who has been Matron at the Institute, Murfreesboro, will occupy same position in South Kentucky College.

In all the appointments necessary to a superior school, South Kentucky College stands in the front rank. For Catalogues, Announcements, etc., Address

S. R. CRUMBAUGH, Prest.

JAMES E. SCOBEY, Vice Prest.

BURRITT COLLEGE,

Spencer, Tennessee.

This institution was chartered in 1848, and is under the control of the Christian brotherhood. It is the pioneer of mixed Colleges, and in this regard it has proved quite a success: Teaching the Bible is an important feature of the institution.

Located on the Cumberland plateau, it is FREE FROM EPIDEMICS. The water is free stone and chalybeate. Invigorating breezes render the location a delightful summer resort. Doyle Station—nine miles distant—on the McMinnville and Manchester Railroad, is the nearest Railroad Station.

TERMS:

Primary Department, per session	$ 7 50	Commercial Department, per session	$25 00
Preparatory Department, per session	15 00	Lessons, Instrumental Music	$15 00 to 20 00
Collegiate Department, per session	20 00	Lessons in Art Department	2 50 to 20 00

Board and washing for males, per week, from $2.00 to $2.50; Fuel, light, and incidental expenses, per session, $10.00; Board (including washing, fuel, and light,) females, per week $3.00

The Fall Session of 885, Begins on the Last Monday in July.

For further particulars, address— Prof. A. T. SEITZ, President,

W. H. SUTTON, Secretary Board of Trustees.

Geo. E. Cooper & Co.,

Manufacturers and Dealers in

Tinware, STOVES, Furnaces,

House-Furnishing Goods.

Tin and Slate Roofing and Galvanized Iron Cornice Work a Specialty.

Also our **Patent Chimney Top** for smoky chimneys has no equal. Write for prices.

GEO. E. COOPER & CO.

2 North Market treet

NASHVILLE, - - TENN

Mr. AND Mrs. W. LIPSCOMB'S SCHOOL AT OWEN'S STATION

WILL OPEN Aug., 31, 1885. This is truly a HOME SCHOOL, with every kind of care necessary for the comfort and welfare of pupils. Parents and others would do well to inquire as to its merits.

Terms for 20 weeks, including Board, Tuition and Washing, $75,00. $25,00 for music with use of piano. Address

W. LIPSCOMB,

Brentwood, Tenn.

The Petersburg Debate.—No. 2.

In my last, everything was in readiness for the work to begin. Monday morning, July 13th. at 10 o'clock found both speakers in their places, the moderators in their chairs and hundreds of anxious auditors eager to catch every word of the prospective discussion.

But a word descriptive of the debaters, their methods, etc, I presume would not be amiss just here. Dr. Brents is too well and familiary known to most of the readers of the ADVOCATE to need much description. Suffice it to say that in the sphere of religious polemics, especially upon the controverted points between our brethren and the denominations, he has not an equal, I suppose, in the church. These controverted points have engaged both his tongue and pen for most of his life, and although he has been actively engaged in secular and literary pursuits for several years past, yet the facility with which he handled the subject matter in debate, and his ready reference to the scriptures, proved him to be the possessor of a wonderful memory. His style in speaking is his style in writing. If you are familiar with the one, you know the other. His language is always well chosen, chaste and pointed. He never repeats except for emphasis. No confusion in his ideas is ever observable. He is a natural logician, a sound and convincing reasoner. It is hard to parry the force of theone or the power of the other. He is always dignified and courteous, both toward his opponent and audience.

Elder Pennington is a tall, slender, gentleman of 150 pounds. As to his age, I guess him to be on the sunny side of forty. He has naturally a a good voice which has suffered much from a vehement and monotonous style of speaking. He never allows himself to stop speaking, even if he has to repeat himself a dozen times. He is certainly no novice in the art of sophistry, and has the happy faculty of making an audience see a point when he so desires. Although his elocution would be disclaimed by Bronson, still he is, beyond doubt, a forcible speaker. His idea of religious discussion, judging from his demeanor, is modeled after the old fashioned debating club where puns, and jokes and witticisms were the general stock in trade. He tells an Irish yarn with much grace, and can make a negro blush with his plantation dialect. He was soon driven, however, from this, his favorite field, by the studied silence with which the doctor treated his attempts to provoke laughter.

DR. BRENT'S 1st. SPEECH.

Promptly at 10 o'clock Esq. Hammond arose, read the propositions to be discussed and the rules of government agreed upon, and announced that Dr. Brents would now open the discussion. If I had the space, I would like to give this and the Dr's. closing speech entire. The broad solid arguments laid down in his opening hour's address amply supported as they were by scriptural proofs, were never successfully assailed during the entire debate. He stated that he was there to seek truth, to assist in investigating God's truth. That if in error, he desired to know it, and would consider himself most fortunate if, by any means he could exchange error for truth.

He said that it would be admitted by all that God had a church, an organized government on earth, and that this government is variously called, "the church of God," "the kingdom of heaven," "the body of Christ," etc. He then claimed that if the "Christian Church" possessed the same characteristics of the apostolic church it would be necessary to determine the time of its commencement and just how people were admitted into it and by this means whether or not our teaching is in consonance or keeping with theirs. He said that the prophecy of Daniel would not aid either of them, as it was an indefinite expression, "in the days of these kings" that would apply with equal approbation to the time of John the Baptist, Jesus, or to the Day of Pentecost. He then showed, both from Micah and Luke that Jerusalem was the place whence the word of the Lord and remission of sins should go forth and be granted to all nations. He proved that the kingdom could not have existed in the days of John the Baptist, else John himself would have been a member of it. But Jesus said, "the least in the kingdom is greater than he." And after John's head had been cut off, we hear Jesus say: "Upon this rock I will build my church." Many other scriptures were produced, all pointing to the future as the time when the church should be established. An argument was drawn from the analogy which exists between the building of Solomon's temple and the establishment of the church. John and Jesus prepared the material which, at the appointed time and place, at God's bidding, dropped into its place and then vivified by the Holy Spirit, sent from Heaven, the great spiritual temple stood forth an existing, living, entity—a church. The law of pardon announced on this occasion was then analyzed and shown to be in exact harmony with the great commission, which contained, preaching, faith, repentance, baptism, remission and salvation. The question was then asked: "Do you know a people in all this country who give to inquiring believers the inspired answer which Peter gave to those on the day of Pentecost?" If so they have thus far, the scriptural characteristics. We teach baptism for the remission of sins simply because God's book teaches it, yet for this we are denounced as heretics all over this country. In support of this doctrine a powerful argument was based on Acts 2:38, the commission as recorded by Mark and Jno. 3:5. Not a single writer of all the 76 who wrote during the first 400 years of the Christian era, but what taught that John 3:5 referred directly to Christian baptism. His address was listened to with marked attention by the audience and it was very evident that a solid and lasting impression had been made. His definitions were all so clear and his arguments so well supported by apposite scriptural proof that it was the verdict of disinterested and competent judges that this speech, not only could not be, but that it never was successfully attacked during the entire discussion.

ELDER PENNINGTON'S 1st. SPEECH.

It is my purpose to represent both sides in this debate fairly, but truth compels me to say that if Elder P's first address were stripped of its anecdotes, witticisms and personal allusions (which would not look well in print) there would be very little solid matter left. It was evident from the first that D. R. Ray's "Hand Book on Campbellism" was one of his indispensable aids. For four days this book and Ray's Baptist Succession proved an unfailing source of inspiration to the gentleman. His first charge was that of inconsistency. He said we tought all kind of high-sounding titles, and then turned around and appropriated more titles to ourselves than any body. A long list of these were given, accompanied with the admonition to "young preachers present" to carefully memorize them as we would have need for them all when we went "out to speak our "piece." The reader who is curious to learn these "titles" can find them on the first page of the body of "Ray's Hand Book on Campbellism." His next argument (?) against us was based upon the assumption that we had a human head or founder"—Alexander Campbell in the year 1827." And how do you suppose he proved it? Why out of his proofs? was a short letter of introduction sent by Henry Clay to Mr. Campbell on the eve of his (Campbell's) departure for Europe, in which Mr. Clay calls him Rev. Dr. Campbell and states that he is the "head and founder of a great religious community in the U. S. And that Mr. Campbell, upon the strength of this letter, without repudiating its statements, obtained audience with the magnates of England and Scotland, thus tacitly acknowledging the correctness of Mr. C's statement that he was "the head and founder" of the Christian church or else used what he knew to be a falsehood to further his progress in Europe. But this is enough for one letter. I promise you some rich things in my next.

GEO. GOWEN.

Providential Leadings.

"How great a matter a little fire kindleth," and how small a circumstance that may change one s whole course in life! Having been indoctrinated in certain ideas in religion in my youth, a nd failing to find peace of mind as I had been taught to expect, I drifted into a state of indifference, bordering on skepticism. In this state I remained for several years. In the summer of 1865 soon after my return from Johnson's Island, where I had been held a prisoner of war, I learned that Dr. Brents was to preach at Lynchburg. I had always been taught that he and his folks had no religion, but having heard him deliver a lecture on Physiology at school in 1861, and having been impressed with his clearness and force as a speaker, I desired to hear him preach, not that I had one particle of interest in what he would preach or in the subject of religion any way. When a rather small, round-shouldered, black-eyed man got up to preach, I felt I had had my ride through the heat for nothing. He took for his text Acts 2:28 and 8:22. At first I listened under protest, but in fifteen minutes I was deeply interested, and when the sermon closed, I was a happy man, for I had learned the lesson that years before I had sought to know, how to become a Christian. I heard Dr. Brents in the evening, but my cup was already full. But who was the round-shouldered black-eyed man? I afterwards learned that it was R. B. Trimble, and I now thank God for the providence that led me to hear him.

J. D. FLOYD.

Winchester, Tenn.

BRO. SEWELL:—I have recently closed a five days meeting with Jackson's Chapel, congregation in Taliahachie county. The interest was good, and increased from the beginning to the end. The immediate result was six added to the small, but growing band of worshipers at that place. Among the number was my aged mother, whom I buried with her Lord in baptism after she had been a Methodist for over thirty years. In this community was the home of my boyhood, therefore, while there we met many old-time friends, and called up many pleasant memories of the past. The cause was planted there just after the war by the lamented S. R. Jones, who was followed by Bros. Morris, Caskey and others, who sowed the good seed that is now bringing forth the fruits of righteousness. There are some noble brethren there, who will not suffer the banners of the Lord to trail in the dust, therefore we predict a grand triumph for the cause at that point in the near future.

LEE JACKSON.

Thyatira, Miss., Aug. 4, 1885.

General News.

The loss by fire in the United States and Canada during July is estimated at $9,000.000.

The Louisville Exposition will be opened in about five days. Reduced rates on the railroad.

Gen. Fitzhugh Lee was nominated for Governor of Virginia, by the Democratic Convention, on the first ballot.

The milk crop in England is of more value than the wheat crop. being worth £30,000,000, or about $150,000.000.

During the past fiscal year $59,730 was expended on the improvement of Kentucky river, and $264,721 remians available.

Gen. Beauregard, with his sister, Mrs. Proctor will spend the rest of the summer in the mountains of North Carolina, near Ashville.

The Banks of New York are paying the Government gold for silver. $6,000,000 have been paid out by them for the sub-sidiary coin.

Three colored women of Baltimore were excluded from first-class sleeping apartments on a steamer, and were awarded $1,000 each damages.

The Rev. Thomas Tenant, of Fayetteville, Ark., is said to be the oldest minister living. He was born in 1771, and is now 114 years old.

The United States is provided with over 50 penitentiaries and 2,400 jails. They contain over 50,000 criminals, and their estimated cost is $500,000,000.

More than 3,000,000 Germans have immigrated to this country during the last sixty years. Of this number 1,000,000 have immigrated during the last decade.

Monroe was the only one of the presidents or ex-presidents who was buried in New York City and his remains were removed thence to Richmond before the war.

Chicago factories are said to employ 8,000 children under 15 years of age, 2,000 of whom are girls. All are compelled to work from ten to fourteen hours per day.

The President will leave Washington Friday. After the great funeral he will go to Albany and the Adirondacks. He will be absent from the Capital until the middle of September.

Caterpillars have appeared in the cotton fields of several counties in South Carolina, and the boll worm in one or two. Unless their ravages are great the crop will be the largest for years.

The trip from New York to Boston, via Hartford, distance 229 miles, was made by a train a few days ago in five hours, deducting about seven minutes lost in stops. This is considered a great feat in railroad traveling.

William Dobbins died at Graysville, Ga., yesterday, aged one hundred and fifteen years. He had a recollection of events over one hundred years ago, and could tell about the War of 1812, as well as the Revolution and Indian wars.

The Nashville, Chattanooga & St. Louis R. R., will offer the 11th and 12th of this month, excursion tickets for Arkansas and Texas at about one-half rates. Now is the time to visit friends and see the magnificent crops of the great west.

A fearful epidemic is raging at Porter Station, Ind., a village of 300 inhabitants. It appeared there not long since and five have died, 15 are dangerously ill, and 25 more in a serious condition. The disease manifests itself in vomiting and diarrhetic discharges. The doctors are at a loss for treatment as all medicines seem to be powerless in arresting it.

Harry Garfield, it is said, takes a professorship at St. Paul's School, at Concord, N. H., where he prepared for college. His brother, who was the youngest member of the recent graduating class at Williams, will study law in New York City.

In Rio Janeiro is a large and gloomy convent in which the wives of soldiers are confined during their husband's absence. The barbarous custom is sanctioned by age, and one woman has been confined twenty-five long and dreary years.

Tons of arsenic are being fed to the grasshoppers in California. One drug house at San Francisco sends a ton a week into the infected districts, while a firm at Fresno sold 700 pounds in five days, and had orders for 400 pounds more.

The miners of the Hocking Valley held a mass-meeting last night at Columbus, O, and decided to call a district meeting to consider the advisability of joining the Tuskawas Valley men in demanding an advence from 40 to 50 cents for mining.

The total exports of specie from the port of New York during the past week were $379,934. Of this amount the exports to Europe were $352,000 silver and $1000 gold, and exports to Havana $1,700. The imports of specie during the week were $56,990.

Spartanburg. S. C., August 5.—As the southbound passenger train on the Air Line Road was rounding a curve six miles south of here, this morning, it ran off the track. Conductor J. J. Ranson was killed and a number of passengers were very badly wounded.

Mne. Aizeroth, now 78, planted the first coffee in Florida, five years ago, ever raised in the United States, and with twenty-five trees on her plantation and a cup of her own coffee on her breakfast-table, she has good grounds for belief in the success of her coffee culture.

The wife of an habitual drunkard in Buffalo, N. Y., has obtained a verdict of $1,000 damages against a liquor-seller who presisted in selling her husband whiskey after he had been notified to desist. The verdict is a righteous one, though two of the jurors rending it were saloon-keepers.

The president firmly declines to extend the time of the removal of cattle from the Cheyenne and Arapahoe reservations, Indian Territory. A delegation of cattlemen called at the White House and presented a long memorial, asking an extension beyond forty days, but the President was obdurate.

The amount spent by the government in removing Hell Gate, Diamond, and Coenties Reef, in New York Harbor, has been $3,162,043,21. The last reef is about to be blown up, leaving an unobstructed channel, and a handsome sum of money at the disposal of the engineers for further improvements, as the amount so far appropriated is $5,139,120.

Gen Grant is reported in the Newport *News* to have said: "I always had an aversion to Napoleon and the whole family. When I was in Denmark I declined seeing the Prince Imperial. I did not wish to see him. The first emperor had great genius, but was one of the most selfish and cruel men in history. I see no redeeming trait in their character. The third Napoleon was even worse—the especial enemy of America and liberty."

A writer in *Science* gives an interesting description of a natural bridge almost as remarkable as the Virginia curiosity, spanning a canon about twenty miles north of the point where the Atlantic & Pacific crosses the boundary between New Mexico and Arizona. The bridge is sixty-five feet long and fifteen feet wide at the narrowest point. It consists of tough grit rock, under which the softer sandstones have been worn away to a depth of twenty-five to forty feet. beneath the arch. Near by is a petrified forest. The stone trunks lie just beneath the soil, or half exposed, fallen in all directions. This point had never before been visited by a white man.

Last week a negro named Allen Rodgers was found lying on his face dead, beside the railroad track near St. Elmo, a station on the Cheasapeake, Ohio & Soutnwestern road a few miles north of Memphis. By his side was a sack filled with watermelons, and it is supposed he was setting on the track eating one of the stolen melons and fell asleep, when a passing train struck and killed him. Rodgers bore the reputation of a tough citizen.

FOREIGN.

Marseilles reports 22 cholera deaths within 12 hours.

The Brazillian production of diamonds amounts in yearly value from $1,000,000 to $1,500 000.

In the whole of Spain on Saturday there were reported 3,820 new cases of cholera and 1,464 deaths from the disease.

Louise de la Ramee (Ouida) whose real name is Mary Jane Stubbs, although nearly 60 year old, is about to be married.

The garrison at Sennar is reported to be still holding out against El Mahdi's men and make frequent sorties very damaging to the enemy.

The British Government in India, has decided to add two companies to each battalion of native infantry and a squadron to each regiment of cavalry.

As a result of shutting up the drinking places in Ireland on Sundays, there has been in the last five years a decrease of $27,500,000 spent for intoxicating liquors.

The Nord, Belgian newspaper, says that England has consented to Russia's proposal to leave the Zulficar question to be settled by the joint Boundary Commission.

When Bismark's second boy, Billy, was married the other day to Fraulein von Arnim there was no call on the German Government for either dowry or annuity, since Bismark pays his own Bill.

The Italian Government is preparing the draft of a convention with England with reference to the suppression of the slave trade on the Red Sea coast. The fleets of both countries are to have the same privileges.

Storms of great violence swept over the central and northern portions of Spain recently, destroying much property and in many places utterly ruining the telegraph lines. Many person are reported to have been killed.

The population of Europe has increased in a century from 145,000,000 to 350,000.000. Englishmen have multiplied five-fold, the Russians four fold, and the Germans less than three-fold, while Frenchmen and Spaniards have added only about 50 per cent.

Geneva has a society for the benefit of invalid and weakly children, who are sent to a summer home at Cette in the South of France, where they have a six week's holiday with sea bathing. Seventy-five children were recently dispatched in a body to Cette.

For Diarrhœa, Dysentery Inflamation of the Bowels

Take internally from five to ten drops of Darbeys Prophylatic fluid in a table-spoonful of water every hour or two till improvement takes place. There is no danger in taking more of it and more frequently if occasion requires. In chronic cases, or when the stomach refuses to retain anything, use injections of the Fluid and water. We have never known a case that did not readily yield to such treatment and it saved the livks of many.

TEXAS WORK AND WORKERS.

This Department is conducted by JOHN T. POE Longview Texas to whom all correspondence intended for these columns should be addressed.

A Lecture on Baptism.—No. 3.

BY A REFORMED METHODIST.

EPISCOPALIAN AUTHORITY.

To my Episcopalian friend, I say I can convince you on this subject, and not only convince, but satisfy you that I am in the best of company, that I am "*cheek by jowl*" with the most learned expositors—Doctors of Divinity, Bishops and Archbishops of your own church. I must therefore insist that you shall agree with me, and the baptist brethren on this subject, though I do differ from any modern critic, who may reject the wisdom of the fathers and the plain teachings of God's Holy Word.

I refer first to Grotius, who says: "To be baptized here is not to be slightly sprinkled but to have the Holy Ghost abundantly poured upon them."

Casaubon says: "The Apostles were truly said to be baptized with the Holy Ghost. To baptize is to immerse."

Dodwell says: Ye shall be baptized, plunged, or covered with the Holy Ghost as John baptized with water without it."

Gurtlerius says: "Baptism in the Holy Spirit, or a rich and abundant communication of his gifts. For he on whom the holy spirit is poured, is, as it were, immersed into him."

Mr. Leigh says: "Baptized, that is drown you all over, dip you into the ocean of his grace, opposite to the sprinkling which is of the law."

Leclere says; "He shall baptize in the Holy Spirit as I plunge you in the water, he shall plunge you, so to speak in the Holy Spirit."

Bishop Reynolds says: "The Spirit under the Gospel is compared to waters, and that not a little to sprinkle or bedew; but to baptize the faithful in, and that not in a font or vessel which grows less, but in a spring or living river."

Bishop Hopkins says: "Those that are baptized with the Spirit are as it were plunged into that heavenly flame whose searching energy devours all their dross, sin and base alloy."

Archbishop Tillotson says: "It—the sound from heaven—filled all the house. This is that which our Savior calls baptizing with the Holy Ghost, so that they who sat in the house were immersed in the Holy Ghost, as they who were buried with water, which is the proper notion of baptism."

One more authority upon this subject. Cyril, Bishop of Jerusalem, who wrote A. D. 374, says: 'As he who is plunged in the water and baptized, 'is encompassed by the water on every side, so they that are baptized by the Spirit are wholly covered all over.

So then, without further quotation, I remark as these authorities with but one exception are Episcopalians, and as in that church they claim the power which the Savior gave the Apostles, "to remit and to retain; to bind and to loose,etc" and as their most learned rabbis, bishops, archbishops have declared repeatedly that the baptism of the Holy Spirit carries with it the idea of immersion; am I not entitled to regard it a "RES ADJUDICATA"—a settled question—a fixed fact.

By refering to 11 Lev., it will be found if any unclean person which has been killed, touch any vessel of wood, or clothing, or sack, or skin, etc. it was ordered to be put in water, and there kept until evening. This I suppose was the positive enactment, upon which, by an absurd perversion their tradition was based. In proof, I refer to Grotius, who quotes the celebrated Jewish Rabbi Maimonides. He says, "When couches, tables, cups, brazen vessels, pots, etc., were unclean, whether by contact with a person supposed to be unclean, they were bathed in water." Maimonides says, "They held their beds by the fringe and let them down into the water, and then reversing, they let the other side down, so that the bed should be certainly cleansed." The same particularity was observed in reference to tables or other things supposed to be unclean or defiled.

The next argument noted in favor of sprinkling or pouring water for baptism, was as follows, "The Levites were set apart as a holy priesthood unto God, and the first act was not to dip them under the water, but to sprinkle the water of purification upon them," Now let us examine this argument with becoming candor. The Jews were a typical nation. The priesthood typified the members of Christ's kingdom; for all Christians are represented as priests under this dispensation, with full authority to offer sacrifices of prayer, praise, etc. Under the Jewish dispensation, "No priest was ever invested with his priestly office, his robe, or other official insignia; or suffered to perform any of the duties of a priest, until—what? Let us read from 29 Exodus: "Thou shalt bring Aaron and his sons to the door of the tabernacle of the congregation, and shalt wash them with water."

The Septuagint has it, "Louseis autous en hudati." "Thou shalt bathe them in water." What next? The coat, the ephod, the breastplate, the girdle, the mitre, etc., were to be put on Aaron. His sons were to be clothed with coats, bonnets, etc., and they were then anointed with oil; and thus they were invested with the office of the priesthood. But did Moses really do this? Turn to 8 Lev., and read, "Moses brought Aaron and his sons and washed them with water. In the Septuagint it reads, "Louseï autous udati;" "*He bathed them in water.*" Moses proceeded as directed and after investing Aaron and his sons with the robes and insignia of office, the offering was slain, the oil and blood were sprinkled upon them. How aptly did this typify the process of consecrating and dedicating sinners under the Christian dispensation. Sinners who desire to become Christians before entering upon the performance of duties devolving upon them as members of Christ's kingdom are directed after believing and repenting, to be baptized—*bathed in water*. Paul says, "Christ loved the church, and gave himself for it that he might sanctify and cleanse it with the washing of water by the word;" or as it is rendered by Macknight," "*By the bath of water etc.*"

And now in order to make this matter so plain that no Episcopalian shall ever be tempted to use the argument again in this city, I will quote an extract from Thomas Hartwell Horn, author of the best book on the critical study of the Holy Scriptures known to me. He was an Episcopalian B. D. of St. John's College, Cambridge, Prebendary of St. Paul's, etc., etc. He says, 'The Jews had two sorts of washing—one of the whole body by immersion, which was used by the priests at their consecration, and by the proselytes at their initiation; the other of hands or feet, called dipping, or pouring of water, which was of daily use, not only for the hands or feet, but also for the cups and other vessels used at their meals.' I ask it you can conceive of testimony more conclusive.

7. The next argument in favor of sprinkling for baptism was from Ezekiel, "Then will I sprinkle clean water upon you, and you shall be clean, etc. This was addressed to Jews who had been carried away as captives, and sold into slavery, who were supposed to be unclean and contaminated from contact with the abominations of the heathen nation, where they had been carried. The prophet is simply predicting the time when God should gather them and cause them to return to their own land. When this should be completed the water of purification was to be sprinkled upon them, according to the Mosaic ritual. We know when the Jews were brought before Sinai's rugged summit, the ashes of the heifer, and cedar, and scarlet wool, etc., mingled with water, were sprinkled upon them and they were required to bathe their clothes in water, before Jehovah deigned to communicate his law to them. May I not then, in the language of the learned objector, say "So then, beloved, you perceive how terribly absurd is this argument," which is attempted to be used against God's holy ordinance of baptism.

8. The next argument urged against immersion was drawn from Isaiah, "So shall he sprinkle many nations." It was insisted that this refers to baptism, and therefore baptism is to be performed by sprinkling, 'etc. To which I reply, the command is, "Go teach all nations, baptizing them," etc. Baptism was to be performed upon those who were taught and made willing. I recollect one record in history where it was attempted to baptize nations by sprinkling before they were taught. This was attempted by a disciple—not of *the Christ*, but of Ignatius Loyola. St. Xavier desired to make amends to, "the Holy Roman Church"—so called—for the defection of Luther and his adherents Under the directions of St. Ignatius, and of John, King of Portugal, he traveled into Africa, Ceylon, Cochin, Goa, Travancore, Malacca, etc., and to accomplish his purpose, sometimes by giving beads and other trinkets, he induced the simple minded barbarians to come up by the tribe, and sometimes by force, he caused them to be driven up, as you would pen a herd of Mustangs; and while thus assembled, with the aid of a mammoth squirt he sprinkled, hundreds and thousands, nay millions of them, as he reported on his return to the Pope. For these huge performances he was beatified by Pope Paul IV., and canonized by one of the Gregorys, and is down in the calendar of Saints of the Romish Church, as St. Xavier.

But seriously, the prophet was speaking of the sufferings of Christ, the effect of his humiliation and sorrow upon the nations of the earth, and the word sprinkle as any unprejudiced mind can see, has no proper place in the passage. The Septuagint has the word "Thaumasantai," from "Thaumazo." This word simply means to astonish." The merest tyro in the Greek will tell you this. Dr. Adam Clarke says the rendering of the Lxx. is the best that can be made. The passage should read. "His visage was so marred more than any man's, and his form more than the sons of men; so many nations shall be *astonished* at him; the kings of the earth shall shut their mouths at him," etc. Even if the Hebrew word meant to sprinkle, no candid man can read the passage and say it refers to baptism. Junius and Trenellius, in their Latin version render it by the equivalent of "stupefy." The celebrated Lowth translates it, "So shall he sprinkle with his blood many nations."

(*To be continued.*)

The Bible mentions 620 places in Palestine west of Jordan, and 430 have been identified, 132 by the staff of the Palestine exploration fund.

An entomologist has reported having found 724 species of noxious insects in the tree, shrubs, and plants of the New York parks last year.

A Physician's Opinion.

Dr. Orr says: "I am well acquainted with the composition of Dr. Duncan's Cough Balsam. I have used it in my family and in my practice for several years, and do not hesitate to say that I believe it to be the best remedy known to the medical profession for the speedy Cure of Colds, Coughs, Sore Throats, Whooping Cough, and far surpassing all other remedies for the speedy cure of Croup and Hives in children. It is very pleasant to take, and perfectly harmless." Price 50 cents.

Special Notice.

We would call the attention of the readers of this paper, especially those who are suffering with Dyspepsia, or Indigestion, to Dr. Duncan's Liver and Kidney Medicine. It is, beyond doubt, the best and most reliable remedy known or ever offered for sale, for the Cure of Constipation, Sour Stomach, Sick Headache, Torpid Liver, and all Kidney troubles. It is the best and heapest. Price 75 cents.

L. & N.

(LOUISVILLE & NASHVILLE R. R.)

—OFFERS—

Superior Advantages to the Traveling Public in

THROUGH CARS, QUICK TIME, AND

SURE CONNECTIONS!

SHORT LINE TO

The North-West!

VIA EVANSVILLE.

Through Sleepers to the West via McKenzie Through Sleepers to the South via Montgomery. Through Sleepers to the North-east via Louisville.

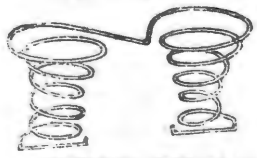
EMIGRANTS

Seeking homes on the line of this road will receive special LOW RATES. See agent of this company, or address

ATMORE, G. P. & T. A. Louisville, Ky.

ED. H. MILLER,

—Manufacturer of—



SPRING BEDS AND MATRESSES

36 South College St., Nashville,

And dealer in all kinds of Beddings. I make the best Spring Bed now in use—the Twin Spring Bed, they are bug-proof. Try a set. Old mattresses neatly repaired.

ED H. MILLER.

Kentucky University,

LEXINGTON.

The University has three Colleges—College of Arts, College of the Bible, and Commercial College. The College of Arts has two courses, Classical and Scientific, with twelve Professors and Teachers. The session continues from the Second Monday in September to the Second Thursday in June. Tuition twenty dollars per session: Matriculation fee ten dollars. Boarding at reasonable rates. College of Bible tuition free. For catalogues or other information apply to CHAS. LOUIS LOOS, President, or ROBERT GRAHAM, President of the College of the Bible

Add-Ran College,

THORP'S SPRING, HOOD CO., TEXAS.

The Thirteenth Annual Session opens the second Monday in Sept., 1885, and closes the last Thursday in May, 1886. There are ten distinct schools with an experienced teacher at the head of each. Not a single day is wasted from the beginning to the close of the session. Every day in the week has its proper share of study and recreation. Recitations every day—only the Bible studies on Sunday. Thorp's Spring is a prohibition village; noted for its healthfulness and the simple, steady and moral habits of its inhabitants. Send for catalogue.

A. & R. CLARK, PROPRIETORS.

THE PROVIDENT

LIFE ASSOCIATION

BALTIMORE, MD.

Insurance on the Ordinary Life and Maturity Plan. Endowment Policies mature in 10 years, or prior death. The fact that this association has been endorsed by LEADING BUSINESS MEN Clergymen, Physicians and Lawyers in the various states in which it does business, is an evidence of its superior plans and methods of insurance. It is the only mutual company in the United States with an endowment plan founded on correct insurance principles. Persons insured on our maturity plan "need not die to win." Policies mature in 10 years from date of issue, or at death, if prior. Every claim paid in full. No pro-rata payments. You "pay as you go and get what you pay for." By the payment of from eight to sixteen cents per day, you can purchase a $1000 policy payable to you in 10 years or to your family, should you die before the expiration of the period for which you insure.

NASHVILLE ADVISORY BOARD.

GEO. W. SEAY, Sec'y N. & D. R. R. Co
Hon. JNO. L. LAWRENCE, — *Lawyer.*
Elder Wm J. LOOS — *Minister.*
Elder R. LIN CAVE, — *Minister.*
Dr. W. M. VERTREES, — *Physician.*
C. H. BRANDON, — *Branaon Printing Co.*
W. A. CORBIN, — *Real Estate Broker.*
Hon. LYTTON TAYLOR, — *Attorney.*
G. H. WESSEL & Co — *Fancy Groceries.*
F. D. HAWLEY & Co., — *Real Estate Agents*
Dr. T. D. WALLIS
Dr. J. S. NOWLIN.
R. E. MARTIN.
Dr. WILLIAM COMPTON, — *Bellview, Tennessee.*

Reliable business men in every town and county in East and Middle Tennesse and Kantucky, wanted to represent this Association, none other need apply. Correspondence promptly attended to.

CAPT. J. MINSON, General Agent.

No 4 Church St. - - Nashville, Tenn.

CHAS. F. SHARPE. W. L. HORN.

SHARPE & HORN,

Real Estate and Coal Agents,

Public Square, - NASHVILLE, TENN.

Buy, Sell and Negotiate Loans.

Special Attention Given to the Collection of Rents.

GEN'L AGENTS FOR PEACOCK COAL.

"THE BEST IS CHEAPEST."

ENGINES, Horse Powers **THRESHERS** SAW-MILLS, Clover Hullers

(Suited to all sections.) Write for FREE Illus. Pamphlet and Prices to The Aultman & Taylor Co., Mansfield, Ohio

KEEP COOL!

SUMMER GOODS!

Refrigerators, Ice Chests, Water Coolers Filters

Fruit Jars, Fruit Cans, Stoneware, Woodenware, and all kinds of Kitchen Goods.

Cooking Stoves to suit the requirements of every Family.

PRICES TO SUIT THE TIMES.

PHILLIPS-BUTTORFF MANUFACTURING CO.,

24 & 26 College Street. - - - Nashville, Tenn.

Capital Planing Mill!

Cor. Line and Vine Streets, near Northwest Cor. CAPITOL GROUND.

J. W. McCULLOUGH,

DEALER IN

Lumber, sash, Doors, Blinds, scroll sawing, Flooring, Ceiling, Siding, Etc.

Telepone 551. : : : Nashville, Tennessee

O. EWING — FRANK W. GAINES

EWING & GAINES!

WHOLESALE HARDWARE,

40 South Market Street, Nashville, Tennessee.

Complete Stock of Hardware, Guns, Cutlery and Guns Belting, at the lowest prices.

Prompt and Careful Attention given to Orders.

HEADQUARTERS for Hardware, Fishing Tackle, Mill Supplies of Every Description, Barbed Wire, Etc. Agents for Champion Machines, Reapers, Hay Rakes.

BROOKS, SWEENY & CO.,

Nashville, Tennessee.

MURKIN & HUNT

28, 30, 32 South College Street,

—Manufacturers of—

Fine Carriages, Berlins. Landaus, Cabriolets, Coupes, and all Kinds of Heavy Work

We have enlarged our Factories and store-rooms by the addition of the three-story building adjoining, and have now improved facilities for the manufacture of first-class work.

OUR SPECIALTIES: Improved Timken and Brewster Spring Buggies; Platform Double-Spring and Three-Spring Phætons· Barouches, Rockaways, and Wagons of Every Description.

Special Attention Given to Repairing. Inspection Solicited. · Telephone 332.

P. A. SHELTON.

DEALER IN

STAPLE and Fancy GROCERIES.

Flour, Bacon, Lard, Tobacco and Cigars, Country Produce

NO. 9 BROAD T. - NASHVILLE, TENN.

BAILEY, DAVIS & McCOMB,

WHOLESALE GROCERS,

And Dealers in

TOBACCO, CIGARS, ETC., ETC.,

BRIT STREET, - - - - - ASHVILLE, TENNESSEE.

HIGHLAND HOME

MALE AND FEMALE INSTITUTE.

The next Session of this School will open October 5, 1885, and close April the 16, 1886. The Session will be divided into two terms of three and one-half months each.

TERMS:	Per Month.
Primary Class and Arithmetic as far as Division	$2.00.
Grammar, Arithmetic, etc	3.50
Latin, Greek and Higher Mathematics (except surveying)	4.50
Music on Piano, Organ, Guitar, Cornet, and other Band Instruments	3.00
Use of Instrument	1.00
FOR THE SESSION,	
Board, Washing and Lights	$80,00
Incidental for all, except the first class	2,00
Incidental for first-class	.50
Vocal Musicac (Elementary)	1,00
Book Keeping and surveying per term	40,00

Lessons in Harmony can be had by those who wish.

J. M. Barnes, President,
S. Jordan,
R. L. Kirkpatrick,
Highland Home, Ala,

SEND FOR CATALOGUE,

R. C. WEBB, President,
DR. WM. MORROW, V. President
H. B GRUBBS, Sec., and Treasurer,
J. J. VAUGHN, Gen'l Book Keeper.

H. B. Gubbs Cracker Co.

MANUFACTURERS OF

Candy and Crackers,

OLD STAND OF TYLER, STRATTEN & CO,

21 N. Market St., - - - - - - Nashville, Tenn

We guarantee all of our goods to be STRICTLY PURE AND WHOLESOME.

Send us your orders, or specify our goods when you order rom your home grocery.

All new machinery, and fine workmen.

H. B. GRUBBS, Late of Grubbs-Kemker Candy and Cracker Co. Mg'r.

FOR

Choirs, Conventions, Singing Classes and the Higher Schools,

o better Books have appear

Choral Worship. ft size Church Mu Book of 220 pages. 100 pages Elements, wi n a capital collection of Sacred and Secular music. 75 pages of the best Hymn Tunes. 110 pages of Anthems, and 30 pages of miscellaneous Concert Music. $1. Per dezen, $9.

The Model Singer. W. O. PERKINS and D B TOWNER. A book fo SINGING CLASSES. 192 pages. 124 Graded Exercises, 57 Glees and Part Songs, 29 Hymn Tunes, 18 Anthems and 4 Chants. Abundant and useful material for the Singing-school Teacher. 60 cts. Per doz.. $6.

Song Greeting. L. O. EMERSON. A new and extra fine song book for the "high r schools," meaning by that, Colleges, Tech ological and other special schools, Academies, Institutes, Seminaries, High and Normal Schools. 160 large octavo pages. 82 harmonized songs of the highest order, both in words and music, classical in beauty and interesting to every one. Also exercises and solfeggios for voice culture. 60 cts. Per dozen $6.

Any book mailed for the retail price.

OLIVER DITSON & CO., Boston,

DITSON & CO., J. E. DITSON CO., Broadway, New York. 1228 Chestnut St., Phil.

Philips, Randle & Co.,

—KEEP—

THE BEST COAL IN THE CITY.

Call at 50 North Cherry Street; they have always on hand,

Mud River, Cumberland, Jellico, Anhracite, Diamond, and Number 12 Coal.

A trial order solicited. Satiaction guaranteed.

TELEPHONE 169. - - - NASHVILLE TENN.

HOSMER HALL.

Boarding and Day School for Young Ladies. 2814 Locust St., St. Louis, Mo. Re-opens Sept. 16.

Superior Musical advantages. Drawing and French without extra charge. Address Misses Shepard and Mathews, Principals.

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease to any sufferer. Give express and P. O. address.

DR. T. A. SLOCUM, 181 Pearl St., New York.

Wharton & Co.,

Druggists and Prescriptionists

Fine Soda Water Mineral Waters Etc.

Corner College and Union Sts.,

Nashville, - - Tenn.

"PERFECTION"

Interior Glass Fount Student Lamp.

[Pat. Nov. 22, '81]

Combining with our Self-Acting Valve and Non-Heating Burner, the one thing needed to make an

ABSOLUTELY PERFECT LAMP.

No running over of the oil nor leaking of the fount.

Ask for Perfection Glass Fount STUDENT LAMP.

Manufactured and for sale, at wholesale only, by the

Manhattan Brass Co.,

First Ave. and 28th St., N. Y.

Send for Illustrated explanatory Circular.

PEMBERTON'S

The WORLDS Great Nerve TONIC

FRENCH WINE COCA

The wonderful invigorator and EXHILARINE, to impart Health, Strength and Vigor to Mind and Body. The **Ideal Nerve Tonic** and **Intellectual** Beverage, highly endorsed by the elite of the Medical Profession; for the cure and prevention of Mental and Physical Exhaustion, Chronic and Wasting Diseases, Dyspepsia, Kidney and Liver Affections, Heart Disease, Melancholia, Hysteria, Neuralgia, Sick Headache, Throat and Lung Affections, Tired Feelings, etc. This marvelous Tonic acts like a charm. For Convalescents and Invalids this delightful Invigorant is the sine-qua-non. The Invigorating and Strength-restoring properties of French Wine Coca are truly wonderful and excel all other Tonics and Stimulants. One trial will charm and excite your enthusiasm. For sale by Druggists. Send for Book on Coca, and Pemberton's Wine Coca. Price, $1.00 per bottle.

J. S. PEMBERTON & CO., M'f'g Chemists, Atlanta, Ga.

KENTUCKY MILITARY INSTITUTE.

At Farmdale P. O., Franklin Co., Ky., six miles from Frankfort. Has the most healthful and beautiful location in the State. Lit by gas as well as heated by steam. A full and able College Faculty. Expenses as moderate as any first-class college. **Forty-first** year begins **September 7th.** For catalogues, etc., address as above.

COL. R. D. ALLEN, Supt.

Swithin C. Shortlidge's Media Academy.

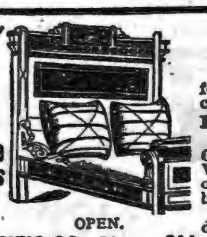
School Opens Sept. 8th.
Whole Expense, $400.
Quarterly Payments, $100 each.

Admits and classifies young men and boys at any time; fits them for Business, any College, Polytechnic School, for West Point or Annapolis. Advanced classes organized in Natural Philosophy, Chemistry, Surveying, Electrical and Civil Engineering, Astronomy, Higher Mathematics, Classics, &c. No examination for admission. Private tutoring and special drill for backward students. Single or double rooms completely furnished. All students board with the Principal. Fixed price covers everything, even books, &c.

SWITHIN C. SHORTLIDGE, A. B. and A. M. (Harvard College Graduate), Media, Pa., 13 miles from Philadelphia.

Sternberger's Folding DRESS PILLOW.

Reliable AGENTS Wanted in Every Town.



STERNBERGER'S Folding Dress Pillow.

folds into one-twentieth of its size when closed and weighs but two pounds.

Perfection, Durability, Simplicity.

The Folding Dress Pillow is simply perfect. Can be folded in a second and put anywhere. We guarantee one pillow to outwear a dozen old style stuffed sham pillows. Housekeepers buy them on sight.

$2.00 PER PAIR. delivered on receipt of price.

THE PIQUA M'F'G CO., Piqua, Ohio, On Frank A. Hall, 200 Canal St., New York. John P. Fowler, 806 State St., Chicago, Ill. Fred. Walpert & Co., 23 N. Gay St., Baltimore, and Furniture Dealers Generally.

FEMALE COMPLAINTS

Treated scientifically at home, at very small expense, with absolutely no pain, no caustics, no unnecessary examinations. Permanent cure guaranteed. Book and question blank free. Address with stamp, Dr. C. N. BROCKINGTON, (Mention this paper.) 809 4th Ave., Louisville, Ky.

CATARRH

Causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough and Consumption, cured in from one to three months, even though bones of nose are affected. No snuffs, washes, douches, inhalers or atomizers used. Book and blank free. Address with stamp, Dr. C. N. BROCKINGTON, [Mention this paper.] 809 4th Ave., Louisville, Ky.

MASON & HAMLIN

Exhibited at ALL the important WORLD'S INDUSTRIAL COMPETITIVE EXHIBITIONS FOR SEVENTEEN YEARS, Mason & Hamlin Organs have, after most rigid examinations and comparisons, been ALWAYS FOUND BEST, and AWARDED HIGHEST HONORS; *not even in one such important comparison has any other American Organ been found equal to them.* ONE HUNDRED STYLES, adapted to all uses, from the smallest size, yet having the characteristic Mason & Hamlin excellence, at $22, to the best instrument which it is possible to construct from reeds, at $900 or more. Illustrated catalogues, 46 pp. 4to, and price lists, free.

ORGANS

The Mason & Hamlin Company manufacture UPRIGHT PIANO-FORTES, adding to all the improvements which have been found valuable in such instruments, one of peculiar practical value, tending to greatest purity and refinement in quality of tone and durability, especially diminished liability to get out of tune. Pronounced the greatest improvement made in upright pianos for half a century. The MASON & HAMLIN CO. pledge themselves that every piano of their make shall illustrate that VERY HIGHEST EXCELLENCE which has always characterized their organs. Send for circular with illustrations, full description and explanation.

PIANOS

MASON & HAMLIN ORGAN AND PIANO CO.,

BOSTON, 154 Tremont St. CHICAGO, 149 Wabash Ave. NEW YORK, 46 East 14th St. (Union Square.)

Baltimore Church Bells

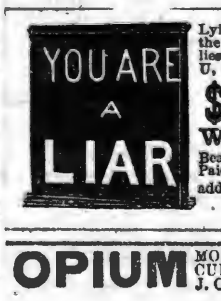
Since 1844 celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY, J. REGESTER & SONS, Baltimore, Md.

FRIENDS SCHOOL FOR BOTH SEXES. Founded 1784. $150 per half year for board and tuition. First term begins September 9, 1885. For circular, address AUGUSTUNE JONES, A. M., Principal, Providence, R.I.

Farquhar's Improved Cotton Planter

Very Simple and Perfect in its Operation; Drops Unrolled Seed or Fertilizer with remarkable regularity in any desired amount. It is the Cheapest, most Reliable and Best COTTON PLANTER in existence. SEND FOR CATALOGUE.

Address, A. B. FARQUHAR, York, Pa.



Lying Agents can't SELL and tel the truth about JONES. Put you lies on paper and sign if you dare U. S. STANDARD

$60. 5 TON WAGON SCALES.

Beam Box. Tare Beam. Freigh Paid. Free Price List. Every Size address JONES OF BINGHAMTON BINGHAMTON, N. Y.

OPIUM MORPHINE HABIT EASILY CURED. BOOK FREE. Dr. J. C. HOFFMAN, Jefferson, Wis.

ROSES MAKE HOME BEAUTIFUL

13 Everblooming, or 13 Hardy, or 13 Climbing, or 7 Moss Roses, all distinct sorts labeled by mail for $1. Many thousands of Bedding and House Plants & Bulbs. Best and cheapest in the world. Safe arrival and satisfaction guaranteed. We lead in quantity, quality, size and price of all choice plants. New and old. Valuable premiums given away. Illustrated and instructive catalogue free. Order now, this advertisement may not appear again. D. R. WOODS & CO., NEW BRIGHTON, PA.

CANCERS TUMORS AND ULCERS

Cured without the knife or loss of blood. Vastly superior to all other methods. Hundreds of cases cured!! Descriptive pamphlet sent free. Address Dr. E. H. GREENE, 17½ Peachtree St., Atlanta, Ga.

THE NEW CORSET.

THE TRICORA RELIEF

Having elastic side sections, adapts itself to the various positions of the body in stooping, sitting & reclining. It affords great relief and comfort to the many who find ordinary Corsets oppressive. The "TRICORA" stays *used for boning* are unequaled for durability & comfortable support, & are absolutely unbreakable.

The most Durable, Comfortable, and Healthful Corset ever sold for its price.

Every pair warranted to give satisfaction or money returned.

J. G. FITZPATRICK & CO., Mfrs., 71 Leonard Street, NEW YORK.

Please mention this paper in ordering.

ROSES SAMPLE with Catalogue, 25 c., 4 for 50c. Order now. WM. B. REED, Chambersburg, Pa.

THIS NEW ELASTIC TRUSS

Has a Pad different from all others, is cup shape, with Self-Adjusting Ball in center, adapts itself to all positions of the body while the ball in the cup presses back the intestines just as a person does with the finger. With light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free. EGGLESTON TRUSS CO., Chicago, Ill.

JACKSONVILLE FEMALE ACADEMY

ILLINOIS CONSERVATORY OF MUSIC.

School of Fine Art. Under one management. Offering to pupils of each advantages of all. E. F. BULLARD, A. M., Prin. and Supt., Jacksonville, Ill.

Hege's Improved Circular Saw Mill.

Write for Circulars to

Unexcelled for Accuracy Simplicity and Durability.

With Universal Log Beam Rectilinear Simultaneous Set Work & Double Eccentric Friction Feed.

Engines, Boilers, Shingle Machines, Planers and General Wood Working Machinery.

Price from $200 to $1,000.

SALEM IRON WORKS, SALEM, N. C.

Rates of Advertising in Gospel Advocate

One inch one insertion..... 60
One inch, one month 2,00
One inch, three months..... 5,00
One inch, six months 7,50
One inch, twelve months..... 12,50

A discount of 10 per cent. on these rates on order of $25.00; 20 per cent. for order of $50.00 30 per cent. for order of $100 00.

Note these Rules Carefully

(1) Write only on one side of your paper.

(2) Write your name, post-office, county, and State, plainly.

(3) When changing your paper, give the office from which you change, and the one you wish it changed to.

(4) When ordering a book, give the name, edition, style of binding, and price, as near as possible, and state plainly HOW and WHERE you wish it sent.

(5) Gospel Advocate is $2.00 per year; $1.00 per six months; Clubs of $10, one copy free.

(6) Write very plainly and make the clerks and printers happy

Miscellaneous Notes.

BY T. F. RAWLINS.

Bro. Lipscomb speaking with regard to my supposed case on the use of intoxicating wine at the supper, says, "If Christ and the apostles used it (intoxicating wine) how can Christians have conscientious scruple?" Yes, "if." That is the question under investigation, and must be settled before we can say that it is "prejudice and not conscience that is offended." Sister Holman certainly has shown very clearly and conclusively that there was two kinds of wine known to the ancients and in use in the days of the apostles, the fermented, that intoxicated, and the sweet, non-intoxicating. And inasmuch as the Savior and the Apostles speak of the drink used at the supper as the "fruit of the vine," is it not reasonable to conclude that it was the unfermented juice of the grape instead of the intoxicating wine. Bro. Lipscomb says: "It is possible he meant (by the expression; "fruit of the vine") that the unwined juice of the grape would do." It occurs to me if it means that much it must mean more than that. If it means that and that is what was used by Christ and the Apostles, we have both precept and example for it's use.

Then Bro. L. says: "The only objection I see to this is, that no leaven or ferment should be used at the passover supper." He argues that as the juice of the grape contains the seeds of ferment, and only requires contact with the air to make it active, therefore if ferment is prohibited it is necessary to use that wine which has passed through the stage of fermentation and "purged out the leaven." We would remind our brother that the process of preserving the wine pure and sweet and free from fermentation or alchohol may have been an easier one than the process of purging out the leaven by fermentation and the generation and production of Alcoholic wine. And again we would suggest that if we reject the "fruit of the vine" because of a ferment principle being contained in it this argument would also apply to the dough of the bread for that contains a ferment principle as well as the juice of the grape. They both require contact with air and warmeth to produce fermentation and when exposed to this both will ferment So we have a double trouble here. Now the truth it seems to me on this point is that leavened dough that has passed through the leavening process and from which the leaven has been expunged by that process, and the heat of the oven, would be just as allowable as wine that has had that same principle expurged from it by fermentatoin. The one is fermented, leavened bread, and the other is fermented wine, notwithstanding neither may now be in a state of fermentation, but they have passed through that state and hence they are leavened bread and fermented wine. And of eating leavened bread at the passover the law says," whosever eatheth leavened bread that soul shall be cut off from the people.

Remember that not only ferment, leaven proper. (yeast) was excluded from all the ceremonies of the passover feast but that all articles (whether bread or wine) that had undergone fermentation were also excluded. As long then as I believe that the savior in instituting the the supper used bread that had not been fermented or leavened, so long I must believe that he also used wine that had never undergone the process of fermentation. I can as readily believe that he used a loaf of "light" (yeast) bread that had been made light a flaky by the "fining" process as I can believed that he used the sparkling wine of inebriation that had been made so by fermentation.

We repeat in conclusion, then that there seems to be no question now (I believe Bro. L. admits this) that there was a process among the ancients by which the juice of the grape was kept sweet and pure, and free from ferment and that this non-intoxicating wine or grape juice was in common use in the days of Christ and the apostles. It is further agreed that this pure grape juice represented in its chemical constituents more nearly than any thing else the blood; and hence from this stand point would be the most fitting representative of the "blood of the new covenant." With this admission then before us as well as for other reasons given, and in view of the denunciations of Christ and the Apostles against intoxicating wine, is it not reasonable to conclude when we hear them speaking of supper and of the "cup" and "fruit of the vine" (not once wine) that it is this comparitive innocent and harmless drink that is to be used? And is there not something more than "prejudice" that leads us to this conclusion. We began this note only to call attention to the first quotation made from Bro. L's. article but becoming interested was led beyond that. Beg pardon for trespassing in this investigation.

NOW, NOW, NOW IS THE TIME!
SPRING TIME!
PURIFY YOUR BLOOD.
DR. J. H. McLEAN'S
Strengthening Cordial
AND
BLOOD PURIFIER
Is the greatest Blood Purifier in the world.
TRY IT, AND YOU WILL USE IT EVERY SEASON.

It acts as delightfully on the tender Babe, the most delicate Lady and infirm old age, as on the strong man, in imparting Health and Vigor to Nerves and Brain, Blood Vessels, Heart and Liver. When taken, you can feel its life-giving power course through every artery, destroying all diseases of the Blood, and giving Health, Vital Power and Strength to every part of the body. Who will suffer from Liver Complaint or Diseases of the Stomach, Kidneys, Bowels, or Bladder, when such a great Remedy is within their reach?

IT WILL CURE:

Sleeplessness, Night Sweats, Sallow Complexion, Hot Flushes, Fainting Spells, Nervousness, Failing Eyesight caused by Weakness, Dyspepsia, Hectic Flushes, Scalding Hot Urine, Brick Dust Deposit, Frothy Urine, Uterine Weakness,
Falling of the Womb, Bad Blood, Biliousness, Pimples, Loss of Memory, Feverish Skin, Sluggish Circulation, Cold Feet and Hands, Rheumatism, Peevishness, Obstinate Constipation, Heart Troubles, Bladder Fever,
Diarrhœa or Bloody Flux, Lung and Liver Diseases, Kidney Troubles, Weak Back, Neuralgia, Pains in Bones, Sick Stomach, Depression, Blues, Dyspepsia, Female Weakness, Pimples, Sores and Blotches on the Face and Skin. Colic Pains.

Milwaukee, Wis., March 6th, 1885.
DR. J. H. McLEAN, St. Louis, Mo.
DEAR SIR:—Having been troubled with Female Complaint for some time, by the advice of a St. Louis lady, I tried Dr. J. H. McLean's Strengthening Cordial and Blood Purifier, and am happy to say that it has cured me completely, and I am as well now as ever. I consider it the best medicine for that purpose in the world.
MRS. ELIZABETH HENDRICKS.

G. W. Nowlin, Greenfield, Tenn., writes:—Send me another supply of Dr. J. H. McLean's Strengthening Cordial and Blood Purifier. It gives such satisfaction and sells so well here that we are unable to keep a supply on hand.

Mingsville, Mo., Jan. 4th, 1885.
DR. J. H. McLEAN, St. Louis Mo.
DEAR SIR:—I look upon your Strengthening Cordial and Blood Purifier as the finest medicine in the market. I use it in my family and all my customers speak of it in the highest terms. I would not be without it in the house if it cost ten dollars a bottle.
Yours truly, JOSEPH W. MINGS.

John O. K. White, San Angelo, Texas, says:—Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is a Never Failing Remedy, and Can Be Relied on.

Cordial and Blood Purifier is the most rapid selling medicine we have here. It is used by all classes with the happiest result.

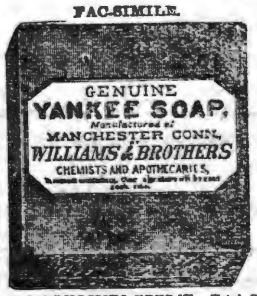
Dr. Fonda, of Jefferson, Cook County, Ills., writes:—I have used Dr. J. H. McLean's Strengthening Cordial and Blood Purifier in my practice for years without a single instance of its failure. For Female Complaints I consider it unequalled, being rapid and certain in its action.

From Mess. R. W. Mackie & Son, Yadkinville, N. Carolina:—Your Strengthening Cordial and Blood Purifier is in great demand. It gives universal satisfaction and is almost as staple as sugar and coffee in this vicinity.

Leroy, Minn., March 5th, 1885.
DR. J. H. McLEAN, St. Louis, Mo.
Dear Sir:—Owing to the intense heat last summer in the harvest field, many in this neighborhood were prostrated at work, and many of them are afflicted with chronic diarrhœa and kindred diseases. But by the advice of a friend I used your Strengthening Cordial and Blood Purifier, and have been as well as ever, although I was more exposed than the majority of those who have been more or less sick ever since.
Yours truly, HAST. MERCHELL.

$1.00 PER BOTTLE. SIX BOTTLES, $5.00.
Dr. J. H. McLEAN, S. E. Corner Broadway and Biddle Street, St. Louis, Mo.

FAC-SIMILE.



FOR SHAVING.
The Genuine Yankee Soap.
Has never been equaled in the richness and permanence of its lather. Especially adapted for heavy beards and a delicate skin. Standard for quality in the U. S. Navy. Has been counterfeited more than any other soap in the world. Notice the engraving and avoid imitations.

ALL DRUGGISTS KEEP IT. Trial Sample for 12 Cents.
THE J. B. WILLIAMS CO., Glastonbury, Conn.
Formerly WILLIAMS & BROS., Manchester, 1840.

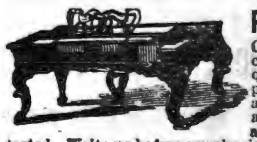
TO HAVE HEALTH THE LIVER MUST BE IN ORDER.
DR. SANFORD'S
LIVER
TRADE MARK
INVIGORATOR
Is a Reliable Remedy for Liver Complaints and its causes by a deranged or torpid condition of the Liver, as Dyspepsia, Constipation, Biliousness, Jaundice, Headache, Malaria, Rheumatism, etc. It regulates the bowels, purifies the blood, strengthens the system, assists digestion.
AN INVALUABLE FAMILY MEDICINE.
Thousands of testimonials prove its merit.
ANY DRUGGIST WILL TELL YOU ITS REPUTATION.

CANCERS TUMORS AND ULCERS.
Cured without the knife or loss of blood. Vasl superior to all other methods. Hundreds of case cured! Descriptive pamphlet sent free. Addres Dr. E. H. GREENE, 17½ Peachtree St., Atlanta, Ga

HUMILIATING
ERUPTIONS
ITCHING
AND
BURNING
TORTURES

...s of Itching, Scaly, Pimply, ...ns and Contagious Diseases ...and Scalp, with Loss of ...old age, positively cured ...dies.
..., the new blood purifier, ...nd perspiration of impu... elements, and thus re...
...at Skin Cure, instantly ...inflammation, clears the ...ials Ulcers and Sores, and ...
Cu... ...n exquisite Skin Beautifier and ... ...ite, prepared from Cuticura, is in... ...in treating Skin Diseases, Baby ... ...kin Blemishes, Chapped and Oily Sk... ...here. Price: Cuticura, 50c.; Resolvent, $1; Soap, 25c. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass.
Send for "How to Cure Skin Diseases."

McSHANE BELL FOUNDRY
Manufacture those celebrated BELLS and CHIMES for CHURCHES, TOWER CLOCKS, etc. Prices and catalogues sent free. Address,
H. McSHANE, Baltimore, Md.



Pianos & Organs
Of all makes direct to customers from headquarters, at wholesale prices. All goods guaranteed. No money asked till Instruments are received and fully tested. Write us before purchasing. An investment of 2 cents may save you from $50.00 to $100.00. Address
JESSE FRENCH, Nashville, Tenn.,
Wholesale Distributing Dep't for the South.

AGENTS COIN MONEY who sell DR. CHASE'S FAMILY PHYSICIAN. Price $2.00. Write for Circulars. Address, A. W. HAMILTON & Co., Ann Arbor, Mich.

WANTED LADIES AND GENTLEMEN who wish to make $3 to $4 a day easily at their own homes. Work sent by mail. No canvassing. Address with stamp Crown MF'g. Co., 202 Vine St., Cin'ti, O.

A BIG OFFER. To introduce them, we will GIVE AWAY 1,000 Self-Operating Washing Machines. If you want one send us your name, address, and express office at once.
THE NATIONAL CO., 23 DEY STREET, N. Y.

THE WORLD'S WONDERS As seen by all the great Tropical and Polar Explorers, with Official History of the Greely Expedition. Grandest New Book published; outsells ALL others. Agents wanted, on Salary or Commission. Write for Special Terms and Pict. Circulars. HISTORICAL PUB. CO., Philadelphia, Pa.

NEW HOUSE! NEW GOODS!

J. W. ORCHARD,

Manufacturer and Dealer in PLAIN and DECORATIVE

WALL PAPER,

Window Shades,

Looking-Glasses, Picture Frames and Cornices, Chair Cane, Picture Cord and Nails, Wall Brackets and Parlor Easels.

Looking-Glasses put in old frames. Old pictures and frames repaired.

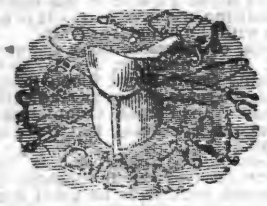
134 Union Street.

Between College and Cherry,)

NASHVILLE, - - TENN.

A. C. & J. C. MARCH,

(Successors to J. D. March & Sons.)



Manufacturers of and Dealers in

Saddles, Harness, Bridles, Collars, Trunks, Bags, Valises, Hames, Whips, Chains.

REPAIRING DONE ON SHORT NOTICE.

50 NORTH MARKET STREET,

S. HOGAN, J. S HOPKINS

Hogan & Hopkins.

—Dealers in Custom-Ma e—

Boots and Shoes.

We will sell the very best makes af Boots and Shoes, and endeavor to make the prices so that no one can possibly sell cheaper than we do.

No. 20 Public Squrse, Nashville, Tenn.

SALE MEN:

SAM R. HOPKINS, L. D SIMPSON, W. MAYES.

AGENTS WANTED for the MISSOURI STEAM WASHER!

It will pay any intelligent man or woman seeking profitable employment to write for Illustrated Circular and terms of Agency for this Celebrated Washer, which by reason of its intrinsic merit is selling with such wonderful success

J. WORTH, ST. LOUIS, MO., or CHICAGO, ILL.

O. T. CRAIG & SONS,

BRENTWOOD, TENN.

Breeders and shiper of DUROC, or JERSEY RED SWINE. A choice lot of pigs now ready to ship. All our breeders Registered. Address at present,

A. W. CRAIG,

GRAHAM, — — — TENNESSEE,

IT PAYS to sell our Rubber Stamps. *Free* catalogue to agents. FOLJAMBE & CO.

China, Glass and Queensware

We have the best Electric Lamp made, the best imported Student's Lamp, "Mays' New Ideal" Lamp, requires no chimney or shade; in fact, we are headquarters for the best Lamps in use. We keep the largest stock of CHINA, GLASS and QUEENSWARE, South of the Ohio river, all of which will be sold as cheap as good goods can be sold in any market. Why not buy first-class goods when you can get them at about what you are paying for trash? Come and see us, or send your orders.

HICKS, HOUSTON & CO.

M. A. SPURR, President, FRANK PORTERFIELD, Cashier, R. S, COWAN, Teller, J. H. THOMPSON. Vice President.

Commercial National Bank,

OF NASHVILLE, TENNESSEE.

CAPITOL STOCK, - - - $250,000,00.

39 North College Street.

BOARD OF DIRECTORS.

M. A. Spurr, R. H. Dudley, J. A. Thomas, Sam Cowan, Jos. Frankland, W. A. Benson, J. H. Thompson, W. E. Norvell, W. A. Wray, J. F. Bowers, J. Jungerman, A. W. Wills, E. R. Richardson, J. H. Collins, W. D. Mayo, Robert B. Lea, J. B. Goodpasture, H. G. Gwyn, T. L. Herbert.

Fully Prepared to do a General Banking Business.

JOHN RAMAGE & SON,

48 North College Street, Nashville,

Offer the best stock of custom-made BOOTS, SHOES, and SLIPPERS, in all grades, of latest styles. Trunks, Traveling and Hand Bags.

LOWEST CASH PRICES!

SHADE MURRAY, WM. CDibrell, BYRD MURRAY

Murray, Dibrell &C o.,

WHOLESALE

BOOTS and SHOES,

Public Square, : : Nashville, Tenn.

Gates & Pohlman,

Corner Coll... Streets, Nashville,

Are the oldest Jewel... antly in stock the very latest and best designs, in patterns as ... d finish of all goods pertaining to the Jewelry trade. They de... d warrant every article to be as represented by them. Watch... repaired by the most practical workmen Orders by mail promptly ... is, "*Quick sales and small profits.*"

NAHVILLE, CHATTANOOGA & ST. LOUIS RAILWAY.

BUSINESS MEN, TOURISTS, EMIGRANTS, FAMILIES, REMEMBER

The Best Route to St. Louis and the West via McKenzie.

The Best Route to West Tennessee and Kentucky, Mississippi, Arkansas, and Texas points is via McKenzie.

The Best Route to the Summer Resorts and Mountain Retreats of Tennessee, Virginia and the Carolinas, via McKenzie and Nashville.

The Best Route to the celebrated Colleges, Universities, Seminaries and other Educational Institutions in the Southeast, via McKenzie and Nashville.

The Best Route to points in East Tennessee, Virginia, the Carolinas, Georgia and Florida is via Chattanooga.

DON'T FORGET IT!

—By this line you secure the—

MAXIMUM OF SPEED, SAFETY, COMFORT, SATISFACTION,

—AT THE—

MINIMUM OF EXPENSE, ANXIETY, BOTHER, FATIGUE.

Be sure to Buy your Tickets over the

N., C & ST. L. RAILWAY!

If you are going to Washington City, Baltimore, Philadelphia, or New York.

The Inexperienced Traveler need not go amiss; few changes are necessary, and such as are unavoidable are made in union Depots.

THROUGH SLEEPERS!

—BETWEEN—

Nashville and Atlanta, and Atlanta and Jacksonville, Fla., Nashville and Martin (to connect with Sleeper service via Cairo to St. Louis and Chicago,) Nashville and Columbus. Nashville and Memphis (Sleeper Humboldt to Mobile, and Milan to New Orleans) McKenzie and Little Rock, and Little Rock and Texas points.

Call on or address

J H PEERLES, T. A., Chattanooga, Tenn.
W W KNOX, T. A., Nashville, Tenn.
S S FINLEY, Ticket Agent, Memphis, Tenn.
A B WREENN, Trav. A., Atlanta, Ga.
W L DANLEY, G P & T A, Nashville, Tenn

FITS STOPPED FREE

Marvelous success. Insane Persons Restored. DR. KLINE'S GREAT NERVE RESTORER

for all BRAIN & NERVE DISEASES. *Only sure cure for Fits, Epilepsy and Nerve Affections.* INFALLIBLE if taken as directed. *No Fits after first day's use.* Treatise and $2 trial bottle free to Fit patients, they paying expressage. Send name, P. O. and express address to DR. KLINE, 931 Arch St., Philadelphia, Pa. *See principal druggists.*

HAMILTON ... nous "Blue Grass Region," noted for the healthfulness of its Recreation. Excellent buildings ... ten members, able and experienced. Extensive grounds for lighted by gas. Only two young ... ing 125 Apartments, all under one roof. Heated by steam and Charges as low as any college offers ... MALE a room. Cost of improvements over $100,000. the past session. Fall term co... mber 14, 1885. For Terms, Cata- vantages. Over one hundred young lady boarders logues, etc., apply early to J. T... N. President, Lexington, Ky. COLLEGE.

COLUMBIA ATHENÆUM A School for Young Ladies. COLUMBIA, TENN. Healthy Location; handsome grounds (22 acres); Capacious buildings, well lighted, heated and ventilated; fine Library, Apparatus and Equipment; 17 teachers; thorough and complete course of instruction. Best advantages in Music, Elocution, Painting, etc. No sectarianism. 34th annual session begins Monday, September 7th, 1885. Prices reasonable. Illustrated Catalogue Free.

TENNESSE female COLLEGE!

FRANKLIN, TENN.

(Establishe in 1856)

An English, Classical, Business, French, German, Music and Art Boarding and Day

School for Young LADIES.

With an average patronage of 150 pupils for the past 29 years the College will open its thirteenth year

Sept. 1, '85, and close June 3, '86.

NON-DENOMINATIONAL.

New Administrations, New furniture Capacity for 200 young ladies, Practical Teachers, Modern Methods, Thorough work. Library Reading Room, Ladies Business College and Ladies Boarding in the Building at Moderate prices, are a few of the features which make the College

A Popular Institution.

The only Female College in the South where marks, medals, and set examinations are recognized as opposed to true principles of education.

Write for particulars,

jul 16,8t. M. T. EDGERTON, Pres't.

NEW SUNDAY SCHOOL MUSIC BOOKS.

HEAVENLY VOICES.

Just out! Entirely new! The very book you want for your Sunday-School. Contains the richest and most beautiful songs ever collected in one volume. Send for sample copy before buying.

SABBATH BELLS.

The finest collection of Sunday songs yet published. Thousands of copies have been sold during the past 12 mos. It is full of gems. Will mail to any part of the world a sample copy of either Heavenly Voices or Sabbath Bells, upon receipt of 20c. or both for 35c.

FIRESIDE-FRIEND PUB. CO., NEW CARLISLE, O

LAW SCHOOL,

OF WASHINGTON AND LEE UNIVERSITY.

GEN. G. W. C. LEE, PRESIDENT.

Instruction by text-books and printed lectures with courses of lectures on special subjects by eminent jurists. Tuition and fees $80 for session of nine months, beginning Sept. 17. For ... and full particulars, address Chas. A. Graves, Prof. of Law, Lexington, Va.

WASHINGTON AND LEE UNIVERSITY, Lexington, Va.

Instruction in the usual academic studies and in the professional schools of Law and Engineering. Location healthful, expenses moderate. Session opens Sept. 17th. For catalogue, address "Clerk of the Faculty."

G. W. C. LEE, President.

TEXAS LANDS!

Persons who have capital they wish to invest profitably, can do so by investing now, in Texas lands

The undersigned is agent for the sale of lands amounting to OVER HALF MILLION ACRES. Prices range from 50 cents to $6,00 per acre.

These lands are all going up, and in five years from date, will be worth twice the present price. For particulars, address

J. T. POE.

Longview, Texas.

SPRING, 1885.

CARPETS! CARPETS!

We have the largest and most complete stock o Carpets of all grades, Mattings, Oil Cloths, Linoleums, Rugs, etc., that we have ever shown to the trade. These goods are brought from the factory, and our prices are t e lowest. All orders promptly filled.

Manlove & Co.,

26–28 Summer St., - - Nashville, Tenn.

GRATEFUL PRAISE

A New S. S. Book by J. H. Fillmore.

Pure in sentiment, rich in music. Sample copy in boards, 25 cents; per dozen, by express, $3 60; per dozen, by mail, $4. *Specimen pages free.*

FILLMORE BROS, 185 Race St. Cincinnati, O

Glendale Boy's School

A first-class Home School. New term commences Thursday Sept. 17th, 1885. Send for terms and particulars. E. A. HAIGHT, Principal, Kirkwood, Mo.

THE GOSPEL ADVOCATE.

VOLUME XXVII., NUMBER 33 | NASHVILLE, TENNESSEE, AUGUST 19, 1885. | TWO DOLLARS PER YEAR IN ADVANCE.

EDITORS:

D. LIPSCOMB | E. G. SEWELL.

J. A. HARDING, Associate Editor.

J. C. McQUIDDY, Office Editor.

"Arisen,"

BY MRS. LUTHER KEENE.

A word of blessed meaning
Most dear to heart and thought;
With glimpse of heaven gleaming,
By heavenly heralds brought.
Of One, the Highest spoken
To those who sought in vain,
His precious body, broken
For our poor sin and pain.

Arisen! Lonely-hearted,
These true ones, reaching forth
For their dear Lord departed,
Bow, weeping, to the earth.
Arisen! 'Mid heaven's splendor,
'Mid soft, seraphic strain,
With love past knowing, tender,
He stoops to soothe again!

Arisen! Since the morning,
On far Judea's plain.
No night hath worn to morning
Without the old refrain.
Sweet babes, from love's adorning,
Brave mother hearts, and true;—
Souls dear as life,—upsoaring,
Have smiled their last adieu.

Arisen! Only spoken
Of souls set free from earth?
Oh! may it not betoken,
Even here, of heavenly birth?
Of heart redeemed from sinning,—
Of faith's full victory?
In love, dear Lord, beginning,
Our risen life with thee!

What do Baptists Believe in the Work of the Spirit.

The attention of our readers has doubtless been directed to the agreement signed by three Baptist preachers at the Elam-Ogle debate, avowing it to be the teaching of the Baptist church, that "the Spirit of God in conviction and conversion operates only through the word;" or "that the Holy Spirit operates through the truth only."

We are glad to see that our Baptist friends are now agreeing to the truth—but when they or any Baptists say it is the Baptist doctrine or the Baptist church has believed and taught this through the last fifty or a hundred years in the United States, and more especially throughout the southern country, they are guilty of down-right falsehood or are too ignorant of the teachings and practices of their own church to speak to respectably intelligent negroes, much less to intelligent white men and women. Almost at the same time that these Baptist brethren were averring that the Baptists believe that the Spirit of God, in conversion and conviction, acts only through the word of God, Eld. Hall, of the *Gleaner* was affirming, "The scriptures teach that in conversion of sinners, there is a distinct personal power of the Holy Spirit, on the sinners heart." This, while proving the statement of these Baptists, as to the general teaching of Baptists in the spirit false, is not as strong as the Baptist position has been heretofore expressed.

In January 1872, at Gallatin, Tenn., the writer held a debate with Eld. G. W. Griffin, of the Baptist church. Griffin was endorsed by the church at Gallatin—Eld. J. R. Graves was present and aided Griffin in the debate; he published Griffin's speeches and endorsed them as the ablest exponent of the Baptist doctrine made in the country. They were published in the *Baptist* and were not objected to by any Baptist of whom I ever heard. The third proposition affirmed by Mr. Griffin reads: "The Holy Spirit in the conversion of the sinner operates independently of the word of God as well as through the word of God." Through two days with Mr. Graves' help he labored that position. It was published and approved by the Baptists generally. How does that harmonize with what these Baptist preachers affirm as Baptist doctrine? I am afraid Bro. Porter's creed is not preserving unanimity in the Baptist zion.

Again, Mr. Jeter, at the request of his brethren wrote a review and exposure of what he called Campbellism. It was published by the Baptist Publication Society and endorsed and recommended by the convocations of the Baptist churches all over the land. Mr. Jeter in it attacks the position agreed to by these preachers, as the most objectionable of Mr. Campbell's heresies. Mr. Jeter states his doctrine thus: "There is an influence of the Spirit, internal, mighty and efficacious, differing from moral suasion, but ordinarily exerted through the inspired word, in the conversion of sinners."

He declares "It is an influence distinct from, and above the truth." Again he calls it "A supernatural agency in the conversion of sinners." Mr. Jeter, more truthful than the *Gleaner, and Reflector* admits that Mr. Campbell taught that the Spirit of God operates through the truth, but maintained the Baptist doctrine, that it does not operate through the truth only. He presents ten distinct arguments in favor of the proposition that it operates above and independent of the truth.

He then presents ten objections to the idea that it operates only through the truth. The 7th objection is "The assumption under consideration (that the Spirit operates only through the truth) is incompatible with the salvation of infants."

His argument is this: "They (infants) enter the world with depraved hearts. Dying before they attain to years of intelligence, they must enter heaven with their moral nature unchanged, which is impossible; they must be renovated by death, which is a figment, they must be renovated by the Holy Spirit without the word, the possibility of which Mr. C. cannot conceive or they must be lost. On page 49 Jeter says: "I will proceed to show that in case of dying infants and idiots, regeneration takes place by the agency of the Spirit without the word."

Again the Philadelphia Confession of Faith adopted by the Baptist churches in London 1643, adopted at Philadelphia, adopted by most of the state associations and is the recognized standard of Baptist faith in this country for over 200 years. It declares the ground of this direct spiritual influence first, section 2nd, to be, "The creature being wholly passive therein, being dead in trespasses and sins, until being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less power than that which raised Christ from the dead." That is a declaration that it takes a direct exertion of the power of the Spirit on man to enable him to believe the gospel and to embrace the call and grace offered in it, and that power is not less than that which raised Christ from the grave.

Section 3 is "Elect infants dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when and where and how he pleaseth; so also are all other elect persons, who are incapable of being called outwardly by the ministry of the word; others not elected, although they may be called by the ministry of the word, and may have some common operations of the Spirit, yet not being effectually drawn by the Father, they neither will nor can come to Christ and therefore cannot be saved." Here it is declared that without the extraordinary operation of the Spirit, infants cannot be saved and no man can be saved by the word or the ordinary operation of the Spirit.

This Philadelphia confession of faith was made the test of Baptist standing to such an extent that some associations in Virginia refused to receive messengers from any church that did not in its letters avow its acceptance of this confession as its rule of faith.

Now here is what Baptists have taught. And Bro. Porter can see how much of unity it preserves in the Baptist Zion. We are glad to see every change for the better among our Baptist brethren, but we pray them not to mar that change, by the moral obliquity of denying they do change, by misrepresenting the teachings of either Baptists or disciples of Christ. The man that denies Baptists have taught that the Spirit operates independently of and without the word, or that Mr. Campbell and the disciples have always maintained, the Spirit of God operates through the word in conversion, wilfully falsifies or is idiotically ignorant on the subject. This is meant for you, Bro. Gleaner. D. L.

Spurgeon's Illustrations.

Mr. Spurgeon, in the July issue of his magazine, the *Sword and Trowel*, hits well the great faith required to accept some modern notions in place of simple Scripture truth. He says: There is a quaint story of a giant, who had long fed upon windmills, and at last was choked by a pat of butter; and, assuredly, his counterpart may be seen in the evolutionists of our day, who are unable to receive the Bible account of the creation. The hypotheses of our present philosophers are enough to tax the credulity of a monk of the middle ages, yet many take down these windmills as pigeons swallow peas. The teaching of revelation is fitted for the capacity of a child, but our wise men are choked with such simple fare. We confess we have not enough faith to be an infidel, or an agnostic, or even an evolutionist. We find ourselves for once standing up for reason, and demanding that our faith should not be overstrained. We can believe what is revealed, for, sublime as it is, there is a kind of truthlikeness, about it; but we cannot believe what we are now taught with such tremendous authority; for, in the first place, it is not worth believing, and, in the next place, it looks so dreadfully like a lie that we had rather not. No, thank you, dear sir, we will keep to our bread and butter; our throat is not yet adapted to the disposal of windmills.

Eld. Porter's Second Letter.

My dear brother: In order to a right understanding, I address this letter, in which I will notice some of the so-called errors of the Baptists which you have numerated in your article. This is done in a spirit of investigation and brotherly love, for I wish to learn if these so-called errors as practiced by us, are scriptural or not, and it matters but little who the agent is that will set me right, and on the other hand, if they prove to be scriptural, then you whose practice is just the opposite, must turn about, or be charged with altering and non-conformity with the word of God, which would certainly make you guilty of the charge you made against us, of legislating for God and his people.

I notice you manifest an opposition to a mourner's bench, and charge us of being guilty of heresy on that subject. In answer, permit me to say that I don't know that we as a people, ascribe any saving virtue to a particular bench, generally known as a mourner's bench, for thousands unite with us who never went forward to ask the prayers of God's people in their behalf; yet we do teach and believe that the very first thing needed on the part of a sinner, is a sense of his lost condition, in order to his eternal salvation. This sense of sin produces mourning in the heart, and all such mourners are pronounced blessed by our Law Giver, for he says: "Blessed are they that mourn, for they shall be comforted." Matt. 5:4.

I firmly believe that the more sensible a man is of his lost condition, the more exalted and acceptable is Christ to him as a Savior, and the more he will love and serve him when once surrendering himself into his arms to be saved. A truly convicted sinner will mourn for sin, and it is of little consequence whether he manifests it by coming up to the so-called mourner's bench, or secretly in his closet. He feels burdened and heavy laden on account of sin, and on account of it does mourn, although mourning does not save him, for Christ alone is the Savior; yet, it is the appointed channel to obtain the blessing. "They that be whole," says the Master, "need no physician, but they that be sick." Matt. 9:12. Men who believe that they are in perfect health and strength have no use for a physician, neither does a soul insensible of its guilt and ruin look to Christ as its Savior and physician; such may sometimes accept him, but only as a teacher to direct them in the way, as they imagine, to do all that is needed for their safety. But they that are sick of sin, feel themselves in need of a Divine Redeemer, the Great Physician, and will call for him; and what a promise such have, for Peter says in Acts 2:21, "Whosoever shall call on the name of the Lord, shall be saved." Ah, to a mourning soul, a soul sick and tired of sin there is nothing better than to cast himself upon the power and grace of Christ, to address him now by an eye of faith, and in the same spirit in which the Great Physician was applied to for the relief of the bodily diseases.

My brother, is this scriptural or not? The Jews on the day of Pentecost, "were pricked in their heart;" they felt themselves guilty of the crime laid to their charge, they felt sick and were seized with horror and were wounded in their hearts so as to cry out, "Men and brethren what shall we do?" They were anxious to obtain the favor of God, the forgivness of sin and eternal life.

The prophet Zachariah spoke of it in his prophecy when he says, "They shall look on him whom they have pierced, and mourn." 12:10. Mourning on account of their sins was thus prophesied as the characteristic of the new as well as the old dispensation, and, therefore, you who ignore it as a requirement for membership into the church, are deficient on this point. This mourning for sin, produces a hunger and thirst in the soul for righteousness, and the Master calls these blessed. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Matt. 5:6. They want the justifying righteousness of Christ, received by faith in him as their Savior; thereby obtain peace in believing, and thus with the great apostle they may say, "be found in him, not having mine own righteousness, which is of the law, but that which is through the faithful of Christ, the righteousness which is of God by faith." Phil. 3:9. "They that gladly received the word were baptized." Ah, they believed what they heard, and drank it readily and willingly, producing joy and an obedient spirit in their troubled souls. How this harmonizes with our teaching; first, conviction of sins, a pricking in the heart, a mourning for sin, and secondly, "Joy and peace in believing—believing in Christ as their righteousness and salvation." Thus faith and joy go together; where the one is, the other is also; and as the one increases, so does the other; a believing view of the interest in Christ is attended with joy unspeakable and full of glory. This certainly shows clearly to an unprejudiced mind that the Savior and the apostles were correct in placing repentance toward God before the exercise of the heart-felt faith in Christ as a Savior. The carnal mind and vain philosophy may be unable to comprehend, and thus change, in their "ignorance," the divine order; but the one who has experienced this mighty revelation in the heart, knows that the fallow ground was first broken up, before the good seed were sown in it. Paul says that "godly sorrow worketh repentance to salvation." II. Cor. 7:10. Faith in Christ brings joy and peace and not sorrow; but a conviction of guilt for violating God's law produces godly sorrow, which is heightened and increased on the discovery of the Father's love in offering pardon, mercy, and peace through Christ Jesus our Lord. There is a vast difference between believing in God as the Law-giver toward whom repentance is directed, and faith in Christ as the Reconciler and Savior. "You believe in God, believe also in me," says Christ.

Do you not know that all who change the divine order in regard to repentance and faith, ignore repentance in fact, if not in theory? Wherever did you hear or see the person that confessed his heart-felt faith in Christ, that afterwards manifest a godly sorrow for his sins in order to repentance, preparatory for baptism?. And again: Have you ever seen or heard of a preacher who has adopted this unscriptural theory, that ever required an evidence of repentance on the part of the candidate before baptism? He demands of him the confession of faith, but never of repentance. The one, he takes for granted without any visible evidence, the other he demands him to confess. I think to be consistent you ought to receive your members without the utterance of a word or the consent, manifest by the nod of the head. It is confession and baptism, surely. John the Baptist was not on your side of the question for when "many of the Pharisees and Sadducees came to his baptism," not merely to see it administered, but to submit to it, he addressed them in very severe style, saying: "O generations of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." Matt. 3:7,8. If you have a proper sense of sin, and a true repentance for it, I baptize you; otherwise, I will not. Thus John the Baptist and Peter the Apostle were on our side of the question, for they insisted upon repentance as a necessary prerequisite to the ordinance of baptism. They had to give proof or evidence that they had repented, as well as exercising *now* faith in Christ as their Savior.

This leads me to speak of your second opposition to our practice, viz: "The relating of an experience of grace and vote of a church as conditions of baptism." The Bible requires that baptism be administered only to such who have experienced a change of heart from the love of sin to the love of holiness, and have been transplanted from darkness to light; they must be disciples of Christ, e're they are prepared for the ordinance of baptism. Matt. 28:19. To learn what is included in the word disciple according to the scriptures, we only need to read the words of the Master as recorded in Luke 14:25,26; and a multitude followed him but being actuated by various motives, even as it is now, the Savior ascribes the test of discipleship, showing that nothing is acceptable to God unless it proceeds from a proper motive, and, therefore, none can claim to be disciples in deed and in truth, unless he loves him supremely and only obeys because he loves.

This shows the danger many poor souls are in who obey by submitting to baptism not because they love, but from a motive of self-interest; and the necessity of carefully examining the ground on which a candidate for membership builds his claim of discipleship. Paul says, (I. Cor. 1:10 "According to the grace of God which is given unto me, as a wise-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon." Can we be too careful with such an admonition before us, what doctrines we preach or what kind of material we receive into our fellowship? We Baptists want "lively stones to build up a spiritual house, an holy priesthood, qualified to offer up spiritual sacrifices acceptable to God by Jesus Christ. I. Peter 3:5. We want such material that correspond with the blessings of the New Covenant. We want a "new heart" that possesses "new spirit," even the spirit of Christ, in which is written the law of God through whose influence the candidate will walk in God's statutes and keep his judgements, and do them, so that his obedience is a willing and a cheerful obedience, prompted from a principle of love, in faith, and to the glory of God, without any mercenary and selfish view, and without trusting to, and depending upon, what is done for salvation. We want the evidence that the tree is good so that we may be satisfied that the fruit be good also, e're we plant him in the vineyard. We want love to God and to the brethren, which is something felt in the heart and can only be known to us by the relating of his experience and thus imitating David who said, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." Ps. 64:16. It is said that it is for the glory of the Father to speak of the miserable wounds that once pained the soul; and of that kind hand that saved it when it was brought very low. No wonder that Peter exhorts us to "sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." I. Peter 3:15. You know that there is no formula, no rule, nor statute laid down in so many words in the Bible, how to receive candidates for baptism; but we do know that there are laid down certain characteristics that they should possess before they can be considered as proper subjects for the ordinance, al of which are something experienced in the heart by the candidate, and only made known to us by relating to us the work of grace on his heart, ex-

cept in such cases as that of the Philippian jailer, where no doubt could have remained on the apostle's mind as to the mighty change of his soul.

We want to know of a candidate if he is sick of sin; and why? Because the Savior says that "they that be whole need not a physician, but they that are sick." Matt. 9:12. Hence, only such as are sensible of their spiritual sickness are subjects capable of cure, and the person whom Christ is a healing Physician to.

Again, we want to know to whom or to what he looks for healing; and why? Because so many look to the church to save them, as the Catholics while others look to eternal rights for salvation, and only the true penitent will look to Christ as the physician and the balm, and therefore is ready to acknowledge with Isaiah, that with his stripes he is healed, cleansed by his blood and accepted in the blood. He will say with Paul, "In whom we have redemption through his blood the forgivness of sins, according to the riches of his grace." Eph. 1:7. He looks not forward to baptism for the remission of sins, absolutely only emblematically, for he has learned by experience and by the word of God that "whosoever believeth that Jesus is the Christ, is born of God," and, therefore, baptism cannot be considered a part of regeneration.

And in order to be certain of the change of heart, we ask the candidate if he loves God and the brethren, for we learn from the scriptures that "love is of God; and every one that loveth is born of God." Jno. 4:7. And again, "We know that we have passed from death unto life, because we love the brethren." Jno. 3:4. Love experienced is not the cause, but the effect and evidence that the candidate is born again and is passed from death unto life.

Now tell me, in all this, is there anything unscriptural? You ask not for these evidences; these testimonials of regeneration of a candidate, but would you baptize one of those you are satisfied possesses them not? If not, then away goes your baptismal regeneration, for you say that none is a Christian before baptism. If not a child of God then he must be a child of the devil. I think it is better for you to agree with Paul when he says, "We are all the children of God by faith in Christ Jesus." Gal. 3:26. And then how beautiful is the ordinance of baptism, where and when the candidate puts on Christ emblematically and thus acknowedges him before the world that Christ is the Savior, King and Priest, the Captain under whose direction he is now engaged to fight and to work. He is buried because he is dead to sin, and "he that is dead is free from sin;" (Rom. 6:7) and rises pledged to walk in the newness of life.

In regard to the taking of a vote in receiving members, or in other words, consulting the voice of the church, we acknowledge we have no positive command; neither have you for weekly communion; but we have an example in the reception of the first Gentile family to the faith, and as candidates for baptism, for the apostle Peter put the question to the Jewish Christians present, "Can any man forbid water that these should not be baptized which have received the Holy Ghost as well as we?" Acts 10:47. Paul was received by the church at Jerusalem upon the relation of his experience by Barnabas; and can you read the scriptures and not learn that churches of Christ are invested with the right and authority of receiving, excluding and reinstating members? The Savior gave them such jurisdiction. Matt. 18:17. Paul acknowledges this in I. Cor. 5:12,13, and in Revelation the Savior commends a church for exercising it. Rev. 2:6; see likewise II. Cor. 2:6,7, Rom. 14:1 and Gal. 6:1.

But I will notice one more heresy you charge us with, and that is on the question of eldership, because some of our churches have had no elders among them, and thus some elders have to attend to the ministration of the word among several churches that are without them. If this is a heresy you ought to commence a reformation nearer home, for I know of several Christian churches that are without a preacher and have to be supplied by one from other sister churches.

But will you answer me that you have no churches without lay-elders, to which I reply, where in all the New Testament do you find such officers in the churches, for in the New Testament the words bishop, pastor, presbyter and elder, are used to indicate the same office, and therefore, officially means the same thing and these terms are not unfrequently applied to the same individual.

This is acknowledged by church historians, as Weander, Mosheim, Giesher, Weddington, &c., also Coleman, an Episcopal writer says, "That in the New Testament, and in the earliest ecclesiastical writers, the term bishop, presbyter, or elder are synonymous, and denote one and the same officer.

Even A. Campbell says in the *Millennial Harbinger*, March 1853, p. 123 "Bishops and elders are but two names for the same office. Hence we are informed that the elders ordained over the Christian church, are called Bishops by Paul. When Paul called together the elders of the great church of Ephesus, he styled them officially bishops. With regard to age and office, they were overseers, with regard to age and authority, they were elders. Again, p. 186-7: 'The elders of the New Testament were officially teachers, overseers and rulers, or in English, an elder was a bishop and a bishop was an elder, and ruled well."

Will this suffice to prove to you that you as a people, like the Catholics &c. legislate in the kingdom of Christ in creating an office of which the Bible knows nothing? Let us examine a few passages on the subject. Phil. 1:1, Paul and Timothy, the servants of Jesus Christ, to all the saints in Jesus Christ, which are at Philippi, with the bishops and deacons." Saints, bishops and deacons constitute the entire membership of this church, no lay-elders found here. In Acts 20:28 the elders of the church at Ephesus are called overseers, which word is translated in the above passage and in Tim. 3:2, Tit. 1:7 and in I. Pet. 1:25, bishops. Thus it is established beyond a doubt that pastor, bishop and elder are three terms designating the same office. This is confirmed by a reference to I. Pet. 5:1-2, where elders are exhorted to feed the flock, *i. e.* to perform the office of a pastor or shepherd, taking the oversight thereof, &c., *i. e.* taking the part of bishops or overseers.

I boldly say that you or any one else cannot find a single passage in all the New Testament, where the officers of the church of Christ are mentioned, where you can find, besides the extraordinary officers who were inspired, and who have now ceased to exist, more than two orders, viz: Pastors, Bishops or Elders, and deacons. This true, I honestly exhort you and your brethren to cease from legislating in matters of religion. But as you have acknowledged that if they are mistaken, it is from ignorance, not from a presumptous disposition. I hope for the better.

J. J. PORTER.

Gallatin, Tenn.

EDITORS ADVOCATE:—Through carlessness many members disgrace the cause by permitting others to call them Campbellites, and do not have the courage to correct the charge or tell them better; while through the same carelessness others say Christian church, and some believe the latter to be right from hearing others so-call it. It is called in the New Testament church of God," "kingdom of Christ," the Bride, "the Lambs wife." Now God and Christ are one in mind and what is Christ's is God's. If we have the father, we have the Son, and if the Son, the Father also. If the church is Christ's wife, the Christians are her children, and Christ the husband; and to call it Christian church is for the children to have the father's wife; because Christ sustains the relations to the church that a man does to his wife, and the members the same that children do to their parents. Therefore it is not a Christian church, but the church of Christ, and members Christians, or saints, and we should not be guilty of calling it a Campbellite or Christian church either; for it is neither right nor scriptural. I want all to read with care the fifth chapter of Ephesians, and they will see that Christ is head over all things to the church.

We are told that the wicked blaspheme that worthy name by which we are called, and that there is no other name given under heaven or among men whereby we can be saved, except the name of Christ. Then let us call it the church of Christ or the church of God, or kingdom of Christ and have nothing but a scriptural name.

Yours in the good cause,

W. T. WEBB.

Prewitt, Texas.

"He that is not with me is against me: he that gathereth not with me scattereth abroad." Matt. 12:30.

There is no neutral grounds in the religion of Christ. If we are not for Christ we are against him; if not in Christ we are out of him; if not Christians we are sinners—are condemned.

Then it is necessary for us to "try ourselves to see if we be in the faith." We believe in Jesus as the Savior of sinners, and profess to have repented of past sins. Let us see. "Sin is the transgression of the law." Christ's law is the one in force now, and we sin when we transgress it. After the spirit came upon the apostles they spoke and wrote the law of Christ.

Do we not transgress the law of Christ when we encourage our children in worldly amusements, when Paul tells us "not to be conformed to this world," and to "bring our children up in the nurture and admonition of the Lord?" To disregard these plain commands is sin, and we must repent of them or perish. Do we not see Paul's language to Timothy about the meaning of "gold and costly apparel" violated in all fashionable circles by those who profess to love the Lord with all their hear.? Can the love of God be thus? Christ says, "If you love me, keep my commandments." If we do not "gather with him we scatter abroad," and become a stumbling block to the cause; we influence others away from him and endanger their souls, instead of letting our light shine as we should. We must give an account of the deeds done in the body. We will have to give an account in that day for the influence we have exercised over those with whom we associate. Let us be careful.

H. H. M.

Rocky Mount, La.

The way of every man is declarative of the end of every man.—*Cecil.*

Home Reading.

The Fallow Field.

The days were bright and the year was young,
As the warm sun climbed the sky,
And a thousand flowers their censers swung
And the larks were singing high;

For an angel crept on silent wing
To the grave where the dead earth lay,
And the Easter dawned as the angel Spring
Rolled the rugged stone away.

Thus the fields grew green with springing corn,
And some with flowers were bright;
And each day came with an earlier dawn,
And a fuller, sweeter light.

The year grew older, noon, by noon,
Till the reapers came one day,
And in the light of the harvest moon
They bore the sheaves away.

But one field lay from the rest apart,
All silent, lone and dead;
And the rude share ribbed his quivering heart
Till all its life had fled.

And never a blade, and never a flower
On its silent ridges stirred;
The sunshine called, and the passing shower—
It answered never a word.

It seemed as if some curse of ill
Were brooding in the air;
Yet the fallow field did the Master's will,
Though never a blade it bare;

For it turned its furrowed face to heaven,
Catching the light and rain;
It was keeping the Sabbath—one in seven—
That it might grow rich again.

And the fallow field had its harvest moon,
Reaping the golden spoil:
And learned its ever-brightening noon,
That rest for God was toil;

—*Good Words.*

How Mrs. Homer Was Helped.

BY ELLA THOMAS.

Mrs. Homer was tired, body and soul, which was not strange, as she was nearing the end of the spring ordeal of the house-cleaning. Every muscle ached, every nerve was stretched to that attenuation that it quivered with the slightest irritant, and as she dropped into a chair one afternoon to quiet little Freddy, who had taken upon himself to be unusually fretful, she felt that the burden of life was greater than she could bear.

And Mrs. Homer had held high ideals of life. She had hoped and dreamed of service for the world and the Master; life had looked so full of activities and avenues of usefulness, she had surely thought to enter in and possess some of them. It all came over her like a great wave as she sat rocking the fretful child; all the unfulfilled hopes and longings, and aspirations of her life. How poor the reality looked beside them; the humdrum round of household labor, absorbed in a succession of petty, never-ceasing cares and duties, having no share in the grand work of the world, spending the best part of her life in the drudgery necessitated by narrow means, that many a woman knew nothing of: practicing petty economies, mending dingy old carpets, and she gave a scornful push with her foot to the one she had been working on that afternoon; obliged to deny herself on every side her love of the beautiful. Next door they were having the house freshly painted, across the new street, new carpets had gone that day. How unequally the good things of this material world were divided, and her share was all denial.

And the worst of all was that George never seemed to realize it. He did not seem to think it anything for her to be confined at home with the children. He thought the old things looked well enough, and that morning he had even joked about the housecleaning, as though she were simply doing it for her own amusement. Mrs. Homer told herself that if any one worked and slaved for her as she did for George and the children, she knew she would appreciate it more than they did; she almost wished she could die, and then perhaps they would find out when too late, what they had lost.

Thus the poor, overtired, nervous woman, in a morbid fancy went over her own sickness and death. She had arranged and carried out the details of the funeral, and was erecting a tombstone to herself in the midst of her sorrowing husband and children, when the gate clicked and she saw two of her acquaintances—one Miss Spence, a teacher, and the other a Miss Ferrand, a seamstress, who often sewed for her—coming up the walk.

"Well, here I am, or what's left of me," was the salutation, "and the end is not yet. But you don't know what spring cleaning is, or this everlasting grind of housekeeping. I wish I were a teacher too, Helen Spence, then I might keep myself looking nice, and when school was out I could have the rest of the time to myself."

"Why, Mary Homer!" exclaimed her friend.

"I don't care, I do," was the reply, "What does my life amount to? It is one round of sewing and cooking and cleaning, and when I come to die, the clothes will be worn out, and the dinners ate up, and the house all full of dust, and what will there be to show that I have lived?"

"You forget your family," was the reply. "You know the hand that rocks the cradle, rules the world."

"That answers for a sentiment, but I can't even rule my own spirit; besides, half my time is in doing things that anybody else could do as well for them, and that keeps me so tired and cross that I often question whether I don't do them more harm than good. I had hoped to accomplish something in this world, and I am doing nothing and forgetting what little I ever did know. Shut up here I often think I am in the world, yet not of the world," though not by any means in the sense that those words were first spoken."

"Oh! you are having a discouraged spell," said her friend. "I know all about what those are, when I get so tired of the routine of the schoolroom; nor does my work end when I leave it. There are almost always exercises to look over or work to plan, and its perplexities hold over from one day till the next, and I am so anxious to make an impression on my pupils for good, but they are with me so few hours at a time, and so soon pass out from under my care entirely, and forget all I have tried to do for them, that I often feel I am accomplishing nothing. When I come to die I can say that I have heard so many lessons, and set so many copies, and what have I to show for it?"

"But you teachers do have a great influence over your pupils," urged Mrs. Homer. "My children are always quoting their teachers, and I often think they listen more to what they say than to what I do."

"That isn't often the case, I can tell you, and too frequently the home influence spoils the little good seed we can sow. I tell you, you needn't think a teacher's life is without its trials and crosses, for it is full of them."

Mrs. Homer smiled; the cloud was lifting a little. "Well I guess it is something as you say, but Miss Ferrand has neither children nor household cares to vex her. When her sewing is done she may go home and read or go to to the prayer meeting. (She is always at prayer-meeting, and people give her so much credit for it). Her day's work ends at six; mine any-where from nine to mid-night. Miss Ferrand I believe you are the one I envy.

Miss Ferrand was a quiet little woman who said little and that with a timid air, but at Mrs. Homer's words a faint color mounted to her cheek and she answered gently:

"It is true that I have no household cares, but you must remember that is because I have no home, no fireside of my own, such as is so dear to every woman's heart; that I go from my work often among indifferent strangers, to a lonely room. To have had little children of my own, to have known the happiness of home life, would have been the highest bliss earth could have held for me, but I know God's love is over us in what he denies as well as in what he bestows."

And she gave a little sigh, as though the memory of some old sorrow had touched her.

"And not only is my life an empty one, but it seems so useless. You have your husband and children, and have no idea what it is to be one of the solitary atoms tossed on the world's current. You and Miss Spence are both doing work that will last to eternity; but there will be nothing to show that I have lived. I am timid. I have neither talents nor money to help people on with, and all there seems for me is to do my work as well as I can, and trust God to lead me in the way that is best for me.

"You blessed woman!" exclaimed Mrs. Homer rising and kissing her. You have done something now; you have made me ashamed of my complaining. I know I ought to be always happy with my husband and my children, but I was tired and had been looking at the things I hadn't instead of at those I had, and so I was feeling that life was a burden. You have both done me a world of good."

"Yes," said Miss Spence, "an experience-meeting, a glimpse of other people's toil and crosses is good for us; has done me good, too."

"For one thing," said Miss Ferrand, "we have expressed our feelings, and that has relieved us and I shall realize more than ever that every lot in life has its own peculiar discipline, and that mine is no exception."

"And," added Mrs. Homer, "that we can best serve God in the place where he has set us.—*Christian Inteligencer.*

Notes for the children.

I desire to call your attention to some of the interesting persons and places which have been or may be mentioned in your Sunday School lessons for the present quarter. Of course I cannot say all you would like to know, but a brief mention and reference will enable you to become interested in the lessons.

Ahab was the seventh king of Israel; he reigned about 32 years; under the influence of his wicked wife he committed many crimes. A full account of his life will be found from I Kings 16 to 23 chapter.

Baal was a heathen God, supposed to be the true God, and worshiped in great pomp and splendor by the Phenicians and Canaanites. Through the influence of Jezebel the Israelites abandoned the true God and erected altars to Baal. He was supposed to be the Sun God.

Carmel is a mountain or high peak on the sea coast of Central Palestine. It is said to be 1700 feet above the sea level at its highest point. It was at the time of Elijah covered with forest trees as its name indicates and travelers tell us it is a wild wooded country at present.

Bethel means house of God. It is in Central Palestine, a small town for many years, and is supposed to be about twelve miles from Jerusalem. It was the orignal spot where Jacob had his dream. (Gen. 28:19.) Here the ark was kept for a long time, it was also the home of the sons of the prophets. But under Jehu, the King of Israel, it became the place of calf-worship. (See II. Kings 10:29.

Elijah was the prophet of the Lord. We know nothing of his early history. We read of him as a bold, fearless proclaimer of God's messages. We do not know where he was from, but suppose he was from Gilead, a country east of Jordon. In the New Testament he is spoken of as one who was favored to meet the Savior on the mount of transfiguration. He did not die a natural death, but was translated, that is, caught up into heaven without passing through the grave.

There are many questions of interest connected with the lessons, which I would be glad to ask and receive but our space is limited and I will ask you study closely the characters of the lesson. Those who obeyed God, received his blessing and those who disobeyed him were punished. So it will be with you. If you love God and obey him, he will bless you in this life, and give you a happy home in the life to come. So do not be deceived, but remember thy creator in the days of thy youth. UNCLE MINOR.

It is good for a man to be checked, crossed disappointed, made to feel his own ignorance, weakness, folly; made to feel his need of God; to feel that, in spite of all his cunning and self-confidence, he is no better off in this world than in a dark forest, unless he has a Father in Heaven who loves him with an eternal love, and a Holy Spirit in Heaven who will give him a right judgement in all things, and a Savior in Heaven who can be touched with the feeling of his infirmities. —*Chas. Kingsley.*

SUNDAY SCHOOL LESSON.

Granville Lipscomb.

ELIJAH AT HOREB.

I. Kings 19:1-18.—August 23.

Golden Text: And after the fire a still, small voice. Vrs. 12.

Time: 907 B. C. Persons: Ahab, Jezebel, and Elijah. Places: Beer-sheba and Horeb.

INTRODUCTION: Jezebel having learned of Ahab that Elijah had slain the prophets of Baal, became so enraged that she sent a messenger to Elijah threatening to take his life in twenty-four hours; that prophet seems to have remained at the "entrance of Jezreel" awaiting to see whether it would be safe for him to enter the city, and upon hearing his life was in danger he fled for safety to Beer-Sheba, where he left his servant and went a day's journey farther. Elijah despairing of success was again strengthened by the visit of a heavenly angel, and arose and went to Mount Horeb, where he again complained, but again was comforted by a still, small voice, (the voice of God) which directed him to go to the wilderness of Damascus, where he should anoint Hazael, king of Syria, Jehu, king of Israel, and Elisha to succeed him as prophet; with the assurance that these should slay the remainder of those who persisted in the sin of idolatry, and that he was mistaken to think himself alone the only worshiper of God as there were seven thousand who had not bowed the knee to Baal.

EXPLANATORY NOTES: *Ahab told Jezebel all that Elijah had done.* Jezebel was not at Carmel. *Jezebel sent a messenger unto Elijah.* Elijah was at the "entrance to Jezreel." *So let the gods do to me.* The form of an oath. *As one of them.* As one of the slain prophets. *Went for his life.* Fled to save his life. *Came to Beer-Sheba.* A town near the extreme southern border of Judah about 95 miles from Jezreel. *Left his servant there.* Perhaps he was exhausted by the journey. *Into the wilderness.* The wild region that stretches 200 miles to Sinai. *That he might die.* Worn out in body and disappointed in mind, he prayed to die, whom God designed should never die; so little do the best men know of their destiny. *An angel touched him.* One of those heavenly angels. *Horeb the mount of God.* So-called because there God gave Moses the law. *I only am left.* That was all Elijah knew; the wisest are short sighted. *And after the fire a still small voice.* God did not appear to Elijah in the storm or fire, but in the voice. *Hazael.* The general in command of Benhadad's army. *Jehu son of Minshi.* Son was put for descendent. *Elisha son of Shaphat.* Was a farmer by occupation. *Seven thousand.* Put for a great number.

QUESTIONS.

1. What did Ahab tell Jezebel?
2. What did Jezebel do?
3. Where did the last lesson leave Elijah?
4. To what place did he flee for his life?
5. Where did he leave his servant?
6. Where is Beer-Sheba?
7. What state of mind was Elijah in?
8. Who appeared to him?
9. What did the angel tell him?
10. To what place did Eljah then go?
11. Why was Horeb called the Mount of God?
12. What did Elijah say in answer to God's question?
13. Was he the only one left?
14. Do the wisest and best men always know the true state of affairs?
15. In what manner did Jehovah appear unto him?
16. Where did the voice direct him to go?
17. Whom did he anoint king of Syria?
18. Whom king of Israel?
19. Who to be a prophet in his name?
20. What was promised under their reign?
21. How many had not bowed to Baal?

☞ The lesson for next Lord's day, August 30, is the story of Naboth. I. Kings 21:4-19.

"People are perfectly willing to be told they are sinners, but not in what thing they sin. It's different when I go to a merchant for a bill of what I owe him for. I want it itemized. If he puts it up, Sam Jones dr. per merchandise, $75; I don't like it and won't take it. I don't know that some of these goods haven't been bought by other people and charged to me, and I won't pay it till I know the items. But when people come to church they wish it all in a lump. They want to be told that they are in debt to God so much, but not the items. Brethren, that account goes itemized to God, and it had better be to you. A faithful, earnest, devoted preacher is God's best gift to a congregation, and the worst curse that can be sent is a humble, pious, cowardly sycophant; afraid to tread on any body's toes or hurt any one's feelings. I mean that's the way they are further South."—*Sam Jones.*

"I'm so glad the world expects the righteousness of Jesus Christ to descend upon his followers. Since I've been a member of the church I've never danced; I've never played cards. I've never gone to a theatre. I'm proud, also, that I've never got down low enough righteously, to be invited to a dance. I like that. I'm glad the devil knows who to fool with. Listen; I want to say to you that if you, or a brother, have been invited to balls by the committee, they set it down that you were a fraud. That's plain, but its said in love, and its true. We want the lines drawn, and that's the reason Paul said he was on the good side. He had crossed the line, he had gone so far over that if by any chance he was to fall he would't fall in ten feet of the division."—*Sam Jones.*

American National Bank.

Cash Capital, $1,000,000.

Board of Directors.

E. W. Cole, John G. Houston, J. F. Demoville, John Orr, Byrd Douglass, Jr., John M. Lea, J. Kirkman, Rev. Dr. R. A. Young, V. L. Kirkman, R. L. Weakley, A. W. Harris, M. Burns, T. A. Atchison, GEN. W. G. Bush, W. H. Jackson, John Woodard, J. A. Pigue, C. E. Hillman, W. W. Berry, Wm. Porter, Edgar Jones.

This Bank has united with it the **THIRD NATIONAL BANK** of this city, and has increased its Capital Stock to **$1,000,000**. With increased facilities in every particular can confidendently assert that it will offer superior advantage in all departments of Ba to its patrons and friends.

JOHN KIRKMAN, President, A. W. HARRIS, Cashier. E. W. COLE, Chairman Executive Committee

EDGAR JONES, Vice-President JOHN M. LEA, Vice-President.

JOHN G. HOUSTON, President. THEO. PLUMMER, Sec'y and Treasurer

NASHVILLE LUMBER CO.

Building Lumber.

CEILING, SIDING, FLOORING AND DRESSED LUMBER.

Cheap Stock at Low Prices.

Mills and Office on Northwestern Railroad, immediately in rear of Union Stock Yards.

W. A. Lannom "Cash Clothier."

18 Public Square, - - Nashville, Tenn.

In order to make room for our FALL and WINTER STOCK, will offer his entire stock of **SPRING AND SUMMER CLOTHING** Furnishing goods and HATS at

Prices that will be seur to move them.

Suits that were $15,00, $18,00 and $20,00; for $12,00, $15,00 and everything in proportion. **THIS IS FOR A SHORT TJME ONLY.** Don't dely, but call at once. The most of the goods are **SUITS TO WEAR THROUGH THE FALL.**

W. A. LANNOM.

18 Public Square, : : : Nashville, Tenn.

PASCHALL & FALL,

WHOLESALE

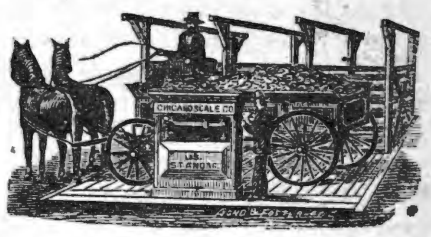
HARDWARE, CUTLERY, IRON, WAGON MATERIAL, ETC.

Fishing Tackle.

Nos. 57, 59 and 61 South Market St.,

NASHVILLE, TENNESSEE.

Our Prices are Very Low.



Agents for Chicago Scale Co.'s Platform and Wagon Scales.

THE GOSPEL ADVOCATE.
NASHVILLE, TENN., AUGUST 12, 1885.

CONTENTS.

Arisen 513
What do Baptists believe in the work of the Spirit 513
Spurgeon's Illustrations 513
Eld. Porter's Second Letter 514
Reply to Eld. Porter 518
Items and Personals 519
One Day at Least 520
Her Brother 520
Prayer 520
General News 523
Church News 527

HOME READING.

The Fallow Field 516
How Mrs. Home was Helped 516
Notes for the Children 515

TEXAS WORK AND WORKERS.

At Concord, Austin Co 524
Will You use the Organ 524

Reply to Elder Porter.

Bro. Porter in his article of July, 8th., stated that Christians are divided on the subject of missions. This is not true, Bro. Porter never saw an article in opposition to Christian missions from a Christian. There has been opposition to human societies being organized to carry on missions, instead of letting the churches and individual Christians to whom God committed the work, do it; on the ground that no society having been authorized by God, it requires another law-maker than God to establish them. To admit another law-maker than God is to be disloyal to God. Does Bro. Porter now affirm division on the same question has not existed among Baptists, despite their creed? Alexander Carson, a historic name among Baptists, says of these societies, "If they are not the off-spring of the wisdom of God, they must be the off spring of the wisdom men; and the Lord will no more countenance one human religious institution than he will another. To say such assemblages are useful, yet not instituted, is to arraign the wisdom of the Lord Jesus as a legislator, and to deny the competency of his institutions. If they are not divinely appointed, they cannot be innocent, they cannot be useful. I am bold to declare, if not laid aside, they will degenerate into an engine of Satan." Not only have Baptist creeds failed to produce agreement in reference to these societies, but among Baptists for years and years, the majority opposed all missionary societies, by church or otherwise. So much for human creeds securing unity.

Next, associations exist. They are organisms having laws regulating their existence. Neither the associations, nor the laws authorizing or regulating them are enacted by God. To tolerate them is to recognize human law-makers for the church of God. To do this is disloyal to God. Every church that approves or supports these associations is then disloyal to God. This is true whether they exercise ecclesiastical authority or not. But do they do this? Bro. Porter says the law instituting them forbids it, but unfortunately, human institutions frequently say and do not.

The article on church discipline appended to the Philadelphia confession of faith, and of equal authority, recites that "Forasmuch as it falls out many times, that particular churches have to do with doubtful and difficult matters of differences in point of doctrine or administration. * * * it is according to the mind of Christ, that many churches holding communion together, should meet by their messengers and delegates to consider of, and give advice in and about such matters in difference, and their sentiments to be reported to all the churches concerned, and such messengers and delegates, convened in the name of Christ, by the voluntary consent of the several churches in such mutual communion may declare and determine by the mind of the Holy Ghost, revealed in the scriptures concerning things in difference, and may decree the observation of things that are true and necessary because revealed and appointed in the scriptures." It continues to say that these delegates have no coercive power. But the practical working of this has been that the associations, even without the consent of the churches, have undertaken to decree what is true and right, and in every case in which the church fails to heed the suggestions of the associations, it has been anathematised and disfellowshipped. Some examples we give: The Long Run Association of Kentucky, at its annual meeting in Bullett county, on the first Friday in Sept., 1825, by the casting vote of its moderators, Elder George Waller rejected the letter of the Baptist church at Louisville, Ky., and refused to receive its messengers into the association, because, in the letter the church urged that "the Word of God is the only, and the sufficient and perfect rule of faith and practice," and protested against the adoption of any other creed or standard.

The Redstone Association of Penn., adopted as a part of its constitution that all churches in writing their letters to the association shall refer to the Philadelphia Conlession of Faith as their own. The form was, in every letter the church should declare, "we believe in the scriptures of the Old and New Testament as they are explained in the Philadelphia Confession of Farth." The association held its annual meeting at Laurel Hill, in August 1826. The Mahoning Association of Ohio, had admitted churches who had members in fellowship with them, who denied the authority and the propriety of any creed save the Bible. They maintained that God's word is perfect as a rule of faith and action. The Mahoning association or a portion of the members wished to exclude them. There were twenty-four churches in the association, each entitled to three messengers. But out of these twenty-four, only ten had formally declared in these letters that they believed in the scriptures of the Old and New Testament as interpreted in the Philadelphia Confession of Faith. The letters from the other churches were returned and the messengers rejected as members of the association. Then the ten churches having refused fellowship with the fourteen, rejected the messengers from the Mahoning association, because some of the churches in the Mahoning association fellowshipped men who maintained that the Bible without the interpretation of the confession, is a perfect and sufficient rule of faith and action. Yet the Baptist associations have no ecclesiastical authority, and Baptist churches admit no legislator except God? The associations, themselves unauthorized by God, but owing their existence to human legislation in the churches were the powers that expelled from their fellowship, fifty years ago every church and individual who practically maintained the sufficiency of the Word of God as the only rule of faith and practice, to Christians, by refusing to recognize all human creeds and confessions of faith, as usurpation by man of legislative authority, which rightly belongs to God alone. Almost every association in America, from the St. Lawrence to the Gulf of Mexico, assumed this right to control and regulate the faith of the churches, and every church that didnot accede to this regulation was non-fellowshiped by the associations and rejected as not Baptist churches.

Later the Baptist church in Nashvile withdrew its fellowship from Mr. J. R. Graves. Mr. Graves appealed to the Concord asciation. The association sustained Graves and condemned the church. The church stood without associational connection for a number of years. The general association showed its approval of the church by electing Dr. Howell, the pastor of the church, moderator. After a while, a new association was formed, into which the Nashville church entered. The desolation of the war came, Mr. Graves moved away, and the question was informally dropped, and the Concord association recognized the association of which the Nashville church was a member. There is not a Baptist association in the land that has not exercised ecclesiastical authority over the churches and individuals composing it.

Then it required legislative action of the churches to establish associations, district, State, and General, as much so as it required to establish the State and general governments of the United States. In turn these associations, unknown to the scriptures, exercise legislative authority over the actions of the churches, regulate their faith and discipline, as the general government does over the States. It is indeed the theory of the most sound Baptists that legislation is needed to supplement the Bible authority. Bishop R. B. Semple, one of the most learned and pious Baptists of fifty years ago, and president of the Baptist College in Georgetown, D. C., wrote to Silas M. Noel, another Baptist light of that day, dated Sept. 30, 1827: "The Baptists have been a divided people ever since my knowledge of them, owing to a want of respect for established opinions, customs and regulations, whether written or otherwise." (Baptist usages.) See they have always been divided, despite Bro. Porter's creed which is so much superior to God's law to keep them one. Bishop Semple continues in this letter: "The church is a corporation having a perfect charter—the Bible. Its by-laws are properly subject to regulation, but those who act under the charter must be cautious not to violate its word or spirit by a stretch of power, but on the other hand, must also not fold their hands and say the charter is enough, and we want no regulations, no by-laws. To such, we would say, the charter itself contemplates such regulations and cannot be carried into effect without them." This shows clearly that in the face of the declaration of God, that the the scriptures, thoroughly furnish unto all good works, and of the anathemas pronounced against those who add to his words, Baptists in theory and practice declare that supplementary legislation is required by the church, and the Baptists have and do legislate for the churches of God. Bro. Porter and I have agreed that this legislation is treason against God and renders the churches recognizing it disloyal to Christ. I could multiply these examples of Baptist faith and practice without number.

The Mourner's Bench represents a system of praying for evidence of pardon to the individual direct from heaven, while failing to go forward in obedience to God. For such there is no shadow of authority in the Bible, either by precept or example. Many mourners were comforted in the days of Christ and his apostles, notably, on Pentecost, Saul, and the Jailer, but no such course as this, was used to comfort them. A comfort that comes to a mourner, not through God's way, is a false and deceptive comfort. Calling on the

name of the Lord must be done in God's appointed way. Those who obeyed him on Pentecost fulfilled Joel's prophecy, "whosoever shall call on the name of the Lord shall be saved." They were comforted by gladly receiving the word of the Lord aud being baptized, not by wrestling at the "mourners bench" in a way God never t-ed, for something God never promised.

We will give at another time an article on repentance and faith, but now say that "whatsoever is not offaith is sin." A repentance that does not spring from faith in God, springs from a worldly sorrow and needs to be repented of.

When the Baptists institute tests to try and examine persons desirous of becoming Christians as to whether they are prepared to come to Christ or not. not ordained by God, they add to the Word of God, legislate for his church and assume that God's law is imperfect. All P's. claims of what is wanted, are good enough, but when he adopts ways not ordained by God to obtain them, he sets aside God as the only lawmaker and claims a wisdom for Baptists above God, and the right to make laws for God's people. Every question propounded that is not authorized by the precept or example of Christ or the Holy Spirit is unscriptural and indicates a feeling of superior wisdom to Christ and the Holy Spirit. There is no authority to receive, reject, or withdraw from members, save in the way and on the terms prescribed by the scriptures. When a church votes to receive or reject a man who claims to believe on Christ as the Son of God and shows a willingness to obey him, it votes as to whether it will obey God or not.

The Bible plainly teaches that every church is to have elders. No Baptist church has more than one, two thirds of them have none. The distinction between the clergy and the body is from Rome, not of God. Some elders in apostolic days labored in word and doctrine, others did not. I. Tim. 5:17, "Let the elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine." Showing plainly that there were some that did not labor in word and doctrine. The truth is, the Baptists have drawn a distinction between laity and clergy that the Bible knows nothing about. They have abolished the elders in the church and substituted a character unknown to the Bible, a clergyman whose only connection with a church is that of a humbug. A poor church has no elder because she is not able to hire him, a rich one has a hired clergyman, instead of an eldership as God directs. The organisms of the congregation and the whole denominational structure are the results of human legislation, not of divine appointment. But a church that accepts human legislation we agreed is disloyal to God. D. L.

ITEMS AND PERSONALS.

In this issue appears an advertisement of C. A. Litterer & Co. This is a very reliable firm.

One confession and baptism at Franklin, Ky., last Lord's day. The church at Franklin is doing well.

W. A. Lannom, the "Cash Clothier," comes again this week in a new advertisement. Avail yourself of his great bargains.

Bro. E. C. L. Denton cheered us in our work last week. He was on his way to Dog Creek where he had engaged to hold a meeting.

Bro. J. W. Shepherd, of Huntsville, Ala., called at the ADVOCATE office last week. Sorry we were not in at the time he called.

We call the attention of our readers to the advertisement of O. T. Craig & Son. If you want anything in the Duroc or Jersey Red swine, you should give them a trial.

Brethren, remember that the tract "Acts of Apostles" is now ready for 10 cents each. Send in your orders.

Bro. P. W. Harsh held a meeting at South Tunnell, Tenn., last week. We have not heard results.

Bro. Wilmeth proposes to begin a monthly in liew of the *Texas Christian*. First number will number will be issued Sept., 1st.

Bro. E. A. Albritton writing from Furnace, Ala., reports fifteen additions to the congregation at Farmersville, meeting conducted by Bro. Samuel Jordan.

Bro. T. H. Ford, of Franklin, Ky., writes: Bro. M. L. White, of Three Fork, Ky., has, just closed a meeting of five days at Independence School-house, Warren county, Ky. The result of which was eight added to the Lord.

Just at present we have so many reports of debates, we will have to hold back some. We hope Bro. Gowen will get his in regularly. To the time of going to press, we have received no report this week.

We think there is more religious interest being manifested throughout the country than usual. We notice that most of the protracted meetings are resulting in a number of additions. It is to be hoped that every man will be dilligently at work.

Bro. Officer, of Paris, Texas, says: "I intended to start for Winchester this morning, but an old man 68 years of age, came in this morning and demanded baptism, and we had a real Philip and Eunuch case. D. V. I will start to-morrow Aug 9, for Winchester.

Bro. Owen Henry has been working busily all the year making a crop. He would like to do work more directly for the Master during the fall months. Brethren or friends who think he can be of service in their communities can address him at Hendersonville, Tenn.

Bro. T. F. Rawlins has gone to Texas on a business trip for the ADVOCATE. We expect him to send us a large list of subscribers during his visit, and so ask the brethren to be ready when he calls on them. As Bro. Rawlins is quite a large eater, it will be a saving to you to subscribe at once.

Bro. W. H. Carter, of Lafayette, Tenn., writes: "Closed a meeting at Gamaliel, Ky., yesterday. The weather was very warm.but we continued preaching day and night. Had good attendance and good interest. Two were baptized into Christ, one of them an old man about 76 years old. The other was his son.

Bro. Andrew Perry sends the following: "Since the debate closed, have visited Trezevant, Christian Chapel and Hickory Plains. Then last-Lord's day, heard Bro. John Farrow, of Alma, preach two good sermons at a point near Hico. Bro. Johnson continued the meeting. Bro. Hastin and myself preached one time each. Two had been baptized when I left.

"The Union League Club, a Sequel to the Christian League of Connecticut. By R. E. Porter," published by the Christian Publishing Co., St, Louis, Mo., from whom the book may be obtained. The volume contains a little over 200 pages, neatly bound in cloth. We do not know the price, but suppose it to be 75cts or $1,00. The book shows how futile any effort to unite denominations as such, but union on the Bible would be easy enough, if all denominationalism and its spirit were laid aside.

Bro. F. W. Smith writes from Bunker Hill Tenn: "I commenced a meeting at Wilburn's school house, six miles from Paint Rock Station, Ala., on the 1st Lord's day in this month, closing on Saturday night following; result 14 additions, 7 from the world, one from the Methodists and six from the Baptists; among whom was a doctor and a preacher by the name of James O. Robertson, that went to school with Bro. Lipscomb. He is a very intelligent man and has great influence in his community. He preached for the brethren on last Lord's day. Bro. F. M. Wallace was with me during the meeting and rendered great service by leading in singing and baptizing. He is a good man and may God bless him with all the rest of his children."

We have received several clubs on our "Offer Extraordinary." Bro. T. B. Larimore has the following to say concerning the commuion sets: "Mr. B. H. Stief, 101 Union street, Nashville, Tenn., recently handed me, for inspection, one of the elegant communion sets he has agreed to furnish you for congregations earning them. They seem to me to be exactly what so many congregations need. Neat, convenient, appropriate communion sets, Mr. Stief says they are 'first class,' 'number one' and if those who know him do not recommend him too highly, his word is worth one hundred cents to the dollar. It seems to me, that every congregation, having no appropriate communion set might well appreciate the favorable opportunity for purchasing one so appropriate and valuable." We now withdraw this offer. All who have begun making up a club will be allowed to complete them. Hope they will get them completed soon.

Dr. W. K. Bowling, of our city was found dead in his bed at his summer residence, Monteagle, Tenn., Thursday morning Aug., 6. He was 77 years old. He was born in West Moreland county, Va., raised in Ky and begun the practice of medicine in Logan county, Ky. He early conceived the idea that a good medical college was greatly needed in the south. He saw that Nashville was bound to be the educational centre of the south, and removed to Nashville in 1850 with a view of aiding in the establishment of the school. He succeeded and was the leading spirit in the management for years. It soon stood second in point of patronage among the schools in the United States. He originated and published for 25 years the *Medical Journal*. Dr. B. was a man of originality and independence of thought; was unique, piquant and forcible in his style. On retiring from the editorship, one of the oldest Medical Journals in the country said of him: "A man of genius as well as learning, of the true poetic temperament, he has written some of the most brilliant articles in our medical annals." Dr. B. was a man of great reading and research in all departments of literature, was a man of practical sense, full of energy and life; self-reliant and persevering. He was successful in all of his business undertakings. Dr. Bowling in his younger days became a member of the church of Christ, was baptized by H. T. Anderson, we believe. He removed to Nashville about the time of the Ferguson defection, sympathised with him to some extent, became engrossed in his medical enterprises and never affiliated with the church; seemed forgetful in some things of the obligations of religion. Later he frequently declared to the writer his determination to unite with the church. He was for a number of years a regular and close reader of the GOSPEL ADVOCATE and occasionally wrote an article for it. The last time the writer saw him he expressed a strong and unfaltering faith in the Bible and its teachings as presented by the disciples, and that his only hope in the future was in Christ as the Savior of the human family; freely acknowledged his remissness in failing to identify himself with the church and engage in its worship. But through the force of habit and in his later years being inconvenient to the church he never did it. He was remarable for his charity among the poor and afflicted.

One Day at Least.

In the ADVOCATE of June 3, page 340, I read the following from Bro. J. A. Harding: "Can the preacher go in faith without a contract;" under this head he says: "But the evangelist must provide for his family; God made it his duty to do so." For how long? Ans. For one day at least. To prove that the evangelist must go, leaving his family just one day's provisions, he quotes Matt., vi:31-33. "Take no thought for your living," &c. Also in Matt., 10, we find the same teaching by the Savior. Again in Luke 10, the same teaching by the same authority. Therefore, we accept it heartily, for it came from him who had all authority in heaven and earth. But just here we inquire, who was Jesus teaching? Ans. Disciples. See Matt., 5. "And seeing the multitudes he went up into a high mountain: and when he was set, his disciples came unto him: and he opened his mouth and taught them." But some one may inquire, were they evangelists. We will see Matthew 10, and Luke 10: "And when he had called unto him twelve disciples, he gave them power against unclean spirits, to cast them out, and heal all manner of sickness, and all manner of diseases." Next comes the names, &c. * * * 5th verse. These twelve, Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not." Who then must they preach to? "But go rather to the lost sheep of the house of Israel." Now it does seem to me that these disciples were evangelist in the true sense of that term, called, qualified and sent directly by him who had all power.

QUERY: Did Christ tell them what to preach? Certainly. "Preach," said he, saying, "Repent for the kigdom of heaven is at hand." Who were they to preach to? The Jews. Under what law or dispensation? Of course, the old or Jewish law. Next: were they to meditate or take thought about their preaching? No. See Matt., 10:19, 20. They were commanded to take no thought what they should say or speak, no more than what they should eat and wear. Was this all they were cammanded to do? No. See Matt, 10:8: Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give Then were they not under obligations to heal the sick, cleanse the lepers, raise the dead, cast out devils, as they were to preach? It seems to me they were. if not I cannot see why not.

But Bro. Harding may think I have gone too far with the above quotation. You contend in your article for the connection. So do I; no more, no less.

Now if the above commands are applicable to the evangelists of the present day and dispensation, I fail to find any one who carries it out or complies with all the commands given by the Savior in that connection, notwithstanding the Mormons' boast of their labors under that commission. But I find a second commission in which the evangelist is commanded to study, yes, take thought in order that he may rightly divide the word of truth; and why? Hear Paul under the last commission: "If I or an angel from heaven preach any other gospel than that we have preached, let him be accursed.

Then brethren, one and all, let us study, lest we fail to preach the pure gospel of Christ, and be an accursed creature.

I believe with you, Brother H., that faith is lacking on the part of many, but at the same time, I think we ought to guard against extremes and positions, to carry or sustain our position. But I do not wish to be understood to say that Brother H. has knowingly taken extreme grounds, but the wisest and best of men do so some-times, not thinking at the time they have done so.

Now to be brief in this matter, I will state my understanding of this commission given by our Savior to the twelve, also to the seventy. They acted under the Jewish law before there was any church of Christ on earth; therefore no church, no treasury to sustain the evangelist. Then of necessity, a special and direct work was performed on the part of our heavenly Father in the behalf of those evangelists. Since the kingdom or church his now established direct work is not needed or in other words, our Father proposes to work through the church as a medium for the support of the ministry. Am I right, or not? If I am right, how about the evangelist, who at the request af a congregation or a number of congregations, starts out, preaches for twelve months in succession—only loses eigth days of that twelve months; at the expiration of the said time, finds himsels indebt, his family in need of the necessaries of life. Even his current expenses not payed. Now the question is, who has failed? the preacher, the church, or the Lord? For the Lord says go, the church says go, and we (the church) will sustain you. The evangelist reports his work at the close of the year, church pleased and rejoices; good has been accomplished; yet the preacher left indebt, and you, Bro. H., presented a supposition on the big scale (in which there is some truth as well poetry,) let me suppose on the little scale. Suppose the man I refer to is a very poor man—the people generally poor; and because of all this poverty, the evangelist leaves his field of labors, goes home to wife and little ones, goes to work on that rented farm (has none of his own) trying to pay his creditors and support his family; ought he to go on or not? According to your view of things, the evangelist sinned for his family was not sustained and he owed more than one man. Show me how he could avoid sin under the circumstances. My brother, I want information; please answer the above question and oblige an inquirer for truth.

Bro. H., understand me I want no quarrel; I love manly investigation, that is, firm, earnest, investigation. But while I love firmness, I also love tenderness, affection one for another.

Yours in hope of life,

H. J. SPIVY.

Good Spring, Tenn.

Her Brother.

A handsome, stately youth of sixteen years passed one day through the play-ground of a public school.

"There goes brother Robert," called out a little girl in the midst of a group of scholars. "Isn't he handsome?"

"Why? Why?" cried out several voices at once.

"Oh, he is so good! He never swears, nor chews or smokes tobacco, neither does he ever drink any liquor. I am so glad I have such a brother."

The children looked again with admiration upon the youth, when one of them earnestly remarked, "I hope my brother will be like him."

The next day two young men in a buggy drove rapidly past the same children. One of them had a cigar stump in his mouth, and he was so drunk that he could scarcely sit up. As the buggy went by the children, they heard a terrible oath.

"That is Will Burton," said one of the children; "he tends in a saloon, and he is drunk the greater part of his time. I would be ashamed to have such a brother."

None of them noticed that a little girl ran away and hid herself. In a few minutes her playmates missed her, and hunted her. They soon found her weeping and sobbing as if her heart would break. She refused to tell the cause of her trouble; but it was clear to all of them, as a little girl whispered to another, "That drunken boy was her brother."

Boys, see that your actions and lives may be so that your sisters may be proud of you. Never give them any cause to be ashamed of you.—*Words of Cheer.*

Prayer.

How thankful we should be to know that we have a Savior in the heavens exalted at the right hand of God, who can be touched with our infirmities and sympathize with our human weakness, who was tempted in all things yet without sin. Should we not be thankful that God permits us as children to pray to him in time of every need. Then let us as Christians be diligent in prayer so that we may form a close communion and fellowship with our kind and indulgent heavenly Father. Let us pray to God fervently through Jesus Christ our only mediator. For it is by fervent prayer that we hold fellowship with him who has called us out to be his children. By prayer offered in the spirit of reverence and humility we grow in grace, attain perfect love and make divine progress in our journey through this life. Prayer enables us to crucify the lusts of the flesh and the pride of life, regulating our propensities and fleshly desires. By prayer we can secure divine assistance from above, to redeem our mis-spent time. Prayer will preserve us from many evils and enable us to bring our bodies into subjection to the law of God. Prayer will not avail us anything without we strive to turn from our evil ways and live a better life. For David said, "if I regard iniquity in my heart, the Lord will not hear me." Psalms 16:18. To pray with the intention of continuing in our evil ways is certainly very wicked in the sight of God. When we pray we should be willing to forgive our enemies or those who despitefully use us, and always remember the word of Christ our savior while on earth: "If ye forgive not men their trespasses neither will your Father forgive your trespasses." Matthew 6:15. When we pray, we should always manifest a spirit of forgiveness. Christians neglect prayer more than they ought. Christians that pray without ceasing, become sanctified throughout, body, soul and spirit, and attain that holiness of heart necessary to make true, pious, and devoted church members, laboring diligently in the Master's cause, growing better every day, while those that neglect prayer are in danger of becoming cold and indifferent to the claims of religion. Christians that never pray are certain to backslide and go back into the weak and beggarly elements of the world and forget they were ever purged from their sins. The man that never prays is a man without faith or hope; then all his resources are within himself; he has no access to the Father of many mercies, and the bestower of all good gifts and graces. Such men certainly have no hope. Miserable, wretched, unhappy creatures they are. Then let us as followers of Christ pray in time of every need and in time of every sorrow, by going boldly to the throne of grace. The greater our sorrows the more willing God is to hear us; that is, if we ask according to his divine will, and not ask for things amiss. See Jas. 4:3. When we pray let us strive to pray scriptural prayers as well as to write scriptural articles or preach gospel sermons. We should offer consistent prayers if we would have the Lord to hear us. Hence the importance of praying according to the will of God.

As we have leisure we intend to continue the subject of prayer in the ADVOCATE. In our next article we will notice some of the modern systems of theology concerning prayer.

HENRY REHORN, Jr.

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude low test, short weight, alum or phosphate powders. *Sold only in cans.*

ROYAL BAKING POWDER COMPANY, 106 Wall Street, New York.

Established 1857.

The GREAT CHURCH LIGHT

FRINK'S Patent Reflectors for Gas or Oil, give the most **powerful, softest cheapest & Best** light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A Liberal discount to churches and the trade. *Don't be deceived by cheap imitations.*
I. P. FRINK, 551 Pearl St., N. Y.

Baltimore Church Bells

Since 1844 celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY. J. REGESTER & SONS, Baltimore, Md

---

VASSAR COLLEGE, Poughkeepsie, N. Y.
FOR THE LIBERAL EDUCATION OF WOMEN,
with a complete College Course, Schools of Painting and Music, Astronomical Observatory, Laboratory of Chemistry and Physics, Cabinets of Natural History, a Museum of Art, a Library of 15,000 Volumes, ten Professors, twenty-three Teachers, and thoroughly equipped for its work. Students at present admitted to a preparatory course. Catalogues sent on application.
S. L. CALDWELL, D. D., LL. D., *President.*

WHETHER CHOLERA

Is coming or not every householder should know that cleanliness and disinfection are the greatest preventives. The principal and surest factor for this purpose is

DREYDOPPEL'S BORAX SOAP,

a perfect cleansing, bleaching and purifying soaps, making clothes beautifully white and sweet. It should be exclusively used in all departments of a household. *DREYDOPPEL'S SOAP* is sold in full pound bars only by all wholesale grocers and first-class retailers.

SKIN DISEASES,

Tetter, Salt Rheum, Ringworm, Sores, Pimples, and all Itching Skin Eruptions, are surely cured and prevented by the exclusive use of *BEESON'S AROMATIC ALUM SULPHUR SOAP*, an exquisite beautifier of the complexion and toilet requisite. 25 cents, by druggists or sent by mail.

Address WM. DREYDOPPEL, M'f'r, 208 North Front Street, Philadelphia, Pa.

Dreydoppel's Disinfecting Powder, 15 cents a large box

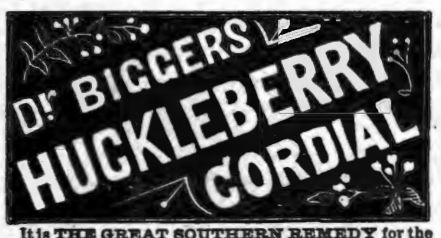
1865. THE NATIONAL NORMAL. 1885.

UNIVERSITY

Entire Expense $3.50 to $5.00 a week. Over 2,500 enrolled. Over 20 dp'ts maintained. All professions provided for. Legal Diplomas conferred. Over 5,000 Teachers and Bookkeepers trained here have been helped to good situations. Any young Man or Woman can pursue here any study with Less expense of Time & Money than at any other institution in the U. S. Catalogue and full information free.

HOLBROOK

Address Pres. ALFRED Lebanon, Warren Co., O.



It is **THE GREAT SOUTHERN REMEDY** for the bowels. It is one of the most pleasant and efficacious remedies for all summer complaints. At a season when violent attacks of the bowels are so frequent, some speedy relief should be at hand. The wearied mother, losing sleep in nursing the little one teething, should use this medicine. 50 cts. a bottle. Send 2c. stamp to Walter A. Taylor, Atlanta, Ga., for Riddle Book.

Taylor's Cherokee Remedy of Sweet Gum and Mullein will cure Coughs, Croup and Consumption. Price, 25c. and $1 a bottle.

DR. C. P. DUNCAN'S

—GREAT—

Vegetable Summer Remedy.

Medicated Blackberry Elixir.

For the next several months the various troubles of the bowels and stomach, which are so annoying, and so often fatal to all ages, sexes and classes of humanity, will no doubt prevail as usual to a great extent. These afflictions are sometimes sudden and always painful. A speedy and effectual cure depends mainly upon a quick application and efficient remedy, and just here, we desire to say that Dr. DUNCAN'S Medicated Blackberry Elixir, is **the medicine** of all others to speedily cure all bowel troubles, such as Diarrhoea, Cholera Morbus, Dysentery, Summer complaints, cholera infantum, flatulence, flux, Pains in the bowels, etc. The elixir may be given with perfect safety to the most delicate children, in doses as directed, as it contains no hurtful ingredient. It is palatable and does not produce Nausea. For sale by all druggists. Price 50 cents.

DR. C. P. DUNCAN

Liver and Kidney Medicine.

The grear superiority of this medicine over all other Liver medicines, consists in the combination of those vegetable compounds, which possess the wonderful power of arousing all the secretions of the whole human system to a natural and health action. It acts upon the liver directly and at the same time sets up a proper secretion of those glands situated in the stomach and bowels. It is a lockin up of these secretions of these glands that brings on dyspepsia, indigestion, sour stomach, heart-burn palpitation of the heart, vertigo, or swimming o the head, sick or nervous headache, constipation of the bowels accompanied at the same time with pains in the shoulders, back, sides and limbs. To treat the above symptoms intelligently and successfully, as in all other cases, you must use the medicine, that strikes and removes the causes from the system that produce and bring on the disease. This is effectually done with Dr. Duncan's Liver and Kidney medicine. Price 75 cents.

Spurlock, Page & Co.,
Proprietor,
NASHVILLE, - - - - TENN.

"THE BEST IS CHEAPEST."

ENGINES, Horse Powers **THRESHERS** SAW-MILLS, Clover Hullers

(Suited to all sections.) Write for FREE Illus. Pamphlet and Prices to The Aultman & Taylor Co., Mansfield, Ohio

---

$65 A MONTH & board for 3 live young men or ladies, in each county. Address P. W. Ziegler & Co., Phila.

CATARRH

AND DISEASES OF THE THROAT, causing Loss of Smell, Offensive Breath, Deafness, Cough, Hay Fever, Bronchitis, and Incipient Consumption, permanently cured, by a treatment so effective that it cures the worst cases, though the bones of the nose have become affected. No douches, snuffs, washes, inhalers, or atomizers. The medicines are so pleasant that a child will take them. The only internal treatment offered to the public for these dangerous diseases. Dr. Brockington has had fifteen years experience in the treatment of this class of diseases, and a trial will convince the most incredulous of the efficacy of his treatment. The most obstinate cases cured at small expense. Send full description of case and Fifty (50) cents (mere cost), for a trial package (by mail), to last fifteen days, with full instructions for treatment.

Address, DR. C. N. BROCKINGTON,
309 FOURTH AVENUE, LOUISVILLE, KY.

A. CRONE,

—At the—

Checkered Front Grocery House

Cor. Market St. and Pub. Square, Nashville, Tenn.,

Keeps the best GROCERIES, and sells them Cheaper than any other House in the City.

Price-List Furnished on Application

NATHAIEL BAXTE, JR., President, THOS. PLATER, Vice President, J. P. WILLIAMS Cashier, W. P. BANG Ass't Cashier

THE FIRST NATIONAL BANK

OF ASHVILLE, TENN. (Reorganized.

Designated Depository and Financial Agent of the United States

CAPITAL STOCK, - - - - - $700,000 00
UNDIVIDED PROFITS, - - - - 400,000 00

Receives Deposits, Deals in United States Bonds and Local Securities, and Foreign and Domestic Exchange. Drafts drawn on all European points. Our facilities for making collections at all accessible points are unsurpassed.

JAS. HANDLY. S REEVES. A. . SOUTHWORTH. R F. MORGA G. M. NEELY;

Handly, Reeves & Co.,

—Importers and Jobbers of—

DRY GOODS AND NOTIONS,

Nos. 60 and 61 Public Square,

Nashville, - - - Tennessee

SOUTH KENTUCKY COLLEGE,

HOPKINSVILLE, KY.

Midway between Nashville, Tenn., and Evansville, Ind., on the St. Loui and Southeastern railway connecting at Guthrie with Louisville and Memphis branch of the L. & N. R., and at Nortonville with the Chesapeake and Ohio R. R.

Fall Term 36, Session Opens Sept. 1, 1885

BUILDINGS NEW, HANDSOME AND COMMODIOUS;

103 feet long front; three stories high; with two wings, respectively 90 and 116 feet long. Fine study halls, provided with the best single seats; also splendidly appointed recitation, music, and art rooms. Matriculates last session, 180.

THIS SCHOOL IS INTENDED FOR BOTH SEXES.

Prof. and Mrs. James E. Scobey, so long connected with the Female Institute at Murfreesboro, Tenn. will have exclusive charge of the boarding department, in the College building, where only girls will be permitted to board. Young men and boys can find good boarding at moderate rates in the city, or they can be placed under the immediate supervision of Capt. Fitts commandment of cadet, in his own, or in the family of V. M. Metcalfe, where the responsibility for advancement and culture will be fully assured.

THE FACULTY

Is composed of four gentlemen and three ladies in the Literary department, two Music teachers, and teacher of Art, and two lecturers, all of whom are experienced, successful teachers.

Mrs. L. F. Gates, who has been Matron at the Institute, Murfreesboro, will occupy same position in South Kentucky College.

In all the appointments necessary to a superior school, South Kentucky College stands in the front rank

For Catalogues, Announcements, etc., Address

S. R. CRUMBAUGH, Prest.
JAMES E. SCOBEY, Vice Prest.

BURRITT COLLEGE,

Spencer, Tennessee.

This institution was chartered in 1848, and is under the control of the Christian brotherhood. It is the pioneer of mixed Colleges, and in this regard it has proved quite a success Teaching the Bible is an important feature of the institution.

Located on the Cumberland plateau, it is FREE FROM EPIDEMICS. The water is free stone and chalybeate. Invigorating breezes render the location a delightful summer resort. Doyle Station—nine miles distant—on the McMinnville and Manchester Railroad, is the nearest Railroad Station.

TERMS:

Primary Department, per session,	$ 7 50	Commercial Department, per session	$25 00
Preparatory Department, per session	15 00	Lessons, Instrumental Music	$15 00 to 20 00
Collegiate Department, per session	20 00	Lessons in Art Department	2 50 to 20 00

Board and washing for males, per week, from $2.00 to $2.50; Fuel, light, and incidental expenses, per session, $10.00; Board (including washing, fuel, and light,) females, per week $3.00

The Fall Session of 885, Begins on the Last Monday in July.

For further particulars, address— Prof. A. T. SEITZ, President,
W. H. SUTTON, Secretary Board of Trustees.

Geo. E. Cooper & Co.,

Manufacturers and Dealers in

Tinware, STOVES, Furnaces,

House-Furnishing Goods.

Tin and Slate Roofing and Galvanized Iron Cornice Work a Specialty.

Also our **Patent Chimney Top** for smoky chimneys has no equal. Write for prices.

GEO. E. COOPER & CO.
2 North Market treet
NASHVILLE, - - TENN

Mr. AND Mrs. W. LIPSCOMB'S SCHOOL AT OWEN'S STATION

WILL OPEN Aug., 31, 1885. This is truly a HOME SCHOOL, with every kind of care necessary for the comfort and welfare of pupils. Parents and others would do well to inquire as to its merits.

Terms for 20 weeks, including Board, Tuition and Washing, $75,00. $25,00 for music with use of piano. Address

W. LIPSCOMB.

Brentwood, Tenn.

The Christian's Vacation.

Many members of our churches, remarks the *Christian Secretary*, are about to take their usual vacation, and spend some weeks, it may be, at summer resorts of some kind. We trust they will take their religion with them, and not forget it while away from home. We remember that some of the young brethren of our flock, when they went to the war to preserve the Union, declared their purpose to be Christians in the army, and to return, if spared to do so, as faithful to their divine Lord as when they enlisted in their country's service. We believe they all kept their word. Some never returned, but were true to Christ till they fell in battle. Others came back still strong in the faith. On a brief summer vacation a Christian may be useful by his example, and, perhaps, be some service in one way or another. There may be a little church of his faith near, which he may attend on the Lord' day or at a week-evening meeting, and so cheer his brethren. He may show his colors in proper ways to those about him, and at least keep himself unspotted from the world. So shall he return refreshed in spirit as well as body. "Watch and pray, lest ye enter into temptation."

There is nothing in these creeds to save men. My master ain't in my creed, my opinion or my church. I like a man who has convictions and is not afraid to avow them. What's a wishy-washy man anyhow; one who, when he dies, will go to heaven and say to St. Peter: "You ought to let me in, for I've never harmed anybody in my life." Brethren, if negative religion was the best sort that post there would be the best Christian in the house. It never did anybody any harm, nor any wrong in its existence.

It won't do to be this way. We need to draw the line somewhere, and make an issue. When I look at the churches of to-day—and I don't want to say a thing against any—I am convinced that either the gospel is inadequate to reach the depths of depravity, or the Gospel is not preached as it should be. You can take either one of the horns of the dilemma you please, but you have got to take one or the other. Church members have got so they do all that worldly people do. They go to balls with worldlings, they dance with worldlings and they swear with worldlings. Worldlings go to church with them, and they swap work in this way. When we have got a donation of a grab-bag they turn in and help us, and then we help them. We've got just one thing left to do, and that is to go to hell with them. It's got so we haven't one single moral issue in the country. There's prohibition: but what attention is paid to it in politics here?—*Sam Jones.*

If I was a Christian I'd be a Christian, I would not be a one-horse—well, I've never found a name mean enough for you yet. You're like the bug that was once shown a Princeton College professor He was a great bugologist, and you couldn't show him a bug in the world that he didn't know its name. One day the boys took the head of one bug and fastened it on the body of another; they picked up the wings and the legs and the eyes the same way, as natural as life. Then they laid it on the professor's table and asked him what kind it was. He picked it up, peered at it over his thick spectacles and said "what kind of a bug is it, boys? Well, I think it's a humbug." That's the way with some of you people. You've got your feet and legs from the world, your body from the Lord, and your head—well, that comes from the devil. You're a great big humbug; that's what you are.

What is a pure life? One young lady asked me once, "Mr. Jones, can't I dance a little?

"Do you like dancing?"

'Oh yes," she said.

Well, then dance, make the most of it here, for you are going to hell, sure.

A brother wants to play cards. Certainly play as much as you want. Play 'em here all you can, for you won't have a chance in the other world. It's so warm there that it'll burn the cards up unless they make asbestos ones. May be they'd stand the fire. I don't consider a man saved till he's not only free from sin, but free from the desire of sin. Man's likes and dislikes influence him in everything. Yes, but you say you can't help sinning, When a man says that, he will sin sure enough, for he's made preparations for it. If you want to be kept from doing any sins, you can. If God can save you from one, he can save you from all. It's a magnificent privilege to go to hell, and you ought to value it. Then, when you are in hell, you can proclaim before men and devils what brought you there.

The last thought of the text is: "He cannot sin, for his seed remaineth in him. That means a moral cannot, and not an absolute one. A man will not sin because he has no desire to do so. His heart has been preoccupied, and is impervious to sin. If God sees a man whose purposes and desires are all right, he infuses his spirit in him, and if the man wobbles he won't let the recording angel put down anything till he brings him back. If God can look on man like he did on Job he'll preserve him from sin.—*Sam Jones.*

Profane Language.

It is related by Dr. Scudder that on his return from his mission in India, after a long absence, he was standing on the deck of the steamer with his son, a youth, when he heard a gentleman using loud and profane language. "See, friend," said the Doctor, accosting the swearer, "this boy, my son, was born and brought up in a heathen country, and a land of pagan idolatry; but in all his life he never heard a man blaspheme his Maker until now." The man colored, blurted out an apology, and looked not a little ashamed of himself.—*Our Boys and Girls.*

Hold? Are we not just a little over-doing the "grand" business. In reading an article recently this poor little word was found to do service in at least a dozen different connections. Such a brother was a "grand" preacher. He was doing a "grand" work. We shall look for a "grand" result. The meeting was a "grand" meeting. The church is capable of exercising a "grand' influence, etc., etc. Brethren, candidly and soberly, we do not know of many of man's works which merit such high-sounding epithets. His best work is but a feeble, unworthy effort. To talk of any poor mortal of this age, whether college-fledging or battle scarred veteran (are there any left?) as a "grand" preacher is a senseless piece of silly flattery. It has a little too much of the mutual admiration air about it to have much meaning. Let us have less of the "grand," and more of what is just simply, truly good. And perhaps though it may not sound so loud, it possibly may be more abiding, and be more felt in carrying, forward under the favor of heaven, the work of human redemption. W. L.

Pray Without Ceasing.

The beautiful balance between diligence in business and fervency in spirit, while serving the Lord, is thus illustrated in *Life lessons from the Book of Proverbs* by Bishop Perry, of Iowa:

Where indeed may not the Christian lift up his heart to God? Where ought he not thus to seek the strengthening from above? I do not necessarily mean in outward manifestation, but in inward communion. For example, a merchant once said to a faithful clergyman, "Sir, I don't like your religious professors who come into my office with professions of godliness on their lips; I always set such men down as rogues. I suspect they wish to cheat me," The clergyman replied, "I agree with you. Were I in your place, I should feel the same suspicion; for a man has no business to come into your warehouse with the language of godliness on his tongue when he comes to purchase your silks and bargain for your calicoes. He came on business. Let him attend to the business on which he came. But," continued the clergyman, "let me remind you, there is a way in which his religion may actuate and will actuate the Christian in your counting-house. You may not discern the principle, but you will perceive the result—not by his talking about religion, out of place, but by his acting in conformity with its precepts—neither seeking to take advantage of you, nor allowing you to take advantage of him; thus making it manifest that while grace has sharpened his judgment, it has subdued his selfishness, constraining him in all his dealings with you to do to you as he would have you do to him. There is the power of faith displaying itself in its legitimate influence—not in righteous profession out of place, but in righteous practice, which is everywhere in place."

Making A Farmer

A father once gave his little boy a pig. The young porker was the boy's pet and his especial care, and when ready for market the money it brought was religiously handed over to him. Then came a sensible discussion of how the money could be most profitably invested, and the father was able to give good advice, which the boy cheerfully followed. The sum was invested in other live stock, with the understanding that the boy was to support them by his labor at odd spells. Thus an early lesson was given on financiering on strictly business principles, the father affording every facility for carrying out the plans, and helping the boy along whenever it was suitable. The care of his stock became the delight of his life. The steady increase of his capital went on until he became of age, when he found himself quite a forehanded young man, and with a taste firmly rooted in the old farm soil which had contributed so generously to build up his little fortune.—*Presbyterian Banner.*

There are few persons to be found who are no more concerned for the reputation of wit and sence than for honesty and birtue.

OEFER EXTRAORDINARY.

Now is your chance to secure a communion set. To any one who will get us fifteen subscribers—new ones, at $1,50 each, we will give the FULL COMMUNION SET, of five pieces worth $15,00

To any one who will send us twenty-five names—all new, at $1,50 each, we will give the BEST QUADRUPLE PLATED, communion set worth $24,00. The names must all come at once in a club.

This is a chance for you to get an excellent paper very cheap and to get a communion set for your church for nothing. Send us in many names on this liberal offer.

The money must accompan all orders for books. All arrearages must be paid on paper before it will be discontinued.

General News.

Gen. Robt. Toombs thinks Gen. Grant was the greatest soldier produced by the war.

A Philadelphia negro, is getting $5000 a year for training elephants in Germany.

Whittier has made the candid admission that he thinks his poetic inspiration is leaving him.

A severe form of dysentery is prevalent in Plymouth, Pa., and vicinity.

John S Wise, of Virginia, never fails to attend any dog show held in that State.

It is stated that Mrs. Jefferson Davis drives six miles of Sunday morning to teach a colored Sunday-school.

Three persons attempted suicide in Birmingham last week. One woman admitted that she only wanted to create a sensation.

Two of the most prominent saloon-keepers in Bowling Green Ky., voted for Judge Fox, the Prohibition candidate for State Treasurer.

James Horace Jones was hanged in the jail at Troy, N. Y., at 10.30 yesterday morning for the murder of his wife on July 3, 1884.

Sidney Bartlett, one of Boston's ablest lawyers, is said to have amassed a fortune of $12,000,00. principally from fortunate railroad speculations.

Miss Madeline A. Garnier has been appointed translating clerk in the department of the First Assistant Postmaster-General. She is a niece of Joaquin Miller, the poet.

Whitelaw Reid, of the New York; *Tribune* offers to endow a college at Cedarville, O., contributing $50,000 if citizens furnish $150,000 more for the, purpose.

Maxwell, who murdered Preller in the Southern Hotel, St. Louis, early in the spring, and who was arrested in New Zealand, has arrived in San Francisco, en route for the scene of the crime for trial.

Gen. Fitzhugh Lee, speaking of the Grant funeral, said: "It means that the Union is now more firmly and inseparably united than it was twenty years before Buchanan's Administration."

President Cleveland wrote a scathing letter last week to a man who confessed that he had signed a petition for a man whose appointment he had no idea would be made, and was in his judgment a very unwise one.

In Ballard county, Ky., Thursday, a young man named Norton was run over by a wagon and seriously if not fatally injured. He had scarcely been taken home when the body of his brother, killed in an accident, arrived.

In length of life Gen Grant fell sixteen years short of his father, and twenty-one years short of his mother. His father died in 1873. his mother in 1883. Both are buried in Spring Grove Cemetery, near Cincinnati.

There were over 1,500 teachers present at the late meeting of the American Institute of Instruction at Newport. With only two or three exceptions, it was the largest meeting held by the Institute during the fifty-five years of its existence.

At a lawn party Saturday night, near Franklin, Ky., Huse Edwards and Dump Whitesides engaged in a quarrel over the right to a girl's company. Edwards shot Whitesides in the bowels and the latter died in a few hours.

The Veterans' Colonization Society was organized at Topeka yesterday for the purpose of promoting immigration into Kansas, to colonize veteran soldiers of the late war and their families on Government or other lands. The capital stock is $60,000.

The denominational prayer and conference meeting Wednesday evening at Chautauqua were largely attended. Great interest was manifested and plans were matured for better work in the future. The attendence is increasing daily.

The family of Daniel Ashbaugh residing near the village of New Philadelphia Ohio, was poisoned yesterday by eating toad stools. One boy died to-day and the mother and a young child are not expected to live until morning. Two girls named Richardson from the Dayton Orphans' Home, who were visiting the family, are in a critical condition.

Moro Phillips died at the Monmouth House, Spring Lake, Pa., last week aged 75 years. He was one of the largest real estate owners in Texas. Many years ago he was ship.wrecked on the coast of Texas and was so delighted with the country that he bought a large tract of land and erected the first house upon the ground where the city of Galveston now stands. His fortune is estimated at $10,000,000.

Ex-Mayor John Wentworth, of Chicago, familiarly known as Long John, recently purchased for $10,000 the largest cemetery lot—20,000 square feet—ever sold by any cemetery company in the West. The plot is in the Rose Hill Cemetery, not far from the entrance. and has a commanding view. Upon it Mr. Wentworth proposes to expend about $60,000, which he will put into an heroic statue of himself upon a mammoth granite pedestal.

In Atlanta Ga, last week the police found an insane white woman living in a squalid hut with six negro men whom she said were her husbands. Some years ago she escaped from the State Asylum and was found by these negroes, who made her a prisoner, forced her to do their cooking and washing, and subjected he to various indignities. The woman's relatives are wealthy and live in southern Georgia.

Mr. Aaron J. Vanderpool, of New York, yesterday morning received from Secretary Whitney an informal letter, in which the Secretary stated that the Government ships would be finished in the Roach yards, and with men under his superintendency and with suggestions and supervision of Messrs Loring and Wilson.

FOREIGN.

The cholera has increased to such an alarming extent at Marseilles that the hospitals have been opened for the reception of patients.

Paris, Aug. 14.—Sixteen dispatch bags of mail between Marseilles and Lyons were robbed to-day, the packages being cut open.

Natural gas was struck at Port Colbourne, Ont., at a depth of 420 feet, with sufficient force to light up the town.

Cholera and dysentery are causing great mortality among the Russians on the Afghan frontier, especially at Penjdeb. Twenty-eight thousand Russian infantry and sixteen thousand cavalry are now in trans-Caspian territory.

The Montreal Branch of the Irish National League have decided to send a manifesto to the various branches of the League and other Irish societies throughout Canada, and solicit subscriptions in aid of the Irish Parliamentary Fund.

Further advices from Tonquin say that the Bishop of Quinhon reports that over 10,000 Christians have been massacred in the provinces of Biendinh and Phyyen. Murders and incendiary fires are of daily occurrence. The vicarate has been annihilated.

The Montreal Board of Health declares that smallpox is now epidemic there. The Cillic Hospital contains thirty-six patients, and is crowded. A new wing is building, which will hold fifty patients.

In the Chickasaw Nation, yesterday, David Hunton shot and killed his cousin, Samuel Smiley, in a quarrel about the ownership of some horses. Hunton fled, but was pursued by Smiley's friends and slain.

Twelve per cent. of the London police are believed to be reliable Christian men, so a London paper says. Even that percentage of Christian men cannot fail to favorably affect the morale of the force. How is it in New York?

A German paper, mentioning the fact that Dr. J. Sturzinger, a Privatdocent for Roman Philology at the University of Conn, has "accepted a call for the Bryn Mawr College, Philadelphia;" says he is the first German Romanist to whom a professorship in the United States has been offered.

Madrid, Aug. 10.—There were 4,171 new cases of cholera and 1,511 deaths from the disease reported yesterday through Spain. On Saturday the deaths numbered 1,816, and for the week over 11,000. The total deaths now number 46,676.

Granada is to-day in a most deplorable condition, a result of the cholera. The state of affairs there is really worse than it was in Naples last year during the cholera epidemic in that city. There are no doctors now in Granada, and the dead bodies of cholera victims lie unburied in the streets.

The fourth volume of his edition of the Masorah being now in the press, Dr. Ginsburg is going to give the public the benefit of the results of his arduous labors, and has commenced the construction of the revised Massoretic text of the Hebrew Old Testament. He has entered into an arrangement with the Trinitarian Bible Society for the production of the work. It is estimated that it will be published within four of five years from the present time.

The paper Lampeon has been reproducing articles from the *Pall Mall Gazette* and in comments thereupon, says the same immoral practices are carried on in Lima. The matter has been taken up by the Government. The accusation is, however, ridiculed by the rest of the press.

The American delegate to the International Telegraph Conference, yesterday, made an eloquent speech in favor of Prince Bismarck's proposal to establish an international tariff of four or five cents a word for messages to and from points in Europe. The facts, however, that the Committee on Tariffs has elected as chairman the Austrian delegate, who is opposed to the plan, and that England's opposition to it is increasing, indicate that the scheme will be rejected.

Letters from West Africa report the suspicious death of Mr. Blair, the new British consul at Oil Rivers. Mr. Blair started to see King Benin with reference to a protective treaty concluded with Benin's viceroy. The natives, who aver that Benin is immortal and has never been seen by mortal man, evinced hostility to Mr. Blair and compelled him to abandon his journey. Mr. Blair arrived home in good health, but died on the following day. It is supposed that he was poisoned.

Remember now is the time subscribe for the ADVOCATE.

TEXAS WORK AND WORKERS.

This Department is conducted by JOHN T. POE Longview Texas to whom all correspondence intended for these columns should be addressed.

At Concord, Austin County.

According to promise, we began a meeting at Concord, on Friday night before the 2d. Lord's day in July, and closed on Monday night after the 3d. Lord's day. There were nine baptisms; four restored, and one from the baptists. Bro. E. W. Dabney, the local preacher at Concord, and one of the Charter members, aided me in the work of preaching. He was placed at a disadvantage, by having to do his part of the preaching at 3 o'clock, p. m., still he gave us four or five excellent discourses. Bro. A. G. Dabney, who had come from Thorp Spring to be at, and aid in the meeting, rendered valuable service in leading the singing, and doing the baptizing. He does both in good style. Brethren Ed. Dabney, Jr., Pete Harvey, Chas. Miller and R. Husk, barbecued the meat, and attended to the loaves and fishes necessary to feed the vast crowd, which assembled from Brenham, Chapel Hill, Travis, Hempstead, Bellville, and from all the surrounding country. Among those outside of the church, and to whom I am indebted for favors, I mention Mr. Jas. Thompson. He is post-master there, and Mr. Wm. A. Brown, the Station agent and telegraph operator, who furnished me daily papers, and with his clerk, Mr. Moore, attended meeting regularly, and helped sustain the meeting and the preacher. There are many others whom we cannot mention for want of space. This meeting was a grand success, and one we shall not soon forget. Though I had no contract with the church as to how much they would pay me, or whether they would pay me anything, they remembered the preacher and his family must live, and so contributed liberally toward my support. I made no bargain nor stipulated a price there, yet the brethren gave me liberal support, and I realize the value of the promise, "Trust in the Lord, and verily thou shalt be fed."

The church at Concord was set in order thirty years ago—1854. Of the original seven who first banded themselves together there, to serve the Lord and to keep house for him, Bro. E. W. Dabney and wife, Bro. Collins and Sister Sue Dabney, remain to worship in the same house. Bro. Dabney has preached all over South-western, and Eastern Texas, and has baptized hundreds. He is a missionary in the full sense of that term, and a staunch friend of the ADVOCATE. He is for the gospel, as all sufficient for the conversion and salvation of men, without human plans or schemes. He is against all humanisms. The "State meeting," he hopes may be moved next year into the Indian Nation and left there. We join him in this desire. Bro. Collins is an elder, who has the unbounded confidence and love of his flock. He is eighty years old, and they contemplate with sorrow, that he must soon leave them. We enjoyed the hospitality of his home for a day, during the meeting. Bro. Sapp, the church clerk, showed me the church book, which bears evidence that the church has not been lax in discipline. Many are marked "withdrawn from," for "dancing," "drunkenness," bad conduct, neglecting the assembly of the Saints, etc. Some, most of those, have been restored again on their repentance, but some were still wandering away in the mountains cold and bare, when we closed our meeting. God grant that with penitent heart, they may yet come back to their duty in Christ.

Bro. Barcus, a young preacher from Waller county, was with us two days in the meeting. We liked him very much. He left on Lord's day to fill an appointment of his own. We hope to meet these brethren and sisters again.

My old acquaintance and friend, Dr. Luther B. Creath, lives here. He is a son of J. W. D. Creath, of Texas fame, and nephew of our esteemed Bro. Jacob Creath, of Missouri. The doctor took his stand with us on the Bible as an all-sufficient rule of faith and practice. He will make a noble worker we hope. His patients took much of his time, for his practice is a large one, but he was always ready at meeting.

DEAR BRO. POE:—I beg to report through your columns, that in pursuance to a call made by the committe appointed at the State meeting last year, which met at Bryan Texas, a fair delegation of Sunday-school workers met with the Waxahachie congregation, of the church of Christ on Wednesday, June 24th and 25th. And after resume of order of business, the committee on organization reported, recommending a permanent organization. After considerable discussion the organization was effected with C. McPherson, of Waxahachie, President; J. A. Abney, Lampasas, Vice-president, A. S. Henry, of Bloomington Grove, Secretary and Treasurer.

Pledges and money to the amount of $300 were received. Several topics of interest were discussed and a general enthusiastic interest was manifested. A committee of five composed the officers. Bro. A. Holt, of Italy, and Bro. H. Pangburn, were appointed to secure the services of a good, live man for Sunday-school Evangelist. The convention adjourned on the evening of the 25th. of June, to meet again at Dallas, Texas, on Thursday evening before the 3rd. Friday in June 1886.

All those who desire to assist in this work, will send their money and pledges to the Secretary, A. S. Henry, Bloomington Grove, Navarro county, Texas.

According to Bro. Wilmeth's statement and others which have reached us, we hardly think this premature society can last long. We hardly expect Bro. McPherson to explain the true inwardness of this matter. He can do it, but we do not expect it. He calls it unchristian opposition to question him on anything he may do. Let us see. Will he answer fairly and squarely the following queries.

1. What caused the necessary haste of having this S. S. Convention at Waxahachie, two months before the State meeting at Sherman, thus cutting off the co-operation of many of the wisest and best, and oldest brethren?

2. Was it gotten up solely to *spiritually benefit* the world, and the church, and was there no motive in it, save the glory of God?

3. Was there no effort, no desire, nor hope, that others might, be cut off from participating therein.

4. How did it happen that the getters-up of that convention got the offices? Was this a reward for zeal in hurrying it up, or being on programme, did they work up to the offices?

We think the people will be slow to contribute to this scheme, until matters are explained a little. Although it is now called opposition to question anything the editor of the Texas Department of the *Apostolic Guide* may do, still we shall do so.

We expect to oppose with all our power, every innovation upon the law of Christ, as that which dis-members the church of Christ. We court no friends, nor fear our enemies, but stand for the defense and purity of the teachings of Christ and the apostles. Cry opposition if you will, this will not stop us, but unless brethren cease to depart from the truth, and their efforts to lead others away, we shall continue to thunder our opposition against their schemes for popularity and power, until we reform them, or show them up in their true light. We think we see the wheel inside of this S. S. Convention wheel. There is one there, and we want the people to see it.

Will You Use the Organ?

When about to begin my meeting at Wills' Point, a brother informed me that there was an organ in the church house belonging to some other religious parties who worshiped there, and that the young lady who usually played for that church would play for me during the meeting if I wished. I told him to give my thanks to the young lady, but to keep the calf (the organ) quiet during the meeting. We then ordered books and when they came, put them in the hands of the people, and asked them to sing. "All the people" sang and all enjoyed it a thousand fold more than the grinding of an organ At Concord, where no organ has cursed the church, they had as good singing as we ever heard. Let the people sing, and keep the calf quiet.

Bro. Ed. Dabney is still going and preaching. He is a successful preacher. Not under the auspices of the State meeting either. What a small affair this State meeting is, when compared with the army of saddle-bag preachers who are searching out the dark corners of the earth, untrameled by any society, and preaching the gospel and and converting thousands of whom no reports are made. Let these preachers of the Lord send us reports of their work. We want to know what they are doing.

The reports from the field, from the preachers not authorized, nor paid by State meetings, are highly encouraging. One of these faithful proclaimers, working after the Lord's plan, and no human society at his back to guarentee his salary, will do more in three months this summer, than the combined money and talent of the State meeting will do in a year, and we have no doubt he will be better paid financially, than the society preacher.

Twice I had an appointment fixed to preach at Goliad, and, twice it was broken by the appointments of some other preachers, so at last, I did not reach Goliad. On the principle that where the carcass is, there will the crows gather, I conclude Goliad must be a good, paying field. Large contributions and big, fat Plymouth Rock chickens.

Wonder how Bro. Bush gets along *in* his *stall?* We have heard not a word from him since Bro. Dimmitt went down from headquarters and installed him pastor of the church at Gainesville. QUERY:—Does it take the same authority to extall him that it did to install him? If not, why not?

In company with Bro. Pinkerton, I went through the new insane assylum at Terrell.—McPherson in *Guide.*

We were afraid you would have to be ground through this institution, but did not know it was necessary just yet. However, as a "stitch in time saves nine," it may be better thus.

There will be people at the State meeting this year who never attend one before.—McPherson in *Guide.*

Your State meeting will be made up very largely of those "who never attended before." The old ones have had enough of it, save those who have axes to grind. More opposition.

HAY FEVER.

The cause of Hay-Fever is obscure, but rationally we may conclude it owes its orign to the heat of the sun, but most likely it is due to the pollen of vegetation. It is a fact that Hay-Fever prevails most frequently when the various grasses are giving off their pollen.

We know that large quantites of pollen flcat in the air during the summer months, and that the number of cases of Hay-Fever depends on the amount present, which increases in warm damp weather, decreases when it is very dry and hot, and often disappears after heavy rain.

The most obvious course in the treatment of Hay Fever, but not always the most easy one, is to avoid exposure to pollen. Sufferers from the complaint should avoid hay ricks and much exercise in the country during the hay season, and should remain to a great extent within doors. Where circumstances admit, change to the seaside is highly desirable and generally effects a speedy cure.

One of the most prominent physicians of the South, says: All treatment of Hay-Fever hearfore has been found by the profession almost useless in preventing the recurrence of this disease, and I am fully satisfied that all internal treatment fails to control or even modify it. Our only hope to benefit that large class, subjects of Hay-Fever, is by the local application of such remedies as will in some measure control it. Last summer, just around my location, were five or six persons, great sufferers from Hay-fever, who in the height of the atracks were almost instantly relieved by the use of The Air Medicator and injector, a simple inexpensive instrument, (manufactured by the Medicated Air Remedy Co., 36 Arcade, Cincinnati, O.,) charged with Iodine, Carbonic Acid, Quinine, Tincture Opium, Morphine or other known remedies, by this instrument the air (the natural element for the respiratory tract) is freighted or charged with medicines, and then, with sufficient force to penetrate every passage or duct connected with the tract, it is pumped intothe parts affected, thus carrying the needed medicines to the seat of the disease.

Withont doubt, it is only by bringing into immediate contact with the mucous membranes lining the air passages, remedies that we know will abort the attacks and afford relief to the sufferer, that a cure can be effected. Experience has demonstrated that the use of the The Air Medicator and Injector laden with the above will abort it, and in no instance has it been found to fail.

Kentucky University,

LEXINGTON.

The University has three Colleges—College of Arts, College of the Bible, and Commercial College. The College of Arts has two courses, Clasical and Scientific, with twelve Professors and Teachers. The session continues from the Second Monday in September to the Second Thursday in June. Tuition twenty dollars per session: Matriculation fee ten dollars. Boarding at reasonable rates. College of Bible tuition free. For catalogues or other information apply to CHAS. LOUIS LOOS, President, or ROBERT GRAHAM, President of the College of the Bible

Add-Ran College,

THORP'S SPRING, HOOD CO., TEXAS.

The Thirteenth Annual Session opens the second Monday in Sept., 1885, and closes the last Thursday in May, 1886. There are ten distinct schools with an experienced teacher at the head of each. Not a single day is wasted from the beginning to the close of the session. Every day in the week has its proper share of study and recreation. Recitations every day—only the Bible studies on Sunday. Thorp's Spring is a prohibition village; noted for its healthfulness and the simple, steady and moral habits of its inhabitants. Send for catalogue.

A. & R. CLARK, PROPRIETORS.

L. & N.

(LOUISVILLE & NASHVILLE R. R.)

—OFFERS—

Superior Advantages to the Traveling Public in

THROUGH CARS, QUICK TIME, AND

SURE CONNECTIONS!

SHORT LINE TO

The North-West!

VIA EVANSVILLE.

Through Sleepers to the West via McKenzie
Through Sleepers to the South via Montgomery. Through Sleepers to the North-east via Louisville.

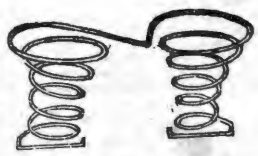
EMIGRANTS

Seeking homes on the line of this road will receive special LOW RATES. See agent of this company, or address

C. P. ATMORE, G. P. & T. A. Louisville, Ky.

ED. H. MILLER,

—Manufacturer of—



SPRING BED AND MATRESSES

36 South College St., Nashville,

And dealer in all kinds of Beddings. I make the best Spring Bed now in use—the Twin Spring Bed, they are bug-proof. Try a set. Old mattresses neatly repaired.

ED. H MILLER.

C. A. LITTERER AND CO.

Farm Implments; Eugines and Mill Machinery Agents.

Superior Grain Drills, Swiss Feed Cutter, Champion Horizontal Sorghum Mill.

John Deer Steel Plows, Advanced Chilled Plows, Cortland Spring-Wagons.

86 Market st. - - - Nashville, Tenn.

BAILEY, DAVIS & McCOMB,

WHOLESALE GROCERS,

And Dealers in

TOBACCO, CIGARS, ETC., ETC.,

MARKET STREET, - - - - - - ASHVILLE, TENNESSEE

KEEP COOL!

SUMMER GOODS!

Refrigerators, Ice Chests, Water Closets Filters

Fruit Jars, Fruit Cans, Stoneware, Woodenware, and all kinds of Kitchen Goods.

Cooking Stoves to suit the requirements of every Family.

PRICES TO SUIT THE TIMES.

PHILLIPS-BUTTORFF MANUFACTURING CO.,

24 & 26 College Street, - - - Nashville, Tenn.

Capital Planing Mill!

Cor. Line and Vine Streets, near Northwest Cor. CAPITOL GROUND.

J. W. McCULLOUGH,

DEALER IN

Lumber, sash, Doors, Blinds, scroll sawing, Flooring, Ceiling, Siding, Etc.

Telepone 551. : : : Nashville, Tennessee

O. EWING. FRANK W. GAINES

EWING & GAINES!

WHOLESALE HARDWARE,

40 South Market Street, Nashville, Tennessee.

Complete Stock of Hardware, Guns, Cutlery and Guns Belting, at the lowest prices.

Prompt and Careful Attention given to Orders TRY US.

HEADQUARTERS -for-

Hardware, Guns Fishing Tackle, Mill Supplies of Every Description, Barbed Wire, Etc. Agents for Champion Machines, Reapers, Hay Rakes.

BROOKS, SWEENY & CO.,

Nashville, Tennessee.

MURKIN & HUNT

28, 30, 32 South College Street,

—Manufacturers of—

Fine Carriages, Berlins, Landaus, Cabriolets, Coupes, and all Kinds of Heavy Work

We have enlarged our Factories and Store-rooms by the addition of the three-story building adjoining, and have now improved facilities for the manufacture of first-class work.

OUR SPECIALTIES: Improved Timken and Brewster Spring Buggies; Platform Double-Spring and Three-Spring Phaetons; Barouches, Rockaways, and Wagons of Every Description.

Special Attention Given to Repairing. Inspection Solicited. Telephone 332.

P. A. SHELTON.

DEALER IN

STAPLE and Fancy GROCERIES.

Flour, Bacon, Lard, Tobacco and Cigars, Country Produce

NO. 9 BROAD ST. - NASHVILLE, TENN.

HIGHLAND HOME
MALE AND FEMALE INSTITUTE.

The next Session of this School will open October 5, 1885, and close April the 16, 1886. The Session will be divided into two terms of three and one-half months each.

TERMS:	Per Month.
Primary Class and Arithmetic as far as Division	$2.00
Grammar, Arithmetic, etc	3,50
Latin, Greek and Higher Mathematics (except surveying)	4,50
Music on Piano, Organ, Guitar, Cornet, and other Band Instruments	3,00
Use of Instrument	1,00
FOR THE SESSION,	
Board, Washing and Lights	$80,00
Incidental for all, except the first class	2,00
Incidental for first-class	50
Vocal Musicac (Elementary)	1,00
Book Keeping and surveying per term	40,00

Lessons in Harmony can be had by those who wish.

J. M. Harnes, President,
S. Jordan,
M. L. Kirkpatrick,
Highland Home, Ala,

SEND FOR CATALOGUE,

R. C WEBB, President, — DR. WM. MORROW, V. President — B. B GRUBBS, Sec., and Treasurer, — J. J. VAUGHN, Gen'l Book Keeper.

H. B. Grubbs Cracker Co.

MANUFACTURERS OF

Candy and Crackers,

OLD STAND OF TYLER, STRATTEN & CO,

21 N. Market St., - - - - - - Nashville, Tenn

We guarantee all of our goods to be **STRICTLY PURE AND WHOLESOME.**

Send us your orders, or specify our goods when you order rom your home grocery.

All new machinery, and fine workmen.

H. B. GRUBBS, Late of Grub s-Kemker Candy and Cracker Co. Mg'r.

FOR

Choirs, Conventions, Singing Classes and the Higher Schools,

o better Books have appear

Choral Worship. L. O. EMERSON. A g and f i size Church Mu c Book of 220 pages. 100 pages Elements, wi n a capital collection of Sacred and Secular music. 75 pages of the best Hymn Tunes. 110 pages of Anthems, and 30 pages of miscellaneous Concert Musuc. $1. Per dezen, $9.

The Model Singer. W. O. PERKINS and D B TOWNER. A book fo SINGING CLASSES. 192 pages. 124 Graded Exercises, 57 Glees and Part Songs, 29 Hymn Tunes, 18 Anthems and 4 Chants. Abundant and useful material for the Singing-School Teacher. 60 cts. Per doz.. $6.

Song Greeting. L. O. EMERSON. A new and extra fine song book for the "high r schools," meaning by that, Colleges, Tech ological and other special schools, Academies, Institutes, Seminaries, High and Normal Schools. 160 large octavo pages. 82 harmonized songs of the highest order, both in words and music, classical in beauty and interesting to every one. Also exercises and solfeggios for voice culture. 60 cts. Per dozen $6.

Any book mailed for the retail price.

OLIVER DITSON & CO., Boston,

DITSON & CO., J. E. DITSON CO., Broadway, New York. 1228 Chestnut St., Phi l.

Philips, Randle & Co.,

—KEEP—

THE BEST COAL IN THE CITY.

Call at 50 North Cherry Street; they have always on hand,

Mud River, Cumberland, Jellico, Anhracite, Diamond, and Number 12 Coal.

A trial order solicited, Satiaction guaranteed.

TELEPHONE 169. - - - NASHVILLE TENN.

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease to any sufferer. Give express and P O. addr as.

DR. T. A. SLOCUM, 181 Pearl St., New York.

Man Wanted SALARY $75 to $100 for our business in his locality. Responsible house. References exchanged. GAY & BROS. 12 Barclay St., N.Y.

Wharton & Co.,

Druggists and Prescriptionists.

Fine Soda Water Mineral Waters Etc.

Corner College and Union Sts.,

Nashville, - - Tenn.

"PERFECTION"

Interior Glass Fount Student Lamp.

[Pat. Nov. 22, '81]

Combining with our Self-Acting Valve and Non-Heating Burner, the one thing needed to make an

ABSOLUTELY PERFECT LAMP.

No running over of the oil nor leaking of the fount.

Ask for Perfection Glass Fount STUDENT LAMP.

Manufactured and for sale, at wholesale only, by the

Manhattan Brass Co.,
First Ave. and 28th St., N. Y.

Send for Illustrated explanatory Circular.

PEMBERTON'S

The *WORLDS* Great Nerve TONIC

FRENCH WINE COCA

The wonderful Invigorator and EXHILARINE, to impart Health, Strength and Vigor to Mind and Body. The **Ideal Nerve Tonic** and **Intellectual** Beverage, highly endorsed by the elite of the Medical Profession; for the cure and prevention of Mental and Physical Exhaustion, Chronic and Wasting Diseases, Dyspepsia, Kidney and Liver Affections, Heart Disease, Melancholia, Hysteria, Neuralgia, Sick Headache, Throat and Lung Affections, Tired Feelings, etc. This marvelous Tonic acts like a charm. For Convalescents and Invalids this delightful Invigorant is the sina-quanon. The Invigorating and Strength-restoring properties of French Wine Coca are truly wonderful and excel all other Tonics and Stimulants. One trial will charm and excite your enthusiasm. For sale by Druggists. Send for Book on Coca, and Pemberton's Wine Coca. Price, **$1.00 per bottle.**

J. S. PEMBERTON & CO., M'f'g Chemists, Atlanta, Ga.

CHILDS' CATARRH

TREATMENT FOR

And disease of the **HEAD AND LUNGS!** Can be taken at home. No cases incurable. Write for part culars Rev. T, P, CHILDS, Troy, Ohio,

Swithin C. Shortlidge's Media Academy.

School Opens Sept. 8th.
Whole Expense, $400.
Quarterly Payments, $100 each.

Admits and classifies young men and boys at any time; fits them for Business, any College, Polytechnic School, for West Point or Annapolis. Advanced classes organized in Natural Philosophy, Chemistry, Surveying, Electrical and Civil Engineering, Astronomy, Higher Mathematics, Classics, &c. No examination for admission. Private tutoring and special drill for backward students. Single or double rooms completely furnished. All students board with the Principal. Fixed price covers everything, even books, &c. SWITHIN C. SHORTLIDGE, A. B. and A. M. (Harvard College Graduate), Media, Pa., 13 miles from Philadelphia.

KENTUCKY MILITARY INSTITUTE.

At Farmdale P. O., Franklin Co., Ky., six miles from Frankfort. Has the most healthful and beautiful location in the State. Lit by gas as well as heated by steam. A full and able College Faculty. Expenses as moderate as any first-class college. **Forty-first** year begins **September 7th.** For catalogues, etc., address as above.

COL. B. D. ALLEN, Supt.

FEMALE COMPLAINTS

Treated scientifically at home, at very small expense, with absolutely no pain, no caustics, no unnecessary examinations. Permanent cure guaranteed. Book and question blank free. Address with stamp, Dr. C. N. BROCKINGTON, (Mention this paper.) 309 4th Ave., Louisville, Ky.

CATARRH

Causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough and Consumption, cured in from one to three months, even though bones of nose are affected. No snuffs, washes, douches, inhalers or atomizers used. Book and blank free. Address with stamp, Dr. C. N. BROCKINGTON, [Mention this paper.] 309 4th Ave., Louisville, Ky.

SITUATIONS To subscribers. Circulars free. **Home Study**—60 Professors. **Corr. University** 88 LaSalle St., Chicago, Ill.

WE WANT 1,000 MORE BOOK AGENTS FOR THE PERSONAL HISTORY OF

U. S. GRANT.

Send for special terms to agents, or secure agency at once by sending 50 cts., in stamps for outfit. Address **FORSHEE and McMAKIN,** Cincinnati, O.

MASON & HAMLIN

Exhibited at ALL the important WORLD'S INDUSTRIAL COMPETITIVE EXHIBITIONS FOR SEVENTEEN YEARS, Mason & Hamlin Organs have, after most rigid examinations and comparisons, been ALWAYS FOUND BEST, and AWARDED HIGHEST HONORS; *not even in one such important comparison American* **ORGANS** *has any other Organ been found equal to them.* ONE HUNDRED STYLES, adapted to all uses, from the smallest size, yet having the characteristic Mason & Hamlin excellence, at $22, to the best instrument which it is possible to construct from reeds, at $900 or more. Illustrated catalogues, 46 pp. 4to, and price lists, free.

The Mason & Hamlin Company manufacture UPRIGHT PIANO-FORTES, adding to all the improvements which have been found valuable in such instruments, **PIANOS** one of peculiar practical value, tending to greatest purity and refinement in quality of tone and durability, especially diminished liability to get out of tune. Pronounced the greatest improvement made in upright pianos for half a century. The MASON & HAMLIN CO., pledge themselves that every piano of their make shall illustrate that VERY HIGHEST EXCELLENCE which has always characterized their organs. Send for circular with illustrations, full description and explanation.

MASON & HAMLIN ORGAN AND PIANO CO.,

BOSTON, 154 Tremont St. CHICAGO, 149 Wabash Ave.
NEW YORK, 46 East 14th St. (Union Square.)

Baltimore Church Bells

Since **1844** celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY, **J. REGESTER & SONS,** Baltimore, Md.

FRIENDS SCHOOL FOR BOTH SEXES. Founded 1784. $150 per half year for board and tuition. First term begins September 9, 1885. For circular, address AUGUSTINE JONES, A. M., Principal, Providence, R.I.

Farquhar's Improved Cotton Planter

Very Simple and Perfect in its Operation; Drops Unrolled Seed or Fertilizer with remarkable regularity in any desired amount. It is the Cheapest, most Reliable and Best COTTON PLANTER in existence. SEND FOR CATALOGUE.

Also, Steam Engines, Threshing Machines, Saw-Mills, &c.

Address, A. B. FARQUHAR, York, Pa.

YOU ARE A LIAR

Lying Agents can't SELL and tel the truth about JONES. Put you lies on paper and sign if you dare U. S. STANDARD

$60.5 TON WAGON SCALES.

Beam Box. Tare Beam. Freight Paid. Free Price List. Every Size. address JONES OF BINGHAMTON, BINGHAMTON, N. Y.

Prophylactic Fluid.

THE GREAT FAMILY MEDICINE.

Wonderful Healing Properties of

DARBYS PROPHYLACTIC FLUID

HEALING, CLEANSING, DISINFECTING.

IN CASE -OF- Accidents.

For **Burns, Scalds, Cuts, Wounds, Bruises,** etc., it is invaluable and gives **instant** and **permanent relief. It immediately allays pain.** Nothing is necessary but to apply it directly to the parts affected. **It will keep down Inflammation, Gangrene or Proud Flesh,** and in a short time will heal without applying anything else. This was fully proved in the military hospitals during the late war. It has performed astonishing cures both in the case of men and animals afflicted with chronic sores. It **cleanses** and **heals** obstinate **Ulcers, Boils, Carbuncles, Erysipelas** and **running sores** of every kind. It destroys the disagreeable effluvia, arising from Cancers, Abscesses, Ulcers and every kind of purulent discharge.

FOR THE TOILET AND NURSERY.

In the water used in bathing add a small quantity of Darbys Prophylactic Fluid. It is a cleansing lotion for the skin—healing, purifying and refreshing. Removes all taint of Perspiration from the body and whitens and softens the skin. Cures eruptions, Blotches, Prickly Heat, etc. Used as a dentifrice it purifies the breath, preserves the teeth and cures toothache, sore gums, canker, and deodorizes bad breath. **Sore or inflamed Eyes are speedily cured.** *Perfectly harmless, used internally or externally.*

FOR ANIMALS—HORSES, DOGS, ETC.

Scratches, Sores, Galls, Bruises, Cuts or Wounds, of any kind quickly and permanently healed by washing with the Fluid. Dr. J. HOUGH, the distinguished Veterinary Surgeon, says: "I find Darbys Prophylactic Fluid all that it is represented. As a local application I believe it to be without an equal." For **Colic** and **Scours** it acts like magic."

Distemper, Diarrhœa and **Worms** in dogs quickly cured. It destroys all insect life, vermin on dogs and other animals—cleanses the Skin—cures Mange, Scurvy and all kinds of skin diseases.

J. H. ZEILIN & CO., Philadelphia.

OPIUM MORPHINE HABIT EASILY CURED. BOOK FREE. DR. J. C. HOFFMAN, Jefferson, Wis.

THIS NEW **ELASTIC TRUSS**

Has a Pad different from all others, is cup shape, with Self-Adjusting Ball in center, adapts itself to all positions of the body while the ball in the cup presses back the intestines just as a person does with the finger. With light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free. EGGLESTON TRUSS CO., Chicago, Ill.

JACKSONVILLE FEMALE ACADEMY

ILLINOIS CONSERVATORY OF MUSIC.

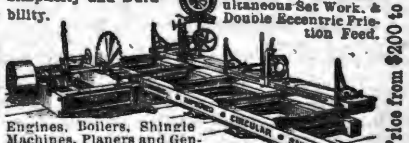
School of Fine Art. Under one management. Offering to pupils of each advantages of all.
E. F. BULLARD, A. M., Prin. and Supt., Jacksonville, Ill.

Hege's Improved Circular Saw Mill.

Write for Circulars to

Unexcelled for Accuracy Simplicity and Durability.

With Universal Log Beam Rectilinear Simultaneous Set Work. & Double Eccentric Friction Feed.



Price from $200 to $1,000.

Engines, Boilers, Shingle Machines, Planers and General Wood Working Machinery.

SALEM IRON WORKS, SALEM, N. C.

ROSES MAKE HOME BEAUTIFUL

13 Everblooming, or 13 Hardy, or 13 Climbing, or 7 Moss Roses, all distinct sorts labeled, by mail for $1. Many thousands of Bedding and House Plants & Bulbs. Best and cheapest in the world. Safe arrival and satisfaction guaranteed. We lead in quantity, quality, size and price of all choice plants, New and old. Valuable premiums given away. Illustrated and instructive catalogue free. Order now, this advertisement may not appear again. D. R. WOODS & CO., NEW BRIGHTON, PA.

Rates of Advertising In Gospel Advocate

One inch one insertion,..... .....$0
One inch, one month.....2,00
One inch, three months.....5,00
One inch, six months 7,50
One inch, twelve months..... 12,50

A discount of 10 per cent. on these rates on order of $25.00; 20 per cent. for order of $50.00 30 per cent. for order of $100.00.

Note these Rules Carefully

(1) Write only on one side of your paper.

(2) Write your name, post-office, county, and State, plainly.

(3) When changing your paper, give the office from which you change, and the one you wish it changed to.

(4) When ordering a book, give the name, edition, style of binding, and price, as near as possible, and state plainly HOW and WHERE you wish it sent.

(5) Gospel Advocate is $2.00 per year; $1.00 per six months; Clubs of $10, one copy free.

(6) Write very plainly and make the clerks and printers happy

Church News.

DEAR BROS. L. & S:—I send report of two weeks meeting from South Alabama. I left home on Saturday before the 3rd. Lord's day in July, and went to Center Point to assist Bro. E. E. Huffman in a few days meeting at that place. We have no house of our own at this place, but preached in a school-house one week mostly at night, as school was being taught. Bro. Huffman preaches once a month at this place. Our meeting was well attended and we had good attention. The visible result was four added to the Lord one reclaimed and one from the Baptists. On Friday night a Methodist preacher affirmed that infants should be baptized, but when Bro. Huffman refused to accept his word as proof, and asked for the chapter and verse in the Bible, and even proposed an oral discussion on the subject, he replied that the subject had been debated before, and the judges decided in favor of infant baptism, and being asked for the proof of his assertion, he referred to the "Theological Grub-Ax." Please state a few facts concerning the genuineness of the conversation given in the "Grub-Ax" and send me a half-dozen copies for distribution. I think it would do some good as your valuable paper has a very limited circulation around Center Point.

Left here on Saturday to fill my appointment at New Prospect in Pike county. Bro. Huffman went with and rendered noble assistance. Our meeting continued one week. Immediate results, fifteen additions and one reclaimed, and three noble persons from the Baptists and five from the Methodists came forward and desired to be baptised in the name of Jesus Christ. We have some opposition at this place, but the mist of prejudice and sectarianism is fast giving way before the glorious light of the gospel. We have a zealous band at this place. The brethren sustained us nobly while in their midst. Bro. Jesse Moore and Jno. Butler will be long remembered for their kindness in furnishing me with a horse and buggy during the meeting, and all the brethren that we visited made our stay among them so pleasant that we want to see them again in the near future. Did not get any subscribers for the ADVOCATE, but have the promise of a good list before long. Will leave here this morning to fill our appointment at Dublin, our home church. Will report again, D. V. To him who ruleth in heaven and in earth be all the honor, power and glory forever.

W. J. HAYNES.

Onion, Ala.

No such conversation as reported in "Grub-Ax" ever occurred.

I closed a meeting last night at Bethlehem. Preached twelve discourses and baptized three. Since protracted meetings began this year there have been twenty-eight added at my different appointments. I go to Leeville. Shall report regularly during the summer.

F. B. SRYGLEY.

Lebanon, Tenn.

Our meeting will close here tomorrow night. I will leave Monday morning for Tennessee with my family. Bro. Jas. M. Beard has preached for us at night since Tuesday night. He is a good teacher and bears about him in his daily walk the mark of a good soldier. Four baptisms during the week.

R. W. OFFICER

Paris, Texas.

I am here in a good meeting. Had seven additions to date. The brethren think the best interest they ever have had- Bro. S. F. Buck is teaching school here and is evangelizing through the county a good portion of his time. I may not be at home until Sept. I miss the ADVOCATE very much. J. K. WALLING.

Iron Factory. Ga.

I begin a meeting here to-night and will be here several days. I spent a week at Franklinton, Ky. At Berea, Ky., was sick the whole time. Preached some. Left Bro. H. Baker with the meeting. Six had been baptized and one restored. Up to my leaving there was a good interest. They promised to send a list of fifteen for the paper, Pray for me. J. HARDING.

Smithfield, Ky.

BRO. MCQUIDDY: — Bro. Henry Morris, of Marshall county has just closed a successful meeting. Preached six days with nine added to the Lord. Bro. Morris got wet Lord's day evening, and was very hoarse all through the meeting. Bro. B. C. Goodwin has been preaching for us one fourth of his time this year and we think much good has been done in the name of the Master.

A. C. LOYD.

Copenhagen, Ala.

BRO. W. B. MCQUIDDY and myself closed a meeting at Rock Spring church last night. Commenced last Saturday night. The interest was good to the last. One addition. Bro. Mc. is a good, sound preacher.

B. C. YOUNG.

Murfreesboro, Tenn.

SOMETHING NEW!

Dr. Scott's Electric Hair Curler & Tooth Brush,

Both sent to any part of the World on receipt of $1.00.

And if not perfectly satisfactory in every case, the money will be promptly returned.

Ladies & Gentlemen who wish to quickly bang, crimp or curl the hair, beard or mustache by a new method, or to possess sound, white teeth and rosy gums, are invited to read the brief but interesting description of these new inventions Dr. Scott's Electric Appliances are now sold and well known in every part of the world, and are guaranteed by

THE PALL MALL ELECTRIC ASSOCIATION OF LONDON, ENGLAND.

50 CENTS EACH, POSTPAID.

50 CENTS EACH, POSTPAID.

GREAT ANNOYANCE

has been caused to all people using toothbrushes, by the bristles coming out in the mouth. The Pall Mall Electric Association of London now take pleasure in introducing to the American public a Tooth Brush which they guarantee free from this troublesome defect, common to all other Tooth Brushes. The bristles are inserted in the handle by a patent process, which renders it simply impossible for them to come out in use. In addition to this, the handle of the Brush is made of a newly invented material permanently charged with an electro-magnetic current, which acts without any shock immediately upon the nerves and tissues of the mouth and gums. The act of brushing causes this current to flow into the nerve-cells and roots of the teeth, and like water poured upon a plant, it invigorates and vitalizes every part, arresting decay, building up and restoring the natural whiteness of the enamel, and quickly producing a healthful rosy color to the gums.

THE LONDON ASSOCIATION

now offer to the American public their new Electric Hair, Beard and Mustache Curler. It is a handsome article, nickel-plated, with an ebonized handle, and it should occupy a place in the toilet of every lady and gentleman in America. By its aid the hair, beard or mustache can be curled in any desired style in from one to two minutes. For ladies it produces the "Langtry Style," the "Patti Bang," the "Montague Curl," and any other form desired by ladies wearing their hair in the fashionable "loose and fluffy" mode. Those who wear crimps or other forms of false hair will find this Electric Curler a very useful article. It does not break off and ruin the hair like the ordinary crimping process, and in wet or hot weather it works as quickly as in cold. For curling the Mustache or Beard in a moment it has no equal, while it is so simple in its operation that any one can use it properly the first time. Directions accompany each one.

LONDON, ENGLAND.

DR. SCOTT, New York. Your "Crimper and Curler" works charmingly. Its effect causes universal admiration. They are most simple to use. I consider them worth a guinea apiece to those who devote much attention to the ever-changing arrangement of the hair. L. LANGTRY.

CARLTON CLUB, LONDON, W.

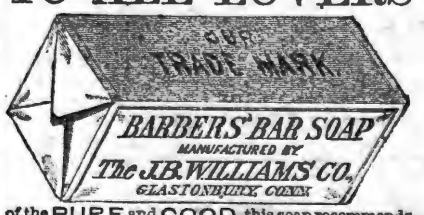
Dr. Scott's "Electric Curler" curls the Mustache and Beard most perfectly. My wife uses them in crimping her Hair, with pleasing results. COL. D. W. G.

The Royal Dental Society of London testify in the strongest terms as to the quick benefits following the use of Dr. Scott's Electric Tooth Brush, and many experts in dentistry declare it to be the greatest invention in dental appliances since the manufacture of artificial teeth.

The handles are strong, beautifully polished, not affected by acids, impervious to moisture, and forever free from that unpleasant, musty odor exuding from wet bone handles. These articles are sold by all Druggists and Fancy Goods Dealers; but if you cannot get them conveniently, remit us the price by Draft, Check, Money, Post Office Order, or Stamps, at our risk, and they will be promptly sent to any address post-paid.

AGENTS! (Either Sex) Wanted for Dr. Scott's Beautiful Electric Corsets, Belts, Electric Hair Flesh and Teeth Brushes and Insoles. No Risk. Quick Sales. Satisfaction guaranteed. Mention this Paper. For terms address G. A. SCOTT, 842 BROADWAY, NEW YORK.

TO ALL LOVERS



of the PURE and GOOD, this soap recommends itself. For the TOILET without an equal, for SHAVING a great luxury. In pound bars, also in packages of 6 Round or Square Cakes. Ask your druggists for it, or send 2c. stamp for trial sample.

IT WILL DELIGHT YOU.

CANCERS TUMORS AND ULCERS.

Cured without the knife or loss of blood. Vast superior to all other methods. Hundreds of case cured! Descriptive pamphlet sent free. Addres Dr. E. H. GREENE, 17½ Peachtree St., Atlanta, Ga

Cuticura

A POSITIVE CURE for every form of SKIN and BLOOD DISEASE FROM PIMPLES TO SCROFULA.

Eczema A, or Salt Rheum, with its agonizing itching and burning, instantly relieved by a warm bath with CUTICURA SOAP and a single application of CUTICURA, the great Skin Cure.

This repeated daily, with two or three doses of Cuticura Resolvent, the New Blood Purifier, to keep the blood cool, the perspiration pure and unirritating, the bowels open, the liver and kidneys active, will speedily cure Eczema Tetter, Ringworm, Psoriasis, Lichen, Pruritus, Scall, Head, Dandruff, and every species of itching, Scaly, and Pimply Humors of the Skin and Scalp, with Loss of Hair, when the best physicians and all know remedies fail.

Cuticura Remedies are absolutely pure and and the only infallible Blood Purifiers and Skin Beautifiers free from poisonous ingredients.

Sold everywhere. Price, Cuticura, 50 cents; Soap, 25 cents; Resolvent, $1 Prepared by Potter Drug and Chemical Co., Boston, Mass.

Send for "How to Cure Skin Diseases."

TO HAVE HEALTH THE LIVER MUST BE IN ORDER.

DR. SANFORD'S LIVER INVIGORATOR

Is a Reliable Remedy for Liver Complaints and is caused by a deranged or torpid condition of the Liver, as Dyspepsia, Constipation, Biliousness, Jaundice, Headache, Malaria, Rheumatism, etc. It regulates the bowels, purifies the blood, strengthens the system, assists digestion; AN INVALUABLE FAMILY MEDICINE. Thousands of testimonials prove its merit. ANY DRUGGIST WILL TELL YOU ITS REPUTATION.

McSHANE BELL FOUNDRY

Manufacture those celebrated BELLS and CHIMES for CHURCHES, TOWER CLOCKS, Etc. Prices and catalogues sent free. Address, H. McSHANE, Baltimore, Md.

Pianos & Organs

Of all makes direct to customers from headquarters, at wholesale prices. All goods guaranteed. No money asked till Instruments are received and fully tested. Write us before purchasing. An investment of 2 cents may save you from $50.00 to $100.00. Address JESSE FRENCH, Nashville, Tenn. Wholesale Distributing Dep't for the South.

AGENTS COIN MONEY who sell DR. CHASE'S FAMILY PHYSICIAN. Price $2.00. Write for Circular. Address. A. W. HAMILTON & Co., Ann Arbor, Mich.

WANTED LADIES AND GENTLEMEN who wish to make $5 to $4 a day easily at their own homes. Work sent by mail. No canvassing. Address with stamp Crown M'f'g. Co., 204 Vine St., Cin'ti, O.

ROSES SAMPLE with Catalogue 25 c., 4 for 50c. Order now. WM. B. REED, Chambersburg, Pa.

THE WORLD'S WONDERS As seen by all the great Tropical and Polar Explorers, with Official History of the Greely Expedition. Grandest New Book published; outsells ALL others. Agents wanted, on Salary or Commission. Write for Special Terms and Pict. Circulars. HISTORICAL PUB. CO., Philadelphia, Pa

NEW HOUSE! NEW GOODS!

J. W. ORCHARD,

Manufacturer and Dealer in PLAIN and DECORATIVE

WALL PAPER,

Window Shades,

Looking-Glasses, Picture Frames and Cornices, Chair Cane, Picture Cord and Nails, Wall Brackets and Parlor Easels.

Looking-Glasses put in old frames. Old pictures and frames repaired.

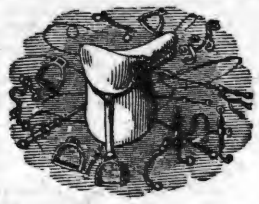
134 Union Street.

Between College and Cherry,)

NASHVILLE, - - TENN.

A. C. & J. C. MARCH,

(Successors to J. D. March & Sons.)



Manufacturers of and Dealers in

Saddles, Harness, Bridles, Collars, Trunks, Bags, Valises, Hames, Whips, Chains.

REPAIRING DONE ON SHORT NOTICE.

50 NORTH MARKET STREET,

NASHVILLE, - - TENN.

NASHVILLE, CHATTANOOGA & ST. LOUIS RAILWAY.

BUSINESS MEN, TOURISTS, EMIGRANTS, FAMILIES, **REMEMBER**

The Best Route to St. Louis and the West via McKenzie.

The Best Route to West Tennessee and Kentucky, Mississippi, Arkansas, and Texas points is via McKenzie.

The Best Route to the Summer Resorts and Mountain Retreats of Tennessee, Virginia and the Carolinas, via McKenzie and Nashville.

The Best Route to the celebrated Colleges, Universities, Seminaries and other Educational Institutions in the Southeast, via McKenzie and Nashville.

The Best Route to points in East Tennessee, Virginia, the Carolinas, Georgia and Florida is via Chattanooga.

DON'T FORGET IT!

By this Line you secure the

MAXIMUM OF SPEED, SAFETY, COMFORT, SATISFACTION,

AND THE

MINIMUM OF EXPENSE, ANXIETY, BOTHER, FATIGUE.

Be sure to Buy your Tickets over the

N., C & ST. L. RAILWAY!

If you are going to Washington City, Baltimore, Philadelphia, or New York.

The Inexperienced Traveler need not go amiss; few changes are necessary, and such as are unavoidable are made in union Depots.

THROUGH SLEEPERS!

BETWEEN

Nashville and Atlanta, and Atlanta and Jacksonville, Fla., Nashville and Martin (to connect with Sleeper service via Cairo to St. Louis and Chicago,) Nashville and Columbus. Nashville and Memphis (Sleeper Humboldt to Mobile, and Milan to New Orleans) McKenzie and Little Rock, and Little Rock and Texas points.

Call on or address

J H PEERLES, T. A., Chattanooga, Tenn.
W W KNOX, T. A., Nashville, Tenn.
S S FINLEY, Ticket Agent, Memphis, Tenn.
A B WRENN, Trav. A., Atlanta, Ga.
W L DANLEY, G P & T A, Nashville, Tenn

FITS STOPPED FREE

Marvelous success.

Insane Persons Restored.

DR. KLINE'S GREAT NERVE RESTORER

for all BRAIN & NERVE DISEASES. *Only sure cure for Fits, Epilepsy and Nerve Affections.* INFALLIBLE if taken as directed. *No Fits after first day's use.* Treatise and $2 trial bottle free to Fit patients, they paying expressage. Send name, P. O. and express address to Dr. KLINE, 931 Arch St. Philadelphia, Pa. *See principal druggists.*

S. HOGAN, J. S HOPKINS.

Hogan & Hopkins.

—Dealers in Custom-Made—

Boots and Shoes.

We will sell the very best makes af boots and Shoes, and endeavor to make the prices so that no one can possibly sell cheaper than we do.

No. 20 Public Squrse, Nashville, Tenn.

SALE MEN:

SAM R. HOPKINS, L. D SIMPSON, W. MAYES.

AGENTS WANTED for the MISSOURI STEAM WASHER!

It will pay any intelligent man or woman seeking profitable employment to write for Illustrated Circular and terms of Agency for this Celebrated Washer, which by reason of its intrinsic merit is meeting with such wonderful success

J. WORTH, ST. LOUIS, MO., or CHICAGO, ILL.

O. T. CRAIG & SONS,

BRENTWOOD, TENN.

Breeders and shiper of DUROC, or JERSEY RED SWINE. A choice lot of pigs now ready to ship. All our breeders Registered. Address at present,

A. W. CRAIG,

GRAHAM, — — — TENNESSEE,

IT PAYS to sell our Rubber Stamps. *Free* catalogue to agents. FOLJAMBE & CO.

China, Glass and Queensware

We have the best Electric Lamp made, the best imported Student's Lamp, "Mays' New Ideal" Lamp, requires no chimney or shade; in fact, we are headquarters for the best Lamps in use. We keep the largest stock of CHINA, GLASS and QUEENSWARE, South of the Ohio river, all of which will be sold as cheap as good goods can be sold in any market. Why not buy first-class goods when you can get them at about what you are paying for trash? Come and see us, or send your orders.

HICKS, HOUSTON & CO.

M. A. SPURR, President, FRANK PORTERFIELD, Cashier, R. S, COWAN, Teller, J. H. THOMPSON. Vice President.

Commercial National Bank,

OF NASHVILLE, TENNESSEE.

CAPITOL STOCK, - - - $250,000,00.

39 North College Street.

BOARD OF DIRECTORS.

M. A. Spurr, R. H. Dudley, J. A. Thomas, Sam Cowan Jos. Frankland,
W. A. Benson, J. H. Thompson, W. E. Norvell, W. A. Wray, J. F. Bowers,
J. Jungerman, A. W. Wills, E. R. Richardson, J. H. Collins, W. D. Mayo,
Robert B. Lea, J. D. Goodpasture, H. G. Gwyn, T. L. Herbert.

Fully Prepared to do a General Banking Business.

JOHN RAMAGE & SON,

48 North College Street, Nashville,

Offer the best stock of custom-made BOOTS, SHOES, and SLIPPERS, in all grades, of latest styles. **Trunks, Traveling and Hand Bags.**

LOWEST CASH PRICES!

SHADE MURRAY, WM. C. DIBRELL, BYRD MURRAY

Murray, Dibrell Co.,

WHOLESALE

BOOTS and SHOES,

No. 2 Public Square, : : Nashville, Tenn.

Gates & Pohlman

T.J Batey '86

Corner College and Union Streets, Nashville,

Are the oldest Jewelers in the State, and have constantly in stock the very latest and best designs, in patterns as well as the finest in quality and finish of all goods pertaining to the Jewelry trade. They defy competition in prices, and warrant every article to be as represented by them. **Watches, Clocks and Jewelry** repaired by the most practical workmen Orders by mail promptly attended to. Their motto is, *"Quick sales and small profits."*

HAMILTON FEMALE COLLEGE. Situated in the midst of the famous **"Blue Grass Region,"** noted for the healthfulness of its climate. Faculty of fifteen members, able and experienced. Extensive grounds for Recreation. Excellent buildings, 160 by 140 feet, containing 125 Apartments, all under one roof. Heated by steam and lighted by gas. Only two young ladies occupy a room. Cost of improvements over $100,000. Charges as low as any college offering similar advantages. Over one hundred young lady boarders the past session. **Fall term commences September 14, 1885.** For Terms, Catalogues, etc., apply early to **J. T. PATTERSON, President, Lexington, Ky.**

COLUMBIA ATHENÆUM A School for Young Ladies. COLUMBIA, TENN. Healthy Location; handsome grounds (22 acres); Capacious buildings, well lighted, heated and ventilated; fine Library, Apparatus and Equipment; 17 teachers; thorough and complete course of instruction. Best advantages in Music, Elocution, Painting, etc. No sectarianism. 24th annual session begins Monday, September 7th, 1885. Prices reasonable. **Illustrated Catalogue Free.**

TENNESSE female COLLEGE!

FRANKLIN, TENN.

(Establishe in 1856)

An English, Classical, Business, French, German, Music and Art Boarding and Day

School for Young LADIES.

With an average patronage of 150 pupils for the past 29 years the College will open its thirteenth year

Sept. 1, '85, and close June 3, '86.

NON-DENOMINATIONAL.

New Administrations, New furniture Capacity for 200 young ladies, Practical Teachers, Modern Methods, Thorough work. Library Reading Room, Ladies Business College and Ladies Boarding in the Building at Moderate prices, are a few of the features which make the College

A Popular Institution.

The only Female College in the South where marks, medals, and set examinations are recognized as opposed to true principles of education.

Write for particulars.

jul 16,81. M. T. EDGERTON, Pres't.

NEW SUNDAY SCHOOL MUSIC BOOKS.

HEAVENLY VOICES.

Just out! Entirely new! The very book you want for your Sunday-School. Contains the richest and most beautiful songs ever collected in one volume. Send for sample copy before buying.

SABBATH BELLS.

The finest collection of Sunday songs yet published. Thousands of copies have been sold during the past 12 mos. It is full of gems. Will mail to any part of the world a sample copy of either **Heavenly Voices** or **Sabbath Bells**, upon receipt of 30c. or both for 35c.

FIRESIDE-FRIEND PUB. CO., NEW CARLISLE, O

LAW SCHOOL,

OF WASHINGTON AND LEE UNIVERSITY.

GEN. G. W. C. LEE, PRESIDENT.

Instruction by text-books and printed lectures with courses of lectures on special subjects by eminent jurists. Tuition and fees $80 for session of nine months, beginning Sept. 17. For catalogue and full particulars, address Chas. A. Graves, Prof. of Law, Lexington, Va.

WASHINGTON AND LEE UNIVERSITY, Lexington, Va.

Instruction in the usual academic studies and in the professional schools of Law and Engineering. Location healthful, expenses moderate. Session opens Sept. 17th. For catalogue, address "Clerk of the Faculty."

G. W. C. LEE, President.

TEXAS LANDS!

Persons who have capital they wish to invest profitably, can do so by investing now, in Texas lands

The undersigned is agent for the sale of lands amounting to **OVER HALF MILLION ACRES.** Prices range from 50 cents to $6,00 per acre.

These lands are all going up, and in five years from date, will be worth twice the present price. For particulars, address

J. T. POE.

Longview, Texas.

SPRING, 1885.

CARPETS! CARPETS!

We have the largest and most complete stock o **Carpets of all grades, Mattings, Oil Cloths, Linoleums, Rugs, etc.,** that we have ever shown to the trade. These goods are brought from the factory, and our prices are t e lowest. All orders promptly filled.

Manlove & Co.,

26–28 Summer St., - - Nashville, Tenn.

GRATEFUL PRAISE

A New S. S. Book by J. H. Fillmore.

Pure in sentiment, rich in music. Sample copy in boards, 25 cents; per dozen, by express, $3 60; per dozen, by mail, $4. *Specimen pages free.*

FILLMORE BROS. 185 Race St. Cincinnati, O

Glendale Boy's School

A first-class Home School. New term commences Thursday Sept. 17th, 1885. Send for terms and particulars. E. A. HAIGHT, Principal, Kirkwood, Mo.

THE GOSPEL ADVOCATE.

UME XXVII., UMBER 34 } NASHVILLE, TENNESSEE, AUGUST 29, 1885. { TWO DOLLARS PER YEAR IN ADVANCE.

EDITORS:

LIPSCOMB | E. G. SEWELL.

J. A. HARDING, Associate Editor.

J. C. McQUIDDY, Office Editor.

bscription Rates to Gospel Advocate.

gle subscriber, per anum in advance..... $2,00
gle subscriber for six in advance..... $1,00
s of five, three of these new, per anum each..... $1,50
s of ten, five of which must be new, each..... $1,25

SUBSCRIBE NOW.

All With God,

I leave it all, my God,
With thee this day,
And patient wait till thou
Show me thy way.

I cannot choose—my eyes
But dimly see;
Choose thou for me—thy choice
My own shall be.

[redacted] not plead my will:
But, knowing thine,
Aid me in meekness still
To make it mine;—

And so to take thy hand,
And calmy tread
The lonely, uncheered paths
I so much dread.

And thou wilt dry the tears
That dim my sight,
And what so dark appears
Some time make bright:—

And what so much I dread,
No cause for fear,
But grateful thanks, instead,
Shall then Appear.

Thus I relinquish mine,
And wait thy will;
The while, O troubled heart,
Be still! be still!

—Mrs J. C. Yale, in London Freeman.

Wine Again.

t seems to me that many fail to note the dif-nt effect of heat and ferment upon liquids and ds. Heat or the effervescence produced by it ves impurities out of liquids, it fixes them olids. Boiled water becomes almost as pure distilled water. The reason is, by the t all impurity is driven out of the water. heat indurates or hardens solids t will not melt, and if there are impurities he solids as dough the heating hardens the gh and fixes the impurities in it. Heating gh with leaven in it does not purge the leaven but solidifies and fixes it. But it purges the ven out of liquids.

Whether it can be done sufficiently to prevent nentation in the juice of the grape, I do not w. The effervesence of fermentation purges ven out of wine so that it will ferment no re. It does not do this for dough. The wine n will intoxicate.

The difference between fermented bread and e is, the leaven is still in the bread and when istened becomes active. But the leaven is ex-led from wine by fermentation, and when roughly fermented or fined there is no ven in it. Hence fermented bread could not used in the passover supper; fermented wine ght be. The fermented wine will intoxicate, so uld the new wine that the apostles were charged with using; so would the wine that the bishops were not to be given to, so would the wine of which Timothy was told to take a little for his infirmities; so would the wine that the Corinthians used and abused in the Lord's supper; so all translators say, so would the good wine used in the beginning of the feast.

If the Savior used a different wine, it seems to me he would have drawn the distinction clearly, and the Holy Spirit would have told the Corinthians that they were perverting the Lord's supper by using the wine of devil's and not the chosen symbol of the blood of Christ. I do not see how any conscience that has respect to the example of Christ and the Holy Spiri can be offended at fined wine. Still th Savior calls it the fruit of the vine an not wine. If our brethren and sisters whose prejudices are that way, will give a practible way for the congregations to obtain the pure juice of the grape (free from ferment) that will not intoxicate, and that will not cause them to use a half vinegar in violent ferment, it would not be objectionable.

Queries.

Please give your opinion of members of the church going to what is called in this country "bran-dances." I had an argument with some sisters on going to them; I contending they were wrong, they that they were not wrong. They say that the Bible does not condemn it, and it is no harm to go and look on. Is'nt a member of the church as much bound to walk right, when the church has quit meeting on Lord's day as it it was meeting? Now the church at this place has quit meeting on Lord's day, some of our members say it is no harm to go to bran-dances because the church is not in working order. Now any preaching brother that is at leisure and can spare us the time I would be pleased if he would come and hold us a meeting and set us to work. The people are poor in this country but are willing to do what they can. A Subscriber to the ADVOCATE.

They can meet and do not do it, so this last statement is untrue. The whole dancing business is degrading in its tendency and leads thousands to lewdness. It is about as sinful to encourage it by going and looking on as it is to engage in the dance. It is all fleshly and sensual, and excites sensual feelings to behold and associate with those engaged in it.

2. The failure of any number of professed Christians to do their duty, cannot justify others in doing wrong. But for a church so zealous as was that at Noblitt's Chapel a few years ago, to quit meeting, shows a wonderful prevalence of stony ground hearers, persons without depth of character, without stability or reliability. I doubt the propriety of building up a church of such material after it has proved its character. I think a teacher could be much better employed in trying to convert men and women with sufficient character to be saved. These have not. The idea that men can refuse the truth, from year to year and then after rejecting it may turn to it, or that church members who know their duty can deliberately quit obeying the Lord and wait for a preacher to come to galvanize them into a spasmodic activity and call them Christians, or that they can be saved pursuing the course is one of the self deceptions that ought to be uprooted. We don't think people who have not respect enough for God's law to meet as he requires, have any chance to be saved, and possibly they had as well go to hell by way of the dance as any other road.

I think an evangelist is oolish to go to a church that knows its duty and deliberately quits serving God. Where some will serve him there is hope, but where a whole congregation deliberately quits his service and leaves the young members to wander away, to bran-dances and other sinful ways the sooner the remembrance of such a congregation is forgotten the better. Such churches are a reproach and shame to Christ. The members who abandon worship are as great sinners as those who commit any other sin.

Please explain through the ADVOCATE Rom. 4:3.—[J. R. W.

Abraham believed God and it was imputed for righteousness. James 2 21 explains "was not our father Abraham justified by works when he offered Isaac, his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fufilled which saith, Abraham believed God, and it was imputed unto him for righteousness and he was called the friend of God." This teaches plainly that faith works, and by works it is made perfect, and when perfect it is accounted for righteousness. A faith that leads to obedience is accounted for righteousness, because it leads to obeying the righteous will of God.

BRO. LIPSCOMB: I desire you to give me an explanation of the 15th chapter and 10th verse of the Acts of the apostles. "Now therefore why tempt ye, God ,to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" We have heard your position on giving and that we should give not less than the tenth. Now my brother, what part of that yoke was so galling? I desire light from one believing as you do. Some of my brethren say they believe all you have written on the subject, but from their actions they leave me in doubt. As for my part, I can say I have not quite given in yet.—[J. C. Jones.

Giving the tenth was not the yoke that was hard to bear. When they gave they became rich. The more they gave, the richer they were, when they failed to give they became poor. That is the reason many are poor and poverty stricken now.

Malachi 5:9 says, "Ye are cursed with a curse for ye have robbed me, even this whole nation. Bring ye all the tithes into the store, house that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."

There is that withholdeth more than is meet yet tendeth to poverty. There is that which scattereth yet maketh rich. "Honor the Lord with thy substance and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst with new wine." Prov. 3:9. There are a hundred other passage both in the Old and New Testament, teach-

ing the same lesson. It was no burden to give to the Lord. Pinching poverty and desolation came when his people refused to give to the Lord. This is the chiefest cause of poverty and want, yet. It is much easier to bear liberality in giving to the Lord, than it is to bear the burdens that refusing to give, brings.

The yoke that was hard to be borne was the observances of the ceremonial law—and the requiring these things to be done when the heart was not in it; when the desire to do was not aroused. We know things are laborious when we have no heart for them, that are light when we have heart in the work. Christ removed the burden in two ways. First he abolished the mere ceremony and observances which had their fulfillment in his coming. Second, he gave men heart in what he required, by exciting love and gratitude. The reason we are poor and harassed, is because we do not serve God faithfully and earnestly, with our hearts, our hands and our minds.

Fermented or Unfermented, Wine?

BY MRS. T. P. HOLMAN.

I think it is due the sacred cause for which I have been so earnestly pleading for some weeks past, to add a few more words, though I expected my answer in July 29, would be the last.

Bro. Lipscomb takes the strange, and to me inexplicable position that when wine has passed through the stage of fermentation, the ferment has been purged out, and therefore it is more fit for use to represent the blood of our Savior than the pure newly expressed juice of the grape. If that position is correct, then the process of fermentation which the yeast undergoes before going into the bread, and the baking of the bread which arrests further fermentation, renders it more proper to be used at the passover feast than bread which never began to ferment, and which certainly contains all the elements of fermentation, as does every organic body in the universe; for why should not the process of fermentation purge the ferment out of the bread as well as the wine? Leaven, or ferment was forbidden in the passover because it was a symbol of corruption. And if unfit for use for such reason at the passover, how much more unfit at the Lord's supper? The body of our Lord saw no corruption. Leavened bread and fermented wine have seen corruption, for fermentation is but the beginning of decay, which, but for the intervention of art, would continue until the article fermenting would be dissolved into original elements. Turner's chemistry says, "This name (fermentation) is given to the peculiar decomposition which the different species of sugar undergo in certain circumstances." Liebig in a later work thus defines the process: Fermentation, Putrefactian and Decay." These are processes of decomposition, and their ultimate results are to *reconvert* the elements of organic bodies into that state in which they exist before they participate in the processes of life." All organic bodies contain in them the elements of decay. Bread before or after it is baked whether leavened or unleavened contains these elements, and sooner or later, this process will take place, if left to itself. The same may be said of either the grapes or the newly expressed juice of the grape. They only become objectionable after the process of decay has commenced. We prepare our dough and bake our bread immediately and it is fit for use. But leave the dough standing six or eight hours in warm weather, or a longer period in in cold weather and it becomes soured and unfit for use because the process of decay has begun. Wine just expressed or hermetically sealed and kept in a sweet state is proper to be used; but after it has begun to ferment, it has seen corruption and is no longer emblematical of the shed blood of our Lord. It is not unfit for use until it has become soured. That shows that the process of decay has begun, by the decomposition of the sugar in it and then only, is it unfit for use. Fermented wine cannot properly be called fruit of the vine, for by the process of fermentation it becomes something entirely different with scarcely an element in common, as a careful analysis of the two by a competent chemist will show. Dr. Lees, in his Bib. Com., Am. Ed., page 285, says: "Unfermented wine, is, in literal truth and beyond all question, the only fruit of the vine. That designation it may challenge without fear of contradiction. What the vine has made it by vital process, and what earth sun and air has combined to make it by the genial chemistry of absorption, warmth and nutrition it has become. Fermented, wine on the contrary, is just so far as its fermented and alcoholic character goes, something quite other than the fruit of the vine,—the result of disintegrating forces which do not operate upon the vine, or within the grape, as formed by the Creator."

If the fermenting of the bread renders it unfit for use, which no one will deny, then the fermenting of the wine for the same reason, unfits it for use, for it is the same process in both, and, because in both, the beginning of fermentation is the begin ning of decay; fermented bread and wine is not and cannot be an emblem of purity. This is a scientific question and I am willing to leave the matter as to whether I am right, in the position I have taken, to any competent chemist in the United States.

Hermetically sealed vessels were not unknown among the ancients. In Horace Lib. 3, Ode 8, line 9, we read of a fumigated wine, the cork of which had been fastened with pitch, and a hundred glasses of which might be drunk without clamor or passion. And I have read somewhere that the finding of hermetically sealed vessel of figs in the ruins of Pompeii in a perfect state of preservation was the small beginning which led to the immense industry of canning fruits and vegetables now carried on in the United States and elsewhere.

He says if the average church undertakes to use unfermented wine they will usually have a half vinegar in a violent state of fermentation to represent the blood of Christ. That would be from the want of proper care of course, for with proper care it would never be so, But if it were, I protest it would fully as well represent the blood of Christ as alcoholic wine, and of the two, I would much prefer the vinegar, for it would be without the dangerous element, alcohol, which is so often denounced in the word of God.

I do not believe all the wine mentioned in the New Testament was alcoholic wine, but whether it is or not, has nothing to do with the wine at the supper, as it is not called wine in a single instance in the New Testament.

And lastly, I protest that it is hardly fair for Bro. L. to intimate that it is our prejudice and not our conscience that is offended, when we object to alcoholic wine at the Lord's supper. If I, ever, in all my life, conscientiously believed anything to be wrong, I do most seriously and conscienciously believe it wrong to use fermented wine at the Lord's supper. I have hated alcoholic liquors all my life, but my prejudice against them never once made me hesitate to use alcoholic wine at the supper as long as I thought our Savior used and approved, for like Bro. Lipscomb, if he had said use strychnine, I should use it. But when after a careful and thorough examination of the matter I became convinced that its use was wrong, conscience took alarm, and I began to talk and write for that which our Savior used and recommended, the fruit of the vine.

The Petersburg Debate.—No. 3.

I beg of the reader a suppression of his smiles while pursuing the following syllogism deduced by Elder P. from the friendly little note of introduction sent by Henry Clay to Bro. Campbell.

"Mr. Campbell was either a gentleman or a scoundrel. (Might he not have occupied a middle ground? G.) If a gentleman, he would not have used a document which he knew contained a falsehood. But he did use said document. Hence he acknowledged the truthfulness of the statement, (that he was the head and founder of the church) or else carried lies around in his pocket to subserve his own personal ends, and must, therefore, be set down as a scoundrel!!" Of course the presumption was against the last alternative. Hence, Mr. Campbell stood as the self-acknowledged "head and founder" of the Christian church!

The above was delivered with a zest and self-asserting confidence that was really amazing.

His next proof of our human foundation was a quotation from John V. Se[illegible] whom he talked loud and long. He cla[illegible] a prominent man among us, I suppose that words might have the more weight. He claimed that Segar wrote a biography of Bro. C. before his (C's) death, containing the statement quoted and that this book was in the hands of Bro. C., who never once objected to its statements.

Dr. B. had not the book at hand and consequently had not the opportunity of exposing his wretched manner of garbling his extracts in this instance. Even granting that prominent men among us have used the expressions similar to those quoted by Elder Pennington that doesn't prove that A. Campbell is the ca[illegible]tain of our salvation. But as I have the work referred to, I will give you a glimpse of his manner of quoting. On page 34 of "Lectures on the Pentateuch," to which Segar's sketch of Mr. Campbell is an introduction. Mr, P. professed to quote the following: "Mr. C. became to be the great and acknowledged head of the church." Now let me give the quotation as it is in the book. "Mr. Campbell, aided by many able and devoted co laborers had attracted to the *movement* of which he was the great and acknowledged head, many myriads of zealous and earnest sympathizers. His is not a quotation but a miserable perversion.

The difference between the two statements is clearly perceptible. One makes him the head of the church, the other head or leader of a great reformatory movement looking to the restoration of primitive Christianity.

On page 42, same work he professed to quote the following: "He (Mr. C.) is the talented founder of the Christian church." By reference to the book you will see that he quotes about one half the sentence; for the rest he has no use. Around this and other quotations he rallied at much length and with a mighty flourish of trumpets. Let me give the sentences from which his last extract is garbled: "In the newspapers which have lately alluded to him he is generally spoken of as the talented founder of the Christian church. Neither he nor those who have been stigmatized as his followers, have felt flattered by that word 'founder.' He founded nothing that he called or they called religion." Here Mr. Segar says the "newspaper," immediately after Mr. C's. death says so and so of him and after this very statement is repudiated by Mr. Segar as having orig

nated with the secular and sectarian press and as being very offensive to him and the disciples, yet Mr. P. quotes this with much ado as being the testimony of a "prominent man" among us and as having received Mr. C's. tacit endorsement in that he never filed any objections to it Well, I guess not, as he was dead before it was written. Indeed there is nothing objectionable in the book, save as it goes through the twisting and transforming process exhibited above. It is hard for us to associate such palpable misrepresentations of the plain words of an author, with the spirit of fairness, candor or honesty.

He now stated that he had proved beyond a doubt that we had a human head, whereupon he set himself to work, to prove from divers passages of scripture that Christ was the head of the church and as we had other than Christ for our head and founder, therein we did not possess the scriptural characteristics!

It is passingly strange that right on the heels of the foregoing labored effort to prove that Christ is the head of the church, (which nobody denies) that Eld. P. should have based his next argument against us simply because we persist in being called after this same great "head of the church. "No," said he, "you do not possess the scriptural characteristics because you call yourselves Christians and that name is of heathen and not of divine origin!"

In reply to Dr. B's. argument on the establishment of the church on the day of Pentecost, Eld. P. replied that Christ had said "I will build my church," that it was not to be left to some one else but that he himself would build it, and that as he was dead on the day of Pentecost, he certainly must have built it before that time! All such passages as the following: "The law and the prophets were until John; since that time the kingdom of God is preached and every man presses into it." Again: "Woe unto you scribes and pharisees, hypocrites! for you shut up the kingdom of heaven against men; for you neither go in yourselves nor will you suffer those that are entering to go in."

DR. BRENT'S FIRST REPLY.

He said that according to the rules of all honorable controversy it was the duty of the respondent to follow the affirmant and to make, at least a show of answering his arguments. But that in the present instance Mr, P. had studiously avoided all his arguments with a single exception and in that case had set himself at work to establish a counter theory, instead of showing wherein his position was wrong. In vain did the doctor challenge him to test the strength of his arguments or the correctness of his interpretations. He then replied that A. Campbell established no new sect and that we acknowledged no person as our head but Christ; that there was a vast deal of difference between originating new truths and doctrines and discovering those already existing, and that this last was precisely what A. Campbell had done. His work was t eject heresies, reform the church by casting out corruptions in both doctrines and practices, which had been accumulating for ages, and to lead God's people back to the ancient land-marks of the gospel, thus restoring as nearly as possible the primitive faith, worship and practice of Christianity.

As to Clay's letter about which so much had been said, it yet remained to be proved that he had ever shown it to a single person in Europe and even if he did, it amounted to nothing as it was a note of introduction from a distinguished friend and politician, and was not intended to be an authoritative statement of Mr. C's, faith practice, or ecclesiastical position.

He replied that though Mr. Campbell might have admitted that the name Christian was originally given by the enemies of Christ, yet that such admission was far from proving that such a name was not to distinguish God's people, being, as it was subsequently appropriated, used and endorsed by his faithful followers and inspired apostles. He claimed that the name Christian is applied universally to all of God's people.

In I. Pet. 3:14 the inspired apostle says, "If ye suffer for *righteousness'* sake, happy are ye:" in 4:16 he says, "Yet if any man suffer as a *Christian* let him not be ashamed but let him glorify God on this behalf." Thus Christian stands in the second passage where righteousness does in the first, Therefore, to suffer as a *Christian*, is to suffer *for righteousness' sake*. Is righteousness a reproach? If so Christian is also, or vice versa. He also dwelt upon the admission extorted from Agrippa that Paul had almost "pursuaded him to be a Christian. Christ is the bridegroom, the husband, and as the church is the bride, the wife should be called after the husband. What would you think of a bride who refused to be called after her husband and preferred instead, the name of a particular friend, Yea worse she will not wear the name of her husband to whom she plighted her love, but desires rather to be called after the good old servant down in the kitchen! This is exactly what the Baptists have done. They refuse the name of Christ and prefer to be called by the name of one of his servants!"

GEO. GOWEN.

Mr. Segar was not a member of the church, when the biographical sketch was written, nor do I know that he ever became such. His sketch was published as the estimate of a friendly outsider of Bro. C. and his work. D. L.

Paying the Preacher.

DEAR BRETHREN:—Seeing a great deal said about paying preachers, I thought it meet to pen a few lines on the subject. I do not know how it is with you, but don't we pay our preachers too much? Some of our brethren seem to think we ought to actually "keep the preachers up." Sakes alive! Do you propose to make millionaires of them? Now just to show you what extravagance we lavish upon them I will give you a few items of how well one preacher I know of, is paid: He has only been preaching about three and a half years, too, and has no one to support but himself, a wife and three children. True, he preaches very well, they say, but what we are objecting to is, we don't want him to make a fortune off of the poor churches. To my certain knowledge this man has received all of $5.65 in cash, a bushel of potatoes, two bags of meal, a sack of flower, two whole hams of meat, a shoulder and jole, a peck of corn, six heads of cabbage, a mess of beans and a half pint of squash seed, with perhaps other things I do not remember. All of this, too, is for less than four years work, and most of it from a congregation not worth over $200,000. Not only this, but we have known brethren to let him have a horse to ride six miles to an appointment and only charge him a dollar. Now all preachers may not be as well cared for as this one, but we mention this case to show how well, at least, one man is paid.

Brethren, we protest. It is time this high-handed waste was stopped. If you are going to make bankers out of the preachers, just start them into business and let them shift for themselves. Don't rob the poor churches to fill their pockets in this style. A preacher ought to be satisfied without it taking the whole of Vanderbilt's wealth for his salary. He ought, at least to be willing to let the poor merchants, farmers, bankers, etc., of his congregation retain enough to buy bread. I am willing enough for the preacher to be paid, but when it comes to giving him the whole world or such an enormous salary as the one referred to, we earnestly protest.

Yours for economy,

HARD PAY.

The joy of man's heart is to say: "This is mine," "I have done this." He rejoices in the work of his own hands. He is filled with pride at the triumphs of his own efforts. He glories in the success of his own enterprises. God gave to the world a system of pure, unalloyed love. It was given to bless and elevate man. No taint of selfishness mars the perfect beauty of its divine benevolence. No discordant, jarring note breaks the symphony of the joy-bearing message, "On earth peace, good will to men."

To work under the guidance of this heaven-born scheme of grace, is the highest privilege accorded to man. To do so, is to ally himself as co-worker to Him in whose hands all power dwells—is to clothe himself with strength that never grows weary, and to breathe in the spirit which imparts undying courage and vigor: It is to work in harmony with the purposes of Him who orders all according to the counsel of his own will. Yet glorious and inviting as this work is, man chooses it not. He turns from it to something of which he may boast. He prefers, even when seeming to accept, to change, amend, suit to his own notions, rather than adopt with full-hearted confidence that which God has given. Hence the constant modifications, innovations, corruptions, departures from the clear directions of heaven. Hence the repeated plans, helps, and substitutions on man's part, all showing his discontent with things just as God has given them, his unwillingness to be kept within narrow bounds, and his restlessness as being limited to that which is simple, plain and destitute of all selfish pride. Instead of laboring for the good of man as God has appointed, man's proud and ambitious spirit breaking away from God's method, has filled the world with schemes, contrivances, arrangements and inventions of every name and order, to take the place of that which heavenly wisdom ordained and through which Almighty energy works.

Why is this so? Whence all this unwisdom, madness, weakness in man? I answer: It arises from that principle announced at the beginning of this article; the selfish delight that man takes in what he can call his own. God's simple appointment, the worshiping assembly of the disciples is thrust aside, trampled under foot, robbed of its appointed work by varied schemes that satisfy the selfish ambition of the human soul. God's way is too much lacking in means for human elevation—too barren of that which gratifies human pride to suit the selfish longings of man's haughty spirit. In clinging with unwearying and dauntless fidelity to that which God has ordered, there is too little room for "lording it over God's heritage," which the apostle so strongly condemns. We fearlessly assert that there is not on earth, outside of God's church, the simple worshiping assembly of believers, an institution social, civil, benevolent, clerical, ecclesiastical that proposes to do in any department the work of the church, which has not originated and is not kept alive by the one deeply implanted spirit of selfishness. Politicians of every grade and order with all their flattering words of professed love for the "dear people" are just saying under a very thin veil of deception, "Bow your heads and bend your backs that we, from these to elevate us, may leap into power." Rome with her world-wide sway of lordly rule, the varied establishments built up by money and sustained for the good of pampered favorites, in a word, the whole business of devising, arranging and to do social, moral, or religious work for God in ways which escaped the notice of the All-wise, is but the outgrowth of the same principle of elevating the *few* at the cost of the *many*. The poor little Missionary Society, District Co-operation or county Evangelizing Board that, again and again, sends forth its piteous, complaining wail for "special collections," is but a feeble attempt to follow the footsteps of lordly establishments of the Romish and Protestant world. Some good men are blinded and deceived with the idea of this being the most effective way of doing. The majority are place-seeking, religious politicians, striving to make the burden-bent backs of the masses, but scaffolding to raise them to positions of ease, eminence, and authority. In Christ, the lowly are exalted, the proud brought low. In the world's religious contrivances the rich, the talented, those of high social rank, are favored, petted and promoted, while the humble, common heroes are valued only as sources whence comes money to uphold and operate the vast machinery. Whether in government, social life, or religion after the world's pattern, the spirit is the same. The aim is one. Selfishness, a desire for position, power and control of our fellow-men is the principle, which underlies all. W. L.

Home Reading.

We scatter seeds with careless hand,
And dream we ne'er shall see them more;
But for a thousand years
Their fruit appears,
In weeds that mar the land,
Or healthful store.

The deeds we do, the words we say;
Into still air they seem to fleet;
We count them ever past:
But they shall last—
In the dread judgment, they
And we shall meet.

I charge thee by the years gone by,
For the love of brethren dear,
Keep then the one true way
In work and play,
Lest in the world their cry
Of woe thou hear.

An "Intender."

I shall not pretend to tell how many figures there were across the slate. If you have ever puzzled over long examples, as Hervey was doing over one which had kept him busy, without result, for an hour, you may, perhaps, sympathize with him.

Hervey now frowned at the figures, over at the goldfish in the globe and up at the frescoed ceiling over his head. He gave a weary sigh, drew a long, idle, discontented breath. Then he started up and bent over the slate, and multiplied, and divided, and did all that the puzzling example required, until the last figure was down as it should be, and he leaned back with a gay little whistle and a pleasant face.

Aunt Edith roused up from her bit of a nap, and looked to see what the boy was doing. Likely she was thinking, and sighing, saying to herself, "Whistling as usual, instead of working"; but she only closed her eyes again, and Hervey came and stood beside her, folding his arms in a resolute fashion and looking—well, not exactly like the usual Hervey.

"Auntie," he said, glancing rather at the floor than at Aunt Edith's face, which now lighted up with a half-waking, loving smile, which belonged to Aunt Edith herself and to nobody else—for who had a smile like Aunt Edith's sweet smile—"Auntie, it is mean and miserable to be an intender."

"A what? dear," inquired Aunt Edith, not understanding.

"An intender."

"And what is an intender, dear?" inquired Aunt Edith again.

"An intender is somebody who means to do things, but does not do them."

"What kind of things?"

Poor Hervey. How sorry aunt Edith was over him every day. He intended to be early at breakfast: he intended to say his verse before eating, punctually and promptly: he intended to be diligent at school, patient with his schoolmates, observant of rules: he intended to be studious at study hour, obedient at all times. No one ever heard Hervey refuse to promise to do right, but—Auntie could not help knowing that Hervey himself was an intender.

"To do is better than to intend to do, dear," replied Aunt Edith, a little sadly.

"You do not say an intender is mean and horrid, because you know I am one."

"You are young, dear; you do seem likely to be an 'intender,' but I have faith in you to believe that you will be a doer."

"What makes you think so, Aunt Edith? I disappoint you every day."

"I think so because you are not happy as an intender, and because you cannot honorably serve our dear Father and be anything else than a doer.'

"But, Aunt Edith, it is so hard to keep doing, and I don't keep on." Hervey half stamped his foot with the last words, he was so in earnest.

"No, you do not keep on.

"Then what makes you think I ever will?"

"It is impossible to love our Father and not to do his will."

"But maybe I do not love him." Hervey's eyes were bent to the floor and his lips quivered as he added: "How you believe in me," straightening up again and folding his arms tighter over his breast.

"Yes, I believe in you," said Aunt Edith; "you will not continue to be an intender."

"I have made you a great many promises; if I could think of them half the time I would keep them. Do you think I ever will get to remember them better?"

"Oh, yes; I am very sure of it."

"Do you know, Aunt Edith, I cannot see how you can be sure of anything about me except that I am a miserable intender."

Aunt Edith was looking on the floor, she did not raise her eyes, she seemed to be deep in thought.

"How do you think I will get out of it all? inquired Hervey, still standing his arms crossed and a resolution showing in the boy, which Aunt Edith had prayed for every day, but had never seen before.

"Out of what, dear?" she inquired, with one of her loving smiles which told, without words, how dear he was to her.

"Out of all the 'intender, business."

"You will start by remembering one promise better, and after you have practised upon that a while you will remember another."

"What else?"

"You will overcome one troublesome habit, and then you will overcome another, and so on until you get to be a doer."

"I would like to be one all at once."

"A tree never grew to be a tree in one night; an 'intender' never grew to be a doer in one day."

"But I can try."

"By all means try to do right every minute of every day, but do not be discouraged if you only get along slowly for a while."

"And you think I can be a 'doer'?"

"I never said so." Aunt Edith smiled at his puzzled face. "I said you would not continue to be an intender."

"Tell me how to begin; how to start to get out of it all."

"Are you ready to really begin?"

"I think so Aunt Edith."

"Hang your clothes in your closet when you retire presently, instead of casting them upon the floor, and arise in the morning at the first call; pour the water from your basin after bathing, and leave nothing about your room which you should put away.

"But Aunt Edith that is such a funny place to begin; tell me some greater thing to do."

"We will come to greater things after awhile. Starting the day correctly has a great influence upon our ways all day long. You will at night feel the benefit of having begun in this funny place."

"But Aunt Edith, tell me more things."

"Keep to these things strictly and perfectly for one week, and then tell me if the very effort to try to do them has not helped you overcome something else which you may think to be more important."

"Then you will give me something else to try over?"

"Yes if you wish, but the days themselves and your own conscience will soon show you something to try over."

"I never yet got much further than the promise, but really Aunt Edith I always have meant it when I said it."

"Yes, but you did not mean it earnestly enough.

"I wish I could get made clear over again."

"There is nothing to hinder your habits being made over again."

"I mean they shall be, Aunt Edith."

"Then begin with the little things one at a time every day. After a little while the right way will be the established habit, and it will be no more trouble to you then to do right than it is now to do wrong."

Hervey kissed Aunt Edith; he gave her an earnest, manly look which she carried in her remembrance many days. It meant a promise unlike the usual promise which Hervey had given and with Aunt Edith, we will believe in him, and know that he will not continue an intender, because love to God and manly resolution are all that are required to make any boy a doer.

It is the privilege of truth always to grow on candid minds. —*Scrivener.*

Notes for the Children.

LESSON 2, AUG. 5.

"Ye have forsaken the commandments of the Lord, and thou hast followed Baalim."

This is the charge of Elijah against Ahab.

King Ahab had been seeking Elijah to kill him but could not find him. The famine and drouth were so great that Ahab told Obadiah the governor of his house, to go out and see if he could find water and grass in the land, so as to keep the cattle and beast, from dying. While Obadiah was out hunting for water and food, he met Elijah. Obadiah was very much frightened when he saw him and heard his message "go tell Ahab Elijah is here." Obadiah feared the Lord from his youth and would not refuse to obey, notwithstanding he was much alarmed for the safety of himself as well as Elijah.

Obadiah was a good man although he was in the employment of a very wicked king, he lost no opportunity to do good for the people of God. On one occasion when the wicked queen Jezebel had ordered all the prophets of the Lord slain, Obadiah hid one hundred of them in caves and fed them on bread and water. He knew the hatred of Ahab and Jezebel against the prophet, so he was afraid to carry the message, but he went. And Ahab came to meet the man of God and roughly said: "Art thou here, thou that troublest Israel?" And the prophet told him boldly that this great trouble was brought upon the land on account of his sin and that of his fathers in forsaking God and worshiping Baal.

Now dear children, what lesson can you learn from all this that will do you good? First we learn that there is only one true God; next, that he requires obedience from us, and if we forsake him we are apt to get ourselves into trouble. God wants children to obey their parents for he says this is well pleasing to him. I find a great many boys and girls too, when they get about twelve or fifteen years old, think they know more than their parents. Do not set up your judgment against your father or mother, they should be beyed. But above them you should honor God, and no matter what he tells you to do, do not ask any questions, just do what God says and leave the result with him. UNCLE MINOR.

People seldom improve when they have no model but themselves to copy after. —*Goldsmith.*

When the idea of a perfect common-wealth shall be fully realized—if it ever shall be on earth—theology will be the light and life of all the culture and knowledge contained in it. Its invigorating and purifying energy will be diffused through the whole class of literary men, and through them will be felt to the uttermost extremities of the body politic. All other sciences will be illuminated and vivified by it, and will then reach that point of perfection which has ever been in the eye of their most genial and profound votaries. —*W. G. T. Shedd.*

We cannot rival God in power; the angels cannot; or in the measureless infinitude of his knowledge. But in that which is grander than power or knowledge, in the character of sovereign and unspeakable glory, to which all else in Him is subordinate, men are required by this religion to rival God: through perfect love to be as holy as Himself; as the single drop, in its crystal sphericity, is as perfect as oceans; as the single sun-ray slanting through the crevice, is as herfect in its intrinsic splendor as measureless floods of solar effulgence.—*Dr. R. S. Storrs.*

God lades the wings of private prayer with the sweetest, choicest, and chiefest blessings. Ah! how often hath God kissed the poor Christian at the beginning of private prayer, spoken peace to him in the midst of prayer, and filled him with light, joy, and assurance upon its close! As is the fresh air to a close, infected room, so is the keen, invigorating breeze from the throne of God, which peers into the narrow chamber of the heart, stuffed with the prejudices and passions and fancies of our own little circle, of our own little thoughts, whose doors have never been opened to new ideas or bright feelings, whose windows have been closed against all wider and higher views.—*Dean Stanley.*

SUNDAY SCHOOL LESSON.

Granville Lipscomb.

THE STORY OF NABOTH.

Golden Text: Thou hast sold thyself to work evil in the sight of the Lord I. Kings 21:20.

Time: 900 B. C. Places: Samaria, Jezreel. Persons: Ahab, Naboth, Jezebel, elders of Jezreel, Elijah.

INTRODUCTION: Ahab wished to buy a vineyard of Naboth but his offers were rejected, and Jezebel, Ahab's wife formed a plot to murder Naboth that Ahab might own the vineyard. The plot manifests the most cruel and unmitigated wickedness on the part of Jezebel, whose character throughout seems to have been such as to warrant the use of her name as a synonymn of evil. Rev. 2:20. This foul plot was perpetrated under the guise of religion, in that a fast was proclaimed and accusations of blasphemy against God and the king, were made the pretext of this iniquitous scheme. The covetous Ahab gave up the mat- the management of his wicked wife. Solomon says: "A prudent wife is from the Lord," but a wicked and idolatrous one comes as near being auxiliary with the devil as any thing that can be imagined. Jezebel's indomitable will made her the more dangerous, as all her energy was directed in the interest of the world, the flesh and the devil. Under her influence Ahab became an idolater, and the great majority of the Israelites were also led into idolatry. One form of Ahab's idolatry still exists in the hearts of many today, as Paul says, covetousness is idolatry; it manifests itself in a way somewhat similar to this history of Ahab, in that it seeks to own the piece that joins, which carried out, would take possession of the solid continent. Elijah appears upon the scene with his characteristics of the sterling prophet of God, rebuking like his anti-type, John the Baptist, iniquity in high places. Matt. 14:4.

EXPLANATORY NOTES. *Ahab came into his house heavy and displeased.* Ahab's covetousness must have been great, as the mortification which followed when it could not be gratified was so great. *The inheritance of our fathers.* It was from no desire to displease Ahab but for other reasons that Naboth refused to sell his vineyard. *Would eat no bread.* Disappointment frequently destroys the appetite. *Dost thou now govern the kingdom of Israel?* These were taunting words which meant that Ahab did not deport himself as a king; who should use his power. *So she wrote letters in Ahab's name and sealed them with Ahab's seal.* Though there was more power behind the throne of Israel than on it; Jezebel made the scheme one of authority by using the name and seal of King Ahab *Proclaim a fast.* As though some great crime was to be atoned. *Set Naboth on high.* Arraign him conspicuously as the criminal. *Two sons of Belial.* As witness, Belial Old Testament means worthlessness, the race is not yet extinct. *Thou didst blaspheme God and the king.* A crime which if true was punished by death. The elders and the nobles * * * did as Jezebel had sent unto them. This shows them to have been willing tools in the employ of wicked Jezebel. *They sent to Jezebel saying Naboth is stoned and is dead.* Jezebel it appears was at Samaria with Ahab. *To take possession of it.* The property of traitors is usually appropriated by the crown (II. Sam. 16:4 *Hast thou killed and also taken possession?* Here Ahab was accused of the murder of Naboth, because he had willingly allowed it, and was now as a robber come to take possession. *Shall dogs lick thy blood, even thine.* This had a two-fold fulfillment, one in the person of Ahab and the other in his descendants. See chapter 22:38, II. 9:26.

QUESTIONS.

1. What residence did Ahab have besides his home in Samaria?
2. What addition did Ahab wish to make to his property in Jezreel?
3. What offers did he make to Naboth?
4. Did Naboth sell to him?
5. What effect did Naboth's refusal have on Ahab?
6. How did Jezebel plan to obtain it?
7. To whom did she issue orders?
8. Who were sons of Belial?
9. How was Naboth put to death?
10. What did Ahab then do?
11. Who met him in the vineyard?
12. What did Elijah say?
13. What punishment was threatened Ahab?
14. How and when was it fulfilled?
15. Is covetousness wrong?

☞ The lesson for next Lord's day Sept, 6, is Elijah translated. II. Kings 2:1-13.

Keep the Sabbath in imitation of God's rest. Do, by all manner of means, if you like, and keep also the rest of the week in imitation of God's work.—*Ruskin.*

There is blessed peace in looking for nothing but our daily task and our portion of Christ's cross, between this day and the appointed time, when we shall fall asleep in him.—*Bishop Wilberforce.*

The bird of wisdom flies low and seeks her food under the hedges; the eagle himself would be starved if he always soared aloft and against the sun. The sweetest fruit grows near the ground.—*W. S. Landor.*

There are many men whose tongues might govern multitudes if they could govern their tongues.—*Prentice.*

American National Bank.

Cash Capital, $1,000,000.

Board of Directors.

E. W. Cole, John G. Houston, J F, Demoville, John Orr, Byrd Douglass, Jr., John M. Lea, J. Kirkman, Rev. Dr. R. A. Young, V. L. Kirkman, R. L. Weakley, A. W. Harris, M. Burns, T. A. Atchison, Gen. W. G. Bush, W. H. Jackson, John Woodard, J. A. Pigue, C. E. Hillman, W. W. Berry, Wm. Porter, Edgar Jones.

This Bank has united with it the **THIRD NATIONAL BANK** of this city, and ha increased its Capital Stock to **$1,000,000**. With increased facilities in every particular can confidendently assert that it will offer superior advantage in all departments of Ba to its patrons and friends.

JOHN KIRKMAN, President, A. W. HARRIS, Cashier. E. W. COLE, Chairman Executive Committee

EDGAR JONES, Vice-President JOHN M. LEA, Vice-President.

JOHN G. HOUSTON, President. THEO. PLUMMER, Sec'y and Treasurer

NASHVILLE LUMBER CO.

Building Lumber.

CEILING, SIDING, FLOORING AND DRESSED LUMBER,

Cheap Stock at Low Prices.

Mills and Office on Northwestern Railroad, immediately in rear of Union Stock Yards.

W. A. Lannom "Cash Clothier."

18 Public Square, - - Nashville, Tenn.

In order to make room for our FALL and WINTER STOCK, will offer his entire stock of **SPRING AND SUMMER CLOTHING** Furnishing goods and HATS at

Prices that will be sure to move them.

Suits that were $15,00, $18,00 and $20,00, for $12,00, $15,00 and everything in proportion. **THIS IS FOR A SHORT TIME ONLY.** Don't dely, but call at once. The most of the goods are SUITS TO WEAR THROUGH THE FALL.

W. A. LANNOM.

18 Public Square, : : : Nashville, Tenn.

PASCHALL & FALL,

WHOLESALE

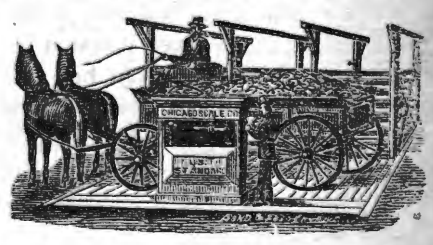
HARDWARE, CUTLERY, IRON, WAGON MATERIAL, ETC

Fishing Tackle.

Nos. 57, 59 and 61 South Market St.,

NASHVILLE, TENNESSEE.

Our Prices are Very Low.



Agents for Chicago Scale Co.'s Platform and Wagon Scales

THE GOSPEL ADVOCATE.
NASHVILLE, TENN., AUGUST 12, 1885.

CONTENTS.

All with God 529
Queries 529
Petersburg Debate 530
Paying a Preacher 539
Fermented, or Unfermented Wine 531
Correction 534
Items one Personals 535
Obituaries 536
A Lectuare on Baptism 538
General News 539
The Congregation at Wilson 540
How to Present the truth 540
Reason and Faith 540
Church News 543

HOME READING.

An Intender 532
Notes for the Children 532
Sunday School Lesson 533

Correction.

BRO. LIPSCOMB:—I find the following language in the ADVOCATE of Aug. 12, over your initials: "Bro. McPherson, the representative and active partner of the paper [*Guide*] in the South, introduces the organ into his church, although it drives out two elders and a number of members." You, also speak of "McPherson over-riding the conscience of the brethren.

Bro. Lipscomb, please let me ask you where you learned all this? Let me give you some facts.

1. There is no organ in the church at Waxahachie and there never was one. True, the officers decided that the members might place one in if they chose, but they have not done so and it is by no means certain that they will.

2. The officers to the about upon the agreement of *every elder* that he would remain and work if the organ was introduced. This agreement was made upon certain conditions which were fully complied with.

3. There has not been a withdrawal of a single member from the Waxahachie church.

4. I did not seek to introduce the organ at all, my sole effort was that in the settlement of the question, harmony might be the result.

I ask of you three favors:

a. Please publish this letter at once.

b. Please be careful in the future how you bring charges against me and the Waxahachie church.

c. Please publish in the next issue the full name and address of your informant.

Fraternally,
C. MCPHERSON,

Waxahachie, Texas.

We cheerfully grant the first favor. The second is a piece of admonition, which we duly appreciate. The third we cannot comply with, because we had no special informant. If we had, it would depend wholly on circumstances whether we would give his name. We picked the information up here and there from other prints, and presume from Bro. Mc's. statement, added a little ourself. Frist, We saw it stated in the *Guide* or elsewhere, that the church had introduced an organ. Second, we saw that two elders and a portion of the members protested against the introduction. Third, we saw that Bro. McPherson wrote the petition to the elders, on which it was introduced or voted to be introduced. All of this we take to be correct, save the vote has been taken admitting it, but it has not been yet brought in. That the two elders and others withdrew on its introduction, was probably an inference of mine, as that is the ordinary result and seems to me must be with every man who respects his faith. I think it a much more ugly charge against a man to say he protested against a thing as wrong, yet harmonized and worked with it, than to say he refused to affiliate with it. Men who protest a thing is wrong, yet affiliate with it, are those "who say and do not." Who know the truth and practice the wrong. They are men who are not true to their convictions, have not the courage of their convictions. Pontius Pilate believed Jesus was innocent, he protested, yet worked with those who believed him guilty. He was just as much an aider and abettor in his crucifixion, as were those who cried for his death. He was more guilty. They did it, as Paul persecuted the church, in ignorant unbelief, so when they repented, found forgiveness. Pontius Pilate did it knowing it was wrong. For him there was no room for repentance. Every man who sees a wrong and yet yields to, and affiliates with the wrong, does just what Pilate did. To be charged with seeing the right, yet working with the wrong, would be one of the worst charges that could be brought against a man in the sight of God. From my stand point, Bro. McPherson makes much more serious charges against that portion of the church opposed to the organ than I did. God, I am sure, will make less allowance for him who sees the truth, and fails to be true to it, than for him who sees it and clings to it with fidelity, though unpopular, or even for him who failing to see the truth, fails to practice it. True courage is the first and most important virtue to be added to faith, that faith may be a fruit-bearing faith in the vineyard of God. D. L.

Are Baptists Loyal to Christ.

Our printers last week, after correction, persisted in making us say that "they (the Baptists) have abolished the elders in the church, and substituted a character unknown to the Bible, a clergyman whose only connection with a church is a "humbug." We wrote is a "bireling." The scriptures teach that every church had its elders. They gave the qualifications, they were aged men, of experience, sober, discreet, faithful, having managed their own families well, so can manage the church of God. But our Baptist friends have substituted in place of these elders, a clergyman, young or old, whose connection with the church depends only on their ability to pay so much money. The Bible says not one word about these Elders being able to make sermons. Only if any labor in word and doctrine, he shall be worthy of double honor. Showing plainly all did not "labor in word and doctrine" and the ability to do this was not an essential qualification of a bishop.

Bro. Porter makes a wonderful challenge to any body to prove that other officers than bishops and deacons are recognized in the church by Christ. Well dear Bro. Porter, who ever denied that? But I challenge Bro. Porter to show where the scriptures required those bishops to be preachers, especially young, unexperienced, unmarried preachers? I challange him to find two or three churches with only one elder, or a perfected church with only one elder? Now there is work for you, Bro. Porter. I repeat again the distinction between laity and clergy is of human legislation, not divine.

Bro. Porter quotes Paul to Galatians, 3:47 to prove that people are children of God without baptism. Why did he not quote the whole connection. The spirit of God says, "We are all the children of God through faith in Christ Jesus, for as many of us as have been baptized into Christ, have put on Christ." The spirit explains exactly how faith makes us children of God. Faith leads us to be baptized into Christ. When we are baptized into Christ, we have put on Christ, we are the children of God. This is the divine explanation of every expression concerning salvation by faith in the Bible. We accept every declaration that we are saved, justified by faith. He that believeth hath eternal life; with this explanation of the Holy Spirit as to how faith saves. While Bro. Porter and the Baptists reject this explanation given by the spirit, and adopt one of their own, irreconcilable with this. With this explanation every passage of Holy writ, and every example of conversion harmonizes. When Bro. Porter intimates that I or any disciples believe in what is known in theology as "Baptismal Regeneration," he is guilty of bearing false testimony against his neighbor.

On the experience of grace before obedience to Christ, Bro. Porter quotes a number of messages of scriptures addressed to those already baptized, already in covenant relation with him. Does he not know these are perverted, when applied to those not in covenant with him. He says they insist on "it because they want Baptists to be lively stones in Christ Jesus." Well, did not the Holy Spirit wish his converts to be lively stones too? Was he not as wise to determine what would make them so as are our Baptist brethren. We challenge Bro. Porter to point to an instance among the thousands and thousands of converts, in which the spirit demanded anything akin to an experience of grace as a condition of baptism. Does not Bro. Porter know that when he de[illegible] from the teaching of the Holy Spirit in these [illegible] ters he rejects the guidance and help of the Holy Spirit? He says the Holy Spirit had no specific form for admitting persons to baptism. The Saviour said "He that believeth and is baptized, shall be saved." "And when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." "If thou believest thou mayest." "Believe on the Lord Jesus Christ, and thou shalt be saved—and he was baptized, and all his, straightway." "And many of the Corinthians hearing believed and were baptized." The Holy Spirit demanded faith in Christ as the condition of baptism. When our Baptist brethren ask more, they reject the guidance of the spirit, and legislate other conditions of their own into the divine law, Whenever a church sits in judgment on a man further than to apply the laws of God, it not only legislates, but sits in the seat of God judging his servants. The new heart that the scriptures demand, is not a heart that invents new ways to come to the Lord and new tests as to faith, but a heart that accepts the directions given by God, following in them, adding nothing thereto, taking nothing therefrom. It is a presumptuous sin to think we can apply better or different tests than those applied the by spirit of God.

Our brother thinks John the Baptist refused to baptize those who had not brought forth fruits meet for repentance. While this has no bearing on the question, we deny that John did this. He baptized them, told them, now I have baptized you unto repentance bring forth fruits meet for that repentance into which you are baptized.

A sinner ought to mourn, ought to feel his own weakness, sinfulness, helplessness before God, his dependence upon God? To this we heartily agree. But we insist if he feels himself sinful and helpless and dependent upon God, he will have no way but God's way, he will lean upon God. If mourning is from a Godly sorrow, it will lead him to seek comfort as God directs. Where did God ever direct a sinner to seek comfort in praying for God to come down and convert him or pardon him, while he was failing to go forward in obedience to God. The spirit of God made heart-sore mourners on Pentecost. [illegible]

d them to where they found comfort. He told em to "Know assuredly that Jesus is the hrist," or believe with the heart. He told them repent and be baptized, every one of you for the mission sins. They were mourning because of eir sins, the spirit guided them to the remison of their sins that they might find comfort. he Holy Spirit found Saul, a distressed mourner, lieving, penitent, but without assurance of par-on. He told him to arise and be baptized and ash away his sins." He was mourning over s sins, when they were washed away—he was mforted. The Philippian Jailor was comforted, e had sinned against the MOST HIGH. He was norant and in distress of sonl. He asked, "what all I do? Believe on the Lord Jesus Christ." They spake unto him the word of the Lord." He as baptized, he and all his straightway, and he joiced. This is the way the spirit of God, led ourning sinners to find comfort and joy in the spel. He directs them to find it in this way. Any her path rejects the guidance of God's spirit id interposes human law in the place of God's. Whosoever does this, Bro. Porter and I believe, sloyal to God. D. L.

ITEMS AND PERSONALS.

[redacted] our natural and original disease.

[redacted] L Kirk writes that Bro. B. C. Young cently baptized two on Guesses Creek, in Ala.

The office editor is out of the office taking a eeded rest. He will be absent for about two eeks. D. L. will have full control of affairs.

We have on our table a copy of *The Sabbath or ord's day? Which?* by D. R. Dungan. This is a ery readable tract, gotten up in a clear and forible style.

Three confessions and baptisms in the North ashville congregation last week. Bro. J. P. rigg did the preaching. A protracted effort ught accomplish good there now.

Bro. A. J. McCarty writes: "I am engaged in a eeting, five miles S. W. of Madisonville, Texas. reat interest is manifested. The people here ver heard the ancient gospel before. May the ord bless you.

See our club rates announced this week. Every ne surely can take a good religious paper at this rice. Let every one take hold and make a club. is easily done. The value of a good religious aper in your family cannot be estimated.

Some people send us their names without their ost office, as though they thought we could remember it out of a list of nearly six thousand ames. When you order your paper discontined be sure to give your post office.

Bro. Dallas Johnson, col., of Union Grove, enn., reports that Bro. Marshall Kibble, Jr., eld a meeting for the congregation at that place. here were three confessions and baptisms. Much terest was manifested.

We have recived the first issue of the *Texas hristian* under its new management. R. Clark editor, with A. Clark and W. K. Homan associate editors, with a good list of correspondents. We wish it all success in maintaining the truth.

We call attention to the advertisemement of e Henderson School. We know Bro. J. B. Inman, the Principal and can heartily commend ne institution over which he presides. You ould do well to patronize the school.

Bro. H. M. Lovelady writes from Cave Creek, ark.: "Have recently had four confessions and aptisms at Mt. Pleasant. Intend to protract eeting at that point in September. Eight additions at Yardell last month."

Bro. Henry Rehorn, Jr., requests that some reader of the ADVOCATE will please send him a copy of the "Proper Division of the Word," by Bro Sewell. One Mallory has reviewed the tract and grossly misrepresented it. Send to Bro. Rehorn Whitleyville Tenn.

Bro. R. T. Lanier, of Comer, Ala., writes: "We have had four additions at Salem this year. Three by confession and baptism, and one from the Baptists. We have no regular preacher, but we meet on Lord's day to break bread, the symbolic loaf in remembrance of our Savior.

Bro. J. H. Davis writes that Dr. Brents has been conductig a series of meetings at Winchester, Tenn. The Dr. has closed and Bro. J. D. Floyd is continuing the meeting. Three confessions and baptisms. Some two or three have taken their stand upon the Bible alone as their only rule of faith and practice.

Bro. C. C. Cofer writes: "I have just closed a meeting at Anderson, Tenn. Result as follows: Thirteen by confession and baptism, one reclaimed, one from Presbyterians on his former immersion, total fifteen. The brethren here want to employ a preacher for one half of his time next year. May the Lord give them a good preacher."

Bro. Robt. P. Richardson, of Globe, Tenn., writes: "I will report our meeting which began Saturday before the 2d Lord's day and continued eight days. Bro. W. B. McQuiddy and J. R. Bradly preached for us. Twelve added to the church, seven by confession and baptism, one from the Baptists, four reclaimed. Generally large audiences and good interest."

Those who have failed to pay for their paper will please do so at once. In some cases, we have deviated from our regular rule, the money in advance. We did this on account of pressure of financial matters. As we have waited patiently, we trust all will now settle promptly.

The people have been complaining greatly of the hard times and scarcity of crops. We have now been blessed with a bountiful harvest and we are anxious to know how many will be as abundant in giving thanks to God as they have in complaints. Ingratitude is one of the greatest failings of the human heart.

Bro. W. H. Goodloe, of Valdosta, Ga., writes: "Bro. Van and myself have just closed a meeting of eight days with the Copeland church, Eckels county, with ten baptisms and a good interest. We commence a meeting at Cherry Creek, this county, next Saturday. I have several calls from South Carolina to hold meetings, but bad health and engagements here will prevent my going. Harvest great in this country and laborers few."

Bro. J. M. Lindsey, writes from Corona, Miss.: "I will report two meetings held at Damascus church, Union county, this State. The first was held by Bros. Clark, of Moulton, Ala. and Wright, of West Tennessee, beginning Monday night after the 1st. Lord's day in July and ending Monday night after the 2nd. Lord's day, with nine additions. The last was held by Bro. W. A. Grum of Hickory Flat, Benton county, this State, commencing the 2nd. Lord's day in August, closing Saturday night following, with twelve additions.

The *Guide* and *Standard* are having quite a lengthy discussion over the W. T. Moore matter. The *Standard* has not room to give the full discussion as it appears in the *Guide*, but is using its influence to get Bro. Allen and his correspondent "Delta" to appear before the Executive committee. That has the "sole authority" to settle the question. The people need to know nothing about the matter, it is not a matter for them to act upon, but the Executive committee is robed with the power to settle the affair "authoritatively," so reasons the *Standard*.

Ataka, I. T., Aug. 11.—[Special.]—It is reported here, and by good authority, that R. W. Officer, a missionary from the Christian church at Paris, Texas, to the Indians, a man of considerable worth, was killed in the Indian Territory a few days ago. Mr. Officer was a thorn in the flesh of the bad men who had fled to the nation for refuge. He "rousted one or two of the outlaws who pretended to be Christian preachers last week.

Bro. J. D. Elliott writes that the above report concerning Bro. Officer's death is false. Says he left Paris, Texas on the 12th. of Aug. for Tenn. He will spend one month in Tenn.

Let all read carefully the article from Bros Elam and Alsup. The churches need to manifest more liberality every where. Preachers should not be called upon to make all the sacrifices, but the congregations ought to see that they are relieved from supporting their families while they give all their time to the proclamation of the gospel. Preachers who love the cause will do what they can support or no support. But the gospel does not require them to go while their families are at home in destitution. The preacher is quite selfish who is willing to feast on good things every day at the pleasant homes of brethren while the wife and children are at home.

The publication of my "Sermons and Sayings" by a house in Chattanooga, Tenn., and another in Richmond, Va, was unauthorized by me. These books contain only the imperfect reports of my sermons that appeared in the newspapers, many of which leave out the body of the sermon and give to the public only garbled and sensational paragraphs. They necessarily do me great injustice, and I hope they will be discontinued. The volume of "Sermons and Sayings" issued by the Southern Methodist Publishing House is the only publication authorized by me.—[Sam P. Jones.

We sell the book that is issued by the Methodist Publishing House. While some Methodism may have been woven into the sermons, we think the book if read with discrimination will do good. Sam Jones is much in advance of the sectarian world.

Here we are with that table of land measure again. N. B. Philips, of Texarkana, Ark., says: "Referring to the table for measuring land, furnished by Bro. McElymont, of Florida, published in the ADVOCATE of the 29th. ult., I will say that it is correct, as far as it goes. He only gives certain examples, which if not corresponding to any particular measurements, a common clod-hopper might not be able to reach a proper conclusion. State it thus. An acre contains 43560 square feet, any two numbers therefore, which multiplied together, will produce 43560, will be an acre. For example, we have a piece of land, 125 feet. Now divide 43560 by 125, and you have 348 60-125, giving 124x340 60-125, an acre. So of any numbers.

The last number of the *Guide* is quite belligerent in its tone. It complains greatly of the *Standard* and *Christian-Evangelist* for criticising it without giving the articles criticised. It does the same thing toward the ADVOCATE in two or three cases in a way to make a false impression. It makes a wonderful difference whose ox is gored. It closes one of its one-sided criticisms (?) by this kind of an inuendo: "The ADVOCATE had better go slow, or the lightning may strike near its own sanctum." We have little respect for insinuations or inuendos, but if our brother is nursing thunderbolts for the ADVOCATE, he can let them loose at his own convenience. We are in no ways alarmed at such threats of men who will insinuate evil without the fairness to tell what it is.

Obituaries.

Fell asleep in Jesus, July 25, 1885, little George, son of William E. and Sarah Reed. He was born August 8, 1882. He has left a bereaved father, mother, and many relatives to mourn his loss. Bear the cross patiently for your loss is his eternal gain. He has crossed the dark river of death, there to await the final resurection. He has gone to rest in that home where sickness, sorrow, pain and death are feared no more.

Farewell little George; thy race on earth is run,
Rest calmly, and sweetly sleep thy form,
Thy joys in Heaven are just begun,
Thy spirit winged its way up home.

LIZZIE BENTLEY.

Sister Jane Beal, wife of Bro. Luther Beal, was born in Lawrence county. Tenn., Jan 15, 1824, and died near Campbellsville, Giles county, Tenn. Oct., 18, 1884. She left a husband and many relatives and friends. She was a faithful member of the church of Christ 33 years. She was of a cheerful turn of mind, hopeful, loved to attend church and always ready to perform her part of any work that was assigned her. Her sickness was of short duration, and she died without many words. She said to her faithful companion: "I have nothing to regret, but leaving you, and you can come to me." Lord help us all to so be prepared to die.

W. W. V.

John V. Woods was born Feb. 14, 1803, departed this life at his home in Davidson county, May 3, 1885, aged 82 years, two months and nineteen days. He had lived, a quite and moral life for many years, enjoying to a large extent the friendship, confidence and good will of all who knew him. In Sept., 1884, he made a public confession of his faith in Christ and was immersed (by the writer) and was taken into the fellowship of the Hills Chapel congregation, near his home. He said that he felt perfectly satisfied. Afterwards on his death-bed expressed himself as ready and willing to go whenever it was the Lord's will to take him. His funeral service was largely attended by a large concourse of his old neighbors and friends, thus manifesting the high esteem in which he was held by them. May God bless and comfort the children and all who mourn his loss, and with all his ransomed host, through Jesus Christ, save them to the last, is the prayer of heir friend and brother, E. B. CAYCE.

Franklin, Aug. 7, 1885.

We are requested to notice the death of Bro. Newton C. Miller, of Rutherford, county. Bro. Miller was born in Rutherford county. Sometime in early manhood he attached himself to the Baptist church near his home at Christiana, and for many years lived with them. After hearing the gospel presented by the brethren, he was constrained to yield some of his former views, and upon further investigation to relinquish others, yet he lingered among former brethren, as if loth to leave them. A slow and lingering disease, consumption, began to waste the well-spring of life and hastened his decision. He called his Baptist brethren around him for counsel and consolation, but when they learned his change of views and heard that he had determined to be immersed for remission of sins, they left him. Bro. Dearing came and immersed him April 23, 1885. He lived until July 3, in the enjoyment of a better hope. Bro. Miller was respected and loved by a large circle of friends. He leaves a wife and several little ones to mourn his loss. May our kind father in heaven bless them. A. ALSUP, Jr.

Wilford, Tenn., Aug. 3, 1885.

On July 30th., 1885, little Ally Burkett Chrisman, son of W. D. and Sarah E. Chrisman, aged nine months and six days. Ally stayed but a short time with his earthly parents but was carried to a clime where no more pain sorrow nor death appears. Weep not fond parents, weep not loving brothers and sisters, as those who have no hope. It is sad to give up these little ones and walk the path of life without them, but in another view there should be joy. Jesus says, "Suffer little children to come unto me, of such is the kingdom of heaven." Therefore when these little ones die they leave no doubt as to their future destiny. Yes, the Christian religion gives full assurance that your darling little boy (little Ally) is at rest, and happy with Abraham, with angels and all the God-loving and God-fearing that have gone before. Besides this, it will make heaven seem nearer to you when anticipating that glorious day to come. You can feel that you have added a bright Jewel to the heavenly throng, your darling boy can't come back to earth to walk the path of life with you. But if you will continue to live a prayerful and devoted life to Christ, you will ere long years, pass over the chilly waves of death and be with him in the presence of Jesus our Lord, where there is no parting with parents and children. J. W. HALEY.

Nolensville, Tenn.

---

y special request I write this obituary. Jane Shores was born July 23, 1826, was married to W. F. Bennett, July 2nd. 1844, was baptized into Christ about twenty-three years ago at Bethel church, Wilson county, Tenn., by C. W. Sewell Sr., and remained a faithful member until her death, which occurred March 8, 1885, at her home where she had lived many years. Sister Bennett was strong in the faith once delivered to the saints and contended earnestly for it. She was a regular attendant at the meetings of the church. She was anxious for the salvation of her kindred and friends and spake often to them about the importance of obedience to the gospel. She was hospitable and kind to all, and was a faithful and tender nurse for the sick. I have been acquainted with her and her husband for near twenty years and often thought they enjoyed each others society as much as any pair I ever saw and I never saw any one that seemed to feel more deeply the loss of a companion than did Bro. Bennett, but I feel sure his loss is her eternal gain. J. L. SEWELL.

Elizabeth J. Addison was born in Lancaster District, South Carolina, July 3d, 1810, married April 1st. 1828. Joined the Baptist church 1834, died Feb. 27, 1885. Sister Addison was an invalid and confined to her bed for eighteen years, but notwithstanding this, she was the most cheerful creature, I ever saw, under the hand of affliction. It usually revived one's spirits to visit her and on leaving a new resolution to meet the disappointments of life more patiently, was firmer. Sadness never clouded her sweet nature until death claimed her partner in life, Abijah Addison, which occurred sometime before her death. After this she never manifested the same joyous spirits. She had traveled on through life with him down to a good old age, raised a large family, and the loss was too great for her usual buoyancy. It is pleasant to see two old people who have lived together in peace and love, now ripened and whitened for eternity. Why, said he to me one day with emphasis, "my wife is just as pretty to me now as when I led her out as a bride fifty years ago. I never stood over the grave of two old persons and talked with more confidence of their future than of these. They are at rest in Jesus. They were both strict members of the Baptist church. J. M. Barnes.

Highland Home, Ala.

Passing From Earth.

To make a short or a long journey over life's stage, is the lot of humanity. Then the grave hides us, and we are forgotten. We come upon this stage full of expectation, thinking, as soon as we are capable of thought, how much enjoyment will be ours. We look on before, and a vista of beauty opens to our view. It is adorned with all the colors of the rainbow, and we gaze with delight upon its beauty. As we advance, pleasure is the principal desire, and the chief aim of our being. The world, in its glory is around us, and we think it will be ever glorious. A few years pass and a change comes over us. Clouds, "small as a man's hand," appear in the horizon, but by degrees they rise up and veil the heavens. The beauty of earth is dimmed, the spirit is bowed in sadness. Man feels that uncertainty marks all of earth,. that he needs more than earth can give. Death comes and takes the precious, the most beloved. He listened not to our prayers, our tears avail nothing.

The heart may break as he takes its treasures, but he heeds it not. Lately the light, the comfort of a home, the young mother of a family bade farewell to her household, and was laid in the grave. Through the kindness of friends, I heard that Mrs. Sophie Harding Johnson, was, at eight o'clock on Sunday morning, to be buried at Mt. Olivet. I went to see the last of one had loved for years. I wandered about the beautiful place till a bell gave warning that the funeral train had arrived. The grave was open, waiting for its occupant, and how many sweet memories were called up, of the dear little child, who years before had come among us, sad at being separated from mother, father and all at home. Soon she learned to feel at home among school friends, and her gentle ways attached all to her. I think she inspired a feeling of deeper affection than most young persons. She was so little and sweet in her ways and doings that all felt that they must be tender to Sophie Harding. Study and the various duties of school, soon engaged her mind and heart, and for the six years she was with us, duty seemed to be her governing principle. As time passed on, she became interested in the Christian religion and her study of God's word was most earnest. She searched it, as for hidden treasures, with the prayer, "Lord what wilt thou have me to do?" She became convinced that she must confess Christ before men, must be buried with him in baptism that she might arise to walk in a newness of life. She wished to follow him who died for her, and without hesitation she took up her cross and submitted to authority. Will not others of her [illegible] the example of the precious one gone that they may meet her in that sweet [illegible] partings come not, where it will not be "There no mother, no sister." It will perhaps throw light on her character to give some extracts from her Valedictory before leaving school. She remarks: "We cannot stay the progress of time but we can seize the golden opportunities as they fleet by, and so improve them as to merit the reward of those, who faithfully perform the trust committed to their charge. These opportunities are not the occasions of doing something great or brilliant to move the world, to enroll our names among the illustrious of earth, but the duties that each hour, each day brings to us. They are sometimes irksome, apparently insignificant, and we are often disposed to turn aside, to seek more congenial employment. By strict adherence to duty, however, we become both useful and happy so that as the years fall out of our lives, our causes for joy and gratitude will greatly increase while those of regret will grow less. Let it be our aim to cultivate gentle words and deeds. Persons have said, their saddest memories were caused by having been unkind to those who have passed away. They could not then express their sorrow for the wrong and ask forgiveness. Let us so live, that this sorrow shall not be ours." To her class she said: "I shall not, dear girls, forget the dove of promise will often come to me bringing the olive leaf of earthly affection. I do not ask that life may be all gladness. Our father knows best. He knows we need sorrow to purify our hearts, to lead us to that world where sorrow comes not."

Much suffering was the lot of our sister, although she died young. We have heard nothing of her last days, but believe she felt that "Earth hath no sorrow, that heaven cannot heal."

She has left two little children, a son and a daughter. May the care of the orphan's God be over them. May they meet their mother where partings are not known, in the land of peace and rest. Strange it is that any of her friends should not avail themselves of this sweet hope of the gospel, that gives back to us our loved ones, is balm to the wounded soul and wipes away the tears of the mourner. C. F.

There are few persons to be found who are not more concerned for the reputation of wit and sense than for honesty and virtue.

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude low test, short weight, alum or phosphate powders. *Sold only in cans.*

ROYAL BAKING POWDER COMPANY, Wall Street, New York.

Established 1857.

The GREAT CHURCH LIGHT

FRINK'S Patent Reflectors for Gas or Oil, give the most **powerful, softest cheapest & Best** light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A Liberal discount to churches and the trade. *Don't be deceived by cheap imitations.*

I. P. FRINK, 551 Pearl St., N. Y.

Baltimore Church Bells

Since **1844** celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY. **J. REGESTER & SONS,** Baltimore, Md

---

VASSAR COLLEGE, Poughkeepsie, N. Y. FOR THE LIBERAL EDUCATION OF WOMEN, with a complete College Course, Schools of Painting and Music, Astronomical Observatory, Laboratory of Chemistry and Physics, Cabinets of Natural History, a Museum of Art, a Library of 15,000 Volumes, ten Professors, twenty-three Teachers, and thoroughly equipped for its work. Students at present admitted to a preparatory course. Catalogues sent on application.

S. L. CALDWELL, D. D., LL. D., *President.*

WHETHER CHOLERA

Is coming or not every householder should know that cleanliness and disinfection are the greatest preventives. The principal and surest factor for this purpose is

DREYDOPPEL'S BORAX SOAP,

a perfect cleansing, bleaching and purifying soaps, making clothes beautifully white and sweet. It should be exclusively used in all departments of a household. *DREYDOPPEL'S SOAP* is sold in full pound bars only by all wholesale grocers and first-class retailers.

SKIN DISEASES,

Tetter, Salt Rheum, Ringworm, Sores, Pimples, and all Itching Skin Eruptions, are surely cured and prevented by the exclusive use of *BEESON'S AROMATIC ALUM SULPHUR SOAP,* an exquisite beautifier of the complexion and toilet requisite. 25 cents, by druggists or sent by mail.

Address WM. DREYDOPPEL, M'f'r, 208 North Front Street, Philadelphia, Pa.

Dreydoppel's Disinfecting Powder, 15 cents a large box

1855. THE NATIONAL NORMAL. 1885.

UNIVERSITY Entire Expense $2.50 to $3.00 a week. Over 2,500 enrolled.

Over 20 dp'ts maintained. All professions provided for. **Legal Diplomas** conferred. Over 5,000 **Teachers** and **Bookkeepers** trained here have been helped to **good situations.** Any young **Man or Woman** can pursue here any study with **Less expense of Time & Money** than at any other institution in the U. S. Catalogue and full information free. **HOLBROOK**

Address Pres. **ALFRED** **Lebanon, Warren Co., O.**

It is **THE GREAT SOUTHERN REMEDY** for the bowels. It is one of the most pleasant and efficacious remedies for all summer complaints. At a season when violent attacks of the bowels are so frequent, some speedy relief should be at hand. The wearied mother, losing sleep in nursing the little one teething, should use this medicine. 50 cts. a bottle. Send 2c. stamp to Walter A. Taylor, Atlanta, Ga., for Riddle Book.

Taylor's Cherokee Remedy of Sweet Gum and Mullein will cure Coughs, Croup and Consumption. Price, 25c. and $1 a bottle.

DR. C. P. DUNCAN'S

—GREAT—

Vegetable Summer Remedy.

Medicated Blackberry Elixir.

For the next several months the various troubles of the bowels and stomach, which are so annoying, and so often fatal to all ages, sexes and classes of humanity, will no doubt prevail as usual to a great extent. These afflictions are sometimes sudden and always painful. A speedy and effectual cure depends mainly upon a quick application and efficient remedy, and just here, we desire to say that Dr. DUNCAN'S Medicated Blackberry Elixir, is **the medicine** of all others to speedily cure all bowel troubles, such as Diarrhoea, Cholera Morbus, Dysentery, Summer complaints, cholera infantum, flatulence, flux, Pains in the bowels, etc. The elixir may be given with perfect safety to the most delicate children, in doses as directed, as it contains no hurtful ingredient. It is palatable and does not produce Nausea. For sale by all druggists. Price 50 cents.

DR. C. P. DUNCAN'S

Liver and Kidney Medicine.

The great superiority of this medicine over all other Liver medicines, consists in the combination of those vegetable compounds, which possess the wonderful power of arousing all the secretions of the whole human system to a natural and health action. It acts upon the liver directly and at the same time sets up a proper secretion of those glands situated in the stomach and bowels. It is a lockin up of these secretions of these glands that brings on dyspepsia, indigestion, sour stomach, heart-burn palpitation of the heart, vertigo, or swimming o the head, sick or nervous headache, constipation of the bowels accompanied at the same time with pains in the shoulders, back, sides and limbs. To treat the above symptoms intelligently and successfully, as in all other cases, you must use the medicine, that strikes and removes the causes from the system that produce and bring on the disease. This is effectually done with Dr. Duncan's Liver and Kidney medicine. Price 75 cents.

Spurlock, Page & Co.,

Proprietor,

NASHVILLE, - - - - TENN.

"THE BEST IS CHEAPEST."

ENGINES, Horse Powers **THRESHERS** SAW-MILLS, Clover Hullers

(Suited to all sections.) Write for **FREE** Illus. Pamphlet and Prices to The Aultman & Taylor Co., Mansfield, Ohio

---

$65 A MONTH & board for 3 live young men or ladies, in each county. Address P. W. Ziegler & Co., Phila.

CATARRH

AND DISEASES OF THE THROAT, causing Loss of Smell, Offensive Breath, Deafness, Cough, Hay Fever, Bronchitis, and Incipient Consumption, permanently cured, by a treatment so effective that it cures the worst cases, though the bones of the nose have become affected. No douches, snuffs, washes, inhalers, or atomizers. The medicines are so pleasant that a child will take them. The only internal treatment offered to the public for these dangerous diseases. Dr. Brockington has had fifteen years experience in the treatment of this class of diseases, and a trial will convince the most incredulous of the efficacy of his treatment. The most obstinate cases cured at small expense. Send full description of case and Fifty (50) cents (mere cost), for a trial package [by mail], to last fifteen days, with full instructions for treatment.

Address, DR. C. N. BROCKINGTON, 309 FOURTH AVENUE, LOUISVILLE, KY.

A. CRONE,

—A the—

Checkered Front Grocery House

Cor. Market St. and Pub. Square, Nashville, Tenn.,

Keeps the best GROCERIES, and sells them Cheaper than any other House in the City.

Price-List Furnished on Application

NATHAIEL BAXTE, JR., President, THOS. PLATER, Vice President, J. P. WILLIAMS Cashier, W. P. BANG Ass't. Cashier

THE FIRST NATIONAL BANK

OF ASHVILLE, TENN. (Reorganized.

Designated Depository and Financial Agent of the United States

CAPITAL STOCK, - - - - - $700,000 00
UNDIVIDED PROFITS, - - - 400,000 00

Receives Deposits, Deals in United States Bonds and Local Securities, and Foreign and Domestic Exchange. Drafts drawn on all European points. Our facilities for making collections at all accessible points are unsurpassed.

JAS. HANDLY. S. REEVES. A. SOUTHWORTH. R. F. MORGAN G. M. NEELY.

Handly, Reeves & Co.,

—Importers and Jobbers of—

DRY GOODS AND NOTIONS,

Nos. 60 and 61 Public Square,

Nashville, - - - Tennessee

SOUTH KENTUCKY COLLEGE,

HOPKINSVILLE, KY.

Midway between Nashville, Tenn., and Evansville, Ind., on the St. Louis and Southeastern railway connecting at Guthrie with Louisville and Memphis branch of the L. & N. R., and at Nortonville with the Chesapeake and Ohio R. R.

Fall Term 86, Session Opens Sep. 1, 1885

BUILDINGS NEW, HANDSOME AND COMMODIOUS;

103 feet long front; three stories high; with two wings, respectively 90 and 116 feet long. Fine study halls, provided with the best single seats; also splendidly appointed recitation, music, and art rooms. Matriculates last session, 183.

THIS SCHOOL IS INTENDED FOR BOTH SEXES.

Prof. and Mrs. James E. Scobey, so long connected with the Female Institute at Murfreesboro, Tenn. will have exclusive charge of the boarding department, in the College building, where only girls will be permitted to board. Young men and boys can find good boarding at moderate rates in the city, or they can be placed under the immediate supervision of Capt. Fitts commandment of cadet, in his own, or in the family of V. M. Metcalfe, where the responsibility for advancement and culture will be fully assured.

THE FACULTY

Is composed of four gentlemen and three ladies in the Literary department, two Music teachers, and teacher of Art, and two lecturers, all of whom are experienced, successful teachers.

Mrs. L. F. Gates, who has been Matron at the Institute, Murfreesboro, will occupy same position in South Kentucky College.

In all the appointments necessary to a superior school, South Kentucky College stands in the front rank For Catalogues, Announcements, etc., Address

S. R. CRUMBAUGH, Prest.

JAMES E. SCOBEY, Vice Prest.

BURRITT COLLEGE,

Spencer, Tennessee.

This institution was chartered in 1848, and is under the control of the Christian brotherhood. It is the pioneer of mixed Colleges, and in this regard it has proved quite a success Teaching the Bible is an important feature of the institution.

Located on the Cumberland plateau, it is FREE FROM EPIDEMICS. The water is free stone and chalybeate. Invigorating breezes render the location a delightful summer resort. Doyle Station—nine miles distant—on the McMinnville and Manchester Railroad, is the nearest Railroad Station.

TERMS:

Primary Department, per session	$ 7 50	Commercial Department, per session	$25 00
Preparatory Department, per session	15 00	Lessons, Instrumental Music	$15 00 to 20 00
Collegiate Department, per session	20 00	Lessons in Art Department	2 50 to 20 00

Board and washing for males, per week, from $2.00 to $2.50; Fuel, light, and incidental expenses, per session, $10.00; Board (including washing, fuel, and light,) females, per week $3.00

The Fall Session of 885, Begins on the Last Monday in July.

For further particulars, address— **Prof. A. T. SEITZ, President,**

W. H. SUTTON, Secretary Board of Trustees.

Geo. E. Cooper & Co.,

Manufacturers and Dealers in

Tinware, STOVES, Furnaces,

House-Furnishing Goods.

Tin and Slate Roofing and Galvanized Iron Cornice Work a Specialty.

Also our **Patent Chimney Top** for smoky chimneys has no equal. Write for prices.

GEO. E. COOPER CO.

2 North Market treet

SHVILLE, - - TENN

MR. AND MRS. W. LIPSCOMB'S SCHOOL AT OWEN'S STATION

WILL OPEN Aug., 31, 1885. This is truly a HOME SCHOOL, with every kind of care necessary for the comfort and welfare of pupils. Parents and others would do well to inquire as to its merits.

Terms for 20 weeks, including Board, Tuition and Washing, $75,00. $25,00 for music with use of piano. Address

W. LIPSCOMB.

Brentwood, Tenn.

TEXAS WORK AND WORKERS.

This Department is conducted by JOHN T. POE Longview Texas to whom all correspondence intended for these columns should be addressed.

A LECTURE ON BAPTISM.—NO. 4.

By A Reformed Methodist.

9. The next argument against immersion was that, "*On the day of Pentecost three thousand were baptized.*" Some of you recently heard the question propounded from the sacred rostrum, with some tragic power, "Who performed the act, St. Peter?" And you heard the answer, with dilating form, extended arm and sepulchral tones, "Why, beloved, the eleven apostles." And just here the objecter went into an arithmetical calculation to prove that "the eleven could not in ten consecutive hours have baptized more than about twenty-two hundred. Let us examine this argument with candor, and see if the facts properly suggest such a conclusion. Jesus selected and ordained twelve apostles. Afterwards he selected, appointed and sent out seventy others to preach and to perform miracles, etc. Here we have eighty-two preachers appointed by the Savior. One of these apostatized—this left eighty-one preachers. On the day of Pentecost there were assembled one hundred and twenty disciples. They were all baptized with the Holy Spirit; some of them were women, who did not baptize; we will therefore enumerate only the eighty-one preachers. And now let it be supposed that it would require one minute to baptize each of the three thousand, and that none but the eighty-one preachers engaged in the performance of the act; you will then have the three thousand baptized in less than forty minutes. So, then, it seems instead of ten hours hard labor, and no time to rest, the whole transaction would be easily and leisurely performed in little over a half hour. May I not now ask, in the language of the astute objector, "Now, beloved, do you think any cause is of God which requires such an argument" as the ten hour hypothesis to sustain it? But alas! men with an unsanctified imagination will not deign to look at the facts as reported, but, soaring above the region of common sense, they see the tall form of Peter, with lengthened stride, and imposing stature, passing along the verge of Siloam's hallowed waters "with fragrant bough," and perhaps attended by St. Didymus "with huge squirt," scattering glistening drops of crystal fluid upon expectant faces; while St. Didymus, DOUBTING if it be well done, lends effective aid with his huge machine. Really I can but think that he who invented such methods of dodging the repuirements of the founder of our holy religion is a worthy compeer of St. Xavier, and deserves at least some sort of beatification from "the Holy Roman Church," or from her eldest and most honorable daughter.

10. The next argument against immersion, as the only baptism, was an attempt to make Webster's and Worcester's dictionaries testify in favor of sprinkling or pouring. We were told in a serio-comic air that "he who will reject their authority, though he may have a smattering of Greek and Latin, must be a most presumptuous man, though he may be a mighty man in experience and in the estimation af his own congregation." But do Webster and Worcester say that Baptism means to sprinkle or pour? They do not. They tell you how it is generally performed now in all the churches, baptist and pedobaptist; they tell you that it is a sacrament by which a person is introduced into the Church, but they do not attempt to give the original meaning of the word. But that Webster knew that Baptism originally meant immersion, is evident from his definition of the word "*baptistry.*" Men do not build large houses separated from churches merely to sprinkle or pour water upon people in. This was done anciently to immerse converts in. But why are Webster and Worcester referred to, who do not pretend to give you the ancient meaning of the word, while those dictionaries which do define the word are passed in silence? Why was Richardson's dictionary not referred to? His dictionary is accessible to every citizen of this city; and it is universally admitted that Richardson's is not only the most learned, but by far the most accurate ever published in the English language. He tells what the real meaning of the word is, and what it meant anciently. He says of the family of words Baptize, Baptism, etc., *To dip, to submerge, to plunge repeatedly, etc., etc.*" Doctor Johnson also published a dictionary, and, like Webster and Worcester, gives the current idea of the word. Such as "to baptize, is to christen, to administer the sacrament of baptism." Of "baptism," "an external ablution of the body." From this general description, like Webster, he leaves you to infer that baptism was immersion; but he does not specially so declare. But we know that Johnson thought sprinkling or pouring was not the meaning of the word, for in his biography written by Boswell, he states, "sprinkling and pouring were substituted for the ancient baptism by immersion." There is no doubt but that all standard lexicographers, not only of our own, but of all other languages, when they attempt to define Baptism according to its original signification, will say it means immersion, as will appear in the sequel of this lecture.

THE ARGUMENT FROM ANCIENT PICTURES.

11. The next argument against immersion was that "there are several pictures of the baptism of the Savior by John the Baptist," and it was solemnly declared "that some of them represent John as pouring water upon the Savior, etc." It was also asserted that some of these pictures "are as old as the second century." I believe this is a grievous error into which a very amiable minister has fallen by following the representations and declarations of a book on Baptism by one J. L. Chapman, a very excentric Irishman, who did have a place in the Methodist ministry, and perhaps still has, but no position as a man of learning. This man copied these pictures from C. Taylor's celebrated book on baptism, and incorporated them in a book published or written by himself on baptism, the arguments in which, when not copied from Taylor or others, are characterized by the boldest and most absurd assertions often unsupported by the semblance of verity. This book gave Chapman some notoriety. The same line of conduct has also given Doctor Summer's book, of Nashville, Tennessee, a considerable circulation; for he also copied Taylor's pictures and incorporated them in his book on Baptism. Chapman and Summers have used these pictures so as to render each of them guilty of what lawyers call "*suppressio veri*, and also of *suggestio falsi*," as any one can see who will refer to Taylar's book. While there are several pictures of the Baptism of the Savior by John, no two of them are exactly alike. They differ as to the surroundings, as to the number present, and are all of different ages. They agree in one thing: Jesus stands in the water as deep as the waist; John stands near; in some of the pictures he is nearly on a level with the Savior; in one he stands on a rock on the bank, as in the dome of the baptistry at Ravenna; in others he stands on a slightly elevated plateau, etc. But as great emphasis was placed on the picture in the Catacomb Pontianus, we will consider it for a moment. The Catacomb Pontianus is one of the most interesting and solemn relics of antiquity is supposed to have been built under ground for a baptistry before it became a catacomb. This may or may not have been so. The picture in this catacomb has no date, and as the rock has been cut away where it now is, it is evident that it now occupies the place of some ancient mosaic which has been chipped off to give place for the picture now under consideration. It was placed there perhaps about the fifth century, but it is insisted i was made at a much earlier period. The Savior stands in the water up to the waist, his hands and arms are hanging beneath the water, half way from wrist to elbows. John stands on slightly rising ground about six or eight inches higher than the Savior; John's hand is on or near the head of the Savior; another person stands farther out in the stream, in deeper water; the Savior stands between the two. From this, would any candid mind infer anything else than that immersion was the rite to which the Savior submitted? The whole picture shows conclusively that Jesus had been immersed, and as John places his hand upon his head the Spirit in the form of a dove descends upon him. Taylor says the picture does not prove that the candidate did not there first receive ablution.

When we consider the size of the Baptistry, six feet square, and that a recess two feet deep and two feet square, was cut in the solid rock, where the administrator was supposed to stand, and when you consider further the fountain of living water still there, and further consider the font cut in the solid rock, none but those who have parted company with candor, can doubt but that that baptistry was built in this secret place to enable Christians to administer the ordinance of immersion in, where their persecutors could not find them. If sprinkling or pouring would have sufficed where then was the motive for this subterranean vault hewn from the solid rock for a baptistry. If affusion was allowable, why not resort to a cup, or pitcher, or a bowl in a private house? And if the picture intended to represent affusion, why place the Savior standing? Why not kneeling at the water's edge, or in a house? And why place him standing in the water as deep as the waist, and why are his hands and arms hanging in the water, and why does he stand between John and another person, and why does Summers, Chapman, and others suppose the other to be a mythological figure to represent the Jordan; as if the Jordan's refluent waves are not there pictured forth to represent themselves? Did the simple Christian who made this picture believe in the mythology of old Greece and Rome? Nay! such suggestions show the absurd excesses into which sectarianism drives its votaries. The baptism of Jesus, as well as his wonderful works are mere myths in the estimation of such men as Parker, Strauss, etc., etc.

Some of the other pictures represent John as pouring oil upon the head of the Savior, in accordance with a custom prevailing in the third and fourth centuries. After baptism the Chrysm, or anointing with oil, was added. But Taylor supposes this oil was water, and Chapman, Summers, and the Rector of St. David's follow in his wake.

TO BE CONTINUED.

Believers only can decipher the short-hand of God's providence.

The innocence of the intention abate nothing of the mischief of the example.—Robert Hall.

The universe is full of indices; every spot lifts a finger pointing to an origin.—J. C. Campbell.

General News.

t is estimated that 15,000 strangers lodge in
v York city every night.

. Georgia Congressman has signed the petition
ixteen different men for the same office.

The population of Texas, based upon the
olastic census, is estimated at 2,500,000.

Vm. E. Dodge, of New York, has brought suit
one entire county in the state of Georgia.

n old lady, near Deport, Red River county,
., while shouting at a meeting fell dead.

Wheat is worth 75 cents per bushel, and oats
cents per bushel, in northern Texas.

hicago has already raised $150,000 toward an
estrian statue of Gen. Grant in that city.

The total exports of produce from the port of
v York during the past week were valued at
94,973.

. serious movement is on foot to make Rev.
Talmage the Prohibition candidate for Gov-
or of New York.

. splendidly fitted-up club-room for fashion
e women gamblers has been established at
g Branch.

phos, Cal., boasts of a man who, up to the time
Gen. Grant's death, had never heard of the
nt chieftain.

here are 1,600 kinds of pears, 1,500 sorts of
les, 150 plums, more than 120 varieties of
seberries, and 125 strawberries.

Near Elkhart, Ind., a cow was killed by a snake.
e owner of the cow traced the snake to its den
killed it with dynamite. It measured
nteen feet in length.

The youngest son of Gen. Fitzhugh Lee, the
mocratic candidate for governor of Virginia,
l at Evergreen, Fairfax County, one day last
k.

f the 15,363 men that have taken degrees at
rvard, 127 bore the name of Smith, 113 that
Williams, the Browns and Brownes numbered
, the Adams 100, the Clarks and Clarkes 93,
Parkers 79, and the Joneses only 58.

Typhoid fever has made its appearance in the
w Jersey Asylum for insane at Morris Plains
a dozen persons are prostrated with the dis-
e, which is supposed to have originated in bad
inage.

Four million and ninety-two thousand bushels
coal have left Pittsburgh on the present rise
Cincinnati and Louisville, and if the water
ds out more will follow.

[redacted] Sullivan, of Indianapolis, is the
[redacted] and game dealer in the
[redacted]ed in 1876 with a capital of $5.
[redacted]e exceeds $1,250,000.

[redacted]ork Board of Aldermen yesterday
[redacted] of taxation for the fiscal year at
[redacted]m as against 225 per centum last
[redacted]ggregate assessment was $1,371,117,-

The Government is taking measures to stop the
ensive smuggling, which it carried on along the
Grande frontier. Some apprehension exists
arding the large contraband importations of
arms from the United States.

Tobacco is being sold in Wake County, N. C.,
he hill, at $125 per acre. A few years ago the
tivation of tobacco was not thought of in Wake
nty, but it is rapidly becoming a leading
profitable industry.

The total exports of specie from the port of
w York during the past week were $550522,
his amount the exports to Europe were $122,-
490 gold and $382,132 silver, and to Havana the amount was $2,550 silver.

Gen. Grant one year ago accepted the position of orator for the annual meeting of "The Army of the Tennessee," which meets in Chicago the 9th and 10 of next month. Gen. Sanborn, his aftenuate, will deliver the oration and Gen. Sherman will be called upon to pronounce the eulogy on Grant.

The Grand Army of the Republic has considered a suggestion to buy the lot at Point Pleasant, O., on which stands the house where Gen. Grant was born. Their idea was to purchase the lot only on the assumption that the house would be sold to some one else. Nothing definite, however has yet been decided upon.

Senator Colquitt, of Georgia, is a son of a man who entered the same body as representative of the same state just forty years before him. Such cases of succession have been very rare in our history. Don Cameron, of Pennsylvania, and Thomas F. Bayard, of Delaware, each followed immediately in his father's footsteps.

The train bearing the first installment of tea shipped by the Northern Pacific road from Tacoma on the 8th inst, reached New York yesterday at noon, having made the run of 3,378 miles in eight days and four hours. This is the fastest time ever made by a freight train from ocean to ocean.

Durham, N. C., a tobacco manufacturing town, shows remarkable development. Twenty years ago it was a small hamlet, with but ninety inhabitants, and the total valuation of property was only $10,000. A recently completed census shows a population of 6,470, and the assessed valuation of the property is given at $3,000,000.

James Woodland, a colored laborer, of Chicago, cut his wife's throat from ear to ear recently, and finding she did not die quick enough took a brick and beat her over the head with it. Her screams brought in the neighbors, and she was rescued in time to enable a physician to appear and stitch up the gaping wounds. The woman is not expected to live. Woodland was arrested. The cause was jealousy.

FOREIGN.

Farmers in Malden, Essex County, England, are suffering heavy losses from the ravages of cholera among their swine.

Letters from China and Japan report that there have been disastrouses floods in those countries, which have spoiled the crops and caused great distress.

Madrid, Aug. 18.—Returns show that in the whole of Spain yesterday there were 4,830 new cases of cholera, and 1,718 deaths.

Mail advices from China confirm the report that a treaty had been concluded between Russia and Corea. The terms of the treaty are very advantageous to Russia.

United States Minister, George H. Pendleton has abandoned, because of illness, his proposed visit to Kiel to meet the United States men-of-war Kearsaye and Pensacola.

In India a leper was converted to Christ. He began immediately to tell what God had done for him, The first day of his preaching brought 101 souls to Christ, the second day 102, the third 45.

The cholera is extending its ravages and has now appeared at Gibralter and Malaga. The danger of the importation of the disease to ports in other countries is daily increasing.

Scores of cholera victims in Grenada, which is the worst stricken of the Spanish provinces, drop and die in the streets, which they remain for hours before they are gathered up at night for a hurried and unceremonious burial in a common trench.

A recent report states that of the native Christians in the Japanese Churches, only one-fourth are females. This is owing to the restrictions that have long operated against women, and which are gradually being removed under the influence of Christianity.

The Kavoks (a Tiflis newspaper) says that England should allow Russia and Afghanistan to settle the frontier dispute between themselves, and that the negotiations between England and Russia as at present conducted cannot lead to a satisfactory result.

Owing to the extraordinary expenses incurred in the late war, the Government of Guatemala has suspended the payment of interest on the foreign and inferior debt for one year, commencing Aug. 1, to pay off all arrears in the army and civil service accounts.

A man, apparently a Catholic priest, who recently arrived at Bombay from Cochin-China, was arrested on suspicion of being a Russian spy. It is now believed that he is Oliver Paine, although he denies it. Before his arrest he had visited the principal towns in Southern and Western India.

Rev. T. DeWitt Talmage, Rev. Mr. Spurgeon and the Bishop of Truro have sent letters to the committee on the meeting, to be held in Hyde Park under the auspices of the *Pall Mall Gazette*, expressing their sympathy with the objects of the meeting. Gen. Booth announces that £8,000 have been subscribed in furtherance of the Salvation Army's refuge scheme. He denies abducting the girl, Eliza Armstrong.

FOR HAY FEVER.

What some think of the Air Medicator and Injector, made by the Medicated Air Remedy Co., 36 Arcade, Cincinnati, Ohio.

August 29, 1884,

To the Medicated Air Remedy Co.—GENTLEMAN:

I have been using the Air Medicator and Injector for Hay-Fever, and can say I am fully satisfied that, if used right, it is a grand relief to the sufferer from Hay-Fever. I have been a subject for the past eight years and found no relief until now from the use of your instrument.

SALLIE E. EDWARDS.

Boone Block, Covington, Ky.

Covington, Ky., Aug., 29, 1884.

Medicated Air Remedy Co.—GENTLEMEN:

I have used your Air Medicator and Injector in several cases in the treatment of Nasal Catarrh, and have seen it used in several cases of Hay-Fever, and am convinced that it meets the requirements more perfectly than any instrument I have ever seen used, and am satisfied that with proper medicated agents it will accomplish the cure of many of those diseases.

T. N. WISE, M. D.

To the Medicated Air Remedy Co —Gentlemen:

Having become acquainted with the Air Medicator and Injector and watched its operation for some time past, I am convinced that it is the most perfect method of treating Hay-Fever or Asthma, and will undoubtedly relieve, with the proper medicines, any case of Hay-Fever.

M. HEERMANCE, Druggest.

S. W. Cor. 4th and Scott Sts., Covington, Ky.

The Medicated Air Remedy Co.—Gentlemen:

I have used the McGregor instrument to inject medicated air into the nasal passages with great benefit to several of my patients, and I think it the best instrument that I have seen for that purpose, and with the proper medical agents will do great good in Hay-Fever and other diseases of the air passages.

JAMES S. WISE, M D,

Covington, Ky., August 59, 1884.

To The Medicated Air Remedy Co.—Gents:

A short time since I suffered with a severe earache. I tried almost every remedy I ever heard of. At last I was recommended to use your Air Medicator and Injector, which I did, and found almost immediate relief. I have also seen your instrument used by many others for various diseases of the head, such as Neuralgia, Catarrh, Hay-Fever, etc., and was astonished at its immediate and wonderful power. I have no no doubt if the proper medication is applied it will cure any disease of the head. Yours Respectfully,

WILLIAM. P. FRAYBILL,
Practical Druggist.

The Air Medicator and Injector is a simple, inexpensive instrument by which air is medicated and forced into the passages of the head, thus relieving the most stubborn case of Hay-Fever.

To the Congregations of Wilson.

DEAR BRETHREN:—The deep interest we feel in the Savior's cause in our own county, as well as elsewhere, prompts this letter and appeal. We have good opportunities for knowing the state of affairs in the county, having traveled over it. We find interest in Christianity, running pretty low in some places, while there is growing interest in others. We think we can mention four principal reasons for the cold and indifferent condition of many church members; viz. A failure to attend Lord's day meetings regularly, to study the scriptures daily, to pray daily, and to contribute regularly, according to the prosperity God has given.

We desire to make in this letter an earnest and plain appeal to the churches to be more liberal in sustaining our evangelists and do more toward sounding out the truth. Some congregations are liberal and prompt in their contributions, others are neither. We think we could specify congregations that give no more to God's cause, all told, than some one of their members should give. This is plain, yet it is just what we mean. We mean to try to teach congregations their duty on this point just as we teach sinners obedience to the gospel. There is much talk about essentials and non-essentials in religion. If essentials were itemized there are few in the estimation of most people. Faith, repentance and baptism are about all that many seem to think absolutely necessary to salvation.. Were we to preach the sinner could do as he pleases about obeying these commands, and still be pardoned, there would be a stir in the congregations, and it would be said we had departed from the faith. But were we to preach years and say nothing of laying in store on the first day of the week as God prospers every member, nothing would be said about our departing from the faith.

To do the Lord's will is essential to salvation. "Not every one that says, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my father who is in heaven." If it is God's will for us to preach on contribution, then our preaching on it is essential to our salvation. The 20th. chap. of Acts and other passages, make it very plainly our duty. Then if it is God's will for every member to give as he is prospered, members cannot be saved in heaven without this cheerful giving. Has God any will on the subject of giving and sounding out the truth? *Every one*, on th first day of the week, according as God has prospered him, is God's directions. Then one cannot give much, little or nothing at all, as he chooses. Yet how very, very many think this a matter of their own willing, and many will to give nothing.

Having traveled over the county, we realize more fully than any one congregation the great good our evangelist is doing. One congregation sees no visible results at once in its immediate vicinity, and cannot therefore judge correctly, concerning the good work going on and the salutary i n fluenc exerted in the county. Our evangelist has, ordinarily as much immediate success as most preachers, besides the good seed sown to bear fruit in after years. Then we should remember the difference between his work and other preachers work. They go to old, established congregations, prepared to work with them in meetings, he goes to out-of-the-way places, where he frequently finds no help, but much opposition, sometimes being shut out of all kinds of houses. He has carried the gospel to many a place in Wilson county, it would not have yet gone, but for his work. Now, can we fail to do this work and do our duty? Can we fail to do our duty and be saved? We have but little hope for a man who says he knows he ought to do a thing, but makes no effort to do it. So with a congregation that says "we ought to do this work of evangelizing the county and other territory" and then makes no effort to do so. If we ought to do a thing, if it is our duty, then it *must be done*. "To him that knoweth to do good, and doeth it not, to him it is a sin." James 4:17. That our congregations should, and are able to evangelize the county, is no question. That it can successfully be done has been demonstrated by three years work. What will be the result should this work stop? Soon members would drop back to the same indifference and lethargy which over-shadowed them a few years past. Are you willing to this? Look at the waste places our evangelist has visited, the additions under his preaching, the new congregations he has planted, besides the old ones he has helped to revive, and tell us then if you are willing to stop this work here. If you and your congregation do not come forward with the necessary help, you cannot say you wish the good work to continue. Rather by such conduct you say let it stop. Brethren, shall we do less than we have done? Is this growth in grace and in the knowledge of the Lord? Several congregations have no regular preaching and can do none too much in this work. Let this work stop and what are you doing toward sounding out the truth? A congregation cannot prosper that makes no effort to send the gospel to others. Those in the church who make no effort to sound out the truth, who feel no interest in the conversion of others and make no sacrifices to that end, can no more be saved in heaven than can a sinner without obedience to the gospel.

We wish now to urge prompt attention to this important matter. Let us all begin at once to work up an interest for next year. Talk it in the churches. See what can be done for the work. Teach each member to contribute every Lord's day, and out of this contribution donate 50, 75 or 100 dollars to the evangelist. Let us hear from each congregation as early as convenient. Drop a postal to A. Alsup, Jr., Willford, Tenn., or to E. A. Elam, Lebanon, Tenn.

One other consideration. Have you met your obligations for this year? Should each congregation think the evangelist could live without its regular promised help, till some convenient time to pay, he would be destitute of life's necessities. You are unwilling to this, yet negligence on the part of congregations would cause such results.

In the name of our Savior, the interest you feel in the conversion of others and your own salvation, we entreat you to awaken to a lively zeal in this work. Fraternally,

A. ALSUP, Jr.
E. A. ELAM.

August, 15, 1885.

We earnestly commend the article of Bros. Elam and Alsup to our brethren in Wilson county. The brethren cannot afford to grow more indifferent to the spread of the gospel. They ought to grow more earnest and zealous in the cause of God, ought to find more pleasure in sacrificing for the Lord, and will do it if they will in the fear of God, give as they are prospered, and walk in all his ways. We trust they will so grow in the word as an example to others.

How to Present the Truth.

There is a world-wide difference between the truth presented as the doctrine of a party, and the same truth presented as God's message of authority to man. The one is feeble, the other strong. The one puny, the other clothed in grandeur. To do the one is work of a partisan, to be able to reach the other is to attain t heights of Christian freedom. To present a m ter as the teaching of "our brethren," as wh "we" believe and practice, is to array against every feeling of prejudice, to shut the eye a stop the ears of those whom we desire to convin To offer the same truth with all of its rugg strength and condemning power, not as the d trine of any "people" or "brotherhood," but the simple, clear, unmistakable teaching of word of God, is to appeal to whatever noble a generous feeling may yet be alive in the heart the hearers, and to open his soul to the acce ance of what is presented. It is indeed a fa mistake for any servant of God, young or old, think that his mission is to fight error, es cially the errors of the religious world around. is a low conception of the preacher's work for a man to spend his days in endeavoring to pr to the world that the position of "our brethre is more in harmony with the word of God th that of Baptists, Methodists, or Presbyteria Christ gave no such orders when he said to disciples "go preach."

But some will say, "men cannot receive truth until error is driven from their heart This driving business is rather a slow, unsatisf tory business. Where one is driven, a hundr can be lead. There is no need whatever, to h up in every ridiculous attitude *men's follies* a mistakes to make them see the truth. Supp you should find a lost wayfarer, who would thi of taking him back along the whole path of devious wanderings to show him the many poi at which he had got out of the way? A sensi man would lead him by the "nighest cut" the right road and bid him God-speed for way before him, without one word of chiding ridicule for the mistake of the past.

Just so should do the faithful bearer of truth and light in religion. Show the peo that there is a highway of holiness, not rely for its strength upon endorsement of any "p ple" or "denomination." Ask them to walk its paths, not because you think it better their ways, but simply because it is the Lor way. Truth, accepted on human endorsemen has little right to claim superiority over gr error. We feel well assured that God's tru faithfully presented, presented as God's tru will be far more effective in removing error, fusing light into blinded understanding and leading men and women to Christ, than all y "driving" arguments about "mourning ben es," abstract operations of the spirit," &c., &c.

Our work is to preach the gospel, not beca A. Campbell or Walter Scott or Tolbert Fanni endorsed it, or because it is the views of "c brethren," but because God has given it as power for saving men. Preach the Word a leave the results with him who bid[redacted]

Reason and Faith[redacted]

Reason and faith are twin-bor[redacted] form and features the image of m[redacted] the other of feminine grace and g[redacted] to each of them is allotted a sad p[redacted] bright eyes of reason are full of pi[redacted] gence, but his ear is closed to sound. Faith an ear of exquisite delicacy; but on her sight eyeballs, as she lifts them toward heaven, sunbeam plays in vain. Hand-in-hand brother and sister, in all mutual love, pur their way through a world on which, ours, day breaks and night falls alternate. day the eyes of Reason is the guide of Faith, by night the ear of Faith is the guide of Reas As is usual with those who labor under th privations respectively, Reason is apt to be ea impetuous, impatient of that instruction wh his infirmaty will not permit him readily to prehend; while Faith, gentle and docile, is e willing to listen to the voice by which al truth and wisdom effectually can reach he

Henry Rodgers.

A Physician's Opinion.

r. Orr says: "I am well acquainted
the composition of Dr. Duncan's
h Balsam. I have used it in my
ily and in my practice for several
s, and do not hesitate to say that
lieve it to be the best remedy
wn to the medical profession for
speedy Cure of Colds, Coughs,
Throats, Whooping Cough, and
urpassing all other remedies for
speedy cure of Croup and Hives
hildren. It is very pleasant to
, and perfectly harmless." Price
ents.

Special Notice.

We would call the attention of the
lers of this paper, especially those
are suffering with Dyspepsia, or
gestion. to Dr. Duncan's Liver and
ney Medicine. It is, beyond doubt,
best and most reliable remedy
wn or ever offered for sale, for
Cure of Constipation, Sour Stomach,
Headache, Torpid Liver, and all
ney troubles. It is the best and
pest. Price 75 cents.

THE PROVIDENT

IFE ASSOCIATION

BALTIMORE, MD.

urance on the Ordinary Life and Maturity
Endowment Policies mature in 10 years,
or death. The fact that this association has
endorsed by LEADING BUSINESS MEN
ymen, Physicians and Lawyers in the vari-
tates in which it does business, is an evi-
e of its superior plans and methods of in-
nce. It is the only mutual company in the
ed States with an endowment plan founded
orrect insurance principles. Persons in-
d on our maturity plan "need not die to
" Policies mature in 10 years from date of
, or at death, if prior. Every claim paid
ll. No pro-rata payments. You "pay as
go and get what you pay for." By the pay-
t of from eight to sixteen cents per day,
can purchase a $1000 policy payable to you
years or to your family, should you die
e the expiration of the period for which
insure.

HVILLE ADVISORY BOARD.

EO. W. SEAY, Sec'y N. & D. R. R. Co.
ALEX. FALL, Ag't N. & D. R. R. Co.
JNO. LAWRENCE, Lawyer.
Wm J. LOOS Min ster.
R. LIN CAVE, Minister.
W. M. VERTREES, Physician.
BRANDON, Brar on rrinting Co.
CORBIN, Broker
LYTTON TAYLOR, Attorney.
WESSEL & Co Fancy Groceries.
HAWLEY & Co., Real Estate Agents
Dr. T. D. WALLIS
Dr. J. S. NOWLIN.
R. E. MARTIN.
Dr. WILLIAM COMPTON,
Bellview, Tennessee.

Reliable business men in every
n and county in East and
dle Tennesse and Kentucky, want-
to represent this Association, none
r need apply. Correspondence promptly
nded to.

CAPT. J. MINSON,
General Agent.

Church t. - - Nashville, Tenn.

entucky University,

LEXINGTON.

e University has three Colleges—College of
, College of the Bible, and Commercial
ege. The College of Arts has two courses,
dical and Scientific, with twelve Professors
Teachers. The session continues from the
ond Monday in September to the Second
rsday in June. Tuition twenty dollars per
ion: Matriculation fee ten dollars. Board-
at reasonable rates. College of Bible tuition
For catalogues or other information ap-
to CHAS LOUIS LOOS, President, or ROBERT
AHAM, President of the College of the Bible

ROSES SAMPLE with Catalogue, 25 c., 4 for 50c. Order now. WM. B. REED, Chambersburg, Pa.

Add-Ran College,

THORP'S SPRING, HOOD CO., TEXA .

The Thirteenth Annual Session opens the second Monday in Sept., 1885, and closes the last Thursday in May, 1886. There are ten distinct schools with an experienced teacher at the head of each. Not a single day is wasted from the beginning to the close of the session. Every day in the week has its proper share of study and recreation. Recitations every day—only the Bible studies on Sunday. Thorp's Spring is a prohibition village; noted for its healthfulness and the simple, steady and moral habits of its inhabitants. Send for catalogue.

A. & R. CLARK, PROPRIETORS.

L. & N.

(LOUISVILLE & NASHVILLE R. R.)

—OFFERS—

Superior Advantages to the Traveling Public in

THROUGH CARS, QUICK TIME, AND

SURE CONNECTIONS!

SHORT LINE TO

The North-West!

VIA EVANSVILLE.

Through Sleepers to the West via McKenzie
Through Sleepers to the South via Montgomery. Through Sleepers to the North-east via Louisville.

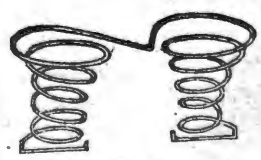
EMIGRANTS

Seeking homes on the line of this road will receive special LOW RATES. See agent of this company, or address

C. P. ATMORE, G. P. & T. A. Louisville, Ky.

ED. . MILLER,

— anufacturer of—



SPRING BED AND MATRESSES

36 South College St., Nashville,

And dealer in all kinds of Beddings. I make the best Spring Bed now in use—the Twin Spring Bed, they are bug-proof. Try a set. Old mattresses neatly repaired.

ED. H MILLER.

C. A. LITTERER AND CO.

Farm Impliments; Engines and Mill Machinery Agents.

Superior Grain Drills, Swiss Feed Cutter, Champion Horizontal Sorghum Mill.

John Deer Steel Plows, Advanced Chilled Plows, Cortland Spring-Wagons.

86 Market st. - - - Nashville, Tenn.

KEEP COOL!

SUMMER GOODS!

Refrigerators, Ice Chests, Water Closets Filters

Fruit Jars, Fruit Cans, Stoneware, Woodenware, and all kinds of Kitchen Goods.

Cooking Stoves to suit the requirements of every Family.

PRICES TO SUIT THE TIMES.

PHILLIPS-BUTTORFF MANUFACTURING CO.,

24 & 26 College Street. - - - Nashville, Tenn.

Capital Planing Mill!

Cor. Line and Vine Streets, near Northwest Cor. CAPITOL OUN .

J. W. McCULLOUGH,

DEALER IN

Lumber, sash, Doors, Blinds, scroll sawing, Flooring, Ceiling, Siding, Etc.

Telepone 551. : : : Nashville, T see

O. EWING. FRA W. INES

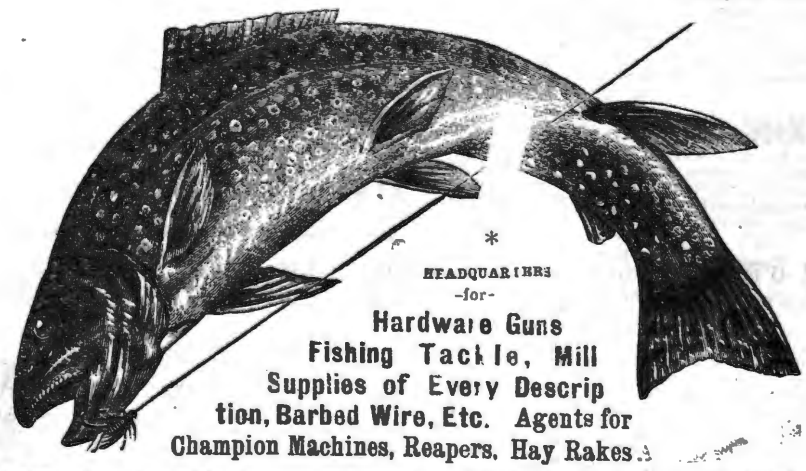
EWING & GAINES!

WHOLESALE HARDWARE,

40 South Market Street, Nashville, Tennessee.

Complete Stock of Hardware, Guns, Cutlery and Guns Belting, at the lowest prices.

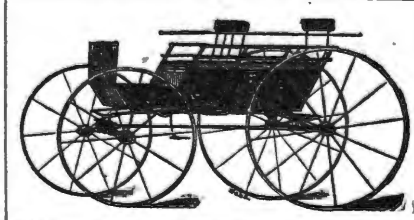
Prompt and Careful Attention given to Orders TRY US.



HEADQUARTERS -for- Hardware Guns Fishing Tackle, Mill Supplies of Every Description, Barbed Wire, Etc. Agents for Champion Machines, Reapers, Hay Rakes.

BROOKS, SWEENY & CO.,

Nashville, Tennessee.



MURKIN & HUNT

28, 30, 32 South College Street,

—Manufacturers of—

Fine Carriages, Berlins, Landaus, Cabriolets, Coupes, and all Kinds of Heavy Work

We have enlarged our Factories and store-rooms by the addition of the three-story building adjoining, and have now improved facilities for the manufacture of first-class work.

OUR SPECIALTIES: Improved Timken and Brewster Spring Buggies; Platform Double-Spring and Three-Spring Phaetons; Barouches, Rockaways, and Wagons of Every Description.

Special Attention Given to Repairing. Inspection Solicited. Telephone 332.

P. A. SHELTON.

DEALER IN

STAPLE and Fancy GROCERIES.

Flour, Bacon, Lard, Tobacco and Cigars, Country Produce

NO. 9 BROAD ST. - NASHVILLE, TENN.

BAILEY DAVIS & McCOMB,

WHOLESALE GROCERS,

And Dealers in

TOBACCO, CIGARS, ETC., ETC.,

RKET STREET, - - - - - NASHVILLE, TENNESSE

HIGHLAND HOME

MALE AND FEMALE INSTITUTE.

The next Session of this School will open October 5, 1885, and close April the 16, 1886. The Session will be divided into two terms of three and one-half months each.

TERMS:	Per Month.
Primary Class and Arithmetic as far as Division	$2,00.
Grammar, Arithmetic, etc	3,50
Latin, Greek and Higher Mathematics (except surveying)	4,50
Music on Piano, Organ, Guitar, Cornet, and other Band Instruments	3,00
Use of Instrument	1,00
	FOR THE SESSION.
Board, Washing and Lights	$80,00
Incidental for all, except the first class	2,00
Incidental for first-class	50
Vocal Musicac (Elementary)	1,00
Book Keeping and surveying per term	40,00

Lessons in Harmony can be had by those who wish.

J, M, Barnes, President,
S. Jordan,
M. A, Kirkpatrick.
Highland Home, Ala,

SEND FOR CATALOGUE,

R. C. WEBB, President — DR. WM. MORROW, V. President — H. B GRUBBS, Sec, and Treasurer, — J. J, VAUGHN, Gen'l Book Keeper.

H. B. Grubbs Cracker Co.

MANUFACTURERS OF

Candy and Crackers,

OLD STAND OF TYLER, STRATTEN & CO,

21 N. Mark St., - - - - - - Nashville, Tenn.

We guarantee all of our goods to be **STRICTLY PURE AND WHOLESOME.**

Send us your orders, or specify our goods when you order from your wholesale grocery.

All new machinery, and fine workmen.

H. B. GRUBBS, Late of Grubs-Kemker Candy and Cracker Co Mg'r.

FOR

Choirs, Conventions, Singing Classes and the Higher Schools,

o better Books have appear

Choral Worship. L. C. EMERSON. A g and f size Church Mu c Book of 220 pages. 100 pages Elements, wi n a capital collection of Sacred and Secular music. 75 pages of the best Hymn Tunes. 110 pages of Anthems, and 30 pages of miscellaneous Concert Musuc. $1. Per dezen, $9.

The Model Singer. W. O. PERKINS and D B TOWNER. A book fo SINGING CLASSES. 192 pages. 124 Graded Exercises, 57 Glees and Part Songs, 29 Hymn Tunes, 18 Anthems and 4 Chants. Abundant and useful material for the Singing-School Teacher. 60 cts. Per doz.. $6.

Song Greeting. L. O. EMERSON. A new and extra fine song book for the "high r schools," meaning by that, Colleges, Tech ological and other special schools, Academies, Institutes, Seminaries, High and Normal Schools. 160 large octavo pages. 82 harmonized songs of the highest order, both in words and music, classical in beauty and interesting to every one. Also exercises and solfeggios for voice culture. 60 cts. Per dozen $6.

Any book mailed for the retail price.

OLIVER DITSON & CO., Boston,

DIHTSON & CO., Broadway, New York. J. E. DITSON CO , 1228 Chestnut St., Phil.

Philips, Randle & Co.,

—KEEP—

THE BEST COAL IN THE CITY.

Call at 50 North Cherry Street; they have always on hand,

Mud River, Cumberland, Jellico, Anhracite, Diamond, and Number 12 Coal.

A trial order solicited. Satiaction guaranteed.

TELEPHONE 169. - - - NASHVILLE TENN.

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease to any sufferer. Give express and P. O. addr ss.
DR. T. A. SLOCUM, 181 Pearl St., New York.

Man Wanted SALARY $75 to $100 for our business in his locality. Responsible house. References exchanged. GAY & BROS. 12 Barclay St., N. Y.

Wharton & Co.,

Druggists and Prescriptionists.

Fine Soda Water Mineral Waters Etc.

Corner College and Union Sts.,

Nashville, - - Tenn.

The American Male Choir.

A Collection of Sacred and Secular Music, for Male Chorus and Quartet Choir . Clubs, Colleges and Singing Societies; consisting of Quartets, Gospel Songs, Anthems, Chants. Glees, song and Patriotic Pieces.

By J. H. TENNEY, a composer who has had grea success in this style; his forming an attractive fea ures in many very popular books.

160 large Octave pages, 106 pieces. Choirs containing Male Quartets will find the book a treasure, and all social singing circles will find in it Sacred and secular music to their taste.

Price in Boards $1 or $9 per doz· Papers 80 cents.

WAR SONGS. The extraordinary revival of military and patriotic feeling typified by the increase and energy of Grand Army organizations, has brought this collection into very great favor. It contains songs for the Camp Fire and the March Memeorial Song, and in fact, the choicest of all that (without bitterness) awaken memories of the great war. Every family should have copy. Choruses are for Male Voices, and there is an accompaniment fr piano or or organ.

PRICE 50 Cts.

College Songs. The greatest success of the kind. A large number o merry students' songs, with the true colleg vim to them, and including the favorite popular songs of the day, as "Rosalie," "My Bonny," "Solomon Levi," "Clementine," etc.

PRICE 50 CENTS.

Mailed for Retail the Price.

OLIVER DITSTON & CO., BOSTON.

C. H. Ditston & Co., 867 Broadway, N. Y. J. E. Ditston & Co., 1228 Chestnunt St. Phila,

WOMAN WANTED SALARY $35 to $50 for our business in her locality. Responsible house. References exchanged. GAY & BROS, 14 Barclay St., N.Y.

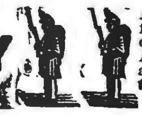
CHILDS' CATARRH TREATMENT FOR And disease of the **HEAD AND LUNGS!** Can be taken at home. cases incurable. Write for part'cul Rev. T, P, CHILDS, Troy, Ohio

Swithin C. Shortlidge's Media Academy

School Opens Sept. 8th. Whole Expense, $400. Quarterly Payments, $100 each.

Admits and classifies young men and boys at any time; fits them for Business, any College, Polytechnic School, for West Point or Annapolis. Advanced classes organized in Natural Philosophy, Chemistry, Surveying, Electrical and Civil Engineering, Astronomy, Higher Mathematics, Classics, &c. No examination for admission. Private tutoring and special drill for backward students. Single or double rooms completely furnished. All students board with the Principal. Fixed price covers everything, even books, &c. SWITHIN C. SHORTLIDGE, A. B. and A. M. (Harvard College Graduate), Media, Pa., 13 miles from Philadelphia.

KENTUCKY MILITARY INSTITUTE.



At Farmdale P. O., Franklin Co., Ky., six miles from Frankfort. Has the most healthful and beautiful location in the State. Lit by gas as well as heated by steam. A full and able College Faculty. Expenses as moderate as any first-class college. **Forty-first** year begins **September 7th.** For catalogues, etc., address as above.
COL. R. D. ALLEN, Supt.

FEMALE COMPLAINTS

Treated scientifically at home, at very small expense, with absolutely no pain, no caustics, no unnecessary examinations. Permanent cure guaranteed. Book and question blank free. Address with stamp, **Dr. C. N. BROCKINGTON,** (Mention this paper.) **809 4th Ave., Louisville, Ky.**

CATARRH

Causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough and Consumption, cured in from one to three months, even though bones of nose are affected. No snuffs, washes, douches, inhalers or atomizers used. Book and blank free. Address with stamp, **Dr. C. N. BROCKINGTON,** [Mention this paper.] **809 4th Ave., Louisville, Ky.**

SITUATIONS To subscribers. Circulars free. **Home Study**—60 Professors. **Corr. University** 88 LaSalle St., Chicago, Ill.

WE WANT 1,000 MORE BOOK AGENTS FOR THE PERSONAL HISTORY OF

U. S. GRANT.

Send for special terms to agents, or secure agency at once by sending 50 cts., in stamps for outfit. Address **FORSHEE and McMAKIN**, Cincinnati, O.

MASON & HAMLIN

Exhibited at ALL the important WORLD'S INDUSTRIAL COMPETITIVE EXHIBITIONS FOR SEVENTEEN YEARS, Mason & Hamlin Organs have, after most rigid examinations and comparisons, been ALWAYS FOUND BEST, and AWARDED HIGHEST HONORS; *not even in one such important comparison* **ORGANS** *has any other American Organ been found equal to them.* ONE HUNDRED STYLES, adapted to all uses, from the smallest size, yet having the characteristic Mason & Hamlin excellence, at $22, to the best instrument which it is possible to construct from reeds, at $900 or more. Illustrated catalogues, 46 pp. 4to, and price lists, free.

The Mason & Hamlin Company manufacture UPRIGHT PIANO-FORTES, adding to all the improvements which have been found valuable in such instruments, **PIANOS** one of peculiar practical value, tending to greatest purity and refinement in quality of tone and durability, especially diminished liability to get out of tune. Pronounced the greatest improvement made in upright pianos for half a century. The MASON & HAMLIN CO., pledge themselves that every piano of their make shall illustrate that VERY HIGHEST EXCELLENCE which has always characterized their organs Send for circular with illustrations, full description and explanation.

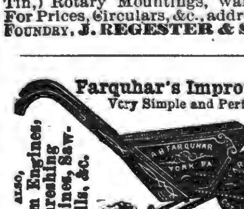
MASON & HAMLIN ORGAN AND PIANO CO.,

BOSTON, 154 Tremont St. CHICAGO, 149 Wabash Ave. NEW YORK. 46 East 14th St. (Union Square.)

Baltimore Church Bells

Since **1844** celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY, **J. REGESTER & SONS,** Baltimore, Md.

Farquhar's Improved Cotton Planter



Very Simple and Perfect in its Operation; Drops Unrolled Seed or Fertilizer with remarkable regularity in any desired amount. It is the Cheapest, most Reliable and Best **COTTON PLANTER** in existence. **SEND FOR CATALOGUE.**

ALSO, Steam Engines, Threshing Machines, Saw-Mills, &c.

Address, A. B. FARQUHAR, York, Pa.

Prophylactic Fluid.

GREAT GERM DESTROYER

DARBYS PROPHYLACTIC FLUID

Disinfectant, Deodorizer and Antiseptic.

USE IT IN EVERY SICK-ROOM

FOR SAFETY, CLEANLINESS AND COMFORT.

IN ALL CONTAGIOUS DISEASES it arrests the spread by DEODORIZING the apartments, rendering the air pure and wholesome; by DISINFECTING the discharges from the patient and the vessels receiving them; by DESTROYING all poisonous matter, malaria, gas and disease germs.

CONTAGION DESTROYED.

A second case of SCARLET FEVER has never been known to occur where the Fluid was used. FEVER YELLOW FEVER has been CURED with it after BLACK VOMIT had TAKEN PLACE. Its use in SMALL POX will PREVENT PITTING. The worst cases of DIPHTHERIA have YIELDED to it.

Attendants on the Sick will secure Protection from Infectious Diseases by using the Fluid.

Perfectly harmless, used internally or externally.

As an Internal Disinfectant and Detergent

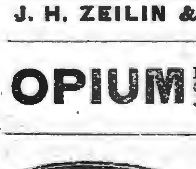
Taken or injected or used as a wash it allays inflammation and corrects offensive discharges. The Fluid is a certain cure for Diarrhœa, Dysentery and inflammation of the bowels. Being Alkaline in its nature, it will often afford complete relief from Heartburn, Acidity of the stomach and Dyspepsia.

ENDORSED—J. Marion Sims, M. D., Hon. Alex. Stephens, Bishop Geo. F. Pierce and others.

Send for Pamphlet containing its History and Uses with Testimonials. Address

J. H. ZEILIN & CO., Philadelphia

OPIUM MORPHINE HABIT EASILY CURED. BOOK FREE. Dr. J. C. HOFFMAN. Jefferson, Wis.



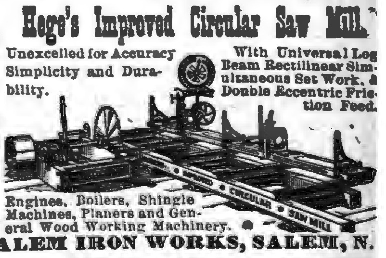
THIS NEW ELASTIC TRUSS

Has a Pad different from all others, is cup shape, with Self-Adjusting Ball in center, adapts itself to all positions of the body while the ball in the cup presses back the intestines just as a person does with the finger. With light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free. EGGLESTON TRUSS CO., Chicago, Ill.

Hege's Improved Circular Saw Mill.

Unexcelled for Accuracy Simplicity and Durability.

With Universal Log Beam Rectilinear Simultaneous Set Work, & Double Eccentric Friction Feed.



Write for Circulars to

Engines, Boilers, Shingle Machines, Planers and General Wood Working Machinery.

SALEM IRON WORKS, SALEM, N. C.

COLUMBIA ATHENÆUM

A School for Young Ladies. **COLUMBIA, TENN.** Healthy Location; handsome grounds (22 acres); Capacious buildings, well lighted, heated and ventilated; fine Library, Apparatus and Equipment; 17 teachers; thorough and complete course of instruction. Best advantages in Music, Elocution, Painting, etc. No sectarianism. 34th annual session begins Monday, September 7th, 1885. Prices reasonable. **Illustrated Catalogue Free.**

HAMILTON FEMALE COLLEGE. Situated in the midst of the famous **"Blue Grass Region,"** noted for the healthfulness of its climate. Faculty of fifteen members, able and experienced. Extensive grounds for Recreation. Excellent buildings, 160 by 140 feet, containing 125 Apartments, all under one roof. Heated by steam and lighted by gas. Only two young ladies occupy a room. Cost of improvements over **$100,000.** Charges as low as any college offering similar advantages. Over one hundred young lady boarders the past session. **Fall term commences September 14, 1885.** For Terms, Catalogues, etc., apply early to **J. T. PATTERSON, President, Lexington, Ky.**

Rates of Advertising In Gospel Advocate

One inch one insertion,.....60
One inch, one month.....2,00
One inch, three months.....5,00
One inch, six months.....7,50
One inch, twelve months.....12,50

A discount of 10 per cent. on these rates on order of $25.00; 20 per cent. for order of $50.00 30 per cent. for order of $100.00.

Note these Rules Carefully

(1) Write only on one side of your paper.

(2) Write your name, post-office, county, and State, plainly.

(3) When changing your paper, give the office from which you change, and the one you wish it changed to.

(4) When ordering a book, give the name, edition, style of binding, and price, as near as possible, and state plainly HOW and WHERE you wish it sent.

(5) Gospel Advocate is $2.00 per year; $1.00 per six months; Clubs of $10, one copy free.

(6) Write very plainly and make the clerks and printers happy

Church News.

On Saturday before the second Lord's day in this August, Bro. H. M. Northcross, of Bunker Hill, came among us and began wielding the "sword of the spirit" and continued nine days, (except Saturday, 15,) the result, eleven baptisms and six restored, and the congregation greatly edified and moved to a closer walk with the Master. This congregation numbers near one hundred and fifty members, but have been a little slothful in business in the past. There has been only a few, and those are the faithful few, that have tried to keep house for the Lord for the past two or three years, but there is a determination now, by the congregation to walk more blameless before the Lord, all from the good brother taking the old Jerusalem blade, and going into zion first, and hewing to the line, letting the chips fall where they may. So we say to the brethren, if you want your congregation moved to its duty, get Bro. N. to hold you a meeting. If you want your neighbors "turned from darkness to light and from Satan unto God" get him to come and preach the word, for his teaching and admonitions to the church are given with such love and pathos that none that wish to be disciples, indeed, can withstand his loving appeals, his plain and pointed discourses delivered with so much earnestness, seldom fails to bring souls to Christ. Then why, brethren oh! why will we tie such men to the plow-handles or schoolhouse. The word preached to the world with the earnestness that Bro. N. possesses, will surely accomplish that for which it was sent. No mistake about it. Then my brother, will you loose your purse-string and send it? Lets see, or will you grip it tighter. Remember the Master says to the evangelist to go preach, for "Lo I am with you." Not to feed them miraculously as he fed the five thousand. How then? He says by the spirit through the apostles that he is head of the body the church" The head thinks, plans, or directs, and the body performs or carries out what is directed. And the head has directed "that they which preach the gospel should live of the gospel." Then my brother are you carrying out the orders of your captain? He has gone from the scene of action personally, but has left his courier—the New Testament with us, that we may consult and know what he requires of us. Will we be valiant soldiers of the cross, or will we come up in the great day of roll-call as deserters. We trust not.

ROBERT ABERNATHY.

The meeting at Oakland, Ala., closed last Sunday night with a large and attentive audience. Meeting continued eight days and nights with four additions by baptism, and one by commendation. The congregations were larger than usual. It was thought to be the best hearing we have ever had in that section. The little band that has been struggling so long and hard to maintain the cause here, seem encourged and inspired with renewed energy. I can never forget their many kindnesses, earnest co operation with the preacher.

T. C. LITTLE.

I am requested to report Bro. J. D. Floyd's meeting at Fosterville, beginning the 1st. Lord's day in August and continuing nine days. Twenty were added to the congregation Nine by obedience to the gospel, two from the Baptists, and nine by commendation. The cause of Jesus has had a great struggle here, but we are all rejoiced to think the prospects much brighter for the future. This is Bro. Floyd's second year at this place. He has mingled much with the people and by his consistent Christian life, daily lived, he has gained the confidence of the entire community, hence has their good attention while presenting to them the gospel. Knowing the community, I rejoice that Bro. Floyd was ever led into it. He has certainly done a good work for his Master here. He is loved and appreciated, too, by the church.

E. A. ELAM.

Bro. L. R. Sewell, of Davidson county, Tenn., has lately preached a series of sermons at Waluut Grove Acadamy, seven and-a-half miles west of Trenton, where much good was accomplished, with twelve additions to the church. He has also conducted the protracted meetings at Nebo, in Gibson county and Lamalsamac in Dyer county, where there has been much interest manifested by the community and all unite in saying that Bro. S. is an excellent preacher and truly a good man. The brethren at Walnut Grove are preparing to build them a church, house though few in number yet fervent in the faith of the gospel of Jesus Christ

N. N. KINTON.

Trenton, Tenn.

Riggs X Roads, from 1st. to 2nd. Lord's day in Aug. inclusive; seven added by obedience to the gospel and one received.

E. A. ELAM.

SOMETHING NEW!

Dr. Scott's Electric Hair Curler & Tooth Brush,

Both sent to any part of the World on receipt of $1.00.

And if not perfectly satisfactory in every case, the money will be promptly returned.

Ladies & Gentlemen who wish to quickly bang, crimp or curl the hair, beard or mustache by a new method, or to possess sound, white teeth and rosy gums, are invited to read the brief but interesting description of these new inventions

Dr. Scott's Electric Appliances are now sold and well known in every part of the world, and are guaranteed by

THE PALL MALL ELECTRIC ASSOCIATION OF LONDON, ENGLAND.

50 CENTS EACH, POSTPAID.

50 CENTS EACH, POSTPAID.

GREAT ANNOYANCE has been caused to all people using toothbrushes, by the bristles coming out in the mouth. **The Pall Mall Electric Association of London** now take pleasure in introducing to the American public a Tooth Brush which they guarantee free from this troublesome defect, **common to all other Tooth Brushes.** The bristles are inserted in the handle by a patent process, which renders it simply **impossible for them to come out in use. In addition to this,** the handle of the Brush is made of a newly invented material permanently charged with an electro-magnetic current, which acts without any shock immediately upon the nerves and tissues of the mouth and gums. The act of brushing causes this current to flow into the nerve-cells and roots of the teeth, and like water poured upon a plant, it invigorates and vitalizes every part, arresting decay, building up and restoring the natural whiteness of the enamel, and quickly producing a healthful rosy color to the gums.

LONDON, ENGLAND.
DR. SCOTT, New York. Your "Crimper and Curler" works charmingly. Its effect causes universal admiration. They are most simple to use. I consider them worth a guinea apiece to those who devote much attention to the ever-changing arrangement of the hair. L. LANGTRY.

CARLTON CLUB, LONDON, W.
Dr. Scott's "Electric Curler" curls the Mustache and Beard most perfectly. My wife uses them in crimping her Hair, with pleasing results. COL. D. W. G.

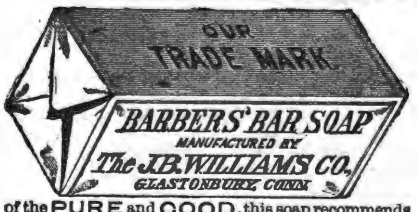
The Royal Dental Society of London testify in the strongest terms as to the quick benefits following the use of Dr. Scott's Electric Tooth Brush, and many experts in dentistry declare it to be the greatest invention in dental appliances since the manufacture of artificial teeth.

The handles are strong, beautifully polished, not affected by acids, impervious to moisture, and forever free from that unpleasant, musty odor exuding from wet bone handles. These articles are sold by all Druggists and Fancy Goods Dealers; but if you cannot get them conveniently, remit us the price by Draft, Check, Money, Post Office Order, or Stamps, at our risk, and they will be promptly sent to any address postpaid.

THE LONDON ASSOCIATION now offer to the American public their new **Electric Hair, Beard and Mustache Curler.** It is a handsome article, nickel-plated, with an ebonized handle, and it should occupy a place in the toilet of every lady and gentleman in America. By its aid the hair, beard or mustache can be curled in any desired style in from one to two minutes. For ladies it produces the "Langtry Style," the "Patti Bang," the "Montague Curl," and any other form desired by ladies wearing their hair in the fashionable "loose and fluffy" mode. Those who wear crimps or other forms of false hair will find this Electric Curler a very useful article. It does not break off and ruin the hair like the ordinary crimping process, and in wet or hot weather it works as quickly as in cold. For curling the Mustache or Beard in a moment it has no equal, while it is so simple in its operation that any one can use it properly the first time. Directions accompany each one.

AGENTS! (Either Sex) Wanted for Dr. Scott's Beautiful Electric Corsets, Belts, Electric Hair Flesh and Teeth Brushes and Insoles. No Risk. Quick Sales. Satisfaction guaranteed. Mention this Paper. For terms address C. A. SCOTT, 842 BROADWAY, NEW YORK.

TO ALL LOVERS



of the PURE and GOOD, this soap recommends itself. For the TOILET without an equal, for SHAVING a great luxury. In pound bars, also in packages of 6 Round or Square Cakes. Ask your druggists for it, or send 2c. stamp for trial sample. IT WILL DELIGHT YOU.

CANCERS TUMORS AND ULCERS. Cured without the knife or loss of blood. Vast superior to all other methods. Hundreds of case cured! Descriptive pamphlet sent free. Addres Dr. E. H. GREENE, 17½ Peachtree St., Atlanta, Ga

Cuticura A POSITIVE CURE for every form of SKIN and BLOOD DISEASE FROM PIMPLES TO SCROFULA.

Eczem A, or Salt Rheum, with its agonizing itching and burning, instantly relieved by a warm bath with CUTICURA SOAP and a single application of CUTICURA, the great Skin Cure. This repeated daily, with two or three doses of Cutichra Resolvent, the New Blood Purifier, to keep the blood cool, the perspiration pure and unirritating, the bowels open, the liver and kidneys active, will speedily cure Eczema Tetter, Ringworm, Psoriasis, Lichen, Pruritus, Scall, Head, Dandruff, and every species of itching, Scaly, and Pinply Humors of the Skin and Scalp, with Loss of Hair, when the best physicians and all know remedies fail.

Cuticura Remedies are absolutely pure and and the only infallible Blood Purifiers and Skin Beautifiers free from poisonous ingredients.

Sold everywhere. Price, Cuticura, 50 cents; Soap, 25 cents; Resolvent, $1. Prepared by Potter Drug and Chemical Co., Boston, Mass.

Send for "How to Cure Skin Diseases."

TO HAVE HEALTH THE LIVER MUST BE IN ORDER.

DR. SANFORD'S LIVER INVIGORATOR

Is a Reliable Remedy for Liver Complaints and its caused by a deranged or torpid condition of the Liver, as Dyspepsia, Constipation, Biliousness, Jaundice, Headache, Malaria, Rheumatism, etc. It regulates the bowels, purifies the blood, strengthens the system, assists digestion.

AN INVALUABLE FAMILY MEDICINE.

Thousands of testimonials prove its merit.

ANY DRUGGIST WILL TELL YOU ITS REPUTATION.

McSHANE BELL FOUNDRY Manufacture those celebrated BELLS and CHIMES for CHURCHES, TOWER CLOCKS, Etc. Prices and catalogues sent free. Address, H. McSHANE, Baltimore, Md.

Pianos & Organs Of all makes direct to customers from headquarters, at wholesale prices. All goods guaranteed. No money asked till Instruments are received and fully tested. Write us before purchasing. An investment of 2 cents may save you from $50.00 to $100.00. Address JESSE FRENCH, Nashville, Tenn., *Wholesale Distributing Dep't for the South.*

AGENTS COIN MONEY who sell DR. CHASE'S FAMILY PHYSICIAN. Price $2.00. Write for Circulars. Address. A. W. HAMILTON & Co., Ann Arbor, Mich.

WANTED LADIES AND GENTLEMEN who wish to make $3 to $4 a day easily at their own homes. Work sent by mail. No canvassing. Address with stamp Crown M'f'g. Co., 204 Vine St., Cin'ti, O.

FRIENDS SCHOOL FOR BOTH SEXES. Founded 1784. $150 per half year for board and tuition. First term begins September 9, 1886. For circular, address AUGUSTINE JONES, A. M., Principal, Providence, R.I.

THE WORLD'S WONDERS As seen by all the great Tropical and Polar Explorers, with Official History of the Greely Expedition. Grandest New Book published; outsells ALL others. Agents wanted, on Salary or Commission. Write for Special Terms and Pict. Circulars. HISTORICAL PUB. CO., Philadelphia, Pa.

NEW HOUSE! NEW GOODS!

J. W. ORCHARD,

Manufacturer and Dealer in PLAIN and DECORATIVE

WALL PAPER,

Window Shades,

Looking-Glasses, Picture Frames and Cornices, Chair Cane, Picture Cord and Nails, Wall Brackets and Parlor Easels.

Looking-Glasses put in old frames. Old pictures and frames repaired.

134 Union Street.

Between College and Cherry,)

NASHVILLE, - - TENN.

A. C. & J. C. MARCH,

(Successors to J. D. March & Sons.)

Manufacturers of and Dealers in

Saddles, Harness, Bridles, Collars, Trunks, Bags, Valises, Hames, Whips, Chains.

REPAIRING DONE ON SHORT NOTICE.

50 NORTH MARKET STREET,

NASHVILLE, - - TENN.

NASHVILLE, CHATTANOOGA & ST. LOUIS RAILWAY.

BUSINESS MEN, TOURISTS, EMIGRANTS, FAMILIES, **REMEMBER**

The Best Route to St. Louis and the West **via McKenzie.**

The Best Route to West Tennessee and Kentucky, Mississippi, Arkansas, and Texas points is **via McKenzie.**

The Best Route to the Summer Resorts and Mountain Retreats of Tennessee, Virginia and the Carolinas, **via McKenzie and Nashville.**

The Best Route to the celebrated Colleges, Universities, Seminaries and other Educational Institutions in the Southeast, **via McKenzie and Nashville.**

The Best Route to points in East Tennessee, Virginia, the Carolinas, Georgia and Florida is **via Chattanooga.**

DON'T FORGET IT!

—By this Line you secure the—

MAXIMUM OF SPEED, SAFETY, COMFORT, SATISFACTION,

—AT THE—

MINIMUM OF EXPENSE, ANXIETY, BOTHER, FATIGUE.

Be sure to Buy your Tickets over the

N., C & ST. L. RAILWAY!

If you are going to Washington City, Baltimore, Philadelphia, or New York.

The Inexperienced Traveler need not go amiss; few changes are necessary, and such as are unavoidable are made in union Depots.

THROUGH SLEEPERS!

—BETWEEN—

Nashville and Atlanta, and Atlanta and Jacksonville, Fla., Nashville and Martin (to connect with Sleeper service via Cairo to St. Louis and Chicago.) Nashville and Columbus. Nashville and Memphis (Sleeper Humboldt to Mobile, and Milan to New Orleans) McKenzie and Little Rock, and Little Rock and Texas points.

Call on or address

J H PEEKLES, T. A., Chattanooga, Tenn.
W W KNOX, T. A., Nashville, Tenn.
S S FINLEY, Ticket Agent, Memphis, Tenn.
A B WRENN, Trav. A., Atlanta, Ga.
W L DANLEY, G P & T A, Nashville, Tenn

FITS STOPPED FREE

Marvelous success.

Insane Persons Restored.

DR. KLINE'S GREAT NERVE RESTORER

for all BRAIN & NERVE DISEASES. *Only sure cure for Fits, Epilepsy and Nerve Affections.* INFALLIBLE if taken as directed. *No Fits after first day's use.* Treatise and $2 trial bottle free to Fit patients, they paying expressage. Send name, P. O. and express address to Dr. KLINE, 931 Arch St. Philadelphia, Pa. *See principal druggists.*

S. HOGAN, J. S HOPKINS.

Hogan & Hopkins.

—Dealers in Custom-Made—

Boots and Shoes.

—oOo—

We will sell the very best makes af Boots and Shoes, and endeavor to make the prices so that no one can possibly sell cheaper than we do.

No. 20 Public Squrse, Nashville, Tenn.

SALE MEN:

SAM R. HOPKINS, L. D SIMPSON, W. MAYES.

AGENTS WANTED for the MISSOURI STEAM WASHER!

It will pay any intelligent man or woman seeking profitable employment to write for Illustrated Circular and terms of Agency for this Celebrated Washer, which by reason of its intrinsic merit is selling with such wonderful success

J. WORTH, ST. LOUIS, MO., or CHICAGO, ILL.

O. T. CRAIG & SONS,

BRENTWOOD, TENN.

Breeders and shiper of DUROC-JERSEY SWINE. A choice lot of pigs now ready to ship. All our breeders Registered. Address at present,

C. W. CRAIG,

GRAHAM, — — — TENNESSEE,

IT PAYS to sell our Rubber Stamps. *Free* catalogue to agents. FOLJAMBE & CO.

China, Glass and Queensware

We have the best Electric Lamp made, the best imported Student's Lamp, "Mays' New Ideal" Lamp, requires no chimney or shade; in fact, we are headquarters for the best Lamps in use. We keep the largest stock of CHINA, GLASS and QUEENSWARE, South of the Ohio river, all of which will be sold as cheap as good goods can be sold in any market. Why not buy first-class goods when you can get them at about what you are paying for trash? Come and see us, or send your orders.

HICKS, HOUSTON & CO.

M. A. SPURR, President; FRANK PORTERFIELD, Cashier; R. S, COWAN, Teller; J. H. THOMPSON. Vice President.

Commercial National Bank,

OF NASHVILLE, TENNESSEE.

CAPITOL STOCK, - - - $250,000,00.

89 North College Street.

BOARD OF DIRECTORS.

M. A. Spurr, R. H. Dudley, J. A. Thomas, Sam Cowan, Jos. Frankland,
W. A. Benson, J. H. Thompson, W. E. Norvell, W. A. Wray, J. F. Bowers,
J. Jungerman, A. W. Wills, E. R. Richardson, J. H. Collins. W. D. Mayo,
Robert B. Lea, J. D. Goodpasture, H. G. Gwyn, T. L. Herbert.

Fully Prepared to do a General Banking Business.

JOHN RAMAGE & SON,

48 North College Street, Nashville,

Offer the best stock of custom-made BOOTS, SHOES, and SLIPPERS, in all grades, of latest styles. **Trunks, Traveling and Hand Bags.**

LOWEST CASH PRICES!

SHADE MURRAY, WM. C. DIBRELL. BYRD MURRAY

Murray, Dibrell & Co.,

WHOLESALE

BOOTS and SHOES,

No. 2 Public Square, : : Nashville, Tenn.

Gates & Pohlman,

Corner College and Union Streets, Nashville,

Are the oldest Jewelers in the State, and have constantly in stock the very latest and best designs, in patterns as well as the finest in quality and finish of all goods pertaining to the Jewelry trade. They defy competition in prices, and warrant every article to be as represented by them. **Watches, Clocks and Jewelry** repaired by the most practical workmen Orders by mail promptly attended to. Their motto is, "*Quick sales and small profits.*"

HAMILTON FEMALE COLLEGE. Situated in the midst of the famous **"Blue Grass Region,"** noted for the healthfulness of its climate. Faculty of fifteen members, able and experienced. Extensive grounds for Recreation. Excellent buildings, 160 by 140 feet, containing 225 Apartments, all under one roof. Heated by steam and lighted by gas. Only two young ladies occupy a room. Cost of improvements over $100,000. Charges as low as any college offering similar advantages. Over one hundred young lady boarders the past session. **Fall term commences** September 14, 1885. For Terms, Catalogues, etc., apply early to **J. T. PATTERSON, President, Lexington, Ky.**

COLUMBIA ATHENÆUM A School for Young Ladies.

COLUMBIA, TENN. Healthy Location; handsome grounds (22 acres); Capacious buildings, well lighted, heated and ventilated; fine Library, Apparatus and Equipment; 17 teachers; thorough and complete course of instruction. Best advantages in Music, Elocution, Painting, etc. No sectarianism. 34th annual session begins Monday, September 7th, 1885. Prices reasonable. **Illustrated Catalogue Free.**

TENNESSE female COLLEGE!

FRANKLIN, TENN.

(Estabilshe in 1856.)

An English, Classical, Business, French, German, Music and Art Boarding and Day

School for Young LADIES.

With an average patronage of 150 pupils for the past 29 years the College will open its thirteenth year

Sept. 1, '85, and close June 3, '86.

NON-DENOMINATIONAL.

New Administrations, New furniture Capacity for 200 young ladies, Practical Teachers, Modern Methods, Thorough work. Library Reading Room, Ladies Business College and Ladies Boarding in the Building at Moderate prices, are a few of the features which make the College

A Popular Institution.

The only Female College in the South where marks, medals, and set examinations are recognized as opposed to true principles of education.

Write for particulars.

jul16,8. M. T. EDGERTON, Pres't.

NEW SUNDAY SCHOOL MUSIC BOOKS.

HEAVENLY VOICES.

Just out! Entirely new! The very book you want for your Sunday-School. Contains the richest and most beautiful songs ever collected in one volume. Send for sample copy before buying.

SABBATH BELLS.

The finest collection of Sunday songs yet published. Thousands of copies have been sold during the past 12 mos. It is full of gems. Will mail to any part of the world a sample copy of either **Heavenly Voices** or **Sabbath Bells,** upon receipt of 30c. or both for 35c.

FIRESIDE-FRIEND PUB. CO., NEW CARLISLE, O

LAW SCHOOL,

OF WASHINGTON AND LEE UNIVERSITY.

GEN. G. W. C. LEE, PRESIDENT.

Instruction by text-books and printed lectures with courses of lectures on special subjects by eminent jurists. Tuition and fees $80 for session of nine months, beginning Sept. 17. For catalogue and full particulars, address Chas. A. Graves, Prof. of Law, Lexington, Va.

WASHINGTON AND LEE UNIVERSITY, Lexington, Va.

Instruction in the usual academic studies and in the professional schools of Law and Engineering. Location healthful, expenses moderate. Session opens Sept. 17th. For catalogue, address "Clerk of the Faculty."

G. W. C. LEE, President.

TEXAS LANDS!

Persons who have capital they wish to invest profitably, can do so by investing now, in Texas lands

The undersigned is agent for the sale of lands amounting to **OVER HALF MILLION ACRES.** Prices range from 50 cents to $6,00 per acre.

These lands are all going up, and in five years from date, will be worth twice the present price. For particulars, address

J. T. POE.

Longview, Texas.

SPRING, 1885.

CARPETS! CARPETS!

We have the largest and most complete stock o **Carpets of all grades, Mattings, Oil Cloths, Linoleums, Rugs, etc.,** that we have ever shown to the trade. These goods are brought from the factory, and our prices are t e lowest. All orders promptly filled.

Manlove & Co.,

26–28 Summer St., - - Nashville, Tenn.

JACKSONVILLE FEMALE ACADEMY

—ILLINOIS CONSERVATORY OF MUSIC.—

School of Fine Art. Under one management. Offering to pupils of each advantages of all.

E.F. BULLARD, A. M., Prin. and Supt., Jacksonville, Ill.

Glendale Boy's School

A first-class Home School. New term commences Thursday Sept. 17th, 1885. Send for terms and particulars. E. A. HAIGHT, Principal, Kirkwood, Mo.

THE GOSPEL ADVOCATE.

VOLUME XXVII., NUMBER 35 | NASHVILLE, TENNESSEE, SEPT., 2, 1885. | TWO DOLLARS PER YEAR IN ADVANCE.

EDITORS:

D. LIPSCOMB | E. G. SEWELL.

J. A. HARDING, Associate Editor.

J. C. McQUIDDY, Office Editor.

Subscription Rates to Gospel Advocate.

Single subscriber, per anum in advance..... $2,00
Single subscriber for six in advance..... $1,00
Clubs of five, three of these new, per anum each..... $1,50
Clubs of ten, five of which must be new, each..... $1,25

SUBSCRIBE NOW.

Sunlight.

O summer sunlight, filling earth with splendor
And bearing beauty on thy golden wings!
We listen, as we nestle in thy radiance,
To what thou teachest of celestial things.

O cheery sunlight! wheresoe'er thou shinest
Night's chilling shadows creep ashamed away;
Within our circle may we also, hourly,
Be God's own lights, illumining life's day!

O priceless sunlight? how the world would mourn thee
If thou wert bidden never more to shine!
Would earth mourn us if we were straightway summoned
At once to leave it, by a Voice Divine?

O royal sunlight! faithfully fufilling
Thy great Creator's loving, wise commands;
And finding them most sweet, thy will surrendered—
Thyself an instrument within his hands.

O honored sunlight! by Divine commission
Thou dost announce, in language clear and plain,
That, very soon, earth's King in all his beauty—
Her Sun of Righteousness—shall rise again.

A little while; then eastern skies shall brighten
With fadeless light, and Faith's fair face shall glow
With hope and joy, as she—her Lord expecting—
The happy meaning of that dawn will know.

—*Charlotte Murray.*

Baptistist Teaching.

Bro. Porter, in his former article asked who had taught what the disciples now teach? We give him some extracts from Orchard's History of the Baptists published in this country by J. R. Graves, page 13. He quotes the epistle of Barnabas, Paul's companion, which says, "We go down into the water full of sin and pollution, but come up again bringing forth fruit, having in our hearts the fear and hope which is in Jesus." Same page, Hermes, whom Paul saluteth says, "Before a man receives the name of the Son of God, he is ordained to death, but when he receives that seal, he is freed from death and deliverd unto life."

Now that seal is water, into which men descend under obligation to death, but ascend out of it being appointed to life.

Page 23 he quotes Justin Martyr, "Then we bring them to some place where there is water and they are regenerated by the same way which we were regenerated; they were washed in the name of the Father."

"This food we call the eucharist, of which no one is allowed to partake, but such only as are true believers, and have been baptized in the laver of regeneration, for the remission of sins."

Remember, Mr. Orchard is here tracing back to the apostles those whom he claims as Baptists. According to the strict construction of this language only disciples would have been admitted to the supper. Modern Baptists would not have been permitted to partake of the eucharist because they are not baptized for the remission of sins. We do not believe this is what was intended.

No baptism at that time had ever been thought of except for remission of sins. As baptism was practiced only for this, the extent of the expression is, none were admitted to the eucharist, except those who had obtained the remission of sins through baptism.

Page 35, Origin A. D. 185, says: "They are rightly baptized who are washed unto salvation * * such baptism is accompanied with crucifying the flesh and rising to newness of life, is the approved baptism."

Page 40, Basiil, Bishop of Cesarea says: "Faith and baptism are two means of salvation nearly allied and inseparable."

Page 42 Cyril, Bishop of Jerusalem says: "The water washee the body, but the spirit sanctifies the soul, being thus purifie d we are made meet to draw near to God.

If any one be baptized without receiving the Holy Spirit, he receives not the grace of baptism, and if any one receive not baptism he cannot be saved."

Same page: "Without baptism no man can be washed from sin."

Page 44, Ambrose, bishop of Miles, A. D. 330, says: "The body was plunged into water to wash away sins."

According to Orchard all parties in Christendom up to A. D. 400 practiced baptism for the remission of sins. About this time infant baptism began to prevail.

Page 328: "The council of Mila in Nuamidia, A. D. 416 enjoined the baptism of infants for forgiveness of sins."

Page 201: "Those called Anabaptists A. D. 1100 maintained 'it is to no purpose to baptize infants since they could not have forgiveness thereby, having no faith."

Page 234: "The Albienses and Arnoldists A. D. 1160, say the baptizing of children through their incapacity nothing profiteth to salvation."

Page 240: "The Waldenses, A. D. 1270 contends, infants cannot be saved by baptism as they do not believe."

Page 290: Waldenses, A. D. 1655 says "God doth not only instruct and teach us by his word but by also certain sacraments he seems to unite us unto Christ and to make us partakers of his benefits * * to wit baptism and the Lord's supper."

These are the people through whom Orchard and other Baptists claim a succession. They nniversally represent them as teaching them baptism for the remission of sins.

I challenge Bro. Porter to find a single church before Luther or a single biblical student that did not believe like the disciples of to-day, that baptism connected with faith and repentance, is in order to the remission of sins; that did not hold that no man is a Christian until he has put on Christ in baptism, that did not believe that to be born of the water, without which no one can enter the kingdom of heaven, is baptism. J no. 3:8.

Not only did they believe that, but while called by various names by their enemies, they called themselves *Christians*, *believers*, or some name given by inspiration. They refused to wear a name not appointed by God.

Orchard, page 12, A. D. 100, "These circumstances occasioned dissidents, yet at the period each party tenaciously held the name Christian and had strong aversion to any other."

Page 19 A. D. 20: "All historians speak of the Christian church sustaining the character of a pure virgin." No account is given by any historian of any other name being recognized for three centuries.

Page 132, A. D. 680: "The Paulicians with the great body of Christians in Armenia called themselves *Christians*." Page 142, "Italy was full of such Christians who have various names from various causes."

Page 167, A D. 524 "These Baptists of France and Spain called themselves Christians." That is, a people whom Mr. Orchard called Baptists, called themselves Christians.

Page 253, A. D. 1526. "The term Ana-baptist originated in Germany among the reformers, was given to all who denied infant sprinkling."

That is the name Ana-baptist applied by their enemies was given in Germany after the Lutheran reformation. After while a body of people modified it to Baptists and took it as their distinctive name.

Page 259, "Beza affirms that the Waldenses of Piedment were the relics of the pure primitive Christians."

Page 297, "The fact is the forming of Christian congregations in the church of Piedment and avoy, like the gospel itself, began with baptism."

"We might multiply this testimony a hundred fold but this taken directly from Orchard's history of the Baptists shows plainly that the Baptists cannot trace back a people of any kind practicing believers baptism without finding they taught baptism for the remission of sins, and refused all names except *Christian* or some other given by the Holy Spirit; and it shows farther that the people, the Baptists, now reject as heretical, believe and practice the same things that the people whom they claim as their ancestors taught for fifteen hundred years. That far, fifteen hundred years, they need no descriptive adjective to describe them. Now our Baptist friends need it only when they have departed from the teachings to which these churches of Christ had held tenaciously for fifteen hundred years.

We will show too, what Mr. Orchard testifies these people that he claims as Baptists, but who he says, owned only the name Christian, and whom he claims as the ancestors of the modern Baptists believed and practiced in reference to creeds and institutions and inventions in religion, not ordained by God.

Page 131, A. D. 600, "The Paulicians received the devotional and prophetical part of the Old Testament together with the New Testament as their law for the Lord's house."

Page 132: "Their churches were formed as much upon the model and plan of the apostolic churches as it was in their power to bring them. They called themselves Christians,"

Page 135, "A. D. 700: "The great instrument of this people's multiplication, was the alone use of the New Testament."

Page 142: The Paterines who were the descendents of the Novatians in Italy, held it, church had no power to frame any constitutions, *i. e.*, to make laws."

Page 156: "The Paterines constantly affirmed the sufficiency of the Scriptures."

Page 157: "They declared the sufficiency of the

scriptures to regulate the Christian church."

Page 160: "They owned the scriptures as the rule of conduct and administered the ordinance of Baptism to believers by one immersion."

Page 160: "These Baptists called themselves Christians. They took the New Testament for the rule of their faith and practice."

Page 239, A. D. 1435: "The Bohemian heretics admitted of nothing in the affairs of religion, except the Bible."

Page 260, A. D. 700: The Waldenses "contended "the church is governed by his word and guided by the Holy Spirit and it behooves all Christians to walk in fellowship."

Page 260: "They rejected all religious orders, councils and traditions, and adhering to the scripture alone as a rule of faith * * their attempts were not intended by way of imposing or proposing new articles of faith to Christians; all they aimed to do was to reduce the form of ecclesiastical government to that simplicity and primitive sanctify that characterized the apostolic age."

Page 262, A. D. 820: "Claud rejected tradition (like Baptist usages or customs) in religion."

Page 269, A. D. 1112: The Vaudois declare "we hold in abhorrence all human inventions (like societies, district and State meetings) as proceeding from anti-Christ."

Page 329, A. D. 1250: "The Beghards or Lollards * * abominated popery * * they owned no other authority than the Holy Scriptures; they slighted all the doctors, ancient and modern."

Page 251, A. D. 1500: "The Picards or brethren ever boasted of their Waldensian ancestors and were ever found regulating all their religious, affairs by the scriptures alone, discarding the writings of the others as fables."

All these are claimed by all Baptist historians as ancestors of the Baptists. How truly Baptists maintain these positions, we leave them to determine.

Feet-Washing.

BRO. LIPSCOMB:—In the ADVOCATE, date of May 20, I asked some questions with regard to the New Testament teaching on feet-washing. I quote from the questions in paper above:

Was it to be kept up in the church for all time? or was it to be merely practiced by his people in the apostolic age? or was it to be practiced by the apostles and no others? or, was it to be kept up, practiced, by the Lord's people, for all times, and in all ages of the world? If not, why not?

Your answer to the above, (if answer it may be called,) is as follows: "I have told time and again what the Bible teaches. We do not see why we should repeat it; but if our brother wishes to see it practiced as taught by the Savior, we can tell him how to do it. The first time a brother comes to his house as his guest, propose as an act of hospitality and kindness, to wash his feet for him. Especially if he has been walking and is tired and foot-sore, insist on bathing his feet as an act of brotherly kindness and a Christian duty. A great many that would gladly wash feet at church where a crowd are and they can be seen of many, will not do it privately at home where it is seen only of God."

Now, Bro. Lipscomb, I have been a reader of the ADVOCATE only about three years; so I do not know it's teaching on every subject; but if there has been anything on the subject of feet-washing during the time mentioned, from the pen of Bro. D. L., I do not now remember it. It surely, at least could have been no harm to repeat what the Bible teaches on this subject, as it is important that we do our duty, and from God's word we learn what it is we have to do, and as we are not likely to do our duty without knowing it, (and sometimes not then.) So if feet-washing is a duty we ought to know and do it.

Now, Bro. Lipscomb, please give us the scripture for proposing to wash a brother's feet in order to show our hospitality and kindness. Give chapter and verse, which, of course, will be no trouble, since it was so taught by our Savior.

We have at least, the example of our Lord washing the disciples feet, when there were several present, and we could follow no better example than his. I submit our worship is to be to God and not to man. So then if God tells how a thing is to be done we ought to be satisfied with it, and doing it as God says is worshiping God.

If God's Holy Word says feeting-washing was, and should be practiced in the manner and for the purpose that Bro. Lipscomb does, we have no more to say, but are ready to submit to what God says.

We asked, and still ask for information. It is a subject that has perplexed me and still does. If you can relieve me, Bro. Lipscomb, please do so.

I think we ought to wash feet. I do not think it makes any difference whether there are many or few, congregated or separated, whether they have been walking or not.

This article is already too long. I cannot now give my reason for so thinking.

Your brother,

W. M. SWEANEY.

Just what we advised our brother to do is precisely what we understood the Savior to do, and teach his disciples to do. If it was ever attended to as a church ordinance, I do not know where to find the account. At the end of a day's travel, tired, foot-sore and weary, they were at a private house; the Savior washed their feet and told them to do like-wise. It is mentioned afterward only in connection with bringing up children, entertaining strangers, relieving the afflicted and following every good work. I. Tim. 5:10. Christ did not do it publicly, but at a private house to his tired, travel-worn disciples. The Holy Spirit never mentioned it as a church ordinance, nor in connection with church ordinances, but classified it with good works to be performed by individual disciples.

If raising children, entertaining strangers, waiting on the sick, are church ordinances, then foot washing is. If these others are works to be performed by individual Christians in their capacity as disciples, then this is such, so classified by the apostle. We told him to do exactly as Christ did; as he and the Holy Spirit teach, we should teach. It ought to be perpetuated in the same way and as long as these other good works are.

Petersburg Debate.—No. 4.

I promise the reader shorter reports of speeches towards the close of each proposition, as they consist largely, as in all discussions in a repetition and re-affirmation of former arguments and proof.

Dr. B. continued his reply by saying that Eld. P., was entirely without a name, as he rejected the name "Christian" as of a heathenish origin, and not fit to wear, and that the Baptist Revise version of the Scriptures had left the name "Baptist" entirely out of the New Testament and had substituted immerser in every instance where Baptist occurs.

In reply to Eld. P's. statement that all of John's disciples were Baptists, the name he said was wholly official, like "Luke the physician," "Simon the tanner," and was never intended as a name to be worn by God's people. Besides, according to the greatest lights of the Baptist church the name simply meant John the Baptizer, or John the Immerser; hence all of his disciples were not simply Baptists, as the gentleman claimed, but they were all baptizers or immersers, men, women and all! Such was the absurd conclusion to which his claim led:

1. The name Christian is applied in the New Testament to the followers of Christ; the name Baptist never,—not even to the followers of John.

2 *Christian* expresses relation to Christ; Baptist does not.

3 *Christian* was applied to disciples of Christ at Antioch; the name Baptist is not so used until sixteen-hundred years this side of Christ and then it appears in the form of "Ana-Baptist" given in derision to a sect of dissenters, which fact kills the name according to Eld. P.!

4. Baptist is the name of a sect, nothing more, but the name Christian has been applied to and can be appropriated by all of God's people.

5. For wearing the name Christian, men have been led to the stake and doomed to indescribable torture. No man ever suffered martyrdom for wearing the name Baptist.

In reply to Eld. P's. argument against the establishment of the church on the day of Pentecost, he said, that though Christ had been crucified at that time, he was not dead, but the crowned Lord and King in heaven; and that his declaration, "I will build my church" could be literally fulfilled, though Christ was not on earth, as he had left his "called and qualified agents—his apostles,—whose express work it was, in co-operation with him, to establish said church, under his special direction and the guidance of his spirit on the day of Pentecost.

They had all authority in heaven and earth committed into their hands, and whatever they did was his work.

In Dan., 2-44, it is said that "in the days of these kings, shall the God of heaven set up a kingdom;" yet Christ says, "I will build" it. What Christ did was God,s work, and what the Lord's apostles did under his immediate directions, was his work.

Elder. P. quoted Matt. 18-17 to prove that the church was then existing because Christ said, "And if he shall neglect to hear them tell it unto the Church." To this it was replied that Jesus was here laying down a rule of action that should govern them in the future when his church should be established and when they would not have the benefit of his own personal instructions and care. Both John and Jesus preached the gospel of the coming kingdom saying it "is at hand"—draweth nigh. The great principles of the kingdom were preached and material for this coming kingdom was being prepared by inducing the people to acknowledge him as their future king, and to accept those principles which were to govern the coming kingdom. Hence, it could be truthfully said that the Pharisees "shut up the kingdom of God against men," "then is the kingdom of God come to you," and "since that time the kingdom of God is preached, and every man presses into it," etc. Its principles were being preached, accepted and rejected. No other view will explain such passages as "the least in the Kingdom is greater than he;" "on this rock I *will* build my church;" "thy kingdom come;" "who also waited for the kingdom," and also the fact that Christ's immediate followers knew not of its existence, if it did really exist. If it was established before Pentecost, it was a kingdom without a king,—a body without a head and

without a spirit. As Jesus after his resurrection became the head over all things to the Church, was crowned Lord and King, and sent his spirit to give life and comfort to the body—the Church.

The old and the new could not have existed at the same time. Christ observed the old Jewish law till the day of his death. The sacrifices upon the altar continued till the very last with the Lord's full sanction. Not till he died was the veil in the temple rent in twain, thus indicating that the Jewish kingdom was at an end. Christ was the last great sacrifice, thus putting an end to the priesthood of Aaron, [Heb. vii, 11 12] and taking out of the way the handwriting of ordinances, nailing it to the cross, [Col. ii, 14].

Elder P. claimed that baptism was an ordinance of the church—was in the church, hence the church must have existed when it and the Lord's supper were placed in it by Christ. To this it was replied that baptism was not *in* the church, but one of the means appointed for getting *into* it. He who has put on Christ is in him—his Church. "As many of you as have been baptized into Christ have put on Christ." No pardoned man, no Christian as such was ever commanded to be baptized.

There are many personal allusions and undignified expressions which I left out of Elder P.'s speech, and which the Doctor treated with merited contempt, such as, "you are all a brood of ecclesiastical flat-heads," and many other equally untasteful expressions. In his next speech he will take some novel and original positions on the name and Acts ii, 38. But we must wait a week.

GEORGE GOWEN.

To Keep Wine Without Fermenting.

BY MRS. T. P. HOLMAN.

I will first give Columella's recipt, in use in the days of the apostles, written, it is said, about the time our Lord lived in Judea.

"Gather the grapes in bunches—spread them out in the sunshine for three days; on the fourth day at the noon-tide hour, *procuicato*, tread out the grapes; *calidas*, while they are hot [by several hours exposure to the sun's rays;] take the *mustum lixivium*, that is, such as should flow into the lake of must before it, [the mass of grapes] should be pressed by the beam; *cum deferbuerit*, when it shall have cooled down [the grapes having been trodden while hot,] add to every fifty *sextarii* (about nine gallons) of must, not exceeding an ounce, if it is well pounded, rack off wine by pouring it from the dregs, [this being a more careful operation than straining.] This wine will be sweet (or smooth,) sound bodied and wholesome to the body,"

Rev. B. Parsons, author of Anti Bacchus, p. 82 says: "I have unfermented wine in my possession which is now sixteen months old, which I have made according to the receipt of Columella."

I have in my possesion now several other exact recipes in use by the ancients for preserving the wine unfermented, or in a sweet state, but will let Columella's suffice for the present.

A method of keeping the wine, which any sister may prepare with little trouble, and which I have tried myself and know is practicable, is as follows:

Pick the grapes from the bunches, put in a kettle with a little water, allowing them to come to a boil. Then when cool enough, squeeze through a cloth to extract the juice. Then pour the juice back into the kettle and when it begins to boil, pour into bottles holding just enough for each Sunday, cork it, then cut the cork off even with the top of the bottle, and cover the top with sealing wax. If the wine is allowed to freeze it will break the bottles. Consequently it should be kept where it will not freeze.

There should be a separate bottle for each Lord's day, and what is left over should be thrown out. A half-pint bottle will hold more than enough wine for any ordinary congregation. A few sisters in any congregation could each prepare a dozen bottles of wine with little trouble, or expense to any one, and if prepared as directed, there is no reason why they should have soured wine The act of heating the grapes renders them slightly more sour than before, as any body who has cooked any kind of fruit knows, and I would suggest that the addition of a small quantity of sugar before using, renders the wine more palatable, to some, though I like it best just as it is.

The grape juice might also be boiled down, until of the consistency of honey or jelly, and kept without sealing; then on each Lord's day a portion might be thinned with water and sweetened with sugar, if desired, and used for the supper.

There is also a large quantity of wine prepared yearly in the United States especially for communion purposes, that is neither fermented or alcoholic, and which could be supplied to any congregation not wishing to take the trouble of preparing their own wine, by any reliable druggist.

Some simply steep or boil raisins and get the wine for communion purposes from them by straining off the liquor.

The Fate of the Apostles.

BRETH. L. & S.—By request we furnish the following on the fate of the apostles. Perhaps Schaff in his "Apostolic History" is as good authority as we can find. Page 3878: "Respecting these apostles individually, we collect the following statements: "Andrew, the brother of Simon Peter, preached in Scythia, Asia Minor, Thrace, and Achaia. Suffered martyrdom at Patrae in Achaia at the order of the pro consul, Aegeas, and is said to have been crucified on a cross, which afterwards was called Andrew's cross.

Philip, of Bethsaida * * * performed his last labors in Asia Minor, in the province of Phrygia, and died, some say a natural death, others a violent one, at Hyeropolis, between Colosse and Laodicea in a good old age. He survived the destruction of Jerusalem.

Thomas, called Didymus (Troin) the oldest tradition says he preached the gospel in the Parthian empire, and was buried in Edessa; others place the scene of his labors and martyrdom in East India. The Syrian Christians, regard him as the founder of their church.

Bartholemew, a son of Ptolemais, the same as Nathaniel. He is said to have preached Christianity in India (probably Yemen), when, according to Euesbius, he left the Gospel of Matthew in Hebrew; to have labored also in Lycaonia and Arminia Major; and to have been beheaded, or according to another tradition, crucified with his head downward.

Matthew labored in Ethiopia (Meeroe) and according to some accounts, in countries of Asia. Respecting the manner and place of his death, the reports vary.

Simon Zelotes was crucified under Trajan in the one hundred and twenty-first year of his age. According to Eicephorus, Simon preached in Egypt, Cyrene, Mauritania, Lybia and at last in the British Isle when he was crucified. Another account tells us that he, with Judas Thaddues was taken to Persia and Babylon and murdered.

Judas, alsocalled Lebbaeus and Thaddaeus, as tradition has it, preached in Persia, and then through the instigation of the magicians, met a cruel death. Nicephones makes him preach in Palestine, Syria, and Arabia, and die a natural death at Edessa.

Matthias, who filled the place of Judas Iscariot is said to have labored and suffered martyrdom in Ethiopia, others say he was stoned to death in Judea.

James the Less, a son of Alpheus, labored first in the South-western part of Africa, then in Egypt, and was crucified at Ostracine in lower Egypt.

Simon Peter was crucified at Rome, sometime after A. D. 64. Mr. Schaff says this is the voice of antiquity.. P. 372.

According to tradition, Paul being a Roman citizen was put to death with the sword, either before or during the persecution of the Christians under Nero, which began in A. D. 64.

James, the brother of John, was beheaded at Jerusalem by order of Herod Agrippa, grand-son of Herod the Great. Acts 12:17. This occurred about A. D. 44. P. 240 and 377.

John lived down into the reign of Trajan, who ascended the throne A. D. 98. He died a natural death at Ephesus.

Schaff Apostolic Church History, p. 406. Here are twelve men who gave up the endearing ties of kindred, friends, home, native land, their ancient city and temple, became wanderers, strangers and pilgrims, with no prospect of riches, glories, honors or fame conferred by man, but with the immediate prospect, of persecution, dishonor and death in this world. Could they have done so for a falsehood.

A. ALSUP, JR.

Embezzlement of God's funds.

Startling but true. Has God indeed made his children trustees, guardians or stewarts of funds for which he will require a strict account? No denial of this will be made by any child of God who has even a limited knowledge of the Bible. But who can explain the deadly apathy and lack of realization that covers and hides this truth from the hearts of so great a proportion of the Christians of this day? Is it not the strategy of the devil, to keep this truth in the background of every Christian heart, and thus, not only to strangle if possible the spiritual life itself, but to stay the progress of the kingdom of God in the world?

What is imperatively needed to-day in almost every agency that is used to save men and the world from sin and eternal death? Some one will answer, "More prayer," Yes, indeed; but the prayers of multitudes of professing Christians cannot "go up as a memorial before God," because the "alms" are absent. It is necessary to bear constantly in mind that God requires more than praying. The prophet Malachi, declares to Israel, "Ye have wearied the Lord with words." Following closely these words come those more startling, "Ye have robbed me in tithes and offerings;" and it is particularly stated as the reason why they "were cursed with a curse."

It is very noticeable that the condition of "pouring out a blessing" is "bringing in the tithes and offerings," which was strictly the rendering back to God that which was his property. The promises then follow. Great numbers in the church of Christ, at this age, would doubtless plead ignorance and innocence of the crime of robbery of God's funds. A statute of our State requires the trustee of a saving bank to be present at the meetings of the Board, and on his absence twice consecutively, his trust is forfeited He must know his responsibility, and discharge the duties of the position. Does not God require of his trustees time, thought and study, how best to use his funds for him?

Human justice looks with severity upon the misuse and perversion of trust funds. Can the Infinite Mind look upon the embezzlement of His trust funds with less abhorrence than men? The prophet Malachi has given the answer. Christ teaches the same principle, if the parable of the talents means anything. Paul devotes several whole chapters to instructions concerning the right use of money.

Home Reading.

The Will And the Way.

There's something I'd have you remember, boys,
To help in the battle of life;
'Twill give you strength in the time of need,
And help in the hour of strife.
Whenever there's something that should be done,
Don't be faint-hearted and say,
"What use to try?" Remember, then,
That where there's a will there's a way.

There's many a failure for those who win,
But though at first they fail,
They try again, and the earnest heart
Is sure at last to prevail.
Though the hill is rugged and hard to climb,
You can win the heights, I say,
If you make up your mind to reach the top,
For where there's a will there's a way.

The men who stand at the top are those
Who never could bear defeat;
Their failures only made them strong
For the work they had to meet.
The will to do and the will to dare
Is what we want to-day;
What has been done can be done again,
For the will will find out the way.

—*Harper's Young People.*

"O Papa Don't Be Angry."

"Pa, I have signed the pledge," said a little boy to his father on coming home one evening, will you help me to keep it?" "Certainly," said the father. "Well, I have brought a copy of the pledge, will you sign it, papa?"

"Nonsense, nonsense, my child. What could I do when my brother officers called"—the father had been in the army—"if I was a teetotaler?"

"But do try, papa."

"Tut, tut; why, you are quite a little radical."

"Well, you won't ask me to pass the bottle, papa?"

"You are quite a fanatic, my child! but I promise not to ask you to touch it."

Some weeks after that, two officers called in to spend the evening.

"What have you to drink?" said they. "Have you any more of that prime Scotch ale?"

"No."he said, "I have not, but I shall get some. Here, Willy, run to the store and tell them to send some bottles up." The boy stood before his father respectfully, but did not go.

"Come, Willy; why, what's the matter? Come run along." He went, but came back presently without any bottles.

"Where's the ale, Willy?"

"I asked them for it at the store, and they put it upon the counter, but I could not touch it. O pa, pa! don't be angry; I told them to send it up, but I could not touch it myself!"

The father was deeply moved, and turning to his brother officers, he said: "Gentlemen, you hear that? You can do as you please. When the ale comes, you may drink it, but not another drop after that shall be drunk in my house, and not another drop shall pass my lips. Willy have you your temperance pledge?"

"O pa! I have."

"Bring it, then!"

And the boy was back with it in a moment. The father signed it, and the little fellow clung around his father's neck with delight. The ale came, but no one drank it, and the bottles stood on the table untouched.—*Ex.*

"Old and Cross."

It is well known that aged people are often peevish and impatient; and it is a law of nature that with age habits become fixed; character established, and characteristics intensified. The danger of irascibility in old age is recognized by the Apostle, who declares that the aged men should be "sound in faith, in charity, in patience." We have often heard of people being turned out of the various religious denominations into which Christians have been divided, because they were not sound in faith; and books and documents, almost without number, have been written to teach them how to be "sound in the faith," but we do not remember an instance where a man has been excluded from fellowship on the ground of unsoundness in charity or patience. And yet the Apostle tells us that charity is greater than either faith or hope.

It is, then, the duty of aged men to see to it that they are "sound in charity," as well as in faith. They are to watch against that petulance which is the special infirmity of old age, and keep their hearts in the love and peace of God.

But old people do not always manifest these infirmities of temper; and a careful examination will indicate that people are usually young and cross before they are old and cross. In other words, age simply develops what was begun in youth. People who are wicked in early life increase wickedness in old age; those who drink stong drink are likely to become drunkards, if they do not die off before the process is complete. Persons who become addicted to filthy habits, when they grow old and careless grow still more filthy and disgusting; and so people who are "old and cross" to-day were "young and cross" twenty or thirty years ago; and people who are "young and cross" now are liable to be "old and cross" by and by.

The ripened fruit tells what kind of seed was sown. Let us be careful what we sow. It has been said, "Sow an act and reap a habit; sow a habit, and reap a character; sow a character and reap a destiny;" and an older and a wiser man has said, "Whatsoever a man soweth that shall he also reap."

Seeking Religion.

A good many years ago I was at the mourner's bench, a poor, ignorant seeker of religion. For some cause or other I failed to "get through," and when the door of the church of my choice, Baptist, was opened I could not go forward, as I desired to do, because I had no experience to relate.

A very old lady, whose form was bowed with the weight of years came up, and, in a weak and quavering voice, told what the Lord had done for her soul.

I have never forgotten that experience; nor never shall. To-day, although I have long since forgotten her name, that pitiful black robed figure rises before me, and again that weak and trembling voice comes floating down the dim aisles of the past.

"Brethren," she said, "I have been a seeker of religion for fifty years."

Does any one suppose that was encouraging to me? I was a young girl making my start toward holiness, and right there at the threshold despair seized me. Fifty years! Just think of it. From girlhood to old age, an earnest seeker all the time, and still the Lord with-held the light of his countenance from that poor, mourning soul. What could I promise myself after that. There she was tottering on the brink of the grave, and the pardoning voice for which her soul had listened for fifty long years had just spoken.

She had married, borne children, had her joys and her sorrows and that cloud of Divine displeasure over her all the time.

When her little children died and she bent over the pale sleepers in their coffin, she could not promise herself a reunion beyond the grave. She was waiting, still waiting for that still small voice to speak peace to her soul.

Fifty long years. It seemed a long time to me, though everybody seemed glad and the preachers rejoiced. Of course they were glad that she did not die in her sins, but I kept asking mewhy, oh why.

I could not understand it. While they all rejoiced that the Lord had graciously pardoned her sins at last, I felt that he had been cruel to her. That he had kept her under the lash when she did not deserve, it and while I feared him, and wept and trembled, I could not love a God who seemed so unjust.

I have often wondered if any other poor mourner ever felt as I did, and I feel so sorry for them when I see them mourning now.

I had never learned to distrust the popular system of getting religion, and consequently could only blame the Almighty father who had given his children longings for a better life, but would not receive them if they were not changed and yet would not bestow that change till it had been sought faithfully for fifty years. I suppose beleivers in that sort of religion would say, it was an exceptional case. But there is always a time of seeking they say. Some months or some years. I heard a gentleman say that he sought ten years; and I believe he thought he gained it at last. Preachers too in that day, though believing in a mourners bench religion, in private talk, said it was owing to the difference in temperaments, and I wondered if our temperaments, had anything to do with it, why they called it the power of Gods' "pardoning grace," and other like terms. It was very evident then, and is now, that those who are of an excitable temperament are more easily aroused, and get through the ordeal quicker than one who is calmer, cooler, and harder to arouse. The quetion is, does the Lord show special favor to those whose emotional natures fortunately predominate? There must be something wrong in the system. I thank the Lord that he has a way by which all may come and not wait fifty years. AILENROC.

Prove it By Mother.

While driving along the street one day last winter in my sleigh, a little boy, six or seven years old, asked me the usual question, "Please, may I ride?"

I answered him, "Yes, if you are a good boy."

He climbed into the sleigh; and when I again asked, "Are you a good boy?" he looked up pleasantly and said, Yes, sir."

"Can you prove it?"

"Yes sir."

"By whom?'

"Why, by mother," said he promptly.

Boys and girls, can you "prove by mother" that you are good?

Our vital union with Christ is a very old truth yet it is one that is ever new—a surprise to the believer as he goes and tries it. To many of us, doubtless, it has been a new discovery long after other truths were grasped. First let us understand that it is a fact. I find more that that the right order in which to regard the life of the soul is this: First, fact; then faith; then, as the result, feeling.

Consider the uncertainty, mutability, and inconstancy of all things under the sun. All temporals are as transitory as a hasty torrent a shadow a bird or an arrow in flight, as apost that passeth by; the fashion of this world passeth away. Riches were never true to any one that trusted in them. They have deceived men as Job's brook; did not poor traveler in the summer's season, vi. 15—"as the stream of brooks they pass away." As a bird hoppeth from tree, so do the honors and riches of this world pass from man to man.

When questions are asked about religion that we cannot answer, let us not be ashamed to acknowledge it. Then let us go to work to inform ourselves, so as to be able to acquit ourselves, more commendably the next time, always remembering that there are things too deep for us either to understand or explain.

"Yes," said he "before marriage I thought I could live on love. I am now living on my father-in-law."

A Virginia man by the name of Green has married a Miss Apple. Their offspring will probably go by the name of Green Apples.

I do not myself believe there is any misfortune; what men call such is merely the shadow-side of a good.—*Warlock of Glenwarlock.*

A man said to his aged mother, speaking of his wife: "I do wish I could keep Mary from exaggerating so!" "Get her to talk about her own age," responded the shrewd old lady.

To make some nook of God's creation a little better, more worthy of God; to make some human hearts a little wiser, happier—more blessed, less accursed! It is work for a god.

"He who runs from God in the morning will scarcely find him the rest of the day."

If we do not flatter ourself, the flattery of others will not be able to injure you.

SUNDAY SCHOOL LESSON.

Granville Lipscomb.

ELIJAH TRANSLATED.

II. Kings 2:1-15.—Sept., 6.

Golden Text:—And Enoch walked with God: and he was not; for God took him. Gen. 5.24.

Time: 896—890 B. C. Places: Gilgal, Bethel, Jericho, Jordan. Persons: Elijah, Elisha, sons of the prophets.

INTRODUCTION: It appears from this lesson that Elijah knew by some means that his earthly career was nearly ended, and was divinely directed to Bethel and Jericho at which places there were sons of the prophets, who had also an intimation that Elijah would be taken from them, and he was their chief instructor as well as the nation's best frend, it was a matter of great concern with them. At each place they made inquiry of Elijah of its certainty. Elisha persistently kept by his side until the appearance of the fiery chariot and horses which bore him away to the heavenly clime. His last request to Elijah was for a double portion of his spirit, which was given him as he lifted from the ground the wonderful mantle of Elijah, and bore it away as a symbol of the fact that he was successor to Elijah.

The translation of Elijah is full of precious assurances of a better and purer life, in a place where the wicked cease from troubling and the weary are at rest. The interest of Elisha and the others in this ascension of the prophet is only the interest every one should feel in certain triumph of the saints, whether it be from death or the instantaneous change of the living to the state of immortality and glory, seen dimly in Elijah's time, but now by Christ brought to light.

EXPLANATORY NOTES: *When the Lord would take up Elijah into heaven.* David says, "my times are in thy hand." Elijah having finished his arduous work on earth is invited to come up to heaven. *By a whirlwind.* God's ways are wonderful. At Horeb Elijah found him not in the storm but in the still small voice. His exit from earth was in a fiery tempest. *Elijah went with Elisha.* From the time of his being chosen, Elisha was in attendance upon Elijah. He ministered to (I. Kings 19:21) and poured water on his hands. II. Kings 3:11. *Tarry here I pray thee.* It is probable that Elijah made this request to test Elisha's attachment to him, as it seems to be no act of disobedience not to remain in that place. *I will not leave thee.* It is clear that Elisha knew that the parting was near. *So they went down to Bethel.* As they could not have gone *down* from Gilgal to Bethel, since Bethel was much more elevated, it is readily conceded they must have gone to some other place, not mentioned after leaving Gilgal and before going to Bethel. *The sons of the prophets.* Students under the prophets. *Come forth to Elisha.* Although it is not stated that Elijah made any communication to these sons of the prophets; it is more than probable that he did, either in person or through Elisha, as he was sent there by divine authority. *Knowest thou.* Intimations they had, and now wished to know certainly that Elijah would be taken. *From thy head.* Head, as leader and guide. *Hold ye your peace.* Though we know separation must come to the best of friends, it is no pleasure to be always thinking or that subject. *Sons of the prophets at Jericho.* These were as inquisitive as those at Bethel. *Sent me to Jordan.* The nearest point of that river to Jericho was five miles distant. *Stood to view.* Were anxious to see. *His mantle.* The cloak by which he seems at times to have been recognized. Compare II. Kings 1:8, Zach. 13:4. *Ask what I shall do.* He was anxious to reward the strong attactment of Elisha. *Double portion of thy spirit.* That is the portion of a first born son, more than the other sons of the prophets, received. *A hard thing.* That is, one not within the power of man to grant. *If thou seest me.* We have reason to expect to receive blessings when we give due attention. *Into heaven.* The abode of God's saints, while they rest from their earthly labors are employed in a higher sense. *My father.* That is, spiritual father. *The chariot of Israel.* Elijah had been the safe guard to Israel and was here spoken of as the chariot or defence. See chap. 13:14. *Rent them in pieces.* That is, Elisha's own clothes a token of grief. *The spirit of Elijah doth rest on Elisha.* The use of the mantle in dividing the waters was evidence to the sons of the prophets that Elssha was then in Elijah's stead.

QUESTIONS.

1. What is the golden text?
2. In what respect was Enoch as Elijah?
3. Who accompanied Elijah from Gilgal?
4. What two places are mentioned where Elijah visited?
5. Who were at these places?
6. What question did they ask?
7. What did Elisha answer?
8. What river did they cross?
9. How did they pass over?
10. What request did Elisha make?
11. What was meant by a double portion?
12. What appeared to them?
13. What did Elisha Exclaim?
14. What was left of Elijah's garments?
15. What use did Elisha make of it?
16. Who saw the occurrence besides Elisha?
17. What honor did they show Elisha?
18. Have we good evidences of another life?
19. Should we be always ready to go?

☞ The lesson for next Lord's day, Sept., 13 is the Shunamite's son, II. King 4:18-37.

American National Bank.

Cash Capital, $1,000,000.

Board of Directors.

E. W. Cole, John G. Houston, J. F. Demoville, John Orr, Byrd Douglass, Jr., John M. Lea, J. Kirkman, Rev. Dr. R. A. Young, V. L. Kirkman, R. L. Weakley, A. W. Harris, M. Burns, T. A. Atchison, Gen. W. G. Bush, W. H. Jackson, John Woodard, J. A. Pigue, C. E. Hillman, W. W Berry, Wm. Porter, Edgar Jones.

This Bank has united with it the THIRD NATIONAL BANK of this city, and has increased its Capital Stock to $1,000,000 With increased facilities in every particular can confidendently assert that it will offer superior advantage in all departments of Ba to its patrons and friends.

JOHN KIRKMAN, President, EDGAR JONES, Vice-President
A. W. HARRIS, Cashier. JOHN M. LEA, Vice-President.
E. W. COLE, Chairman Executive Committee

JOHN G. HOUSTON, President. THEO. PLUMMER, Sec'y and Treasure

NASHVILLE LUMBER CO.

Building Lumber.

CEILING, SIDING, FLOORING AND DRESSED LUMBER.

Cheap Stock at Low Prices.

Mills and Office on Northwestern Railroad, immediately in rea of Union Stock Yards.

W. A. Lannom "Cash Clothier.'

18 Public Square, - - Nashville, Tenn.

In order to make room for our FALL and WINTER STOCK, will offer his entire stock of SPRING AND SUMMER CLOTHING Furnishing goods and HATS at

Prices that will be sure to move them.

Suits that were $15,00, $18,00 and $20,00, for $12,00, $15,00 and everything in proportion. THIS IS FOR A SHORT TIME ONLY. Don't dely, but call at once. The most of the goods are SUITS TO WEAR THROUGH THE FALL.

W. A. LANNOM.

18 Public Square, : : : Nashville, Tenn

PASCHALL & FALL,

WHOLESALE

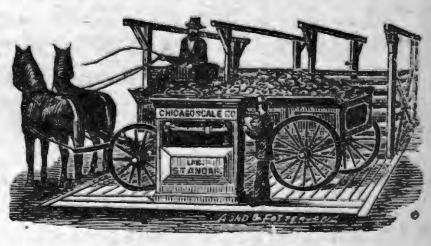
HARDWARE, CUTLERY, IRON, WAGON MATERIAL, ETC

Fishing Tackle.

Nos. 57, 59 and 61 South Market St.,

NASHVILLE, TENNESSEE.

Our Prices are Very Low.



Agents for Chicago Scale Co.'s Platform and Wagon Scales.

STERNBERGER'S Folding Dress Pillow.

Folds into one-twentieth of its size when closed and weighs but two pounds.

Perfection, Durability, Simplicity.

The Folding Dress Pillow is simply perfect. Can be folded in a second and put anywhere. We guarantee one pillow to outwear a dozen old style stuffed sham pillows. Housekeepers buy them on sight.

$2.00 PER PAIR, delivered on receipt of price.

THE PIQUA M'F'G CO., Piqua, Ohio, On Frank A. Hall, 200 Canal St., New York. John P. Fowler, 306 State St., Chicago, Ill. Fred. Walpert & Co., 23 N. Gay St., Baltimore, and Furniture Dealers Generally.

THE GOSPEL ADVOCATE.
NASHVILLE, TENN., SEPT., 2, 1885.

CONTENTS.

General News..... 555
Church News..... 559
Fermented, or Unfermented Wine..... 547
Petersburg Debate..... 546
Items and Personals..... 551
Obituaries..... 556
A Lecture on Baptism..... 554
Sunlight..... 545
Baptist Teaching..... 545
Embezzlement of God's Funds..... 547
Church Discipline..... 550
Sam Jones and the Mourners Bench..... 552
Scraps..... 556

HOME READING.

Sunday School Lesson..... 549
The will and the way..... 548
Oh Papa, Don't be angry..... 548
Seeking Religion..... 548

Church Discipline.

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 6:1.

The expression "be overtaken," means rather to "be surprised into," or overcome by sudden temptation. The whole of the New Testament is written upon the principle that when Christians sin, it will be through sudden or unexpected temptations, or through weakness of the flesh, when there is no desire to do wrong, no disposition to go contrary to the will of God. When a man premeditatedly does wrong, goes contrary to the express will of God, because that will does not suit him, there is no provision made for the pardon of such sins. Men that sin this way do so presumptuously, and are doomed. We do not say that one such act can never be forgiven, and yet there are examples on record in which one wilfully rebellious act brought death among the Jews and also among Christians, as the case of Nadab and Abihu under the law, and Ananias and Sapphira under the gospel. In both these cases the parties named, deliberately, without any surprise, without any sudden or unexpected temptation, decided to do a thing that they knew to be contrary to the will of God. In both these instances the parties were immediately slain. They so plainly showed that they were not going to be controlled by the expressed will of the Lord, that he made public examples of them to show to all future generations that those who will not submit to the will of God cannot be saved. One of the above occurred near the beginning of the Law dispensation, while the other occurred near the Christian dispensation. These passages ought to show us that only those can be saved that can be brought under controll of the word of God, which is the only expression to us of his will. Indeed none could be happy in the presence of God in heaven without the conscious assurance of having obeyed the will of God. It is, therefore, a matter of mercy and goodness on the part of God, to arrange the plan of salvation that we should be trained into harmony with his divine will. If people were taken to heaven that will not learn submission to God here, they would rebel against his will in heaven, and the purity of that happy home prepared for the saints would be forever destroyed.

The church of God, therefore, is a grand school of training to prepare people in this life to be pure and happy here, and to be holy and happy in heaven forever. The whole design, therefore, of church discipline is to bring back those that have sinned, into the service of God, and make them more and still more submissive to his holy will.

It is the business, therefore, of the elders, the overseers of the flock, to watch constantly for the good of their souls, to see to it that all are in harmony with the will of God, or are striving to be so. When, therefore, members get out of the way, those who are spiritual, spiritually minded, those whom the Holy Spirit has commanded to take the oversight of the congregations, should at once go to work in the spirit of meekness, not to punish the offender, not for the sake of humiliating him, but to try by every gospel means to induce the offender to forsake his wrongs and replace himself immediately under divine guidance, to replace himself in harmony with the will of God, and thus at once abandon the wrong. And when the spiritually minded in the church fail to induce the erring ones to forsake sin, and to return to the work of the Lord. The gospel has no power to save such. For those that cannot be brought under control of the word of God, cannot be induced to live as the word of God directs, cannot be saved. In the last chapter of the Bible it is said, "Blessed are they that do his commandments, that they may have right to the tree of life and may enter through the gates into the city." The blessing is only to those that do the will of God. The efforts therefore of those who have the oversight of the church should be to show the erring ones just wherein they have violated the will of God, and have therefore to forsake the wrong, and at once fall into the right. And just at this point is where more elders break down in their efforts to preserve order in the churches, as we think, than in any other part of the work. They are not sufficiently posted in the word of God to understand just what part of the Lord's will is violated, and therefore do not understand just what would restore the offender. And in the absence of this understanding, the elders are frequently arbitrary and demand that the offender should do what *they think* he ought to do instead of doing just what the word of God commands. And even if these human demands are complied with it does not put the offender back into the will of God. And if this is not done, the offender is not benefitted one particle, but rather injured. Nothing under the heavens will benefit the erring but a restoration to the will of God. This one principle should be the guiding star in all efforts at discipline. No matter what else may be done, what other influences may be brought to bear upon them, or what step the erring may be induced to take, he cannot be saved out of harmony with the will of God, cannot be saved but by doing the will of God. And congregations that in any wise encourage a man to float along contrary to the will of God are the greatest enemies he could have. The real friends of a man will always strive to lead him out of all wrong, and into the right, and the only way to lead him out of wrong and into right is to lead him out of all rebellion against God, either in heart or life, and put him back into obedience to to the will, to the word of God. Churches sometimes allow themselves to be blinded by their sympathies for men, and by their action encourage them to remain in the wrong, instead of inducing them to put themselves in the right. And in such cases they never fail to injure the party, and become the greatest enemies instead of friends. We were once talking with a brother about running for office, and trying to dissuade him from so doing. But, said he, "my friends have besought me so strongly to run, that I do not see how to refuse them." To this we replied, "it is a very nice point to decide who *are his real* friends. Those that would lead a man into any course that would be an injury to his spiritual interests are enemies, not friends, while those that strive to keep him out of things that would injure him are his only true friends." So that brother listened to these that were claiming to be his friends, made another race, was badly beaten, and was badly injured financially, and we doubt not, spiritually, and we presume he would now acknowledge that those that tried to keep him out of this were his only true friends. So those who in anywise encourage a man in any course that conflicts with the will or the word of God are his enemies. We have often known men to be overtaken in faults, when some of the members, not unfrequently even the elders, on account of some associations or personal relations, side with him in it, and thus thwart all efforts at discipline, and in many a case it ends in the ultimate ruin of the man, thus upheld and encouraged in wrong. Men must do right if they want to go to heaven, and those who instruct them in the right, and dissuade them from the wrong are their true helpers. Elders, therefore, should always be careful never to take sides in any way with a wrong doer, except in the most earnest and prayful efforts to get him right, nor should they ever take sides against a man as such, but simply against his wrongs, and for the man, in order to get him to do right, and to place himself right with the Lord and with the church, and when all other scriptural efforts fail to get our erring brother restored, to get him to obey God, then as a last effort, as a last resort "with-draw from him," "deliver him over to Satan for the destruction of the flesh that the spirit may be saved." This matter of saving the erring should be the design of all discipline, even in this last step of withdrawing from him. And even after withdrawing from him, after parting relation with him as a church member, still count him not as an enemy, but admonish him as a brother; and if this fails to bring him out of wrong, he is forever lost. When all those steps have been scripturally taken, and still fail to turn the erring into the right, it is simply a case in which the gospel, with all the love it contains, fails to reach men.

Many church members, and even elders, have ideas of their own as to what erring people ought to do, and in their acts of discipline, erect their human standards instead of the divine, to which the erring one must come. They also many times erect a human standard as to what is wrong, and discipline men for things that are not a violation of the word of God. Everything like this constitutes a perversion of the true design of church discipline. There is perhaps no one thing that needs more earnest and prayerful study on the part of the disciples of Christ, and especially the elders of the churches, than the matter of discipline. No discipline will benefit either the churches or the erring member, that is not done according to the word of God, and with a design to save the erring ones by correcting their wrongs. No one is restored in a scriptural sense that is not brought back under the controling influence of the will of God, and thus made to hate and detest his own wrongs, and to love and honor the law of the spirit that brings him to the right. A christian man ought to learn to hate wrong in himself above all things. Every thing contrary to the word of God is wrong, and we should be more anxious in and of ourselves to get out of the wrong and into the right than the church can be for us to do it. We shall never succeed in living the Christian life unless we do learn to hate our own wrongs, worse than we hate other people's wrongs. But whenever a man learns to hate his own wrongs, it is easy enough for the church to get him out of them.

E. G. S.

ITEMS AND PERSONALS.

Bro. Little writes: "One baptism at a school-house near Flat Creek, last Lord's day."

Bro. J. M. Barnes will begin a meeting at Verona, Tenn., the first Lord's day in Sept., and continue some time. He would be glad to see all of his old friends who can meet him.

Bro. A. Alsup, Jr., writes: "I have been prevented from attending my appointments on account of sickness of myself and family. Have been housed up for over four weeks. All some better at present.

Bro. Rufus Green writes from Kent, Mo: "Our meeting has closed at Hazle Green. Five added to the church. The society question is being agitated among our brethren here. I think the majority will be staunch for Christ.

Bro. Walling writes that Bro. Preston, of Woodbury, is having a good meeting near Bro. P. G. Potter's in Warren county, fifteen added to date. Through Bro. Potter's energy and liberality, a good house for worship has been erected there. Bro. Walling baptized one in McMinnville last week.

We have received a 4 page tract entitled, "Who Causes Division." It is the article of Bro. Harding in a late number of the ADVOCATE headed "Christ came to divide us." in which is a statement of the division of the 1st. Christian church, Louisville. The article is adopted and republished in tract as a statement of the causes that led to the division of that church, by the members of that church.

We have received an 8 page pamphlet headed, "Manipulating Conventions," by C. C. Cline, giving a correspondence between himself and Bro. McPherson, showing that McPherson sought to manipulate the Sunday-School Convention in the interest of the *Guide*.

Bro. R. S. Robertson writes: "Closed our meeting at Smyrna, Putman county, last night. Seven were added to the church of Christ. Six made the good confession and one from the Baptists took his stand on the Bible alone. We had the pleasure of meeting Bro. W. M. Cummins of Jackson county. We were aided much by his prayers and exhortations, One man made the confession at the water sixty-seven years old.

Bro. Andrew Perry, writes: "On Monday I came to Harmony church, six miles S. E. of Union City, where a meeting was in progress. It continued eleven days, and resulted in twenty-seven additions, twenty-three by baptism, one from the Baptists, one from the Methodists, one took membership and one reclaimed. Preachers present during parts of the meeting were Bro. Osborne, Bro. Fowler, Bro. Rivers, Bro. Smith and your reporter.

Bro. J. C. Redman writes from Paint Rock, Ala: "Bro. B. C. Goodwin, of Larkinsville, Ala. closed a six days meeting at this place on Friday before the 3rd. Lord's day in this month, results of which were nine added to the Lord; seven by baptism, one from the primitive Baptists and one reclaimed. F. W. Smith, from Bunker Hill, Tenn., was with us the 2nd. Lord's day and at night. He delivered two very interesting discourses.

Bro. S. G. Slaughter, writing from Cookville, Tenn., says: "Bro. W. T. Kidwell began a meeting at this place on Saturday before the 2nd. Lord's day in this month, and closed Friday night following, with four additions, two by baptism, one from the Baptists and one restored. Bro. Kidwell did some able preaching and left the little band at this place much encouraged and strengthened. He closed the meeting with growing interest. He also had one addition on Saturday at an appointment as he went home.

Bro. B. W. Lauderdale, writes from Baily, Tenn.: "I conducted a meeting for the church of Christ at Buck Bluff, Lauderdale county, Tenn., beginning Saturday before 4th. Sunday in July. I preached seventeen discourses, during nine days. Three persons added by baptism. The church there is not in spiritual health. I called their attention to the divine remedy for spiritual decline. Rev. 2:12. I hope my words were not in vain. The preaching of the gospel will never be effectual in converting any one when the church is in disorder. There is at least as much power in good living to win souls to Christ, as in good preaching. See Mat. 5:16, I. Pet. 2:12.

Closed a meeting of seven days with the Damascus congregation, Union county, Miss., on the 15th. inst. Visible results, twelve added to that congregation. Any preaching brother passing through that way will be strengthened by stopping over with these dear brethren and sisters for a time. I closed a debate of five days with J. M. Wells the Methodist "Campbellite eater" of Mississippi, near Shannon, M. & O. R. R. on the 7th. isnt. Truth has nothing to fear in the hands of even a weak advocate no matter by how many Goliah's assaulted. I know that Methodism lost by this discussion.—[W. A. Crum.

Bro. J. M. Joiner writes from Oleander, Ala.: "Quite a number of congregations have desired me to hold meetings for them this year, but I have been sick, sometimes very bad off, for five weeks, but I have been leaning upon God, whose name be blessed, and thanks be to him, I am much better now. And I hope by his favor soon to be able to go to the field of action to work in his name My heart is ready, my spirit willing. Bro. Billy Harding closed a meeting here the other day with two baptisms. Bro. Billy is a meek man and humble preacher, loved most by those who know him most.

Bro. J. B. Davis writes from Homer, La.: "Have had several meetings since I reported. Have baptized fifteen and the prospect seems to be brightening for a large ingathering to the fold of Christ. Wherever the story of Gods love is told in his word, it is received with gladness. But with the religious world it is so corroded with the blighting effect of manism, that it is rendered null and powerless when human inventions are resorted to to give that power which is taken from the word and man is lead to trust in man, the blind lead the blind and all go in the ditch together. Brethren, preach the word, live the word, act the word, be faithful unto death and a crown of life awaits you.

Bro. R. W. Officer writes: "This leaves me in Winchester, I have been in Tenn. ten days. Our little boy left us for the home of the pure a few days ago, was sick several days. But with the young and pure it is only death; but with the grown up it is death and the judgment. I will be in Nashville within a few days now on my way to Ky. to visit the Industrial school by the request of Indians and brethren who are interested in our Industrial school in Indian Territory. It may be two weeks before I get there. God bless you.

We sincerely sympathize with Bro. Officer in this affliction. But he understands well the source of consolation. We trust the brethren will aid Bro. O. in his work.

L. R. Sewell returned to-day from a 4 weeks trip to West Tenn., reports meeting at Walnut Grove, Gibson Co., one week embracing 4th Lord's day in July, result 13 additions. At Nebo, one week, embracing 1st Lord's day in Aug, result 2 additions. Both of these places are missionary points. At Lamalsamac; Dyer Co., 1 week embracing the 2nd Lord's day in Aug., result 1 addition; at Gadsden Crockett Co., 1 week embracing 3rd Lord's day in Aug., result 4 additions.

Each of the above mentioned meetings closed with increasing interest.

Brother F. C. Sowell writes from Columbia. "Our meeting began at Bethesda, 3rd Lord's day in July, and continued till Friday night following with much interest throughout, but had no additions. The few brethren we have there are zealous workers. Began work at Perkin's school-house on 4th Lord's day in same month and preached ten discourses, and closed the meeting with an overflowing house and with seven additions. We have but five brethren at this place and we are glad to say we left them with a spirit of much love for the cause. We hope to be at Peytonsville on the 5th Lord's day in this month."

Bro. E. C. L. Denton writes from White Bluff, Tenn., "I closed a meeting at Dog Creek church on the 20th inst. It was one of the best meetings I was ever in. This is a good band of brethren. They were greatly refreshed and much built up in the faith of the gospel. Bro. Absalom Nicks lives in this congregation and his praise is in the mouths of all the brethren. He is an Israelite in whom is no guile. He is a good preacher. Bro. "Jack" Luther was also with me one or two days. He is a promising young preacher. We closed with twenty-three additions to the church twenty by baptism and two from the Methodists. I am now in a meeting at this place, one confession last night and prospects good for more to follow.

The article on wine of last week was written and in type before we read Sister Holman's article in same number, else after her protest, we would not have attributed her opposition to the use of fined wine to prejudice. Notwithstanding her article in telling how she always hated alcohol and how she would rather use wine in ferment or half-vinegar, which she believes was clearly forbidden for such use, might still give ground to think prejudice had much to do in influencing her conscience. We, like her have always had a strong antipathy to alcoholic drinks, and the whole practice of stimulating. Led by it, we wrote an article several years ago, that we yet have, taking the same position she has done. We concluded after we had written it that we would look fairly at the facts of the New Testament, result, we did not publish it.

Bro. H. H. Turner, writing from Lawrenceburg, Tenn., under date of Aug., 22, says: "I have several letters by me from brethren, making inquiry in regard to me, (as I have moved they have lost sight of me) coming and preaching for them. Let me answer them through the ADVOCATE, as there are others that desire to know. Some of the letters in substance and word are: 'Bro. Turner, where are you?' 'Why don't you come and preach for us,—hold us a meeting?' 'We have not heard any preaching since you quit us; our church is going down; it is dead, &c." Dear brethren, the reason is, I am at work; teaching school. Can't preach and teach well at the same time. I will say to you that want me to preach or evangelize, that I will do so, if you will put a teacher in the school-room in my place. My will is to preach all the time; it is my duty to do so. It is your duty to help the cause on; let your light shine. If you will do so you will not be complaining of dead and dying churches. There are plenty of preachers that are ready and willing to work if you will help them to turn the plow, work-shop and school-room loose awhile. I am preaching on Saturdays and Lord's days; have had only four additions this year.

Sam Jones and the Mourners-Bench.

Many are rejoiced to hear Sam Jones denounce the mourners-bench, creeds, "getting religion," etc. Another evangelist, popular in some sections, says, "more people have gone to hell from the mourners-bench than you can count."

Is this a cause for rejoicing? It depends upon one thing. If for truths sake the mourners-bench, creeds, etc., have been set aside, then we have great reasons to rejoice. But when we look at all the facts in the case, is this the true reason? It occurs to me that the mourners bench has not been set aside because there is nothing in the Bible like it, but simply because it has served its day, and no longer works well. If it was set aside because it was not the Bible way of conversion, the same book would to the true way. But the gospel is not offered in its stead. Years ago it was earnestly argued that the Bible taught the mourners-bench system of conversion. Many scriptures were offered for its support. The gospel was seriously objected to as entirely too quick and short. Now, these same objectors teach a much shorter way than God's way. Was not the mourners-bench retained as long as it worked well? Moody and Sankey worked on another principle, but are they any nearer the truth for that? Moody does not teach people to do what the Bible requires and what he himself has done. Henry Ward Beecher once said there was no authority for sprinkling infants, but, like an ox yoke, it worked well. He also says much against creeds and confessions of faith but for all this he is no nearer the truth. He sets aside the Bible in the same way and with as good conscience as he does creeds.

Because a man sees fit to reject a false system brings him no nearer the truth unless the truth causes him to reject it. If the truth causes him to reject it, then the truth will teach him what is right. To reject the mourners-bench, creeds, etc., and adopt some other human system, is no triumph for the Bible. Human inventions always change to suit the times and circumstances. The present way of holding revivals will be abandoned so soon as something is presented which works better or is more expedient. The history of the Jews teaches this lesson abundantly. Whenever they left God's way for idolatry or even for some other way in which to worship God, they were always in a transit, rejecting one system and adopting another. Ahaz, king of Judah, went to Damascus and found there an altar. He took the dimensions of it, sent them back to Jerusalem, had an altar made like it, God's altar removed and this one placed in its stead, because he thought it would work well. He said the gods of this people fight for them and my God does not fight for me. See II. Kings, 26:10-20 and II. Chron. 28:22-25.

It makes no difference what is done, how well it works, how popular it may be, how near like the Bible it may be, if it is not the Bible way and done to honor God in all his appointments, it is still rejection of God. To do some things like God says, because common sense and reason approve it, and then leave undone other commandments of God, because reason does not approve them is no obedience to God in the things done like God directs. It is saying to the All-wise One "you are right in some things but wrong in others." Jeroboam ordained a feast like the one at Jerusalem, but God cursed his altar. I. Kings 12th. and 18th. chapters. I had as soon work in an altar of straw, very common a few years ago, when it took days and weeks "to get religion," as to work in these modern revivals where some other system just as contrary to God's word is adopted. It is not so much for the abandonment of the mourners-bench and the abolishment of creeds for which we have been contending, but we have plead as earnestly for God's way instead. If God's way and book are not received and practiced I had as soon have the mourners bench and creeds as anything else.

Because Jones says there is no such expression in the Bible as 'getting religion," is no evidence of his reviving the truth unless the Bible causes him to make such a declaration and he strives in turn to teach what is in the Bible. I heard him say this and in the next sentence he said, "religion gets the man." He further added, "no man can make a Christian, God has to do it." What difference is there between man getting religion and religion getting man. Jones' brethren had as soon have it one way as another so long as there is something mysterious about it. He teaches direct spiritual communications as much so as any man I ever heard. He tells about "God coming" to the old brother who remained at home and prayed during the sermon and about hearing "as it were the tread of God through the congregation." All are familiar with his story of the dying soldier and the devil hunting for his soul. Every one has heard how he says God wrestled with his wife and convinced her by choking her that she should be willing for him to preach.

To renounce creeds and theology and offer not the Bible instead is no approach to the truth. To call religious denominations out of their ecclesiastical shell for a week in a union revival to draw back and divide the spoils so soon as the meeting closes, is no advancement for truth or sign of oneness in those who profess to be God's people. To renounce creeds and then say "James knocked the black out," and "Peter hit the nail on the head," as Jones is accustomed to do, is simply inconsistent and absurd. It is an exaltation of himself not only above creeds, but above the Bible. When a man says the Bible hit the nail on the head one time, it is a plain inference that he thinks it misses it sometimes. When a man says one should come into the church and do right if he does not believe in Jesus Christ or a word in the Bible, he is preaching anti-Christ whether he knows it or not. I. John 4:3. And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God, and this is that spirit of anti-Christ, whereof ye have heard that it should come, and even now already is it in the world.

It is the Bible for which we plead, earnestly contending for the faith which was once delivered to the saints, and not the change of one human system for another.

AN OBSERVER.

South Alabama.

I thank you for your kindly admonition in reference to asking sinners to enter into the kingdom. I shall never again neglect this. So far as teaching Christians to give liberally to the Lord, I am not wanting in this. Still I think it best to give babes the sincere milk of the word first, and bring them gently and in love to a knowledge of the truth, not failing to teach them that God loves a cheerful giver.

I met Bro. Harrison, of Highland Home, at Avant Academy, in South Butler, on Saturday before the 4th. Lord's day in July, we began a series of meetings, and carried forward to Thursday night following. Result, six from the Baptists, one from the Methodists, one who had never made an effort, and closed with good interest. Left Friday morning for Brantley's Academy, reached there about 7 o'clock, p. m. and found the Methodists on one side and the two Baptists on the other. We preached until Sunday night and closed, making an appointment to begin on Saturday before the 1st. at Brantly's and Allison Academies. Being two of us, we decided to try two points and concentrate on the better interest, but some one decided to defeat us and circulated the report that the appointment at Allison was called in. Not knowing this, Mr. Brantley mounted the buggy with Bro. H. and was off early Saturday morning for the point, and as Mr. B. says, they were drayed, only two being present, Bro. H. and Mr. B. We gave up the appointment at Allisons, and continued until the next Monday night at Brantley's Academy, with very good audiences. When we discontinued and took our departure for home. I reached home on Wednesday, stayed over Thursday, and left Friday to fill an appointment at Mots Academy, began on Friday night, continued until Thursday night with six additions, five from the Baptists, a deacon and a good man being in the number, who will go to work teaching the people. There were five others, all grown women of one family who came forward for baptism, and their mother being of that number, who is full of subtilty, perverting the right way of the Lord, primitive Baptist, rose up and stopped it. There was one of the young ladies who seemed heart-broken. The old mother sent for her dreamer, R. S. Hughes to come and baptize her, as the young lady insisted. He informed them that the society must be called together and look into the case. Oh when will people cease to throw themselves between undying souls and salvation. The interest is better in this section of the State than ever before, but unfortunately, there are none able to continue the reaping. I have now been one month or more working at my own charge, and will be forced to my pill-pockets to be able to go again next summer.

Wont the brethren in Tennessee, North Alabama, and Kentucky sustain at least two evanglists in this section? If they would, their hearts would rejoice in the near future, the grain is ripening and ripe, who will reap or assist the reaper?

S. I. S. CAWTHORN.

The martyrs to vice far exceed the martyrs to virtue, both in endurance and in number; so blinded are we by our passions that we suffer more to be damned than to be saved.—*Colton.*

The gentle progression and growth of herbs, flowers, trees, gentle and yet irrepressible, which no force can stay, no violence restrain, is like love that wins its way and cannot be withstood by any human power, because itself is a Divine power.—*Longfellow.*

God's great mercy is so great that it forgives great sins to great sinners, after great lengths of time; and then gives great privileges, and raises us up to great enjoyments in the great heaven of the great God. As John Bunyan well saith: "It must be a great mercy; for little mercy will never serve my turn.—*C. H. Spurgeon.*

Mercy abused turns to fury. Nothing sweeter than mercy when it is improved, nothing fiercer when it is abused. Nothing colder than lead when it is taken out of the mine; nothing more scalding than lead when it is heated. Nothing blunter than iron; nothing sharper when whetted. "The mercy of the Lord is upon them that fear him." Mercy is not for them that sin and fear not, but for them that fear and sin not.—*Watson.*

Repentance without amendment is like continual pumping in a ship without stopping the leaks.—*Palmers.*

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude low test, short weight, alum or phosphate powders. *Sold only in cans.*

ROYAL BAKING POWDER COMPANY, 106 Wall Street, New York.

Established 1857.

The GREAT CHURCH LIGHT

FRINK'S Patent Reflectors for Gas or Oil, give the most **powerful, softest cheapest & Best** light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A Liberal discount to churches and the trade. *Don't be deceived by cheap imitations.*
I. P. FRINK, 551 Pearl St., N. Y.

Baltimore Church Bells

Since 1844 celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY, J. REGESTER & SONS, Baltimore, Md

---

VASSAR COLLEGE, Poughkeepsie, N. Y.
FOR THE LIBERAL EDUCATION OF WOMEN, with a complete College Course, Schools of Painting and Music, Astronomical Observatory, Laboratory of Chemistry and Physics, Cabinets of Natural History, a Museum of Art, a Library of 15,000 Volumes, ten Professors, twenty-three Teachers, and thoroughly equipped for its work. Students at present admitted to a preparatory course. Catalogues sent on application.
S. L. CALDWELL, D. D., LL. D., *President.*

WHETHER CHOLERA

Is coming or not every householder should know that cleanliness and disinfection are the greatest preventives. The principal and surest factor for this purpose is

DREYDOPPEL'S BORAX SOAP,

a perfect cleansing, bleaching and purifying soaps, making clothes beautifully white and sweet. It should be exclusively used in all departments of a household. *DREYDOPPEL'S SOAP* is sold in full pound bars only by all wholesale grocers and first-class retailers.

SKIN DISEASES,

Tetter, Salt Rheum, Ringworm, Sores, Pimples, and all Itching Skin Eruptions, are surely cured and prevented by the exclusive use of *BEESON'S AROMATIC ALUM SULPHUR SOAP,* an exquisite beautifier of the complexion and toilet requisite. 25 cents, by druggists or sent by mail.
Address WM. DREYDOPPEL, 2d'r, 208 North Front Street, Philadelphia, Pa.
Dreydoppel's Disinfecting Powder, 15 cents a large box

1855. THE NATIONAL NORMAL. 1885.

UNIVERSITY Entire Expense $3.50 to $3.00 a week. Over 2,500 enrolled.

Over 20 dp'ts maintained. All professions provided for. **Legal Diplomas** conferred. Over 5,000 **Teachers** and **Bookkeepers** trained here have been helped to **good situations.** Any young **Man or Woman** can pursue here any study with **Less expense of Time & Money** than at any other institution in the U. S. Catalogue and full information free. **HOLBROOK**
Address Pres. **ALFRED** Lebanon, Warren Co., O.

It is **THE GREAT SOUTHERN REMEDY** for the bowels. It is one of the most pleasant and efficacious remedies for all summer complaints. At a season when violent attacks of the bowels are so frequent, some speedy relief should be at hand. The wearied mother, losing sleep in nursing the little one teething, should use this medicine. 50 cts. a bottle. Send 2c. stamp to Walter A. Taylor, Atlanta, Ga., for Riddle Book.

Taylor's Cherokee Remedy of Sweet Gum and Mullein will cure Coughs, Croup and Consumption. Price, 25c, and $1 a bottle.

DR. C. P. DUNCAN'S
—GREAT—
Vegetable Summer Remedy.
Medicated Blackberry Elixir.

For the next several months the various troubles of the bowels and stomach, which are so annoying, and so often fatal to all ages, sexes and classes of humanity, will no doubt prevail as usual to a great extent. These afflictions are sometimes sudden and always painful. A speedy and effectual cure depends mainly upon a quick application and efficient remedy, and just here, we desire to say that Dr. DUNCAN'S Medicated Blackberry Elixir, is **the medicine** of all others to speedily cure all bowel troubles, such as Diarrhoea, Cholera Morbus, Dysentery, Summer complaints, cholera infantum, flatulence, flux, Pains in the bowels, etc. The elixir may be given with perfect safety to the most delicate children, in doses as directed, as it contains no hurtful ingredient. It is palatable and does not produce Nausea. For sale by all druggists. Price 50 cents.

DR. C. P. DUNCAN

Liver and Kidney Medicine.

The grear superiority of this medicine over all other Liver medicines, consists in the combination of those vegetable compounds, which possess the wonderful power of arousing all the secretions of the whole human system to a natural and healthy action. It acts upon the liver directly and at the same time sets up a proper secretion of those glands situated in the stomach and bowels. It is a locking up of these secretions of these glands that brings on dyspepsia, indigestion, sour stomach, heart-burn palpitation of the heart, vertigo, or swimming of the head, sick or nervous headache, constipation of the bowels accompanied at the same time with pains in the shoulders, back, sides and limbs. To treat the above symptoms intelligently and successfully, as in all other cases, you must use the medicine, that strikes and removes the causes from the system that produce and bring on the disease. This is effectually done with Dr. Duncan's Liver and Kidney medicine. Price 75 cents.

Spurlock, Page & Co.,
Proprietor,
NASHVILLE, - - - - TENN.

"THE BEST IS CHEAPEST."
ENGINES, Horse Powers **THRESHERS** SAW-MILLS, Clover Hullers
(Suited to all sections.) Write for FREE Illus. Pamphlet and Prices to The Aultman & Taylor Co., Mansfield, Ohio

---

$65 A MONTH & board for 3 live young men or ladies, in each county. Address P. W. Ziegler & Co., Phila.

CATARRH

AND DISEASES OF THE THROAT, causing Loss of Smell, Offensive Breath, Deafness, Cough, Hay Fever, Bronchitis, and Incipient Consumption, permanently cured, by a treatment so effective that it cures the worst cases, though the bones of the nose have become affected. No douches, snuffs, washes, inhalers, or atomizers. The medicines are so pleasant that a child will take them. The only internal treatment offered to the public for these dangerous diseases. Dr. Brockington has had fifteen years experience in the treatment of this class of diseases, and a trial will convince the most incredulous of the efficacy of his treatment. The most obstinate cases cured at small expense. Send full description of case and Fifty (50) cents (mere cost), for a trial package [by mail], to last fifteen days, with full instructions for treatment.
Address, DR. C. N. BROCKINGTON,
309 FOURTH AVENUE, LOUISVILLE, KY.

A. CRONE,
—A the—
Chckered Front Grocery House

Cor. Market St. and Pub. Square, Nashville, Tenn.

Keeps the best GROCERIES, and sells them Cheaper than any other House in the City.

Price-List Furnished on Application

NATHAIEL BAXTE, JR., President — THOS. PLATER, Vice President — J. P. WILLIAMS, Cashier — W. P. BANG, Ass't. Casher

THE FIRST NATIONAL BANK
OF ASHVILLE, TENN. (Reorganized.

Designated Depository and Financial Agent of the United States

CAPITAL STOCK, - - - - - $700,000 00
UNDIVIDED PROFITS, - - - 400,000 00

Receives Deposits, Deals in United States Bonds and Local Securities, and Foreign and Domestic Exchange. Drafts drawn on all European points. Our facilities for making collections at all accessible points are unsurpassed.

JAS. HANDLY. — A. SOUTHWORTH. — R. F. MORGA
S. REEVES. — G. M. NEELY.

Handly, Reeves & Co.,

—Importers and Jobbers of—

DRY GOODS AND NOTIONS,

Nos. 60 and 61 Public Square,

Nashville, - - - Tennessee

SOUTH KENTUCKY COLLEGE,
HOPKINSVILLE, KY.

Midway between Nashville, Tenn., and Evansville, Ind., on the St. Louis and Southeastern railway connecting at Guthrie with Louisville and Memphis branch of the L. & N. R., and at Nortonville with the Chesapeake and Ohio R. R.

Fall Term 6, Session Opens Sep . , 1885

BUILDINGS NEW, HANDSOME AND COMMODIOUS;
103 feet long front; three stories high; with two wings, respectively 90 and 116 feet long. Fine study halls, provided with the best single seats; also splendidly appointed recitation, music, and art rooms.
Matriculates last session, 180.

THIS SCHOOL IS INTENDED FOR BOTH SEXES.

Prof. and Mrs. James E. Scobey, so long connected with the Female Institute at Murfreesboro, Tenn. will have exclusive charge of the boarding department, in the College building, where only girls will be permitted to board. Young men and boys can find good boarding at moderate rates in the city, or they can be placed under the immediate supervision of Capt Fitts commandment of cadet, in his own, or in the family of V. M. Metcalfe, where the responsibility for advancement and culture will be fully assured.

THE FACULTY

Is composed of four gentlemen and three ladies in the Literary department, two Music teachers, and teacher of Art, and two lecturers, all of whom are experienced, successful teachers.
Mrs. L. F. Gates, who has been Matron at the Institute, Murfreesboro, will occupy same position in South Kentucky College.
In all the appointments necessary to a superior school, South Kentucky College stands in the front rank
For Catalogues, Announcements, etc., Address

S. R. CRUMBAUGH, Prest.
JAMES E. SCOBEY, Vice Prest.

BURRITT COLLEGE,
Spencer, Tennessee.

This institution was chartered in 1848, and is under the control of the Christian brotherhood. It is the pioneer of mixed Colleges, and in this regard it has proved quite a success Teaching the Bible is an important feature of the institution.
Located on the Cumberland plateau, it is FREE FROM EPIDEMICS. The water is free stone and chalybeate. Invigorating breezes render the location a delightful summer resort. Doyle Station—nine miles distant—on the McMinnville and Manchester Railroad, is the nearest Railroad Station.

TERMS:

Primary Department, per session,	$ 7 50	Commercial Department, per session	$25 00
Preparatory Department, per session	15 00	Lessons, Instrumental Music	$15 00 to 20 00
Collegiate Department, per session	20 00	Lessons in Art Department	2 50 to 20 00

Board and washing for males, per week, from $2.00 to $2.50; Fuel, light, and incidental expenses, per session, $10.00; Board (including washing, fuel, and light,) females, per week $3.00

The Fall Session of 885, Begins on the Last Monday in July.

For further particulars, address— Prof. A. T. SEITZ, President,
W. H. SUTTON, Secretary Board of Trustees.

Geo. E. Cooper & Co.,

Manufacturers and Dealers in
Tinware, STOVES, Furnaces,
House-Furnishing Goods.

Tin and Slate Roofing and Galvanized Iron Cornice Work a Specialty.

Also our **Patent Chimney Top** for smoky chimneys has no equal. Write for prices.

GEO. E. COOPER CO.
2 North Market treet
NASHVILLE, - - TENN

Mr. AND Mrs. W. LIPSCOMB'S
SCHOOL AT
OWEN'S STATION

WILL OPEN Aug., 31, 1885. This is truly a HOME SCHOOL, with every kind of care necessary for the comfort and welfare of pupils. Parents and others would do well to inquire as to its merits.

Terms for 20 weeks, including Board, Tuition and Washing, $75,00. $25,00 for music with use of piano. Address

W. LIPSCOMB.
Brentwood, Tenn.

TEXAS WORK AND WORKERS.

This Department is conducted by JOHN T. POE Longview Texas to whom all correspondence intended for these columns should be addressed.

A LECTURE ON BAPTISM.—NO. 5.

By A Reformed Methodist.

But Taylor says of the pictures which show the anointing with oil, or the affusion of water as he insists that,—in the dome of the Baptistry at Ravenna, and the one also on the door of the Church at Beneventum, they show the immersion of Jesus; but he thinks after the immersion, that rite was completed by a sort of subsequent affusion, such as is practiced in Abyssinia, where they immerse and then wash the head and face by a sort of affusion. This he thinks they received from the Apostles; but he qualifies it with a "perhaps." He omits to state "the Abyssinians immerse all their members once in each year, and after the immersion they wash them with water." While Taylor's great learning, and zeal and candor are admirable, we can but pity the strength of his prejudices which makes him contend that the ancient practice was immersion first, and then affusion to complete the rite. His candor when compared with his copyists Summers, Chapman and others is refreshing. He states "the pictures show immersion," but like all imitators his copyists have assumed his vices and avoided his virtues. Taylor had reputation to lose, he therefore admits the immersion, but when he attempts to convert the chrysm into affusion, he no longer displays candor. Every one versed in ancient history will tell you what Tertullian and Cyprian and others say about the anointing with oil after Baptism. But not one of them says one word about affusion with water, either before or after baptism, except in such cases of sickness as will be directly noticed.

It would afford me much pleasure to linger upon this branch of the subject, but I must pass on, promising at some future time, to deliver a lecture upon these ancient pictures, and particularly upon the Catacomb Pontianus and the picture therein. In reference to this and other ancient Baptisteries, I make one quotation from a book written by a learned Episcopalian on Ecc. Ant, Jos. Bingham. He says: "These Baptisteries were anciently very capacious. The manner of baptisteries were anciently very capacious. The manner of baptising by immersion, or the dipping under water made it necessary to have large fonts in these Baptistries."

All the ancient pictures which have been tortured into sprinkling or pouring simply show the Chrysm after baptism (immediately after immersion). Sometimes when Saint or Martyr was imprisoned, others performed the immersion, and the Saint or Martyr perfected the baptism, as they are supposed, by the Chrysm. (See Robinson's History on Baptism: also, Mosheim and Gibbon, and C. Taylor on Baptism, and Bingham's Ants).

TESTIMONY FROM ENCYCLOPEDIAS.

12. While upon the subject of pictures, and dictionaries, my mind has involuntarily, gone out in quest of the learning collected in the encyclopedias. Shall I not introduce them on this occasion? What say you, learned encyclopedists on this vexed question? I know you stand one and all in your church relations connected with Pedobaptist churches. We therefore shall have use for such concessions and declarations which you shall make upon this question.

1. What say you Encyclopedia Americana? I know your researches are baptized in the learning of all Germany, that you have communed with the savans of Leipsic, of Kemburg, of Halle, of Weimar, of Munich, of Gotha, of Heidelberg, of Konigsberg, of Freiberg, of Erlanges, etc., and with the best scholars of England and America. We know also that in "matters of theology, you have not obtruded opinions, but have furnished facts." And now what answer do you give as to the meaning of the word baptism? "Baptism—that is dipping, immersion— from the Greek, baptizo. * * * * *

In the time of the apostles the form of baptism was very simple. The person to be baptized was dipped in a river or vessel, with the words which Christ had ordered, etc. The Greek church, as well as the Schismatics in the East, have retained the custom of immersing the whole body; but the Western church, (Roman Catholic,) in the thirteenth century, adopted the mode of baptising by sprinkling.

2. And now, what do you say, Chambers, in your Cyclopedia of Arts and Sciences? I know you have been compelled to trace this word through all its uses in the arts of dying, coloring, etc., and it is known that you give to the student accurate and specific information in words few a d concise. What information can you give us? "Baptism, in Theology, formed from the Greek Baptizo of Bapto, I dip or plunge."

"There was no sprinkling in England until the ninth century, and then the subject was dipped and after that sprinkled."

3. What answer, Mr. Rees, do you give in your justly celebrated Encyclopedia on this subject? We know the exhaustive character of your articles, and your vast erudition have excited the wonder and admiration of every one who has made your acquaintanceship. We therefore ask you to tell us what conclusions you have arrived at on this subject? "Baptism, in Theology, formed from the Greek baptizo, of bapto—I dip or plunge. It was by this mode that those who believed the gospel were to be separated from unbelievers. * * * *
In the primitive time this ceremony was perform ed by immersion, as it is to this day in the Ori ental churches."

4. And now what say you on this subject learned editors of the Edinburg Encpclopedia, embodging as you do, as much learning, research and accurate information as can be found in the same number of volumes in any language? We know, to differ from your facts, historic, scientific or religious, stamps the objector in the United Kingdom with the appellation "charlatan," and mountebank. We therefore ask for your information on this vexed question. "Baptize, from the Greek verb Baptizo—to dip, or tinge? It is not difficult to trace the source of the Jewish idea of baptism. Not only was Moses commanded to wash Aaron and his sons at their consecration, but no person who had contracted ceremonial impurity was admitted into the sanctuary till it was removed by washing. Baptism in the apostolic age was performed by immersion. * * Many writers of respectability maintain that the Greek word baptize, as well as its Hebrew synonym, sometimes denote sprinkling. But the various passages to which they appeal will lead every candid mind to a different conclusion."

5. The next Encyclopedia to which I call attention is that of Nicholson. It is one of the most popular and accurate books in the English tongue. He says: "In ancient times baptism was performed by *immersion*, and the place for that purpose was a pond or a stream."

6. We now approach you, Encyclopedia Brittannica. We know your reputation for erudition is as great as the Edinburg Encyclopedia, We know your professed acquaintanceship with the literature of all lands and all ages. We know you have spent toilsome years in searching the dusty tomes of antiquity. Now tell us what light your researches in ethnology and philology have enabled you to throw on the subject of baptism? *Baptism signifies to dip or wash.* The custom was anciently to immerse the whole body in water. By this ceremony a person was initiated into the Christian church. It was anciently some times called *Palliggenesia* or regeneration; some times *salus*, or life and salvation; some times the sacrament of faith; some times the gift of the Lord; some times *teleiosis* or consecration and consummation, because it gave men the purification of Christians. It is supposed by some of the most learned men—such as Grotius, etc., that baptism was instituted soon after the flood in commemoration of the (submersion) purging of the world by water. It is contended by others that the Jews received it from the Pagans, who were accustomed to initiate candidates for the more sacred functions of their religion by a solemn ablution. It was customary among Egyptians, Persians, Greeks and Romans, to initiate candidates into their sacred rites, or mysteries, by dipping the whole body in water. The Brahmins still baptize in the Ganges to wash away sins. And multitudes from all parts of Tartary flock to them to be eased of their sins; The practice of dipping or immersing was so universal in the primitive church, that there was no exception ever to the tenderness of infants or the delicacy of women, except in cases of sickness."

7. And now Encyclopedia Ecclesiastica, what do you say on this subject? We approach you reverently, because you have searched through Roman, Grecian and Etruscan remains, and have explored the records of ages in search of light on this subject. Will you tell us in a few words what conclusion you have arrived at? "Baptize means to *immerse*, and nothing else."

And shall I not quote the French Encyclypedists also, on this question? It is true, they were skeptical, but as they possessed unusual facilities for investigation, their testimony should be regarded very highly; they cannot be suspected of partiality. Now, Messrs. Voltaire, Condorcet, Diderot and D'Alembert, will you through your mouth-piece, Monsieur Voltaire, tell us your opinion on this subject? "Baptism, a Greek word signifying immersion in water, abstersion, purification by water. It is of the highest antiquity. To be cleanly was to be pure before the Gods. Hence the ancient custom of bathing in the waters of the Ganges, which were thought to be sacred. When the Jews received among them a stranger converted to religion, they baptized after circumcising him, if a woman, she was simply baptized—that is, dipped in the presence of three witnesses. This immersion gave the person a new birth, a new life," etc.

To Be continued.

Nothing is intolerable that is necessary. Now, God hath bound thy trouble upon thee by his special providence, and with a design to try thee and with purposes to reward and to crown thee These cords thou canst not break, and therefore lie thou down gently, and suffer the hand of God to do what he please.

Stay not till you are told of opportunities to do good—inquire after them.

Evil ministers of good things are as torches—a light to other, a waste to none but themselves only —*Hooker.*

General News.

Wiggins predicts a hard winter.

The Cumberland river is in better boating condition than usual at this time of the year.

California is now third in the list of petroleum. producing States.

There is a public cry in Georgia for a whipping-post for wife-beaters.

In the state of Georgia there are three weekly papers edited by women.

Much needed repairs are now being made on the State Capital.

The low cabin in which Gen. Grant was born has been purchased by a New York syndicate, for $7,000.

The opening of the Vanderbilt University has been postponed from the first to the fifteenth of September.

The first bale of cotton for the season arrived at North Adams from Bryan, Texas, Monday, August 10th.

Col. D. M. Wisdom, of Fort Smith, Ark., formerly of Tennessee, was to-day appointed clerk of the Indian agency.

Several new sulphur wells have been bored in Nashville during the Summer. The health o the city should improve.

Mackerel have recently been so plentiful about Cape Cod and Massachusetts Bay that it is not always easy to give them away.

In France nearly all the railroad ticket and signal clerks are women, who are paid as much as men. They are preferred because of their sobriety.

Ninety young ladies from various parts of the United States and Europe took the veil in the Mallinckrodt Convent, at Wilkes Barre, Pa., last week.

Professor Swing defines the fashion of "crazy-quilt manufacture" among ladies, as the ultimate attempt of the feminine soul "to express its love for variety."

The firm of Halls, Ordway and Mitchell, will establish a shoe factory in Nashville. It is expected to be in operation by the first of the new year.

The only place in Massachusetts where women do not outnumber men is in the prisons. There are in that state 4,387 convicts, of whom 803 are women.

A Mrs. Atzeroth, of Manater, Fla., is reckoned the first person to have successfully raised coffee in the United States. She has a fine plantation of the berry.

Dr. Julia Ingram has been elected secretary and treasurer of the Louisville Medical Society, the first woman to be honored by this society with an official position

The issue of standard silver dollars from the mints during the week ending August 8th was $305,998. The issue during the corresponding period last year was $221,400.

A recent sale of unclaimed articles left in the New York elevated railroad cars comprised 800 umbrellas and parasols, 150 books, 50 hats and 250 purses and money-bags.

In boring for water on Hays street, a gas source was struck; a pipe was fitted in and the gas burns brilliantly. Nashville may yet be lighted with natural gas.

An artesian well in an arid section of Kern County, Cal., gives a flow of 1,575,000 gallons in twenty-four hours. The water rise is 11 1-2 inches above the pipe. The cost was only $700.

Women, it is said, own nine hundred and ninety-five farms in Iowa; and twenty dairy farms are managed by women. There are also one hundred and twenty-five women physicians and five women lawyers in the state.

Mrs. Myra Peterson, of Couson's Grove, Kan., who was the first woman to fill the position of mail contractor in the United States, has just sold her contracts and gone into business with her husband at Delphos.

A contract for a great bridge across Lake Champlain, from North Aero to Alburg has been awarded to a firm at Springfield, Mass., for a little less than $50,000. The structure will be the iron bridge across Lake Champlain.

The suspension bridge was closed on the 25th, much to the disgust of some citizens on the east side. It is hoped that the new bridge will be completed early in December. In the meantime a pontoon will accommodate the public.

A gentleman from one of the hog counties bordering on the Cumberland range, say scholera has destroyed a large number of hogs this summer in this section; De Kalb, Cannon and White Counties having lost largely.

In some places where the clover worm has destroyed this plant for several years, a disease has attacked the enemy, and has increased so rapidly that clover fields are fairly free from it. The disease is a fungus growth on the worms, which rapidly destroys them.

Some of our contemporaries are publishing a list of old people who have recently died. This is the new popular method of advertising the health of a section. In Middle Georgia the old folks are all alive yet.—*Macon (Ga.) Telegraph.*

The stock of cotton in the Nashville market has been reduced to the lowest point known in the history of the trade here. There are only four bales left in stock, with a strong probability that they will be taken for local consumption to-day.

The Texas paper, the Galveston *News* publishes in a recent issue the death of three children, one at Fort Worth, another at Valley Mills and the third at Victoria, all of which occurred on the same day and from the same cause—pouring kerosene oil on fires just kindled.

Lieutenant Dannenhower, of Arctic exploration fame, has prepared a paper to be read at the annual meeting of the Naval institute in October, in which he takes a firm stand against further artic explorations, on the ground of the insufficent results attending the sacrifice of life and money.

Maxwell, the alleged murderer of Arthur Preller in St. Louis a few weeks since, and who was arrested in New Zealand, has been brought to St. Louis for trial. He is supposed to be the son of a clergyman in England. He maintains a cool composure, and shows not the least uneasiness as to the result, though resolutely declining to talk.

Mrs. W. S. Hoyt, daughter of the late Chief Justice Chase, has successfully established an industrial school at Pelham Manor, where furniture, carving, clay and plaster modeling, tapestry work, etc., are taught to boys and girls.

Mrs. Mary Safford, of Detroit, Mich., gains a comfortable income by making and selling mince pie and English plum pudding, the real old fashioned kind, such as our grandmothers made. The pudding, put up in three and six-pound packages, will keep for months in good condition, and commands a ready market, not only in Detroit but in many eastern cities.

WASHINGTON, Aug. 24.—[Special.]—Gen. Atkins, commissioner of Indian affairs, returned to duty at his desk to-day. He say he had a very successful trip among the agencies and has come back with head and hands full enough of work to tie him up here the rest of the summer and fall.

Several Indians and half-breeds in Dakota having attempted to homestead lands as citizens, Secretary Lamar has instructed his inspectors that this is illegal. The Indian homesteaders cannot be recognized as citizens under the law, but must make entries as Indians. Under the latter form of entry the homestead cannot be sold for twenty-five years.

President Cleveland has followed up his vigorous action in regard to the cattle leases in the Indian Territory by a proclamation directing the removal of fences around the government lands and other obstacles in the way of actual settlers. It is estimated that the number of acres in all the States and Territories illegally fenced in, is over five million. In Colorado alone, no less than 2,645 540 are thus enclosed. One cattle company has fenced in 90,880 acres in Montana, and another 61,960 in Nebraska. The President's course in respect to the occupation of Public lands gives general satisfaction.

HAY FEVER.

HOW IT MAY BE CONTRACTED.

Some Interesting Experiments, etc., Given by Dr. Walker of Cincinnati, Ohio.

Hay-Fever is a catarrhal affection of the mucous membrane or lining of the eyes, nose, mouth pharynx, larynx and bronchi, attended with more less dyspnaea, coughing, sneezingd ect. It is induced by the action of the pollen of various plants, chiefly of the graminacæ, and its severity varies according to the armount of pollen in the air and certain atmospheic conditions. This pollen has been applied to the mucous membrane of the (1) nares, (2) larynx, trache and bronchial tubes (by inhalation). (3) conjunctiva, (4) tongue, lips and fauces, and in all of these cases symptoms of Hay-Fever were produced. Some persons are not susceptible to its effects, while others are very sensitive to the influence.

Mr. C. H. Blackley, one of the best European authorities, collected 880 pollen grains on a square centimeter (Thirty-nine Hundredths of an inch) of glass in one day. These grains are inhaled in breathing, thus reaching all the parts permeated by air in the act of inspiration. Their action seems to depend on the pollen-sat absorbing moisture from the contiguous mucouse membrane and bursting; the minute granules it contains are thrust out and produce irritation.

The general plan of treatment is to give tone and allay irritablity. It is reasonable, that if a remedy can be found which will destroy the vitality of the poolen grain without injury to the mucous membrane, and at the same time give tone to the weakened parts and relief to the irritation, speedy and permanent benefit would be secured. Fortunately such remedies exist, which will be readily recognized by every well read physician. The difficulty has been to reach all the parts involved. The spray and the inhaler have been used with good results as far as available, but the application can be only partial, as every anatomist knows.

The Air Medicator and Injector a simple, inexpensive instrument, manufactured by The Medicated Air Remedy Co, 36 Arcade, Cincinnati, O., meets this great necessity, as by its use the air is medicated and pumped or forced into cotn tact with every diseased point. Medicated Air only, is carried into the head.

By this method, not only are the distressing symptoms relieved but the poison itself is neutralized and destroyed, thus restoring the diseased membranes to their normal healthy condition This instrument, judiciously used with proper medicines, allows the business man to continue his business at home, with less expense, less discomfort and less anxiety than on long uncomfortable journeys to mountainous regions.

Scraps.

For about six weeks I have been in Canada.

The meeting at Euphrasia (seven miles from Meaford) resulted in about six baptisms. At Meaford we had good audiences and the interest seemed to grow better to the close. Eleven were baptized.

I am now at Collingwood, Ontario, Canada. My correspondents will please direct to this place.

Mr. Wilkinson prophesied, during the debate at Meaford, that no more dippings would take *place in* all that region. Since the debate, which was held last December,) there have been about 70 baptized in Meaford, and within a few miles of it. These baptisms were about equally divided between the Baptists and ourselves. Among those immersed were persons from the Methodists and Presbyterians—persons who were convinced by the debate. Others who were bitter against us before the debate, now say that they believe we are right.

The design of baptism should also have been discussed, as well as the subject and action; for many people who readily agree that we are right on these latter questions, still insist that it is a matter of little consequence. Moreover in discussing the design, an important difference between the Baptists and ourselves is brought out.

This Georgian Bay region is most delightful in the summer. Nothing is pleasanter to a genuine water lover, such as I am, than to sail and row on the clear, cool waters of this lovely little sea. Disciples whose health requires them to spend the heated term in a cool region can not do better than to come to Meaford; especially as we have such an excellent little congregation in the town.

Perhaps there are some who would like to know when the Meaford debate will appear in book form. I am not yet able to say with certainty, but believe it can be expected within six or eight weeks.

Living near the city of Detroit, Mich. we have a brother C. E. Smith, who is a most zealous worker for the truth. Several years ago he determined to preach the gospel to everybody with whom he should come in contact, going to and fro in his business affairs, as opportunity offered. As a consequence he has, at different times, brought forward quite a number of people, at the Plum Street Church, to be baptized. So persistent and successful has he been, that when he comes into the meeting with a stranger, that stranger is expected to come foward when the invitation is given. This much by way of introduction: Bro. Lawrence, of Detroit, desires me to say that in Bro. Smith's neighborhood there is a good farm, under good cultivation, of 120 acres, for sale; it might be divided between two families if desired. Bro. Smith would like well to see a family of disciples located there. I write this in the hope that it may meet the eye of some Bro. who is looking for such a place. Such a one can address C. E. Smith, West Sumpter, Wayne Co., Mich. If we do not find a buyer for the farm, I hope many of them may be stirred up to preach the gospel as does Bro. Smith.

My father, J. W. Harding, has recently held meetings as follows: at Lair, 30 additions; at Sherbourn, 10 additions; at Manchester, 3 additions; one discourse at Mt. Carmel, one addition. When I last heard from him he was with Bro. McGarvey in a very successful meeting at Bethlehem; all these points are in Kentucky.

After the meeting at this place (Collingwood) closes, I expect, if the Lord wills, to go to Stratford, Ontario, a city west of this. Here we have about twenty-five members, and a very neat little meeting house. J. A. H.

Obitnaries.

Joshua Walter Owen, oldest son of Robt. R. & Lucinda Owen, was born Dec. 7, 1864, obeyed Gospel at the age of 13 under the preaching of Eld. E. G. Sewell, and died Aug. 1885. We feel that the high character of this worthy young man merits more than the bare statement of these facts. Rarely if ever, have we known a whole community moved with a deeper grief than that which has fallen upon the people abont Owen's Chapel. The playful child, the youthful associate, the middle-aged and the hoary-headed are filled with grief at the loss of this most excellent young man. To the fond and loving father and mother, brothers and sisters, his death is an irreparable blow, a wound which earth has no power to heal. Just entering upon the estate of manhood relieving father of many of the toils and cares of his business, especialy endeared to his mother by a tender, thoughtful solicitude for her wellfare, rarely equalled, never surpassed by a daughter's devotion; the pattern and counselor of younger brothers, his death leaves a loving household torn, agonized and distracted with a grief that can find relief only in a confident trust in the promise of God. I doubt if a more dutiful son, a more loving brother ever lived. In a long course of teaching the writer of this notice never had a more faithful, diligent, obedient pupil, one always anxious to do just what was right. Never in the many years of that most trying association, of teacher and pupil did his conduct call for one word of reproof. By his gentle bearing and tender consideration of the right of others he won for himself the affection and highest esteem of every associate.

It is of his character as a christian, we wish particularly to speak and hold out his example as worthy of the imitation of young christians everywhere. Though but a child when he became a member of the body of Christ he seemed to realize that it was his duty to be a living member of the body. Always, when possible, at his place in the Sunday-school in the congregation, not afar off, but up in he front rank doing what he could in praising and adoring his Maker. As years passed on he felt greater responsibility and among his younger associates in the prayer meeting, he was week by week developing power for greater good. He was growing up to that character of which the church to-day stands greatly in need of active usefulness—men and women who are willing to work for Christ privately as well as publicly. Not merely at meeting on Lordsday did the devotion and earnestness of Walter Owen stand forth prominent and conspicuous. In the social circle, in the gatherings of his young friends, amid the temptations of the gay and light-hearted the was ever the same, sober-minded, earnest Christian. While others talked nonsense and indulged in foolishness, lightness and irreverence, he never forgot the quiet dignity and thoughtfulness that should mark the life of every follower of Christ, yet with all this quiet and self-restraint refusal to dishonor the name he bore, no young man had more friends. What a lesson does it teach those who so readily cast off the restraint of religion to gain the favor of the senseless, giddy throng. It is not too high a praise to say that a young man or young woman of Walter Owen's bearing, is a blessing to any community. We are want to praise and admire the high and earnest devotion of the young man who chooses the life of a public proclaimer of the gospel of Christ. We count such, when true and faithful in their calling, as moral heroes. Not less worthy of our admiration is the young man or woman who, amid the strong, besetting temptations of social life, privately and quietly, day after day, step by step, treads the straight and narrow way. If a greater degree of honor is due one than the other, we must claim it for the one who amid greater difficulties and with less encouragement, faithfully, unshrinkingly, maintains the life of trne, Christian, integrity. Wherever such a one goes he takes with him the religion of his Master and is a bearer of the light of the truth to the world.

We write these words in no spirit of empty flattery. They are true. Let them minister what comfort and healing balm they can to the agonized, bleeding hearts of beloved parents, sisters, brothers and others scarcely less grieved. Our chief purpose is to commend this example of true purity and devotion to the consideration of those who, while making some profession as Walter Owen, must confess that they have not been as true, steady and faithful as he. Let his example live in your hearts, not merely to be admired and commented but as worthy of constant imitation. While he lived he earnestly sought to encourage you to be good and true and noble. Let his death do for you that which he anxiously sought to do in life. Time will do its gentle work of binding of the bleeding wounds. Embalmed in the hearts of those to whom he was so dear in life, in the family, in the community, and in the church, let his memory live to cheer, guide and call to a better and nobler life, those left behind at Owen's Station.

W. LIPSCOMB.

Read This, Christian.

Dear brethren and sisters in Christ, wherever you may be, especially in Alabama, Tennessee and Kentucky, we want your fellowship in putting two evangelists in the field all of their time. We suggest brethren Harrison, of Highland Home and Dr. S. I. S. Cawthorn, of Andalusia, Ala. They are faithful and true and know where and how to work to accomplish the greatest good and will be content with food and raiment. Six hundred dollars will keep them in the field all the time. Covington, Conecuh, Escambia, Baldwin with all West Florida are calling for the blessed light of the gospel. Our Savior is calling us to work, will we not be faithful? Luke 16:9-11 12,13. Mat. 38:20. When you read this, consider the master solicits your aid, and send it at once and do all you can to provoke one another to love and good works. All money sent can be forwarded to us in money order or postal note. Bacon, corn, flour, lard, &c., will be taken, freight paid to destination. Dont wait, but 'move at once in the premises. Men and women are daily dying. The harvest is truly great and ready for the reaper. We are poor, but will do all in our power to carry forward this noble and important work. Send your offering at once, and let us have no delay in the work. Time is not waiting. Death has not ceased to do its work. What are we doing? Let us work while it is day. Let us put these brethren in the field and send the glad tidings to the benighted.

Brethren Lipscomb, Sewell and J. M. Barnes, will you aid us in this work? Let all who love undying souls send their mite, and you will rejoice in time and eternity. All communications addressed to us will be promptly responded to. All moneys and other contributions will be faith fully applied and amount published in the ADVOCATE and *Apostolic Guide* or such paper as the donor may prefer. Send it along and aid us in winning souls home on high.

E. DIXON, Treasurer.
L. M. JOUDON, } Deacons.
J. J. BARROW, }

Andalusia, Ala.

Apostolic Guide please copy, and oblige.

Cultivation is as necessary to the mind as food to the body.—*Cicero.*

He who envies another admits his own inferiority.—*Cicero.*

The seat of truth is in our secret hearts—
Not in the tongue, which falsehood oft imparts.

—*Brandon.*

"A drifting boat," says a late writer, "always drifts down stream. Young aimlessness is the seminary of old iniquity. The house that was empty, say the Scriptures, immediately became domicile of eight devils."

For want of self-restraint, many men are engaged all their lives in fighting with difficulties of their own making, and rendering success impossible by their own cross-grained ungentleness; whilst other, it may be much less gifted, make their way and achieve success by simple patience, equanimity and self-control.—*Smiles.*

Here, in my opinion, lies one of the greatest secrets of practical godliness, and the highest attainment in close walking with God—to come daily and wash, and yet to keep as great a value for this discovery of forgiveness, as if it were once obtained and no more.—*Thomas Halyburton* (*about* 1698)

The ADVOCATE is choice and cheap.

A Physician's Opinion.

Dr. Orr says: "I am well acquainted with the composition of Dr. Duncan's Cough Balsam. I have used it in my family and in my practice for several years, and do not hesitate to say that I believe it to be the best remedy known to the medical profession for the speedy Cure of Colds, Coughs, Sore Throats, Whooping Cough, and far surpassing all other remedies for the speedy cure of Croup and Hives in children. It is very pleasant to take, and perfectly harmless." Price 50 cents.

Special Notice

We would call the attention of the readers of this paper, especially those who are suffering with Dyspepsia, or Indigestion, to Dr. Duncan's Liver and Kidney Medicine. It is, beyond doubt, the best and most reliable remedy known or ever offered for sale, for the Cure of Constipation, Sour Stomach, Sick Headache, Torpid Liver, and all Kidney troubles. It is the best and heapest. 75 cents.

THE PROVIDENT

LIFE ASSOCIATION

BALTIMORE, MD.

Insurance on the Ordinary Life and Maturity Plan. Endowment Policies mature in 10 years, or prior death. The fact that this association has been endorsed by LEADING BUSINESS MEN Clergymen, Physicians and Lawyers in the various states in which it does business, is an evidence of its superior plans and methods of insurance. It is the only mutual company in the United States with an endowment plan founded on correct insurance principles. Persons insured on our maturity plan "need not die to win." Policies mature in 10 years from date of issue, or at death, if prior. Every claim paid in full. No pro-rata payments. You "pay as you go and get what you pay for." By the payment of from eight to sixteen cents per day, you can purchase a $1000 policy payable to you in 10 years or to your family, should you die before the expiration of the period for which you insure

NASHVILLE ADVISORY BOARD.

GEO. W. SEAY, Sec'y N. & D. R. R. Co.
ALEX. FALL, Ag't N. & D. R. R. Co.
Hon, JNO. LAWRENCE, Lawyer.
Elder Wm J. LOOS Min ster.
Elder R. LIN CAVE, Minister.
Dr. W. M. VERTREES, Physician.
C. H. BRANDON, Bran on Printing Co.
W. A. CORBIN, Broker
Hon. LYTTON TAYLOR Attorney.
G. H. WESSEL [illegible] ancy Groceries.
F. D. HAWLEY & Co., Real Estate Agents
Dr. T. D. WALLIS
Dr. J. S. NOWLIN.
R. E. MARTIN.
Dr. WILLIAM COMPTON,
Bellview, Tennessee.

Reliable business men in every town and county in East and Middle Tennesse and Kentucky, wanted to represent this Association, none other need apply. Correspondence promptly attended to.

CAPT. J. MINSON,
General Agent.

No 4 Church t. - - Nashville, Tenn.

Kentucky University,

LEXINGTON.

The University has three Colleges—College of Arts, College of the Bible, and Commercial College. The College of Arts has two courses, Clasical and Scientific, with twelve Professors and Teachers. The session continues from the Second Monday in September to the Second Thursday in June. Tuition twenty dollars per session: Matriculation fee ten dollars. Boarding a t reasonable rates. College of Bible tuition ree. For catalogues or other information apply to CHAS. LOUIS LOOS, President, or ROBERT GRAHAM, President of the College of the Bible

ROSES SAMPLE with Catalogue, 25 c., 4 for 50c. Order now. WM. B. REED, Chambersburg, Pa.

Add-Ran College,

THORP'S SPRING, HOOD CO., TEXA .

The Thirteenth Annual Session opens the second Monday in Sept., 1885, and closes the last Thursday in May, 1886. There are ten distinct schools with an experienced teacher at the head of each. Not a single day is wasted from the beginning to the close of the session. Every day in the week has its proper share of study and recreation. Recitations every day—only the Bible studies on Sunday. Thorp's Spring is a prohibition village; noted for its healthfulness and the simple, steady and moral habits of its inhabitants. Send for catalogue.

A. & R. CLARK, PROPRIETORS.

L. & N.

(LOUISVILLE & NASHVILLE R. R.)

—OFFERS—

Superior Advantages to the Traveling Public in

THROUGH CARS, QUICK TIME, AND

SURE CONNECTIONS!

SHORT LINE TO

The North-West!

VIA EVANSVILLE.

Through Sleepers to the West via McKenzie Through Sleepers to the South via Montgomery. Through Sleepers to the North-east via Louisville.

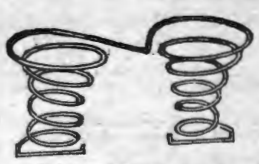
EMIGRANTS

Seeking homes on the line of this road will receive special LOW RATES. See agent of this company, or address

C. P. ATMORE, G. P. & T. A. Louisville, Ky.

ED. H. MILLER,

— anufacturer of—



SPRING BED

AND

MATRESSES

36 South College St., Nashville,

And dealer in all kinds of Beddings. I make the best Spring Bed now in use—the Twin Spring Bed, they are bug-proof. Try a set. Old mattresses neatly repaired.

ED. H MILLER.

C. A. LITTERER AND CO.

Farm Impliments; Engines and Mill Machinery Agents.

Superior Grain Drills, Swiss Feed Cutter, Champion Horizontal Sorghum Mill.

John Deer Steel Plows, Advanced Chilled Plows, Cortland Spring-Wagons.

86 Market st. - - - Nashville, Tenn.

KEEP COOL!

SUMMER GOODS!

Refrigerators, Ice Chests, Water Closets Filters

Fruit Jars, Fruit Cans, Stoneware, Woodenware, and all kinds of Kitchen Goods.

Cooking Stoves to suit the requirements of every Family.

PRICES TO SUIT THE TIMES.

PHILLIPS-BUTTORFF MANUFACTURING CO.,

24 & 26 College Street, - - - Nashville, Tenn.

Capital Planing Mill!

Cor. Line and Vine Streets, near Northwest Cor. CAPITOL O N .

J. W. McCULLOUGH,

DEALER IN

Lumber, sash, Doors, Blinds, scroll sawing, Flooring, Ceiling, Siding, Etc.

Telepone 551. : : : Nashville, T [illegible]

O. EWING. FRA W. GAINES

EWING & GAINES!

WHOLESALE HARDWARE,

40 South Market Street, Nashville, Tennessee.

Complete Stock of Hardware, Guns, Cutlery and Guns Belting, at the lowest prices.

Prompt and Careful Attention given to Orders. TRY US.

HEADQUARTERS -for-

Hardware Guns Fishing Tackle, Mill Supplies of Every Description, Barbed Wire, Etc. Agents for Champion Machines, Reapers, Hay Rakes

BROOKS, SWEENY & CO.,

Nashville, Tennessee.

MURKIN & HUNT

28, 30, 32 South College Street,

—Manufacturers of—

Fine Carriages, Berlins, Landaus, Cabriolets, Coupes, and all Kinds of Heavy Work

We have enlarged our Factories and store-rooms by the addition of the three-story building adjoining, and have now improved facilities for the manufacture of first-class work.

OUR SPECIALTIES: Improved Timken and Brewster Spring Buggies; Platform Double-Spring and Three-Spring Phætons; Barouches, Rockaways, and Wagons of Every Description.

Special Attention Given to Repairing. Inspection Solicited. Telephone 332.

P. A. SHELTON.

DEALER IN

STAPLE and Fancy GROCERIES.

Flour, Bacon, Lard, Tobacco and Cigars, Country Produce

NO. 9 BROAD ST. - NASHVILLE, TENN.

BAILEY DAVIS & McCOMB,

WHOLESALE GROCERS,

And Dealers in

TOBACCO, CIGARS, ETC., ETC.,

MARKET STREET, - - - NASHVILLE, TENNESSE

HIGHLAND HOME

MALE AND FEMALE INSTITUTE.

The next Session of this School will open October 5, 1885, and close April the 16, 1886. The Session will be divided into two terms of three and one-half months each.

TERMS:	Per Month.
Primary Class and Arithmetic as far as Division	$2 00
Grammar, Arithmetic, etc	3.50
Latin, Greek and Higher Mathematics (except surveying)	4,5
Music on Piano, Organ, Guitar, Cornet, and other Band Instruments	3,00
Use of Instrument	1.00
FOR THE SESSION,	
Board, Washing and Lights	$80,00
Incidental for all, except the first class	2 00
Incidental for first-class	50
Vocal Musicac (Elementary)	1,0
Book Keeping and surveying per term	40,00

Lessons in Harmony can be had by those who wish.

J. M. Barnes, President,
S. Jordan,
M. L. Kirkpatrick.
Highland Home, Ala,

SEN FOR CATALOGUE,

R. C WEB Dr. WM. MORROW, V. President B. B. GRUBBS Sec., and Treasurer, J. J, VAUGHN Gen'l Book Keeper.

H. B. Grubbs Cracker Co.

MANUFACTURERS OF

Candy and Crackers,

OLD STAND OF TYLER, TRATTEN & CO,

21 N. Mark St., - - - - - - Nashville, Tenn

We guarantee all of our goods to be STRICTLY PURE AND WHOLESOME.

Send us your orders, or specify our goods when you order from your wholesale grocery.

All new machinery, and fine workmen.

H. B. GRUBBS, Late of Grubs Kemker Candy and Cracker Co. Mg'r.

FOR

Choirs, Conventions, Singing Classes and the Higher Schools,

Better Books have appear

Choral Worship. L. G. EMERSON. A large and full size Church Music Book of 220 pages. 100 pages Elements, with a capital collection of Sacred and Secular music. 75 pages of the best Hymn Tunes. 110 pages of Anthems, and 30 pages of miscellaneous Concert Music. $1. Per dezen, $9.

The Model Singer. W. O. PERKINS and D B TOWNER. A book for SINGING CLASSES. 192 pages. 124 Graded Exercises, 57 Glees and Part Songs, 29 Hymn Tunes, 18 Anthems and 4 Chants. Abundant and useful material for the Singing-School Teacher. 60 cts. Per doz.. $6.

Song Greeting. L. O. EMERSON. A new and extra fine song book for the "high r schools," meaning by that, Colleges, Tech ological and other special schools, Academies, Institutes, Seminaries, High and Normal Schools. 160 large octavo pages. 82 harmonized songs of the highest order, both in words and music, classical in beauty and interesting to every one. Also exercises and solfeggios for voice culture. 60 cts. Per dozen $6.

Any book mailed for the retail price.

OLIVER DITSON & CO., Boston,

DITSON & CO., Broadway, New York. J. E. DITSON CO., 1228 Chestnut St., Phil.

Phi.ips, Randle & Co.,

—KEEP—

THE BEST COAL IN THE CITY.

Call at 50 North Cherry Street; they have always on hand,

Mud River, Cumberland, Jellico, Anhracite, Diamond, and Number 12 Coal.

A trial order solicited, Satisfaction guaranteed.

TELEPHONE 169. - - - NASHVILLE TENN.

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease to any sufferer. Give express and P O. addr ss.
DR. T. A. SLOCUM, 181 Pearl St., New York.

Man Wanted SALARY $75 to $100 for our business in his locality. Responsible house. References exchanged. GAY & BROS. 12 Barclay St., N. Y.

Wharton & Co.,

Druggists and Prescriptionists.

Fine Soda Water and Mineral Waters Etc.

Corner College and Union Sts.,

Nashville, - - Tenn.

The American Male Choir.

A Collection of Sacred and Secular Music, for Male Chorus and Quartet Choirs. Clubs, Colleges and Singing Societies; consisting of Quartets, Gospel Songs, Anthems, Chants, Glees, song and Patriotic Pieces.

By J. H. TENNEY, a composer who has had grea success in this style; his forming an attractive features in many very popular books.

160 large Octave pages. 106 pieces. Choirs containing Male Quartets will find the book a treasure, and all social singing circles will find in it Sacred and secular music to their taste.

Price in Boards $1 or $9 per doz. Papers 80 cents.

WAR SONGS. The extraordinary revival of military and patriotic feeling typified by the increase and energy of Grand Army organizations, has brought this collection into very great favor. It contains songs for the Camp Fire and the March Memeorial Songs, and in fact, the choicest of all that (without bitterness) awaken memories of the great war. Every family should have copy. Choruses are for Male Voices, and there is an accompaniment fr piano or or organ.

PRICE 50 Cts.

College Songs. The greatest success of the kind. A large number of merry students' songs, with the true college vim to them, and including the favorite popular songs of the day, as "Rosalie," "My Bonny," "Solomon levi," "Clementine," etc.

PRICE 50 CENTS.

Mailed for Retail the Price.

OLIVER DITSTON & CO., BOSTON.

C. H. Ditston & Co., 867 Broadway, N. Y. J. E Ditston & Co., 1228 Chestnut St. Phila,

WOMAN WANTED SALARY $35 to $50 for our business in her locality. Responsible house. References exchanged. GAY & BROS, 14 Barclay St., N. Y.

CHILDS CATARRH TREATMENT FOR And disease of the HEAD AND LUNGS! Can be taken at home. No case incurable. Write for particulars. Rev. T, P, CHILDS, Troy, Ohio.

Swithin C. Shortlidge's Media Academy.

School Opens Sept. 8th.
Whole Expense, $400.
Quarterly Payments, $100 each.

Admits and classifies young men and boys at any time; fits them for Business, any College, Polytechnic School, for West Point or Annapolis. Advanced classes organized in Natural Philosophy, Chemistry, Surveying, Electrical and Civil Engineering, Astronomy, Higher Mathematics, Classics, &c. No examination for admission. Private tutoring and special drill for backward students. Single or double rooms completely furnished. All students board with the Principal. Fixed price covers everything, even books, &c. SWITHIN C. SHORTLIDGE, A. B. and A. M. (Harvard College Graduate), Media, Pa., 15 miles from Philadelphia.

KENTUCKY MILITARY INSTITUTE.

At Farmdale P. O., Franklin Co., Ky., six miles from Frankfort. Has the most healthful and beautiful location in the State. Lit by gas as well as heated by steam. A full and able College Faculty. Expenses as moderate as any first-class college. Forty-first year begins September 7th. For catalogues, etc., address as above.
COL. R. D. ALLEN, Supt.

FEMALE COMPLAINTS

Treated scientifically at home, at very small expense, with absolutely no pain, no caustics, no unnecessary examinations. Permanent cure guaranteed. Book and question blank free. Address with stamp, Dr. C. N. BROCKINGTON, (Mention this paper.) 509 4th Ave., Louisville, Ky.

CATARRH

Causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough and Consumption, cured in from one to three months, even though bones of nose are affected. No snuffs, washes, douches, inhalers or atomizers used. Book and blank free. Address with stamp, Dr. C. N. BROCKINGTON, [Mention this paper.] 509 4th Ave., Louisville, Ky.

SITUATIONS To subscribers. Circulars free. Home Study—60 Professors. Corr. University 88 LaSalle St., Chicago Ill.

WE WANT 1,000 MORE BOOK AGENTS FOR THE PERSONAL HISTORY OF

U. S. GRANT.

Send for special terms to agents, or secure agency at once by sending 50 cts., in stamps for outfit. Address FORSHEE and McMAKIN, Cin O.

OUR

SONG WORLD

A New Book for Singing Classes, Institutes and Conventions.

By GEO. F. ROOT & C. C. CASE.

CONTAINS

The finest Elementary Lessons, both in quality and grading, that have ever appeared in any book.

The Best of simple Part Songs, Tunes and Anthems with beautiful Glees and Secular Choruses, crowned by the brilliant "Italia."

Effective Music for Class and Concert Work, from that which "sings itself," up to Gounod's "Unfold Ye Portals."

Take the book all in all and it is one that will make class teaching a pleasure and delight to Teachers and Pupils.

Price, 60cts, each by mail, postpaid; $6. a dozen by express, not prepaid. Specimen Pages Free.

PUBLISHED BY

JOHN CHURCH & CO.,
CINCINNATI, OHIO.

Baltimore Church Bells

Since 1844 celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY, J. REGESTER & SONS, Baltimore, Md.

Farquhar's Improved Cotton Planter

Very Simple and Perfect in its Operation; Drops Unrolled Seed or Fertilizer with remarkable regularity in any desired amount. It is the Cheapest, most Reliable and Best COTTON PLANTER in existence. SEND FOR CATALOGUE.

Address, A. B. FARQUHAR, York, Pa.

Prophylactic Fluid.

GREAT GERM DESTROYER!

DARBYS PROPHYLACTIC FLUID

Disinfectant, Deodorizer and Antiseptic.

USE IT IN EVERY SICK-ROOM

FOR SAFETY, CLEANLINESS AND COMFORT.

IN ALL CONTAGIOUS DISEASES it arrests their spread by DEODORIZING the apartments, rendering the air pure and wholesome; by DISINFECTING the discharges from the patient and the vessels receiving them; by DESTROYING all poisonous matter, malaria, gas and disease germs.

CONTAGION DESTROYED.

A second case of SCARLET FEVER has never been known to occur where the Fluid was used FREELY. YELLOW FEVER has been CURED with it after BLACK VOMIT had TAKEN PLACE. Its use in SMALL POX will PREVENT PITTING. The worst cases of DIPETHERIA have YIELDED to it.

Attendants on the Sick will secure Protection from Infectious Diseases by using the Fluid.

Perfectly harmless, used internally or externally.

As an Internal Disinfectant and Detergent.

Taken or injected or used as a wash it allays inflammation and corrects offensive discharges. The Fluid is a certain cure for Diarrhœa, Dysentery and inflammation of the bowels. Being Alkaline in its nature, it will often afford complete relief from Heartburn, Acidity of the stomach and Dyspepsia.

ENDORSED—J. Marion Sims, M. D., Hon. Alex. H. Stephens, Bishop Geo. F. Pierce and others.

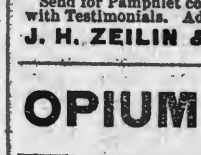
Send for Pamphlet containing its History and Uses, with Testimonials. Address

J. H. ZEILIN & CO., Philadelphia.

OPIUM MORPHINE HABIT EASILY CURED. DR. J. C. HOFFMAN, Jefferson, Wis.

THIS NEW

ELASTIC TRUSS



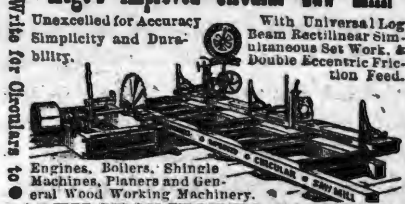
Has a Pad different from all others, in cup shape, with Self-Adjusting Ball in center, adapts itself to all positions of the body while the ball in the cup presses back the intestines just as a person does with the finger. With light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free. EGGLESTON TRUSS CO., Chicago, Ill.

Hoge's Improved Circular Saw Mill.

Write for Circulars to

Unexcelled for Accuracy Simplicity and Durability.

With Universal Log Beam Rectilinear Simultaneous Set Work, & Double Eccentric Friction Feed.



Engines, Boilers, Shingle Machines, Planers and General Wood Working Machinery.

Price from $200 to $1,000.

SALEM IRON WORKS, SALEM, N. C.

COLUMBIA ATHENÆUM A School for Young Ladies.

COLUMBIA, TENN. Healthy Location; handsome grounds (22 acres); Capacious buildings, well lighted, heated and ventilated; fine Library, Apparatus and Equipment; 17 teachers; thorough and complete course of instruction. Best advantages in Music, Elocution, Painting, etc. No sectarianism. 34th annual session begins Monday, September 7th, 1885. Prices reasonable. Illustrated Catalogue Free.

HAMILTON COLLEGE Situated in the midst of the famous "Blue Grass Region," noted for the healthfulness of its climate. Faculty of fifteen members, able and experienced. Extensive grounds for Recreation. Excellent buildings, 160 by 140 feet, containing 125 Apartments, all under one roof. Heated by steam and lighted by gas. Only two young ladies occupy a room. Cost of improvements over $100,000. Charges as low as any college offering similar advantages. Over one hundred young lady boarders the past session. Fall term commences September 14, 1885. For Terms, Catalogues, etc., apply early to J. T. PATTERSON, President, Lexington, Ky. FEMALE

Rates of Advertising in Gospel Advocate

One inch one insertion,..... 60
One inch, one month.....2,00
One inch, three months.....5,00
One inch, six months.....7,50
One inch, twelve months.....12,50

A discount of 10 per cent. on these rates on order of $25.00; 20 per cent. for order of $50.00 per cent. for order of $100.00.

Note these Rules Carefully

(1) Write only on one side of your paper.

(2) Write your name, post-office, county and State, plainly.

(3) In changing your paper, give the [illegible] from which you change, and the [illegible] wish it changed to.

(4) When ordering a book, give the name, edition, style of binding, and price, as nearly as possible, and state plainly HOW and WHERE you wish it sent.

(5) Gospel Advocate is $2.00 per year; $1.00 per six months; Clubs of $10, one copy free.

(6) Write very plainly and make the clerks and printers happy

CHURCH NEWS.

Meeting at Thompson's Station

It was my privilege to be with Bro. E. B. Cayce at his meeting at this point, beginning the 3rd. Lord's day, continuing through the week, including the 4th. Lord's day. From the commencement, the interest was good, audiences gradually increased, the interest seemingly deeper. Bro. Cayce preached plainly, faithfully and well. Bro. Stine was with us at one service and helped by song and exhortation. Bro. Todd, of Franklin, whose heart and face carry so much sunshine wherever he goes, was present at two services. His words of tender persuasiveness will not soon be forgotten. There was preaching morning and evening, preceded by devotional exercises, participated in by numerous brethren, some of whom had never before engaged in the public service of the Lord's house. Let me say, right here I believe many preachers make a capital mistake. They do everything; lead in song, lead in prayer, do all the preaching, leaving nothing for the brethren to do. This line of procedure exalts too highly the preacher, it squints in the direction of a "one man power." It is manifestly wrong, for the preacher should seek by all means to develope the talent of his brethren, and then fit them for the duties of discipleship. A failure to do so results in too many "sickly" little congregations, that "have a name to live and are dead." There is abundance for the preacher to do, and each member to perform. May the Great Father aid each of us to do our whole duty. During the meeting, a large amount of the Aquilla and Priscilla kind of preaching was done. We don't need any less of the Peter and Paul kind of preaching, but we do need more of the "from house to house" presentation of the truth. Wanderers need to be hunted up, the sick and decrepid require to be visited, encouraged. Some of the sweetest moments have I spent in the atmosphere of some afflicted saint of God. We need more of that kind of preaching that was evidently in the mind of James, which sometimes assumes the shape of a well filled basket that relieves the gnawings of hunger and bitings of cold.

But to sum it all up, the brethren were generally earnest in their efforts to make the meeting a success. It was a success. Eight souls, precious in the sight of the Father, were brought into sweet and loving union with our Lord. The church, we trust has been edified, and if we are not much misled by what we saw and heard, an influence has gone out from this meeting that will issue in a grand and glorious fruitage. It gives me pleasure to state the presence of members of other religious bodies, their kind words of cheer, the tender of an open-hearted hospitality, made our stay here exceedingly pleasant. J. M.

Just closed a meeting at McCain's Chapel, with four additions by confession. I commenced the 3d. Lord's day and closed on Friday night with considerable interest, and the interest on the increase. Had to close for another appointment. Bro. Lauderdale was with me on Thursday night and Friday and gave us two stirring discourses. I think our prospects there are good. W. N. McCain.

Cold Water, Miss.

Had one addition at Lewisville, Lafayette county, in a meeting embracing the 2nd. and 3d. Lord's days in July. Two additions at Cook Springs, Columbia county the week intervening 2nd. and 3d. Lord's days in July. Fifth at Kilgore's Lodge. The first Lord's day in Aug. at Okolona in a meeting embracing the 2d. and 3d. Lord's days in Aug.

W. T. Breedlove.

Preached at Boyd's School house, four miles east of Flippin, 3d. Lord's day. One Baptist confessed the Savior and was baptized. This is a mission point and we think that good can be accomplished here. I start to-morrow to hold a meeting seven miles west of Franklin, Ky.

W. H. Carter.

Lafayette, Tenn.

I am at this place enroute for Cathey's Creek. We closed a good meeting at Hartselle, Ala., last night, with a first class interest, and twenty-six additions to the congregation, including two who were left to be baptized this morning. Bro. Larimore was with us and did the preaching. Three of those baptized were my children. Thanks to God for the power of his gospel. I expect to be at Cathey's Creek and Dunlap about two weeks.

A. C. Henry.

Columbia, Tenn.

Just closed a meeting at Harmony Obion county, Tenn. with sixteen additions. R. P. Hallum.

Gardner Station, Ten

SOMETHING NEW!

Dr. Scott's Electric Hair Curler & Tooth Brush,

Both sent to any part of the World on receipt of $1.00.

And if not perfectly satisfactory in every case, the money will be promptly returned.

Ladies & Gentlemen who wish to quickly bang, crimp or curl the hair, beard or mustache by a new method, or to possess sound, white teeth and rosy gums, are invited to read the brief but interesting description of these new inventions Dr. Scott's Electric Appliances are now sold and well known in every part of the world, and are guaranteed by

THE PALL MALL ELECTRIC ASSOCIATION OF LONDON, ENGLAND.

50 CENTS EACH, POSTPAID.

50 CENTS EACH, POSTPAID.

GREAT ANNOYANCE has been caused to all people using tooth-brushes, by the bristles coming out in the mouth. The Pall Mall Electric Association of London now take pleasure in introducing to the American public a Tooth Brush which they guarantee free from this troublesome defect, common to all other Tooth Brushes. The bristles are inserted in the handle by a patent process, which renders it simply impossible for them to come out in use. In addition to this, the handle of the Brush is made of a newly invented material permanently charged with an electro-magnetic current, which acts without any shock immediately upon the nerves and tissues of the mouth and gums. The act of brushing causes this current to flow into the nerve-cells and roots of the teeth, and like water poured upon a plant, it invigorates and vitalizes every part, arresting decay, building up and restoring the natural whiteness of the enamel, and quickly producing a healthful rosy color to the gums.

THE LONDON ASSOCIATION now offer to the American public their new Electric Hair, Beard and Mustache Curler. It is a handsome article, nickel-plated, with an ebonized handle, and it should occupy a place in the toilet of every lady and gentleman in America. By its aid the hair, beard or mustache can be curled in any desired style in from one to two minutes. For ladies it produces the "Langtry Style," the "Patti Bang," the "Montague Curl," and any other form desired by ladies wearing their hair in the fashionable "loose and fluffy" mode. Those who wear crimps or other forms of false hair will find this Electric Curler a very useful article. It does not break off and ruin the hair like the ordinary crimping process, and in wet or hot weather it works as quickly as in cold. For curling the Mustache or Beard in a moment it has no equal, while it is so simple in its operation that any one can use it properly the first time. Directions accompany each one.

London, England.
Dr. Scott, New York. Your "Crimper and Curler" works charmingly. Its effect causes universal admiration. They are most simple to use. I consider them worth a guinea apiece to those who devote much attention to the ever-changing arrangement of the hair. L. Langtry.

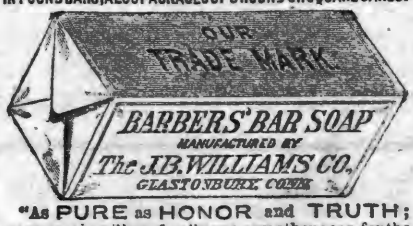
Carlton Club, London, W.
Dr. Scott's "Electric Curler" curls the Mustache and Beard most perfectly. My wife uses them in crimping her Hair, with pleasing results. Col. D. W. G.

The Royal Dental Society of London testify in the strongest terms as to the quick benefits following the use of Dr. Scott's Electric Tooth Brush, and many experts in dentistry declare it to be the greatest invention in dental appliances since the manufacture of artificial teeth.

The handles are strong, beautifully polished, not affected by acids, impervious to moisture, and forever free from that unpleasant, musty odor exuding from wet bone handles. These articles are sold by all Druggists and Fancy Goods Dealers; but if you cannot get them conveniently, remit us the price by Draft, Check, Money, Post Office Order, or Stamps, at our risk, and they will be promptly sent to any address postpaid.

AGENTS! (Either Sex) Wanted for Dr. Scott's Beautiful Electric Corsets, Belts, Electric Hair Flesh and Teeth Brushes and Insoles. No Risk. Quick Sales. Satisfaction guaranteed. Mention this Paper. For terms address C. A. SCOTT, 842 BROADWAY, NEW YORK.

IN POUND BARS, ALSO PACKAGES OF 6 ROUND OR SQUARE CAKES.



"As PURE as HONOR and TRUTH; never again will MY family use any other soap for the TOILET;" is the testimony of the Hon. Edw. Fenner, of the New Orleans Board of Health. For the TOILET unequaled, for SHAVING superfine. Ask your druggists for it, or send 2c. stamp to us for trial sample.

CANCERS TUMORS AND ULCERS. Cured without the knife or loss of blood. Vast superior to all other methods. Hundreds of case cured! Descriptive pamphlet sent free. Addres Dr. E. H. GREENE, 17½ Peachtree St., Atlanta, Ga

Cuticura

A POSITIVE CURE for every form of SKIN and BLOOD DISEASE FROM PIMPLES TO SCROFULA.

Eczem A, or Salt-Rheum, with its agonizing itching and burning, instantly relieved by a warm bath with CUTICURA SOAP and a single application of CUTICURA, the great Skin Cure. This repeated daily, with two or three doses of Cuticura Resolvent, the New Blood Purifier, to keep the blood cool, the perspiration pure and unirritating, the bowels open, the liver and kidneys active, will speedily cure Eczema Tetter, Ringworm, Psoriasis, Lichen, Pruritus, Scall, Head, Dandruff, and every species of itching, Scaly, and Pimply Humors of the Skin and Scalp, with Loss of Hair, when the best physicians and all know remedies fail.

Cuticura Remedies are absolutely pure and are the only infallible Blood Purifiers and Skin Beautifiers free from poisonous ingredients.

Sold everywhere. Price, Cuticura, 50 cents; Soap, 25 cents; Resolvent, $1. Prepared by Potter Drug and Chemical Co., Boston, Mass.

Send for "How to Cure Skin Diseases."

TO HAVE HEALTH THE LIVER MUST BE IN ORDER.

DR. SANFORD'S LIVER INVIGORATOR

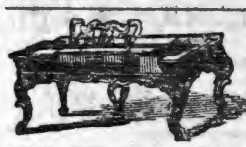
Is a Reliable Remedy for Liver Complaints and ills caused by a deranged or torpid condition of the Liver, as Dyspepsia, Constipation, Biliousness, Jaundice, Headache, Malaria, Rheumatism, etc. It regulates the bowels, purifies the blood, strengthens the system, assists digestion.

AN INVALUABLE FAMILY MEDICINE.

Thousands of testimonials prove its merit.

ANY DRUGGIST WILL TELL YOU ITS REPUTATION.

McSHANE BELL FOUNDRY Manufacture those celebrated BELLS and CHIMES for CHURCHES, TOWER CLOCKS, etc. Prices and catalogues sent free. Address, H. McSHANE, Baltimore, Md.



Pianos & Organs Of all makes direct to customers from headquarters, at wholesale prices. All goods guaranteed. No money asked till Instruments are received and fully tested. Write us before purchasing. An investment of 2 cents may save you from $50.00 to $100.00. Address JESSE FRENCH, Nashville, Tenn., Wholesale Distributing Dep't for the South.

AGENTS COIN MONEY who sell Dr. Chase's Family Physician. Price $2.00. Write for Circulars. Address, A. W. Hamilton & Co., Ann Arbor, Mich.

WANTED LADIES AND GENTLEMEN who wish to make $3 to $4 a day easily at their own homes. Work sent by mail. No canvassing. Address with stamp Crown M'f'g. Co., 204 Vine St., Cin'ti, O.

HOSMER HALL. Boarding and Day School for Young Ladies. 2814 Locust St., St. Louis, Mo. Re-opens Sept. 16. Superior Musical advantages. Drawing and French without extra charge. Address Misses Shepard and Mathews, Principals.

THE WORLD'S WONDERS As seen by all the great Tropical and Polar Explorers, with Official History of the Greely Expedition. Grandest New Book published; outsells ALL others. Agents wanted, on Salary or Commission. Write for Special Terms and Pict. Circulars. HISTORICAL PUB. CO., Philadelphia, Pa.

NEW HOUSE! NEW GOODS!

J. W. ORCHARD,

Manufacturer and Dealer in PLAIN and DECORATIVE

WALL PAPER,

Window Shades,

Looking-Glasses, Picture Frames and Cornices, Chair Cane, Picture Cord and Nails, Wall Brackets and Parlor Easels.

Looking-Glasses put in old frames. Old pictures and frames repaired.

134 Union Street.

Between College and Cherry,)

NASHVILLE, - - TENN.

A. C. & J. C. MARCH,

(Successors to J. D. March & Sons.)

Manufacturers of and Dealers in

Saddles, Harness, Bridles, Collars, Trunks, Bags, Valises, Hames, Whips, Chains.

REPAIRING DONE ON SHORT NOTICE.

50 NORTH MARKET STREET,

NASHVILLE, - - TENN.

NASHVILLE, CHATTANOOGA & ST. LOUIS RAILWAY.

BUSINESS MEN, TOURISTS, EMIGRANTS, FAMILIES, REMEMBER

The Best Route to St. Louis and the West via McKenzie.

The Best Route to West Tennessee and Kentucky, Mississippi, Arkansas, and Texas points is via McKenzie.

The Best Route to the Summer Resorts and Mountain Retreats of Tennessee, Virginia and the Carolinas, via McKenzie and Nashville.

The Best Route to the celebrated Colleges, Universities, Seminaries and other Educational Institutions in the Southeast, via McKenzie and Nashville.

The Best Route to points in East Tennessee, Virginia, the Carolinas, Georgia and Florida is via Chattanooga.

DON'T FORGET IT!

—By this Line you secure the—

MAXIMUM OF SPEED, SAFETY, COMFORT, SATISFACTION,

—AT THE—

MINIMUM OF EXPENSE, ANXIETY, BOTHER, FATIGUE.

Be sure to Buy your Tickets over the

N., C & ST. L. RAILWAY!

ye ar ' gain ; to Washington City, Baltimore, Philadelphia, or New York.

The Inexperienced Traveler need not go amiss; few changes are necessary, and such as are unavoidable are made in union Depots.

THROUGH SLEEPERS!

—BETWEEN—

Nashville and Atlanta, and Atlanta and Jacksonville, Fla., Nashville and Martin (to connect with Sleeper service via Cairo to St. Louis and Chicago.) Nashville and Columbus. Nashville and Memphis (Sleeper Humboldt to Mobile, and Milan to New Orleans) McKenzie and Little Rock, and Little Rock and Texas points.

Call on or address

J H PEERLES, T. A., Chattanooga, Tenn.
W W KNOX, T. A., Nashville, Tenn.
S S FINLEY, Ticket Agent, Memphis, Tenn.
A B WRENN, Trav. A., Atlanta, Ga.
W L DANLEY, G P & T A, Nashville, Tenn

FITS STOPPED FREE

Marvelous success. Insane Persons Restored. DR. KLINE'S GREAT NERVE RESTORER for all BRAIN & NERVE DISEASES. Only sure cure for Fits, Epilepsy and Nerve Affections. INFALLIBLE if taken as directed. No Fits after first day's use. Treatise and $2 trial bottle free to Fit patients, they paying expressage. Send name, P. O. and express address to DR. KLINE, 931 Arch St. Philadelphia, Pa. See principal druggists.

S. HOGAN, J. S HOPKINS.

Hogan & Hopkins.

—Dealers in Cus—

Boots and Shoes.

—oOo—

We will sell the very best makes of Boots and Shoes, and endeavor to make the prices so that no one can possibly sell cheaper than we do.

No. 20 Public Square, Nashville, Tenn,

SALE MEN:

SAM R. HOPKINS, L. D SIMPSON, W. MAYES.

AGENTS WANTED for the MISSOURI STEAM WASHER!

It will pay any intelligent man or woman seeking profitable employment to write for Illustrated Circular and terms of Agency for this Celebrated Washer, which for reason of its intrinsic merit is meeting with such wonderful success

J. WORTH, ST. LOUIS, MO., or CHICAGO, ILL.

O. T. CRAIG & SONS,

BRENTWOOD, TENN.

Breeders and shiper of DUROC-JERSEY SWINE. A choice lot of pigs now ready to ship. All our breeders Registered. Address at present,

C. W. CRAIG,

GRAHA , — — — TENN SEE,

China, Glass and Queensware

We have the best Electric Lamp made, the best imported Student's Lamp, "Mays' New Ideal" Lamp, requires no chimney or shade; in fact, we are headquarters for the best Lamps in use. We keep the largest stock of CHINA, GLASS and QUEENSWARE, South of the Ohio river, all of which will be sold as cheap as good goods can be sold in any market. Why not buy first-class goods when you can get them at about what you are paying for trash? Come and see us, or send your orders.

HICKS, HOUSTON & CO.

M. A. SPURR, President, FRANK PORTERFIELD, Cashier, R. S, COWAN, Teller, J. H. THOMPSON. Vice President.

Commercial National Bank,

OF NASHVILLE, TENNESSEE.

CAPITOL STOCK, - - - $250,000,00.

39 North College Street.

BOARD OF DIRECTORS.

M. A. Spurr, R. H. Dudley, J. A. Thomas, Sam Cowan, Jos. Frankland, W. A. Benson, J. H. Thompson, W. E. Norvell, W. A. Wray, J. F. Bowers, J. Jungerman, A. W. Wills, E. R. Richardson, J. B. Collins, W. D. Mayo, Robert B. Lea, J. D. Goodpasture, H. G. Gwyn, T. L. Herbert.

Fully Prepared to do a General Banking Business.

JOHN RAMAGE & SON,

48 North College Street, Nashville,

Offer the best stock of custom-made BOOTS, SHOES, and SLIPPERS, in all grades, of latest styles. Trunks, Traveling and Hand Bags.

LOWEST CASH PRICES!

SHADE MURRAY, WM. C. DIBRELL. BYRD MURRAY

Murray, Dibrell & Co.,

WHOLESALE

BOOTS and SHOES,

No. 2 Public Square, : : Nashville, Tenn.

Gates & Pohlman,

Corner College and Union Streets, Nashville,

Are the oldest Jewelers in the State, and have constantly in stock the very latest and best designs, in patterns as well as the finest in quality and finish of all goods pertaining to the Jewelry trade. They defy competition in prices, and warrant every article to be as represented by them. Watches, Clocks and Jewelry repaired by the most practical workmen Orders by mail promptly attended to. Their motto is, "*Quick sales and small profits.*"

West Tennessee Christian College,

HENDERSON, TENN.

The first Annual Session of this Institution will open on the first Monday in October.

For healthiness of Locality, moral community, pleasant surroundings, hospitable, people, full and thorough course of instruction, cheapness of Board, etc, we challenge comparison.

Schools of English, Mathematics, Ancient and Modern Languages, Sciences, Bible, Music and Art

Those wishing to give their sons and daughters an education that will fit them for their life work, should investigate this Institution, its terms and what it does, before sending elsewhere.

Board for young ladies, in boarding house with President, $12.00 per month. This includes washing, fuel and lights. Board for young men, including same things, $8,50 to $11,00 per month.

Tuition, $1.00 to 5.00, according to grade. For further particulars address,

J. B INMAN, PRES., or JOHN BARHAM, SEC,

TENNESSE female COLLEGE!

FRANKLIN, TENN.

(Establishe in 1865.)

An English, Classical, Business, French, German, Music and Art Boarding and Day

School for Young LADIES.

With an average patronage of 150 pupils for the past 20 years the College will open its thirteenth year

Sept. 1, '85, and close June 3, '86.

NON- ENOMINATIONAL.

New Administrations, New furniture Capacity for 200 young Indies, Practical Teachers, Modern Methods, Thorough work. Library Reading Room, Ladies Business College and Ladies Boarding in the Building at Moderate prices, are a few of the features which make the College

A Popular Institution.

The only Female College in the South where marks, medals, and set examinations are recognized as opposed to true principles of education.

Write for particulars.

jul 16,8t. M. T. EGGERTON, Pres't.

NEW SUNDAY SCHOOL MUSIC BOOKS.

HEAVENLY VOICES.

Just out! Entirely new! The very book you want for your Sunday School. Contains the richest and most beautiful songs ever collected, in one volume. Send for sample copy before buying.

SABBATH BELLS.

The finest collection of Sunday songs yet published. Thousands of copies have been sold during the past 12 mos. It is full of gems. Will mail to any part of the world a sample copy of either Heavenly Voices or Sabbath Bells, upon receipt of 20c. or both for 35c.

FIRESIDE-FRIEND PUB. CO., NEW CARLISLE, O

LAW SCHOOL,

OF WASHINGTON AND LEE UNIVERSITY

GEN. G. W. C. LEE, PRESIDENT.

Instruction by text-books and printed lectures with courses of lectures on special subjects by eminent jurists. Tuition and fees $80 for session of nine months, beginning Sept. 17. For catalogue and full particulars, address Ch . A. Graves, Prof. of Law, Lexington, Va.

WASHINGTON AND LEE UNIVERSITY, Lexington, Va.

Instruction in the usual academic studies and in the professional schools of Law and Engineering. Location healthful, expenses moderate. Session opens Sept. 17th. For catalogue, address "Clerk of the Faculty."

G. W. C. LEE, President.

TEXAS LANDS!

Persons who have capital they wish to invest profitably, can do so by investing now, in Texas lands

The undersigned is agent for the sale of lands amounting to OVER HALF MILLION ACRES. Prices range from 50 cents to $6,00 per acre.

These lands are all going up, and in five years from date, will be worth twice the present price. For particulars, address

J. T. POE.

Longview, Texas.

SPRING, 1885.

CARPETS! CARPETS!

We have the largest and most complete stock o Carpets of all grades, Mattings, Oil Cloths, Linoleums, Rugs, etc., that we have ever shown to the trade. These goods are brought from the factory, and our prices are t e lowest. All orders promptly filled.

Manlove & Co.,

26-28 Summer St., - - Nashville, Tenn.

JACKSONVILLE FEMALE ACADEMY

— ILLINOIS CONSERVATORY OF MUSIC. —

School of Fine Art. Under one management. Offering to pupils of each advantages of all.

E.F. BULLARD, A. M., Prin. and Supt., Jacksonville, Ill.

Glendale Boy's School

A first-class Home School. New term commences Thursday Sept. 17th, 1885. Send for terms and particulars. E. A. HAIGHT, Principal, Kirkwood, Mo.

THE GOSPEL ADVOCATE.

VOLUME XXVII. NUMBER 36 | NASHVILLE, TENNESSEE, SEPT., 9, 1885. | TWO DOLLARS PER YEAR IN ADVANCE.

EDITORS:

D. LIPSCOMB | E. G. SEWELL.

J. A. HARDING, Associate Editor.

J. C. McQUIDDY, Office Editor.

Subscription Rates to Gospel Advocate.

Single subscriber, per anum in advance..... $2,00
Single subscriber for six in advance..... $1,00
Clubs of five, three of these new, per anum each..... $1,50
Clubs of ten, five of which must be new, each..... $1,25

SUBSCRIBE NOW.

Who Will Answer a Baptist Question.

I see in the GOSPEL ADVOCATE of Aug., 19th. an article on "What do Baptists believe in the work of the Holy Spirit." In this article the editor of the ADVOCATE refers to an agreement signed by three Baptist ministers at the Elam-Ogle debate. The editor then attempts to give his readers the "agreement," but *fails*. Here is what he gives: "The Spirit of God in conviction and conversion, operates only through the word." No such statement was agreed to at Auburn. Here is the agreement signed by four "Christian" preachers and three Baptist ministers: "The Holy Spirit operates (in conversion) through the *truth* only. The Holy Spirit and the *word* are *different*."

Now I want to ask two straight-forward questions. E. A. Elam, A. Alsup, F. D. Srygley or the editor (D. L.) are invited to answer.

1. In the above agreement it is agreed that "the Spirit operates through the *truth only*, but it is further agreed that the Spirit and the Word are *different*." Now does the above named gentlemen *believe that something different from the truth operates in conversion through the truth?* If so what is it and how does it operate, it being *different from the Word*.

2. Do you believe in conversion, anything operates save the *words* of the Spirit. If so when and where has such a doctrine been taught by your people.

My object in asking the above questions is to see if we can learn the difference between us. My opinion is that the signers of this Auburn agreement on the part of the "Disciples" *surrendered* the teachings of the "Christian church" on the operation of the Spirit. For where shall we find in the history of the Christian church since the days of Alexander Campbell the doctrine that in conversion a *power different* from the truth operates on the sinner. If the above agreement does not teach this, what does it teach?—[John T. Oakley, Henley's X Roads, Tenn.

Bro. Oakley has a more discriminating mind than I have, if he can see any difference between my statement and his, of what was agreed to at the debate, save the last clause, which is as great piece of nonsense as was ever penned. Why should anybody say or write the word and the Spirit are different. No responsible man ever was fool enough to say they were one. Bro. Oakley never saw or heard of a man in his life that believed they were one, unless he was a fit subject for a guardian or lunatic asylum. I do not think I could have been induced to sign the statement because, it might be construed to indicate I was fool enough to think somebody else was fool enough to believe the word and Spirit are one. I do not think any responsible being ever thought the word of God and the Spirit of God are one.

I left this off because it is nonsense. My statement, then, and his mean the same thing. The word of God is the statement, the embodiment of the truth revealed by the Spirit for the salvation of men. It contains the truth, the whole truth, nothing but the truth revealed to guide men to salvation. "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness, that the man of God may be complete, furnished completely unto every good work." II. Tim. 3:16. [Revision.] This being true, the word of God is the expression and only expression and revelation to the world of the truth of God. What is effected through the truth is effected through the word of God. If the Spirit operates only through the truth, it operates only through the Word which is the only expression of that truth. I don't think I did any injustice to what these three "Baptist MINISTERS," and four "Christian preachers" signed. In answer to these questions, we do not believe words operate at all. Words are not operating things. Persons or living things only operate on mind or spirit. Words are in themselves inanimate, lifeless, things. Words are the vehicles through which the person issuing them, works or influences those who receive and understand them. The words are vehicles through which ideas are conveyed and through which spirits receive influence from other spirits. They do not work. They are signs of ideas. They convey impressions from one spirit to another.

The words of the Bible are the signs the Spirit of God uses to convey ideas, thoughts, instructions and impressions to the spirit of man. But the words are no more the author of the impression than the wire that conveys the telegram is the author of the thought conveyed.

The Spirit of God wrote or spoke the words, and through the use of the words makes the ideas and impressions upon the spirit or heart of men. The word of God, the Bible, is revealed and written by the Spirit of God, and is no more the same as the spirit, than a book written by a man is the same thing as the man. The word of God is the vehicle through which is conveyed to the heart of man, every thought, idea, impression, that the Spirit of God saw was needed to save man. There is not an idea, thought or impression in the world, save those revealed in the Bible, that is worth a farthing to the salvation of man. The spirit teaches, moves, melts the heart through the revelations made in the word of God. The idea of which the word is the sign, is what affects or impresses the mind of man. Is idea spirit or spiritual? The word of God is the sign that conveys the ideas, thoughts, impression, produced by the Spirit of God to the Spirit of man. The idea, thought, impression is placed by the Spirit of God in the word, and so long as that word the sign of the idea, is known it conveys the ideas, thoughts, impressions of the Spirit to the mind, spirit or heart of every one who receives the word.

The Savior explains the whole matter in the Parable of Sower. He says, "The word of God is the seed of the kingdom." That means, the word of God bears the same relation to the production of fruit in the kingdom of God, that the wheat or other seed bears to the production of fruit in the material world. It means, it is as impossible to produce fruit in the kingdom of God, without the word of God in the heart, as it is to produce wheat in the material world, without seed wheat in the soil. Because the Spirit of God has clothed the idea or truth that is to instruct man and impress the heart of man, in the word of God. We place the material grain of wheat in the soil, because in that grain of wheat is embodied the immaterial germinal principle of life, that brought into contact with the juices of the soil, springs forth and produces, first, "the blade, then the corn, then the full corn in the ear." Just so, we bring the word of God which contains the germinal principle of spiritual life into contact with the warm affections of the human heart, and it springs forth and "bears fruit, some thirty, some sixty, and some an hundred fold." Not only is "the word of God, the seed of the kingdom containing the germinal principl of spiritual life, but "it is the incorruptible seed of the kingdom, which liveth and abideth forever." I. Peter 1:23. That means the germinal principle of spiritual life can never be separated from the word. This is the philosophy of Jesus Christ and of the Holy Spirit on these subjects. Whenever man turns away from the word of God he turns from the influence of the spirit of God, because the Holy Spirit gave that word, and embodied within it his influence to convert and save men. He can approach the influence of the Spirit no where save in the word of God, for the word of God is the only tangible dwelling place of the Spirit of God in which it can be approached by men in the flesh.

When man speaks, he breathes of his spirit into his words and as long as the words as he spoke them remain, they will convey to minds who understand and receive them, the thoughts, ideas, impression breathed into them. When God or the Holy Spirit spoke, he breathed into his words the thoughts, ideas, impressions he desired to make on the human soul. So long as these words remain, and wherever found, they will convey to every soul receiving them the ideas, thoughts and impressions breathed into them by God. The manner of the Holy Spirit's working through his words, does not differ from the manner of man working through his words. The power breathed into the word of God is as much greater than that breathed into man's words, as God is more powerful than man. Man has always breathed into his words the the imperfection, one-sidedness and weakness of human ideas, thoughts and influences. The Holy Spirit has always breathed into his words the completeness, perfection and omnipotence of God himself.

When we or the Spirit of God speak of the word of God working or exerting power, we mean it is the Spirit of God working through this, his chosen and only channel of reaching man's mind, heart and soul. We mean the word imbued with the power breathed into it by the Holy Spirit.

Then we answer the question. The Holy Spirit operates in conversion and differs from the truth—as the speaker or writer differs from the sentiment he speaks or writes. That the truth is the weapon or influence with which the Spirit works or operates. And that the word of God is the only vehicle or medium through which the the Spirit of God conveys the truth to the heart of man.

We have answered the second in answering the first. We believe the Spirit of God, the operating power in conversion, but it operates only through the word of God and that the words of the Spirit are the signs through which are conveyed to the

mind and heart of man the ideas and influences that move him. I have never known a single writer or teacher, learned or unlearned, among disciples to teach otherwise than this. On the other hand, I know as every intelligent Baptist knows, that the agreement is a surrender of Baptist teaching on the subject. The *Reflector* condemns it; all Baptist creeds contradict it. It is none the less true on that account, for the word of God clearly teaches it. We are glad to see it, but be frank and open in it. D. L.

Sam Jones and the Word of God.

"For the bed is shorter than that a man can stretch himself on it, and the cover narrower than that he can wrap himself in it." Isa. 20:28.

The system of pardon offered by Mr. Jones is shorter and narrower than God's word; hence, the bed is too short and the cover too narrow to hide a man from God's judgement, or to fit his law of pardon. A man, who takes all the Lord says, adding nothing to, and taking nothing from, the Bible, cannot stretch himself on the bed or wrap himself with its cover. Gospel-obedience requires more than Jones teaches. It is still the duty and work of those contending earnestly for the faith once delivered to the Saints, to show the importance of obedience to the gospel in order to pardon. The idea and plan of salvation now obtaining from Jones preaching and influence, is that one can say he is tired of sin and is going to quit, and then and there he is a pardoned man,—a Christian. To take from God's word is as ruinous as to add to it. To quit sin, to repent, is absolutely essential to salvation but this must be preceded by faith in Christ and followed by baptism in his name. Morality can no more save a man now than it would Cornelius, and when Jones leaves a man, has "finished up the job" for him, he is in about the same condition as Cornelius when Peter found him and began to tell him words whereby he and all his house should be saved. Acts. 11:14. Cornelius notwithstanding his alms and prayers must obey the gospel. It is just as far short of the gospel to preach salvation by repentance as by faith alone. Jesus is our Savior. The merit is in Him, the saving cleansing power is in His blood. His blood cleanses from all sin. 1. Jon. 1: 7. In Him we have redemption through his blood, even the forgiveness of sins.—Col. 1:14. If sinners reach not His blood they can never be pardoned or saved. God can only save through Jesus, "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God, to declare, I say, at this time his righteousness; that he might be just and the justifier of him who believes in Jesus." Rom. 3:25-26. Without the shedding of blood there is no remission.—Heb. 9:22. I do not say Jones preaches no faith in Christ. But he did say that a man should join the church and do right whether he believes in Christ or not, or a word in the Bible. He has but little or nothing to say of Jesus, of his life, his example, his meritorious blood, his resurrection ascension and reign He speaks nothing of obedience to the gospel through which Christ brought life and immortality to light.—2 Tim. 1:10. He has more to say of himself, his wife and children and what *he* does, than of Christ and what Christ has done. He holds up Jones as the great example rather than Christ. Paul says, "I determined not to know anything save Jesus Christ and him crucified." 1. Cor. 2:3. For we preach not ourselves but Christ Jesus the Lord and ourselves your servants, for Jesus sake.—2 Cor. 4:5. Christ then is all and in all of our salvation. But how reach the efficacy of his blood? And being made perfect he became the author of eternal salvation to all them that obey him.—Heb, 5:9. People must *obey* and they must obey Christ, not man, to be saved.—Paul in Gal. 3:26-27 tells how we reach Christ's blood. "For ye are all the children of God by faith in Christ Jesus, for as many of you as have been baptized into Christ have put on Christ." Now, *in* him, not *out* of him we have redemption through his blood, even forgiveness of sins. Then does the word of God teach that pardon is enjoyed, the forgiveness of sins received out of Christ, or before baptism. When those who believed in Jesus asked on the day of Pentecost, what to do the Spirit said "Repent and be baptized * * for the remission of sins. To one who believes and has *repented* the Spirit says "arise and be baptized and wash away thy sins calling on the name of the Lord." Acts 22:16.

Jesus did not die to make people moral or religious. His apostles were not sent to preach the gospel to every creature for this purpose. Jesus died to redeem, to save people; he died or shed his blood for the remission of sins, and the apostles were sent to preach repentance and remission of sins in his name among all nations beginning at Jerusalem.—Luke 24:36-47. People cannot reach the remission of sins simply by repentance or a moral life. The world was full of religion when the apostles were sent out, but not the Christian religion. So people may be both moral and religious and not Christians and hence unsaved. They cannot be Christians, however, without both morality and religion—the religion of Christ. Man is a religious being and God proposes to direct his religious inclinations in the right direction. Christianity is not designed to make the world worshipers of something. Man naturally worships something. God would direct this worship toward the right object, in the right way. God is not only the rightful object but he has and holds the exclusive right to say *what* men shall do to obey him and *how* they must worship him. He prescribes the way in which he must be worshipped. Simply to worship God will not save people. God may be worshiped in vain. "But in vain they do worship me teaching for doctrines the commandments of men." Matt. 15:9. Earnestness, zeal and honesty in a vain or false system of worship, will not save. Paul was a worshipper of God after a false way, when he destroyed the church. Saul verily thought he was honoring God when he saved Agag and the fat sheep and cattle alive. 1 Sam. 15ch. He thought God would accept his offering. He intended to have a big day in Gilgal. Jeroboam taught the people they could worship God at Dan and Bethel as well as at Jerusalem. Jesus says many people will stand at the pearly gates asking an entrance upon what they have done, casting out devils and *many* wonderful works in the name of Christ, and he answers "I never knew you." Matt. 7:22 23.

Because Jones honestly and ignorantly ignores and its complete obedience and also God's prescribed way of worship for his children does not set him "right before God" or make him "loyal to God." This is the most charitable way to look at his work. But on the other hand, if he knowingly leaves out a part of gospel-obedience he is guilty of all—For whosoever shall keep the whole law and yet offend in one point he is guilty of all.—Jas 2:10. He that adds to or takes from the word of God has God's most fearful curse resting on him.—Rev. 22.18-19. If any man or an angel from heaven preach any other gospel he shall be accursed.—Gal, 1:7-9. God again says "but to this man will I look, even to him that is poor and of a contrite spirit and trembleth at my word."—Isa. 56:2. Is a man of a contrite spirit and does he *tremble* at God's word when he says "Jesus was wise?" In saying a certain thing, "Peter hit the nail on the head" and "James knocked the black out." This sounds sacriligious. We have an example of *trembling* at God's word. He says, "when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and my beard and sat down astonished. Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and sat astonished until the evening sacrifice." See in Ezra. 10:3-44 "Now therefore let us make a covenant with our God to put away all the wives, and such as are born to them, according to the counsel of my Lord and those that tremble at the commandments of our God; and let it be done according to the law." This is trembling at God's word. Wives from husbands and children from fathers must go. God's law must be done, his word must be obeyed. To a man who trembles at God's word, the Bible is the highest authority and God's word on any subject or command is an all-sufficient reason for submission to it. He who does some things which God commands because he sees a reason for doing so, and does not obey other commands in which *he* sees no reason, has not obeyed God in anything. Man must do *what* God says because *God* says it, and he must do it as God directs in order to obey him.

OBSERVER.

The Christian Quarterly.

BRO. LIPSCOMB: In the GOSPEL ADVOCATE, of which you are the senior editor, you review in a very kind spirit, which I fully appreciate, my article on "The Church—A Study." As many of your readers will not see anything that I might print in reply or explanation of your objections, I ask to be heard by them through your paper. I am searching for the truth, and the truth is what I want. I have no theory to sustain. I am just as willing for you to be correct as to be correct myself, provided you are correct—and I know you well enough to be satisfied that you feel the same way.

You say: "The point that he seems to me to fail in, particularly, is as to the scriptures that recognize the churches as each complete and perfect in itself, and as constituting the body of Christ. The church at Corinth, at Ephesus, at Colosse is addressed as the body of Christ in Corinth, Ephesus, Colosse, and the individuals as members of that body, each in the body sustaining fixed and certain relationships to other members of the body, and to the body as a whole, and it is especially pressed in them that the failure of one member to perform its functions in that body mars the operation and weakness and destroys the body itself."

Our conclusion was that a congregation of Christians was a local organization for worship for mutual, spiritual, social and material advantage, and that it was not as an organization, to be considered a visible material kingdom. One reason why I reached this conclusion was, that if every local organization was a part of the church, and *the church* had a visible entity by the aggregation of all these units, then *the church* presented the singular spectacle of one unit fighting another unit, of one unit practicing some things which some other unit condemned, of one unit being composed of members who would not be received into another unit, and of *the church* having within its organization impure men and women. If the Church was represented

by these local organizations, then no one who was not a member of a local organization was in the kingdom. We know that the church is not composed of local organizations that hold and teach conflicting doctrines and prescribe different terms of admission; therefore, if the local organizations collectively constitute the church, then only those that are of "the same faith and order," constitute the church, and all others are out of the church. Your idea would place every one who does not believe and practice as we do, and have their membership in the same local organization that we do, outside of the Kingdom. I am not willing to receive such a conclusion unless I am compelled by very plain teaching of the Bible.

I deny that a single sentence can be found in the New Testament that says or intimates that a local organization of disciples of Christ is a part of the church, or that the church has a visible material organization represented by the aggregation of the local organizations. Masonry has local organizations, and these local organizations are visible parts of a general visible material organization composed of all these local organizations; but such is not the nature of the church. The organization at Corinth, at Ephesus, at Colosse, is *not* addessed as the *body* of Christ in Corinth, Ephesus, and Colosse. In the first letter to the disciples at Corinth, Paul addresses them as the "church of God," the *ekklesia*—the called out, the separated of God which is at Corinth, and immediately explains what he means, "even them that are sanctified in Christ Jesus, called to be saints, with all that call upon the name of our Lord Jesus Christ in every place." The address throughout the letter is to individuals. "I beseech you, brethren," "that each one of you;" "behold your calling brethren." The same is true of the second letter. The address of the letter to the disciples at Ephesus is, "To the saints which are at Ephesus, and the faithful in Christ Jesus." The letter to the disciples at Colosse is addressed: "To the saints and faithful brethren in Christ which are at Colosse." Not the slightest intimation that these several congregations together were the "body of Christ," or parts of the "body of Christ" or that all of the congregations together constituted the "body of Christ." It these organizations constituted the visible material "body of Christ," or "kingdom of Christ,' then there was no " visible body of Christ," or kingdom of Christ," until there were these local organizations, and his kingdom is not a complete kingdom until every atom comes into existence. As new organizations are forming and old ones dissolving, so his body is fluctuating in size and organs, which would be a singular body. In the "dark ages" his body, according to your idea, almost, if not entirely, disappeared. In the *Common Version*, which favored your idea of a visible kingdom, we read: "And the Lord added to the church daily such as should be saved;" but the Revision correctly reads: "And the Lord added to them (or placed side by side) dav by day those that were being saved." The idea of a visible material kingdom being taken out of the passage.

You say: "The local congregations or churches are the tangible and organic manifestations of the body of Christ on earth. Hence to destroy them is to destroy the body of Christ." I suppose that by "body of Christ" you mean the Church, the kingdom, that Jesus said he would build. Now if these local organizations of disciples are the tangible kingdom on earth, then, certainly, to destroy all these organizations would be to destroy his kingdom; or to destroy one of them would be to destroy a part of it, and hence leave a marred kingdom. We know that these local organizations can be destroyed and are being destroyed. Death, luke warmness and emmigration do destroy these organizations. The organizations that were at Corinth, Ephesus and Colosse are gone. Jesus said that the gates of hades should not prevail against his church, but if thee local organizations were his church, then the gates of hades did prevail against it, for, if history is reliable, there was a time when there was not a single, organization that taught and practiced as Jesusand his apostles directed.

You say: "All the admonitions to unity and harmony, to oneness of mind and unity of action to keeping the unity of the spirit in the bonds of peace, are addressed to the local congregations as bodies of Christ." The letter to the disciples at Ephesus, as we have shown, is addressed "to the saints which are at Ephesus, and the faithful in Christ Jesus," with not the least intimation of organization, and yet he says to them: "I therefore, the prisoner in the Lord, beseech you (saints and the faithful) to walk worthily of the calling wherewith ye (as individual saints and faithful men and women, not an organization) were called. with all lowliness and meekness, with long suffering, forbearing one another (as individuals, not as an organization) in love; giving diligence (individual diligence) to keep the unity of the Spirit in the bond of peace." Also compare Col. 3:12-16.

You say: "While the members, as individuals, are admonished to each lay by him in store as he is prospered, the object was that it be all together in one treasury when he came, as the offering of the church." This statement is based upon I. Cor. 16;2. "Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collection may be made when I come." One of the very highest authorities commenting upon the statement, "let each one of you lay by him in store," says: "*At home.*" The phrase is therefore conclusive against the prevailing opinion that the collection was taken up at the church. It was an individual and private affair. We can no more change the meaning of *par' eautoo* than we can the parallel phrases in the other languages. They are the idiomatic expressions for 'at home.' and honestly require that we should so interpret. This is the rendering which even the ancient Syraic version gives it. Another high authority says: "For *then* (when I come) will be the time, not for collecting, but for producing the sum of what has been week by week horded at home from profits of trade." The collections are not the collecting of all the sums into one place, but the collecting together by each individual, the sum that he could give into his own possession, so there would be no running around by each one to his debtors to collect what was owing to him.

You say: "*Ekklesia* simply means 'called out,' 'separated from.' The separated are as much the *ekklesia*, the church, when separated as when together," which we fully endorse, and which is my position exactly. If local organizations are not the church, then there is no visible organization of Christ's Kingdom. There cannot be a general visible organization composed of independent local visible organizations. Such a conception is preposterous. Every organization must have a head, and the head must be of the nature of the body. If there is a general actual organization of the kingdom of Christ in this world, a confederacy of local organizations, then the general organization must have a head corresponding in nature with the body. The body is human, liable to all the agents of change that effect other human organizations, and so must its head be. With an actual general organization of Christ's kingdom, you must have a human head, either a pope, a college of Bishops, or a synod of presbyters. The local organizations have human heads, the episkopoi, and if these local organizations with their human heads, collectively constitute an actual general organization, then there must be an episkopos, or a college of episkopoi to be the head of the general kingdom. If you unify the government, you must centralize the power. Christ established a spiritual kingdom, and he a spirit rules over it. "My kingdom is not of 'his world"—my kingdom is not material, of the same nature, as the kingdoms of this world. They are material, mine is spiritual. Being spiritual, the gates of hades, the power of destruction, the agents that destroy material things and human kingdoms, can not affect it. Christ kingdom was just as perfect and complete before the first penitent soul came into it on Pentecost, as it would be were every soul in the universe in it. It was just as perfect and complete during the "dark ages," when Christianity was almost a tradition, as now when a house of worship dots almost every hill-top and valley. This spiritual kingdom with its spiritual head, stands in divine majesty uninfluenced by human agencies, ready to receive into its citizenship every believing and obedient spirit. Every citizen is a priest and king, and holds allegiance, and recieves commands direct from the king. These citizens of the kingdom, by mutual sympathies were drawn together, and in obedience to a common impulse of human nature, they banded together in local societies for mutual, spiritual and social advantage. It was never the purpose of these societies, as societes, to do anything outside of themselves. One purpose of their organization was to make each member a better Christian, a better citizen of the spiritual kingdom, a more profitable servant of his Master, and hence each one went out from the meeting of his society strengthened to do his individual work for the Lord, as the Lord had called him. If the Lord had called him to proclaim the gospel to sinners by giving him an understanding mind and a ready tongue, he went out from the meeting with the prayers, exhortations and songs of his companions stirring his heart, more determined to work for his Master. The society did not say to a member," You must preach; you must be "ordained" by us and go out in our name and preach, and you must go to a certain place, and your society will support you." Neither did two or more societies act together *enmasse* or by their society officers, and hunt up and send to some particular place, a member of some other society, or a professional preacher, and say to him: "We, as societies, send you, and obligate ourselves as societies to support you. You must go in our names, because the Church must sound out the word, and we as societies are the "body of Christ."

Fraternally,

E. W. HERNDON.

Editor *Christian Quarterly Review.*

Columbia, Mo., August 11.

The man who loafs his time away around a grocery while his wife works hard to support him, can always tell you just what this country needs to enhance its prosperity.

Think upon sin, and repent; think upon God, and return; think upon grace, and hope; think upon glory, and press onward.

Home Reading.

The Tale of a Dinner.

By Ailenroc.

"Matilda," said Mr. Sanders, putting his head in at the kitchen door, "Bro. Grice and Bro. Lee from Bumbleton are here, and will remain to dinner."

Mr. Sanders was a preacher, who preached at Bumbleton once a month, Matilda was his wife.

"Mercy on me," she said staring at him; but in a moment her gaze wandered past him, across the field—still farther, she was wondering what she would have for dinner.

"Well," said Mr. Sanders, fidgeting about the door. "They are in the sitting room, and I must go back. It is ten o'clock, Matilda."

"I know," she said trying to smile "I'll have dinner on time never fear. Go back to your company."

He looked back as he turned to go, saying in a hesitating sort of way, you—you can *make out* Matilda." "I think so," she answered. Did I ever fail?

When he had gone, Mrs. Sanders sat for a moment gazing into the tub of peaches by her side and two very bright drops rolled down her thin cheeks; but wiping them off with her check apron she went to the back door, and called softly "Nell."

"Here mamma," answered a cheery young voice, and a curly haired Miss of twelve, made her appearance, foamy soap suds on her white arms.

"Nell, there are two gentlemen here for dinner, two brethren from Bumbleton, and we must give them something fit to eat. What will it be?

"Oh, mamma, what *can* we have. We have no meat. The cow has gone dry.; we are out of flour; out of everything."

There was absolute dispair in the girls voice, and the Mother said bravely, "never fear we *must* have dinner. Oh, I do hope they have brought poor papa some money, and very likely that is their business. Now fix up a fire and we will fly around. I've got about a half a gallon of flour that I saved for starch. It will answer nicely to make a chicken pie and a peach pie also."

"A *chicken* pie, mamma? where is the chicken? Mrs Sanders answered regretfully "I'll have to kill Bennie's pet."

"*No no* mamma, it would kill Bennie to come home and find his chicken gone."

"Not so fast daughter. People don't die of broken hearts about a chicken. I regret it, but necessity compells me to kill it."

"I can't see him killed, nor eat him either," said Nell sobbing.

Mrs. Sanders took down a tin box and rattled it. "One quarter" she said. "Here Nell take it and run over to Mrs. Smith's, she makes butter to sell. Get one pound of butter, which will be twenty-cents I suppose, the rest in fresh eggs. And borrow a cup of coffee, and *hurry*.

But Nell was gone speeding across lots bucket in hand. Mrs. Smith was generous. There was a large pound of golden butter in her bucket and eight newly laid eggs in her apron, when she returned, and she asked no questions though she missed Bennie's pet from the door-step, and a plate on the table held a fat cut up chicken.

The pie was soon bubling and sending forth savory oders, but when the pan was lined with the puffy paste for the fruit, Nell cried in sudden alarm, "oh mamma, it will be ruined we have no sugar."

Mrs. Sanders had forgotten that alarming fact, but her face cleared after a moments thought, and she said "run into my room, Nell, look in the closet on the top shelf and bring me that little jar of honey."

"But mamma that is for your cough medicine."

"No matter, perhaps I can get more, the pie *must* be made now.

In a little while the dinner was upon the table, and looked appetizing enough for any one.

A snowy cloth and napkins to match, and a tall fruit dish of cut class filled with flowers in the center of the table pleased the eye.

Then the chicken pie with its flaky crusts and rich gravy, the peach pie tempting and delicious; a dish of scrambled eggs, potato salad, honey, butter, corn bread, buscuits and coffee, which gave off an aroma delightful to coffee drinkers; the dinner was a success.

Nell was in fine spirits. "Now mamma," she said, "run into your room and put on another dress. You must not sit down to this pretty table in that old ragged wrapper."

"But, Nell, my good wrapper is in the wash."

"I know it, but don't let on that all the good calico you possess is in the suds. Put on your Sunday dress. Poor mamma, to have but one dress and that one so old that I don't know how old it is, but it *looks* nice yet."

Mrs. Sanders came back in a moment attired in a black lawn, which showed signs of darning and remaking and possibly dying. Her still glossy hair was brushed back but she wore no collar.

"Will I do Nell?" she asked, smiling into the bright eyes. Nell for answer ran into the house and returned out of breath with an old lace fichu.

"Let me fix you." she said. "This old lace is more holy than righteous, but when I gather it close round the neck—so, and tuck the ends under—so, it looks real nice. Now I'll rattle the bell and as my respectable dress is in the wash, I'll go and stay with it while you all eat that lovely dinner. Oh, Mamma!" a sudden seriousness coming into her voice and eyes "I wish we could have such dinners every day."

Her Mother kissed her, and she ran out, and in a moment Mr. Sanders and his visiting brethren came in.

Mr. Grice and also Mr. Lee were hearty, substantial men, and did justice to the good dinner set before them.

Mr. Sanders had been haunted by a lurking fear that his wife could not produce oil and meal from empty vessels. but the sight of the table revived his spirits, and he over-flowed with good humor and hospitality. Mrs. Sanders, like the good true woman she was, waited on her guests to perfection and made herself charming in a black lawn ten years old, and an old fichu that had an hundred unnecessary holes in it.

Taken altogether the dinner passed off well and the brethren departed that evening, expressing their satisfaction with Mr. Sanders as a preacher, and their pleasure in meeting his wife.

As they rode homeward each seemed to be revolving some weighty subject in his mind, and finally Mr. Grice broke the silence.

"Well," he said "the parson is not as poor a man as I expected to find him.

"Nothing like it, Nothing like it," responded Bro. Lee with animation.

"She had a cracking good dinner to-day." said Bro. Grace "I dont know when I've tasted a better one."

Bro Lee looked very solemn. Perhaps he was thinking of that chicken pie that suited him so well, or of that third cup of coffee. "I hope," he said, "I hope, fervently, that sister Sanders is not wasteful. I think of all men a preachers wife should be saving."

Bro. Grice shook his head. "Ah me," he said "I have been thinking ever since we started home that maybe she was. That pie sweetened with honey looked like it. I must confess that it did. Honey, Bro. Lee, is worth twenty cents a pound, while sugar is but five. Being a merchant I have a right to know."

"Of course, Bro. Grice of course. And there was another thing that kinder started me. Sister Sanders as you perhaps noticed, was dressed well, remarkably well, I might say, to be be at home, on a week day.

I declare she looked better than my wife does on a sunday."

Bro. Grace turned his face aside and coughed. out of delicacy perhaps, for it was known that Bro. Lee's wife was the homeliest woman in Bumbleton.

"She was dressed well indeed. Fine lace around her neck. I think we got scared for nothing. Put ourselves to the trouble of riding ten miles to see if they were really needy and Lo you, they live better than we do at home I did'nt ask him for, I saw for myself.

"I did'nt either," said Bro. Grice. "He can just wait till his year is out, and we will see that he is paid as we agreed to do. I've no objection to Bro. Sanders as a preacher, or a man, but I do think they ought not to get above their ability. If his wife can dress better at home than ours can, when they go to meeting he surely can get along. I think it is just as much his duty to preach as it is ours to hear him."

"I think so too. I don't believe a preacher should be hired. He ought to preach for the love of the gospel. Paying preachers a big salary is just puffing them up with pride anyway. If a man can preach it is his duty to preach. That is the way I look at it," and Bro. Lee who owned five hundred acres of rich land, and had every thing else in proportion, hugged himself complacently.

"Bro. Sanders does work I suppose," said Bro. Grice, "He makes and mends shoes. Might make a good deal if he would try, only loses Saturdays and Mondays at his regular appointments, tends four churches."

That night when Bennie had cried himself to sleep over the loss of his pet chicken, Mrs. Sanders went out on the porch where her husband was standing. She was a very weary looking, pale woman in her old torn wrapper, but her husband knew she was beautiful. "Well dear" he said passing his arm around her and speaking very low, "we have been disappointed again. I did hope when those wealthy brethren came that they would pay me something but they did not, we will have to struggle on."

His wife leaned her head on his should and the silent, unseen tears overflowed her patient eyes. It was hard. No more flour, no meat, no coffee, nor sugar, nor molasses, no milk. Only a little meal, a remnant of butter, and a few vegetables and some fruit.

Poor, patient, heroic preacher's wife. With generous hospitality she gave them the best she had, and if they had come again, she would have made some other shift, some other sacrifice to set a good meal before them.

She was used to sorrow and loneliness, used to privation, but she had a brave, hopeful spirit, and a decent pride. Methinks if there is a brighter diadem than all others in heaven the preacher's wife will one day find it on her brow.

Three Crowns and All For Servants.

Have you ever remarked that the three crowns spoken of are all for servants? First there is a crown of righteousness: "I have fought the good fight, I have kept the faith, henceforth there is laid up for me a crown which the righteous judge will give me in that day." There is a crown of life: "Be thou faithful unto death, and I will give thee a crown of life." Then the climax—may we all claim it—you that feed the flock, you that go breaking the bread of life and telling of the Saviour's love and trying to win others to life: "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." It is the business of a good master to supply his servants. You do not expect your servants to serve you out of their means, but out of your means. I have known the servants in a house—I wish there were more of them, but they are a generation that is fast dying out—that were so incorporated into the family, felt so identified with the property of the family, that I have heard them speak of "our horses," our coaches," "our children." Brethren, your privilege as a servant of God is to claim all he is and all he has to strengthen you for your service. Is not this a great privilege—the privilege of service?—*Rev. Marcus Rainsford.*

It is not stately walls nor beauteous spires that tell for Christ; nor eloquent sermons, nor artistic anthems, but lives that are clean, hearts that are glad with the light of Christ, and hands that are loaded with mercy.

A Heap of Clam Shells.

Near Astoria, Oregon, according to the San Francisco Alta, there is a deposit of clam shells which covers an area of over four acres, and is piled in places to a depth of ten feet. The amount of shells is incalculable. Over 1,000 loads have been hauled away to make roads, but that amount is hardly noticeable in the diminution of the immense heap. From time to time relics of the old clam-eating tribes that made that place their headquarters are found. A party recently found a clam opener. It was made from a whale's tooth, is about eight inches long, and is ground sharp at the end. There are some sixteen inches of soil on the top of these clam beds, on which grow fir trees, some of them 400 years old.

Wells-Crum Debate.

Brethren L. & S.—By your permission, I will give the readers of the ADVOCATE a short history of this debate that took place at Hosah church, Pontetoc county, Miss., commenced the the 3d. closed 7th. of tbis month (Aug.)

Last Sept. a few Methodists and others that were somewhat offended at the preaching of Bro. Sadler (our resident preacher) sent to Boonville this State, for Col. J. M. Wells, champion, of Methodism, to have the doctrine taught by the disciples demolished, he came at once and did his work well, abusing all that held to the doctrine, and especially Bro. Sadler. Would not divide time with Bro. S. because he said he had not enough beard on his face, too young, but expressed himself willing to debate with Bro W. A. Crum, of Hickory Flat, Miss. This was promptly accepted, the time and place above, agreed upon, and the following propositions for discussion:

"The church of Jesus Christ was established long before before his advent into the world and the infant children of believing parents have a Scriptural right to baptism." Wells affirms,

"Immersion is the only Scriptural mode of water baptism." Crum affirmed

"Baptism administered to a penitent believer is in order to actual remission of sins." Crum affirmed.

At the time appointed everything was in readiness. Col. Wells affirmative was discussed two days. The Col. spent a great deal of the time in trying to prove that baptism came in the place of circumcision, but yielded the point on the last day by admitting that the act of circumcision had not been repealed. Three days were spent on the other two propositions, Bro. Crum making his proof so strong that Col. Wells replied to but few of his arguments. Bro. Crum never let any of his escape, affirmatively or negatively, but completely overturned them all. I will not attempt to give the argument but want to say, the brethren are fully satisfied with Bro. Crum as a debater and as this is the second debate he has held for us (having held one with a Mormon near here, four years ago,) we can recommend him to the brotherhood with full assurance that he will give satisfaction to any that want th cause defended.

J. M. WHITTEN.

Brethren L. & S.—I will spend one week in Tenn. The Lord willing I will preach at Verona the first Lord's day in Sept. would be glad to see any of my brethren who can find time to visit the said place at the aforesaid time. The success of the gospel has been very great in this section of the country. Good meetings have been held at Snow Hill, Cross Roads, Farmersville, Liberty, Strata, New Prospect, Center Point, Sevilla, Tuckers Bend, at some place in South Butler, and last night we closed a meeting at this place with ten additions. All our preachers are working in earnest. Bro. Adams will leave us in a few moments. He did some fine preaching here. I take this opportunity of calling the attention of the readers of the ADVOCATE to our school. Notice is given already in the ADVOCATE that it will open on the 5th, of Oct. Our prices are so extremely low that the most pernurius could not complain. In my travels I found the son of one of our very prominent brethren who had been in attendence upon a school where brass buttons glittered and the tactics of man's warfare are studied more than the regulations of heaven. What was the consequence? In a meeting held during the session, the young man came near joining a sectarian church, and would have done so had it not been for an older brother who chanced to take in the situation. If our brethren could do no better, then there would be some excuse, but they can and why should they send their sons off to Military schools, when there are schools at which "peace and good will among men" are taught. I teach for these reasons: 1st. To get to stay with my family six months in the year. 2nd. I can teach my own children. 3rd. I can do most good by so doing. Leave out these reasons and I will never teach any more. While I am in the business I will take great pleasure in serving my brethren and friends all over the South. I do not propose to do better than the others, but I do say brethren, we have many good schools taught by our brethren, and be certain to patronize them. I believe that Tenn., Miss., Ala., and Ga., need a good, GOOD, school, one in which men who are preaching can be better prepared for work. I would be willing to be connected with a school in which men are trained to endure hardness as a soldier, but I would shun the faculty that educates youths to rule over age, and train pampered pastors to feed only when the pasturage is ripened and ready for hungry cropping. We study to surround the young with the best moral influences while at Highland Home. We venture to say these things in the interest of education among our brethren. J. M. BARNES.

We have certain work to do for our bread, and that is to be done strenuously; other work to be done for our delight, and that is to be done heartily: neither is to be done by halves or shifts, but with a will, and what is not worth this effort is not to be done at all.—*Ruskin.*

Observe how one sin leads to others, making others a necessity; there is no safety save in resisting evil in the beginning.

The blessedness of life depends far more on its interest than on its comfort.

American National Bank.

ash Capital, $1,000,000.

Board of Directors.

E. W. Cole, John G. Houston, J F, Demoville, John Orr, Byrd Douglass, Jr., John M. Lea, J. Kirkman, Rev. Dr. R. A. Young, V. L. Kirkman, B. L. Weakley, A. W. Harris, M. Burns, T. A. Atchison, GEN. W. G. Bush, W. H. Jackson, John Woodard, J. A. Pigue, C. E. Hillman, W. W Berry, Wm. Porter, Edgar Jones.

This Bank has united with it the **THIRD NATIONAL BANK** of this city, and has increased its Capital Stock to $1,000,000. With increased facilities in every particular can confidendently assert that it will offer superior advantage in all departments of Ba to its patrons and friends.

JOHN KIRKMAN, President, A. W. HARRIS, Cashier. E. W. COLE, Chairman Executive Committee

EDGAR JONES, Vice-President JOHN M. LEA, Vice-President.

JOHN G. HOUSTON, President. THEO. PLUMMER, Sec'y and Treasur

NASHVILLE LUMBER CO.

Building Lumber.

CEILING, SIDING, FLOORING AND DRESSED LUMBER,

Cheap Stock at Low Prices.

Mills and Office on Northwestern Railroad, immediately in rea of Union Stock Yards.

W A. Lannom "Cash Clothier.'

18 Public Square, - - Nashville, Tenn.

In order to make room for our FALL and WINTER STOCK, will offer his entire stock of **SPRING AND SUMMER CLOTHING** Furnishing goods and HATS at

Prices that will be sure to move them.

Suits that were $15,00, $18,00 and $20,00, for $12,00, $15,00 and everything in proportion. **THIS IS FOR A SHORT TIME ONLY.** Don't dely, but call at once. The most of the goods are **SUITS TO WEAR THROUGH THE FALL.**

W. A. LANNOM.

18 Public Square, : : Nashville, Tenn

PASCHALL & FALL,

WHOLESALE

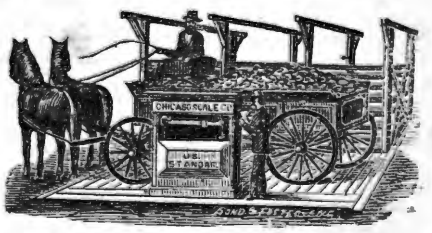
HARDWARE, CUTLERY, IRON, WAGON MATERIAL, ETC

Fishing Tackle.

Nos. 57, 59 and 61 South Market St.,

NASHVILLE, TENNESSEE.

Our Prices are Very Low.



Agents for Chicago Scale Co.'s Platform and Wagon Scales.

THE GOSPEL ADVOCATE
NASHVILLE, TENN., SEPT., 9, 1885.

CONTENTS.

Who will answer a Baptist question 561
Sam Jones and the word of God 562
The Christian quarterly Review 563
The Church 566
Items and Personals 567
Obituaries 568
The Apostolic Guide and its charges 538
A Lecture on Baptism 570
Church News 571
The Dr. Malloy Tract 572
Sunday School Lesson 575

HOME READING.

The Tale of a Dinner 564
Three Crowns and all For Servants 564
A Heap of Clam Shells 564
Well Crum Debate 565

The Church.

An article from Dr. Herndon, editor of *Christian Quarterly Review*, will be found on another page. We ask the reader to give it a careful reading. We doubt not the Dr's. only object is truth, and with much of his article as published in the *Quarterly*, we were and are in hearty accord. But in running from the extreme of human ecclesiasticism, it seems to me he ignores and depreciates the organism of God. He clearly makes churches of Christ rest upon no higher authority than the impulse of human nature. "These citizens of the kingdom, by mutual sympathy, were drawn together, and in obedience to a common impression of human nature, they banded together in local societies for mutual, spiritual and social advantage." If there was nothing higher than this mutual sympathy and impulse of human nature, to bring them together in a congregation, there can be nothing higher or stronger to hold them together. And when a man lacks sympathy with the organization, or finds the impulse of his human nature leading him away from the church, he follows his only guide and violates no law of God, in failing to meet and worship. Meeting to worship God at all, is a mere matter of human sympathy and natural impulse. Besides it ought to be patent that there were no sympathies of human nature that led Jew and Gentile into one body. It took the direct authority of God, emphasized by several distinct miracles to induce the apostle Peter to recieve the Gentiles, and then his impulses and prejudices made him refuse to eat with them and the Spirit of God condemns him for it.

Much of the work of the apostles was to reconcile and harmonize these Jews and Gentiles into one body in Christ. On divers occasions it required the clear enunciation of divine authority to restrain the race antipathies and subdue natural impulses of the races to separate, and to unite them in one body for worship, for mutual aid and for extending the gospel abroad.

The individuals of the different bodies were addressed, it is true, but they were addressed as members of the church at Rome, Corinth, Ephesus, Philippi, and Colosse. Bodies composed of human beings can be addressed only as individuals. They can hear, understand and obey only as individuals. But still as members of the different bodies.

Bro. Herndon thinks that they were addressed as individuals, not members of the church, because the spirit said "you, ye." Well suppose this is as Bro. H says; but if the spirit had desired to address them as a body and as members of the body, will he please tell us what different style he could use than that he did? We are not able to conceive of any other than that adopted.

He addressed the letter to the church at Rome, "To all that be in Rome, saints, beloved, called of God." This shows the saints, as a whole were collectively addressed. Read the closing admonitions. They were clearly addressed to the whole church. His first letter is addressed to the church of God at Corinth, he tells them this church is composed of the sanctified in Christ, of the saints called," &c. He immediately begins with condemning strongly the divisions into which their "natural impulses and sympathies" led them. He tells this church at Corinth, "Ye are the body of Christ and members in particular." You, the church at Corinth, constitute the body of Christ, closely united, mutually dependent on each other as members composing the body of man, are closely united and mutually dependent upon one another. It is true, each member is a separate sentient being, and certain duties must be performed or courses followed by each in his individual capacity, to enable him to do his duty as a member of the body. When he admonished as to these, they are individualized. "If any man;" "let every man;" "let every one of you." The second epistle is likewise addressed to the "church of God at Corinth."

Galatia was a wide extended country with a number of churches in its bounds, all speaking one language, with common characteristics and sympathies. The letter was addressed to the "churches of Galatia." The letter to the Ephesians was addressed to the saints at Ephesus, but the letter clearly shows he recognized them as one body, "builded together for an habitation of God through the spirit." They were to be edified (built up) as the body of Christ. They were to come to be "a perfect man in Christ Jesus," a "body fitly joined together and compacted by that which every joint supplieth, according to the effectual working of every part, "maketh increase of the body unto the edifying itself in love." They were recognized as one closely knit body to grew by each member performing its proper functions in the body.

The letter to the Philippians was addressed to all the saints with the bishops and deacons, showing that they were addressed in their organic capacity.

We could follow this up and show that in every letter, they were addressed as churches, or when individuals, as members of the church, and as such they were to do the part devolving on them in that body.

Another clear indication that he addressed them as churches, he continually places "other churches" in contrast with you. To the Romans: "The churches of Christ salute you," Phoeba, a servant of the church at Corinth, do you receive her in the Lord." "I robbed other churches taking wages of them to do service to you." *You*, is the church here necessarily, in contrast with *other churches*. One chief work of these churches was to help those spreading the gospel. *Other churches* helped Paul building up the church at Corinth. The churches of Macedonia in "great trial of affliction sent gifts to miniter to the saints, do yea bound in this gift also, ye the church at Corinthin contrast with the churches of Macedonia.

"As I have given order to the churches in Galatia, so do you." (the church in Corinth. I. Cor. 16:1. The language can bear no other construction, than that the church at Corinth is directed here to do as a church, what he had ordered the churches in Galatia to do. He tells them what he commanded the churches. "Let each one of you lay by him in store as the Lord prospered him, that there be no gathering or collections when I come. He directs the church, the church is to collect, the church is to to approve by letter, each man isn ot to select his own messenger and write his own letters, such an idea is preposterous. Each one is to separate on the first day of the week, something to itself, and cast it into the treasury, that there be a collection when I come. The connection forces the idea that it was to be placed into the church treasury and the church send it. The churches in Galatia had been so ordered. The churches in Macedonia had, to the extent of the ability done the same thing. The church at Philippi had sent once and again to his necessities. He had taken wages of other churches.

Bro. Herndon's theory involves the idea that the churches have no treasury, but each individual is at liberty to direct his means himself, without reference to the church. But the typical institutions of Judaism had its treasury through which those who ministered in sacred things lived. The Holy Spirit refers to this and says, "even so, (in the same manner,) those who preach th gospel, shall live of the gospel, but I have used none of these things." That is, I did not require you Corinthians to cast into the treasury and live of these offerings. I took wages as from other churches, received from their treasuries.

The Savior and the twelve had a treasury, out of which they supplied their own needs and helped the poor.

The first church at Jerusalem had its treasury, out of which the wants of all, were supplied. That church preached the gospel every where, Acts, 8 chap. There are clear indications that there was a weekly contribution in the churches throughout the apostolic age. All early church history agrees that the weekly contributions came down from the apostles, was perpetuated in the early church.

Bro. Herndon's Greek criticism has not much force in it. *Para eautoo* means by itself, by herself, by himself, according to the gender of the antecedent. Here the antecedents may be either the man or the thing laid by critics differ. The difference has not the least bearing on this question. Whether it refers to himself or itself *Tithetoo para eautoo* may mean placed by itself or placed by himself. The connections seems to me to require that it refers to the money (place it by itself.) To this the great majority of critics agree. But suppose it means "by himself," and agree it means at home, which it rarely does. It would read then, *tithetoo para eautoo* at home take something. Then *thesauridzoon*, placing it in the treasury. The first words separate it or place it to itself, which doubtless occurs at home whether this expression means it or not, and then the latter word puts it in the treasury. In view of the fact that the churches all had treasuries, that the churches through their treasuries supplied the wants of the poor at home and abroad, that the church was to do this, was to send the messengers as other churches did, the scriptures cannot otherwise than mean they were to put it into the church treasury that there be no collections when I come.

I will not take time to notice the criticism about the perpetuity of the church, further than to say, put any construction on the meaning of the word church that you please, that church has failed at Corinth, Ephesus, Colosse and all the points at which it was planted by the apostles, while this is true the gates of hell have not prevailed against the church of God.

Why Bro. Herndon maintained there can be no general organism of individual churches, I cannot see. I have always maintained that such is of the man of sin.

One extreme begets another. Bro. Herndon in leaning from the extreme of ecclesiasticism, breaks down the churches of Christ, and the weakness of churches is the plea for ecclesiasticism.

D. L.

ITEMS AND PERSONALS.

Bro. Larimore lately held a meeting at Landersville with fifty-nine additions.

Bro. J. P. Grigg continues the meeting in North Nashville, with about thirty additions.

We have learned that Bro. Growden held a meeting in Woodbury, Tenn., with fifty nine additions to the church.

Bro. Wright held a meeting at Charity, five miles from Ashland, embracing the 3d. Lord's day. Three added.

Bro. W. D. Craig closed a meeting at Hall's Chapel, in Williamson county, with seven additions.

Bro. Northcross, assisted by Bro. Spivey, held a meeting at Cool Spring, Giles county, last week, eight added, with meeting still continuing.

Bro. Jesse Sewell gave us a call on Tuesday last on his return from Philippi church, Maury county. He reported a good hearing with eight anditions.

Bro. D. M. Bseaker, writes from Clinton, Ky.: "I have resigned my work here and accepted a "call" to Metropolis, Ill., Please give notice of change, and if you please, send the ADVOCATE to me there.

Bro. A. Alsup, Jr., writes: "Our meeting closed at Hopewell, Summer county, this week. Eight were added to the church. The brethren at Hopewell are a faithful band of Christians. Reace and harmony prevails among them. May God bless and prosper them."

Bro. Dearing, of Bell Buckle, passed through the city on Thursday last, on his way to West Tennessee to hold a meeting. Bro. Dearing has held several protracted meetings with good success. We hope he will report his labors. Christians like to read of the labors of the preachers.

Bro. H. M. Ayers, late of Lexington, Ky. gave us a call the past week. He had been on a trip to Memphis, preaching. Bro. Ayers has the appearance of a sincere and true man. He fears many of the conversions are not conversions in heart and life, but only in name.

Bro. J. W. Smith writes from Lynchburg, Tenn.: "Just home from Oak Grove, Warren county, Tenn. Preached seven discourses, with three additions. Also a fine interest in Suuday school. Have had a meeting with good success at this place by Bro. Elam, with twenty-four additions. To the Lord be all the praise."

Bro. W. A. Cole writes: Began a meeting with a few brethren at Brass Eagle, Tenn., Saturday night before the 4th. Lord's day in Aug. Preach-fifteen discourses. Eleven additions, and twenty-two covenanted to meet the first day of the week to break bread. They took some steps for the erection of a church.

Bro. G. Lipscomb held a meeting at Split-log School-house, embracing the third Lord's day in Aug. with four confessions. One, embracing the 4th. Lord's day in Aug., with Bro. Wright, at Ashland, with three added. He was called away from this meeting to what is doubtless the death-bed of his mother. She is at her home near Salem in Franklin county, Tenn., sick beyond hope of recovery.

Bro. E. C. L. Denton writes from White Bluff, Tenn.: "I began a meeting here on the evening of August, 24th., and closed on the 30th., with twelve additions to the church, eight by confession and baptism, two from the Methodists, and one restored. It was a joyful meeting and the brethren were greatly built up in faith and hope. We praise God for all his blessings.

Bro. J. W. Shepherd, writes from Huntsville, Ala: "I have just closed a meeting at Oak Grove. There were four added during the time. This little band has been at work just two years, and during that time there has been thirty-six persons brought into covenant relationship with the Lord, notwithstanding the sectarian opposition.

Bro. C. W. Sewell, writes from Woods Schoolhouse, Coryell Co., Texas.. "1st Lord's day in Aug. seven baptisms; one reclaimed, and a member took membership. Hay valley, same county, 2nd Lor'ds day, three baptisms two united from Methodists, one from Cumberland Presbyterians. Organized a small congregation. Clifton, Bosque county, 3rd Lords day in August, six baptized; one from Baptists, one from Presbyterians and one added to the congregation by relation (What does that mean?) Thos. G. Nance assisted in this meeting.

Our church news is so cheering that it has crowded out other news and other matter. Our correspondents must see the necessity of condensing as much as possible their reports. Would have done this ourself, but have been without help in the office the last two weeks and had not the time. It takes a good deal of labor to go over the reports and cut out the useless verbiage, and the irrelevant and uninteresting details that are given. We want news, all the church news we can get. We wish it in as few words as possible.

Bro. R. S. Brown writes: "Bro. T. C. Little has just closed a meeting at Harpeth, near Eagleville, Rutherford county, the result of which was ten added to the Lord, eight by confession and baptism and two from the Baptists, all of whom were heads of families, except one. Many others were almost persuaded Jesus to receive. The brethren too were much encouraged and strengthened by the wholesome lessons of instruction how to live the Christian life and discharge their Christian duties. God bless our dear brother and spare his life many years.

Bro. J. F. Morrow writes from Oakwood, Tenn.: "Bro. J. W. Grant, of Guthrie, Ky., began a meeting at this place, on the 4th. Lord's day in last month, and continued for ten days, closing on Tuesday night, resulting in fourteen additions to the Lord by baptism, one from the Baptists church, two reclaimed, and two by commendation. This has been indeed a glorious meeting for the building up of the church of Christ. The members of the congregation seemed to be thoroughly aroused by Bro. Grant's earnest and practicable way of presenting the truth, and the friends all seemed interested and many almost persuaded to become Christians.

Bro. U. J. Thweat writes from Milano, Texas: "I give you the results of co-operative work in Milam county, up to date. Bro. J. A. Lincoln was sent by the churches to hold forth the word of life to the destitute portion of Milam county, On the 1st. day of Jan. up to the present time, has organized three new congregations. In addition to this, he has held three protracted meetings. One at Sand Grove, where we had a few disciples but no church, resulting in fifty-six additions. One with the San Gabriel church, where we have already a good membership, resulting in fifty-seven additions. One at the San Gabriel River, six miles from Rockdale, with one of the new churches, resulting in eighty additions. At the last named point. Bro. Lincoln was ably supported by brethren S. R. Ezzell and J. I. Dyches.

Bro. J, C. Lynn, sends the following to Bro, R. W. Officer: "As you are in Alabama, I will drop you a few lines through the ADVOCATE. I am preaching in Indian Territory, and have been from the beginning of my work in the ministry. I had a call a short time ago to solemnize the marriage of sister Mattie Askew; to Mr. George Staret, but I was unable to go. On last Lord's day at Oil Springs I solemnized the marriage between Mr. Ed Sacra and Sister Overton, widow of Gov. Overton. Mr. Sacra is a man respected by all who know him. He is not a member of the church, but we hope he may be soon. I also preached at night to a very attentive congregation five miles from Oil Springs, and left an appointment for the fourth Lord's day in this month. I will start in the morning, the Lord willing, to conduct a protracted meeting at Lebanon, near Rocky Point, I. T. Bro. Officer, come over and help us, the harvest truly is great, but the laborers are few.

Bro. J. L. Sewell writes from Lebanon, Tenn.: "I will now write a short report of my labors for a few weeks past. I held a meeting at old Bro. Cheeks in Smith county, seven miles from Alexandria, embracing the 4th. Lord's day in July. Had a good hearing and two additions by obedience. There are a few humble disciples scattered through this neighborhood and they meet every Lord's day to break bread and worship the Lord but have no house. I held a meeting at Bethel School-house, in Beasley's Bend, Wilson county, embracing the second Lord's day in Aug. Had a fair hearing, especially at night, but I think there is more determined opposition to the truth manifested here by the denominations than I have seldom seen, still I think there were some four persons that would have confessed the Lord the last night of the meeting if there had been an invitation given, but just as I was about to give an invitation, a Baptist preacher arose and began to talk in opposition to what I had said, and continued until many of the people had gone and so I did not think it necessary to extend an invitation. But I regret very much that I consented for him to thus interfere with the meeting, and the Lord willing, I will hold another meeting there soon.

Bro. B. F. Garner writes from Oxford, Ark.: "I wish to report the success of some meetings held in our county by Bro. Wm. Flippan and Bro. Wm. Jenkins and Bro. B. Barze. First meeting began 4th. Lord's day in July and continued over Friday and closed with twenty-three accessions, some from the Baptists, Methodists and Presbyterians. Second meeting at Evening Shade, Sharp county, first Lord's day in August, held over till Friday following closed with three accessions. Third meeting at Mill Creek, Ozard county, commenced Saturday before 2nd. Lord's day in August, continued till Thursday following, and closed with twenty-three accessions, several from the Methodists, and interest increased all the time. Fourth meeting commenced Saturday before the 3d. Lord's day in August, at Oxford, and closed Friday night following, with fifteen added to the good cause. I wish to say that there was no congregation at Oxford, but at the close of the meeting the brethren organized with seventeen members and went to house-keeping for the Lord. Now let me say, it has been a time of rejoicing, especially with me, to see all my own children, with the exception of one dear boy obey the Master. May the good Lord spare him a little longer. There has been a vast amount of prejudice at this place. All of the meetings closed too soon. Would to the Lord that they had continued longer at each place. To the Lord be all the praise. Total number added 64.

Continued on Page 371.

Obituaries.

At her home in Franklin, Tenn., Aug. 5, in the 37th. year of her age, sister Josie, wife of Bro. R P. Moss, fell asleep in Jesus. In early life she gave her heart to him "Who came to seek and to save the lost," and was ever afterward steadfast in her faith, growing in grace and in the knowledge of the truth with advancing years. We are sure that our loss, our great loss, is her gain. She was an earnest Christian woman, one of the best step-mothers, a devoted, loving wife, and a kind, good neighbor.

The Franklin congregation loses one of its jewels; the children, a true mother. She never murmured nor complained, but patiently bore her long, tedious, and painful illness, consumption. She said she was perfectly willing to go, whenever it was the Lord's will and had no fears nor doubt, as to the resurrection. She leaves her husband, children brothers and sisters to mourn her loss. But thanks be to God who giveth us the victory through our Lord Jesus Christ. We do not sorrow as those who have no hope.

May the riches of Divine grace rest upon our dear brother and motherless children, who, so lovingly watched over and so tenderly nursed their mother, and may they all so live that in the end, with all the redeemed in Jesus Christ, they may be re-united and unbroken family. E. B. CAYCE.

August 10, 1885.

Sister Mary Jane Billingsly was married to J. C. Billingsly, Nov. 30th. 1856, united with the Damascus congregation of the disciples of Christ under the labors of the beloved and lamented J. C. Oliver, in Sept. 1870, and after a brief, but painful illness, "as a glad child seeks its father's went home," to rest Aug. 6th. 1885. Sister Billingsly leaves a disconsolate husband and five motherless children to weep over her departure, but they sorrow not as those who have no hope, for she enjoyed the heart-filling comfort of seeing them all happily in the fold of Christ before her departure, and through their tears they look by the eye of faith to the time when they will be re-united with her where farewells are never spoken, and sickness; pain and death do not come, in the celestial clime of God's eternal home. But, oh how sad the hearthstone! Wife and mother gone. The husband will miss her, her sons will miss her, the church of which she was a faithful member will miss her, but of all, perhaps her affectionate and devoted daughter, Mollie, will miss her counsels most. May the Lord whom she loved, sooth their sorrows and support them in this sad hour and help them to realize that they have another tie to draw them from this land of sorrow to our Father's house where he will wipe away every falling tear, and "where there will be no sorrowing there."

W. A. CRUM.

Mrs. Rebecca Cathey was the daughter of Samuel and Elizabeth Allison, and was born July 26th, 1797, in Gillford county N. C. She was married to James Finley, March 4, 1814, and with her husband moved to Maury county, Tenn., in 1816. In 1819 they moved to Missouri, and in 1824 they moved back to Maury county, Tenn. Her husband died July 3d, 1824. She lived a widow until 1835, was then married to Griffith Cathey, with whom she lived until his death, October 17th, 1854. She died March 30th, 1885, being 87 years, eight months, and four days old.

In 1832, under the preaching of Dr. John Brown, she confessed the Savior and was baptized, and from that time till the close of her long and useful life upon the earth, she was a faithful member of the church at Cathey's Creek, loved, honored and respected by her many acquaintances on account of her pious walk and Christian character. She was an attentive reader of the Bible and could repeat many passages from the Old and New Testaments from memory. She was noted for punctuality in attendance at the house of worship, until advancing age and feebleness prevented her from this great privilege and happiness. She was a constant reader of the ADVOCATE for many years and advised her children to take it as long as they lived. She passed her declining years at the quiet and comfortable home of her son-in-law, James Whiteside, surrounded by loving and venerating kindred, including the fifth generation. She was blest with the unremitting care and attention of her only surviving daughter, Mrs. Elizabeth Whiteside, and other relatives, who have the the satisfaction of looking back to her example and precepts, and who can thus be encouraged to continue to seek for glory, honor, immortality and a crown of righteousness in the eternal life to come. The church at Cathey's Creek, of which she was a beloved member, feel a pleasure in cherishing the memory of "Aunt Beckie" as she was called in affection by many of the younger people, and there are some who may read these lines in distant States who will join with us in this tribute of respect.

"Yet again we hope to meet thee,
When the day of life is fled,
Then in Heaven with joy to greet thee,
Where no farewell tear is shed"

A. B. C.

Died, at Benton, Ill., July 11, 1885, Mrs. Mary E. Clemmons, daughter of Wm. and Eliza Lane. She was born near Lebanon, Tenn., in 1842, was united in marriage with R. P. Clemmons in 1860, and obeyed the gospel under the preaching of Bro. Jesse Sewell, at Mt. View, Wilson county, Tenn., in 1862. She was a favorite in the society of the good and the true, possessing many noble quailities which ever endeared her to a host of friends, wherever her lot was cast. She leaves a husband, two daughters, a father, two sisters, and a very large circle of loving friends to mourn her absence.

BETTIE CHAPMAN PUCKETT.

Akin, Franklin county, Ill.

The Apostolic Guide and its Charges.

The *Guide* of Aug. 21st, is a most remarkable issue. A stranger, who by accident should find it, and read through its columns would certainly be led to believe that the scribes among the disciples are a most unfair and dishonorable set of men, if not a lot of arrant liars. In that issue are the following charges, made by one scribe against another:

1. W. T. Moore writes an article in reply to F G. Allen, and "Delta," a correspondent of the *Guide*, whom, he says, Bro. Allen endorses. To Bro. Allen he says, "I cannot help thinking that you ought to have written to me and heard my side of the story before making an attack which has the animus of a desire to injure me without the slightest semblance of truth in the statements you make" He compares Bro. Allen to Judas Iscariot. Of one of his charges he says, "This was intended to be just as false as any of the other charges made." In another place he says, "You go on to say that I utterly ignore the Disciples in the *Christian Commonwealth*, but this statement is as untrue as any other you have made."

W. T. Moore claims to know who "Delta" is; and of him he says, "It is not the first time I have been shot in the dark by this same writer." "His present representation is practically a misrepresentation from beginning to end, and it is not difficult to see that the spirit of it is precisely in harmony with that of one who seeks to strike in the dark." Of one of Delta's charges, he says, 'Now this statement is simply false, from beginning to end." In reply to all this, Bro. Allen, as I think, clearly shows that the false statements are on the other side.

2. In the same issue, J. W. C. (Caldwell) charges Critic (J. W. McGarvey) of making two statements concerning him, "neither of which is correct." It is needless to say to those who know anything about the two men that McGarvey was correct.

3. In the same issue, J. B. Briney says that Allen accuses him, ("if his language has any meaning") of *intentionally* raising a false issue, of *intentionally* forgetting himself, of *intentionally* dropping the meaning of a term, and that the *intention* of all this was *in order to sustain his position.* Bro. Briney further intimates that Bro. Allen only, of all those with whom he has had discussions, has any difficulty in understanding what he says.

4, A. I. Hobbs charges J. A. Harding of making statements about him that are in most particulars false. He does not give a word of what J. A Harding wrote to his readers; nor does he state the particulars in which the statements are false. I am not conscious of having said anything about him that is not true. My article to which he referred is not now in my possession. As soon as I can get it, our readers shall see all that A. I. Hobbs has to say, and his readers will see all that I have to say about it, if he is an honorable man. I will accuse no man of making false statements without specifying wherein he is false; and I demand as a matter of justice that A. I. Hobbs shall make distinct and specific charges, and that his readers shall hear my answers to them.

5. In the same issue of the *Guide*, Bro. Allen charges Bro, Lipscomb and myself with using very severe and condemnatory language of him "in regard to a matter of which neither one of us is acquainted.'- He says "that on which we base our condemnation is not true; that it has not one word of truth in it." I would be glad to learn that what Bro. Allen says is correct; that is, that Bro. Lipscomb and I are mistaken. The ground upon which I condemned him was, that after teaching that those who divide a church by introducing an organ, are as little deserving of Christian fellowship as those that practice infant baptism, he unites with A. I. Hobbs in editing the *Guide*. If I am not mistaken, A. I. Hobbs came to Louisville just after the organ was introduced, but he became pastor of the schismatical church, and defended it in its action, and therefore is a party to the crime.

Now, if Bro. Allen can show that I am mistaken, and that he is consistent, no man will be more astonished than I, and none more delighted. Our readers shall hear more about this matter, for I will never rest under the charge of having made false statements. Somebody is mistaken or a wilful falsfier; our readers shall see who it is. Hobbs, Allen, Lipscomb and myself are in this tangle. J. A. H.

Do not say a rough word when a smooth one will serve your purpose as well. Before indulging in retort, or sly thrust; or "crusher"—whatever the provocation—ask yourself, "Would I wish this unsaid if I were never to behold his living face again?"

Many a man put in the seed who never saw the harvest, just as many another brought home ripe sheaves on which he bestowed no labor save that of the sickle. The worker for Christ, therefore, is to work in faith, expecting the divine hand to secure the result. He has abundant reason to believe that good is done of which he has no knowledge, and will have none until that great day.—*J. W. Chambers.*

If you go about telling people you have an inheritance worth a million worlds, and yet get out of temper about the loss of a nickel, they will not believe you.

All trades have their mystery and difficulty, so hath Christianity. A young carpenter giveth more blows and maketh more chips, but an old artist doth the most and best work.

Every man goes into the future world with a character on his hands. He will have it there on his hands and must do something with it. He ought to be careful about what he is to take with him inseparably into eternity.—*Castle.*

Go and teach all nations; consult neither the course of the rivers nor the direction of the mountain ranges. Go straight on, go as the thunder goes of Him who sends you; as the creative word went, which carried life into chaos; as the eagles go, and the angels.

A little bit of love sometimes make a happy home, but the lack of it will render home miserable.

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude low test, short weight, alum or phosphate powders. *Sold only in cans.*

ROYAL BAKING POWDER COMPANY, 106 Wall Street, New York.

Established 1857.

The GREAT CHURCH LIGHT

FRINK'S Patent Reflectors for Gas or Oil, give the most **powerful, softest cheapest & Best** light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A Liberal discount to churches and the trade. *Don't be deceived by cheap imitations.*
I. P. FRINK, 551 Pearl St., N. Y.

Baltimore Church Bells

Since 1844 celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY, J. REGESTER & SONS, Baltimore, Md

---

VASSAR COLLEGE, Poughkeepsie, N. Y.
FOR THE LIBERAL EDUCATION OF WOMEN, with a complete College Course, Schools of Painting and Music, Astronomical Observatory, Laboratory of Chemistry and Physics, Cabinets of Natural History, a Museum of Art, a Library of 15,000 Volumes, ten Professors, twenty-three Teachers, and thoroughly equipped for its work. Students at present admitted to a preparatory course. Catalogues sent on application.
S. L. CALDWELL, D. D., LL. D., *President.*

WHETHER CHOLERA

Is coming or not every householder should know that cleanliness and disinfectio. are the greatest preventives. The principal and surest factor for this purpose is

DREYDOPPEL'S BORAX SOAP,

a perfect cleansing, bleaching and purifying soaps, making clothes beautifully white and sweet. It should be exclusively used in all departments of a household. *DREYDOPPEL'S SOAP* is sold in full pound bars only by all wholesale grocers and first-class retailers.

SKIN DISEASES,

Tetter, Salt Rheum, Ringworm, Sores, Pimples, and all Itching Skin Eruptions, are surely cured and prevented by the exclusive use of *BEESON'S AROMATIC ALUM SULPHUR SOAP,* an exquisite beautifier of the complexion and toilet requisite. 25 cents, by druggists or sent by mail.
Address WM. DREYDOPPEL, 217 N, 208 North Front Street, Philadelphia, Pa.
Dreydoppel's Disinfecting Powder, 15 cents a large box

1855. THE NATIONAL NORMAL. 1885.

UNIVERSITY Entire Expense $2 50 to $3.00 a week. Over 2,500 enrolled.

Over 20 dp'ts maintained. All professions provided for. **Legal Diplomas** conferred. Over 5,000 **Teachers** and **Bookkeepers** trained here have been helped to **good situations.** Any young **Man or Woman** can pursue here any study with **Less expense** of **Time & Money** than at any other institution in the U. S. Catalogue and full information free. **HOLBROOK**
Address Pres. **ALFRED** Lebanon, Warren Co., O.

It is **THE GREAT SOUTHERN REMEDY** for the bowels. It is one of the most pleasant and efficacious remedies for all summer complaints. At a season when violent attacks of the bowels are so frequent, some speedy relief should be at hand. The wearied mother, losing sleep in nursing the little one teething, should use this medicine. 50 cts. a bottle. Send 2c. stamp to Walter A. Taylor, Atlanta, Ga., for Riddle Book.

Taylor's Cherokee Remedy of Sweet Gum and Mullein will cure Coughs, Croup and Consumption. Price, 25c. and $1 a bottle.

DR. C. P. DUNCAN'S
—GREAT—
Vegetable Summer Remedy.

Medicated Blackberry Elixir.

For the next several months the various troubles of the bowels and stomach, which are so annoying, and so often fatal to all ages, sexes and classes of humanity, will no doubt prevail as usual to a great extent. These afflictions are sometimes sudden and always painful. A speedy and effectual cure depends mainly upon a quick application and efficient remedy, and just here, we desire to say that Dr. DUNCAN'S Medicated Blackberry Elixir, is **the medicine** of all others to speedily cure all bowel troubles, such as Diarrhoea, Cholera Morbus, Dysentery, Summer complaints, cholera infantum, flatulence, flux, Pains in the bowels, etc. The elixir may be given with perfect safety to the most delicate children, in doses as directed, as it contains no hurtful ingredient. It is palatable and does not produce Nausea. For sale by all druggists. Price 50 cents.

DR. C. P. DUNCAN

Liver and Kidney Medicine.

The great superiority of this medicine over all other Liver medicines, consists in the combination of those vegetable compounds, which possess the wonderful power of arousing all the secretions of the whole human system to a natural and healthy action. It acts upon the liver directly and at the same time sets up a proper secretion of those glands situated in the stomach and bowels. It is a lockin up of these secretions of these glands that brings on dyspepsia, indigestion, sour stomach, heart-burn palpitation of the heart, vertigo, or swimming o the head, sick or nervous headache, constipation of the bowels accompanied at the same time with pains in the shoulders, back, sides and limbs. To treat the above symptoms intelligently and successfully, as in all other cases, you must use the medicine, that strikes and removes the causes from the system that produce and bring on the disease. This is effectually done with Dr. Duncan's Liver and Kidney medicine. Price 75 cents.

Spurlock, Page & Co.,
Proprietor,
NASHVILLE, - - - - TENN.

"THE BEST IS CHEAPEST."
ENGINES, Horse Powers **THRESHERS** SAW-MILLS, Clover Hullers
(Suited to all sections.) Write for FREE Illus. Pamphlet and Prices to The Aultman & Taylor Co., Mansfield, Ohio

---

$65 A MONTH & board for 3 live young men or ladies, in each county. Address P. W. Ziegler & Co., Phila.

CATARRH

AND DISEASES OF THE THROAT, causing Loss of Smell, Offensive Breath, Deafness, Cough, Hay Fever, Bronchitis, and Incipient Consumption, permanently cured, by a treatment so effective that it cures the worst cases, though the bones of the nose have become affected. No douches, snuffs, washes, inhalers, or atomizers. The medicines are so pleasant that a child will take them. The only internal treatment offered to the public for these dangerous diseases. Dr. Brockington has had fifteen years experience in the treatment of this class of diseases, and a trial will convince the most incredulous of the efficacy of his treatment. The most obstinate cases cured at small expense. Send full description of case and Fifty (50) cents (mere cost), for a trial package (by mail), to last fifteen days, with full instructions for treatment.
Address, DR. C. N. BROCKINGTON,
309 FOURTH AVENUE, LOUISVILLE, KY.

A. CRONE,
—At the—
Chckered Fron t Grocery House
Cor. Market St. and Pub. Square, Nashville, Tenn.,

Keeps the best GROCERIES, and sells them Cheaper than any other House in the City.

Price-List Furnished on Application

NATHAIEL BAXTE, JR., President; THOS. PLATER, Vice President; J. P. WILLIAMS, Cashier; W. P. BANG, Ass't. Cashier

THE FIRST NATIONAL BANK
OF ASHVILLE, TENN. (Reorganized.

Designated Depository and Financial Agent of the United States

CAPITAL STOCK, - - - - - $700,000 00
UNDIVIDED PROFITS, - - - - 400,000 00

Receives Deposits, Deals in United States Bonds and Local Securities, and Foreign and Domestic Exchange. Drafts drawn on all European points. Our facilities for making collections at all accessible points are unsurpassed.

S. HANDLY. A. . UTHWORTH. R. F. MORGA
REEVES. G. M. NEELY.

Handly, Reeves & Co.,

—Importers and Jobbers of—

DRY GOODS AND NOTIONS,

Nos. 60 and 61 Public Square,

Nashville, - - - Tennessee

SOUTH KENTUCKY COLLEGE,
HOPKINSVILLE, KY.

Midway between Nashville, Tenn., and Evansville, Ind., on the St. [illegible] and Southeastern railway connecting at Guthrie with Louisville and Memphis branch of the L. & [illegible] R., and at Nortonville with the Chesapeake and Ohio R. R.

Fall Term 6, Session Opens Sep . , 188

BUILDINGS NEW, HANDSOME AND COMMODIOUS;

103 feet long front; three stories high; with two wings, respectively 90 and 116 feet long. Fine study halls, provided with the best single seats; also splendidly appointed recitation, music, and art rooms. Matriculates last session, 18[illegible].

THIS SCHOOL IS INTENDED FOR BOTH SEXES.

Prof. and Mrs. James E. Scobey, so long connected with the Female Institute at Murfreesboro, Tenn. will have exclusive charge of the boarding department, in the College building, where only girls will be permitted to board. Young men and boys can find good boarding at moderate rates in the city, or they can be placed under the immediate supervision of Capt. Fitts commandment of cadet, in his own, or in the family of V. M. Metcalfe, where the responsibility for advancement and culture will be fully assured.

THE FACULTY

Is composed of four gentlemen and three ladies in the Literary department, two Music teachers, and teacher of Art, and two lecturers, all of whom are experienced, successful teachers.
Mrs. L. F. Gates, who has been Matron at the Institute, Murfreesboro, will occupy same position in South Kentucky College.
In all the appointments necessary to a superior school, South Kentucky College stands in the front rank
For Catalogues, Announcements, etc., Address

S. R. CRUMBAUGH, Prest.
JAMES E. SCOBEY, Vice Prest.

BURRITT COLLEGE,
Spencer, Tennessee.

This institution was chartered in 1848, and is under the control of the Christian brother hood. It is the pioneer of mixed Colleges, and in this regard it has proved quite a success Teaching the Bible is an important feature of the institution.
Located on the Cumberland plateau, it is FREE FROM EPIDEMICS. The water is free stone and chalybeate. Invigorating breezes render the location a delightful summer resort, Doyle Station—nine miles distant—on the McMinnville and Manchester Railroad, is the nearest Railroad Station.

TERMS:

Primary Department, per session	$ 7 50	Commercial Department, per session	$25 00
Preparatory Department, per session	15 00	Lessons, Instrumental Music	$15 00 to 20 00
Collegiate Department, per session	20 00	Lessons in Art Department	2 50 to 20 00

Board and washing for males, per week, from $2.00 to $2.50; Fuel, light, and incidental expenses, per session, $10.00; Board (including washing, fuel, and light,) females, per week $3.00

The Fall Session of 885, Begins on the Last Monday in July.

For further particulars, address— **Prof. A. T. SEITZ, President,**
W. H. SUTTON, Secretary Board of Trustees.

Geo. E. Cooper & Co.,
Manufacturers and Dealers in
Tinware, STOVES, Furnaces,
House-Furnishing Goods.

Tin and Slate Roofing and Galvanized Iron Cornice Work a Specialty.

Also our **Patent Chimney Top** for smoky chimneys has no equal. Write for prices.

GEO. E. COOPER CO
2 North Market treet
NASHVILLE, - - TENN

MR. AND MRS. W. LIPSCOMB'S
SCHOOL AT
OWEN'S STATION

WILL OPEN Aug., 31, 1885. This is truly a HOME SCHOOL, with every kind of care necessary for the comfort and welfare of pupils. Parents and others would do well to inquire as to its merits.

Terms for 20 weeks, including Board, Tuition and Washing, $75,00. $25,00 for music with use of piano. Address
W. LIPSCOMB.
Brentwood, Tenn.

TEXAS WORK AND WORKERS.

This Department is conducted by JOHN T. POE Longview Texas to whom all correspondence intended for these columns should be addressed.

A LECTURE ON BAPTISM.—NO. 6.

By A Reformed Methodist.

What others shall I quote? I could read before you from Brande's Encylcopedia and Brown's Encyclopedia of Religious Knowledge, and others, but I forbear; and now before passing to a consideration of the next argument, may I not, in the language of the objectors to immersion, whose argument I have briefly stated, say: "What now, my beloved, think you of the man" that has some knowledge of the literature of the first ages of the church, who will insist that the declarations of Webster and Worcester as to how baptism is now performed, shall be taken as conclusive testimony as to the practice of the ancient churches? What think you of the candor or the reverence for truth of any one who, after reading these declarations from the Encyclopedias will deliberately reject their testimony, and then hold that Webster and Worcester have settled the question? Beloved, judge ye.

13. But we are assured "there is no one word properly representing the Greek word "Baptizo," in either the Latin or English or any other tongue, and that the Greek word has been transplanted into these languages." Yet in the same discourse we are assured "Christianity may be compared to an institution which had appended to it a seal of watering, and this may be applied by a washing, sprinkling, an immersion, a pouring or bedewing, or wetting."

Passing by this palpable inconsistency, let us inquire how will this definition, "seal of watering" do when substituted for baptism. John says, (according to this definition) "I indeed, seal you with watering, but he shall seal you with the watering of the Holy Ghost." The definition is simply ridiculous. But we are told "baptizo" is like the English word "wet," which will include sprinkle, pour, dip, drink, immerse, etc., no matter what, so "the idea of wet is with it." Every scholar knows this is not so, but as it is insisted on, however reluctant we may be, we are compelled to notice it. Let us try this by substituting wet for "baptize," etc. "He shall wet you with Holy Ghost and fire." "I have a wetting to be wet with," etc. I pass on with this question: Is not this exposition beautifully illustrative of the absurdities into which men are driven in order to sustain that cause which has no stable foundation in the Holy Oracles?

The Greek tongue has a word, the equivalent of the word "to seal;" also, a specific word which means to wet—*brecho*; also, a word which means to water; *Hudraino* to water, *Hudreusis*—a watering. The Latin language also has a specific word to represent each of these. All this is known by every scholar, but it was doubtless overlooked in the enthusiasm of the learned brother or perhaps as an "ex-lawyer," he thought for the time that he was again in the legal forum and as the law of the case was against, him, he depended upon the strength of lungs and fertility of imagination to supply what was wanting.

In reference to the meaning of the Greek word baptizo, I make the assertion that I have never seen a Greek lexicon, nor have I ever heard of one that ever gave as a definition of baptizo, to pour or sprinkle, except one to which I will refer; and yet our enthusiastic Rector assured us from the sacred rostrum that "it is properly defined—to sprinkle, pour, wet, immerse," etc, but he omitted to refer to the lexicon defining it. It happens that I am the owner of seven Greek lexicons at this time: Schrevilius,' Donnegan's, Grove's, Liddell & Scott's, Greenfield's, Bagster's, and Thos. Sheldon Green's; these all declare the meaning of baptizo to be—to immerse, to plunge, to dip, to wash; etc. And as above suggested, not one lexicon, so far as my knowledge extends, ever gave sprinkle, or pour, as a meaning, either primary or secondary, literal, or figurative, as the meaning of baptizo, except in this—Liddell & Scott in the first edition of their Lexicon, gave as a remote meaning of baptize—"to drench, to pour;" but they very soon became ashamed of it, and in the second and succeeding editions left it out. All the lexicons now are agreed. They present a solid phalanx against this modern innovation of sprinkling and pouring for God's holy ordinance.

The Greek language was the most accurate language spoken in ancient times. They had specific words for nearly every act. Hence when they spoke of bathing or washing the whole body, they used the word—Louo; if of washing clothes, Pluno: if of washing a part of the body, such as hands or feet—Nipto; if of pouring—Cheo or Eccheo, or Pericheo; if of sprinkling—Raino or Rantizo; if of sinking or diving to the bottom—Kataduo; if of wetting—Brecho; if the idea was to seal—Sphragizo, if they desired to express the idea of immersion without reference to the method of accomplishing it, they used the word—Baptizo. We would that time would enable us to amplify this; but we cannot now pause to do so. Before passing on I refer you to 14 Lev., where the words sprinkle, pour, and dip are to be found in same verse. By referring to the Septuagint, you will find that the seventy learned Jews who translated the Hebrew Bible into the Greek language two hundred years before the Messiah came, understood this matter just as I contend for this night before you: "The Priest poured (the Greek word Cheo) the oil into the palm of his hand, and then he dipped (the Greek word Bapto) his finger into the oil, and then he sprinkled (the Greek word Raino) the man to be cleansed, etc. Now when you remember the Greek of the Septuagint and the Greek of the New Testament are almost exactly similar, does not the argument from this rise to the altitude of almost positive demonstration? Can you conceive of anything more conclusive?

The primary and literal meaning of the word "Baptizo" is to immerse; secondarily it may mean to wash, bathe, soak, or dye; but only when these acts result from, or are performed by immersion. In Bailey's Lexicon it is said, "Baptism is that kind of washing which consists strictly in dipping." The Greek Lexicons of Stephens, of Scapula, of Schleusner, of Stokius, Robertson, Thesaurus, those previously referred to and as many others, I suppose, as have been published, agree in this definition substantially. Not one of them will allow sprinkle or pour as a definition of "Baptizo." There is no exception to this. I again repeat "all the Greek Lexicons tell you that "Baptizo" means to "immerse." None of them will allow that it means to sprinkle or pour, even figuratively or remotely. It is the general rule to which there is no exception. Now, my countrymen, it is for you to say whether those who assert otherwise do not strive "to correct the diction of the Holy Spirit by the diction of the party."

Just here permit me to remark that Doctor Spring, of New York, a distinguished D. D. of the Presbyterian Church, carried away with zeal for the party, asserted "that Baptism in the New Testament had no specific meaning, that it meant to sprinkle, to immerse, to pour, and a variety of other meanings and that every scholar knew it." Dr. Parmly, of New York, sent a note to Prof. Chas Anthon, and asked if his knowledge of the language from which the word was taken had led him to the same conclusion. To which this distinguished linguist replied:

Col. College, March, 27,1843.

My Dear Sir: There is no authority whatever for the singular remark made by Rev. Dr. Spring relative to the force of baptism. The primary meaning of the word is to dip or immerse, and its secondary meanings, if it have any, all refer in some way or other to the same leading idea. Sprinkling, etc are entirely out of the question etc."

In this place I suggest that an enthusiast D. D. in this city has written a book and quotes Groves as defining Baptizo, "to sprinkle." But like many other Gulliverian assertions in that book—without foundation.

Shall I not now say, in the forcible language of the learned friend whose arguments I have been noticing: "Beloved, is he not a most presumptuous man, though he may be a very great man in the estimation of his own congregation, who, with some knowledge of Greek and Latin, will set up his opinion against all the Lexicons—ancient and modern, and against the most learned man, confessedly, of his own Church in this country?"

Perhaps the Lexicons and Prof. Anthon may not be so authoritative as the Bishops, and Arch-Bishops, and Doctors of Divinity. I therefore refer to a few of the more notable of these worthies.

Bishop Taylor says: "The custom of the ancient Church was not sprinkling, but immersion."

Bishop Nicholson says: "While our bodies are under the water, we may be said to be buried with Christ."

Archbishop Seeker says: "Burying the person in water and raising him out again was the more usual method, on account of which Paul speaks of baptism as representing the death, burial, and resurrection of Christ."

Archbishop Usher says: "Some there are who stand strictly for the particular action of diving or dipping the batized under the water as the only action which the institution of the sacrament will bear, and our church allows no other except in case of the childs weakness, and therein is expressed our Savior's baptism, both the descending into the water and the rising."

Bishop Smith, of Kentucky, admits that immersion was the Apostolic practice, and says "the Church should return to the one immersion for baptism."

But as some of our friends have more respect for Roman Catholic than Protestant authorities, I quote from the celebrated Bossuet. He says, "We are able to make it appear by the acts of councils and ancient rituals, that for thirteen hundred years, that Baptism was thus by immersion administered throughout the whole Church, as far as possible."

And here, I cannot forbear from reading an extract from Dr. Rloomfield's edition of the Greek Testament with English notes. Dr. Bloomfield has published in England an edition of all Greek classics with philological notes, and he stands in England as Prof. Chas. Anthon stands in Ameria, confessedly the best scholar in Great Britain. I read from his note on Rom. 6, 4, in 2d vol. of his Greek Testament: "There is a plain allusion here to the ancient custom of baptizing by immersion The reason of the metaphor is formed on a singular mode of speaking—by which the rite of immersion in the baptismal water, and egress from it, were used as a symbol of breaking off all connection with a sinful life, and giving one's self to a new and pure life."

To Be continued.

ITEMS—Continued.

Bro. W. F. Mitchell writes: "I have just returned from a meeting at Pleasant church, in Fayette county. I preached nine discourses on large and attentive audiences and believe much good was accomplished. Two confessed their faith in Christ and were baptized and we believe many more were almost persuaded. The members there are very faithful in their weekly prayer-meetings, but have had no Sunday-school. They promised to begin one immediately.

Bro. W. H. Wright, writes from Bedford, Texas: "Since July 20th, I have preached at Ravenna, Fannin Co., Texas and at Chico, Wise Co., Texas, and seventy have been added to these congregations. I have depended solely upon the word of God and it has prevailed. Those who, in the spirit of Christ, preach the gospel cannot fail to win men to Christ. I promised to write some on Adventism, but I have been too busy. I hope to have time soon.

Bro. B. F. Manire, writes from Palo Alto, Miss.: "I spent three weeks of July, and the first two of August in the South-western part of the State, visiting Newtonia, Antioch, Pioneer, Woodville, The Chapel, and Consolation in Wilkinson, Co. Knoxville and Well's Creek, in Franklin Co. and Fairview in West Feliciana, La.. At some of these points spent a week, at others four, days and at some only two. Twenty-three persons were baptized, seven were restored, and three baptized believers united from other churches. The brethren were edified and encouraged; and a good impression was made on those without. If the brethren will only keep up the work, great good can be done in that part of the Lord's vineyard. Spasmodic efforts do but little permanent good It is the persistent every-day work that builds up permanently and holds securely.

Bro. William Morton and myself held a meeting with a few brethren at Nat Grove school-house, Marshall County, Tenn., 3rd Lord's day in July. Result: eleven baptisms; one from the Baptist, Missionary point. The brethren of the Lynnville congregation sent me to Crawford school-house in Giles county, first Lord's day in Aug. Result: ten baptisms, two from the Methodist united Missionary point. Good interest at the above places. Good prospects for a new congregation. The Brethren at Chestnut Ridge held a meeting on the second week in Aug. Result: Twelve; two from the Missionary Baptist, good interest in the church, church meeting regular. Brethren held a meeting at Philadelphia, Lincoln county Tenn., assisted by Bro. J. R. Bradley and the writer. Result: two; Church much refreshed. I am now assisting in a meeting at Friendship, Bro. F. W. Smith doing most of the preaching.

Bro. B. F. Srygley, writes from Lebanon, Tenn.: "I preached seven discourses at Leeville, including the 2nd Lord's day in Aug., which resulted in one confession. On leaving there I was taken sick and missed my appointment on the 3rd, Saturday night before the fifth I preached at a school-house fourteen miles from here on the Murfreesboro Pike (where I have frequently preached when passing) which resulted in three additions. I preached fourteen discourses at Hebron which resulted in ten confessions. They were not all baptized. Some voluntarily put off their baptism, others were ready to be baptized but I was taken sick again and was not able to attend to it. They meet next Lord's day to attend to the matter. I hope to be able to begin again next Lord's day. My next appointment will be in a Methodist house where none of our brethren have ever preached. Pray for me.

Bro. W. P. Hamilton writes from Evening Shade, Ark.: "We have a large congregation here, but in the last year it has been weakened to some extent and the cause injured through one or two unsafe teachers in our congregation, but thank God we are free from them now, and have hope of advancing the Masters cause. Bros. Flippans, and J. P. Rose, from Maren county, Ark., have just closed a weeks meeting with us. Had eight additions, and greatly stren thened the brethren and sisters. They are not afraid to declare the whole council of God. Bro. Rose is most earnest in opposing everything that is not in the Bible, the most so of any one that ever preached here. Would to God that we had hundreds of preachers like him, in the world. Where there are few now, brethren, let us stick closer to the Bible and proclaim the truth as it is written. This is not popular, we know, but if we seek for popularity, we are not followers of the meek and lowly Savior, for the religion of the Jesus never was popular, and I fear it never will be.

We received the following from Bro. J. R. Lane. The first page of his manuscript, he failed to send. The second begins (we suppose Bro. Pennington but are not sure) is one of the ablest preachers. He is in earnest, and loyal to God's word, earnestly contending for the faith once delivered to the saints, and as a result sinners are converted and saints strengthened. Christ obeyed and God honored. What a shame on the brethren that they do not keep him in the field all the time. Brethren, God will hold you accountable for this. But this by the way. On Saturday before the second Lord's day. I left him in the heart of a good meeting at home, (or Crown Point) and went to Bell county to fill his appointment on the battle-field of Bro. Wilmeth and Smith, the Mormon, and began a meeting on Saturday night and closed Wednesday night with fifteen additions, two from the Mormons, three from the Presbyterians, one from the Methodists, one from the Baptists and the rest were non-professors. I was sent for and had to close in the heat of a good meeting. Bro. Pennington is here with me at Blue Ridge, in a meeting; one addition last night from the Baptists. Bro. P. is doing the preaching. I will report again.

Bro. W. H. Dixon writes from Petersburg, Tenn.: "I desire to call your attention to the following trouble. The position is taken by a good brother that we are not commanded to meet upon the first day of the week to break bread as is taught by the brethren. That to meet in the day to take the supper is wrong. That the supper was instituted at night; hence is not a supper if taken any other time than in the evening or at night. He reads all these pages in the Evangelists touching its institution, and then refers to John 20-19. On the first day of the week. "Then on the same day at evening."—Acts 20: 7. When Paul continued his speech until midnight, and reasons from these, and other scriptures, that it is wrong to meet at any other time to take the supper; also I believe he rather leans to the idea that it should be taken in an upper room. Result, five up to date. Where we read that they met together to break bread we should not be guilty of adding the cup; that if this refers to the supper it would go far to settle the difficulty, but as the cup is not mentioned we should not add it. Now I wish some plain teaching upon this from one of you. If it is right to take the supper at night and not in the day, let us know it; good brethren are in trouble over it, owing to the teaching of one good man in the congregation at Philadelphia, Lincoln county Tenn. New solid matten will not offend this man: he wants the truth, and when convinced will submit; he is aware that I am to give you the trouble. Also I think there is a tendency to teach that the supper should not be taken but once a year, as the Feast of the passover was yearly, so should this be. Please give us your knowledge of the scripture upon these matters.

Including the first Sunday in August, at a school house near Kimbrough's Chapel. At the Chapel nine were added, four from the Baptists and five from the world. On the next Saturday I commenced in a school-house near Bros. C. Allen's and Robert Clark's. Immersed twenty seven. Four from the Baptists, united with us Others were almost persuaded to be Christians. On the third Sunday I began a meeting at Russelville. Fifteen were added to this congregation three took membership, and three from the Baptists united with us and nine were immersed. The brethren at this place and at Landersville are suttaining me.—[Brown Godwin, Russelville Alabama.

Bro. J. K. Walling, writes from Broom Town Ala.: "I am now in a meeting at this place, with a good interest; cannot say when I will be home or in middle Tenn. I promised to be in Georgia next Lord's day; where I held a meeting last week. We have had seven additions here and crowds growing each appointment. We have a great deal of prejudice to contend with. One man objected to our use of the school-house, or preaching anywhere near in the woods. He yesterday withdrew his objections, and requested us to come into the house. Please call in all my appointments up to the 4th Lord's day in September, when I will be at Bethlehem, Putnam county. I will be at new Bethel in the valley (Sequachie) the 5th Lord's day in this month, "Lord Willing."

An Appeal for Help.

Dear Brothers and Sisters in Christ:—I earnestly solicit your aid in assisting us to build a house to worship in, as we are badly in need of one. The church of Christ was started about three years ago at this place. There is quite a number of brethren but they are very poor in this world's goods, consequently we are not able to build a house without some assistance. The few brethren here are faithful, and earnest and are not relying on faith alone, but we are making every effort to do all we can toward building us a church house and we have the strongest confidence that the Lord will bless the efforts we are making for him, and; I trust that he may put it in the hearts of every earnest Christian who read this, those who are blest with an abundance of this world's goods, to send us a little to help us out in our work for the Lord. The Lord loveth a cheerful giver, and he says it is more blessed to give than to receive. Brothers Posey and Stroupe began a meeting here Friday before the second Lord's day of this month and closed the week following, on Wednesday night, with a good interest and nine additions, six confessions, two old people from the Baptists and one by relation. While at the water an invitation was extended and one came over from the Methodists, and one from the world came forward and extended her hand and will be buried with Christ in baptism next Lord's day. Brother Posey is a very forcible and pleasant speaker, and a good logical reasoner. The brethren were much edified in faith and love and were encouraged to press onward. Sisters and brothers if you have anything to give you can send it to some of the building committe, whose names are, S. F. Wharton, Micheal Warren and W. H. Shultz or you can send it to my address

Mrs. L. A. SHULTZ.

Ozone, Johnson County Ark.,

The Dr. Malloy Tract.

The Cumberland Presbyterian Publishing House, of this city, has recently published a tract of 119 pages, entitled "Molloy's Lectures In Review of Sewell," and are circulating the same as widely as possible. This tract is in review of our tract on the Proper division of the word of God. This review was ordered published by the Richland Presbytery, the author having died in June 1883. The lectures constituting this tract were delivered in Bethesda, Williamson Co., Tenn., in July 1882. Our tract on Proper Division has evidently produced considerable commotion in the Cumberland Zion, or they would not have thought it necessary to publish a review of it twice as large as the one reviewed. We do not propose at present to make any general reply to this review, nor do we know that we ever will. But as the Proper Division is out of print so that we cannot send it around to speak for itself we think a brief notice necessary. We may, when we get through our Summer and Fall work of protracted meetings, get out another edition of the Proper Division. But we cannot do so now.

We think we have never seen in the same number of pages more bare assertions, without one word of foundation in the word of God than are found in this review, He says on 8th. page "The plan of saving sinners was laid before God said, "Let there be light, and there was light. Therefore, before there ever was a sacrifice offered for sin God said to Adam and Eve, The seed of the woman shall bruise the serpents head. * * And when Adam offered his first victim on the altar, his faith was directed through that victim to the seed of the woman, and thus he obtained pardon of his sins. Faith in Christ was then and there established as the law of pardon, and that law has never been changed—it can never be till time ends." This quotation gives the foundation upon which almost his whole review is based. Never was there a more groundless assertion made, nor do we remember to have seen one that manifested greater ignorance of the Bible or more impudent presumption than is contained in these few lines. In the first place the Bible does not intimate that Adam understood the promise above named to refer to Christ a coming Savior, in any sense; nor that any sacrifice that he might offer would have any connection with a coming Messiah. There is not one word in the Bible to indicate that Adam understood one single thing about a coming Savior from the promise that the seed of the woman shall bruise the serpent's head. Even Isaiah, who sang so beautifully about the Savior, and about his sufferings, did not understand what these things meant. Peter in the New Testament tells us so. He says, "receiving the end of your faith even the salvation of your souls, of which salvation the prophets have enquired and searched dilligently, who prophesied of the grace that should come unto you, searching what; or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow."

"Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven, which things the angels desire to look into." Ist. Pete. 1: 9-12.

This quotation shows plainly that none of the prophesies concerning Christ were fully understood, even by the prophets themselves. Therefore it was impossible that ancients should so far understand the mission of Christ unto this world and the shedding of his blood, as to look forward to it by faith through the animal sacrifices which they offered. As they had no understanding of these things, they could have no faith in them. For Paul says faith comes by hearing the word of God. And as there was no word of God to that effect, there could be no such faith, and that this *faith* was *the law of pardon*, is as utterly groundless in the word of God as the doctrine of indulgences once practiced by the Church of Rome. There is not one hint of such a thing in all the oracles of God. No matter what connection those offerings had with the sacrifice of Christ that connection was not understood until after Christ came and fulfilled all that was written of him. Therefore faith in a coming Messiah was not the law of pardon, to those who lived before his coming. The law requiring the offering of those sacrifices and prescribing the manner of offering them, was the law of pardon during the existence of that order of things. But when Christ died, that law of pardon, that order of things was done away with, and a better covenant established upon better promises was set up. And when this new covenant was established, a new law of pardon was established, which is obedience to the gospel of Christ, involving faith in the gospel, repentance of sins and baptism into Christ. This law never existed, never was required of any human being till the apostles began to preach after the ascension of Jesus, and the descent of the Holy Spirit. And this idea that the same law of pardon has existed in all ages and among all people is so absurd that it needs but to be named to be seen. He fully presents the absurd theory thus, "The law of pardon in the gospel dispensation is by faith in Christ as having come, while from Adam to Christ pardon was obtained by faith in him viewed through types and shadows." This gives the sum and substance of the whole tract. All the rest of this review is taken up in trying to reconcile all the passages on the subject of pardon with this one idea of the law of pardon. It is but a representation of the Lutheran doctrine of justification by faith only, which doctrine James kills so dead that it can never survive in any heart that believes what James says. He says, "Ye see then how that by works a man is justified, and not by faith only. So long as the word of James remains true, so long is the doctrine of justification by faith only, false. For he says, and *not* by faith only." This is really a sufficient reply to the whole thing. But we will give an item or two more. Concerning the Ephesians and how they were quickened he says: "It is not stated how, or by what agency they were quickened, only that it was the work of God—a divine work wrought in the heart by the Holy Spirit. They being dead in sin could not have been quickened by the word only, as wielded by the Spirit." This is equivalent to saying the Ephesians were quickened by the direct work of the Spirit; for he says they could not be quickened by the word as wielded by the Spirit: that is, the words of the Spirit of God cannot quicken sinners. Never was there a more groundless and absurd declaration, or one more thoroughly contrary to the word of God. The Psalmist says, "thy word hath quickened." But the doctor flatly contradicts this. In the 19th of Acts we have an account of the conversion of the Ephesians, and in it we learn that Paul, speaking by the direct inspiration of the Holy Spirit, preached the gospel to them for two years and six months, and that many of them believed, and burned their books of wicked devices to the amount of fifty thousand pieces of silver, so mightily grew the word of God and prevailed. This shows that the Ephesians were quickened, were made alive by words of the Spirit presenting to them the gospel through the Apostle Paul, which is the very thing the Dr. denies. And if you take from the Doctor's review this one idea of direct or abstract operation of the Holy Spirit, you leave the whole thing as dead as Lazarus was when he had lain in the grave four days. Concerning the three thousand on the day of Pentecost the Dr. says: "They gladly received the instructions given. This shows that they were fit subjects for baptism, which was their public acknowledgement of faith in Christ, a ceremonial cleansing and symbol of their baptism by the Holy Spirit." [page 33]. How it is that this shows that the three thousand were already relieved of guilt as soon as they were glad, and before they were baptized, he does not tell. This is another one of his absurd assertions, and one that conflicts directly with the plain word of God on the occasion. The question asked by the people was, "what shall we do?" Do for what? To be saved, of course. Hence, they were not saved when they asked the question. They had not even repented. But the answer to their question is, "repent and be baptized, every one of you," etc. But why repent and be baptized? answer, "for the remission of sins." Thus, it is plain that remission of sins did not and could not come till they should do the things commanded. Hence, three thousand repented and were baptized the same day. They were glad when the law of pardon was given them, a law that they could so readily understand, and which they could easily and quickly embrace; but that this gladness is evidence that their guilt was already forgiven, is contrary to the plain statements of Peter in answering their questions as to what they were to do to be saved. If I were lost in the woods, and some one that knows the way out, meets me and tells me plainly and precisely how I can find the way out, I will certainly be glad, but does that gladness prove that I am already out. No more does the gladness of the three thousand give them pardon or prove that they are pardoned, till they comply with the conditions of pardon. And all he says in this quotation about ceremonial cleansing through baptism, and if its being a symbol of the baptism of the Holy Spirit is mere assertion of an uninspired man without one word in the entire connection to back it. We therefore dismiss them as the bare assertions of the Dr. for which there is no proof in the word of God.

Regarding the two laws of pardon, one to the alien sinner, and the other to the erring child of God, which we presented in the Proper Division, he says; "The poor sinner and the erring Christian alike obtain pardon by humble penitence prayer and faith in the Lord Jesus Christ." In our tract, we showed plainly the two laws of pardon in the case of Simon, the one to make him a Christian, the other to make him free from a sin he had committed after coming in, and showed wherin these laws differ. Instead of regarding these illustrations he throws the whole thing aside by his assertion, and then goes on to argue that Simon was not pardoned when he believed and was baptized, thus palpably disputing the word of the Savior himself, when he says "he that believth and is baptized shall be saved." But these quotations are a good specimen of the entire tract, and we forbear at present, making any others. We may do so in future. The entire thing is made up of assertions and assumptions on a par with these that we have given. We make these strictures on acconnt of those who have published, and are circulating the Doctor's lectures. As the Richland Presbytery ordered, and the Publishing house executed the publication of this review, and send it forth to the world without one word of dissent to anything it contains, we understand that they fully endorse it and that it is a correct expose of their doctrines on all the points it contains. These criticisms on this review are therefore intended not for the author, who is dead, but for the Cumberland Presbyterian Church, which is publishing and endorsing them. And we now think we will do a little more of it.

E. G. S.

A Physician's Opinion.

Dr. Orr says: "I am well acquainted with the composition of Dr. Duncan's Cough Balsam. I have used it in my family and in my practice for several years, and do not hesitate to say that I believe it to be the best remedy known to the medical profession for the speedy Cure of Colds, Coughs, Sore Throats, Whooping Cough, and far surpassing all other remedies for the speedy cure of Croup and Hives in children. It is very pleasant to take, and perfectly harmless." Price 50 cents.

Special Notice

We would call the attention of the readers of this paper, especially those who are suffering with Dyspepsia, or Indigestion, to Dr. Duncan's Liver and Kidney Medicine. It is, beyond doubt, the best and most reliable remedy known or ever offered for sale, for the Cure of Constipation, Sour Stomach, Sick Headache, Torpid Liver, and all Kidney troubles. It is the best and heapest. 75 cents.

THE PROVIDENT

LIFE ASSOCIATION

BALTIMORE, MD.

Insurance on the Ordinary Life and Maturity Plan. Endowment Policies mature in 10 years, or prior death. The fact that this association has been endorsed by LEADING BUSINESS MEN Clergymen, Physicians and Lawyers in the various states in which it does business, is an evidence of its superior plans and methods of insurance. It is the only mutual company in the United States with an endowment plan founded on correct insurance principles. Persons insured on our maturity plan "need not die to win." Policies mature in 10 years from date of issue, or at death, if prior. Every claim paid in full. No pro-rata payments. You "pay as you go and get what you pay for." By the payment of from eight to sixteen cents per day, you can purchase a $1000 policy payable to you in 10 years or to your family, should you die before the expiration of the period for which you insure

NASHVILLE ADVISORY BOARD.

GEO. W. SEAY, Sec'y N. & D. R. R. Co.
ALEX. FALL, Ag't N. & D. R. R. Co.
Hon, JNO LAWRENCE, *Lawyer.*
Elder Wm J. LOOS *Min ster.*
Elder R. LIN CAVE, *Minister.*
Dr. W. M. VERTREES, *Physician.*
C. H. BRANDON, *Bran on Printing Co.*
W. A. CORBIN, *Broker*
Hon. LYTTON TAYLOR *Attorney.*
G. H. WESSEL *ancy Groceries.*
F. D. HAWLEY & Co., *Real Estate Agents*
Dr. T. D. WALLIS
Dr. J. S. NOWLIN.
R. E. MARTIN.
Dr. WILLIAM COMPTON,
Bellview, Tennessee.

Reliable business men in every town and county in East and Middle Tennesse and Kentucky, wanted to represent this Association, none other need apply. Correspondence promptly attended to.

APT. J. MINSON,
General Agent.

No 4 Church t. - - - Nashville, Tenn.

Kentucky niversity,

LEXINGTON.

The University has three Colleges—College of Arts, College of the Bible, and Commercial College. The College of Arts has two courses, Clasical and Scientific, with twelve Professors and Teachers. The session continues from the Second Monday in September to the Second Thursday in June. Tuition twenty dollars per session: Matriculation fee ten dollars. Boarding at reasonable rates. College of Bible tuition ree. For catalogues or other information apply to CHAS. LOUIS LOOS, President, or ROBERT GRAHAM, President of the College of the Bible

ROSES SAMPLE with Catalogue, 25 c., 4 for 50c. Order now. WM. B. REED, Chambersburg, Pa.

Add-Ran College,

THORP'S SPRING, HOOD CO., TEXA .

The Thirteenth Annual Session opens the second Monday in Sept., 1885, and closes the last Thursday in May, 1886. There are ten distinct schools with an experienced teacher at the head of each. Not a single day is wasted from the beginning to the close of the session. Every day in the week has its proper share of study and recreation. Recitations every day—only the Bible studies on Sunday. Thorp's Spring is a prohibition village; noted for its healthfulness and the simple, steady and moral habits of its inhabitants. Send for catalogue.

A. & R. CLARK, PROPRIETORS.

L. & N.

(LOUISVILLE NASHVILLE R. R.)

—OFFERS—

Superior Advantages to the Traveling Public in

THROUGH CARS, QUICK TIME, AN

SURE CONNECTIONS!

SHORT LINE O

The North-West!

VIA EVANSVILLE.

Through Sleepers to the West via McKenzie
Through Sleepers to the South via Montgomery. Through Sleepers to the North-east via Louisville.

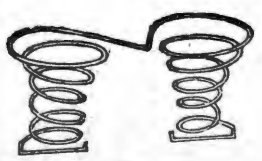
EMIGRANTS

Seeking homes on the line of this road will receive special LOW RATES. See agent of this company, or address

C. P. ATMORE, G. P. & T. A. Louisville, Ky

H. MILLER,

— anufacturer of—



SPRING BED

AND

MATRESSES

South llege St., Nashville,

And dealer ll kinds of Beddings. I make the best ng Bed now in use—the Twin Spring Be . hey are bug-proof. Try a set. Old mattresses neatly repaired.

ED. H MILLE .

C. A. LITTERER AND CO.

Farm Impliments; Engines and Mil Mechinery Agents.

uperior Grain Drills, Swiss Feed Cutter, Champion Horizontal Sorghum Mill.

John Deer Steel Plows, Advanced Chilled Plows, Cortland Spring-Wagons.

86 Market st. - - - Nashville, Tenn.

KEEP COOL!

SUMMER GOODS!

Refrigerators, Ice Chests, Water Closets Filters

Fruit Jars, Fruit Cans, Stoneware, Woodenware, and all kinds of Kitchen Goods.

Cooking Stoves to suit the requirements of every Family.

PRICES TO SUIT THE TIMES.

PHILLIPS-BUTTORFF MANUFACTURING CO.,

24 & 26 College Street, - - - Nashville, Tenn.

Capital Planing Mill!

Cor. Line and Vine Streets, near Northwest Cor. CAPITOL O N .

J. W. McCULLOUGH,

DEALER IN

Lumber, sash, Doors, Blinds, scroll sawing, Flooring, Ceiling, Siding, Etc.

Telepone 551. : : : Nashville, T see

O. EWING. FRA W. AINES

EWING & GAINES!

WHOLESALE HARDWARE,

40 South Market Street, Nashville, Tennessee.

Complete Stock of Hardware, Guns, Cutlery and Guns Belting, at the lowest prices.

Prompt and Careful Attention given to Orders. TRY US.

HEADQUARTERS -for-

Hardware, Guns Fishing Tackle, Mill Supplies of Every Description, Barbed Wire, Etc. Agents for Champion Machines, Reapers, Hay Rakes.

BROOKS, SWEENY & CO.,

Nashville, Tennessee.

MURKIN & HUNT

28, 30, 32 South College Street,

—Manufacturers of—

Fine Carriages, Berlins, Landaus, Cabriolets, Coupes, and all Kinds of Heavy Work

We have enlarged our Factories and store-rooms by the addition of the three-story building adjoining, and have now improved facilities for the manufacture of first-class work.

OUR SPECIALTIES: Improved Timken and Brewster Spring Buggies; Platform Double-Spring and Three-Spring Phætons; Barouches, Rockaways, and Wagons of Every Description.

Special Attention Given to Repairing. Inspection Solicited. Telephone 332.

P. A. SHELTON.

DEALER IN

STAPLE and Fancy GROCERIES.

Flour, Bacon, Lard, Tobacco and Cigars, Country Produce

NO. 9 BROAD ST. - NASHVILLE, TENN.

BAILEY DAVIS & McCOMB,

WHOLESALE GROCERS,

And Dealers in

TOBACCO, CIGARS, ETC., ETC.,

AR KET STREET, - - - NASHVILLE, TENNESSE

HIGHLAND HOME

MALE AND FEMALE INSTITUTE.

The next Session of this School will open October 5, 1885, and close April the 16, 1886. The Session will be divided into two terms of three and one-half months each.

TERMS:	Per Month.
Primary Class and Arithmetic as far as Division	$2 00.
Grammar, Arithmetic, etc	3.50
Latin, Greek and Higher Mathematics (except surveying)	4.50
Music on Piano, Organ, Guitar, Cornet, and other Band Instruments	3.00
Use of Instrument	1.00
FOR THE SESSION,	
Board, Washing and Lights	$80.00
Incidental for all, except the first class	2 00
Incidental for first-class	.50
Vocal Musicac (Elementary)	1.00
Book Keeping and surveying per term	40.00

Lessons in Harmony can be had by those who wish.

J. M. Barnes, President,
N. Jordan,
M. A. Kirkpatrick.
Highland Home, Ala,

SEN FOR CATALOGUE,

R. C. WEBB, President. Dr. WM. MORROW, V. President. H. B. GRUBBS Sec., and Treasurer, J. J. VAUGHN Gen'l Book Keeper.

H. B. Grubbs Cracker Co.

MANUFACTURERS OF

Candy and Crackers,

OLD STAND OF TYLER, TRATTEN & CO.

21 N. Market St., - - - - - - Nashville, Tenn.

We guarantee all of our goods to be STRICTLY PURE AND WHOLESOME.

Send us your orders, or specify our goods when you order from your wholesale grocery.

All new machinery, and fine workmen.

H. B. GRUBBS, Late of Grubs-Kemker Candy and Cracker Co. Mg'r.

FOR

Choirs, Conventions, Singing Classes and the Higher Schools,

o better Books have appear

Choral Worship, L. O. EMERSON. A large and fine size Church Music Book of 220 pages. 100 pages Elements, with a capital collection of Sacred and Secular music. 75 pages of the best Hymn Tunes. 110 pages of Anthems, and 30 pages of miscellaneous Concert Musuc. $1. Per dezen, $9.

The Model Singer. W. O. PERKINS and D B TOWNER. A book for SINGING CLASSES. 192 pages. 124 Graded Exercises, 57 Glees and Part Songs, 29 Hymn Tunes, 18 Anthems and 4 Chants. Abundant and useful material for the Singing-School Teacher. 60 cts. Per doz.. $6.

Song Greeting. L. O. EMERSON. A new and extra fine song book for the "high r schools," meaning by that, Colleges, Tech ological and other special schools, Academies, Institutes, Seminaries, High and Normal Schools. 160 large octavo pages. 82 harmonized songs of the highest order, both in words and music, classical in beauty and interesting to every one. Also exercises and solfeggios for voice culture. 60 cts. Per dozen $6.

Any book mailed for the retail price.

OLIVER DITSON & CO., Boston,

DITSON & CO., 867 Broadway, New York. J. E. DITSON CO., 1228 Chestnut St., Phil

Phi.ips, Randle & Co.,

—KEEP—

THE BEST COAL IN THE CITY.

Call at 50 North Cherry Street; they have always on hand,

Mud River, Cumberland, Jellico, Anhracite, Diamond, and Number 12 Coal.

A trial order solicited. Satiaction guaranteed.

TELEPHONE 169. - - - NASHVILLE TENN.

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease to any sufferer. Give express and P O. addr ss.
DR. T. A. SLOCUM, 181 Pearl St., New York.

ORGANS

The most beautiful and finest toned in the world. Low prices, easy payment. Send for Catalogue. Address

Weaver Organ & Piano Co., YORK, PA.

Wharton & Co.,

Druggists and Prescriptionists.

Fine Soda Water and Mineral Waters Etc.

Corner College and Union Sts.,

Nashville, - - Tenn.

The American Male Choir.

A Collection of Sacred and Secular Music, for Male Chorus and Quartet Choirs, Clubs, Colleges and Singing Societies; consisting of Quartets, Gospel Songs, Anthems, Chants, Glees, song and Patriotic Pieces.

By J. H. TENNEY, a composer who has had great success in this style; his forming an attractive features in many very popular books.

160 large Octave pages, 106 pieces. Choirs containing Male Quartets will find the book a treasure, and all social singing circles will find in it Sacred and secular music to their taste.

Price in Boards $1 or $9 per doz· Papers 80 cents.

WAR SONGS. The extraordinary revival of military and patriotic feeling typified by the increase and energy of Grand Army organizations, has brought this collection into very great favor. It contains songs for the Camp Fire and the March Memeorial Song, and in fact, the choicest of all that (without bitterness) awaken memories of the great war. Every family should have copy. Choruses are for Male Voices, and there is an accompaniment for piano or or organ.

PRICE 50 Cts.

College Songs. The greatest success of the kind. A large number of merry students' songs, with the true college vim to them, and including the favorite popular songs of the day, as "Rosalie," "My Bonny," "Solomon Levi," "Clementine," etc.

PRICE 50 CENTS.

Mailed for Retail the Price.

OLIVER DITSTON & CO., BOSTON.

C. H. Ditston & Co., 867 Broadway, N. Y. J. E. Ditston & Co., 1228 Chestnut St. Phila,

WOMAN WANTED SALARY $35 to $50 for our business in her locality. Responsible house. References exchanged. GAY & BROS, 14 Barclay St., N. Y.

CHILDS CATARRH

TREATMENT FOR

And disease of the HEAD AND LUNGS! Can be taken at home. No cases incurable. Write for particulars Rev. T, P, CHILDS, Troy, Ohio,

Swithin C. Shortlidge's Media Academy.

School Opens Sept. 8th.
Whole Expense, $400.
Quarterly Payments, $100 each.

Admits and classifies young men and boys at any time; fits them for Business, any College, Polytechnic School, for West Point or Annapolis. Advanced classes organized in Natural Philosophy, Chemistry, Surveying, Electrical and Civil Engineering, Astronomy, Higher Mathematics, Classics, &c. No examination for admission. Private tutoring and special drill for backward students. Single or double rooms completely furnished. All students board with the Principal. Fixed price covers everything, even books, &c. SWITHIN C. SHORTLIDGE, A. B. and A. M. (Harvard College Graduate), Media, Pa., 13 miles from Philadelphia.

KENTUCKY MILITARY INSTITUTE.

At Farmdale P. O., Franklin Co., Ky., six miles from Frankfort. Has the most healthful and beautiful location in the State. Lit by gas as well as heated by steam. A full and able College Faculty. Expenses as moderate as any first-class college. Forty-first year begins September 7th. For catalogues, etc., address as above.
COL. R. D. ALLEN, Supt.

AN ADVERTISING AGENCY.

Newspapers.

Catalogue.

Advertisement.

Our Lists.

Estimates.

Printing Office.

Our System.

Payment.

We receive and keep on file over 12,000 Newspapers published in every State and Province in America. Over 1000 Daily papers alone arrive every morning. Each paper is examined by careful clerks and the insertions entered in record books. Under our system an advertiser is sure to receive the full value for his money.

We publish the "*American Newspaper Catalogue*," a volume of 900 pages elegantly bound in cloth, and containing a complete list of the publications of every character in the United States and Canada. On one line we give place of publication, name of paper, class or denomination, age and circulation. In it are catalogued 14,000 periodicals. Sent free on receipt of $1.50.

We can secure the prompt insertion of any advertisement in any publication at the lowest attainable prices. We keep constantly invested over $200,000 "in space" in the best lines of newspapers. Our special lists of Papers will be found especially useful in making up lists for pushing any special lines.

We have, for the convenience of advertisers, made up our *Religious List* containing the names of all the leading denominational papers with prices. *Our Agricultural List* containing the names of all the prominent agricultural papers with prices. Our *Local List* of 1,300 County and City Weeklies and Dailies, arranged by States with publishers' prices and the prices at which we can inserr advertisements. These Lists are mailed free on application.

We will furnish to any reputable advertiser who will apply, an estimate showing exact cost of any proposed line of advertising, and when desired, will make up lists and write advertisements, provided the amount desired to be expended is named. We have had a wide experience, and can suggest lines of papers best adapted to the wants of an advertiser.

We keep constantly supplied with the newest styles of type best adapted to the display of advertisements. Send us your copy and we will return with estimate a proof from type without extra charge.

Our organization for correctly following an advertisement in the newspapers is perfect, and our patrons can be assured that correct work from every publisher will be exacted.

To any advertiser entitled to credit, or any one who can furnish us proper references, we will extend any reasonable line of credit. Publishers pay us a commission for all the business we send them, and any advertiser can be assured of obtaining through us lower prices than can be obtained from publishers direct. In no instance do we charge advertisers any addition to publishers' rates.

Edwin Alden & Bro.,

N.W. Cor. 5th & Vine Sts., CINCINNATI.

140 Nassau Street, NEW YORK.

Newspaper Advertising Agents.

COLUMBIA ATHENÆUM A School for Young Ladies. COLUMBIA, TENN. Healthy Location; handsome grounds (22 acres); Capacious buildings, well lighted, heated and ventilated; fine Library, Apparatus and Equipment; 17 teachers; thorough and complete course of instruction. Best advantages in Music, Elocution, Painting, etc. No sectarianism. 34th annual session begins Monday, September 7th, 1885. Prices reasonable. Illustrated Catalogue Free.

HAMILTON FEMALE COLLEGE. Situated in the midst of the famous "Blue Grass Region," noted for the healthfulness of its climate. Faculty of fifteen members, able and experienced. Extensive grounds for Recreation. Excellent buildings, 160 by 140 feet, containing 125 Apartments, all under one roof. Heated by steam and lighted by gas. Only two young ladies occupy a room. Cost of improvements over $100,000. Charges as low as any college offering similar advantages. Over one hundred young lady boarders the past session. Fall term commences September 14, 1885. For Terms, Catalogues, etc., apply early to J. T. PATTERSON, President, Lexington, Ky.

Farquhar's Improved Cotton Planter

Very Simple and Perfect in its Operation; Drops Unrolled Seed or Fertilizer with remarkable regularity in any desired amount. It is the Cheapest, most Reliable and Best COTTON PLANTER in existence.

Also, Steam Engines, Threshing Machines, Saw-Mills, &c.

SEND FOR CATALOGUE.

Address, A. B. FARQUHAR, York, Pa.

PAYSON'S INDELIBLE INK. No preparation and only a common pen needed. Established 50 Years. Superior and popular for decorative work on linen. Received Centennial Medal & Diploma. Sold everywhere.

A BIG OFFER. To introduce them, we will GIVE AWAY 1,000 Self-Operating Washing Machines. If you want one send us your name, P. O. and express office at once. The National Co. 23 Dey St., N. Y.

Rates of Advertising in Gospel Advocate

One inch one insertion	60
One inch, one month	2,00
One inch, three months	5,00
One inch, six months	7,50
One inch, twelve months	12,50

A discount of 10 per cent. on these rates on order of $25.00; 20 per cent. for order of $50.00 30 per cent. for order of $100.00.

Note these Rules Carefully

(1) Write only on one side of your paper.

(2) Write your name, post-office, county, and State, plainly.

(3) When changing your paper, give the office from which you change, and the one you wish it changed to.

(4) When ordering a book, give the name, edition, style of binding, and price, as near as possible, and state plainly HOW and WHERE you wish it sent.

(5) Gospel Advocate is $2.00 per year; $1.00 per six months; Clubs of $10, one copy free.

(6) Write very plainly and make the clerks and printers happy

SUNDAY SCHOOL LESSON.

THE SHUNAMITE'S SON.

II. Kings 4:18-37.—Sept., 13.

Golden Text:—"I am the resurrection and the life." John 2:25.

Places: Shunem was a few miles North of Jezreel in Samaria. Mt. Carmel was near the Mediteranean Sea.

INTRODUCTION: Elisha, in going, as he frequently did from Samaria to Mt. Carmel, was kindly entertained and treated by a woman of distinction. She perceiving he was a man of God, built a room especially for his use when passing. He, wishing to repay her for her kindness had asked if she wished a good word spoken to the king or favor entreated with the Captain of the army. She rejected this offer saying in a contented spirit, I reside among my people. She was childless. The prophet interceded in her behalf and promised her a child should be born to her. It was born, and when old enough to run about, introduced in the Lesson.

EXPLANITORY NOTES: 18. *When the child was grown*, large enough to run about, *He went out to his father to the reapers*, where they were reaping. 19. *My head, my head.* He was stricken with a severe pain in the head, from heat probably. *Brought him too his mother and sat him on her knees*, she held him in her lap till noon and he died. *Laid him on the bed of the man of God and shut the door upon him.* As at the prayer of Elisha it had been given to her, she intended to commit it to him. *Man of God.* Elisha the prophet. While committing it to him, she doubtless remembered he had raised the son of the widow of Zerephath. (I. Kings 17: 9-21) *Called unto her husband.* In the busy harvest season he had failed to come to the house, thinking the attack not serious. *Neither new moon nor Sabbath.* The time for seeking the prophet. They had no temple service. *It shall be well.* The prophet shall receive me. *Drive and go forward.* The servant drove the ass upon which she sat. 25. Mt. Carmel, 10 or 12 miles distant. Gehazi, Elisha's servant, a trifling man without principle, who was smitten with leprosy for lying. *It is well, it is well.* The ironings of despair, determined to leave the child wholly to the prophet. *Caught him by the feet* in intensity of her feelings and anxiety, after the manner of eastern entresty, she seized the prophet by the feet. *To thrust her away* from an intrusion on his master. *Her soul is vexed.* Elisha saw that a great trouble vexed her. *The Lord hath hid it from me.* The Holy Spirit was not always with the inspired man to reveal the truth to him. *Did I desire a son, do not deceive me*, chides the prophet that she did not ask for the child and asked him not to deceive her the intimation that it was mockery to give the child and so take him away, and bereave her. *Take thy staff*, go. *Salute him not*, was to go in haste. *Lay thy staff upon the child.* Doubtless this was sometimes used to heal afflictions. *I will not leave thee.* She intended Elisha to see the child in person, he arose and followed her. *Neither voice nor hearing* no life in response to Gehazi's effort. *Was dead*, really dead. *Went in and shut the door*, that he might have secrecy in prayer. *Lay upon the child's mouth, his mouth*, usually only the hands were laid on. Every part of the prophets body in which dwelled the Spirit of God, was brought into contact with the corresponding part of the dead body that through it life might be imparted. *The flesh of the child waxed warm*, gradually became warm with life returning. *Opened his eyes*, as he became conscious with life. *Call this woman*, she had left the child entirely to the prophet. She went in and fell at his feet and *went out* a happy mother.

QUESTIONS.—Who was the Shunammite? What great trouble came upon her? Relate the circumstances recorded in verses 21-24. What season of the year was this? Do you know anything about the heat in Palestine? Where is Mount Carmel? How far was it from Shunem to Mount Carmel? What did the woman say to Gehazi when he inquired after the family? What did she mean by saying, "It is well?" How did she act when she saw Elisha? What did Gehazi do? What did Elisha say? What did the Shunammite say to Elisha? What did Elisha tell Gehazi to do? What was he not to do on the way? Why? Was the woman satisfied? What did she say? What did Elisha do? Did Gehazi's mission succeed? Why do you suppose Elisha sent Gehazi with his staff? Where did Elisha find the child? What did he first do? Does prayer release us from the necessity of using means? What means did Elisha use? What had the mother done to show that she believed her child could be restored? What were the signs of returning life. How did the mother show her gratitude?

DR. JOHN BULL'S

Smith's Tonic Syrup

FOR THE CURE OF

FEVER and AGUE

Or CHILLS and FEVER,

AND ALL MALARIAL DISEASES.

The proprietor of this celebrated medicine justly claims for it a superiority over all remedies ever offered to the public for the SAFE, CERTAIN, SPEEDY and PERMANENT cure of Ague and Fever, or Chills and Fever, whether of short or long standing. He refers to the entire Western and Southern country to bear him testimony to the truth of the assertion that in no case whatever will it fail to cure if the directions are strictly followed and carried out. In a great many cases a single dose has been sufficient for a cure, and whole families have been cured by a single bottle, with a perfect restoration of the general health. It is, however, prudent, and in every case more certain to cure, if its use is continued in smaller doses for a week or two after the disease has been checked, more especially in difficult and long-standing cases. Usually this medicine will not require any aid to keep the bowels in good order. Should the patient, however, require a cathartic medicine, after having taken three or four doses of the Tonic, a single dose of KENT'S VEGETABLE FAMILY PILLS will be sufficient. Use no other.

DR. JOHN BULL'S
SMITH'S TONIC SYRUP,
BULL'S SARSAPARILLA,
BULL'S WORM DESTROYER,
The Popular Remedies of the Day.

Principal Office, 831 Main St., LOUISVILLE, KY.

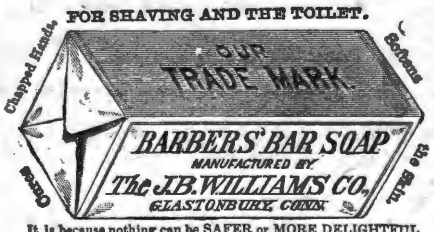
TO HAVE HEALTH THE LIVER MUST BE IN ORDER

DR. SANFORD'S

INVIGORATOR

Is a Reliable Remedy for Liver Complaints and ills caused by a deranged or torpid condition of the Liver, as Dyspepsia, Constipation, Biliousness, Jaundice, Headache, Malaria, Rheumatism, etc. It regulates the bowels, purifies the blood, strengthens the system, assists digestion.
AN INVALUABLE FAMILY MEDICINE.
Thousands of testimonials prove its merit.
ANY DRUGGIST WILL TELL YOU ITS REPUTATION.

FOR SHAVING AND THE TOILET.



It is because nothing can be SAFER or MORE DELIGHTFUL for the Toilet or Bath, than a SHAVING SOAP of perfect PURITY and MILDNESS, that this article is so extensively used for TOILET purposes. It is a LUXURY with which no lover of fine soap can AFFORD to be unacquainted. Put up in square and round cakes; also, in pound bars. Ask your Druggist for it, or send 2c. stamp for trial sample. Does YOUR Barber use it? Williams' Genuine Yankee and other Shaving Soaps are the finest in the world.

CANCERS TUMORS AND ULCERS.
Cured without the knife or loss of blood. Vast superior to all other methods. Hundreds of case cured! Descriptive pamphlet sent free. Addres Dr. E. H. GREENE, 17½ Peachtree St., Atlanta, Ga

HUMILIATING
ERUPTIONS
ITCHING
AND
BURNING
TORTURES

And Every Species of Itching, Scaly, Pimply, Inherited, Scrofulous and Contagious Diseases of the Blood, Skin, and Scalp, with Loss of Hair, from infancy to old age, positively cured by the Cuticura Remedies.

Cuticura Resolvent, the new blood purifier, cleanses the blood and perspiration of impurities and poisonous elements, and thus removes the cause.

Cuticura, the great Skin Cure, instantly allays Itching and Inflammation, clears the Skin and Scalp, heals Ulcers and Sores, and restores the Hair.

Cuticura Soap, an exquisite Skin Beautifier and Toilet Requisite, prepared from Cuticura, is indispensable in treating Skin Diseases, Baby Humors, Skin Blemishes, Chapped and Oily Skin,

Sold everywhere. Price: Cuticura, 50c.; Resolvent, $1; Soap, 25c. Prepared by the POTTER DRUG AND CHEMICAL Co., Boston, Mass.

Send for "How to Cure Skin Diseases."

Prophylactic Fluid.

GREAT GERM DESTROYER!

DARBYS PROPHYLACTIC FLUID

Disinfectant, Deodorizer and Antiseptic.

USE IT IN EVERY SICK-ROOM
FOR SAFETY, CLEANLINESS AND COMFORT.

IN ALL CONTAGIOUS DISEASES it arrests their spread by DEODORIZING the apartments, rendering the air pure and wholesome; by DISINFECTING the discharges from the patient and the vessels receiving them; by DESTROYING all poisonous matter, malaria, gas and disease germs.

CONTAGION DESTROYED.

A second case of SCARLET FEVER has never been known to occur where the Fluid was used FREELY. YELLOW FEVER has been CURED with it after BLACK VOMIT had TAKEN PLACE. Its use in SMALL POX will PREVENT PITTING. The worst cases of DIPHTHERIA have YIELDED to it.

Attendants on the Sick will secure Protection from Infectious Diseases by using the Fluid.

Perfectly harmless, used internally or externally.

As an Internal Disinfectant and Detergent.

Taken or injected or used as a wash it allays inflammation and corrects offensive discharges. The Fluid is a certain cure for Diarrhœa, Dysentery and inflammation of the bowels. Being Alkaline in its nature, it will often afford complete relief from Heartburn, Acidity of the stomach and Dyspepsia.

ENDORSED—J. Marion Sims, M. D., Hon. Alex. H. Stephens, Bishop Geo. F. Pierce and others.

Send for Pamphlet containing its History and Uses, with Testimonials. Address

J. H. ZEILIN & CO., Philadelphia.

$65 A MONTH AND BOARD TO AGENTS for a NEW and Complete
LIFE OF GRANT
The World's greatest soldier, and the Nation's most honored citizen. Low price. Rapid Sales. P. W. ZIEGLER & CO. 915 Arch St. Philada.

Glendale Boy's School
A first-class Home School. New term commences Thursday Sept. 17th, 1885. Send for terms and particulars. E. A. HAIGHT, Principal, Kirkwood, Mo.

ROSES SAMPLE with Catalogue, 25 c., 4 for 50c. Order now. WM. B. REED, Chambersburg, Pa.

JACKSONVILLE FEMALE ACADEMY
— ILLINOIS CONSERVATORY OF MUSIC. —
School of Fine Art. Under one management. Offering to pupils of each advantages of all.
E. F. BULLARD, A. M., Prin. and Supt., Jacksonville, Ill.

McSHANE BELL FOUNDRY
Manufacture those celebrated BELLS and CHIMES for CHURCHES, TOWER CLOCKS, etc. Prices and catalogues sent free. Address,
H. McSHANE, Baltimore, Md.

Pianos & Organs
Of all makes direct to customers from headquarters, at wholesale prices. All goods guaranteed. No money asked till Instruments are received and fully tested. Write us before purchasing. An investment of a few cents may save you from $50.00 to $100.00. Address
JESSE FRENCH, Nashville, Tenn.,
Wholesale Distributing Dep't for the South.

AGENTS COIN MONEY who sell DR. CHASE'S FAMILY PHYSICIAN. Price $2.00. Write for Circulars. Address A. W. HAMILTON & Co., Ann Arbor, Mich.

WANTED LADIES AND GENTLEMEN who wish to make $3 to $4 a day easily at their own homes. Work sent by mail. No canvassing. Address with stamp Crown M'f'g. Co., 204 Vine St., Cin'ti, O.

SITUATIONS To subscribers. Circulars free. Home Study—60 Professors. Corr. University 88 LaSalle St., Chicago, Ill.

HOSMER HALL.
Boarding and Day School for Young Ladies.
2814 Locust St., St. Louis, Mo. Re-opens Sept. 16.
Superior Musical advantages. Drawing and French without extra charge. Address Misses Shepard and Mathews, Principals.

THE WORLD'S WONDERS As seen by all the great Tropical and Polar Explorers, with Official History of the Greely Expedition. Grandest New Book published; outsells ALL others. Agents wanted, on Salary or Commission. Write for Special Terms and Pict. Circulars. HISTORICAL PUB. CO., Philadelphia, Pa.

NEW HOUSE! NEW GOODS!

J. W. ORCHARD,

Manufacturer and Dealer in PLAIN and DECORATIVE

WALL PAPER,

Window Shades,

Looking-Glasses, Picture Frames and Cornices, Chair Cane, Picture Cord and Nails, Wall Brackets and Parlor Easels.

Looking-Glasses put in old frames. Old pictures and frames repaired.

134 Union Street.

Between College and Cherry,)

NASHVILLE, - - TENN.

A. C. & J. C. MARCH,

(Successors to J. D. March & Sons.)

Manufacturers of and Dealers in

Saddles, Harness, Bridles, Collars, Trunks, Bags, Valises, Hames, Whips, Chains.

REPAIRING DONE ON SHORT NOTICE.

NORTH MARKET STREET,

NASHVILLE, - - TENN.

NASHVILLE, CHATTANOOGA & ST. LOUIS RAILWAY.

BUSINESS MEN, TOURISTS, EMIGRANTS, FAMILIES, REMEMBER

The Best Route to St. Louis and the West via McKenzie.

The Best Route to West Tennessee and Kentucky, Mississippi, Arkansas, and Texas points is via McKenzie.

The Best Route to the Summer Resorts and Mountain Retreats of Tennessee, Virginia and the Carolinas, via McKenzie and Nashville.

The Best Route to the celebrated Colleges, Universities, Seminaries and other Educational Institutions in the Southeast, via McKenzie and Nashville.

The Best Route to points in East Tennessee, Virginia, the Carolinas, Georgia and Florida is via Chattanooga.

DON'T FORGET IT!

By this line you secure the

MAXIMUM OF SPEED, SAFETY, COMFORT, SATISFACTION,

AT THE

MINIMUM OF EXPENSE, ANXIETY, BOTHER, FATIGUE.

Be sure to Buy your Tickets over the

N., C & ST. L. RAILWAY!

via Atlanta to Washington City, Baltimore, Philadelphia, or New York.

The Inexperienced Traveler need not go amiss; few changes are necessary, and such as are unavoidable are made in union Depots.

THROUGH SLEEPERS!

BETWEEN

Nashville and Atlanta, and Atlanta and Jacksonville, Fla., Nashville and Martin (to connect with Sleeper service via Cairo to St. Louis and Chicago.) Nashville and Columbus. Nashville and Memphis (Sleeper Humboldt to Mobile, and Milan to New Orleans.) McKenzie and Little Rock, and Little Rock and Texas points.

Call on or address

J H PEEBLES, T. A., Chattanooga, Tenn.
W W KNOX, T. A., Nashville, Tenn.
S S FINLEY, Ticket Agent, Memphis, Tenn.
A WRENN, Trav. A., Atlanta, Ga.
W L DANLEY, G P & T A, Nashville, Tenn

FITS STOPPED FREE

Marvelous success. Insane Persons Restored. DR. KLINE'S GREAT NERVE RESTORER

for all BRAIN & NERVE DISEASES. Only sure cure for Fits, Epilepsy and Nerve Affections. INFALLIBLE if taken as directed. No Fits after first day's use. Treatise and $2 trial bottle free to Fit patients, they paying expressage. Send name, P. O. and express address to DR. KLINE, 931 Arch St. Philadelphia, Pa. See principal druggists.

S. HOGAN, J. S HOPKINS.

Hogan & Hopkins,

—Dealers in Home Made

Boots and Shoes.

—oOo—

We will sell the very best makes of Boots and Shoes, and endeavor to make the prices so that no one can possibly sell cheaper than we do.

No. 20 Public Square, Nashville, Tenn.

SALE MEN:

SAM R. HOPKINS, L. D SIMPSON, W. MAYES.

AGENTS WANTED for the MISSOURI STEAM WASHER.

It will pay any intelligent man or woman seeking profitable employment to write for Illustrated Circular and terms of Agency for this Celebrated Washer, which by reason of its intrinsic merit is meeting with such wonderful success

J. WORTH, ST. LOUIS, MO., or CHICAGO, ILL.

O. T. CRAIG & SONS,

BRENTWOOD, TENN.

Breeders and shiper of DUROC-JERSEY SWINE. A choice lot of pigs now ready to ship. All our breeders Registered. Address at present,

C. W. CRAIG,

GR , - - - ENN EE,

China, Glass and Queensware

We have the best Electric Lamp made, the best imported Student's Lamp, "Mays' New Ideal" Lamp, requires no chimney or shade; in fact, we are headquarters for the best Lamps in use. We keep the largest stock of CHINA, GLASS and QUEENSWARE, South of the Ohio river, all of which will be sold as cheap as good goods can be sold in any market. Why not buy first-class goods when you can get them at about what you are paying for trash? Come and see us, or send your orders.

HICKS, HOUSTON & CO.

M. A. SPURR, President, FRANK PORTERFIELD, Cashier, R. S, COWAN, Teller, J. H. THOMPSON. Vice President.

Commercial National Bank,

OF NASHVILLE, TENNESSEE.

CAPITOL CK - - - $250,000,00.

North College Street.

BOARD OF DIRECTORS.

M. A. Spurr, W. A. Benson, J. Jungerman, R. H. Dudley, J. H. Thompson, A. W. Wills, Robert B. Lea, J. A. Thomas, W. E. Norvell, E. R. Richardson, J. D. Goodpasture, Sam Cowan, W. A. Wray, J. H. Collins, H. G. Gwyn, Jos. Frankland, J. F. Bowers, W. D. Mayo, T. L. Herbert.

Fully Prepared to do a General Banking Business.

JOHN RAMAGE & SON,

48 North College Street, Nashville,

Offer the best stock of custom-made BOOTS, SHOES, and SLIPPERS, in all grades, of all styles. Trunks, Traveling and Hand Bags.

LOWEST CASH PRICES!

SHADE MURRAY, WM. C. DIBRELL. BYRD MURRAY

Murray, Dibrell & Co.,

WHOLESALE

BOOTS and SHOES,

No. 2 Public Square, : : Nashville, Tenn.

Gates & Pohlman,

Corner College and Union Streets, Nashville,

Are the oldest Jewelers in the State, and have constantly in stock the very latest and best designs, in patterns as well as the finest in quality and finish of all goods pertaining to the Jewelry trade. They defy competition in prices, and warrant every article to be as represented by them. Watches, Clocks and Jewelry repaired by the most practical workmen Orders by mail promptly attended to. Their motto is, "*Quick sales and small profits.*"

West Tennessee Christian College,

HENDERSON, TENN.

The first Annual Session of this Institution will open on the first Monday in October.

For healthiness of Locality, moral community, pleasant surroundings, hospitable, people, full and thorough course of instruction, cheapness of Board, etc, we challenge comparison.

Schools of English, Mathematics, Ancient and Modern Languages, Sciences, Bible, Music and Art.

Those wishing to give their sons and daughters an education that will fit them for their life work, should investigate this Institution, its terms and what it does, before sending elsewhere.

Board for young ladies, in boarding house with President, $12.00 per month. This includes washing, fuel and lights. Board for young men, including same things, $8,50 to $11,00 per month.

Tuition, $1.00 to 5.00, according to grade. For further particulars address

J. B. INMAN, Pres., or
JOHN BARRY, Sec,

TENNESSE female COLLEGE!

FRANKLIN, TENN.

(Establishe in 1856.)

An English, Classical, Business, French, German, Music and Art Boarding and Day

School for Young LADIES.

With an average patronage of 150 pupils for the past 29 years the College will open its thirteenth year

Sept. 1, '85, and close June 3, '86.

NON-ENOMINATIONAL.

New Administrations, New furniture Capacity for 206 young ladies, Practical Teachers i Modern Methods, Thorough work. Library Reading Room, Ladies Business College and Ladies Boarding in the Building at Moderate prices, are a few of the features which make the College

A Popular Institution.

The only Female College in the South wher marks, medals, and set examinations are recognized as opposed to true principles of education.

Write for particulars.

jul 16,8t. W. T. EDGERTON, Pres't.

NEW SUNDAY SCHOOL MUSIC BOOKS.

HEAVENLY VOICES.

Just out! Entirely new! The very book you want for your Sunday-School. Contains the richest and most beautiful songs ever collected in one volume. Send for sample copy before buying.

SABBATH BELLS.

The finest collection of Sunday songs yet published. Thousands of copies have been sold during the past 12 mos. It is full of gems. Will mail to any part of the world a sample copy of either Heavenly Voices or Sabbath Bells, upon receipt of 20c. or both for 35c.

FIRESIDE-FRIEND PUB. CO., NEW CARLISLE, O

LAW SCHOOL,

OF WASHINGTON AND LEE UNIVERSITY

GEN. G. W. C. LEE, PRESIDENT.

Instruction by text-books and printed lectures with courses of lectures on special subjects by eminent jurists. Tuition and fees $80 for session of nine months, beginning Sept. 17. For catalogue and full particulars, address Ch. A. Graves, Prof. of Law, Lexington, Va.

WASHINGTON AND LEE UNIVERSITY, Lexington, Va.

Instruction in the usual academic studies and in the professional schools of Law and Engineering. Location healthful, expenses moderate. Session opens Sept. 17th. For catalogue, address "Clerk of the Faculty."

W. C. LEE, President.

TEXAS LANDS!

Persons who have capital they wish to invest profitably, can do so by investing now, in Texas lands.

The undersigned is agent for the sale of lands amounting to OVER HALF MILLION ACRES. Price range from 50 cents to $6,00 per acre.

These lands are all going up, and in five years from date, will be worth twice the present price. For particulars, address

J. T. POE.

Longview, Texas.

SPRING, 1885.

CARPETS! CARPETS!

We have the largest and most complete stock of Carpets of all grades, Mattings, Oil Cloths, Linoleums, Rugs, etc., that we have ever shown to the trade. These goods are brought from the factory, and our prices are the lowest. All orders promptly filled.

anlove & Co.,

26-2 ummer St., - - Nashville, Tenn.

JACKSONVILLE FEMALE ACADEMY

ILLINOIS CONSERVATORY OF MUSIC.

School of Fine Art. Under one management. Offering to pupils of each advantages of all.

E.F. BULLARD, A. M., Prin. and Supt., Jacksonville, Ill.

Glendale Boy's School

A first-class Home School. New term commences Thursday Sept. 17th, 1885. Send for terms and particulars. E. A. HAIGHT, Principal, Kirkwood, Mo.

THE GOSPEL ADVOCATE.

VOLUME XXVII., NUMBER 37 | NASHVILLE, TENNESSEE, SEPT., 16, 1885. | TWO DOLLARS PER YEAR IN ADVANCE.

EDITORS:

D. LIPSCOMB | E. G. SEWELL.

J. A. HARDING, Associate Editor.

J. C. McQUIDDY, Office Editor.

Subscription Rates to Gospel Advocate.

Single subscriber, per anum in advance..... $2,00
Single subscriber for six months in advance..... $1,00
Clubs of five, three of these new, per anum each..... $1,50
Clubs of ten, five of which must be new, each..... $1,25

SUBSCRIBE NOW.

Malloy's Tract Again.

On the subject of infant baptism the doctor argues that the church as revealed in the New Testament, began in the family of Adam, received more definite form in the days of Abraham, and that in the days of Moses additional forms and ceremonies were added, but that it was still the same church that was started in the family of Adam. He also argues that when Christ came to fulfill his mission, he put away the old ritual, changed some of the external forms, but that the church under Christ is the same as that in the days of Abraham and Moses, and says: "And it must be noted that in all the teaching and instruction given to the disciples and the apostles, there is nothing said about tearing down the old edifice and rearing a new one, nor have we hints of anything as to the organization of a new church, either by Christ himself or by his apostles." Page 74.

Nothing said by Christ about tearing down the old, or of building a new church! And yet Christ said to Peter, "On this rock I will build my church." Matt. 16 This shows plainly that the church of Christ had never been built before. On this rock I *will build my church*, means the erection of a new building, not some slight modfication of an old one. If I say I will build a house, no one would understand from that expression that I was merely going to make some little improvement upon an old one. All would understand that a new house was to be erected and such precisely is the meaning of the language of Christ.

Now what are the assertions of the doctor's worth when placed against the words of Christ himself, declaring the very thing the doctor says there is nothing about by Christ? It is strange that men can make assertions so utterly contradictory to the word of God when claiming to be teaching that word. Again the doctor says of the apostles: "In all their labor there is not one syllable about organizing a new church, distinct from the Jewish church." Now let us hear Paul to the Hebrews, and see whether he said anything of that sort or not. In this letter to the Hebrews the apostle is especially arguing that the Jewish economy, the Jewish church was done away, and an entirely new one established in its stead. In this letter the apostle says of Christ, when speaking of the old covenant: "By so much was Jesus made a surety of a better testament." Hebrews 7:22. A *better testament* cannot possibly mean the same old one, for no one thing can be better than itself. Here, therefore, is Paul against the doctor.

Again Paul says of Christ: "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant which was established upon better promises." Chap. 8. Thus Christ is the mediator of a better covenant than the old. And it is certain that a covenant that is *better* than the *old*, is not the old itself. But again Paul quotes from the prophecy of Jeremiah, in which God says: "Behold the days come saith God, that I will make a new covenant with the house of Israel and with the house of Judah. Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of Egypt." Not only a *new covenant* was to be made, but it was to be different from the old; *not according to* the old, the Jewish church. How can any church publish such statements as the above statements of Dr. Malloy against such plain and positive statements of Paul? This is virtually the whole Cumberland Presbyterian church denying the words of an inspired apostle, in the most positive terms. But let us hear Paul again in the same chapter: "In that he saith a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Here these Cumberlands again deny the truth when they say as above, that no apostle ever spoke of tearing down the Jewish church and building a new one. But this is not all. Paul again says: "But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building."

The church that Christ built is greater than the Jewish as shown by this passage, and is no part of the old, the Jewish, *not of this building*. Language could not more strongly express the tearing down of the *old*, and the building a *new* tabernacle, a new church, than this passage from ninth of Hebrews. Again Paul says, regarding these two covenants, the Jewish and the Christian: "He taketh away the first, that he may establish the second." In other words, he taketh away the Jewish church that he may establish the church of Christ, the new one. Surely it is strange that a whole denomination will dispute and deny the plain word of the Lord, as is shown in the above, by publishing and endorsing Dr. Malloy.

Once more: Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us through the vail, that is to say, his flesh." Heb. 10:19-20. This new and living way is the one Christ provided through his death: and this new way, is the church of God. The church of God, therefore, is a *new way*, not an old way modified. We are thus particular in showing that these people are wrong in their claim in the perpetuation of the old covenant instead of the establishment of a new one through the Son of God, because this claim is the foundation of their whole practice of infant sprinkling and infant membership in the church as based upon it. With this assumption, these practices either stand or fall. And since we have shown that the claim is a false one, that it is directly against the plain word of God, both must fall together. When a foundation is torn out, the structure must fall. We have thus made the word of God tear out the foundation of infant sprinkling and infant membership; therefore these practices must either fall or be continued in presumption against God.

The doctor gives a long chapter trying to prove that the church of Christ is not a new church, but the continuation of the old one, started in the family of Adam. We cannot notice all his arguments, nor need we do so, after having shown the whole thing to be an assumption utterly contrary to the express declarations of the word of God.

But in the close of the chapter he says: "All true believers in Christ are children of Abraham; therefore, as Abraham by divine appointment circumcised his children, so the children of believing parents are proper subjects of Christian baptism. * * * I now unhesitatingly assume in view of all the evidence before me, that infant baptism is founded upon a rock." Page 99.

Thus he plainly admits that infant baptism is established by connecting back with Abraham. He does not bring one direct passage from the New Testament to show that Christ ever commanded, or that the apostles ever practiced infant baptism. He says the "design and import of circumcision and baptism are the same," thus founding the whole matter of infant baptism on Abraham's covenant, and not upon the authority of Christ or his apostles. The New Testament therefore is entirely ignored by these people in establishing this infant practice. It might as well be burned up so far as they are concerned, in the matter of sprinkling babies. They build upon their own assumptions, so far as this matter is concerned. The doctor winds up this long chapter by saying: "I omit noticing the cases of household baptism mentioned in the New Testament, as I have already made this chapter long; and especially because those cases are old, hackneyed ones, having been harped upon, more or less in every discussion on this subject for centuries past." Now isn't that rich? These cases of house-hold baptism too *old* and *hackneyed* for him to examine, and yet if there are any passages in the New Testament where infant baptism can be found these are the very ones. But these are old, worn out!! Yes, the doctor well knew, and his whole church that published and endorsed it knew in these past discussions it has been plainly shown that there is not the shadow of a hint of infant baptism in any of these cases. That is the reason they are too old. Suppose that infant baptism were plainly mentioned in these cases, would they be too old then for the doctor to mention? nay, verily; he would have put down every syllable of them, and his publishers would have put them in large capitals; italics would have been too small. How strange that a whole people will hold to a practice for which they cannot give one word of direct authority. But in spite of all their assumptions this matter of infant sprinkling is rapidly dying out, and will ere, long as we trust, be entirely abandoned as a merely human invention, without any divine sanction whatever.

As to the chapter on the Sabbath day, we will at present say nothing, but will close this article with an extract from page 59, regarding Acts of Apostles: "The book of Acts is not a book of doctrinal teaching. Nowhere in its pages does Luke attempt to unfold the doctrines of human redemption, and the doctrines mentioned are only incidentally alluded to, the book not being designed to unfold the great plan of saving sinners."

These rash statements of the doctor are the e-

sult of rejecting and utterly disregarding a proper division of the word of God. If the great plan of saving sinners through the gospel is not developed in Acts of Apostles, it is not developed at all. The gospels close with the command of Jesus to the Apostles to "go to all the world, and preach the gospel to every creature," but do not give us any account of the doing of that work. But in second of Acts we have an account of the descent of the Holy Spirit upon the apostles, and how they were filled with it, and began to speak with other tongues as the spirit gave them utterance. The same chapter tells us what Peter preached to these people, and what he told them to do, and how three-thousand of them did just what the Spirit through Peter commanded them, and were thus added to the church. Thus he preached the gospel, which Paul tells us in fifteenth of first Corinthians is the death burial and resurrection of Christ." The same Paul tell us again of this gospel, that "it is the power of God unto salvation to every one that believeth." Peter also required the three thousand to believe, to repent and be baptized, promising remission of sins at the end of this obedience, and three thousand at once did these things, entered the Church of God and were saved, pardoned, and became heirs of God and joint heirs with Christ. Thus everything necessary to save lost sinners was presented on this occasion and three thousand of them were saved, and yet now we are told by the Cumberland Presbyterian Church that the plan of saving sinners is not developed in Acts of Apostles. But the same gospel was preached at Solomon's portico, and five thousand believers resulted from it, and the plan of saving men not developed! Then afterwards Philip preached at Samaria, "and when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women," (and babies too, the Dr. and his church would say.) And yet we are to believe that all this is not the plan of saving sinners! And besides this we have accounts of the apostles preaching at the house of Cornelius. At Antioch, at Phillippi, at Thessalonica, at Ephesus, at Corinth and many other places, and how the people believed and w re baptized; and that too after Jesus had said "he that believeth and is baptized shall be saved," and although thousands were converted and saved at these places, still we are to be told by the C. P. Church, that the plan of saving sinners is not developed in Acts of the Apostles!! Surely there never was a more extravagant and groundless assertion made. But since the Dr. goes back to Abraham and even to Adam, to start his church in order to get the babies in, such asser'ions are not much to be wondered at. In Acts we find the account of all the conversions of which there is any history given in the New Testament after the death of Christ and the establishment of the gospel. And if the plan of saving sinners is not unfolded in this book it is not unfolded at all. But if the Dr. had admitted that Acts of Apostles is the place to learn how to become a Christian, it would have ruined his theory of getting the babies in through Abraham. But this is all we have to say just now, regarding Molloy's Review of Proper Division. E. G. S.

The Word of God Prevents Sin.

Thy word have I hid in my heart, that I might not sin against thee." 119 Psalm 11th verse, is an illustration of the puzzling declaration in I. John 3:9: "Whosoever is born of God doth not commit sin, because he is born of God." Connect with this the declaration of the Savior, Luke 8:11. "The word of God is the seed of the kingdom." This manifests that the word of God is the seed of the kingdom which is implanted in the heart. While that seed is hid, covered up in the heart, the man cannot intentionally engage in sin.

The heart means something more than the mind in this connection. The heart in the physical man is the common receptacle of the blood distilled from the food, received by the continual action of all the organs for receiving and assimilating food for invigorating the body. It not only receives this blood from the diverse organs, but it is the distributing centre by and from which the blood is distributed to the different members of the body, supplying life, warmth and strength to enable each member to perform its proper work. So in the spiritual man, the heart is that faculty that recieves the impressions, thoughts, affections, desires of the human soul and moulds them into one supreme controlling purpose and end through which it strengthens all the faculties of soul, mind and spirit to courageous activity in the attainment of that end. The word of God enfolded in this heart, in this receptable, this distributing centre of spiritual life, guides the soul so that it sins not. It cannot sin while the word of God enveloped in this heart is the guiding and controlling principle.

Of the same purport, precisely, is the declaration concerning the righteous. Psalms 37:31. "The law of his God is in his heart, none of his steps shall slide." When God's law is in the heart of a man, it makes him wise and though he walk through slippery places, his steps shall not slide. "The Lord shall help them and deliver them, he shall deliver them from the wicked, and save them because they trust him."

D. L.

To the young in Christ, greeting—Beloved, I take pleasure in writing to you. The time is coming for parties and dances to begin, and I shall endeavor to warn you against all such evils. I know that some will say "There is no harm in dancing," but the Savior says avoid even the appearance of evil, and also tells us not to partake with drunkards, revillers, extortioners, fornicators etc., Paul says to Titus: Teach the young women to be sober, to love their husbands, to love their children. To be discreet, chaste, keepers at home, good, obedient to their own husbands that the word of God may not be blasphened. Titus—11:4-5. And in the 6th verse; young men likewise exhort to be soberminded.

Dearly beloved, I am only a young disciple myself and I know how hard it seems to live a Christian life, and I feel myself under obligations to you as a brother, to warn you against all these things. I know young people love to dance, still I know Christians should not. I know the Bible does not positively command us not to dance, yet it tells us to avoid the appearance of evil. I know that when young men and women get in the habit of dancing, it is hard for them to quit, just so with drinking or anything else, but if they will set their determination to quit and hold out, fight against temptation, they will at length gain the victory. We must fight if we would reign. We can always be happy if we trust in God, even when in our darkest trial, and when temptations, gather round us we can escape if we look to Jesus and pray for help. I must close for this time for fear my letter will be too long.

Your brother in Christ,

ROBT. P. RICHARDSON.

Globe, Marshall County, Tenn.

"The woman that feareth the Lord, she shall be praised.'

Dear Brethren:—I feel like I am down here in a back corner, where the people have never learned to search the Bible for the truth, but take the word of the preacher for the truth and so many have lerned to turn and twist the Bible truths to suit the people's itching ears, until the true doctrine of Jesus Christ sounds obnoxious to the generality of the people. A few of us, mostly sisters, have a little congregation. We have with us old Bro. W. B. Hicks, who all believe is a good man, and can find no fault in him. The sects are very strong and cry out, crucify him, and keep the world from hearing him. There is no preacher near us; we are not able to pay much to get a preacher. If they all want much money we can not get one. Do you not know of one who is a lover of souls, in a critical condition, who could come and preach for us some, as poor as we are, will give something.

We nearly all read the ADVOCATE, and see accounts of good meetings, and preachers who are not bound up. I think a missionary might be sent to us, one is needed here as much so as in China. Can't you help us by encouraging some one to come. I think Bro. Barnes, of Highland Home, might find some one to come with a little help. If any one will come, our little band is at Deas School-house, 4 miles east of Coffeeville Clark County Ala. The ADVOCATE is our preacher and we cannot make the people read.

Yours in hope:

A. M. PELLUM,

Coffeeville, Clark County. Ala,

DEAR BRO. OFFICER:—I take this method of communicating with you, as I have no means of learning your place of address. I wish to know when you will be here and if I shall make any appointments for you, and if so, at what points?

Bro. Wetherford and I have just closed one of the most interesting meetings ever held in old Limestone county, Ala. We continued seven days with increasing interest to the close. 28 were added to the household of faith and one more to be immersed at Bethel, eight miles east of Athens. All the converts were young men and women of the best intelligence of the community. I anticipate much from these dear young people and the church at Bethel. I trust they may always abound in the work of the Lord being assured that their labors are not in vain in the Lord, and so an abundant entarnce shall be ministered to them into the everlasting kingdom of our Lord.

You may ask why we discontinued the meeting? just because the brethren were committed to not interfere with their Baptist neighbors meeting which began on the day ours closed.

Be assured Dear Bro of our deep sympathy for you and sister O, in your sad affliction. But it is but a little while until the blessed reunion, in the great inseparable. I almost long for the day, when I shall see the loved ones, "waiting and watching at the beautiful gate."

Your Brother in Christ,

N. B. WALLACE.

On Saturday before the first Lord's day in this month I held a meeting on Iron's Creek, which lasted five days and the result was four added to the Lord, two by confession and baptism and two reclaimed. At Ashburn's Creek, Clay county, Tenn., I began a meeting on Friday, which lasted until the next Wednesday. Nine were added to the Lord, eight by confession and baptism, one of which was a Methodist, one was reclaimed. At Freecommunion, Overton county, Tenn., I began a meeting on Saturday before the

third Lord's day, which lasted over the fourth Lord's day, and the result was twenty-five added to the Lord, nineteen by confession and baptism, three from the sects and three reclaimed. At Flat Creek, Overton county, Tenn., I began a meeting which lasted until the next Friday. The result was twenty-two added, all by confession and baptism. Bro. Swift assisted me in this meeting by prayer and exhortation. I am now engaged in a meeting at Hilham, where I met Bros. Carnes and Cummings who are teaching school at this place. They also assisted me in prayer and exhortation. Six added up to this time. Parents having children they wish to send to school would do well to send them here.

ROBERT KIRBY.

EDS. GOSPEL ADVOCATE.—A two weeks meeting just closed at this place. Twelve additions, nine baptisms and three from the Baptists. All the material received is substantial and first class. Bro. W. J. Howe of Richmond, Ind., did the preaching. He is a strong man, earnest, zealous and uncompromising. The way he can "shell down the old corn' is astonishing to sectarians. If there had not been a single accession, I would have pronounced the meeting a good one. One young man made the confession and was baptized after Bro. Howe was gone and we have reason to believe that there are more to follow. The leaven is still at work. God bless the truth.

GEO. W. ARCHER.

Baldwin, Miss.

Dear Brethren:—We think the cause of Christ is suffering in this community as well as in some others for the want of brotherly love. This is a subject too seldom spoken of by our brethren, and we fear it does not receive the thought our Dear Saviour intended it should. How many of us are ready, when we see a brother in trouble, to go and say to him, we see his misfortune and are ready to do anything in our power to aid him? When a brother has been the victim of some misfortune you will see some one censuring him instead of speaking words of comfort to him. Tell me that such is in accordance with Christ's teachings, that such a one has the *love of* Christ at heart. Yet he will say he loves his brethren. Christ says if you love me keep my commandments, feed my sheep. How can we feed his sheep? By ministering to their necessities. If we only love those that love us, it is nothing; if we only help those that help us, we do no more than the world does. Show me a man that loves his brethren and I will show you a man that loves Christ, a man that has great influence in the church and out of the church. There is nothing too hard for that man to do that will benefit his brethren. He is always on hand at church meetings of any kind. He is a big meeting Christian, it does not take a big meeting to put him in shape. The man that has not the love of Christ with him *always* is none of his. We should talk of this more, we should think of it more, and show to the world that we do love one another. Until we do this we will never convert the world. The sinner does not want a religion that will not make him any better than he is, so we must prove to them by our actions that we are happier in Christ than they are out. Then let us strive harder to do the will of our Master and to make each other better men and women. Then let us speak well of each other, when we can't let us not speak at all.

Yours in love.

JESSE D. WALLING.

Viola, Tenn.

God's Work and Man's Work.

Editors Advocate:—In the scheme of redeeming man, I know of no text of scriptures more important to be understood and that sete forth in the light of its context, more clearly the work of men and the work of God as distinguished each from the other in the conversion and sanctification of men there, "I have planted, Apollos watered, but God gave the increase." I. Cor. 3:6. And yet, I know of none more generally, if not universally less understood; and for the conversion of sinners more injuriously misapplied both to man and to God. All parties, so far as known to me, alike ascribe to Paul and Apolos the preaching, teaching and confirmation of the gospel by the gifts of the Holy Spirit indicated by "I have planted, Apollos watered," &c., as their distinctive work, by which, if necessary, they are driven outside of the gospel for God's part of the work. This application wholly nullifies the gospel seeing that Paul in the next verse declares his work and that of Apollos, compared with and separated from that of God's, as worthless, while God's outside work, in "giving the increase," is the indispensable and only valuable part of the whole. We all know that revelation teaches that the gospel is the power of God unto salvation to every one that believes. Rom. 1:16, and that while the preaching of the cross is to them that perish, foolishness, it is the power of God to them that are saved. I. Cor. 1:28. Therefore the above application of the text, both as to men and to God, is necessarily false.

Now, to understand the proper use and meaning of this text as transferred by the apostle from the kingdom of nature to himself and Apollos in the spiritual kingdom of grace, we must necessarily first understand its literal meaning and application in the kingdom of nature. Literally, planting and watering are used as representative terms, standing for all that Paul and Apollos, or other mortal men do, or can fitly do as men co-working with God in the kingdom of nature to make a crop. They can, and do only plow, sow, water, plant and give their energies in all the ways possible to mortals to make the crop. But no material substance, no property, nature or virtue can Paul or other mortal import to form an ear of corn or other productions of the earth. All the material, all the properties, all the virtue and nature of the vegetable production to form the crop, God himself furnishes and has to furnish. This is easly perceived by all.

And although originally God established the laws, the properties, the relationship, the natures, the operations and various productions of all parts of nature from necessity by miracle, now, since the perfection of that establishment in the continued and regular operation of those laws of nature for all her productions, who but a traditionized or silly reasoner could think of the necessity of God's going outside of his regular operation of natures laws which he himself had ordained for the very purpose, and operate some other laws in miracles to assist his creature man to make a crop.

When Paul transfers the things he had been teaching the Corinthians, in a figure, in the verse, "I have planted" &c., from nature to the kingdom of grace, he does it for illustration; that by the inestimable difference in value, easily seen between God's work in nature and man's to produce a crop. So in grace—in the spiritual kingdom, in a true analogical application to Paul and Apollos in their work compared with God's. The Corinthians should learn in them not to esteem men (as they were doing in the divisions) above that which is written, "that no one of you be puffed up for one against another" (on account of earthly possessions and attainments) "for who maketh thee to differ from another, and what hast thou that thou didst not receive?" We are only "stewards," receptacles of the "mysteries of God" and so let a man account of us." Now, it is not expedient to prove, for all know and admit that the apostles and the spiritually gifted men received and gave out by the Holy Spirit, the light of the gospel, of the grace of God as it shines in the face of Jesus Christ. Yet truly and properly, all that they gave out in fully teaching and preaching Christ, for salvation was of God and not of themselves. Rom. 15:18-19. So that as in nature, so in grace. The line of separating the labors of men from the work of God in saving sinners is strictly drawn between the natural in men, and the supernatural from God between the human and the divine, without reference to personality as an instrument by which the work was performed. Hence upon this principle, which Paul never lost sight of, the Savior commissioned and empowered the twelve and told them, "And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up take no thought how or what ye shall speak, for it is not ye that speak but the spirit of your father which speaketh in you. This clerly and infallibly draws the line between God's work and the spiritual man as I have stated it. They, as men, fully converted to Christ in the full assurance of faith, willingly gave all their mental moral and physical powers to co-work with God entirely under the dictation and guidance of the spirit of revelation and power, as instruments in God's hand through which by the gospel, for God to do his own work in saving sinners. Hence, all that was supernatural through them was God's distinctive work for the increase of the text, and only what was distinct from the purely human was men's separated work of the text from God's. Thue in the kingdom of grace did the apostles and God co-work together for the salvation of men. Who cannot see with Paul in the kingdom of grace, as in the nature, that all the work and virtuous elements, brought to bear for man's salvation as defined by Christ, Mat. 10:18-20 and by Paul, Rom. 16:18-19, are of and from God, and not of men. Since God has in the spiritual kingdom ordained and placed in the gospel his power to save, is it not as silly and contrary to reason to revelation and to fact, to conceive of, and represent God as working outside of the kingdom of grace, outside of the gospel, by any law or means to "bless the preacher's labors" or to give effiacy to the preached gospel as man's useless work in order to save the sinner, as to conceive of God working outside of nature to raise a crop of vegtables? MARTIN VIVIAN.

Winchester, Ky.

I say it deliberately, and with profound conviction, am thankful to God that I am a poor man; a thousand times have I felt a profound sense of gratitude to God that my father was a poor man. I think it not unlikely that if in my youth I had had money to spend freely, I should have gone to destruction—*Marvin.*

None will have their residence in heaven hereafter who have not their conversation in heaven here. None will be with the Lord forever but those that find it their happiness for the Lord to be with them now.—*Wm. Jay*

Home Reading.

The Bottomless Jug.

I saw it hanging up in the kitchen of a thrifty, healthy, sturdy farmer in Oxford county, Maine—a bottomless jug! The host saw that the curious thing caught my eye, and smiled.

"You are wondering what that jug is hanging up there for with its bottom knocked out," he said. "My wife, perhaps, can tell you the story better than I can; but she is bashful and I ain't, so I'll tell it."

"My father, as you are probably aware, owned this farm before me. He lived to a good old age, worked hard all his life, never squandered money, was a cautious trader, and a good calculator; and, as men were accounted in his day and generation, he was a temperate man. I was the youngest boy; and when the old man was ready to go—and he knew it—the others agreed that since I had stayed at home and taken care of the old folks, the farm should be mine, and to me it was willed. I had been married then, three years.

"Well, father died—mother had gone three years before—and left the farm to me, with a mortgage on it for two thousand dollars. I'd never thought of it before. I said to Mollie, my wife:

Mollie, look here. Here father's had this farm in its first strength of soil, with all its magnificent timber, and his six boys as they grew up, equal to so many men to help him; and he worked hard, worked early and late, and yet look at it! A mortgage of two thousand dollars. What can I do?

"And I went to that jug—it had a bottom to it then—and took a good stiff drink of old Medford rum from it.

"I noticed a curious look on the face of my wife, just then, and I asked her what she thought of it for I supposed she was thinking of what I'd been talking about. And so she was, for she said:

"Charles, I've thought of this a great deal, and I've thought of a way in which I believe I can clear this mortgage off before five years are ended.'

"Says I:

"Mollie, tell me how you'll do it.

"She thought for awhile, and then said, with a funny twinkling in her blue eyes—says she:

"'Charlie, you must promise me this, and promise me solemnly and sacredly: Promise me that you will never bring home for the purpose of drinking for a beverage, at any time, any more spirits than you can bring in that old jug—the jug your father has used ever since I knew him, and which you have used since he was done with it."

"Well, I knew father used once in a while, especially in haying time, and in winter when we were at work in the woods; to get an old gallon jug filled; so I thought that she meant that I should never buy more than two quarts at a time. I thought it over, and after a little while told her that I would agree to it.

"'Now mind,' said she, 'you are never to bring home any more spirits than you can bring in that identical jug.' And I gave her the promise.

"And before I went to bed that night I took the last pull at that jug. As I was turning out for a sort of nightcap, Mollie looked up, and says she: 'Charlie, have you got a drop left?'

"There was just about a drop left. We'd have to get it filled on the morrow. Then she said, if I had no objections, she would drink that last drop with me. I shall never forget how she said it, 'that last drop!" However, I tipped the old jug bottom up, and got about a great spoonful, and Mollie said that was enough. She took the tumbler and poured a few drops of hot water into it, and a bit of sugar, and then she tinkled her glass against mine, just as she'd seen us boys do, when we'd been drinking to good luck and says she: 'Here's to the brown jug!"

"Sakes alive! I thought to myself that poor Mollie had been drinking more of the rum than was good for her and I tell you it kind of cut me to the heart. I forgot all about how many times she'd seen me when my tongue was thicker than it ought to be, and my legs not so steady as good legs ought to be; but I said nothing. I drank the sent'ment—"The old brown jug'—and let it go.

"Well, I went out after that, and did my chores, and then went to bed; and the last thing I said before leaving the kitchen—this very room where we now sit was:

"We'll have the old brown jug filled to-morrow.

"And then I went off to bed. And I have remembered ever since that I went to bed that night, as I had done hundreds of times before, with a buzzing in my head that a healthy man ought not to have. I didn't think of it then, nor had I ever thought of it before, but I've thought of it a good many times since, and have thought of it with wonder and awe.

"Well, I got up the next morning and did my work at the barn, then came in and ate my breakfast, but not with such an appetite as a farmer ought to have, and I could not think then that my appetite had begun to fail. However, I ate breakfast, and then went out and hitched up the old mare; for to tell the plain truth, I was feeling in need of a glass of spirits, and I had'nt a drop in the house. I was in a hurry to get to the village. I hitched up and came in for the jug. I went for it in the old cupboard and took it out, and—

"Did you ever break through the thin ice on a snapping cold day, and find yourself in an instant, over your head in freezing water? Because that is the way I felt at that moment. The jug was there but the bottom was gone. Mollie had taken a sharp chisel, and, with a skill that might have done credit to a master workman, she had clipped the bottom clean out of the jug without even cracking the edges of the sides. I looked at the jug and then she burst out. She spoke, O, I had never heard anything like it! No, nor have I heard anything like it since. She said:

"'Charles, that's where the mortgage on this farm came from! It was brought home within that jug—two quarts at a time! And there's where your white, clean skin, and your clear pretty eyes are going also. And in that jug, my husband, your appetite is going also. O, let it be as it is, dear heart! And remember your promise!

"And then she threw her arms around my neck and burst into tears. She could speak no more.

"And there was no need. My eyes were opened as though by magic. In a single minute the whole scene passed before me. I saw all the mortgages on all the farms in our neighborhood; and I thought where the money had gone. The very last mortgage that father had ever made was to pay a bill held against him by the man who had filled this jug for years! Yes, I saw it as it passed before me—a flittering picture of rum! rum! rum!—debt! debt! debt! and in the end, death! And I returned my Mollie's kiss, and said I:

"Mollie, my own, I'll keep the promise! I will, so help me heaven!

"And I have kept it. In less than five years, as Mollie had said, the mortgage was cleared off; my appetite came back to me; and now we've got a few thousand dollars at interest. There hangs the old jug—just as we hung it on that day; and from that time there hasn't been a drop of spirits brought into the house for a beverage which that bottomless jug wouldn't hold.

"Dear old jug! We mean to keep it and hand it down to our children for the lesson it can give them—a lesson of life—of a life happy, peaceful, prosperous and blessed!"

And as he ceased speaking, his wife, with her arm drawn tenderly around the neck of her youngest boy, murmured a fervent amen.—*Christian Adv.*

Farm Life at the South.

There is in this region a singular uniformity of architecture. The pattern after which the residences are built is a single story frame house of four rooms. Two large chimneys stand at the ends—huge masses of extramural masonry of brick and stone, which are monuments of the most wanton waste of space, labor, and material. The roof projects over piazza, from which doors open directly into three of the rooms, for there is no hall. The "big room"—the room of general use, where visitors are received—contains a high, rough, big bedstead on which at all seasons there is a feather bed covered with a scrupulously white counterpane, a rickety table with a blue covering, a rough split-bottom rocking chair, and two or three other home-made chairs, the legs of which are painted blue, and on the backs of which you may read the name of the bungling maker in big blue letters. The floor is carpetless but it glistens with the weekly scrubbing with sand. Above the high mantel-piece a religious chromo in terrifying colors, and a few religious books hold the table in place. The three other rooms are also bedrooms, and they are furnished or unfurnished in the same plain way. The kitchen which is built of logs, stands fifty feet from the other house. It is innocent of a cook stove, but guilty of the most extensive fire-place that was ever constructed—big enough to roast an ox whole. There is a large yard of large oaks, and for one hundred feet on either side of the front gate the fence is of boards, the rest of it of rails

Such is the residence of a prosperous man, so at least he considers himself, who lives ten miles from Raleigh and three from the village of Cary, and the residences of his neighbors are built and furnished in the same way. He has three daughters and two sons, and all but one little girl are grown. The boys occupy one room, which, besides the bed and the wooden pegs behind the door on which they hang their clothes, contains little but their "chests"—plain, wooden boxes painted blue, in which they keep their "store suits," their pistols and their fiddles. The girls have similar depositories for their Sunday "finery."

The old lady and her daughters make with their own hands nearly all the clothes the family has. There was a time when the old woman spun the thread and wove the cloth and she maintains now there is no other thread so good to darn with as the thread of her own spinning. So she keeps her old spinning wheel for occasional use and for spiritual comfort, and last year she gathered cotton from the field, which she followed with her own fingers on its long journey from the stalk to the stocking. The house-work and the gardening are the only employments of the women, but they always seem to be busy. Once a week they boil the clothes in a pot, suspended from the tops of three poles which are placed in the front yard near the well. The monotony of wash-day is often relieved by fishing for the bucket with the pot-hooks. Cooking is a very simple thing, for the frying pan and pot do their whole duty. Indeed, the frying pan is the origin of all their ailments, certainly of the old lady's dyspepsia, of the children's thin, gristly faces, and of the oldest boy's necessity for grog. Fried bacon for every breakfast will postpone the millennium anywhere; add to that fried sweet potatoes, and active outdoor life and a perfect atmosphere must do their best to keep a naturally robust people from groans. The frying-pan is a worse enemy of man in this country than whiskey or republican politics. When all the ground is yellow with mellow apples, and the oder of peaches and grapes is blown over every breakfast table nobody eats fruit except "between meals;" and the very chickens have the pleasure of life taken because neither broiler nor oven awaits one of them, but always the frying-pan.

In the evening after supper and before the early bedtime, the boys sometimes play their fiddles, their feet accompanying the three tunes they know, "The Arkansaw traveler," "Fisher sHorn Pipe," and "The Old North State," while the rest of family hold their hands in silence. And many an evening these five intelligent adults sit the livelong hours holding their hands, saying now and then a word as if by accident, and pretending to do nothing; and yet they are happy. The art of resting has not been cultivated so well anywhere else. True, the old woman does usually ply her knitting needles, stopping now and then to remark, while she rubs snuff, that her old bones feel "streaks" of rheumatism, but that it's hard to wear out an old leather string. The girls sometimes have quiltings, and there are the "parties" of country society.—*New York Sun.*

"John is very kind to the poor," said Mary, "but after all it may be more for the sake of praise than doing good." "Look here, Mary," said her husband, "when you see the hands of our clock always right you may be sure that there isn't much wrong with the inside works."

Things that Seem Small are Sometimes Really Great Ones.

While talking with several gentleman in front of my gate, along came a young man on his way home. He was stopped by some of the party and and in a short talk, I learned that he was going right where I wished to see a man or two, and I asked him to hold on until I got my horse and I would go on with him. On our way only a short distance, he asked me to explain something in the conversation between Christ and Ananias when talking about Saul. I did so the best I knew how, and asked him if he was a Christian. He said he once belonged to a church but the way they acted did not come up to his ideas of Christianity, at least he had not found such in the New Testament. He went on slowly, not seeming anxious to tell these things, but simply by way of explaining. "My father was a rich man and lived at G—— before the war. The very preacher that visits this church up here now, used to go there often. Now that we are poor he has never entered our house." I remarked that nothing was religion that did not look after the poor. He continued, "I like your people better than any others on this account. I have heard Mr. Harrison preach and I like what I have heard." He continued, "I cannot read much, but I love to read my Bible. I have read the New Testament through once and a half this year. I have to spell my words and some of them I cannot call. I told my wife that I thought I would go up and get you to go over them with me." I told him to come any time, I would stop my business to assist him. Thus he went on, "I would like to preach, I have always thought I would like to do some good." I encouraged him and told him that every good man that raised his voice for Jesus did good, but bad men injured the cause. He said he understood that. He had seen Hitchcock's analysis and thought *that* wouldd o him much good. I told him not to spend his time with such humbugs, or waste his money in that way. He said he wanted me to write him off some sermons. I insisted that the Bible is the best book for all to study, but I would lend him Franklin's Sermons until I could come to see him. He again said, "that he was not pleased with his church. He called several preachhers names, "all these," said he "knew the way to my father's house and when he was alive and rich, they did not have to be asked a second time, to go to Bro. S's. house to dinner or to stay all night, but now, notwithstanding we have had great affliction and they have visited the next house, only a little way off, they have not put their feet in my mother's house." I write this for preachers to look at. It is a hard case stated clearly. After hearing him, I did not have one bit of doubt that it was all true. May not other preachers do the same. The poor are slighted and they feel it, but they are great in the sight of God. The poor are means of grace to help us up to heaven. They are rounds in the ladder, and by them we are lifted higher and still higher, day by day. A really poor person is a good neighbor. We esteem those our best neighbors who do us the most good. Then, surely, the poor are truly the best, for they can help us along to the way to heaven. Are there not some poor whom you pass by unnoticed and cause them to feel that they are friendless? Are there not some you pass by, but would not if they had more property. The man that money makes is the sorriest creature that walks the earth. Yet thousands reverence him. Do you not? Well you are a wonder if you do not. I have found that the poor get very close to you if they find that you are like your Savior, a real friend to them. I am not surprised that the poor loved Jesus so well, for they find very few who appreciate their situation properly. Stand for a litter while in the shoes of the poor, change places for a day only, that will do. How do you like it? The scanty fare, the ill-shaped dress and beggarly clothing are not the worst features in the state or lot. Just think how much courage it would require in you to rise and stem such a current as flows against the poor. Called poor, treated like poor, spoken to as poor. I like the religion of my Savior better every time I think of the provisions made in it for the poor. I was once sent for by a church of one hundred members. They said they would pay me. In the course of my labors with them, I asked if they had charge of any poor, or had they ever cared for them. La! bless you, Bro. Barnes, we are all poor ourselves. There are two times people grow exceedingly humble and low down in means. Tax assessing day and when it comes to helping the poor or paying the preacher. That will be a bad time at the judgment when they call for the tax books.

J. M. BARNES.

The passages of scripture, like the productions of nature, will not only endure the test, but improve upon the trial. The application of the microscope to the one, and a repeated meditation on the other are sure to display new beauties, and present us with higher attractions.

When God would educate a man, he compels him to learn bitter lessons. He sends him to school to the necessities rather than to the graces that by knowing all sufferings, may know also the eternal consolation.

Now is the time for you to subscribe for the ADVOCATE.

American National Bank

ash Capital, $1,000,000.

Board of Directors.

E. W. Cole, John G. Houston, J. F. Demoville, John Orr, Byrd Douglass, Jr., John M. Lea, J. Kirkman, Rev. Dr. R. A. Young, V. L. Kirkman, B. L. Weakley, A. W. Harris, M. Burns, T. A. Atchison, GEN. W. G. Bush, W. H. Jackson, John Woodard, J. A. Pigue, C. E. Hillman, W. W. Berry, Wm. Porter, Edgar Jones.

This Bank has united with it the THIRD NATIONAL BANK of this city, and has increased its Capital Stock to $1,000,000. With increased facilities in every particular we can confidendently assert that it will offer superior advantage in all departments of the Bank to its patrons and friends.

JOHN KIRKMAN, President, A. W. HARRIS, Cashier. E. W. COLE, Chairman Executive Committee. EDGAR JONES, Vice-President. JOHN M. LEA, Vice-President.

JOHN G. HOUSTON, President. THEO. PLUMMER, Sec'y and Treasurer

NASHVILLE LUMBER CO.

Building Lumber.

CEILING, SIDING, FLOORING AND DRESSED LUMBER.

Cheap Stock at Low Prices.

Mills and Office on Northwestern Railroad, immediately in rea of Union Stock Yards.

W A. Lannom "Cash Clothier."

18 Public Square, - - Nashville, Tenn.

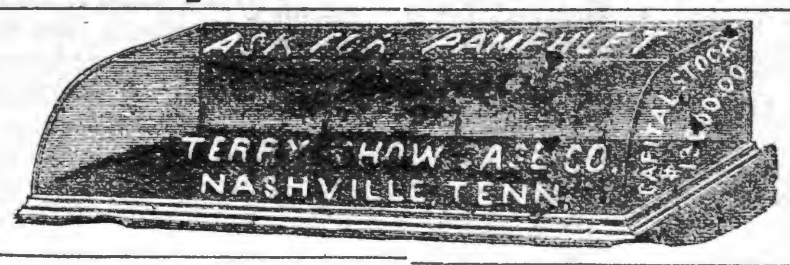
In order to make room for our FALL and WINTER STOCK, will offer his entire stock of SPRING AND SUMMER CLOTHING Furnishing goods and HATS at

Prices that will be sure to move them.

Suits that were $15,00, $18,00 and $20,00, for $12,00, $15,00 and everything in proportion. THIS IS FOR A SHORT TIME ONLY. Don't dely, but call at once. The most of the goods are SUITS TO WEAR THROUGH THE FALL.

W. A. LANNOM.

18 Public Square, : : Nashville, Tenn.



PASC ALL & FALL,

WHOLESALE

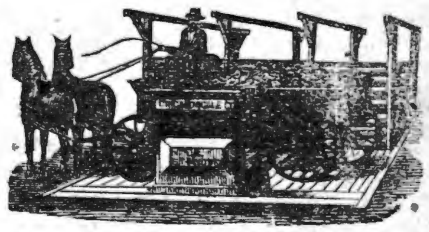
HARDWARE, CUTLERY, IRON, WAGON MATERIAL, ETC

Fishing Tackle.

Nos. 57, 59 and 61 South Market St.,

NASHVILLE, TENNESSEE.

Our Prices are Very Low.



Agents for Chicago Scale Co.'s Platfrom and Wagon Scales

THE GOSPEL ADVOCATE
NASHVILLE, TENN., SEPT., 16, 1885.

CONTENTS.

The Dr. Malloy Tract again 577
Obituaries 584
The Children of God and Modern Revivals 584
Petersburg Debate No. 5 588
West Tenn. Christian College 588
A Lecture on Baptism 586
General News 587
Sunday School Lesson 591
Baptist Inklings 582
Queries 582
God's Work and Man's Work 579

HOME READING.

The Bottomless Jug 580
Farm life at the South 580
Things that seem small are sometimes really large ones 581

Baptist Inklings.

In the last number of the *Missionary and Gleaner*, Eld. G. W. Griffin discusses the question, "Is getting into Christ the same as getting into the church." He says, yes, "If the church is considered a spiritual body of which Christ is the head, as in Ephesians 4:15, where the believer is spoken of as growing up into Christ, in all things which is the head. * * * "The believer stands to Christ in the same relation that the natural members of the body stand to the head. Christ and believers are not one as the oak and vine that clasps it are one, but as the graff and stock are one. The union is not one of adhesion, but of incorporation. It cannot be doubted that when one is in Christ, he is in the church called the body of Christ. Now, says the apostle, "ye are the body of Christ. I. Cor. 12:27. In Ephesians 5:30, he says, "we are members of the body of Christ." In Col. 1:18, "He is the head of the body." He adds, "If we consider the term church as a visible local body, I would answer that the believer is not formally a member of this body at the time that he accepts of Christ as prophet, priest and king." Why change the terms of answer from those of the question? Do you mean that when a man accepts of Christ as his prophet, priest and king, he is in Christ, but not formally in him? Is there such a thing as being in Christ, and not formally in him? In him yet formally out of him? Again, does not the expression "ye are the body of Christ," mean you, the church at Corinth are the body of Christ? The letter was addressed to the church of God at Corinth, and he says to that church, the local church, "ye are the body of Christ." Now if that local church is the body of Christ how is it one in that community could be in Christ and not in that body.

Then again, he says, "we are baptized into Jesus Christ," meaning that baptism is a declaration of the fact that the believer had come into Christ." How can any honest interpretation of language make "we are baptized into Christ" mean a declaration that ye were already in Christ before baptism. Does the expression, "believe in or into Christ mean, believing is a declaration that we are already in Christ?" If not, why not? Baptize is to dip or plunge. Does the expression, he has been plunged or dipped or baptized into he water, declare he was in the water before he was plunged in it? If not, why not? There is nothing that shows more how party perverts the judgment of professed Christians than seeing men familiar with the use of language, make such interpretation as this to maintain a partizan dogma. As well say, as many as went into the house are in the house shows that they were in the house before going in. Again he says, "The local churches the ordinances and the officers of them are designed of God to bring men into union with his son." If so, how can a man be in Christ without coming into the local church or coming to the ordinances that are intended by God to bring men into this union? Or is it possible for men to come into this union without God's help, God's ordinances and helps only making it easier, for him to obtain this union? Is it that God's helps are conveniences to make it easier but not necessities to bring men into union with Christ?

We call elder Griffin's attention to these seeming inconsistencies in this essay and ask our Baptist friends if this is sound theology? D. L.

Queries.

Bro. Editor:—I see in the ADVOCATE of Aug. 5, a sketched report of the Ogle-Elam debate, by Eld. A. Alsup, in which he says touching the agreement signed by a number of the brethren on both sides: "I know that the above agreement is true and that the two disputants came together and joined hands upon the agreement, all of which occurred in my presence." Now I have this to say *postively* that I did not give my hand to elder Elam on what was written on that slip. That was afterwards presented to me to sign. I told some two or three that presented to me, the slip to sign that if they would cancel or strike out the word *only*, I would sign it and not until then. The only thing that elder Elam got my hand on was that "the spirit operated through the truth," without any only in it. So you see the reason of my name not being on the slip was because I was not willing to confine the *spirit* strictly and only to the written *word*.—[G. A. Ogle, Milton, Tenn.

We cheerfully give place to Bro. Ogle's letter of explanation, but he has doubtless noted that some of his Baptist brethren who were present and signed the agreement, state precisely as Bro. Alsup does, that is, that Bro. Ogle shook hands with Bro. Elam on the agreement afterward written on the slip. And that he refused to sign it for a reason, but he did not state the reason. These statements were published in the *Baptist Reflector*. If he objected to the expression only, it was clearly because he thought it worked otherwise than through the truth in convicting and converting sinners. If he so believes, he ought to be willing to affirm and give reasons for his faith. If he was willing to affirm this, without a word from Bro. Elam on the subject, I would be willing to vouch that he would discuss it. So if Bro. Ogle's objection to signing it was on account of the presence of the word, only I cannot see why the question was not discussed. I mention this to show that Bro. Ogle's brethren agree with Bro. Alsup in his statement and the circumstances very strongly corroborate their statements. We state these things to avoid a controversy springing up on the question. D. L.

Bros. L. & S.—Will you please explain through the ADVOCATE Mark 13:26-30, also Mark 16:17-10. —J. C. Hamlett, Crocket Mills, Tenn.

It is a simple declaration that when Christ comes again, we shall see him "coming on the clouds with great power and glory." It means the same as the expression, Acts 1:11, "Why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." He was taken up from them by a host of angels. A cloud received him out of their sight. So he will come again with his holy angels riding upon the clouds.

II. Mark 16:17-18, is a statement that among the followers of Christ to confirm their claims to the world, would be those who could take deadly poison, handle serpents, work miracles. This was fulfilled in apostolic days and follows the church as a foundation for faith in Christ.

D. L.

I asked you some questions last spring, but did not hear from them. They might have been answered as I missed a number of my paper, or my query may not have reached you, but I will ask you one or two other questions. You will please explain and confer a favor on one in search of the truth. 1st. query. I. Cor. 5:5, which reads as follows: "To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." Now what spirit does he have reference to.

2nd. query. I. Cor. 12:9: "To another faith by the same spirit; to another the gifts of healing by the same spirit." 3d. query. Heb. 4:8. "For if Jesus had given rest, then would he not afterwards have spoken of another day."—[Thomas Cagle, Jr., Whitefield, Tenn.

We do not pretend to answer all the questions that are asked. Our reasons are, 1st. We have not time or space for it. 2nd. We lack ability to answer many of them. 3rd. Many of them have been answered in writing, one way or another. It would be injustice to the attentive readers to take the space to repeat too much for the inattentive. 4th. Many of the questions are of a nature to profit or instruct no one, if we were able to answer them. So we try to answer such as we think will be of interest and profit, just as we publish communications we receive. Our judgment may not be the best always, but it is the best we have.

We understand the delivering the sinning one to Satan to mean, withdraw the privileges and association of God's children from him, that he may realize his sinfulness, so mortify the deeds of the flesh that the man's spirit may be saved in the day of the Lord Jesus.

2nd. The same spirit that ministered faith in the apostolic days ministers faith at the present day. See article last week, answer to queries of a Baptist. Faith in the days of miracles, enabled some of its possessors to work miracles and according to the measure of it, was the ability to exercise miraculous power. We cannot work miracles now, but the same faith secures spiritual blessings and power at the present day, and these blessings and this power are according to the strength of faith.

3rd. Jesus evidently, in this passage refers to Joshua. Jesus and Joshua are the same name, one Hebrew and the other Greek, and both mean help of God or Savior. The revised version has Joshua instead of Jesus. The meaning is that under the lead of Joshua no true rest could be found. Judaism did not offer any true rest. If it had, there would not have been another day of rest eternal in the heavens. But as it was temporary and typical in all its promises as well as commands and ordinances, it only pointed forward to the eternal rest that remaineth for the people of God.

Brother Sewell:—Would like to have you explain through the ADVOCATE, the 20th chapter 6th verse of Revelations; also Mark 11th chapter 15,8,-16 verses.—[N. O Gill, Yorkville, Tenn.

The passage in revelation is in regard to the first resurrection. We have never claimed yet to have a very thorough knowledge of the book of Revelation. In fourth chapter of first Thessalonians, we are told that when Christ shall come again, "the dead in Christ shall rise first." If this is not the first resurrection spoken of in Revelations, some one else that may be wiser on these prophecies of the book of revelation will have to tell what it is. It is plain from this

passage that the souls of the martyrs will be in this resurrection, but whether or not the righteous dead shall be in it, is a question. Some versions so render this passage as to make it embrace all the righteous. We do not pretend to know. We think a far more practical question than the above is, how shall we live so as to be ready to rise among the first when Christ shall come again. We do not pretend to know what is meant by the thousand years. But one thing we do know, and that is that all who devotedly live the Christian through life will be ready for all the blessings God has in store for his people. We know also that if they do not so live, it will not matter how well a man may understand this first resurrection and this thousand years' reign with Christ, he will miss it all at last. So let the people attend to living right, to living out the will of God on earth, and the Lord will attend to the resurrection.

As to the verses in Mark, the Jewish people at the time referred to had perverted the proper use of the temple, and were using it as a sort of market place, a place of trade, and Jesus drove them all out of it, and would not allow that any vessel, anything of that sort should even be carried through the temple. The temple was made to worship in, not as a place of merchandise. And if Christ were on earth now, and should find Christians holding festivals and tableaus and such like things in God's Spiritual temple, we presume he would treat them about the same way.

E. G. S.

Dear Bros. L. & S.—Please explain through the ADVOCATE, the 1st. chapter and 4th verse of Titus. Mine own son after the common faith. Explain and much oblige your brother in Christ.—W. A. Cobb. [Fairfield, Texas.

The *common* faith spoken of here is the faith that is common to all Christians, the faith that all must have to be Christians. There was in those days a miraculous faith that some had, a faith that enabled the possessor to work miracles. But only a few had this miraculous faith. But none can become Christians without having the common faith. This is the faith Jesus spoke of when he said, "he that believeth and is baptized, shall be saved, but he that believeth not shall be damned." Paul said to the Corinthians, "for in Christ Jesus I have begotten you through the gospel." In the same way Paul had begotten Titus, and it is in the same sense that he was his own son in the common faith.

E. G. S.

ITEMS AND PERSONALS.

I can be addressed at Stratford, Ont., until further notice.—J. A. Harding.

Read the article of Bro. J. B. Inman in this paper. He is good teacher and will certainly discharge his duties faithfully.

Bro. Arthur Growden is holding a meeting at Franklin, Tenn. When we last heard, several had been baptized.

The brethren at Bellvue will build them a new church-house soon. They want to have a protracted meeting in it beginning the third Lord's day in October.

Bro. J. W. Shepherd writes from Scottsboro Ala: "I preached at Madison Station on the nights of the 3rd and 4th inst. There were three confessions. The Lord willing, we commence a meeting in Marshall county, next Saturday the (12th.)

The office editor preached at Bellevue, Davidson county Tenn., last Wednesday night and Thursday morning. He preached in the Depot at that place. Five made the confesson and were baptized. We will give full particulars of this meeting next week in an article.

Bro. W. T. Breedlove writes: "Your type-setter spoiled my last report, leaving out twenty of the twenty-two additions reported. There were five additions at Kilgores Lodge and seventeen at Oakolona. I am now in a meeting at Spring Hill, Lamar County, Texas; three additions to date. Will remain in this county some time.

Bro. T. B. Larimore gave us a brief call recently. He was on his way to Stewart's Creek to hold a protracted meeting. He reports that three week's work in North Alabama resulted in about one hundred additions to the cause of Christ.

Le tour friends and agents continue their efforts in behalf of the ADVOCATE. We hope in a few weeks to be able to announce our six thousand. We started out for six thousand this year and for ten next. Shall we have them? What say you Brethren? I know there are many who will work to secure that number, and work will accomplish mighty things.

Bro. B. F. Manire writes from Palo Alto Miss: "We have just closed a meeting of twenty four days at Palo Alto, Miss, with twenty-two baptisms and four other additions. The brethren were edified and encouraged, and we trust that they all will give all diligence to make their calling and election sure."

Bro. Larimore has decided to begin the next session of his school the 1st of Jan. 86. We state this for the benefit of those who are making inquiry about Mar's Hill College. If you want your boys to associate with a man who will impress the blessed truths of the Bible upon them send them to Mar's Hill. If you desire them to become plain practical preachers of the Gospel send them to Bro. Larimore.

Bro. W. N. McCain writes from Cold Water Miss: "I have just closed a meeting at Jackson's Grove, Tallahatchie county, of eight days with five additions, one from the Baptists and two from the Methodists, two by confession and baptism. And as much interest manifested as I ever witnessed anywhere. We organized that church in the summer of '81. We number some forty or more members now. May God bless the cause there, is my prayer.

We are continually receiving orders for books without the money. We must again say to all we cannot sell books on credit. The profit is so small on books, if we were to fail to collect on a very few it would more than balance the profits on those who did pay. We must have a uniform rule and stick to it. No matter how good you are to pay your debts, if we were to let you have books on time, some one else who is not reliable would claim the same. If you do not hear from us when you order books without the money accompanying the order, you need not be surprised.

Bro. W. P. Phillips, of Pinewood, Tenn., sends the following: "Our Bro. G. W. Hamilton, of this county, held a meeting including the 2d Lord's day in August, at Pleasant Union. Thirteen were added to the army of the justified. At Fount Cooper on the 3d Lord's day, when four were added, and at this place, including the 4th and continued five days, one was added. Bro. H. is a fearless proclaimer of the truth, and has been preaching sixteen years, and 950 have enlisted in the army under his labors."

Bro. G. W. Bowling, of Landersville, Ala., sends us the following: "Our meeting commenced the fourth Lord's day in August and continued one week; Bro. T. B. Larimore doing the preaching. We had 59 additions; twenty-three from the Baptists, six restored, one from the Episcopals, twenty two baptized, three confessed that are to be baptized, four took membership. Some of these that were immersed were from the Methodists. We consider this a grand triumph for the truth. The Methodist had a meeting going on at the same time in a quarter of a mile of us. We got their mourners and some of their members. To God be all the glory."

Bro. T. H. Mills, writing from Lasea, Tenn., under date of Sept., 4, says: "Bro. F. H. Davis commenced a meeting at Old Lasea the 4th Lord's day in August and continued until the 5th. He preached thirteen discourses. Twenty-one souls confessed their Savior and were baptized. Our congregation and community have lost one of their useful members in the death of Bro. J. M. Billington, who died on Sunday night after the close of our meeting. Bro. Davis preached his funeral Sept., 1, in the presence of a large number of relatives, neighbors and friends. "The Lord giveth and the Lord taketh away." The bereaved family have our sympathy in their loss. May they all live so as to meet the one gone before in the "sweet by-and-by," where pain, sickness, death and parting will be no more."

Bro. E. A. Elam writes: "Lynchburg meeting began Saturday night before the 3rd Lord's day in Aug. and closed—well, we could hardly close it. We preached till the following Saturday night and Bro. Shaw on Lord's day and night and baptized one. In one week, passing through, again we preached and baptized one more. Twenty four additions in all. Two of these were from the Baptists. Booneville meeting began on 4th Lord's day in Aug. and continued till Friday night. This is a new field. Preached in the Methodist church-house.—four additions. County Line meeting began on 5th Lord's day and continued till Thursday night. Church not in a good working condition yet we found good members there contending for the right. May God bless their efforts. Two additions.

Bro. Godwin, writing from Russellville, Ala., under date of Sept., 2d, says: "I went last Friday night to Kimbrough's Chapel, (the same place I visited the first Sunday in last month and had nine additions.) On entering I was handed a note from a Methodist preacher, which was a warning to me to get out of their house, as they unjustly called it. Of course I got out without a word. A Bro. Baptist led me to his house, which was close by, and I stayed there until this morning. Spoke nine times, immersed two; three Baptists, two Methodists and one Cumberland Presbyterian united with us. There are now seventeen members at that place. They, the Methodists, Baptists and the world, are to build a good large meeting house in a short distance from the one we were driven from. They aim to commence next Monday and build it this month. I think we will soon have a large congregation there.

N. B.—Bro. Jim Brown, where are you?

Bro. W. H. Carter, writing from Lafayette, Tenn., under date of Sept., 8, says: 'On Tuesday the 25th day of August, I started on a trip to Simpson county, Ky. Preached at Scottsville, Tuesday night to a good and attentive audience. A reporter to a BowlingGeen paper said a "Campbellite" preached there. Well that's all right, I suppose he didn't know any better, but I deny the charge. On Wednesday night we preached in Franklin. One young man made the good confession and was baptized the same hour of the night. On Thursday about seven miles west of Franklin, we began a series of meetings which continued until last Wednesday night. We left Bro. J. P. Tuck, of Butler county, who gave us valuable assistance by his good singing, praying, preaching, exhorting, in charge of the meeting. Five had been baptized when we left, and one reclaimed. The interest was increasing and we hope to hear of much more good being done. We were well pleased with our trip. Had the pleasure of forming several new acquaintances."

Obituaries.

Little Wadkins Burkett, son of Bro. W. H. Burkett, departed this life Aug. 27, 1885; aged five months and three days. He has gone to join his sainted mother, who died April 5th., 1885. I believe that spirit mother will be happier, if possible, by having little Wadkins with her, safe from the sins, sorrows and disappointments of life. May I say to dear Bro. Burkett, follow the example of David. II. Samuel 12:23. "I shall go to him, but he shall not return to me." And of Job 1:21. "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

F. B. CAYCE.

Franklin, Tenn., Sept., 4, 1885.

Died, August 15, 1885, Chester Moss, son of Bro. A. W and sister M. W. Moss, aged three years, four months and seventeen days; and also Enos Moss, died Sept. 1, 1885, aged one year, one month and nineteen days. We know that it was hard for the brother and sister to give these little ones up, but we would say to them to weep not as those who have no hope, for our blessed Savior said, "Of such is the kingdom of heaven." And as the brother has said, farewell darling children, we no more on earth will embrace thee, but we can come to thee in heaven, where we again shall greet thee.

"It is hard to give you up now,
But to the will of God we bow."

FATHER.

Good Spring, Tenn.

Died, at his home near Winchester, Tenn., Bro. John Shull, of the Cowan congregation. He went out on his farm to where oats were being threshed, on July 25. About 11 o'clock he was feeding a young horse which was hitched to a wagon near the thresher, and was crushed by the horse against the thresher. He fell and was out of his mind for some time. After suffering greatly, Monday night (July 27) he quietly fell asleep in Jesus' arms.

Bro. Shull was born in Farquier county, Va., and was, at his death, 65 years of age. He did not have the gift of speech to teach publicly, but he knew his duty in regard to being honest, telling the truth, and giving to the Lord's cause, and serving the Lord in his own way. He obeyed the gospel seventeen years ago, and has been a devoted Christian ever since. The Lord, when he descends with his angels, will give him, with the ransomed, a crown of life, at his right hand.

JOHN MARCROM.

Winchester, Tenn.

Calmly and peacefully, our aged sister, Mrs. Mary Blaine, daughter of Rev. Abraham and Jane O. Martin, and wife of Geo. P. Blaine, fell asleep in Jesus at the home of her son, James O. Blaine, at Richland Station, Tenn., Aug. 4th, 1885. She was born June 8th, 1797, consequently lived to the rare old age of 88 years, seeing her children and grand-children to the fifth generation. She was married Sept., 27th. 1815, and was baptized into Christ during the preaching of Geo. W. Elley, in the summer of 1852. Her father was a Methodist preacher, she a devoted daughter, but when the wishes of her earthly and Heavenly Father clashed, without a shade of wavering, she stood on the Lord's side. She was the mother of twelve children, seven of whom survive her. Although leaving school at the early age of eight years, her mind was stored with much useful and pleasant knowledge. She delighted in poetry, of which she memorized many verses. Her life itself was a poem modeled after Longfellow's sublime "Psalm of Life." She was energetic, zealous, and pious. Money, time and talents were freely spent in her Redeemers service, and now she has "come to her grave in a full age, like as a shock of corn cometh in his season." Her brothers succeeded well in the affairs of this life. Her death, precious in the sight of the Lord, was a triumph of Christian faith, causing those who even hear of her to feel, "May I die the death of the righteous, and may my last end be like his." L. B. H.

It becomes my painful duty to announce the death of our well beloved Sister Emily Smith, who departed this life July 15, 1885. She fell asleep in Jesus, after a severe suffering with a cancer in her breast. Sister Emily was a true Christian and one who was firm to her convictions and true to her trusts. I became acquainted with her a short time after I began my work at Buck-Eye, Ala. She heard the gospel, believed in the Lord, confessed his name and was baptized by the writer in the summer of 1880. Sister Emily died in the full triumph of a living faith. She was perfectly at herself till the last breath left her. Sister Smith's maiden name was Emily Key. She was born and raised in Chambers county, I suppose by our good old brother and sister Key. She was married to Bro. J. C. Smith, Jr., Nov. 25, 1875. She was the mother of six children, five of them still survive her. Two sons and three daughters, her husband and many others mourn her loss. We have been caused to weep with them, but we do not weep as those who have no hope. While Bro. Smith has lost a true Christian wife and companion, and those five children have lost a dear mother, the church has lost a faithful member and sister, the heavenly family has gained one more. The apostle John said, "Blessed are the dead which die in the Lord, for they shall rest from their labors, yea saith the Spirit and their works do follow them."

I preached her funeral on the eve of the 16th., by her request. She was then buried in the beautiful cemetery near Mt. Zion church. May we all who are in Christ be prepared, when we are called to go hence, as was our dear sister that we may meet her in heaven where parting will be no more.

C. J. HAMILTON.

Buck-Eye, Ala.

The Children of God and Modern Revivals.

When the children of Israel were journeying from Egypt to Palestine, they pitched their tents in the Plains of Moab, east of the Jordan. Balak, king of the Moabites, saw all that Israel had done to the Amorites, and was afraid of them because they were many. The Moabites and Midianites were sore distressed because of the children of Israel, so they sent for Balaam to come and curse them. Balak said to him, "Come now, therefore, curse this people for me * * for whom thou blesseth is blessed and whom thou curseth is cursed." Num. 22:1.6. Balak offered Balaam a reward and great honor to curse God's people. Num. 24:10-12. Balaam went, but God over-ruled him and turned his curse into a blessing every time. Nehemiah 13:1-3. So long as the Israelites did right no prophet could curse or harm them, "who will harm you if you be followers of that which is good." I. Pet. 3:13, and "if God be for a good people, who can be against them." Rom. 8:31. This Balaam knew, and when he could not curse them, he taught Balak to cast a stumbling block in their way to get them to sin, for God looks upon sin with no degree of allowance. The sin was to sacrifice to idols and commit fornication. Rev. 2:14. "Behold these caused the children of Israel, through the counsel of Balaam, to commit trespass against the Lord in the matter of Peor, and there was a plague among the congregation of the Lord. Num. 31:16. No false way of worship was acceptable to God then, and no false way will now please him. When the enemies to God's prescribed way of worship could not curse his children, they persuaded them to do wrong and therefore to incur God's displeasure. For a great while the enemies to God's law of pardon and true worship endeavored to curse those who worship God, "as it is written." Any one can look back a few years to the time when they where not *countenanced* as orthodox; when no anathema was too bad for them. God turned such curses into blessings. To curse God's people, to mistreat them, to persecute them, to shut houses against them has been turned by him who says, "I will never leave nor forsake thee" into rich blessings. Persecution has been their daily food. But how is it now in many places? The devil is wise. He never changes enmity against God and man, but frequently changes his tactics, his plans of operations and policy. He stands sometimes erect before God's people in all his horrid form clothed in black habiliments of ruin and breathing forth the sulphuric fumes of hell. Again wrapped in the white robes of truth, he appears an angel of light, and sends forth his emissaries, transformed as ministers of righteousness. II. Cor. 11:14-15. "In and through whom does the devil appear as an angel of light? Who are his ministers transformed as ministers of righteousness?" These are significant and important questions and can be easily answered. Through human instrumentality he does this work. Then is it not a scheme of his to cast a stumbling-block in the way of God's people when they are induced to engage in these modern revivals where the law of pardon is not fully proclaimed? Is it not recognizing a work as Christianity which either presumptuously or ignorantly rejects a part of the gospel, obedience? This is what all modern revivalists do. They either ignorantly or presumptuously reject a part of the truth, God's true and prescribed order of worship. Jesus gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works. Titus 2:14. Where are the peculiarities of God's people, when they do like the denominations and work in these "union meetings" like them and upon the same foundation with them? It seems to me that their identity and character as a peculiar people are there-by lost and they become nothing more than one of the denominations. It amounts to this and nothing more. They are so looked upon and treated by the denominations. The people of God can no longer stand separate and apart from the denominations, a peculiar people, with an open Bible in their hands, pleading with all to drop their denominational names, to take the word of God without addition or subtraction and come and worship "as it is written," when they begin to fall in with the denominations and work with them "for the conversion of sinners," and divide the spoils. It is leaving the Bible and going to the denominations instead of persuading them to come to the Bible. It is consenting to be nothing more than one of the many denominations, recognizing every denomination as right and the denominational divisions of the world as right. The evil one is perfectly willing for people to worship anything but God and perfectly willing for them to worship him so they do it in their own way. He even helps them on in the false way and rejoices in every departure from the truth. In these revivals frequently God's professed people neglect the Lord's supper, give up their indentity as a peculiar people and some, I know participate with denominations in what they call the Lord's supper, on some other than the first day of the week.

In all this God's order of worship is neglected, and ignored by many, and something done which he never commanded. This scheme of the devil to weaken God's people. to destroy their peculiarities and sink them into everlasting ruin is just as effectual as when through Balaam he taught Balak to cast a stumbling block in the way of the children of Israel. OBSERVER.

If it is a small sacrifice for you to give up drinking wine, do it for the sake of others; if it is a great sacrifice do it for your own sake.—*Samuel May.*

All trades have their mystery and difficulty, so hath Christianity. A young carpenter giveth more blows and maketh more chips, but an old artist doth the most and best work.

Every man goes into the future world with a character on his hands. He will have it there on his hands and must do something with it. He ought to be careful about what he is to take with him inseparably into enternity.—*Castle.*

Go teach all nations; consult neither the course of the rivers nor the direction of the mountain, ranges. Go straight on, go as the thunder goes of him who sends you; as the creative word went, which carried life into chaos; as the eagles go and the angels.—*Lacordaire.*

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of nurity, strength and wholesomeness. More peonomical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate fowde:s. *Sold only in cans.*

ROYAL BAKING POWDER MPANY, 06 Wall Street, New York.

Established 1857.

The GREAT CHURCH LIGHT

FRINK'S Patent Reflectors for Gas or Oil, give the most **powerful, softest cheapest & Best** light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A Liberal discount to churches and the trade. *Don't be deceived by cheap imitations.* **I. P. FRINK,** 551 Pearl St., N. Y.

Baltimore Church Bells

Since 1844 celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin.) Rotary Mountings. warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY. **J. REGESTER & SONS.** Baltimore. Md

---

Dr BIGGERS HUCKLEBERRY CORDIAL

It is **THE GREAT SOUTHERN REMEDY** for the bowels. It is one of the most pleasant and efficacious remedies for all summer complaints. At a season when violent attacks of the bowels are so frequent, some speedy relief should be at hand. The wearied mother, losing sleep in nursing the little one teething, should use this medicine. 50 cts. a bottle. Send 2c. stamp to Walter A. Taylor, Atlanta, Ga., for Riddle Book.

Taylor's Cherokee Remedy of Sweet Gum and Mullein will cure Coughs, Croup and Consumption. Price, 25c. and $1 a bottle.

WHETHER CHOLERA

Is coming or not every householder should know that cleanliness and disinfectio: are the greatest preventives. The principal and surest factor for this purpose is

DREYDOPPEL'S BORAX SOAP,

a perfect cleansing, bleaching and purifying soaps, making clothes beautifully white and sweet. It should be exclusively used in all departments of a household. ***DREYDOPPEL'S SOAP*** is sold in full pound bars only by all wholesale grocers and first-class retailers.

SKIN DISEASES,

Tetter, Salt Rheum, Ringworm, Sores, Pimples, and all Itching Skin Eruptions, are surely cured and prevented by the exclusive use of ***BEESON'S AROMATIC ALUM SULPHUR SOAP,*** an exquisite beautifier of the complexion and toilet requisite. . 25 cents, by druggists or sent by mail.

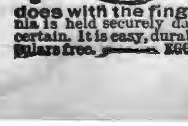
Address Wm. Dreydoppel, M'f'r, 208 North Front Street, Philadelphia, Pa.

Dreydoppel's Disinfecting Powder, 15 cents a large box

1855. THE NATIONAL NORMAL. 1885.

UNIVERSITY

Entire Expense $2 50 to $3.00 a week. Over 2,500 enrolled. Over 20 dp'ts maintained. **All professions** provided for. **Legal Diplomas** conferred. Over 5,000 **Teachers** and **Bookkeepers** trained here have been helped to **good situations.** Any young **Man or Woman** can pursue here any study with **Less expense of Time & Money** than at any other institution in the U. S. Catalogue and full information free. Address Pres. **ALFRED HOLBROOK** Lebanon, Warren Co., O.



THIS NEW ELASTIC TRUSS

Has a Pad different from all others, is cup shape, with Self-Adjusting Ball in center, adapts itself to all positions of the body while the ball in the cup presses back the intestines just as a person does with the finger. With light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free. EGGLESTON TRUSS CO., Chicago, Ill.

DR. C. P. DUNCAN'S

—Great—

Vegetable Summer Remedy.

Medicated Blackberry Elixir.

For the next several months the various troubles of the bowels and stomach, which are so annoying, and so often fatal to all ages, sexes and classes of humanity, will no doubt prevail as usual to a great extent. These afflictions are sometimes sudden and always painful. A speedy and effectual cure depends mainly upon a quick application and efficient remedy, and just here, we desire to say that Dr. DUNCAN'S Medicated Blackberry Elixir, is **the medicine** of all others to speedily cure all bowel troubles, such as Diarrhoea, Cholera Morbus, Dysentery, Summer complaints, cholera infantum, flatulence, flux, Pains in the bowels, etc. The elixir may be given with perfect safety to the most delicate children, in doses as directed, as it contains no hurtful ingredient. It is palatable and does not produce Nausea. For sale by all druggists. Price 50 cents.

DR. C. P. DUNCAN.

Liver and Kidney Medicine.

The grear superiority of this medicine over all other Liver medicines, consists in the combination of those vegetable compounds, which possess the wonderful power of arousing all the secretions of the whole human system to a natural and healthy action. It acts upon the liver directly and at same time sets up a proper secretion of those gla s situated in the stomach and bowels. It is a lock up of these secretions of these glands that brings on dyspepsia, indigeftion, sour stomach, heart-burn palpitation of the heart, vertigo, or swimming o the head, sick or nervous headache, constipation of the bowels accompanied at the same time with pains in the shoulders, back, sides and limbs. To treat the above symptoms intelligently and successfully, as in all other cases, you must use the medicine, that strikes and removes the causes from the system that produce and bring on the disease. This is effectually done with Dr. Duncan's Liver and Kidney medicine. Price 75 cents.

Spurlock, Page & Co.,
Proprietor,

NASHVILLE, - - - - TENN.

"THE BEST IS CHEAPEST."

ENGINES, Horse Powers **THRESHERS** SAW-MILLS, Clover Hullers

(Suited to all sections.) Write for **FREE** Illus. Pamphlet and Prices to The Aultman & Taylor Co., Mansfield, Ohio

---

$65 A MONTH & board for 3 live young men or ladies, in each county. Address P. W. Ziegler & Co., Phila.

CATARRH

And Diseases of the Throat, causing Loss of Smell. Offensive Breath, Deafness, Cough, Hay Fever, Bronchitis, and Incipient Consumption, permanently cured, by a treatment so effective that it cures the worst cases, though the bones of the nose have become affected. No douches, snuffs, washes, inhalers, or atomizers. The medicines are so pleasant that a child will take them. The only internal treatment offered to the public for these dangerous diseases. Dr. Brockington has had fifteen years experience in the treatment of this class of diseases and a trial will convince the most incredulous of the efficacy of his treatment. The most obstinate cases cured at small expense. Send full description of case and Fifty (50) cents (mere cost), for a trial package [by mail], to last fifteen days, with full instructions for treatment.

Address, Dr. C. N. BROCKINGTON, 309 Fourth Avenue, Louisville, Ky.

A. CRONE,

—A the—

Chckered Front Grocery House

Cor. Market St. and Pub. Square, Nashville, Tenn.

Keeps the best GROCERIES, and sells them Cheaper than any other House in the City.

Price-List Furnished on Application

NATHAIEL BAXTER, President, THOS. PLATER, Vice President, J. P. WILLIAMS Cashier, W. P. BANG, Ass't. Cashier,

THE FIRST NATIONAL BANK

OF NASHVILLE, TENN. (Reorganized.

Designated Depository and Financial Agentof the United States

CAPITAL STOCK, - - - - -	$700,000 00
UNDIVIDED PROFITS, - - - -	400,000 00

Receives Deposits, Deals in United States Bonds and Local Securities, and Foreign an Domestic Exchange. Drafts drawn on all European points. Our facilities for making col lections at all accessible points are unsurpassed.

S. HANDLY. REEVE. A. . UTHWORTH. R F. MORGA G. M. NEELY.

Handly, Reeves & Co.,

—Importers and Jobbers of—

DRY GOODS AND NOTIONS,

Nos. 60 and 61 Public Square,

Nashville, - - - Tennessee

SOUTH KENTUCKY COLLEGE,

HOPKINSVILLE, KY.

Midway between Nashville, Tenn., and Evansville, Ind., on the St. Louis and Southeastern railway connecting at Guthrie with Louisville and Memphis branch of the L. & N. R. R., and at Nortonville with the Chesapeake and Ohio R.

Fall Term , Session Opens Sept., 1885.

BUILDINGS NEW, EANDSOME AND COMMODIOUS;

103 feet long front; three stories high; with two wings, respectively 90 and 116 feet long. Fine study halls, provided with the best single seats; also splendidly appointed recitation, music, and art rooms. Matriculates last session, 18.

THIS SCHOOL IS INTENDED FOR BOTH SEXES.

Prof. and Mrs. James E. Scobey, so long connected with the Female Institute at Murfreesboro, Tenn. will have exclusive charge of the boarding department, in the College building, where only girls will be permitted to board. Young men and boys can find good boarding at moderate rates in the city, or they can be placed under the immediate supervision of Capt. Fitts commandment of cadet, in his own, or in the family of V. M. Metcalfe, where the responsibility for advancement and culture will be fully ured

THE FACULTY

Is composed of four gentlemen and three ladies in the Literary department, two **Music teachers, and** teacher of Art, and two lecturers, all of whom are experienced, successful teachers.

Mrs. L. F. Gates, who has been Matron at the Institute, Murfreesboro, will occupy same position in South Kentucky College.

In all the appointments necessary to a superior school, South Kentucky College stands in the front rank For Catalogues, Announcements, etc., Address

S. R. CRUMBAUGH, Prest.
JAMES E. SCOBEY, Vice Prest.

BURRITT COLLEGE,

Spencer, Tennessee.

This institution was chartered in 1848, and is under the control of the Christian brotherhood. It is the pioneer of mixed Colleges, and in this regard it has proved quite a success Teaching the Bible is an important feature of the institution.

Located on the Cumberland plateau, it is FREE FROM EPIDEMICS. The water is free stone and chalybeate. Invigorating breezes render the location a delightful summer resort. Doyle Station—nine miles distant—on the McMinnville and Manchester Railroad, is the nearest Railroad Station.

TERMS:

Primary Department, per session	$7 50	Commercial Department, per session	$25 00
Preparatory Department, per session	15 00	Lessons, Instrumental Music	$15 00 to 20 00
Collegiate Department, per session	20 00	Lessons in Art Department	2 50 to 20 00

Board and washing for males, per week, from $2.00 to $2.50; Fuel, light, and incidental expenses, per session, $10.00; Board (including washing, fuel, and light,) females, per week $3.00

The Fall Session of 1885, Begins on the Last Monday in July.

For further particulars, address— **Prof. A. T. SEITZ, President,**
W. H. SUTTON, Secretary Board of Trustees.

Geo. E. Cooper & Co.,

Manufacturers and Dealers in

Tinware, STOVES, Furnaces,

House-Furnishing Goods.

Tin and Slate Roofing and Galvanized Iron Cornice Work a Specialty.

Also our **Patent Chimney Top** for smoky chimneys has no equal. Write for prices.

GEO. E. COOPER CO

2 North Market treet

NASHVILLE, - - TENN

Mr. and Mrs. W. LIPSCOMB'S

SCHOOL AT OWEN'S STATION

WILL OPEN Aug., 31, 1885. This is truly a HOME SCHOOL, with every kind of care necessary for the comfort and welfare of pupils. Parents and others would do well to inquire as to its merits.

Terms for 20 weeks, including Board, Tuition and Washing, $75,00. $25,00 for mus with use of piano. Address

W. LIPSCOMB

Brentwood, Tenn.

TEXAS WORK AND WORKERS.

This Department is conducted by JOHN T. POE Longview Texas to whom all correspondence intended for these columns should be addressed.

A LECTURE ON BAPTISM.—NO. 7.

By A Reformed Methodist.

He records also in the same journal "the Baptism of Mary Welch, an infant aged eleven days, by immersion, according to the custom of the first Church, etc." In his old age, when he had perhaps become one of the ripest scholars in Europe, he made a new translation of the Testament with practical and philological notes. He records it that for years he made it a matter of earnest prayer that he might live to finish this, his greatest and most dearly cherished work. His prayers were heard, as he lived to finish the book. And in his notes on that new translation, he says: "The ancient practice of baptizing was by immersion."

Dr. Adam Clarke was prejudiced in favor of sprinkling or pouring, as appears plainly by his notes on 3 Mat. He could not suppose, even if John did immerse in the warm country of Palestine, that the rite would have been practiced in the North of England; nor could he see how John could baptize such multitudes by immersion. But Dr. Clarke occasionally, in his great Commentary, throws aside his partizan prejudices, and reasons as a scholar; then his own sophistry is swept away as so many cobwebs. In his comment on John 34,2,3 where it is said "John baptized in Enon, near to Salem, because there was much water, etc.," he reviews in memory what he said on Mat, 3, 6, and says: "as the Jewish custom required the persons to stand in the water, and having been instructed, and entered into a covenant to renounce all idolatry, and take the God of Israel for their God, then plunge themselves under the water; it is probable the rite was thus performed in Enon. The consideration that they dipped themselves tends to remove the difficulty in the note on Mat. 3, 6."

Again Dr. Clarke, when attempting an exposition of that difficult passage of 1 Cor., 15, 29 realizing that the hypothesis of sprinkling or pouring for baptism would not meet the demands of the occasion, brushes them aside, and in amagnficent and scholarlike manner arrives at correct conclusions, and throws a flood of light upon that mysterious verse. And in conclusion of his note says, "But as they receive Baptism as an emblem of death in voluntarily going under the water, so they receive it as an emblem of the resurrection unto eternal life in coming up out of the water; the three following verses seem to confirm this sense."

These quotations from the most learned men of all the Pedobaptist Churches could be multiplied until of themselves you would have a large volume. I therefore hasten on, and call your attention to the translation of the Greek Testament into other languages.

THE VARIOUS TRANSLATIONS.

If we can ascertain how the word "Baptizo' was translated in the year 150, certainly before A. D. 200, into other languages, we submit whether the question will not be settled. The first translation of the Greek Testament was into the Syriac, and it is known as the Peshito version. In this version the Apocalypse, the Book of Jude, 2d Peter, and 2d and 3d Epistles of John are omitted: they were, perhaps at the early period indicated, unknown to the translators. Let me ask again: if it be found that the translators of the oldest known version into a foreign language give as the representative of "Baptizo," not to pour, sprinkle, or wet; but a word which meant "to immerse," to dip, and figuratively to wash; what then? Why every candid mind will say at once: The question is settled. They translate it by the word "Amad," which, according to the Lexicons of Buxtorf, Schaff, and Michaelis's Castel, means exactly what our Greek Lexicons say of Baptizo, "To immerse, to dip, to plunge, and figuratively to wash, etc.

Another version, the Coptic, was made in the second century. In that it is translated by the word "Tanaka." which all scholars agree is equivalent to our words "to immersal to plunge."

In the fourth Century, the Ethiopian version was made. In that it was translated by the word "Shustan," which means "to immerse."

In the fifth century the Armenian version was made. It was translated by the word "Mogdrasil" which meant "to immerse."

In the sixth Century it was again translated into the Syriac, and it is rendered by the same word "Amad," "to immerse." And during these Centuries from A. 150 to the Sixth Century, the universal rule was immersion, and if the word "Amad" had been misunderstood by them, would they not have rendered it by another word?

In the seventh Century the Arabic version was made, and in that the same word is used which the Mohammedans to this day use in describing their baptism, which has ever been immersion from the days of Mahomet until now.

The eighth Century the Persic version was made. In that it is translated by the word "Shustan," which means to wash. Then they were accustomed to baptize three times, and without clothing, they therefore called it "a washing," but not a pouring, sprinkling, or wetting.

I omitted to mention that in the fourth Century the Gothic version was made, and in that, "Baptizo" is translated by the word "daupjan," meaning simply to dip.

In the eighth Century the old Anglo-Saxon version was made. By what word do you think "Baptizo" was translated into this robust language? Was it transplanted? Nay, the simple minded Christians in that age had no policy to subserve no sect to sustain; they therefore translated it by the word "dyppan." And shall I not now tell you that our word "dip" comes from this word dyppan? Every scholar will tell you it does.

May I not now declare that this amounts to demonstration? Recollect, the practice of all the communities and peoples into whose language these translations were made, practiced immersion. My countrymen, will you now tell me what respect you have for the candor and learning of those who are cognizant of all this, and with obstinate pertinacity reject it, and still continue the practice of pouring and sprinkling, and thus rend the body of Christ?

APOSTOLIC FATHERS.

Shall I not also, by way of further demonstration, call your attention to the declarations of the Apostolic fathers, and the Christian fathers, so-called, and see it we can arrange the proof so that no candid mind shall be left with an excuse for practicing sprinkling or pouring for baptism?

1. The first is Barnabas. A learned clerical brother of this city, misled by Chapman's book, recently quoted Barnabas as favoring sprinkling for baptism. When Barnabas spoke of the sprinkling of the blood of Christ, he is perverted, and quoted as if speaking of the rite of baptism. I have Barnabas before me, and any one at a glance will see this gross perversion, as did one of the best linguists in this city when the quotation was read to him, who stands connected with the Methodist Church. Barnabas says: "Consider how he hath joined the cross and the water together; for this he saith: 'Blessed are they who, putting their trust in the cross, descend into the water.' Again: "We go down into the water full of sin and pollutions, but come up again bringing forth fruit," etc.

May I not again quote from my astute brother: "Beloved, think you if this was not so, that the Apostles would not have hastened to correct the error of Barnabas, and to put this question to rest forever? Judge ye?"

2. The next is Hermas, of whom Paul speaks in his letter to the Corinthians. I read from his "Similitudes." "Before man receives the name of the Son of God he is ordained to death; but when he receives that seal, he is freed from death and delivered unto life; now that seal is water into which men descend under an obligation to death, but ascend out of it appointed to life."

3. I quote Justin Martyr next, who wrote A. D. 140. In his celebrated apology to the Emperor, the Senate, and people of Rome, he says: "They who do believe, are directed first to pray and ask God, with fasting, the forgiveness of sin We pray and fast with them. Then we bring them to some place where is water, and they are immersed (baptized) in the same way we are baptized, for they are washed in water *en to hugati* in the name," etc.

Again, in same apology, he speaks of those who had been cleansed with the washing (bath) for remission of sins."

4. The next author I refer to will be found in a book recently published by a learned Prussian, Chevalier Bunsen, entitled "Hyppolitus and his Age." Hyppolitus was Bishop of Portus, in Italy, and wrote a book on Heresy, A. D. 225. The book was supposed to be lost in the drak ages, but it was discovered in A. D. 1842 and has been published by this learned "savant." Bunsen says: "Baptism is immersion."

Hyppolitus says: "For thou hast heard how Jesus came to John, and was immersed by him in the Jordan."

5. I have given you one quotation from Cyrill, Bishop of Jerusalem. I will read you another:

"For, as Jesus assuming the sins of the world did so also, thou going down into the water, and in a manner buried in waters as he in the rock art raised again," etc.

6. Bazil, another Greek writer, born A. D. 330, says: "The water presents the image of death receiving the body as in a tomb." Chrysostom, Bishop and Patriarch of Constantinople, who was born A. D. 337, says: "Divine symbols are therein celebrated—burial, deadness, resurrection and life. And all of these take place when we sink our heads down in the water as in a kind of tomb, the old man is buried and sinking down beneath is all concealed at once, then when we emerge the new man comes up again."

7. Athanasius, of Nicene Creed notoriety, born A. D. 275, says: Thou hast the baptism, as a surety of the abode in heaven. Thou didst imitate; in the sinking down, the burial of the Master but thou didst rise again from thence."

8. Gregory of Naziadzen, born A. D. 320, say "Let us be buried with Christ by baptism, th we may also rise with him."

To Be continued.

On the cultivation of the mind of woman depends the wisdom of men. It is by woman that nature writes on the hearts of men.

General News.

The medical schools of this city began their preliminary course of lectures last Monday.

Sir Moses Montefiore's New York monument is to be a home for incurables of all creeds.

Nine monuments to Grant will be erected in this country unless some of the present projects fail.

The Russian naval maneuvers at Helsingfors will be conducted in absolute secrecy. No foreign attaches will be allowed to witness them.

Since the first of January the number of immigrants who have landed at Castle Garden is 30,000 less than the corresponding period last year.

This section is in the midst of a serious drouth. But one inch of rain fell during the entire month of August and only one inch and a half during the last seven weeks.

Taking, morphine, leaves, in a short time, the head bare. Many persons are nearly bald from this cause. Morphine also loosens the teeth, so that it is as good for the dentists as for the capillary artists.

Canon Farrar, Archdeacon of Westminster, is to visit this country and will doubtless be received with great eclat. He will be accompanied by Cr. Francis Gerald Vesey, a brother of Jean Ingelow.

Lady Granville Gordon, an English peeress, who has become reduced to poverty, has had the courage and good sense to open a milliner's shop in London; and as she is patronized by the Princess of Wales, will doubtless make a good thing of it.

Charles R. Crawford, a Sioux Indian preacher, Commissioner for the Presbyterian Synod of Dakota, is pastor of a charge, composed of his own people, which is not only self-supporting, but last year gave nearly $700 for carrying the gospel to other tribes of Indians.

A project is quietly being worked up by prominent business men in connection with Pennsylvania parties to sink wells for natural gas in Chattanooga which in the opinion of experts can be reached, here. Twenty shares of $500 each will be taken for an experiment. The amount is sufficient to sink three wells 1,500 feet deep.

Memphis, Tenn., 30.—Letters received from Boliver County, Miss, report damage to the cotton crop from the drouth. The whole district tributary to this city has suffered and is still suffering for want of rain, The general opinion prevails that there will be scarcely any top crop.

Portland, Ore., Aug. 25—A train of twenty cars, bearing 438000 pounds of wool, left here over the Oregon Short Line for Philadelphia. This is the largest rail shipment ever made from the Pacific coast. The run to Omaha will be made in four days and the trans-continental rip ina seven and a half days.

SINCE 1885.

The Universal Verdict of the People. Voices from Every State and Territory in the Union.

The Clergy, Medical and Legal Professors Bear Solid Testimony to the Efficiency of Dr. Harter's Iron Tonic.

Blood Will Tell But It Must Be Good Blood!

Dr. Harter's is the Only True Iron Tonic. The Best Blood Purifier On Earth.

DR. HARTERS IRON TONIC

Is undoubtedly the purest and most reliable Iron medicine on the market to-day. The form of Iron employed in its manufacture is the easiest of assimilation, and the most acceptable to the stomach. It enters readily into the circulation of the Blood, and its felicitous effects are felt throughout the entire body.

If you accept any preparation of Iron, expecting it to be as good as Dr. Harter's, you must expect to be deceived. Take none but the genuine

If any Druggist offers you Iron Medicine with the remark, "It is just as good as Dr. Harter's Iron Tonic," he either does it through a gross misrepresentation made by the manufacturer, or from sordid motives of his own. In either case, investigate (a fraud is being attempted at your expense), prosecute and convict the guilty party, and we will reward you liberally. Protection to our customers and justice to ourselves demand prompt and vigorous action, and we ask your hearty co-operation.

Mr. A. E. Angier, an influential lawyer, of Atlanta, Ga., who is well and favorably known throughout the State, writing June 24, 1883, says: "A prominent druggist of this city, and an intimate and personal friend of mine, made to me, privately, substantially this remark: 'Suppose you try Dr. Harter's Iron Tonic by way of a change. The history of it is this: Dr. Harter's Iron Tonic gained a celebrity some years ago, and, as is usual, other preparations entered the field to ride into popular favor on the reputation already achieved by Dr. Harter's preparation." This, coming from a person of Mr. Angier's prominence, has weight with it, and is true in every particular.

PIRACY!

The unprecedented success of Dr. Harter's Iron Tonic, the great good it has accomplished, the universal relief it has given the sufferer, coupled with the phenomenal sale—running annually into millions of bottles—has excited the envy and rapacity of of disreputable dealers in different sections of the country, and there are being offered for sale and palmed off on the suffering and unsuspecting Iron Medicines that are not only worthless, but positively poisonous. Druggists, either through ignorance or greed for gain, will often attempt to force on a customer such an article, with the remark that it is Just as good as Harter's. In warning you against these, we do it for your good and our protection.

Dr. Harter's Iron Tonic was first placed at the disposal of the public in 1855, and to-day it stands out singly in advance of the long category as the greatest Blood Medicine on earth.

BEAUTIFUL WOMEN

Every lady desires to be considered handsome, The most important adjunct to beauty is a clear, smooth, soft and beautiful skin. With this essential a lady appears handsome, even if her features are not perfect.

Ladies afflicted with rough or discolored skin, blotches, etc., should lose no time in procuring a bottle of Dr. Harter's Iron Tonic. This will positively give a clear and healthy complexion.

WE RECOMMEND

Dr. Harter's Iron Tonic to every woman who is weak, nervous and discouraged; particularly to those who have thin, pale lips, cold hands and feet, and who are without strength or ambition.

Dr. Harter's Iron Tonic will quiet the nerves, give strength to the body, induce refreshing sleep, improve the quality of the blood, and purify and brighten the complexion. Remember that DR. HARTER'S is the only true IRON TONIC. It will cure entirely the worst form of Female Complaints, Falling and Displacements, and consequent weakness, and is particularly adapted to the change of life. It will regulate the Monthly Periods and cause them to pass without pain.

FALSE MODESTY.

The natural timidity of woman cannot be overcome, and regardless of sufferings, they prefer to suffer on rather than to submit to the examinations of a physician. To all cases so situated, Dr. Harter's Iron Tonic is indeed a god-send. No more necessity of embarrassing consultations or examinations. You alone know of your trouble, and having the remedy at hand are certain of a cure, if timely use is made of it.

Byron, Miss., Aug. 10, 1884.—I have used Dr. Harter's Iron Tonic in a great variety of cases. From its admirable composition its use is indicated in a wide range of diseases. It gives excellent satisfaction.

S. F. Barnes, M. D.

Cincinnati, O., August 4. 1882.—I consider Dr. Harter's Iron Tonic an excellent remedy, both in regard to stomachic and general effects. The combination is very felicitous, and in my experience is always followed by good results.

F. Forcheimer, M. D.

Marshfield, O., May 29, 1882.—Dr. Harter: I recommend Dr. Harter's Iron Tonic, as I have used it in my family. My wife was in very poor health; I consulted our family physician, who recommended your Iron Tonic. After she had taken two bottles of the Tonic, she was entirely well. Yours, etc., J. N. Six.

OUR HONOR.

is pledged not to advertise a dishonest man, or an unworthy article. We have a conscience in this matters. No man's money can tempt us from this rule. From time to time we have called attention to Dr. Harter's Medicines. We did not write a line until we had tested their virtues. We felt safe in commending them and are glad to know our judgement is sustained. Mr. Miller, the brother of our worthy Mayor, now speaks. As the readers of this paper know, he is every way trusworthy. He is related to one of the most reputable and influential families in this county. The following is his testimony:

READ THIS.

"My health failed me in the fall of 1879. I found my system deranged, and my liver was full of malarial poison. I tried every remedy suggested, and received no benefit. Life had about become a burden, and I was disposed to yield to despair. But in May last my attention was called to the Dr. Harter's Medicines. I took a box of the Liver Pills, and being so much improved, used the Fever and Ague Specific My health is now about restored, I feel like a new man, and in gratitude make this statement.

"I shall begin at once to use the Iron Tonic, expecting soon to be as robust and vigorous as ever in life. Most heartily do I recommend these medicines to my friends.

R. B. Miller.

—Corsicana (Texas) Methodist, Aug. 1, 1880.

Poison in the blood, from whatever source, the scrofulous taint, Venereal Disease or Syphilis, and form of Blood Poisoning, are too frequently treated by reckless use of mercury, producing a mercurial disease, which is oftentimes more obstinate than the primary trouble—in other words, the remedy is worse than the disease. Again we caution you against such preparations. Harter's Iron Tonic is mild and effectual. It will positively cure any form of blood disorder. The following are a few of the most common symptoms:

Erysipelas, Pimples, Face Grubs, St. Anthony's Fire, Pustules, Sties, Blotches, Boils, Scald Head, Scrofulous Sores, Neuralgia, Rheumatism, Diseases of the Bones, etc. If you are afflicted with any of these maladies, one bottle of Harters Iron Tonic will convince you of its power to relieve.

THE RELATION HARTERS IRON TONIC BEARS TO THE BLOOD

The mechanical force that it exerted at each pulsatiou of the heart amounts to a pressure of thirteen pounds upon the entire charge of blood that has to be pressed onward through the branching net work of blood-vessels. This gives an exertion of force that would be adequate in another form of application to lift 120 tons one foot high every twenty-four hours.

The blood is properly called "Life Fluid." This name implies everything. Keep this fluid pure in health, and no one can fail to be well, fat and hearty. The occasional use of Dr. Harter's Iron Tonic will keep the blood Pure.

A MINISTER SUFFERS TWENTY-FIVE YEARS.

Holywood, Ark., July 26th, 1884.—Gentlemen: It gives me great pleasure to say that your medicine is more than you claim for it. I was afflicted for more than 15 years, and I tried every known remedy, and nothing did me any good until I used your Iron Tonic, which made a permanent cure.

Rev. E. Whited.

I have used it in my practice since 1875, and consider it a most excellent Tonic in General Debility and Nervous Prostration.

J. S. Dorsey, Bonham, Texas.

Dr. Harter's Iron Tonic never failed to do all that is claimed for it. Drs. Ripley & Walton.
Philadelphia, Pa.

For Female Diseases, Dr. Harter's Iron Tonic is par excellence. J. B. Cox, St. Genevieve, Mo,
My stand-by remedy. Rev. J. P. Watson, Troy, O.

A BIT OF INFORMATION.

It is often charged, and justly, too, that the majority of so-called Patent Medicines or Preparatory Articles are the empiric productions of a quack and humbug.

Dr. Harter was not only thoroughly educated in his profession, but a constant student, a free thinker, practicing under no code, laboring to relieve suffering humanity and employing any and all means to that end.

Dr Harter, the originator of Dr Harter's Celebrated Family Medicines studied under one of the most successful practitioners of the Southwest, and graduated with distinguished honors, at the following Medical Colleges:

The University of the City of New York, in 1844. Castleton Medical College, of Castleton., Vt., in 1846. Akley Medical College, Cleveland Ohio, in 1846. Jefferson Medical College, in Philadelphia, in 1851. Cincinnatti College of Medicine and Surgery, of Cincinnati, O., in 1856. Bellevue Medical College, of New York, in 1866.

Send us your address on a postal and receive a sample of DR. HARTER'S LIVER PILLS, free. The only Anti-Consumption Pills in the World. Never gripe, never sicken, or leave the bowels constipated.

THE DR. HARTER MEDICINE CO.,
St. Louis, Mo.

Petersburg Debate.—No 5.

With much persistency he held on to the statement garbled from Segar that Bro. C. was the "head and founder" of the church. The same fact was established he said by Millner the church historian. He knew Millner was correct; that he would not state a falsehood it would blast his reputation as an historian!" He said "there was a time when we couldn't manage this sect of Cambell's for there was a time when they didn't have a literature; but we can manage them now by turning their own guns against them. Job's prayer, 'O that mine enemy would write a book' has been abundantly fulfilled!" He said that it would be more truthful to say that A. Campbell was a deformer than to call him a reformer. In reply to Dr. B's statement that A. C. originated nothing in the way of gospel truth but simply brought to light that which God had already originated, he said that the Dr. told the truth for once, for A. Campbell had come as nearly originating "*nothing*" as anybody he ever knew! And such contemptible quibbling as this was indulged in in the name of honorable controversy.

He then asked in a tone of apparent triumph "where in all the Bible has God authorized A. Campbell to reform his church?" The idea that God's church needed to be reformed is perfectly ridiculous, much less that A. Campbell should be tne one to reform it. He said he thought that the church was the bride the Lamb's wife, and he supposed that the "old lady" (to use his own irreverent expression) "had got a little off the track, had ceased to be as virtuous as she should" and that A. C. was "sent to marry her over again!" Said that he did'nt know before that God's church was so imperfect as to need reforming. He thought the church was the "pillar and support of the truth" but said he reckoned "the supports had gotten a little out of place and that Mr. C. was commissioned to fix them up again!" He charged that the Christian Church was founded by and the material made up of excluded members from the Baptist church.

The astounding revelation was then made that even granting the correctness of our desire to wear our Saviour's name we had most sadly missed it in calling ourselves Christians, for his name is not Christ but Jesus! Matt. 1: 21 was quoted, "and thou shall call his name JESUS." "Here," says he, "is an angel from heaven announcing that his name shall be Jesus," then turning to the Dr. he said: "You have got the church married over again and as you want her to wear the name of her husband I guess you had better call her Mrs. Jesus as that was her husband's name!!" When Jesus died on the cross exclaiming "it is finished" Mr. P. insisted that he meant "the church is finished," therefore it was set up before the day of Pentecost. He argued that the Christian church was too young by 1,700 to meet the requirements of Daniel "in the days of these kings shall the God of heaven set up a kingdom," as "there didn't happen to be any kings about where and when A. C. established his church."

After much urging upon th part of Dr. B. Mr. P. finally crossed swords with him on Acts. 2: 38. "O," says he, Peter answered the three thousand correctly but his answer is not applicable to alien sinners now. Those were not sinners who cried out "men and brethren what shall we do to be saved?" "'Tis true" he said, "they were guilty of *one* sin,—the crucifixion of Christ, and were, therefore, baptized, not as you baptize them, for the remission of sins!" And to prove that the three thousand were not sinners he quoted the following from the fifth verse; Now there were dwelling at Jerusalem, Jews devout men from every nation under heaven." "Hence these were devout men to whom Peter preached and his answer cannot apply to alien sinners to-day." To the incredulous I would say the proof for the correctness of the foregoing report is abundant!

In reply to Dr. B's argument that Jesus would not have taught his disciples to pray "thy kingdom come" if it had been already established, Mr. P. said that the Greek word *erchomai* (come) meant to spread or increase and should read in the passage "thy kingdom spread."

In proof of the church infallibility he quoted 1 Jno. 3:9. "Whosoever is born (begotten) of God doeth no sin because his seed abideth in him.

DR. BRENTS.

He said: "And lo! it turns out that I am debating with a Roman Catholic instead of a Baptist. The gentleman had better go to Rome where he belongs, than to be fighting in a covert way for the Baptists; for never did man come out more strongly in favor of church infallibility than he has done. Let him quit the Protestants, join the Pope's army and assist him in supporting and propagating this absurd dogma of infallibility." He then showed from the New Testament that many corruptions had crept into the church even in the days of the apostles and that they recognized the fact that it stood sadly in need of reform in certain instances. The church at Ephesus had left its "first love" and had "fallen" and its candlestick was in danger of being removed. The church at Pergamum was nearly ready for God to "make war against" it, and the church at Thyatira needed a "reform," so Christ in Revelation said, so of Sardis; and to the church at Laodicea, he said: "I will spew thee out of my mouth." Yet the gentleman says the church can't err and consequently needed no reforming, hence A. Campbell's work amounted to nothing. God's word never changes but men who constitute the church forsake that word both as individuals and congregations. Evidences of this are abundant.

The church is the "pillar and support of the truth" in that, the dissemination and defense of that truth depends upon the church. Truth absolute does not depend upon the church, but the church is built upon the truth.

God's faithful messengers must see that his truth is preached unmixed with errors. This work is perfectly consistent with the will of God. Special blessings are pronounced upon him who leads an erring brother into light again. This was precisely the intention and desire of the Campbells. Not to establish a sect or add to the long list of erring denominations, but to cut loose from sectism, discard all creeds, forget the conflicts and traditions of the past, to subordinate dogmatics to faith, and theology to religion. Such a work, though it was done a thousand years hence, would be perfectly right, accepted of God and blessed of heaven, even if its projectors were not called to such a mission by the miraculous voice of Jehovah. If Eld. P. were to attempt to effect a reformation of existing wrongs in his own fold by leading them more nearly in to the light of the gospel truth, his work would be acceptable to God.

A. Campbell was not excluded from the Baptist church nor were those who first took their stand with him on the Bible and the Bible alone. He and his congregation were permitted to quietly withdraw from the Redstone Association and join the Mahoning Association in which they remained in perfect harmony until that association was induced to lay aside all ecclesiastical authority.

Because the Son of God was to be called Jesus, was no evidence that his name was not also Christ! The same God that named him Jesus, anointed and called him Christ; and he is now the risen Christ in heaven, after whom God's children should be called. Mr. P's. irreverent expression about the church being called "Mrs. Jesus" was passed by in silence.

Eld. P's. most novel and astounding position on Acts 2:38, was handled with gloves off. "Those three thousand who cried to Peter on the day of Pentecost were devout, pure, saintly creatures indeed. They were guilty of only one little sin; had only rejected the world's Redeemer, done despite to the wooings of his love and steeped their "devout" (?) hands in the precious blood of the Son of God!"

"What senseless and reckless positions men will take in order to boost a shaky human theory and escape the plain and simple teaching of the Holy Spirit!" "Guilty of only one sin you say, yet Peter speaking as God gave him utterance, said, 'repent and be baptized for the remission of *sins*." "Of the two, Pennington or God, take your choice."

The word *erchomai* occurs nearly six hundred times in the New Testament and never meant to 'spread." Hence Jesus never meant to teach his disciples to pray "thy kingdom spread.' Here are some of the examples: "We saw his star in the east and have come (spread) to worship him. Mat. 2:2 "Go search that I also may come (spread) and worship him. Mat. 2:8 "And it came (spread) and stood over where the young child lay;" "he came (spread) and dwelt in a city called Nazareth;" "Think not that I am come (spread) to destroy;" "when he arose he came (spread) to the other side;" "John came (spread) neither eating nor drinking." So throughout the New Testament the uniform meaning of the word is the very opposite of spread; and refers to the coming of a definite thing.

GEO. GOWAN.

West Tennessee Christian College.

We would call the attention of our brethren to this school. We would not be understood to advocate many church schools, but there does seem to be a necessity among our brethren in some localities. West Tennessee and Mississippi constitute just such a locality as this. Our brethren will educate their children. Then the question arises, what shall be the character of the influence under which I shall place them? Who shall teach my sons and daughters? Who shall make the religious impressions upon their minds? Shall I give my money and influence to build up instiutions whose course I do not fully endorse, and where the Bible is not the *only* standard of faith and practice? These, with many others of like import, present themselves for our consideration.

Henderson is a beautiful town of about one thousand inhabitants, situated on the Mobile and Ohio Railroad. It is very healthy. It is a live business place. There is no saloon in it; not a drunkard made here since whiskey was removed (six years ago.) Splendid churches and Sunday schools, good congregation of brethren, who have a fine Sunday school. Rent cheap, board cheap, provisions cheap, altogether make Henderson a desirable place to educate the young people of our country. We know of no better place for our brethren to move to, or send their children, where they have three or four children to educate.

Some of the teachers have been connected with the school here for several years. We are not yet prepared to teach Hebrew, but will make arangements for that department as soon as we can.

We ask a careful consideration of the advantages offered here, before sending elsewhere.

For futher information address

J. B. INNMAN.

Henderson, Tenn., Box 141

A Physician's Opinion.

Dr. Orr says: "I am well acquainted with the composition of Dr. Duncan's Cough Balsam. I have used it in my family and in my practice for several years, and do not hesitate to say that I believe it to be the best remedy known to the medical profession for the speedy Cure of Colds, Coughs, Sore Throats, Whooping Cough, and far surpassing all other remedies for the speedy cure of Croup and Hives in children. It is very pleasant to take, and perfectly harmless." Price 50 cents.

Special Notice

We would call the attention of the readers of this paper, especially those who are suffering with Dyspepsia, or Indigestion, to Dr. Duncan's Liver and Kidney Medicine. It is, beyond doubt, the best and most reliable remedy known or ever offered for sale, for the Cure of Constipation, Sour Stomach, Sick Headache, Torpid Liver, and all Kidney troubles. It is the best and heapest. 75 cents.

THE PROVIDENT

LIFE ASSOCIATION

BALTIMORE, MD.

Insurance on the Ordinary Life and Maturity Plan. Endowment Policies mature in 10 years, or prior death. The fact that this association has been endorsed by LEADING BUSINESS MEN Clergymen, Physicians and Lawyers in the various states in which it does business, is an evidence of its superior plans and methods of insurance. It is the only mutual company in the United States with an endowment plan founded on correct insurance principles. Persons insured on our maturity plan "need not die to win." Policies mature in 10 years from date of issue, or at death, if prior. Every claim paid in full. No pro-rata payments. You "pay as you go and get what you pay for." By the payment of from eight to sixteen cents per day, you can purchase a $1000 policy payable to you in 10 years or to your family, should you die before the expiration of the period for which you insure

NASHVILLE ADVISORY BOARD.

GEO. W. SEAY, Sec'y N. & D. R. R. Co.
ALEX. HALL, Ag't N. & D. R. R. Co.

Hon. JNO LAWRENCE,	*Lawyer.*
Elder Wm J. LOOS	*Minister.*
Elder R. LIN CAVE,	*Minister.*
Dr. W. M. VERTREES,	*Physician.*
C. H. BRANDON,	*Brandon Printing Co.*
W. A. CORBIN,	*Broker*
Hon. LYTTON TAYLOR	*Attorney.*
G. H. WESSEL & Co	*Fancy Groceries.*
F. D. HAWLEY & Co.,	*Real Estate Agents*
D. T. D. WALLIS	
Dr. J. S. NOWLIN.	
R. E. MARTIN.	
Dr. WILLIAM COMPTON,	
Bellview, Tennessee.	

Reliable business men in every town and county in East and Middle Tennessee and Kentucky, wanted to represent this Association, none other need apply. Correspondence promptly attended to.

CAPT. J. MINSON,
General Agent.

No 4 Church St. - - - Nashville, Tenn.

Kentucky University,

LEXINGTON.

The University has three Colleges—College of Arts, College of the Bible, and Commercial College. The College of Arts has two courses, Classical and Scientific, with twelve Professors and Teachers. The session continues from the Second Monday in September to the Second Thursday in June. Tuition twenty dollars per session: Matriculation fee ten dollars. Boarding at reasonable rates. College of Bible tuition free. For catalogues or other information apply to CHAS LOUIS LOOS, President, or ROBERT GRAHAM, President of the College of the Bible

AGENTS COIN MONEY who sell Dr. CHASE'S FAMILY PHYSICIAN. Price $2.00. Write for Circular. Address. A. W. HAMILTON & Co., Ann Arbor, Mich.

Add-Ran College,

THORP'S SPRING, HOOD CO., TEXA .

The Thirteenth Annual Session opens the second Monday in Sept., 1885, and closes the last Thursday in May, 1886. There are ten distinct schools with an experienced teacher at the head of each. Not a single day is wasted from the beginning to the close of the session. Every day in the week has its proper share of study and recreation. Recitations every day—only the Bible studies on Sunday. Thorp's Spring is a prohibition village; noted for its healthfulness and the simple, steady and moral habits of its inhabitants. Send for catalogue.

A. & R. CLARK, PROPRIETORS.

L. & N.

(LOUISVILLE NASHVILLE R. R.)

—OFFERS—

Superior Advantages to the Traveling Public in

THROUCH CARS, QUICK TIME, AN

SURE CONNECTIONS!

SHORT LINE O

The North-West!

VIA EVANSVILLE.

Through Sleepers to the West via McKenzie
Through Sleepers to the South via Montgomery. Through Sleepers to the North-east via Louisville.

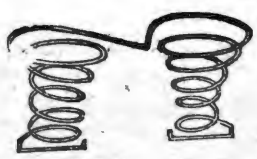
EMIGRANTS

Seeking homes on the line of this road will receive special LOW RATES. See agent of this company, or address

C. P. ATMORE, G. P. & T. A. Louisville, Ky.

ED. H. MILLER,

— anufacturer of—



SPRING BED AND MATRESSES

South llege St., Nashville,

And dealer ll kinds of Beddings. I make the best ng Bed now in use—the Twin Spring Be hey are bug-proof. Try a set. Old mattresses neatly repaired.

ED. H MILLE .

C. A. LITTERER AND CO.

Farm Implments; Engines and Mill Mechinery Agents.

uperior Grain Drills, Swiss Feed Cutter, Champion Horizontal Sorghum Mill.

John Deer Steel Plows, Advanced Chilled Plows, Cortland Spring-Wagons.

86 Market st. - - - Nashville, Tenn.

BAILEY DAVIS & McCOMB,

WHOLESALE GROCERS,

And Dealers in

TOBACCO, CIGARS, ETC., ETC.,

MARKET STREET, - - NASHVILLE, TENNESSE

KEEP COOL!

SUMMER GOODS!

Refrigerators, Ice Chests, Water Closets Filters

Fruit Jars, Fruit Cans, Stoneware, Woodenware, and all kinds of Kitchen Goods.

Cooking Stoves to suit the requirements of every Family.

PRICES TO SUIT THE TIMES.

PHILLIPS-BUTTORFF MANUFACTURING CO.,

24 & 26 College Street, - - - Nashville, Tenn.

Capital Planing Mill!

Cor. Line and Vine Streets, near Northwest Cor. CAPITOL O N .

J. W. McCULLOUGH,

DEALER IN

Lumber, sash, Doors, Blinds, scroll sawing, Flooring, Ceiling, Siding, Etc.

Telepone 551. : : : Nashville, Tennessee

O. EWING. FRANK W. GAINES

EWING & GAINES!

WHOLESALE HARDWARE,

40 South Market Street, Nashville, Tennessee.

Complete Stock of Hardware, Guns, Cutlery and Guns Belting, at the lowest prices.

Prompt and Careful Attention given to Orders. TRY US.

HEADQUARTERS -for- Hardware Guns Fishing Tackle, Mill Supplies of Every Description, Barbed Wire, Etc. Agents for Champion Machines, Reapers, Hay Rakes

BROOKS, SWEENY & CO.,

Nashville, Tennessee.

MURKIN & HUNT

28, 30, 32 South College Street,

—Manufacturers of—

Fine Carriages, Berlins. Landaus, Cabriolets, Coupes, and all Kinds of Heavy Work

We have enlarged our Factories and store-rooms by the addition of the three-story building adjoining, and have now improved facilities for the manufacture of first-class work.

OUR SPECIALTIES: Improved Timken and Brewster Spring Buggies; Platform Double-Spring and Three-Spring Phætons; Barouches, Rockaways, and Wagons of Every Description.

Special Attention Given to Repairing. Inspection Solicited. Telephone 332.

P. A. SHELTON.

DEALER IN

STAPLE and Fancy GROCERIES.

Flour, Bacon, Lard, Tobacco and Cigars, Country Produce

NO. 9 BROAD ST. - NASHVILLE, TENN.

HIGHLAND HOME
MALE AND FEMALE INSTITUTE.

The next session of this School will open October 5, 1885, and close April the 16, 1886. The Session will be divided into two terms of three and one-half months each.

TERMS:	Per Month.
Primary Class and Arithmetic as far as Division	$2.00
Grammar, Arithmetic, etc	3.50
Latin, Greek and Higher Mathematics (except surveying)	4.50
Music on Piano, Organ, Guitar, Cornet, and other Band Instruments	3.00
Use of Instrument	1.00
FOR THE SESSION.	
Board, Washing and Lights	$80.00
Incidental for all, except the first class	2.00
Incidental for first-class	.50
Vocal Musicac (Elementary)	1.00
Book Keeping and Surveying per term	40.00

Lessons in Harmony can be had by those who wish.

J. M. Barnes, President,
S. Jordan,
M. L. Kirkpatrick.
Highland Home, Ala.

SEN FOR CATALOGUE.

R. C. WEBB, President. DR. WM. MORROW, V. President. B. B. GRUBBS, Sec. and Treasurer. J. J. VAUGHN, Gen'l Book Keeper.

H. B. Grubbs Cracker Co.

MANUFACTURERS OF

Candy and Crackers,

OLD STAND OF TYLER, TRATTEN & CO.,

21 N. Market St., - - - - - - Nashville, Tenn.

We guarantee all of our goods to be **STRICTLY PURE AND WHOLESOME.**

Send us your orders, or specify our goods when you order from your wholesale grocery.

All new machinery, and fine workmen.

H. B. GRUBBS, Late of Grubbs Kemker Candy and Cracker Co. Mg'r.

FOR
Choirs, Conventions, Singing Classes and the Higher Schools,

o better Books have appear

Choral Worship, L. O. EMERSON. A g and f l size Church Mu c Book of 220 pages. 100 pages Elements, wi h a capital collection of Sacred and Secular music. 75 pages of the best Hymn Tunes. 110 pages of Anthems, and 30 pages of miscellaneous Concert Musuc. $1. Per dezen, $9.

The Model Singer, W. O. PERKINS and D B TOWNER. A book fo SINGING CLASSES. 192 pages. 124 Graded Exercises, 57 Glees and Part Songs, 29 Hymn Tunes, 18 Anthems and 4 Chants. Abundant and useful material for the Singing-School Teacher. 60 cts. Per doz. $6.

Song Greeting, L. O. EMERSON. A new and extra fine song book for the "high r schools," meaning by that, Colleges, Tech ological and other special schools, Academies, Institutes, Seminaries, High and Normal Schools. 160 large octavo pages. 82 harmonized songs of the highest order, both in words and music, classical in beauty and interesting to every one. Also exercises and solfeggios for voice culture. 60 cts. Per dozen $6.

Any book mailed for the retail price.

OLIVER DITSON & CO., Boston,

DITSON & CO., Broadway, New York. J. E. DITSON & CO., 1228 Chestnut St., Phila.

Phillips, Randle & Co.,

KEEP

THE BEST COAL IN THE CITY.

Call at 50 North Cherry Street; they have always on hand,

Mud River, Cumberland, Jellico, Anhracite, Diamond, and Number 12 Coal.

A trial order solicited. Satisfaction guaranteed.

TELEPHONE 169. - - - NASHVILLE TENN.

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease to any sufferer. Give express and P. O. address.

DR. T. A. SLOCUM, 181 Pearl St., New York.

ORGANS The most beautiful and finest toned in the world. Low prices, easy payment. Send for Catalogue. Address Weaver Organ & Piano Co., YORK, PA.

Wharton & Co.,

Druggists and Prescriptionists.

Fine Soda Water and Mineral Waters Etc.

Corner College and Union Sts.,

Nashville, - - Tenn.

The American Male Choir.

A Collection of Sacred and Secular Music, for Male Chorus and Quartet Choirs, Clubs, Colleges and Singing Societies; consisting of Quartets, Gospel Songs, Anthems, Chants, Glees, song and Patriotic Pieces.

By J. H. TENNEY, a composer who has had great success in this style; his forming an attractive features in many very popular books.

160 large Octave pages, 106 pieces. Choirs containing Male Quartets will find the book a treasure, and all social singing circles will find in it Sacred and secular music to their taste.

Price in Boards $1 or $9 per doz. Papers 80 cents.

WAR SONGS. The extraordinary revival of military and patriotic feeling typified by the increase and energy of Grand Army organizations, has brought this collection into very great favor. It contains songs for the Camp Fire and the March Memeorial Song; and in fact, the choicest of all that (without bitterness) awaken memories of the great war. Every family should have copy. Choruses are for Male Voices, and there is an accompaniment fr piano or or organ.

PRICE 50 Cts.

College Songs. The greatest success of the kind. A large number of merry students' songs, with the true college vim to them, and including the favorite popular songs of the day, as "Rosalie," "My Bonny," "Solomon Levi," "Clementine," etc.

PRICE 50 CENTS.

Mailed for Retail the Price.

OLIVER DITSON & CO., BOSTON.

C. H. Ditson & Co., 867 Broadway, N. Y. J. E. Ditson & Co., 1228 Chestnut St. Phila.

WOMAN WANTED SALARY $35 to $50 for our business in her locality. Responsible house. References exchanged. GAY & BROS, 14 Barclay St., N. Y.

CHILDS CATARRH

TREATMENT FOR

And diseases of the **HEAD AND LUNGS** can be taken at home. No cases incurable. Write for particulars Rev. T. P. CHILDS, Troy, Ohio,

---

Swithin C. Shortlidge's Media Academy.

School Opens Sept. 8th.
Whole Expense, $400.
Quarterly Payments, $100 each.

Admits and classifies young men and boys at any time; fits them for Business, any College, Polytechnic School, for West Point or Annapolis. Advanced classes organized in Natural Philosophy, Chemistry, Surveying, Electrical and Civil Engineering, Astronomy, Higher Mathematics, Classics, &c. No examination for admission. Private tutoring and special drill for backward students. Single or double rooms completely furnished. All students board with the Principal. Fixed price covers everything, even books, &c. SWITHIN C. SHORTLIDGE, A. B. and A. M. (Harvard College Graduate), Media, Pa., 13 miles from Philadelphia.

KENTUCKY MILITARY INSTITUTE.

At Farmdale P. O., Franklin Co., Ky., six miles from Frankfort. Has the most healthful and beautiful location in the State. Lit by gas as well as heated by steam. A full and able College Faculty. Expenses as moderate as any first-class college. **Forty-first** year begins **September 7th.** For catalogues, etc., address as above.

COL. R. D. ALLEN, Supt.

COLUMBIA ATHENÆUM

A School for Young Ladies.

COLUMBIA, TENN. Healthy Location; handsome grounds (22 acres); Capacious buildings, well lighted, heated and ventilated; fine Library, Apparatus and Equipment; 17 teachers; thorough and complete course of instruction. Best advantages in Music, Elocution, Painting, etc. No sectarianism. 34th annual session begins Monday, September 7th, 1885. Prices reasonable. **Illustrated Catalogue Free.**

HAMILTON FEMALE COLLEGE. Situated in the midst of the famous "Blue Grass Region," noted for the healthfulness of its climate. Faculty of fifteen members, able and experienced. Extensive grounds for Recreation. Excellent buildings, 160 by 140 feet, containing 125 Apartments, all under one roof. Heated by steam and lighted by gas. Only two young ladies occupy a room. Cost of improvements over $100,000. Charges as low as any college offering similar advantages. Over one hundred young lady boarders the past session. **Fall term commences September 14, 1885.** For Terms, Catalogues, etc., apply early to **J. T. PATTERSON, President, Lexington, Ky.**

THE LILY OF PURITY

This beautiful Lily is one of the rarest novelties known to Florists, and it is by rare good fortune that we are able to offer it as a **PREMIUM** to our Subscribers and Readers **for a limited time.** This lovely Lily is **PURE WHITE** and has a **delicate fragrance**—one Lily filling the house or yard with its delicious perfume. It has another valuable peculiarity—that of blooming two to four times without rest. By planting it in a mixture of equal parts sand and loam, in 3-inch pots, a plant will usually be produced **twenty inches high,** bearing from twenty to forty flowers at one time. One on exhibition in New York bore **150 Lilies.**

$5.00 IN GOLD premium to the subscriber who produces the largest number of Lilies on a single stalk from the premium bulb. A single bulb is sold by Florists at $1.00. We have **imported** a large number direct from Bermuda, and are able to offer **ONE BULB FREE BY MAIL** to anyone who subscribes for six months at fifty cents, or two bulbs to anyone who subscribes at $1.00 from now to Jan. 1, 1887; the postage (five cents on one bulb and eight on two bulbs) to be remitted with subscription price. This offer is **limited to October 15 1885.** Bulbs will be ready for delivery about Sept. 15, for Fall planting. Specimen copies of HOUSEKEEPER and new Premium List for 1885-6 to any address. **BUCKEYE PUB. CO., Minneapolis, Minn.**

PAYSON'S INDELIBLE INK. No preparation and only a common pen needed. Established **50 Years.** Superior and popular for decorative work on linen. Received Centennial **Medal & Diploma.** Sold everywhere.

Farquhar's Improved Cotton Planter

Very Simple and Perfect in its Operation; Drops Unrolled Seed or Fertilizer with remarkable regularity in any desired amount. It is the Cheapest, most Reliable and Best COTTON PLANTER in existence. SEND FOR CATALOGUE.

Address, A. B. FARQUHAR, York, Pa.

A BIG OFFER. To introduce them, we will **GIVE AWAY** 1,000 Self-Operating Washing Machines. If you want one send us your name, P. O. and express office at once. **The National Co. 23 Dey St., N. Y.**

WE WANT 1,000 MORE BOOK AGENTS FOR THE PERSONAL HISTORY OF

U. S. GRANT.

Send for ecial terms to agents, or secure an agency at once by sending 50 cts., in stamps for outfit. Address **FORSHEE and McMAKIN,** Cincinati O.

Baltimore Church Bells

Since **1844** celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY, **J. REGESTER & SONS,** Baltimore, Md.

M. FRANK & Co,

(M. FRANK, Formerly of D. Weil & Co.)

103 Union St. between Market and College.

(Formally occupied by A. Winter.)

Dry Goods, Notions, Cloaks,

Blankess, House-Furnishing Goods,

—AND—

Ladies and Gents Underware,

Nashville, Tenn.

NEW USES OF

DIAMOND DYES

New uses are constantly being made of them so that, not only is all possible kinds of Domestic Coloring done with them, but also Art Work, Coloring Photographs, Engravings, &c. They are used for Object Teaching in Schools, Coloring Maps, Baskets, Easter Eggs, Bone, Ivory, &c. For making ALL colors of Ink, Wood Stains, Shoe Dressing, Ink Pads, &c. **USE NO OTHER.**

They are the PUREST, STRONGEST and FASTEST of all Dyes. One package colors one to four pounds of Silk, Wool, Cotton, etc. For special uses given above, no other dyes will answer.

Sold by all druggists. Send stamp for Special Art Circular, Special School Circular, Sample Card of 32 colors, and directions. Colored Cabinet Photo. as sample, or a package of Any Color Dye mailed for 10 cents. Address the proprietors,

WELLS, RICHARDSON & CO., Burlington, Vt.

THE DIAMOND PAINTS,

GOLD, SILVER, COPPER and BRONZE,

For gilding &c., Fancy Baskets, Frames, Lamps, Chandeliers, and for all kinds of ornamental work. Also Artists' Black for Ebonizing. Equal to any of the high priced kinds and only 10 cts. a package, at the druggists, or post-paid from

WELLS, RICHARDSON & CO., Burlington, Vt.

Man Wanted SALARY $75 to $100 for our business in his locality. Responsible house. References exchanged. GAY & BROS. 12 Barclay St., N. Y.

A BIG OFFER. To introduce them, we will GIVE AWAY 1,000 Self-Operating Washing Machines. If you want one send us your name, address, and express office at once. THE NATIONAL CO., 23 DEY STREET, N. Y.

1855. THE NATIONAL NORMAL. 1885.

UNIVERSITY

Entire Expense $3.50 to $3.00 a week. Over 2,500 enrolled. Over 20 dp'ts maintained. All professions provided for. Legal Diplomas conferred. Over 5,000 Teachers and Bookkeepers trained here have been helped to good situations. Any young Man or Woman can pursue here any study with Less expense of Time & Money than at any other institution in the U. S. Catalogue and full information free. **HOLBROOK**

Address Pres. ALFRED Lebanon, Warren Co., O.

Baltimore Church Bells

Since **1844** celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY, **J. REGESTER & SONS,** Baltimore, Md

Rates of Advertising of Gospel Advocate

One inch one insertion	.60
One inch, one month	2,00
One inch, three months	5,00
One inch, six months	7,50
One inch, twelve months	12 50

A discount of 10 per cent. on these rates on order of $25.00; 20 per cent. for order of $50. 30 per cent. for order of $100.00.

Note these Rules Carefully

(1) Write only on one side of your paper.

(2) Write your name, post-office, county, and State, plainly.

(3) When changing your paper, give the office from which you change, and the one you wish it changed to.

(4) When ordering a book, give the name, edition, style of binding, and price, as near as possible, and state plainly HOW and WHERE you wish it sent.

(5) Gospel Advocate is $2.00 per year; $1.00 per six months; Clubs of $10, one copy free.

(6) Write very plainly and make the clerks and printers happy

SUNDAY SCHOOL LESSON.

GRANVILLE LIPSCOMB.

NAAMAN THE SYRIAN.

II Kings 5. Sept. 20.

GOLDEN TEXT. "Wash me and I shall be whiter than snow." Psalms 5 1:7.

TIME. 894, B. C.

PLACES, Syria, Damascus, Samaria, Abana, Pharpar, Jordan.

PERSONS. Naaman and wife, Israelite maid, King of Syria, King of Israel, Elisha, soldiers, and servants

INTRODUCTION. Naaman, the commander-in-chief of the Syrian army a man held in high esteem by his king and countrymen, was afflicted with the leprosy, hearing through a captive maid that Elisha the prophet could cure him, determined to go to the land of Israel for this purpose. By some mistake he went to the King of Israel, who greatly alarmed at such a demand, he rent his garments in distress supposing the demand to be an excuse for a war between the nations. Elisha hearing of his king's distress, asked that Naaman be sent to him. Elisha quietly sent a messenger to him with the command to go wash in Jordan seven times and he would be cured. This wounded the pride of Naaman and he became very angry. His servants, however reasoned with him and at length he went and obeyed the command and was healed, returning to the prophet he sought to reward him but nothing was accepted, doubtless to teach him he was cured by divine power which no price can equal.

[Explanatory notes omitted this deek.]

QUESTIONS.—What is the Golden Text? Who was Naaman? What was his position and character? What was the trouble of his life? Who suggested a cure? By what means? To whom did he go? What treasures did he carry? Who was the proper person? What did Elsha tell him? How did he receive it? Who reasoned with him? When was he healed? What did he then do? What did he offer Elisha? Was it accepted? Can we pay God a just value for his benefits? What blessings besides the cure of the leprosy did Naaman receive? Are all God's blessings wholly of Grace?

☞The lesson for the next Lord's day is only a review of the past quarter.

Mrs, Edna H. Drake, nee Hollinsworth, was born June 24th., 1844 She was married to H. C. Drake Dec. 2nd, 1859, and died July 2nd, 1885, in her 42nd year. She became a member of the Cumberland Presbyterian church, in the fall of 1866, and remained a faithful and zealous member of that church until 1882, when she, under the preaching of Bro. Granville Lipscomb, was baptized into the body of Christ. Since when she has made a true and faithful member of the church of Christ. She was of a quiet, reserved and undemonstrative temperament ,possessed a superior mind that had been well cultivated, yet was of a disposition of heart that greatly endeared her to her friends. She was much beloved by those who knew her qualities of mind and heart and her active life of beneficence. When well, she was fond of the services of the Lord's house and of religious conversation and association. She studied the Bible and strove to practice it in its moral and spiritual precepts. During her lingering illness, she was pleased, when the brethren met in her room to worship the Lord and with her commemorate the Savior's suffering.

She cultivated the idea that Christians should not fear death, but shall realize that they only pass through the darkness and the shadow of death to meet the Savior in his glory on the other side of the valley. Her chief anxiety in leaving this earth, was that her children should become Christians and so live as to be prepared to meet her in the abode of the blessed. In the last interview we had with her, she was deprecating the wrong of Christians repeating language of others or telling anecdotes containing profane expressions or anything in the presence of young persons and children that would familiarise them with that which corrupts the morals. We sympathise with the bereaved husband and children and the aged mother and the sister and we trust they will so live as to meet a happy family, near the throne of God.

D. L.

Sister Elizabeth Swindell was born November 2d, 1812, died in Gallatin, Tenn., at the residence of her son-in-law, J J. Gourley, July 1, 1885, in her 73 year. Her maiden name was Jones; was raised a Methodist—was a zealous member of that church until after she married William A Swindell in 1830. His parents were members of the church of Christ, and he soon after marriage declared his determination to obey the Lord; she undertook to convince him that Methodism was scriptural by reading the Bible. The result was that she was baptized by Bro. J. J. Trott in 1842. She was a woman of great firmness of character and decision of purpose—studied the Bible earnestly and endeavored faithfully to serve her Master. Was outspoken and positive in her convictions and faithful to what she believed to be true. Of large frame and commanding appearance. she was a true type of the generation of women, but few of whom now remain. Her only surviving daughter is sister Henry, wife of Owen Henry. Having served the Lord in her day and generation I doubt not that she will receive from him a crown of righteousness that he has prepared for all who love and serve him.

D. L.

DR. JOHN BULL'S

Smith's Tonic Syrup

FOR THE CURE OF

FEVER and AGUE

Or CHILLS and FEVER,

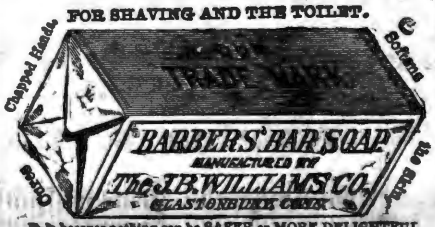
AND ALL MALARIAL DISEASES.

The proprietor of this celebrated medicine justly claims for it a superiority over all remedies ever offered to the public for the SAFE, CERTAIN, SPEEDY and PERMANENT cure of Ague and Fever, or Chills and Fever, whether of short or long standing. He refers to the entire Western and Southern country to bear him testimony to the truth of the assertion that in no case whatever will it fail to cure if the directions are strictly followed and carried out. In a great many cases a single dose has been sufficient for a cure, and whole families have been cured by a single bottle, with a perfect restoration of the general health. It is, however, prudent, and in every case more certain to cure, if its use is continued in smaller doses for a week or two after the disease has been checked, more especially in difficult and long-standing cases. Usually this medicine will not require any aid to keep the bowels in good order. Should the patient, however, require a cathartic medicine, after having taken three or four doses of the Tonic, a single dose of KENT'S VEGETABLE FAMILY PILLS will be sufficient. Use no other.

DR. JOHN BULL'S
SMITH'S TONIC SYRUP,
BULL'S SARSAPARILLA,
BULL'S WORM DESTROYER,
The Popular Remedies of the Day.

Principal Office, 831 Main St., LOUISVILLE, KY.

FOR SHAVING AND THE TOILET.



It is because nothing can be SAFER or MORE DELIGHTFUL for the Toilet or Bath, than a SHAVING SOAP of perfect PURITY and MILDNESS, that this article is so extensively used for TOILET purposes. It is a LUXURY with which no lover of fine soap can AFFORD to be unacquainted. Put up in square and round cakes; also, in pound bars. Ask your Druggist for it, or send 20c. stamp for trial sample. Does YOUR Barber use it? Williams' Genuine Yankee and other Shaving Soaps are the finest in the world.

TO HAVE HEALTH THE LIVER MUST BE IN ORDER

DR. SANFORD'S

INVIGORATOR

Is a Reliable Remedy for Liver Complaints and ills caused by a deranged or torpid condition of the Liver, as Dyspepsia, Constipation, Biliousness, Jaundice, Headache, Malaria, Rheumatism, etc. It regulates the bowels, purifies the blood, strengthens the system, assists digestion.

AN INVALUABLE FAMILY MEDICINE.

Thousands of testimonials prove its merit.

ANY DRUGGIST WILL TELL YOU ITS REPUTATION.

CANCERS TUMORS AND ULCERS.

Cured without the knife or loss of blood. Vs superior to all other methods. Hundreds of cas cured! Descriptive pamphlet sent free. Addre Dr. E. H. GREENE, 17½ Peachtree St, Atlanta Ga

HUMILIATING
ERUPTIONS
ITCHING
AND
BURNING
TORTURES

And Every Species of Itching, Scaly, Pimply, Inherited, Scrofulous and Contagious Diseases of the Blood, Skin, and Scalp, with Loss of Hair, from infancy to old age, positively cured by the Cuticura Remedies.

Cuticura Resolvent, the new blood purifier, cleanses the blood and perspiration of impurities and poisonous elements, and thus removes the cause.

Cuticura, the great Skin Cure, instantly allays Itching and Inflammation, clears the Skin and Scalp, heals Ulcers and Sores, and restores the Hair.

Cuticura Soap, an exquisite Skin Beautifier and Toilet Requisite, prepared from Cuticura, is indispensable in treating Skin Diseases, Baby Humors, Skin Blemishes, Chapped and Oily Skin,

Sold everywhere. Price: Cuticura, 50c.; Resolvent, $1; Soap, 25c. Prepared by the POTTER DRUG AND CHEMICAL Co, Boston, Mass.

☞Send for "How to Cure Skin Diseases."

Prophylactic Fluid.

GREAT GERM DESTROYER!

DARBYS PROPHYLACTIC FLUID

Disinfectant, Deodorizer and Antiseptic.

USE IT IN EVERY SICK-ROOM

FOR SAFETY, CLEANLINESS AND COMFORT.

IN ALL CONTAGIOUS DISEASES it arrests their spread by DEODORIZING the apartments, rendering the air pure and wholesome; by DISINFECTING the discharges from the patient and the vessels receiving them; by DESTROYING all poisonous matter, malaria, gas and disease germs.

CONTAGION DESTROYED.

A second case of SCARLET FEVER has never been known to occur where the Fluid was used. FREELY. YELLOW FEVER has been CURED with it after BLACK VOMIT had TAKEN PLACE. Its use in SMALL POX will PREVENT PITTING. The worst cases of DIPTHERIA have YIELDED to it.

Attendants on the Sick will secure Protection from Infectious Diseases by using the Fluid.

Perfectly harmless, used internally or externally.

As an Internal Disinfectant and Detergent.

Taken or injected or used as a wash it allays inflammation and corrects offensive discharges. The Fluid is a certain cure for Diarrhœa, Dysentery and inflammation of the bowels. Being Alkaline in its nature, it will often afford complete relief from Heartburn, Acidity of the stomach and Dyspepsia.

ENDORSED—J. Marion Sims, M. D., Hon. Alex. H. Stephens, Bishop Geo. F. Pierce and others.

Send for Pamphlet containing its History and Uses, with Testimonials. Address

J. H. ZEILIN & CO., Philadelphia.

Glendale Boy's School

A first-class Home School. New term commences Thursday Sept. 17th, 1885. Send for terms and particulars. E. A. HAIGHT, Principal, Kirkwood, Mo.

FEMALE COMPLAINTS

Treated scientifically at home, at very small expense, with absolutely no pain, no caustics, no unnecessary examinations. Permanent cure guaranteed. Book and question blank free. Address with stamp. Dr. C. N. BROCKINGTON, (Mention this paper.) 509 4th Ave., Louisville, Ky.

CATARRH

Causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough and Consumption, cured in from one to three months, even though bones of nose are affected. No snuffs, washes, douches, inhalers or atomizers used. Book and blank free. Address with stamp, Dr. C. N. BROCKINGTON, [Mention this paper.] 509 4th Ave., Louisville, Ky.

JACKSONVILLE FEMALE ACADEMY

— ILLINOIS CONSERVATORY OF MUSIC. —

School of Fine Art. Under one management. Offering to pupils of each advantages of all. E. F. BULLARD, A. M., Prin. and Supt., Jacksonville, Ill.

$65 A MONTH AND BOARD TO AGENTS for a NEW and Complete

LIFE OF GRANT

The World's greatest soldier, and the Nation's most honored citizen. Low price. Rapid Sales. P. W. ZIEGLER & CO. 915 Arch St. Philada.

HOSMER HALL.

Boarding and Day School for Young Ladies. 2814 Locust St., St. Louis, Mo. Re-opens Sept. 16.

Superior Musical advantages. Drawing and French without extra charge. Address Misses Shepard and Mathews, Principals.

Hoge's Improved Circular Saw Mill.

Write for Circulars to

Unexcelled for Accuracy Simplicity and Durability.

With Universal Log Beam Rectilinear Simultaneous Set Work, & Double Eccentric Friction Feed.

Engines, Boilers, Shingle Machines, Planers and General Wood Working Machinery.

Price from $200 to $1,000.

SALEM IRON WORKS, SALEM, N. C.

NEW SUNDAY SCHOOL MUSIC BOOKS.

HEAVENLY VOICES.

Just out! Entirely new! The very book you want for your Sunday-School. Contains the richest and most beautiful songs ever collected in one volume. Send for sample copy before buying.

SABBATH BELLS.

The finest collection of Sunday songs yet published. Thousands of copies have been sold during the past 12 mos. It is full of gems. Will mail to any part of the world a sample copy of either Heavenly Voices or Sabbath Bells, upon receipt of 20c. or both for 35c.

FIRESIDE-FRIEND PUB. CO., NEW CARLISLE, O

NEW HOUSE! NEW GOODS!

J. W. ORCHARD,

Manufacturer and Dealer in PLAIN and DECORATIVE

WALL PAPER,

Window Shades,

Looking-Glasses, Picture Frames and Cornices, Chair Cane, Picture Cord and Nails, Wall Brackets and Parlor Easels.

Looking-Glasses put in old frames. Old pictures and frames repaired.

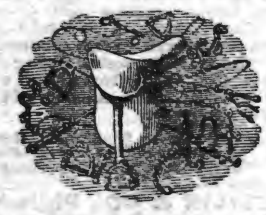
134 Union Street.

Between College and Cherry,)

NASHVILLE, - - TENN.

A. C. & J. C. MARCH,

(Successors to J. D. March & Sons,)



Manufacturers of and Dealers in

Saddles, Harness, Bridles, Collars, Trunks, Bags, Valises, Hames, Whips, Chains.

REPAIRING DONE ON SHORT NOTICE.

NORTH MARKET STREET,

NASHVILLE, - - TENN.

NASHVILLE, CHATTANOOGA & ST. LOUIS RAILWAY.

BUSINESS MEN, TOURISTS, EMIGRANTS, FAMILIES, REMEMBER

The Best Route to St. Louis and the West via McKenzie.

The Best Route to West Tennessee and Kentucky, Mississippi, Arkansas, and Texas points is via McKenzie.

The Best Route to the Summer Resorts and Mountain Retreats of Tennessee, Virginia and the Carolinas, via McKenzie and Nashville.

The Best Route to the celebrated Colleges, Universities, Seminaries and other Educational Institutions in the Southeast, via McKenzie and Nashville.

The Best Route to points in East Tennessee, Virginia, the Carolinas, Georgia and Florida is via Chattanooga.

DON'T FORGET IT!

—By this Line you secure the—

MAXIMUM OF SPEED, SAFETY, COMFORT, SATISFACTION,

—AT THE—

MINIMUM OF EXPENSE, ANXIETY, BOTHER, FATIGUE.

Be sure to Buy your Tickets over the

N., C & ST. L. RAILWAY!

you are going to Washington City, Baltimore, Philadelphia, or New York.

The Inexperienced Traveler need not go amiss; few changes are necessary, and such as are unavoidable are made in union Depots.

THROUGH SLEEPERS!

—BETWEEN—

Nashville and Atlanta, and Atlanta and Jacksonville, Fla., Nashville and Martin (to connect with Sleeper service via Cairo to St. Louis and Chicago.) Nashville and Columbus. Nashville and Memphis (Sleeper Humboldt to Mobile, and Milan to New Orleans.) McKenzie and Little Rock, and Little Rock and Texas points.

Call on or address

J H PEERLES, T. A., Chattanooga, Tenn.
W W KNOX, T. A., Nashville, Tenn.
S S FINLEY, Ticket Agent, Memphis, Tenn.
A WRENN, Trav. A., Atlanta, Ga.
L DANLEY, G P & T A, Nashville, Tenn

FITS STOPPED FREE

Marvelous success. Insane Persons Restored. DR. KLINE'S GREAT NERVE RESTORER

For all BRAIN & NERVE DISEASES. Only sure cure for Fits, Epilepsy and Nerve Affections. INFALLIBLE if taken as directed. No Fits after first day's use. Treatise and $2 trial bottle free to Fit patients, they paying expressage. Send name, P. O. and express address to DR. KLINE, 931 Arch St. Philadelphia, Pa. See principal druggists.

S. HOGAN, J. S HOPKINS.

Hogan & Hopkins.

—Dealers in Custom Made

Boots and Shoes.

—oOo—

We will sell the very best makes of Boots and Shoes, and endeavor to make the prices so that no one can possibly sell cheaper than we do.

No. 20 Public Square, Nashville, Tenn.

SALE MEN:

SAM R. HOPKINS, L. D SIMPSON, W. MAYES.

AGENTS WANTED for the MISSOURI STEAM WASHER.

I want intelligent men or women seeking profitable employment to write for Illustr. Circular and terms of Agency. A great labor, clothes and soap saver. Exclusive territory and sample Washer sent on a weeks trial. Pays capable Agents Big Money. J. WORTH, St. Louis, Mo.

O. T. CRAIG & SONS,

BRE TWO D, TEN .

Breeders and shiper of DUROC- RSEY SWINE. A choice lot of pigs now ready to ship. All our breeders Registered. Address at present,

C. W. CRAIG,

GRAHAM, - - - - TENNESSEE.

China, Glass and Queensware

We have the best Electric Lamp made, the best imported Student's Lamp, "Mays' New Ideal" Lamp, requires no chimney or shade; in fact, we are headquarters for the best Lamps in use. We keep the largest stock of CHINA, GLASS and QUEENSWARE, South of the Ohio river, all of which will be sold as cheap as good goods can be sold in any market. Why not buy first-class goods when you can get them at about what you are paying for trash? Come and see us, or send your orders.

HICKS, HOUSTON & CO.

M. A. SPURR, President. FRANK PORTERFIELD, Cashier. R. B, COWAN, Teller. J. H. THOMPSON. Vice President.

Commercial National Bank,

OF NASHVILLE, TENNESSEE.

CAPITOL OCK, - - - $250,000,00.

North College Street.

BOARD OF DIRECTORS.

M. A. Spurr R. H. Dudley, J. A. Thomas, Sam Cowan Jos. Frankland,
W. A. [illegible] J. H. Thompson, W. E. Norvell, W. A. Wray, J. F. Bowers,
J. Bargerman A. W. Wills, E. R. Richardson, J. H. Collins, W. D. Mayo,
Robert B. Lea, J. D. Goodpasture, H. G. Gwyn, T. L. Herbert.

Fully Prepared to do General Banking Business.

JOHN RAMAGE & SON,

48 North College Street, Nashville,

Offer the best stock of custom-made BOOTS, SHOES, and SLIPPERS, in all grades, of Trunks, Traveling and Hand Bags.

LOWEST CASH PRICES!

SHADE MURRAY, WM. C. DIBRELL. BYRD MURRAY,

Murray, Dibrell & Co.,

WHOLESALE

BOOTS and SHOES,

No. 2 Public Square, : : Nashville, Tenn.

Gates & Pohlman,

Corner College and Union Streets, Nashville,

Are the oldest Jewelers in the State, and have constantly in stock the very latest and best designs, in patterns as well as the finest in quality and finish of all goods pertaining to the Jewelry trade. They defy competition in prices, and warrant every article to be as represented by them. Watches, Clocks and Jewelry repaired by the most practical workmen Orders by mail promptly attended to. Their motto is, "*Quick sales and small profits.*"

West-Tennessee Christian College,

HENDERSON, TENN.

The first Annual Session of this Institution will open on the first Monday in October.

For healthiness of Locality, moral community, pleasant surroundings, hospitable, people, full and thorough course of instruction, cheapness of Board [illegible], we challenge comparison.

Schools of English, Mathematics, Ancient [illegible] guages, Sciences, Bible, Music and Art.

Those wishing to give their sons and [illegible] that will fit them for their life work, should investigate this Institu[illegible]rms and what it does, before sending elsewhere.

Board for young ladies, in boarding house with President, $12.00 per month. This includes washing, fuel and lights. Board for young men, including same things, $8,50 to $11,00 per month.

Tuition, $1.00 to 5.00, according to grade. For further particulars address,

J. B. INMAN, Pres., or
JOHN BARHAM, Sec,

TJBatey[illegible]

TENNESSE female COLLEGE!

FRANKLIN, TENN.

(Establishe in 1866.)

An English, Classical, Business, French, German, Music and Art Boarding and Day

School for Young LADIES.

With an average patronage of 150 pupils for the past 29 years the College will open its thirteenth year

Sept. 1, '85, and close June 3, 86

NON-ENOMINATIONAL.

New Administrations, New furniture Capacity for 200 young ladies, Practical Teachers, Modern Methods, Thorough work. Library Reading Room, Ladies Business College and Ladies Boarding in the Building at Moderate prices, are a few of the features which make the College

A Popular Institution.

The only Female College in the South where marks, medals, and set examinations are recognized, as opposed to true principles of education.

Write for particulars.

jul 16,81. M. T. EDGERTON, Pres't.

LAW SCHOOL,

OF WASHINGTON AND LEE UNIVERSITY

GEN. G. W. C. LEE, PRESIDENT.

Instruction by text-books and printed lectures with courses of lectures on special subjects by eminent jurists. Tuition and fees $80 for session of nine months, beginning Sept. 17. For catalogue and full particulars, address Ch[illegible]. A. Graves, Prof. of Law, Lexington, Va.

WASHINGTON AND LEE UNIVERSITY, Lexington, Va.

Instruction in the usual academic studies and in the professional schools of Law and Engineering. Location healthful, expenses moderate. Session opens Sept. 17th. For catalogue, address "Clerk of the Faculty."

W. C. LEE, President.

TEXAS LANDS!

Persons who have capital they wish to invest profitably, can do so by investing now, in Texas lands

The undersigned is agent for the sale of lands amounting to OVER HALF MILLION ACRES. Prices range from 50 cents to $6,00 per acre.

These lands are all going up, and in five years from date, will be worth twice the present price. For particulars, address

J. T. POE.

Longview, Texas.

SPRING, 1885.

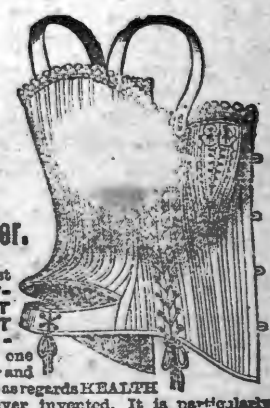
CARPETS! CARPETS!

We have the largest and most complete stock of Carpets of grades, Mattings, Oil Cloths, Linoleums, Rugs, etc., that we have ever shown to the trade. These goods are brought from the factory, and our prices are the lowest. All orders promptly filled.

Manlove & Co.,

26-2 ummer St., - - Nashville, Tenn.

MADAME FOY'S CORSET AND Skirt Supporter.



Combines the most ELEGANT FITTING CORSET with a PERFECT SKIRT SUPPORTER and is one of the most popular and satisfactory corsets as regards HEALTH and COMFORT ever invented. It is particularly adapted to the present style of dress.

For sale by all leading dealers. Price by mail $1.50 FOY, HARMON & CHADWICK, New Haven, Conn.

OPIUM MORPHINE HABIT EASILY CURED. BOOK FREE. Dr. J. C. HOFFMAN, Jefferson, Wis.

THE GOSPEL ADVOCATE.

VOLUME XXVII., NUMBER 38 | NASHVILLE, TENNESSEE, SEPT., 23, 1885. | TWO DOLLARS PER YEAR IN ADVANCE.

EDITORS:

D. LIPSCOMB | E. G. SEWELL.

J. C. McQUIDDY, Office Editor.

ASSOCIATE EDITORS:

J. A. HARDING, JOHN T. POE.

Subscription Rates to Gospel Advocate.

Single subscriber, per anum in advance..... $2,00
Single subscriber for six months in advance..... $1,00
Clubs of five, three of these new, per anum each..... $1,50
Clubs of ten, five of which must be new, each..... $1,25

SUBSCRIBE NOW.

The Moore Controversy

In the controversy between the *Guide* and the *Standard* concerning the London mission we have another illustration of the intolerance and injustice of these leaders of the missionary societies. W. T. Moore, who is preaching under the auspices of the Foreign Missionary Society in London, recently published an article on union in which he expressed a willingness to fraternize with pedobaptist in a united church, without immersing them, provided they are satisfied with their sprinkling for baptism, and provided it be understood that immersion only be practiced in the future, and that the Bible alone be the rule of faith and practice.

Bro. Allen of the *Guide*, attacked the London Missonary for this utterance, claiming that he was not properly representing the Disciples of America by whom he is supported. Isaac Errett, in the *Standard*, J. H. Garrison in the *Evangelist* D. R. Lucas in the *Oracle*, promptly entered the lists in the defense of Moore. They accused Allen of hatching up a "cock and bull" story and making false charges etc.,' They show their courage and magnanimity by carefully keeping Allen's article out of their papers. Allen published two of Errett's articles in the *Guide*, and requested, time and again that his replies might appear in the *Standard*; but the sapient editor of that journal wisely declined. Isaac Errett comes out ahead in every controversy that appears in the *Standard*; for if he cannot answer an article satisfactorily he will not publish it; moreover, one great aim of the *Standard* is to build up missionary Societies, and hence nothing must appear in its column's that would injure them. In the controversy the following points were clearly established:

1. Moore did express a willingness to fraternize with the unimmersed as brethren in the church.

2. In the mission church in England of which Moore is pastor, *there are now unimmersed members* who exercise all the rights of membership.

3. Moore has received much larger salaries than the other missionaries.

4. The church for which he preaches, though a very large one, and though it is rich enough to pay $3,000 for repairs on its house of worship, does little or nothing towards supporting him.

These facts were clearly established by Allen by the most satisfactory proof; the 1st, 2nd and 4th he sustained by the testimony of Moore himself, and the third by the official reports of the society.

But notwithstanding these facts, the society men generally, and the three papers mentioned above, in particular, claim that Moore does properly represent the Disciples, that he is worthy of the support that he receives and that Allen ought to "blush for shame" for raising such a hubbub about the matter. The *Standard* in particular seems bent on ruining Allen if it can; it does not hesitate to intimate that he has not told the truth as fully as he should have done, and it uses many hard words concerning him and his articles such as "disreputable course," "new dodge," "eats his own words," a resort to slander," "dishonorable and unrighteous, and crooked," "cunning attempt to raise a false issue," "wretched misrepresentation," etc

But I am not astonished at this; let any man tell unwelcome truths about these societies, and he will be most promptly branded as a liar. Those who have been reading the ADVOCATE for several years will remember that I had a little experience of their venom. I was at Lexington at the holding of the convention there several years ago; life memberships were sold to infants, and a life directorship to Prof. Neville, who was not a member of the church; I told about it through the ADVOCATE; F. M. Green, secretary of the society, who took down the names of the infants and of Prof. Neville, who printed and published them to the world as life members, hotly charged me with lying, saying the proceeding was all a joke. I produced the testimony of the men who bought the memberships for their children, who said they did it in all seriousness in full faith; I found the minutes of the convention, published by Green himself, and found the names of the children enrolled as life members; such men as Graham, Allen, and Floyd expostulated with Green about his course, but it all amounted to nothing with him. When he wrote replies to my articles and sent them to the ADVOCATE, I returned them saying "copy my articles into your paper, the *Standard*, and reply to them there, and our readers shall see every word we write;" but he did not do it; that controversy could not go into the *Standard*. F. M. Green deliberately tried to steal my good name by falsehood, simply because I told unwelcome truth about the society.

F. G. Allen has dared to tell some truths that are damaging to the society, and he too is learning how dangerous it is to lift his voice against the society ring. The man that does it needs to have God on his side or he will be ruined.

But what will Allen and McGarvey and Grubbs and such men do about it? Those babies are still life members; Prof. Neville is still a life director; (at least if any changes have been made except in the withdrawal of one infant I have never heard of it;) Moore will certainly be sustained; and the society will thus take another step toward infant sprinkling.

I do not doubt but that within a few years—ten or fifteen perhaps—many of the society leaders will be ardently advocating the reception of all sprinkled people who want to come among us; and many churches will be acting on the advice. J. A. H.

Synopsis.

During the past three months, from June 6th to September 6th, I have spent in active service traveling and preaching, eighty-nine days; have been at home only three days; preached at nineteen places; traveled 1,700 miles; preached 136 discourses; added in all 164, including 80 added at one meeting in company with Bros. Lincoln, Dyches and Wood. Yesterday I failed, unavoidably, to meet my liability in the bank, for which my little home is security; and, then I was gloomy and sad; to-day that I am with my dearest ones, I am cheerful and happy. On the 1st of October, to which rigid payment of said liability is deferred, I expect to be homeless and destitute, and then weep in dispair after all, over the death of my book the GREAT LEGACY. This calamity can be avoided and probably thousands of precious souls ultimately be saved and everybody who will, be benefitted and made happy, if all who desire a copy of the GREAT LEGACY, and wish to perpetuate its existence, will send me $1.00 and get it before the 1st of Oct. next.

Dear brethren please don't put it off. Why not send now? Not for my sake; but for the good that would thereby ultimately accrue to the Masters cause, for which, God knows, and thousands of my brethren know, I have earnestly sacrificed all, and arduously labored, and patiently endured for so many long years. Dear Brethren please consider. I hereby offer you a rare opportunity to do great good by investing only $1.00 each for which you recieve more than full value. This is my last extremity and I humbly hope and pray that it may be my last call.

S. R. EZZELL.

Greenville, Hunt county Texas.

P. S.—A brother from Tehuacany, Texas writes:—"Dear Bro. Ezzell:—I send you $1.00 for one copy of revised edition of the GREAT LEGACY. I bought one from you before, and gave it to a Presbyterian family. It convinced them, and I don't know how many more. I want this copy for a similar purpose. God speed you."

S. R. E.

The Meeting at Antioch

The meeting in Antioch Maury Co, Tenn. began Saturday night before the 3d. Lord's day of Aug. and closed 4th. Lord's day and resulted in nine accessions. Bro. J. H. Morton returned to the fellowship of the congregation during this meeting, to the great joy of all the brethren, and we do hope that he will from this time forward make a useful and faithful member of the church as in years gone by. We think much general good was accomplished by the meeting. The meeting also at the new house in Adkisson's Bend below Nashville, embracing second Lord's day of August, resulted in four additions. The meeting at Martin, Tenn., embracing 5th. Lord's day of August, resulted in four accessions. Three were baptized, and one took membership. The meeting at New Herman, Bedford county, Tenn., beginning first Lord's day of Sept. and continuing over the 2nd. Lord's day closed with seventeen immersions, and in much edification and strength to the brethren and sisters. Large audiences throughout the meeting, and much general interest manifested. E. G. S.

Let not thy heart envy sinners, but be thou in the fear of the Lord all the day long.

If thou faint in the day of adversity, thy strength is small.

The Bellevue Meeting.

The Methodists and others were carrying on a union meeting, as they said, "free to all." Several members of the church of Christ living in that community took it upon themselves to get a preacher of the church of God to hold up the ancient order of things, as taught by the apostles and early Christians. A good Methodist brother was urging the step and claimed that they were anxious to have a Christian preacher there to assit in the meeting, especially so, as the man who was doing the preaching, was tired and worn out and continually calling for help. The preacher said "all the fences were thrown down so all Christians could unite heartily in the meeting." Believing these things, a good sister accompanied by a Methodist, came into our office in search of a preacher. The sister had made several efforts to get Bros. Cave or Sewell or Lipscomb; but failing to get any of these, I was the next and only chance. After much deliberation, on my part, I finally concluded to go. The Methodist brother said he would telephone that I was coming.

I arrived on the grounds where the tent was before a single song was sung. After a song was sung and prayer had been offered, I introduced myself to the preacher and told him according to his desire, I had come to preach, as I had been told he wanted Bro. Cave, or some of his brethren to preach in the meeting. His answer was about this: "I am sorry that you did not come earlier. We heard that a young man was coming out, but the committee thought as he was a young man, I had better preach;" however, he was glad to see me, and would use me in the meeting that night. But I am satisfied he did not find me as *pliable a youth as he* imagined, when it came to the *uses* for which he desired me. My conscience is not as *pliable* as willow.

I listened to the talk on "What must I do to be saved." It was the same old position you have all heard taken time after time by the Pedo-Baptists. I was thoroughly convinced of what I always believed, that we were not desired in these "union meetings"—so called. If we enter into their modes of operation, we yield the apostolic practice for which we have been contending over fifty years. If we declare the whole counsel of God, we are not wanted. It is as much impossible for truth and error to mix as it is for oil and water. But there are even some among us who will not endure sound doctrine. They desire that we shall preach to gain the popularity of the outside world. It is better to gain the favor of God than the favor of man, if either must be sacrificed.

Some still say that a Christian preacher was wanted in the meeting. If any was wanted, it was imagined he would not preach the truth. The truth, no matter how kindly presented, will take all the life out of such meetings. The more kindness a man manifests in proclaiming the truth, the more effectually will he undermine the foundation on which such revivals are built; rather the speaking kindly gives the truth a chance to do the work. Truth, no matter by whom presented, makes war against error. So Christians cannot conscientiously engage in such meetings. If they work harmoniously in such meetings, they sacrifice all they love, or ever contended for. If they kindly present the truth, the truth will not be long in making a clear exposition of error. Then, it certainly follows that if we work harmoniously in such meetings, we sacrifice the truth, our sincere convictions and are thereby the losers.

If I had been allowed to preach, I intended to present the whole truth in the spirit of truth. But I am really glad that things terminated as they did. It ought to show every thinking man that we are not desired to preach the truth in such meetings, no matter how loud the pretentions are to the contrary. "Actions speak louder than words."

As I made my trip, I did dot feel disposed to leave without the people knowing why I did not preach. So I obtained permission to speak only a few minutes at the close of the services. The preacher had been in the habit of "opening the doors of the churches," and I was allowed to "open the doors of my church," as he called it. I first explained to the audience why I was there and did not preach. *I was not wanted.* I then told them I had no church but came simply to preach Christ and him crucified. This idea of opening the doors of the church! Peter made known the conditions of entrance on the day of Pentecost and they have been known ever since. God is even ready to save.

The commission and plan of salvation were briefly presented in about fifteen minutes. It was claimed that people were always told what to do to be saved in the days of the apostles. The language of Peter in Acts II, was quoted No one obeyed at the time, but a few days after, we were called back, when five made the confession and were baptized as was reported last week. Much interest prevails in that community. It is to be hoped that a meeting can be held there soon.

Queries.

Please explain the word unloose, mentioned in Mark 1:9 and Luke 3:16 and John 3:27. We think the word is put there for untie, or loose, but is it a proper word? Some claiming to be grammarians, say that it is, others say that there is no such a word, properly speaking.—[S. T. Bright.

We are not teaching grammer. But unloose is a proper word, according to Webster. Unloose is to make loose.

I have a query to ask you. Don't remember to have eve seen anything like it in the ADVOCATE. It is this: suppose a man has been engaged making whiskey and brandy, (I mean a man of the world) and is converted to Christianity and joins the church. Has he any right or can he as a Christian sell that distillery to any one for tho purpose of making whiskey to deal out to his fellow-men. I think not.—[A. Brother, Simpson's Mill, Tenn.

We do not think he has the right himself to continue, or transfer to another to continue anything that works evil. When persons were converted in apostolic days, following hurtful callings, or having implements for such callings, they destroyed the implements, did not sell them. See Acts 19:19. "Many of them which used curious (magical) arts, brought their books together and burned them, and when they counted the price of them, they found it fifty thousand pieces of silver." This seems to me an example for all such cases.

BRO. LIPSCOMB:—Have we Bible authority for extending the hand of friendship to an erring member who has repented of his or her sins, come back to the church and asks forgiveness and an interest in the prayers of the church.

To-day at Franklin College a young brother who had been doing wrong, said to me that he was tired of the course he was pursuing, that he wished again to be recognized as a member and desired me to state his confession, giving as a reason for requesting me to do so, his inability to command language to express his thoughts before the church. I complied with his request. One brother said you did wrong, "He should have made his own confession before the church. Another said, "There was no Bible Authority for extending the hand of congratulation to an erring member. Still a third said, "Such proceedure might be an innovation.

As we have always tried to do nothing without Bible authority and introduce no innovations in in the church we submitted to the decisson of the brethren and the brother did not receive the hand of friendship.

Did I do right in stating to the church this young man's confession? Does not the decision of the church leave him just as it found him? Please answer through the ADVOCATE.—[Nathan Fuqua.

The hand of friendship is not mentioned in the Scriptures. "The hand of fellowship" is mentioned in our English but once. But the word usually translated fellowship in the Old Testament means literally, giving the hand in pledge. The giving of the hand was a recognition of equality and brotherhood, a pledge and guarantee of partnership in any privilege or honor or work. It was an old custom of the Jews; coming down from the days of Moses if Levits. "If a soul sin and commit a trespass against the Lord and lie unto his neighbor in that which was delivered him to keep or in fellowship, literally "in giving the hand." The giving of the hand was the pledge of partnership or fellowship and it was a special crime to lie and defraud one to whom the hand of fellowship had been given in pledge. The expression is found, Gal. 2:9. "When James, Cephus and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship, that we should go to the uncircumsision and they unto the circumcision." Here the hand of fellowship was given. It is no where commanded, but here is clear evidence it was practiced. If it is the hand of fellowship; it means that it is the hand given where fellowship exists, without any limitations it would indicate it should be given wherever fellowship exists. We cannot select some special cases or forms of fellowship and say it is confined to these. A name restricting to these would have been used and not one indicating it pertained to any and all fellowship Now here is the giving the hand in fellowship. When an to whom shall it be given? It is right to give the pledge wherever fellowship exists. It seems to me necessary where it just begins or has been broken and as restored, is a recognition of it. Peter and James gave it when they first gave fellowship to Paul and Barnabas in their mission to the Gentiles. It seems to me if not given when a person enters first into the fellowship of a congregation, it never could be given. If when a brother has broken fellowship and renews it, it cannot be given, when shall it be given? It seems to me that it is clear the hand of fellowship was a practice transferred from the Jewish to the Christian economy, and now it is proposed to drop this divinely approved practice altogether. The example is, it was used when a new work was entered into by one, that Christians could approve and co-operate in. Whenever one enters the new, life-work of a child of God, surely he is entitled to it. Whenever one wanders from the path of rectitude and comes back to renew his work in Christ, he is entitled to it? If not, when shall it be given? and will we abolish this practice approved of the Lord?

I do not believe the hand of fellowship puts a man into Christ or the church, or restores him to the church. It is the pledge of help and brotherhood, because he has come in or has been restored to his place in the family of God.

The hand of fellowship did not make Paul and Barnabas preachers. They were no more preach-

ers after than before the hand of fellowship was given. It was the pledge of Peter and his fellows to help, pray for, and as was in their power, bear a part in the trials, labors and sufferings of Paul and Barnabas in their work. It was the heaven-approved way of showing fellowship to a brother who enters the fellowship. Is it right to give assurance of fellowship when it is given? If so, it is right to give the hand of fellowship. Let it be understood, however, it is not to put t e individual into the church? I do not think the hand of fellowship has anything to do with the man being in the church, but he lacks the pledge of his brethren to help him in this work of reform.

We discussed the question of a verbal confession fully last year, we cannot repeat it. We have never found where a verbal confession before the church is required. It is wrong to lay restrictions where God has laid none. If the confession spoken by another for him, is his, it meets the requirements. Still if Christians, as all should, would become at home in the church by participating in whatever work is done, this bashfulness would be worn off. D. L.

EDITORS GOSPEL ADVOCATE:—With feelings of inexpressible sorrow, I announce the death of my father, Isaac Tipton Reneau.

After a long and painful illness of about ten months, he fell asleep in Jesus at 2 o'clock p. m., Aug:, 9, 1885, at his home in Clinton, Co., Ky., surrounded by a weeping wife, five children, many grand children and numerous other r latives and friends. His health had been bad so long that the event of his death was not unexpected, yet none the less sad! His brother physician, Dr. Cartwright, did his whole duty. The pati nce and resignation of the sufferer was of a Christian character.

He was born on Wolf River, Clinton county, Ky., December 9, 1805, hence was 79 years and 8 months old. Early in life he resolved to educate himself—with much opposition and many discouragements, and very few facilities favoring success, did he pursue his studies until sufficiently qualified to begin school teaching. After having taught some in his own neighbor-hood, he engaged in a ten months term at Clear Fork, near Albany, in 1830, which gave him a reputation as a teacher, specially as a grammarian.

In 1832 he went to Overton county, Tenn., to read medicine under Dr. Wm. D. Jourdan, also a preacher of the Reformation. It was in the spring of that year, he first met father John Smith, of Ky., and as he had been a devout seeker of religion for eleven years, sought an interview with Bro. Smith, after having heard him preach; in order to try to find out his duty in becoming a Christian. A short narrative of which will be found in the "Life of John Smith," page 409.

June 12th, of the same year 1831, he made confession of his faith in Christ and was immersed in Ashburne's creek, Overton county, Tenn., by Dr. Jourdan. Remained two years under his preceptor, then began the practice; but not being satisfied with a business that would hinder him from obeying the commission as recorded by Matt. 28:19-20, he gave up medicine and resumed his former profession, teaching, in order that be might proclaim salvation to sinners. Though plainly foreseeing clearly the life of toil, trials and persecutions, he began to preach; his first public discourse being delivered May 15, 1835. He fully realized all he expected in the way of opposition, persecution and privations. As a eacher, many whose heads are white with many winters, testify that he possessed superior knowledge for that day, and also that his manner of governing school was of the best. His moral character was from early boy-hood, unimpeachable.

August 28, 1838, he was married to Mary G. Wood, of his own county, and she his widow now over 69 years of age and very feeble, is quite familiar with the trials, cares and anxieties of a preachers family. But not many now living have made similar sacrifices from a conviction of duty, as the one we lament, ceased not to make so long as he lived.

And we, his children, know the sting of poverty and fully comprehend the meaning of scorn and derision on that account; yet we feel that we have a greater legacy in the example of a long life well spent and without a moral blemish, than we would had in all the land and money, that could have been accumulated in the same number of years in the ordinary manner. With a brave heart and strong faith that characterized his early life, he traveled on over rough roads never heeding the storms of winter nor the scorching rays of summer's sun, to meet appointments, frequently from thirty to sixty miles from home; and must I say, was often met by, perhaps a half dozen brethren and sisters of a membership of from 100 to 300?

During the long months of confinement how often did he speak of the faithful ones in all the congregations for whom he had labored for many years; not one was forgotten even when rocked and tossed with most excruciating pains.

His last trip off from home was to Celina, Tenn., during the very severe weather of last January returning 23d day of the same, attended his home church at Albany a few times afterwards. His last visit there and talk with the "few," was June 7, and though really too feeble to have gone he said, "so long as I am able to ride at all, I intend to meet with my brethren on Sunday morning."

On Friday, June 12, he called in his neighbors and friends and spoke to them at his own house it being the 54th anniversary of his baptism. He preached his last sermon on earth at his own house, July 3, 1885, from Hebrews 9:1-14; though barely able to stand while speaking, the discourse was well delivered and showed a perfect understanding of the subject. He also read on that occasion the hymn, "When Langour and Disease Invade," in a most impressive manner. Never did any one appear to more fully realize the sentiment of that poet! None of us who heard that evening exercises will soon forget them.

With the exception of short intervals, during the last thirty-six hours, when his misery was unbearable, he retained his mind to the last: and even in his short delirious expressions, he failed not to show the pure motives of a long life. Two hours before he breathed his last, he talked personally to two of his little grand-sons, telling them how he wished them to act through life; and in reply to the question: "Papa, do you know what day this is? "Yes," he said, "it is Sunday, the first day of the week."

He afterwards admonished them to be faithful! Mother, nine children and forty-two grand-children are left to mourn their loss, not his.

He felt keenly the isolation from preaching brethren, but was much encouraged when any of them in passing thrugh the country called to see him.

Bro. E. M. Berry, of Barren county, Ky., and Bro. J. D. Shearer, of Steubenville, each on visiting Albany made calls, which were much appreciated and often spoken of as having been enjoyed, though too short. The fact of Bro. Shearer baptizing a grand-daughter at Albany was quite a reflection! Though so many grand children, only two had obeyed the gospel, and they very young yet among the oldest. Long had he craved to see some of them make the start, and on hearing of the first one near Glasgow, was much rejoiced, then soon followed the other. He frequently said during his last few days that he had never preached a word of doctrine that he wished to take back; but in some instances, might change the manner of delivery somewhat. His only regret was, he could not say, "I owe no man." Yet he had struggled for that effect.

On July 19, he requested Bro. Huddleston to attend his burying and speak; he wished no funeral sermon afterwards; he being unable to attend, Bro. Lewis Shelly, of the M. E. Church S., who had been in the habit of calling and engaging in family devotions was sent for, and in connection with P. H. Smith, a relative, who read the two last verses of Matthew and then placed the book open, at that reading, on the breast of the deceased, and made the funeral talk, all which was quite appropriate and gave entire satisfaction. The hymns, "I Know my Redeemer Lives,' 'How Sweet the name of Jesus;" and "When Langor and Disease Invade," were all sung by request of the subject of this sketch on the funeral occasion.

"Why weep we, then for him, who having run
The bound of man's appointed years, at last,
Life's blessings all enjoyed—life's labors all done;
Surely to his final rest he has passed,
While the soft memories of his virtues yet
Lingers like twilight hues when the sun is set."

Christian Standard and *Apostolic Guide* please copy.

MARGARET E. STILLINGS.

The President's experience with parties who sign petitions without knowing or caring what the consequences of their actions may be, gives point to the story of a Texan lawyer who produced in a court of that State recently a petition addressed to the County Judge, signed by a large number of the most respectable and intelligent people of the place, asking that a leading and greatly esteemed citizen should be summarily hanged. We more than half suspected the Texan lawyer had heard the story that was current years ago of a gentleman in Albany, N. Y., who laid and won a wager that he could secure a large number of respectable signatures to a petition, asking that a leading Presbyterian divine of that city be hanged without the formality of law. He afterwards offered to procure the signature of the clergyman himself to the petition, but the other party was so astounded at the success of the first venture that he refused to hazard anything on the second.

Although to most men the climate of the Polar regions makes a residence in the far North more uninviting and undesirable than any other part of the globe, it has been the common report of travelers that the natives are strangely attached to the cheerless and desolate country, and are quite as reluctant to leave it behind as other people are to leave their homes in sunny lands. It is only in recent years that there has been any decided tendency among the people of Iceland and Greenland to join the stream of emigration flowing toward our country. But the last census showed that quite a number of Greenlanders had settled in the United States, and there are enough Icelanders now resident in Dakota, Montana and the adjacent British province of Manitoba to form a synod of Lutherans.

The sins we may account small, and seldom confess, may be the most base in their nature and fearful in their tendency.

Home Reading.

The Name on the Window-Pane.

In the old Scottish inn we met,
A motley group from every land,
Scholar and artist, peer and priest,
And many a traveler brown and tanned,
All pilgrims waiting for an hour,
Chatting in idle courtesey,
And yet amid the drifting talk
A little message came to me.

It happened thus: a restless boy
Unto the dripping window went,
Whose glass, scarred with a thousand names,
His mind to the same fancy bent,
He sought and fonnd a vacant spot,
And took the diamond from his hand,
But ere a letter had been formed
A voice accustomed to command

Cried, "Philip, stop: before you write,
Consider well what you're about."
"Father, why should I hesitate?"
"Because you cannot rub it out."
The words fell on my idle ear,
I said them o'er and o'er again,
And asked myself, Oh, who would choose
All they have written to remain?

Unto a loving mother oft
We all have sent, without a doubt
Full many a hard and careless word
That now we never can rub out;
For cruel words cut deeper far
Than diamond on the window-pane,
And oft recalled in after-years
They wound her o'er and o'er again.

So in our daily work and life
We write and do and say the thing
We never can undo nor stay
With any future sorrowing.
We carve ourselves on beating hearts,
Ah, then, how wise to pause and doubt,
To blend with love and thought our words,
Because we can not rub them out!

English and American Boys.

It was a few days before the great funeral procession. Allan Brown had a cousin of about his own age, who had arrived from England a week before on a visit to America.

Allan was very proud of his country, as it is right for all boys to be, and he was eager to have his English cousin see all that was worth seeing. And there is a great deal that is well worth seeing in the wonderful city of New York, where our American boy lived.

"I tell you, Tom, I'm awfully glad that you are here at just this time. "Tisn't exactly what you might call "jolly,' but then we have been expecting our great General to die for so long that it isn't like a sudden grief. And we can't help a sort of enjoyment in seeing such a grand parade."

The English lad smiled and answered: "I am glad it is to be such a fine parade. It is the last honor we can ever do the brave General."

"Do you think so—the last you can do?" asked Allan's father, looking up from his paper, as the quiet tones of his English nephew attracted his attention. There was something in the lad's voice and manner of speaking which contrasted strangely with his own boy's way.

"Why, sir, I thought so," replied Tom, turning toward his uncle with respectful interest.

"Of course! What can a fellow do for a man when he's dead?" exclaimed Allan in his positive way, which struck harshly upon the ear follwing Tom's polite, hesitating answer.

"It seems to me there is something yet left for American boys especially to do in honor of their great General." Mr. Brown smiled and looked thoughtful, but he did not offer any explanation.

"Certainly every fellow will give something toward the Monument Fund, if that's what you're driving at."

Tom stared at his cousin as if he were shocked at his words: And indeed he was. He had never visited America before; and this was his first opportunity of hearing his American cousins talk to their elders. Somehow Allan himself felt a little awkward during the pause which followed, though he could not have told why. At length he said abruptly:" I suppose you'll give us a donation for that, Tom?

"Oh yes, indeed; I shall be glad to have a share in that good work. I'll speak to my father about it when he is at leisure."

Allan could scarcely repress a smile at his cousins reply. The idea of consulting his father on such a subject—and not only so, but waiting until he should be "at leisure" for that consultation—was entirely beyo. d the comprehension of an American boy of sixteen!

Tom did not notice the smile but Mr Brown did, and he understood very well the meaning of it.

"Will you and Tom look at the procession from my office windows on Saturday? he asked presently folding his paper as he prepared to go out.

"No, sir! not much! We go in for a better place than that! I've a notion; I'll tell you. There's Dick Barton's brother—he belongs to the ——Club, and I think we can get seats in the club rooms, through Dick. His brother will be with his regiment and he will give us a 'pass' that will make it all right. If he does will you go there Tom?

It would be very pleasant to be sure, Allan; but will it not seem like intrusion for me to go there? I shall be very well pleased, Uncle Allan, to look at it all from your office, if you prefer that we should be there," he added rising as his uncle took his hat and moved near the door.

The gentleman looked gratified at the remark, but he replied half smiling at the look of amazement, "Oh I am not particular. It is at your service if you wish to sit there. But I suppose boys have their own notions, and like to be by themselves.

"Oh yes we'll get along, trust us for that!" said Allan confidently. "If Tom will just come with me I'll promise him a good sight of the whole parade! What do you say Tom?

"Well I'll see what mother says before I make any positive engagement. Perhaps I can speak to her now.

He was moving toward the door when his cousin's laugh arrested his steps.

"See what Mother says!' How funny you are, Tom! I don't see what your mother need have to do with it?

Mr. Brown put down his hat and waited with interest to hear the English lad's reply.

A flush passed over Tom's face at his cousin's words. But he answered in a manly tone, "Perhaps you do differently in America, Allan; but I am visiting here in company with my mother, and I should not think it proper to go off anywhere—especially on such aday—without consulting her first. She would be anxious, or she might, perhaps, prefer that I should go with uncle. At any rate, I always speak to mother before going anywhere, and I am quite sure it would be impolite not to do so.

Allan seemed too much puzzled to make any answer. A smile lingered on his lips, yet he had not a word of reply for this English boy who was not ashamed to ask his mother's opinion before going anywhere.

But Mr. Brown spoke. He felt grieved and ashamed at the difference between his son's way of acting and his nephew's.

"You are right, Tom. Boys do act differently here in America. At least, many of them do. I am sorry to say so, but many of our boys pay no regard whatever to the wishes of either father or mother—they please themselves. This is why you surprise Allan, when you propose to consult your mother's wishes before going. I wish Allan would take a lesson from you in this respect. I wish all American boys would: I was thinking of this very thing, my son, when I spoke of your honoring General Grant, even after the great procession is over. I think if our great General could choose the way in which the boys of his country should do honor to his memory, he would choose that they should learn, from his example, to show respect and attention to those older than themselves, and especially to parents. Our great General was never too great to act with kindness and thoughtful politeness to every one. Even those who fought against him found him generous and courteous: to those high in authority he always gave respectful attention. If we might know his wish, I am sure it would be that American boys should honor his name by a change in their manners; by treating their parents and all older persons with respect; by asking their advice or consent, without being ashamed, and by paying them deference in all their words and ways."

Mr. Brown left his son to think over what he had said. Allan could not very well forget it during his cousin's stay; for, in every action, Tom showed just such a disposition to honor his father and mother.

I wish the boys who read this would think seriously of it. There is nothing that shows a greater and sadder contrast than the manners of American children (girls as well as boys) when compared with the manners of foreign young people. Those young folks across the ocean address their parents and elders always with respect, and give prompt attention to their advice. It is pleasant to notice it, except for the sharp contrast with the ways of our own boys and girls.

If, at this time—when you, my young friends, are all striving to honor the dead hero's memory—you would show your respect in the way Mr. Brown suggested, what a pleasant nation of young people we should have! In no other point will we place our boys and girls below the children over the sea, but in this one thing, in the keeping of God's fifth commandment, our American children are sadly below all others.

It is beautiful, it is noble, to show courtesy and respect to your parents and elders. Who will do this, and try to redeem the character of our American young folks?

JENNIE HARRISON.

Salt works.

FOR THE YOUNG FOLKS.

Am now at Pomroy, in the region where salt is made, and take pleasure in telling you something about *salt*. All the information you receive cannot be obtained at once, neither can I tell you all about salt at once. You know that a larger portion of the earth's surface is covered with salt-water; besides there are many salt-wells found in many portions of the earth, and some times salt is found in a solid form like rock. When found in this condition, it is called rock salt. But the salt that is used by you mostly is made by pumping the water from deep wells and evaporating until the salt is formed into crystals, it is then dried and placed in barrels or sacks and shipped to all parts of the world. Pomroy and Middleport are the places where nearly all the salt is made that is used in the Middle and Southern States. Pomroy is located on the Ohio river, about two hundred miles below Pittsburg and about the same distance above Cincinnatti, it is more than seven miles long and as far back as you can see, but you cannot see very far for the high rocky bluff close to the river. There are about two thousand barrels of salt made in and around Pomroy daily and about the same quantity at Kanahwa, W. Va., and when you remember that this is only a small portion of the salt that is made in the world, you see the reason salt is so cheap. All animals like salt—even wild animals, such as deer and buffalo; so they frequent salt-springs or salt-licks as they are commonly called. Salt is also useful as a preserver of fresh meats, and of late years farmers are getting to sow a great deal of it on their wheat-to keep it from rusting and especially on bottoms to keep it from falling down.

UNCLE MINOR.

A household without love would be like the earth without the sun; a desert, for want of a living spring to waken it into beauty; a night without day, a heaven without stars. Cherish love in the household as you would cherish its life; it is its life and glory, and the wealth of the Indies cannot atone for its loss. With it our homes are the nearest approach to heaven our earth affords. A household united in the service of God is a picture of heaven.

SUNDAY SCHOOL LESSON.

GRANVILLE LIPSCOMB.

REVIEW. Sept. 27.

LESSON 1. *Revolt of the Ten Tribes.* I. Kings 12:6-17.

What is the Golden Text?

Whose son was Rehoboam?

With whom did he consult?

What course did he pursue?

What was the effect upon the people?

Who became king of the ten tribes

LESSON 2. *Idolatoy Established.* I. Kings 12:25-33.

What is the Golden Text?

How did Jereboam pervert the worship of God?

At what two places did he set golden calves?

Has any one any right to change the ordinances of God?

LESSON 3. *Omri and Ahab.* I. Kings 16:23:24.

What is the Golden Text?

Who became King of Israel in the thirty-first year of Asa, King of Judah?

Was Omri a good or wicked king?

Who became King in his stead?

Whom did he marry?

What other person of daring wickenness is mentioned?

LESSON 4. *Elijah The Tishbite.* I. Kings 17:1 16.

What is the Golden Text?

What do you know of Elijah's early life?

What did he tell Ahab?

Where did he hide?

How was he sustained?

Where did he go when the brook failed?

By what miracle was he and the widow's family fed?

LESSON 5. *Elijah meeting Ahab.* 1. Kings 18:1-18.

What is the Golden Text?

Who did Elijah meet when he went to see Ahab?

Who was Obadiah, and what had he done?

How did Elijah meet Ahab?

Who troubles Israel, he who encourages sin or he who protests against it?

LESSON 6. *The prophets of Baal.* I. Kings 18:19-29.

What is the Golden Text?

At what place was all Israel and the prophets of Baal with Elijah and Ahab assembled?

What did Elijah say to the assembly?

What test did he propose?

Who had the first trial?

Describe their performances and state the result?

LESSON 7. *The prophet of the Lord.* I. Kings 18:30-46.

What is the Golden Text?

What preparation did Elijah make?

What did he tell the people to do?

What was Elijah's prayer?

How was his prayer answered?

What effect did it have on the people?

What became of the prophets of Baal?

Describe the approach of the storm?

LESSON 8. *Elijah at Horeb.* I. Kings 19:1-18.

What is the Golden Text?

Why was Elijah alarmed?

Where did he fly for safety?

How was he then provided for?

How long did the supply last him?

Where did he then go?

Describe the appearances at Horeb.

Was idolatry to be overthrown?

LESSON 9. *The story of Naboth.* I. Kings 21:4-19.

What is the Golden Text?

Who was Naboth?

What did he own, that Ahab coveted?

What did Jezebel propose?

Who rebuked wicked Ahab?

What doom did Elijah pronounce upon him?

LESSON 10. *Elijah translated.* II. Kings 2:1-15.

What is the Golden Text?

What visits were made by Elijah just previous to his translation?

How did he pass over Jordon and who was with him?

Upon whom did his mantle fall?

How did he ascend?

Have we not evidence even from the Old Testament of a better world and better life than this?

LESSON 11. *The Shunamite's son.* II Kings 4:18-37.

What is the Golden Text?

What calamity had befallen the Shunanite?

To whom did the mother go for comfort?

How did Elisha restore to life the child?

Have we not many evidences even in the Old Testament of God's power and willingness to raise the dead?

Who has brought life and immortality to light?

LESSON 12. *Naaman the Syrian.* II. Kings 5:1-16.

What is the Golden Text?

Who was Naaman?

What was the great trouble of his life?

Who suggested a cure, and by what means?

To whom did Naaman first apply?

To whom should he have gone?

What did Elisha tell him to do?

What did Naaman think of it?

Who advised him to go to Jordan?

When was he healed?

Were these things written for our learning? See Rom. 15:4.

When Jesus tells us to "be baptized for the remission of sins," ought we to obey?

Was there any efficacy in the water to cure leprosy or pardon sin?

Who pardons us when we obey?

What reward did Naaman offer?

Is our salvation wholly of grace?

☞ Lesson for next Lord's day is Elisha at Dothan. II. Kings 6:8-23.

American National Bank

Cash Capital, $1,000,000.

Board of Directors.

E. W. Cole, John G. Houston, J. F. Demoville, John Orr, Byrd Douglass, Jr., John M. Lea, J. Kirkman, Rev. Dr. R. A. Young, V. L. Kirkman, R. L. Weakley, A. W. Harris, M. Burns, T. A. Atchison, W. G. Bush, Gen. W. H. Jackson, John Woodard, J. A. Pigue, C. E. Hillman, W. W. Berry, Wm. Porter, Edgar Jones.

This Bank has united with it the **THIRD NATIONAL BANK** of this city, and ha increased its Capital Stock to **$1,000,000**. With increased facilities in every particular w can confidendently assert that it will offer superior advantage in all departments of the Ban to its patrons and friends.

JOHN KIRKMAN, President, A. W. HARRIS, Cashier. E. W. COLE, Chairman Executive Committee. EDGAR JONES, Vice-President JOHN M. LEA, Vice-President.

JOHN G. HOUSTON, President. THEO. PLUMMER, Sec'y and Treasurer

NASHVILLE LUMBER CO.

Building Lumber.

CEILING, SIDING, FLOORING AND DRESSED LUMBER.

Cheap Stock at Low Prices.

Mills and Office on Northwestern Railroad, immediately in rea of Union Stock Yards.

W A. Lannom "Cash Clothier."

18 Public Square, - - Nashville, Tenn.

In order to make room for our FALL and WINTER STOCK, wil offer his entire stock of **SPRING AND SUMMER CLOTHING** Furnishing goods and HATS at

Prices that will be sure to move them.

Suits that were $15,00, $18,00 and $20,00, for $12,00, $15,00 and everything in proportion. **THIS IS FOR A SHORT TIME ONLY.** Don't dely, but call at once. The most of the goods are **SUITS TO WEAR THROUGH THE FALL.**

W. A. LANNOM.

18 Public Square, : : Nashville, Tenn.

PASCHALL & FALL,

WHOLESALE

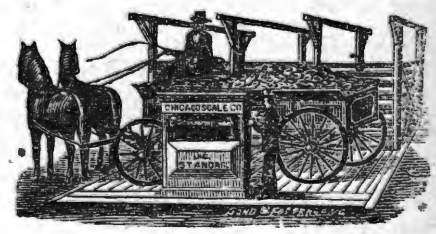
HARDWARE, CUTLERY, IRON, WAGON MATERIAL, ETC

Fishing Tackle.

Nos. 57, 59 and 61 South Market St.,

NASHVILLE, TENNESSEE.

Our Prices are Very Low.



Agents for Chicago Scale Co.'s Flatfrom and Wagon Scales

THE GOSPEL ADVOCATE.
NASHVILLE, TENN., SEPT., 23, 1885.

CONTENTS.

Queries 594
Sunday School Lesson 597
A Lecture on Baptism 502
General News 603
Petersburg Debate No. 6 600
Obituaries 600
The Moore Controversy 593
The Meeting at Antioch 593
The Meeting at Bellevieu 594
Queries 595
Overcoming the World 598
Items and Personals 599
Professors of High Greek and English in Bethany College 604

HOME READING.

The Name on the Window Pane 596
English and American Boys 596
Salt Works 595

Overcoming the World.

John says, "This is the victory that overcometh the world, even our faith." I. John 5:4. We first enquire what does the word *world* mean in this passage?

This word is used in a great variety of senses in the word of God. Sometimes it is used to signify the earth itself, and sometimes to signify the people of the world, and sometimes the wealth of earth, &c. But in this passage it is used to signify all that is sinful, all that is contrary to the will of God. Paul to the Romans say, "Be not transformed to this world." This use of the word is to signify the sinful habits, the rebellious ways of the people of this world, and Christians are required to avoid these. Again John says, "For all that is in the world, the lust of the flesh and the lust of the eyes, and the pride of life is not of the father, but is of the world." I. Jno. 2:16. This passage very nearly embraces all that there is in the world to tempt Christians to do wrong. The literal earth or world contains all that is wrong, all that is sinful. Therefore in the passage at the head of this article, the word, world is the figure of speech in which the container represents the things contained. The earth holds, contains all that is sinful, all that is inconsistent with the will of God, and here by means of this figure, the word world represents all there is on this earth to allure the Christian away from the path of duty and purity which alone will lead him to everlasting life. These temptations present themselves in almost innumerable forms. But perhaps there are only a few of these that are specially tempting to any one individual. But no one is entirely free from them. There are many of the most infamous crimes of the world that offer no temptation whatever to the masses of Christians. Very few, indeed, could be made to even think of murder, rape theft, or anything in that line. But there are plenty that would be horrified at anything like these, that would yield most readily to many of the petty sins of the day that drown men in perdition none the less, if persisted in, than these greater sins. While very few could be tempted to robbery or theft to enlarge their fortunes, there are very many that would drive the sharpest transactions in their power on any one that would yield the desired income, even upon the widow and the orphan. Such as these study a a hundred fold more about making money, and accumulating property than they do about honoring the Lord and forming a Christian character. There are others who would sink the church of God before they would give up the alluring and lustful pleasures of this life. There are many nominal members of the church that if the matter were forced upon them, would abandon the cause of God before they would abandon the theater and the ball-room and such like. And yet these worldly pleasures followed through life wil as certainly lead to eternal ruin as that the Bible is true. All these things are of the world, and those that follow them are in love with the world, and John says when we love the world, "the love of father is not in us." And Paul says, "if any man love not the Lord Jesus Christ, let him be anathema, maranatha." No one can love these worldly, sinful things and at the same time love the cause of God, love that humble, harmless, Godly life required of us in order to reach heaven at last. Then there are many others that, while they have no desire for the theater or the dance, love the fast horse, the gaming table, dealing in the futures, lotteries and such like things, than which nothing more thoroughly estranges from God and things divine. And all these evil practices are connected with many other lustful and debauching practices that overwhelm men in ruin. Vanity in fine dress and vain show, that leads many far beyond their means, and beyond all honesty to gratify, proves the ruin of many. Others are troubled with unruly tempers and naughty tongues, that render them unhappy, and keep up endless disturbances among those around them. James says "the tongue is a fire, a world of iniquity." Very many incurable pains and troubles are caused by too free a use of the tongue. Whole families, whole congregations and communities are thrown into a perfect ferment by too free a use of the tongue, moved by anger, jealousy, hatred or revenge, How many tender and loving hearts are almost crushed by raspy, poisonous tongues. A grasping, gnawing desire for worldly honors, worldly enjoyments has carried thousands, and will carry thousands more to outer darkness where wailing and gnashing of teeth will be heard. But what can overcome all these evils, and thereby over come the world? The answer is, "our faith." Faith in God, faith in Christ, faith in the word and appointments of God will accomplish it with ease. We mean a living, active faith. This is what the apostle meant. There are thousands that believe in God, believe that Christ died and rose again that are on their way to perdition as fast as time can move. But the faith of such as these is a dead faith, one that produces no corresponding obedience or submission to the gospel. And there are many whose names are on church books that are no better off. They have not faith enough to keep them in the ordinances of the Lord's house. There is a very large number of those claiming to be Christians, and who would be insulted if told that they are not on the way to heaven, that have not faith enough in the appointments of God to meet with their brethren on the first day of the week to break bread. Any little frivolous excuse will keep them away. Visiting, entertaining visitors and such like are as good excuses as they want to keep them from the table of the Lord on the first day of the week. There are thousands that do not break bread with their brethren half a dozen times in the year that would be there fifty-two times in the year if every time they were present would put a gold dollar into their pockets, and every time they are absent would take one out. Let any congregation try the experiment on their delinquent members, and they will soon see how many dollars they will have to pay out and how few they will collect. If all the members of the church had faith enough to carry them regularlly to the house of the Lord on the first day of the week, they would soon have faith enough to do all the other work of the Lord's house. Very few Christians ever hopelessly apostatise in other directions while meeting and attending to the worship on the first day of the week. And it is a known fact that the life of the churches every where depends upon those that meet regularly and worship the Lord on this day. The only sort of faith that will enable any one to overcome the world, is a faith that will lead men to do whatever God has required to be done. A Christian that has not faith enough to make constant effort to keep down passion, to put off anger, wrath, and malice, has not faith enough to overcome the world. The man who does not strive to bridl his tongue, and to refrain from all evil speaking will soon find that the world is overcoming him, instead of his overcoming the world. There are also many members of the church whose faith has never led them to offer one single prayer even in the presence of their own families at home. Never one time have their wives or children seen them bow, or heard them pour out their soul's desire in prayer. Nor is it common that such are known to enter their closet in secret prayer, so "that he that seeth in secret shall reward them openly." Those who have not faith enough in the word and promises of God to pray, will find that overcoming the world is an enormous task. Jesus said to the disciples, "pray that ye enter not into temptation." Jesus himself prayed often, some times spending whole nights in prayer. All godly men in all ages have been praying men. The father, therefore, that is a Christian attempts to bring up his children in the nurture and admonition of the Lord, and to train them up to be useful in the world and the church, without humble, earnest prayer to God to bless and aid him in that work will have an exceedingly hard time of it, besides showing at the same time that he has not faith enough to overcome the world. But if as Christians we will, day by day study our duties as contained in the word of God, and cultivate faith enough in the word of God to keep us in the faithful discharge of these duties, then and then only will we have faith enough to overcome the world. This overcoming faith does not come upon us as an evening shadow. It is the work of much cultivation and of much devotion of heart to accomplish. But it yields abundant fruit when done.

E. G. S.

ITEMS AND PERSONALS.

Bro. E. G. Sewell baptized one in East Nashville last Thursday night.

Read advertisement of Walsh & McGovern. They are reliable.

There must be a hereafter and a judgment to come, else present wrongs can never be righted.

Notice advertisement of Hirsch Bros. & Co D. C. Hall is with them and he will be sure to treat you right.

Bro. Larimore has just closed a meeting at Stewart's Creek, Rutherford county, with fifty-three additions.

The meeting at North Nashville closed with forty-one by confession, two reclaimed, and nineteen by letter. Bro. Grigg is now in a meeting at Ashland City, Tenn.

Bro. T. H. Mills writes: "Preached at Lasea yesterday, 1st. Lord's day. Three more were baptized. Two from the Methodists and one from the Presbyterians.

Bro. E. S. B. Waldron writes: "I am still in the field preaching the word. There has recently been thirty-five additions in my field of labor, and the brethren much encouraged.

Bro. R. W. Officer and sister, Jennie. Wilson made us a pleasant visit last week. Bro. O. is full of his Indian Mission work. "Out of the abundance of the heart the mouth speaketh."

Bro. J. M. Morton writes from Little Lot Tenn.: "I commenced a meeting at Liberty, Friday night before the 4th. Lord's day in Aug. and continued until the following Monday. There were six baptized and two restored.

Bro. H. L. Walling writes from McMinnville, Tenn: "I preached 5th. Lord's day in Aug. one time, one confessed faith in Christ and was baptized same day, by Bro. P. G. Potter. The Bible cause is gaining in this county.

Bro. Larimore called by to see us after his meeting closed at Stewart's Creek. He goes next to Shelbyville, Tenn. Let all bear in mind who want to attend a good school, that his next session begins in January 1886.

See the advertisement of M. Frank & Co., in this issue. If you need any thing in the DRY GOOD'S line, give him a trial. He will sell you goods cheap for cash. He solicits his Marshall county acquaintances to be sure to give him a trial.

E. G. S. expects to begin preaching at Coopertown on Tuesday night after the fourth Lord's day of September, and continue over first Lord's day of October. The brethren will probably begin the meeting on fourth Lord's day and run on till Tuesday night.

Bro. J. D. Floyd writes from Winchester, Tenn.: I have just returned from Union, Dade county, Ga., where I delivered ten discourses. Six were added by baptism, one made the confession who was not baptized, and one young sister who had lived away from duty, agreed to return to her place in the church.

Bro. W. T. Tally writes from Aspen Hill, Tenn: "Breth. F. W. Smith and M. H. Northcross, of Mars Hill congregation have just closed a meeting of eight days duration at Ephesus Aspen Hill, with 24 added to the church; 22 by baptism, one from the Methodists and one restored."

Bro. F. B. Srygley, writing from Lebanon, Tenn., says: "Our Methodist friends decided not to let us have their house last Lord's day, and I went to a school house fifteen miles south of Lebanon and began Sunday and closed last night. Eleven discourses, and eighteen baptized. Some talk of a house in the near future."

Bro. R. S. Robertson, of Gibbs X Roads, sends us the following: "We closed our meeting here last night. The meeting continued five days, and one was added to the church of Christ. The brethren here are few in number, but are doing a great work. They have just finished a good house; have it about paid for."

Bro. W. H. Wright writes from Bedford, Texas: "I preached eight days, including the 5th. Lord's day in Aug. and the 1st. in Sept. at Paradise, Wise county, and forty-six were added to the church. One of the number was a man who had read most of the infidel authors, but all the props of skepticism fell before the power of the gospel of Christ.

Bro. E. E. Huffman writes: "The meeting at Dublin, Ala., commenced on Saturday night before the 1st. Lord's day in this month and continued until 2nd. Lord's day, and nine were added to the church by confession, one from the Methodists and two restored. Bro. Jordan did most of the preaching for us.

The following is from Bro. Officer, to Dr. N. B. Wallace: "You may make an appointment for me 4th. Lord's day. Meet me in Athens Saturday. Lota and Lion may be with me. I cannot stay with you long, for I am due in Paris 1st. Lord's day in Oct. Then to Tuska Homma, I. T. to the council. Tell Bro. Weatherford to be on hand. God bless you all.

Bro. A. C. Henry writes from Hartselle, Ala.: "I returned from Tenn. on night before last, after spending two and a half weeks in the work at Cathey's Creek, Dunlap and Little Lot. There were forty-six additions to the church in all. Thirty at Cathey's Creek, eleven at Dunlap's and five at Little Lot. The interest at Little Lot was as good as I ever saw when I left. Bro. J. Mortin was to continue.

Bro. E. A. Albritton writes: "There are four small congregations not more than fifteen miles a part that desire a preaching brother to move in their midst, and while we are too poor to support one entirely, we can be quite a help to one. Any one seeing this who desires can write to me or A. E. Buffington at Farmersville, Lowndes county, Ala., and learn what arrangments can be made.

Bro. J. G. Rutherford writes from Linden, Tenn. "Bro. C. N. Sparkman commenced a meeting on Brush Creek the first Lord's day in this month and delivered nine discourses. Twelve were added; eleven by baptism and one from the Methodists. Bro. Sparkman did some good preaching, both to the church and the world. The brethren at the above named place have just completed them a neat house of worship."

Bro. W. B. McQuiddy writes from Farmington, Tenn.: "The meeting at Smyrna, Maury county, Tenn., conducted by Bro. J. R. Bradley and the writer, continued eight days, closing on Sunday night, the thirteenth inst. and resulted in sixteen additions to the church, eight from the world, five reclaimed and three from the Baptist. This is one point in Bro. Bradley's field of labor. The brethren say this is the best meeting they have had for many years.

Bro. L. R. Sewell reports a meeting at Hill's Chapel, embracing 4th Lord's day in Aug., five days, result four added, three from the world, one restored. Meeting at Salem, Franklin county, embracing 5th Lord's day in Aug., result 8 additions; 7 from the world one from the Baptists. Also meeting at Greenfield, Weakly county, commencing on 1st Lord's day in September, and closing on 2d, result, 19 added, two from the Baptists and three from the Presbyterians. Assisted by R. A. Cook, Fulton, Ky.

Bro. T. C. Little, of Fayetteville Tenn, has given me his promise to spend one month with me this fall. If the brethren of Honeygrove, Cooper, Clarksville, Morris Springs and any other points in Lamar, Delta and Red River counties want some clean, first water cuttings of God's truth, write to me at Paris, Texas. I will put the harness on him in Paris. His sermons are pure gold, brethren, with here and there, a diamond set. I will start for Paris within a few days: you who want Bro. Little's time, write me at once.

R. W. OFFICER.

Bro. Franklin Pepper writes: Dr. Wallace and T. L. Weatherford commenced a meeting at Bethel, Limestone county, Ala., on Saturday night before 5th. Lord's day in August and continued eight days, resulting in thirty-three baptism, two from the Baptists, two reclaimed and one by commendation. Had large attendance. Bro. Wallace and Bro. Weatherford work together a great deal, and get along harmoniously. They are excellent preachers and are doing a great work for the Master's cause in this part of the country.

Bro. Ned McIntyre, writing from Strata, Ala., under date of Sept. 7, says: "We commenced a meeting at Strata on the 4th Lord' day in Aug., and closed Saturday night before the 5th, with 22 additions. The brethren are all doing their duty. I don't think any more than my duty. I lost two weeks without working any at home and received one dollar. The brethren say they are not able to pay me now, but they will pay me afterwhile." The brethren ought to sustain the teacher and they ought not to put him off for the future. Promises for the future are a weak thing for a preacher to depend on.

Bro. W. J. Haynes, of Raif Branch, Ala., writes: "I have just closed a very interesting meeting at Mt. Ethel, commenced on Friday before the 5th. Lord's day in August. Bro. Wallace rendered valuable assitance. The meeting continued until Friday night following. Immediate results, seven added to the Lord and two restored. The brethren are taking steps toward building a new house and any help from the brethren will be gratefully received. Bro. S. Jordan commenced a series of meetings here (Dublin) on the first Lord's day in Sept., and is still in progress; six additions up to the present; one from the Methodists and one restored. One very old man came forward on Wednesday night, confessed and was baptized the same hour of the night. The brethren in this part of the vineyard seem to be aroused to a sense of their duty and are going forward in the discharge of it."

In giving the recipe for making non-alcoholic wine, one ingredient was left out, so we republish the recipe. The whole recipe is: "Gather the grapes in the bunches, spread them out in the sunshine for three days; on the fourth day, at the noon-tide hour, *proculcato*, tread out the grapes, *calidas*, when they are hot [by several hours exposure to the sun's rays;] take the *mustum lixivium*, that is, such as should flow into the lake of must before it, [the mass of grapes,] should be pressed by the beam; *cum defer buerit*, when it shall have cooled down, [the grapes having been trodden while hot,] add to every fifty *dextarii*, [about nine gallons,] of must, not exceeding an ounce of *iris* (or orris root) well pounded. Rack off the wine by pouring it from the dregs, [this being a more careful operation than straining] This wine will be sweet (or smooth) sound bodied and wholesome to the body."

Bro. James Nance, of Crawford, Miss., sends us the following: "Bro. J. B. Inman and James Sharp have just closed one of the best meetings both for interest and numbers that was ever held in Crawford. In the fall of 1879, only four of our members were left; we had no preaching for nearly twenty years, and some of our number had gone to the Baptists and some to the Methodists. In the fall of 1879, Bro. James Pickens held a meeting here; several united with us and we built a house, and have some preaching every year since, and our number slowly increased to 26 up to the time this meeting commenced. Bro. Inman was with us four days; then Bro. Sharp followed with eight days and 23 united with us on the Bible; nine from the Baptists, one from the Presbyterians and four who had been Methodists, and I think more were almost persuaded. A man came forward one night, made the confession and asked for baptism the same hour. While at the water, another came forward, confessed and both were buried in baptism—a clear case of the Jailer and the Eunuch. We expect Bro. Fleming, our regular preacher, on the 4th Lord's day, and hope more will unite. All praise to our Father and may the good work go on, as the truth must prevail."

Obituaries.

Fell asleep in Jesus, Sept. 2, 1885, little Della, daughter of James and Lucy Malone, aged four years and four months. She has left bereaved father, mother, and many relatives to name her loss. Little Della was a sweet child and bore her sickness with patience, never refusing to take medicine, only a few hours before her little spirit left this world. She called her papa to come and cure her. Little Della stayed but a short time with her earthly parents, but was carried to a clime where no more pain nor death appears. Weep not fond parents as those who have no hope. Della cannot come back to you, but if you continue to live a prayerful and devoted life to Christ, you will ere long be with your little darling in that land where sorrow never come.

DORA SRYGLEY.

Rock Creek, Ala.

Died, Mrs. R. F. Lunn, at her home, four miles from Franklin, Tenn., at four o'clock A. M., Aug 31, 1885, that another of the Franklin congregation goes to join that long list in the church triumphant, who have gone from the church militant. Sister Lunn was an humble loving disciple of Christ. Happy in her Christian experience, strong in her faith, in the resurrection of the dead, and in a future life of eternal glory for all who love and serve the Lord Jesus Christ in truth. She was a good mother, not only a good mother, but a good step-mother and a good wife, a woman beloved by all who knew her, her bereaved husband and motherless children have the deepest sympathy of the entire community. Oh! how sad the home, wife, mother, gone, the husband, the church, the entire neighborhood will miss her. May the Lord Jesus sooth their sorrows in this sad hour, and help them to realize the truth that (our loss) their loss, is her gain, and that they have another hope to draw them from this world of sorrow, to our father's house above "where God shall wipe away all tears from their eyes, for there shall be no more death, neither crying, neither shall there be any more pain."

A large concourse of sorrowing friends followed her remains to the cemetery at Franklin, where loving hands gently laid her body into its last resting place to await the resurrection morn.

E. B. CAYCE.

Franklin, Tenn.

Petersburg Debate.—No. 6.

MR. PENNINGTON.

It was hoped that the baneful tree, whose falling limbs for sixty years has proved more deadly than the poisonous upas of fabled growth, would be permitted to rest in harmless security in its sylvan quietude, but all our hopes were vain. Ruthless hands tore from that aged trunk another limb which did its direful work. A beauteous girl full of faith and hope and love, in the path of obedience was crushed by its fateful fall! The conclusion was: "Your theory sends this young lady to torment, therefore baptism is not for the remission of sins." And might he not have added, "And Peter, Paul and Christ were all mistaken."

"Mormons teach baptism for the remission of sins, hence the Mormon church is entitled to be called the church of Christ."

"Dr. B. buries a man to kill him and we bury him because he is already killed. Such doctrine as the doctor's is out-landish and heathenish."

In reply to Dr. B.s arguments on Jno. 3:5, and Rom. 6:4, elder P. ridiculed the very idea of baptism being typical of two things so entirely different as a birth and a burial. Said Christ never meant baptism when he spoke of being born of water" in John 3 5.

He met Dr. B's. statement that the gospel in its facts could not have been preached before these facts existed as such, by saying that there was not a particle of difference between preaching a thing that was to come and one already come. To use his own language, he said there was quite as much difference as between "tweedle dee and tweedle dum." The reader for himself can determine the extent of that difference.

He said that the church must have been finished before Pentecost for the Savior prayed the dedicatory prayer as recorded in the 17th. chapter of John, and that prayer is a counterpart of Solomon's prayer at the dedication of the temple!

The thief on the cross was saved without baptism. If it were so essential to salvation why did he not submit to it. He had abundant opportunity for thirty years, yet the Lord said to him, "this day shalt thoube with me in paradise."

His final rally on Acts 2:38, was made by taking the words of Jesus as recorded in Acts 10:45, and tacking them on to the words of Joel in Acts 2:21 so as to read, "To him (Christ) give all the prophets witness that whosoever shall call on the name of the Lord shall be saved." But how call," said he? "Why just get down on your knees and at it like good old fellows. Like we used to do at the good old Methodist camp-meetings where everybody got killing happy!" "Jesus said, 'ask and ye shall receive, knock and it shall be opened, seek and ye shall find."

In elder P's argument on church infallibility, as stated in a previous article, he quoted John 3:9, "Whosoever is born of God doth not commit sin." The church is composed of men born of God, hence it cannot err, was the conclusion drawn. To this it was replied by Dr. B. that the same John in the same letter had previously said, "If we say we have no sin we deceive ourselves and the truth is not in us." "If we confess our sins he is faithful and just to forgive us our sins and to clense us from all unrighteousness. If we say that we have not sinned we make him a liar and his word is not in us." I. Jno. 8:9-10. Now must we understand from Jno. 3:9 that a Christian cannot sin, and thus make the apostle stultify himself?"

Prof. S. T. Green's translation of Jno. 3:9 was then read. The sense of that is that the Christian does not follow after sin continually. Sin is the exception rather than the rule of his life. And this rendering of the original is concurred in by all eminent critics.

The way elder P. wiggled out of this was amusing. He said that in I. Jno. 1:8-10, he is speaking of the flesh, the body of the Christian sinning and in 3:9 of the spirit. "The flesh can sin but the spirit cannot."

DR. BRENTS.

Christ said except a man is born of water and of the spirit into the kingdom of heaven he cannot go. All respectable authorities agree that this (water) refers to Christian baptism. Did our Lord tell the truth? If he did, then I'm no heretic for teaching the same. Did Peter, speaking as the spirit gave him utterance, mean what he said when he commanded the three thousand to repent and be baptized for the remission of sins? If he was right then I am right. Did Ananias know what he was about when he commanded Saul to "arise and be baptized and wash away thy sins?" If so, then I am right when I do likewise. Paul believed he was praying and was certainly penitent, but yet not saved. God sent a man to tell him what else he must do to complete his obedience and perfect his salvation. "Why do you tarry Saul? arise and be baptized and wash away your sins." What would Bro. P. have done had he been sent to instruct Saul? You would have heard something like the following: "Pray on Bro. Saul you are on the right track now, the darkest hour is just before day!" Did Peter understand what he was about when he said "baptism doth also now save us?" Is my name to be cast out as evil for teaching the same?

God's commands commence where man's obedience ends. The heathen jailer who had never known a Christ was commanded to believe and his conversion ended in his baptism the same hour of the night. The three thousand who had already believed, were commanded to repent and be baptized. Saul who had both believed and repented was commanded simply to be baptized. Thus we see there was a strict and beautiful uniformity in the cases of conversion recorded in Acts. The apostles who preached under our Lord's commisson taught the same on every occasion. The same conditions are expressed or implied every time. God's book is a sensible one addressed to an intelligent being who is not required to become crazy in order to be converted.

Certainly whoever calls on the name of the Lord shall be saved. But God tells us exactly how to call, and gives us examples of calling on his name. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my father who is in heaven." And why call ye me Lord, Lord and do not do the things which I say?" Thousands on the day of Pentecost heard Peter preaching the gospel and they called on the name of the Lord, but how? They came, believing what he preached, and cried out in all the deep earnestness of their souls, "Men and brethren what shall we do?" In the next breath Peter answered their prayer and told them exactly what to do, and they did it and the same day rejoiced in the fullness of the Lord's salvation. Joel's prophecy was fulfilled; they called and were saved. But they did not get down on their knees and agonize a week in order to salvation. Had elder P. been there and practicing what he now does he would have exhorted them to "get down and at it." "Start a song Bro. Peter, lead us in prayer Bro. John and the pitiful wails of, and the heart-rending prayers of three-thousand penitent believers would for weeks, no doubt, have turned God's temple into a perfect bedlam. This is not the way the Lord saves those who call upon him.

"Mormons believe in the divinity of Jesus Christ, so do Baptists, therefore Mormons are Baptists, that's logic with a vengence!"

"Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the father, even so we also should walk in newness of life."

When Christ was speaking to a man who was thinking of his Jewish birth, he spoke of baptism as a birth. When viewing it from another point of vision, Paul appropriately calls it a burial. There is nothing strange in comparison. In the first place, we don't know that the thief was saved at all, and second, no one can prove that he was unbaptized. He might have been baptized. His thirty years opportunity for baptism is a mystery to me, as John just commenced his ministry three and a-half years before.

GEO. GOWAN.

A French girl was lately asked why she no longer liked her doll. The answer was: "Because it vexes me to see her better dressed than myself."

Truth is far more certain in the Bible than in the mouth of an angel.

Christ is never more wounded in the house of his friends than when they murmur; nothing seemed so much to overcome his forbearance with the Israelites.

Amos Lawrence said, when asked for advice, "Young man, base your actions upon principle, preserve your integrity of character, and in doing this never count the cost."

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.*

ROYAL BAKING POWDER COMPANY, 106 Wall Street, New York.

Established 1857.

The GREAT CHURCH LIGHT

FRINK'S Patent Reflectors for Gas or Oil, give the most **powerful, softest cheapest & Best** light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A Liberal discount to churches and the trade. *Don't be deceived by cheap imitations.*

I. P. FRINK, 551 Pearl St., N. Y.

This sweet gum taken from the tree of the Southern swamps contains a stimulating expectorant principle which loosens the phlegm, and cuts the false membrane, relieving the early morning cough in Consumption, curing Coughs, Croup and Whooping Cough. This, combined with the mucilaginous healing and flesh producing principle in the Mullein Plant of the old field, presents in **Taylor's Cherokee Remedy of Sweet Gum and Mullein,** the finest known remedy for **Coughs, Croup, Whooping Cough, Colds, and Consumption.** For full information send 2 ct. stamp for "Taylor's Riddle Book" for the welfare of home and amusement of the little ones. **WALTER A. TAYLOR, Atlanta, Ga**

Use DR. BIGGERS' HUCKLEBERRY CORDIAL for Diarrhœa, Dysentery & Children Teething. For sale by all druggists

---

WHETHER CHOLERA

is coming or not every householder should know that cleanliness and disinfection are the greatest preventives. The principal and surest factor for this purpose is

DREYDOPPEL'S BORAX SOAP,

a perfect cleansing, bleaching and purifying soap, making clothes beautifully white and sweet. It should be exclusively used in all departments of a household. *DREYDOPPEL'S SOAP* is sold in full pound bars only by all wholesale grocers and first-class retailers.

SKIN DISEASES,

Tetter, Salt Rheum, Ringworm, Sores, Pimples, and all Itching Skin Eruptions, are surely cured and prevented by the exclusive use of *BERSON'S AROMATIC ALUM SULPHUR SOAP,* an exquisite beautifier of the complexion and toilet requisite ; 25 cents, by druggists or sent by mail.

Address WM. DREYDOPPEL, M'f'r, 208 North Front Street, Philadelphia, Pa.

Dreydoppel's Disinfecting Powder, 15 cents a large box

THE WORLD'S WONDERS As seen by all the great Tropical and Polar Explorers, with **Official History** of the **Greely Expedition.** Grandest New Book published; outsells ALL others. Agents wanted, on **Salary or Commission.** Write for **Special Terms** and Pict. Circulars. HISTORICAL PUB. CO., Philadelphia, Pa.

THIS NEW ELASTIC TRUSS

Has a Pad different from all others, is cup shape, with Self-Adjusting Ball in center, adapts itself to all positions of the body while the **ball** in the cup **presses back the intestines just as a person does with the finger.** With light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free. EGGLESTON TRUSS CO., Chicago, Ill.

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease to any sufferer. Give express and P. O. address.

DR. T. A. SLOCUM, 181 Pearl St., New York.

DR. C. P. DUNCAN'S

—GREAT—

Vegetable Summer Remedy.

Medicated Blackberry Elixir.

For the next several months the various troubles of the bowels and stomach, which are so annoying, and so often fatal to all ages, sexes and classes of humanity, will no doubt prevail as usual to a great extent. These afflictions are sometimes sudden and always painful. A speedy and effectual cure depends mainly upon a quick application and efficient remedy, and just here, we desire to say that Dr. DUNCAN'S Medicated Blackberry Elixir, is **the medicine** of all others to speedily cure all bowel troubles, such as Diarrhœa, Cholera Morbus, Dysentery, Summer complaints, cholera infantum, flatulence, flux, Pains in the bowels, etc. The elixir may be given with perfect safety to the most delicate children, in doses as directed, as it contains no hurtful ingredient. It is palatable and does not produce Nausea. For sale by all druggists. Price 50 cents.

DR. C. P. DUNCAN.

Liver and Kidney Medicine.

The great superiority of this medicine over all other Liver medicines, consists in the combination of those vegetable compounds, which possess the wonderful power of arousing all the secretions of the whole human system to a natural and healthy action. It acts upon the liver directly and at same time sets up a proper secretion of those glands situated in the stomach and bowels. It is a look up of these secretions of these glands that brings on dyspepsia, indigestion, sour stomach, heart-burn palpitation of the heart, vertigo, or swimming of the head, sick or nervous headache, constipation of the bowels accompanied at the same time with pains in the shoulders, back, sides and limbs. To treat the above symptoms intelligently and successfully, as in all other cases, you must use the medicine, that strikes and removes the causes from the system that produce and bring on the disease. This is effectually done with Dr. Duncan's Liver and Kidney medicine. Price 75 cents.

Spurlock, Page & Co.,
Proprietor,
NASHVILLE, - - - - TENN.

"THE BEST IS CHEAPEST."

ENGINES, Horse Powers **THRESHERS** SAW-MILLS, Clover Hullers

(Suited to all sections.) Write for FREE Illus. Pamphlet and Prices to The Aultman & Taylor Co., Mansfield, Ohio

---

$65 A MONTH & board for 3 live young men or ladies, in each county. Address P. W. Ziegler & Co., Phila.

CATARRH

AND DISEASES OF THE THROAT, causing Loss of Smell, Offensive Breath, Deafness, Cough, Hay Fever, Bronchitis, and Incipient Consumption, permanently cured, by a treatment so effective that it cures the worst cases, though the bones of the nose have become affected. No douches, snuffs, washes, inhalers, or atomizers. The medicines are so pleasant that a child will take them. The only internal treatment offered to the public for these dangerous diseases. Dr. Brockington has had fifteen years experience in the treatment of this class of diseases, and a trial will convince the most incredulous of the efficacy of his treatment. The most obstinate cases cured at small expense. Send full description of case and Fifty (50) cents (mere cost), for a trial package [by mail], to last fifteen days, with full instructions for treatment.

Address, DR. C. N. BROCKINGTON,
309 FOURTH AVENUE, LOUISVILLE, KY.

M. FRANK & Co.,

(M. FRANK, Late of D. Weil & Co)

103 Union St. between Market and College.

(Formerly occupied by A. Winter.)

Dry Goods, Notions, Cloaks,

Blankets, House-Furnishing Goods,

—AND—

Ladies and Gents Underware,

Nashville, Tenn.

NATHAIEL BAXTER, President; THOS. PLATER, Vice President; J. P. WILLIAMS, Cashier; W. P. BANG, Ass't. Cashier,

THE FIRST NATIONAL BANK

OF NASHVILLE, TENN. (Reorganized.

Designated Depository and Financial Agent of the United States

CAPITAL STOCK, - - - - - $700,000 00
UNDIVIDED PROFITS, - - - 400,000 00

Receives Deposits, Deals in United States Bonds and Local Securities, and Foreign and Domestic Exchange. Drafts drawn on all European points. Our facilities for making collections at all accessible points are unsurpassed.

S. HANDLY, REEVES, A. . UTHWORTH, R. F. MORGA, G. M. NEELY;

Handly, Reeves & Co.,

—Importers and Jobbers of—

DRY GOODS AND NOTIONS,

Nos. 60 and 61 Public Square,

Nashville, - - - Tennessee

SOUTH KENTUCKY COLLEGE,

HOPKINSVILLE, KY.

Midway between Nashville, Tenn., and Evansville, Ind., on the St. Louis and Southeastern railway connecting at Guthrie with the Chesapeake and Ohio; Louisville and Memphis branch of the L. & N. R. R., and at Nortonville with S.

Fall Term , Session Opens Sept., 1885.

BUILDINGS NEW, HANDSOME AND COMMODIOUS;

103 feet long front; three stories high; with two wings, respectively 90 and 116 feet long. Fine study halls, provided with the best single seats; also splendidly appointed recitation, music, and art rooms. Matriculates last session, 180.

THIS SCHOOL IS INTENDED FOR BOTH SEXES.

Prof. and Mrs. James E. Scobey, so long connected with the Female Institute at Murfreesboro, Tenn. will have exclusive charge of the boarding department, in the College building, where only girls will be permitted to board. Young men and boys can find good boarding at moderate rates in the city, or they can be placed under the immediate supervision of Capt. Fitts commandment of cadet, in his own, or in the family of V. M. Metcalfe, where the responsibility for advancement and culture will be fully ured

THE FACULTY

Is composed of four gentlemen and three ladies in the Literary department, two Music teachers, and teacher of Art, and two lecturers, all of whom are experienced, successful teachers.

Mrs. L. F. Gates, who has been Matron at the Institute, Murfreesboro, will occupy same position in South Kentucky College.

In all the appointments necessary to a superior school, South Kentucky College stands in the front rank For Catalogues, Announcements, etc., Address

S. R. CRUMBAUGH, Prest.
JAMES E. SCOBEY, Vice Prest.

BURRITT COLLEGE,

Spencer, Tennessee.

This institution was chartered in 1848, and is under the control of the Christian brotherhood. It is the pioneer of mixed Colleges, and in this regard it has proved quite a success Teaching the Bible is an important feature of the institution.

Located on the Cumberland plateau, it is FREE FROM EPIDEMICS. The water is free stone and chalybeate. Invigorating breezes render the location a delightful summer resort. Doyle Station—nine miles distant—on the McMinnville and Manchester Railroad, is the nearest Railroad Station.

TERMS:

Primary Department, per session,	$ 7 50	Commercial Department, per session	$25 00
Preparatory Department, per session	15 00	Lessons, Instrumental Music	$15 00 to 20 00
Collegiate Department, per session	20 00	Lessons in Art Department	2 50 to 20 00

Board and washing for males, per week, from $2.00 to $2.50; Fuel, light, and incidental expenses, per session, $10.00; Board (including washing, fuel, and light,) females, per week $3.00

The Fall Session of 1885, Begins on the Last Monday in July.

For further particulars, address— **Prof. A. T. SEITZ, President,**
W. H. SUTTON, Secretary Board of Trustees.

Geo. E. Cooper & Co.,

Manufacturers and Dealers in

Tinware, STOVES, Furnaces,

House-Furnishing Goods.

Tin and Slate Roofing and Galvanized Iron Cornice Work a Specialty.

Also our **Patent Chimney Top** for smoky chimneys has no equal. Write for prices.

GEO. E. COOPER CO.

2 North Market Street

NASHVILLE, - - TENN

Mr. AND Mrs. W. LIPSCOMB'S

SCHOOL AT OWEN'S STATION

WILL OPEN Aug., 31, 1885. This is truly a HOME SCHOOL, with every kind of care necessary for the comfort and welfare of pupils. Parents and others would do well to inquire as to its merits.

Terms for 20 weeks, including Board, Tuition and Washing, $75,00. $25,00 for music with use of piano. Address

W. LIPSCOMB

Brentwood, Tenn.

TEXAS WORK AND WORKERS

This Department is conducted by JOHN T. POE Longview Texas to whom all correspondence intended for these columns should be addressed.

ECTURE ON BAPTISM.—NO. 8.

By A Reformed Methodist.

These quotations from the Greek fathers could be multiplied. But we pass on to the Latin fathers. You have been told that baptizo was transplanted into the Latin, because they had no word to represent it. That it meant "to wet," and as the Latins had no word broad enough to define it, they therefore took "baptizo" and domiciled it, etc. Will you direct your boy of ten summers to take his Latin Dictionary and look for the word "humesco." You will then blush for that ministry which attempts to sustain sprinkling and pouring as a form of baptism by this argument; and yet it is about as good as any other which can be, or has been used.

The word baptizo was adopted into the Latin, because by universal consent it meant to immerse, and because of the near relationship between the two languages. The Latin fathers have settled this beyond dispute. They sometimes used the word "baptizo" interchangeably with "mergo," and "immergo," but never with "humesco," to wet; or with affundo, to pour; or with aspergo, to sprinkle.

9. Tertullian was born A. D. 150. He says; As of baptism itself, there is a bodily act: that we are immersed in water; a spiritual effect we are freed from sins." Here we have the Greek "baptisma" for baptism and "mergimur" from "mergo," for immersed.

Again he says; They are three times immersed, (ter mergitarent,) answering some what more than the Lord prescribed." Again he says: When Peter was at Rome he baptized (mergebat from mergo) in the Tiber." He told those who were anxious to be baptized in the Jordan, that a pond or lake or river was just as good as the Jordan; but he did not tell them that a bowl or a pitcher or a few drops of water would do.

10. Ambrose, Bishop of Milam, was born A. D. 340. :"Thou wast asked: Dost thou believe, etc? Thou said'st, I believe, Thou wast baptized, (mersisti from mergo) buried." Again he says, "This is the living life of the body when it came to the font and was immersed (mergeretur from mergo) into the font."

Again he says. "In that (mersisti from mergo) thou art immersed, the sentence of death is discharged."

11. Jerome wos born A. D. 331. He shows how trine immersion originated after the disgraceful controversy between Arius and Alexander, and says: "We are thrice baptized, (ter mergimur) that there may appear one sacrament of the trinity."

We would give you other quotations from a score of other Greek and Latin fathers, but we have not time; but respectfully suggest that no question of equal antiquity can be more satisfactorily settled than these quotations settle the meaning of baptism. But we do not expect to convince every one; the mere sectarian cannot be convinced. Such men stood by and heard the Christ call Lazarus forth from the grave, but they were not convinced. They went off and took counsel how they might put the Master and Lazarus to death. The Sectarian is spiritually dead. He loves his party more than the words of the Savior, and from all such we expect opposition.

CLASSIC AUTHORITY.

Before concluding these remarks, may I not tell you that I have before me extracts from the following Greek authors who have used "baptizo" in some of its forms, and that it is always used in reference to immersion by them. I will say further that no writer in the Greek has ever used "baptizo" in any other sense than to immerse, literally or figuratively, These writers are Polybius, Plutarch, Aristotle, Eubulus. Strabo, Diodorus, Epictitus, Lucian, Hippocrates, Plato, Dion, Cassius, Porphyry, Heleidorus, Heimerins, Suidas, Themistius, Demetrius, Julian, Pindar, Esop, etc.

I will read to you a few extracts from these authors as they present themselves so that you may know how these old writers use the word.

1. Polybius in describing the engines of Archimedes, says: "He constructed engines which caught the prow of the Roman vessels, and lifting them up erect and then let them fall. Some of the vessels fell on their sides, but most of them when the prow was let fall from on high, being immersed (baptized,) were filled with sea water,' etc.

2. Aristotle says: "The Phenicians who inhabit the Gadira, sailing with an east wind passed the pillars of Hercules and came to certain desert places full of bushes and sea weeds, which when it is ebb tide are not immersed, (baptizesthai from baptizo) but in flood are overwhelmed."

3. Strabo who was born 60 years before the Savior, in describing the Pyramus, a river in Cilicia, says: "And to one who hurls down a dart from above into the channel, the force of the water makes so much resistance it is hardly immersed" (baptizsethai from baptizo).

4. Diodorus, born before Christ 50 years, in describing the defeat of the Carthaginians by Timoleon, in Sicily, near the Crimissus, says: "the river rushing down increased in violence and immersed (baptize from baptizo) many, and destroyed those who attempted to swim with their armor."

5. Lucian in his Timon, or man hater, says: "If the winter's torrents were bearing one away, and he with outstretched hands were imploring aid, I would thrust him headlong, immersing, (baptizonta from baptizo,) so that he should not be able to come up again."

6. Dion Cassius' Hist. Rom. b. 50, in describing the sea fight between the fleets of Marc Antony and Augustus Cæsar, says: "Antony's large ships awaited the attack of the smaller and more active vessels of Augustus, hurling heavy missiles and grappling irons as they approached. If they hit, they came off victorious, but if they missed their own vessels being pierced they were immersed," (baptizonto from baptizo).

7. Porphyry in describing the lake of probation in India, used by the Brahmins for testing crime, etc., says: "If the party is innocent he wades through without fear, the water coming only to the knees, but if guilty he is immersed (or baptized) up to the head."

8. Author of the Esopic fables says: "One of the salt bearing mules rushing into a river slipped down; and rising up lightened—the salt being dissolved, he perceived the cause and remembered it; so that always when passing through the river he purposely lowered down to immerse (baptizein from baptizo) the panniers."

9. Again: In the fable of the Ape and the Dolphin, he says, "The Dolphin agreeing to carry a ship-wrecked Ape to land detected him in a lie, and being angry at the falsehood immersing (baptizoon from baptizo) killed him."

10. Plutarch in his life of Thesens, quotes a Silbylline Oracle in reference to Athens, says: "A bladder thou mayest be immersed (baptized) but it is not possible for thee to sink to the bottom."

11. Josephus, the Jewish historian, who was born about the time of the Savior's death, in his Jewish Ant, 6. 15, ch. 3, describes the death of Aristobulus, killed by Herod's command while bathing, and says: "These Gauls continually pressing down and immersing (baptizontes from baptizo) him as if in sport they did not desist until they had entirely suffocated him."

Again. In describing same occurrence in book 1, ch. 22, of Jewish war, says: "And there according to command being immersed (baptized) in a swimming bath by the Gauls he dies."

Again. In discribing Jonah's flight and the storm at sea, says, "The ship just about to be submerged," (baptizesthai), etc.

Again. In describing his shipwreck in Adriatic sea, says, "For our ship having been submerged (baptisthentes from baptizo) in the midst of the Adriatic, being about six hundred in number, we swam," etc.

Again. In describing the flight of the Christians from Jerusalem which occurred in accordance with the directions of the Savior in 24 Mat. He says, "And after the calamity of Cestius, many of the distinguished Jews swam away as when a ship is being immersed (baptizomenes) from the city."

12. Philo Judæus a contemporary of Josephus uses the word in the same sense that Josephus does. He says; "And one might show it also from this that those who live soberly excel in understanding, but those on the contrary who are always glutted with drink and food are least intelligent, as though the reason was immersed (baptizomenon) by the things overlying it."

Thus might I continue to multiply these examples until a volume would be made. Suffice it to say that I have here in one volume every known use of the word "baptizo" in any of its forms for several centuries before the Christian era, and for sometimes thereafter; and there is not an exception to the rule. It is always used to describe immersion. You can now understand how and why it is all the Lexicons ancien and modern give the meaning of immerse o 'baptizo.''

The Greeks are presumed to know their own language. They have practiced immersion from the days of the Apostles. They deride the Roman Catholics, and call them unbaptized, or sprinkled Christians. And as previously announced the practice of all the sects. and parties, Roman and Greek for thirteen hundred years was to immerse. And up to this time the Greek, the Abysinian, the Nestorian and all other so called branches except the Roman Catholic, and the protestant branches which have come out from the Roman Catholic Church, or the sects which have split off from such as did come out of that Church, practice immersion. The Roman Catholic Church is not a unit on this subject; though like her eldest and most honorable daughter, the Episcopal Church, she claims the authority and power to change the form of baptism. Yet in her very bosom, the Milanese reject the innovation of sprinkling, and now as in the past centuries of the Christian Era practice immersion.

To Be continued.

The christian life is not an engagement by contract between the master and his servant. It is the union of two hearts—that of the Savior and the saved—by the endearing ties of the most intimate love.

We should view all men in the clear sunlight of charity.

General News.

Talmage has returned from his European tour.

Congressman Abram Hewitt sailed for Queenstown Saturday.

Gen. Logan has received the royal arch degree in Masonry in Chicago.

Horatio Seymour is reported to be aging very fast; his hand trembles and his foot totters.

About half of the memorial stones have been set in the interior walls of the Washington monument.

Secretary Bayard has gone to his home in Delaware for a short vacation. He expects to be absent about a week.

This has been the worst season for circuses in years. It is said that not one on the road had cleared any money.

The total imports of merchandise, at the por. of New York during the past week, were valued at $5,492,250, and of dry goods, $2,502,827

Rev. Andrew D. Hunter, an itinerant preacher from Charleston S. C., was shot and killed yesterday in the Chickasaw Nation by a man named White.

Senator Mahone, of Virginia, is said to have been very successful in some recent railroad speculations. He is reported to have made $150,000 in a single deal.

Within twenty-eight days sixty post offices have been burned or robbed by burglars. The average loss in each case was less than $100, which falls upon the Government.

The Treasury Department yesterday purchased 250,000 ounces of silver for delivery at the New Orleans and Philadelphia mints for coinage into standard dollars.

Jim and "Pink" Lee, the notorious Texas desperadoes, said to have killed forty persons within two years, have had their career ended. Nobody will regret it.

A. J. De Voe, the New Jersey weather prophet, predicts an early winter, and advises people on the Atlantic coast to get their rubber boots and heavy overcoats out the 1st of October.

Ex-Gov. Long, of Massachusetts, who recently delivered an anti-Blaine speech in Boston, will be entertained at dinner by the Lynn Republican Club.

Senator Butler is at Nyack, N. Y., with his family. His eldest daughter has been ill with ever for two weeks, and her case is still cause for anxiety to her friends.

Don Jose Quintero, of the New Orleans Picayune, is dead. He was a native of Cuba, but had lived in this country since the war, devoting himself to literary work. His age was 72.

Alexander Steele, the attendant who killed Theo. F. Castor, a patient in the insane hospital at Norristown, Pa., last May, was yesterday sentenced to three years in the county jail.

A cane once carried by Andrew Jackson is on exhibition in Boston. It was obtained this summer from an old negro who used to be Jackson's body servant.

The Prairie Dog is a new paper just started at Grand Island, Neb., which advocates "no religion no politics, no hobbies; but land and homes, and land for everybody.

The Chinese Legation in Washington have leased for a term of three years the fine residence of ex-Senator Stewart, known as Stewart Castle, and situated on Dupont Circle.

The first known mention of rum is in a manuscript: "Description of Barbados," in Trinity College, Dublin, written about 1651. The passage reads:

"The chief fudding they make in the Island is Rumbullion, alias Kill-Divil. and this is made of sugar-canes distilled, a hot, hellish, and terrible liquor."

Major Aaron Stafford, the last surviving officer of the War of 1812, died at his home in Waterville, Oneida Co., N. Y., on the 6th inst., in the 90th year of his age.

Over four thousand people attended the annual reunion of pioneers of Seneca, Wyandot and Crawford Counties at Melmore, O. Ex-Governor Foster and General W. H. Gibson delivered addresses.

The shortage in the school fund of West Va., is $80.000, in consequence of which a number of schools have shortened their terms, while in some counties a special tax has been levied to meet the deficiency.

United States Treasurer Jordan has fitted up a bed-room in one of the rooms of his office, and practically lives in the treasury. A messenger also sleeps close by, so as to be within easy call when wanted.

A barge, belonging to W. P. Clyde & Co., of Philadelphia, laden with 150 hogsheads of sugar which was consigned to New York parties, sunk last night in the Delaware & Rariton Canal. The cargo is a total loss.

The business failures during the seven days ending Sept. 11, as reported R. G. Dun & Co., number for the United States 184 and for Canida 19, as compared with a total of 165 last week and 189 week previous to last.

Mr. Blaine is reported busily engaged on his second volume of "Twenty years in Congress." He has about three weeks' writing to do to finish it. It is said that Mr. B. is in excellent health—better than he has been for years.

Vice-President Hendricks, who has been announced to arrive in Washington shortly, will probably not be there for several days, as it is understood he will attend the reunion of the Army of the Cumberland at Grand Rapids, Mich.

The October number of the North American Review contains three papers on the policy of President Clevelsnd's administration. These are by Senator Eustis, of Louisiana; Mayor Grace, of New York, and Theodore Roosevelt, of New York.

James T. McIntosh, of Pittsburg, aged twenty three, shot and killed his mother recently. She had requested him to shoot the cat, and as he fired, she stepped directly in front of the pistol. The son is crazed with grief and tried to kill himself.

During the past week Nashville suffered severely from the burning of the Southern Pump Co. The mill, lumber and entire possessions of the Company were burned. It was one of the most prosperous manufacturing companys in the city. The loss in throwing the employees out of work was as serious as the distruction of property.

A number of Southerners met in Chicago recently and formally organized an ex-Confederate Association. One object of the Association is the "obliteration of all prejudices which may still linger between the North and South."

At Sycamore Creek, Clay County, W. Va., a contagious disease has been raging during the pass six weeks. Up to date 100 cases have been reported, twenty-five of which proved fatal up to last evening. The sickness is confined to a territory ten miles sqare.

The National Retail Druggists, Association, which has been holding sessions in Pittsburg, adjourned on Tuesday. Congress is to be asked that the druggists' special license law regarding the sale of liquors be abolished.

Daniel Dorsey, aged 74 years, proprietor of Barnum's City Hotel, Baltimore, died yesterday morning at his country seat in Baltimore County. Mr. Dorsey married a daughter of David Barnum, founder of the house and succeeded to its charge twenty-one years ago.

The fifth annual convention of the Supreme Council of the Order of Chosen Friends adjourned yesterday, to meet next year at Toronto, Canada, or at San Francisco, providing the Grand Council of California will pay the expense of transportation of delegates from the Missouri River and return.

]From the "Christian Intelligencer, N. Y.]

Pure air in dwellings, and especially in sleeping rooms, is at all times essential to health, but especially in seasons of epidemics. Darbys Prophylatic Fluid is an article which we can with confidence recommend. It is not a patient medicine, but a combination of Chlorine (ozonized) and Permanganic Acid. Prof. Darby, who has a high reputation both as an author and a man of science, affirms that it is the most powerful disinfectant as well as deodorizer known. Every family should at once procure a bottle of it and use it as a safeguard against all infectious diseases.

The Grant Trust Fund, for the benefit of Mrs. Grant, ex-Senator Chaffee reports safe. It is about $250,000. Fifty thousand dollars of it is invested in Nickelplate, and the other $200,000 was put in Wabash stock by the Morgan estate. Mr. Morgan gave a written guaranty for ten years to pay the interest, and then to pay back the principal.

Major Howson, of the United States Marine Crops, and Medical Director Gibson have made some very interesting reports as the result of medical examination of boys who apply to be apprentices in the Navy. It seems that nearly all of them suffer from heart trouble or deficient eyesight, caused by smoking cigarettes.

At Binghamton N. Y. the women voted in the election for school commissioners. This had the effect of bringing out a very large male vote, and the total number of ballots cast was twenty times as great as usual. Many young ladies tried to vote who were neither mothers nor taxpayers and their ballots were rejected. The scenes at the polls, where women were electioneering were novel. The ladies generally voted for the successful candidates.

FOREIGN.

The St. Petersburg Journal asserts that Russia has made no political treaty with Corea, but only a commercial treaty.

Sir Thomas Bateson, member of Parliament, who acted as chairman of a reception committee in the recent vice regal tour of Ireland, has been raised to the Peerage.

A Chinese loan of $40,000,000 has been negotiated at Paris and Berlin for the construction of a railroad from Taku to Tungschow, twelve miles south of Pekin. A Manchester firm has obtained the contract for building the road.

Baron Von Schoezer is going to Rome, bearing an autograph from the Emperor William to the Pope looking to the settlement of the religious disputes that have been pending between Germany and the Vatican.

It is related of Prince Frederick Charles that on a visit to a fellow officer's ancestral seat near Berlin, he discovered his own portrait above that of the Confederate General Stuart and placed it below, with the remark that he considered Stuart the abler of the two cavalry generals.

Professors of Greek and High English in Bethany College.

The Executive Committee of Bethany College have been anxious to procure for this important chair, a scholar of broad and thorough culture not only in all that relates to the Greek language but also one profoundly versed in other languages and a reverent and learned student and capable teacher of the Bible in all its original languages. They believe they have been guided to such a scholar in the choice of Dr. E. M. Epstein, recently of Dakota University, and for a quarter of a century devoted to the higher walks of professional scholarship. He is a graduate of the sciences and ancient languages from the Akademische Gymnasium, Vienna, Austra; in medicine, from the college of Phys's., Surg's., New York, (now Columbia College, New York City) and in theology, of Andover Theological Seminary, Andover, Mass. His testimonial certify his scholarship in Greek and Hebrew to be unsurpassed in America.

We had for this chair between forty and fifty applicants, many of them commended in the most complimentary terms; but none seemed to combine so fully and satisfactorily all the qualifications which are desired, as does Dr. Epstein, and we commend his appointment to the friends and patrons of Bethany college as assurance of our earnest purpose to raise higher and higher, as Providence may enable and guide, the standard, and quality of education for which Bethany college has been so long noted. The distinguished body of our six hundred Alumni have a right to demand that the scholarship of our faculty shall be maintained of a character worthy of the past and fully up to the wants of the present and future.

We need, and our great brotherhood wants the noble and the more gifted minds among our young men will be satisfied with no less than an institution in which earnest students can be introduced and lifted up to the higher plans of scholarship, the most advanced stages of thought and the clearest lights of learning in all that relates to the Bible and the church; and these demands we shall labor to supply, as in the past and still better and more fully in the future; for we appeal to our record with pride, point to our "full quiver" of sons and daughters, who are our honor in the high places of public service, with gratitude and satisfaction "when they speak with their (our) enemies in the gate," still we recognize all this as only higher incentive to worthier service in the same great cause, and press on to fill up the ever widening spheres of Christian labor.

We see clearly two things Bethany college must have. First, a worthy faculty. Second, a supporting endowment. We have the one; shall we not speedily and generously provide the other? To tudents seeking the highest grades of scholarships we say do not be afraid of any falling off in Bethany College. Study and teaching you shall have to your hearts content, and in the end, a commendation that will be the surest introduction to the confidence of our public at home and abroad, that you can secure from any college in the land.

W. K. PENDLETON, Pres. Bethany College.
Bethany, West Va.

DEAR BRO. LYNN:—Yours through the ADVOCATE reached me at Lynnville; found me in a good meeting, and among good brethren and sisters. I left this morning, but I did not part with them; they came along with me in my heart. I have met many friends in Tenn., and Ala. Of course I have enjoyed myself. But the bitter comes along with the sweet. We lost one of our little boys at Tullahoma. With children it is only death; but with man, after death the judgement. I never go to the grave to weep, but look beyond. Much time is wasted and many bitter tears carried to the grave; but no grave can be found while in company with the Lord. We will look across the river and rejoice.

The fog often falls upon us in the morning, but the light steals in and lifts it away. God help us to walk in the light.

I was rejoiced to learn you were at work. I would be delighted to join you, but my time is taken up. I will be at Tushka Homma at the council D. V., and spend the month; can't you join me? We may have to board ourselves and work for nothing, but the salvation of souls, Jesus died for them, surely we can labor for them. I fought four years for a negro, and he was not mine at that, and boarded myself, came back and removed the dark damp shadow, and looked in upon my once happy home, counted the shivered hopes and crushed prospects, sat down under the shadow of the lost time and read the only history of the war I have ever seen. I might say, from either side; but there is but one side to sin. Every page was written with blood, then the author dipped a huge iron pen in my mother's heart and wrote his name, devil. Then I looked at myself, and said in my heart, here sits a fool; surely we can battle for the salvation of souls and board ourselves one month. Remember me in Christian love to all.

If you can be with me in October, I will help you all I can. May the God of love bless you in every good word and work.

Your brother,

R. W. OFFICER.

Proselyte.

In a work called "The Assembly's Magazine," I got the following: "The proselytes of justice were those who were converts to Judaism, who had engaged themselves to receive circumcision, and to observe the whole law of Moses." Thus they were admitted to the prerogatives of the people of God, as well in this life as in the other. The Rabbis say that before circumcision was administered to them, and before they were admitted into the religion of the Hebrews, they were examined as to the motives of their conversion, whether their change was voluntary or whether it proceeded from reasons of interest, fear ambition, or such like. It was required of them that they be circumcised, that they sacrifice and that they wash their bodies in a cistern of water. They were then to change their clothes completely in every article. They were to renounce their former natural relations or kindred; they were to assume another name; they were considered as other persons than what they were before; as new born, new creatures—as descendants from Abraham and entitled to all the privileges and hopes of that sanctified generation.

These communications collected from credible authors, I conceive them just. Nicodemus well knowing this Jewish custom, Christ might well say, "Art thou a master in Israel and knowest not these things?" It shows that Christ meant by born of water a washing of the whole body or bathing in water, as he says. It is strange that a Baptist should try to avoid the conclusion that *genethe ek undatos* does not mean immersion; born *ek out* of the water can mean nothing else. Paul in Titus 3:5, says: "But according to his mercy, he saved us by the washing of regeneration and receiving of the Holy Spirit." And Hebrews 10:22, Paul says, "Having our bodies washed in pure water." The foregoing Jewish proselytism throws light on Paul's words. Also his words, II. Cor.5:17, "Therefore if any man be in Christ he is a new creature; old things are passed away and all things are become new." Also we here have light on Christ's words *i. e.*, "If any man come to me, let him deny all and follow me." Give up all things for me; and as the proselyte took a new name and was a child of Abraham, so the baptized believers in Christ must take the new name. Christian given at Antioch; so sects uniting on the Bible must renounce sect names—Methodist, Baptist, Disciples and take the name Christian.

J. L. THORNBERRY.

Georgetown, Ky.

Heaven.

The home of the blest. There the inhabitants shall not say, "I am sick." The people that dwell there are forgiven their iniquity (Is. 33:24). Here on earth every inhabitant, time and again, has to say, "I am sick," and just because all have committed iniquity, but *there*, there is fullness of joy, and at Gods right hand pleasures forevermore (Ps. 16:11). Hence the numerous figures used in the scriptures describing that blessed place. It is called Paradise, a Kingdom, a Father's House, Mansions, a Better Country, a Rest; and as if language were impotent to describe its bliss and its beauty, it is said, "Eye hath not seen, ear hath not heard, nor hath it entered into the heart of man, the things which God hath prepared for them that love him." I. Cor. 2:9. Aye, many of God's people have a foretaste of this blessedness before they are taken home. The deeply pious and devoted John Janeway, gave his experience as follows: "I am, through mercy, quite above the fears of death, and am going to him whom I love above life. Oh, that I could let you know what I now feel! Oh, that I could show you what I see! Oh, the glory, the unspeakable glory, that I behold! My heart is full. Christ smiles, and I cannot choose but smile. The arms of my blessed Savior are open to embrace me, and the angels stand ready to carry my soul into his bosom!" And this blessedness will be theirs forevermore. The pleasure of earth, like its riches, take wings to themselves and fly away. They are ours but for a day; but it is not so with happiness of he ven. It is declared to be part of the work of the divine Mediator to secure to the saints the eter ial inheritance (Heb. 9:15). So there will be no trouble about ejectment suits or death removals.—*Sel.*

An Afflicted but Brave Boy.—The Lowell (Mass.) *Courier* of Aug., 6, mentions the following singular case of an afflicted but ambitious boy: Mr. G. B. Williams, of Mendon, has a son who was born without arms or legs, and yet goes around the village and fills a worthy place in the youthful society of the town, with promise of an active and useful manhood in the years to come. He is twelve years of age. His features are rather old looking for his years and the expression is bright and intelligent. His language and look indicate a belief in his ability to take care of himself before a great while. He is nearly qualified to enter the high school of the town, and his writing is above the average. In accomplishing the latter work, the pen is held under the chin, and with the aid of the shoulder the tracings are made. He attends the public school and goes around the village without the aid of any other person, but the means to this end were not invented until within a year or so, and not until after a long time of study upon the subject and the trials of several aids, which proved by experience to be of little use. He could get up and down stairs, put on his cap and roll or throw himself from one point in the room to another without help, but to go much outside of the house it was necessary to carry him. Now he carries himself. For this purpose a pair of wheels similar to those on a boy's velocipede were procured and the axle padded. The boy rests his chest on the pad, and by means of his imperfect lower limb propels himself around the town. It required some practice to learn to balance himself, but he soon overcame the difficulty. "I can go anywhere I want to," said the lad, "can go down hill faster than a walk, but have to rest on up grades."

A Physician's Opinion.

Dr. Orr says: "I am well acquainted with the composition of Dr. Duncan's Cough Balsam. I have used it in my family and in my practice for several years, and do not hesitate to say that I believe it to be the best remedy known to the medical profession for the speedy Cure of Colds, Coughs, Sore Throats, Whooping Cough, and far surpassing all other remedies for the speedy cure of Croup and Hives in children. It is very pleasant to take, and perfectly harmless." Price 50 cents.

Special Notice.

We would call the attention of the readers of this paper, especially those who are suffering with Dyspepsia, or Indigestion, to Dr. Duncan's Liver and Kidney Medicine It is, beyond doubt, the best and most reliable remedy known or ever offered for sale, for the Cure of Constipation, Sour Stomach, Sick Headache, Torpid Liver, and all Kidney troubles. It is the best and heapest. 75 cents.

THE PROVIDENT

LIFE ASSOCIATION

BALTIMORE, MD.

Insurance on the Ordinary Life and Maturity Plan. Endowment Policies mature in 10 years, or prior death. The fact that this association has been endorsed by LEADING BUSINESS MEN Clergymen, Physicians and Lawyers in the various states in which it does business, is an evidence of its superior plans and methods of insurance. It is the only mutual company in the United States with an endowment plan founded on correct insurance principles. Persons insured on our maturity plan "need not die to win." Policies mature in 10 years from date of issue, or at death, if prior. Every claim paid in full. No pro-rata payments. You "pay as you go and get what you pay for." By the payment of from eight to sixteen cents per day, you can purchase a $1000 policy payable to you in 10 years or to your family, should you die before the expiration of the period for which you insure

NASHVILLE ADVISORY BOARD.

GEO. W. SEAY, Sec'y N. & D. R. R. Co.
ALEX. FALL, Ag't N. & D. R. R. Co.

Hon. JNO. LAWRENCE,	*Lawyer.*
Elder Wm J. LOOS	*Minister.*
Elder R. LINCAVE,	*Minister.*
Dr. W. M. VERTREES,	*Physician.*
C. H. BRANDON,	*Brandon Printing Co.*
W. A. CORBIN,	*Broker*
Hon. LYTTON TAYLOR	*Attorney.*
G. H. WESSEL & Co	*Fancy Groceries.*
F. D. HAWLEY & Co.,	*Real Estate Agents*
D. T. D. WALLIS	
Dr. J. S NOWLIN.	
R. E. MARTIN.	
Dr. WILLIAM COMPTON.	
	Bellview, Tennessee.

Reliable business men in every town and county in East and Middle Tennesse and Kentucky, wanted to represent this Association, none other need apply. Correspondence promptly attended to.

CAPT. J. MINSON,
General Agent.

No 4 Church St. - - Nashville, Tenn.

Kentucky University,

LEXINGTON.

The University has three Colleges—College of Arts, College of the Bible, and Commercial College. The College of Arts has two courses, Clasical and Scientific, with twelve Professors and Teachers. The session continues from the Second Monday in September to the Second Thursday in June. Tuition twenty dollars per session: Matriculation fee ten dollars. Boarding at reasonable rates. College of Bible tuition free. For catalogues or other information apply to CHAS. LOUIS LOOS, President, or ROBERT GRAHAM, President of the College of the Bible

AGENTS COIN MONEY who sell DR. CHASE'S FAMILY PHYSICIAN. Price $2.00. Write for Circular. Address, A. W. HAMILTON & Co., Ann Arbor, Mich.

Add-Ran College,

THORP'S SPRING, HOOD CO., TEXAS.

The Thirteenth Annual Session opens the second Monday in Sept., 1885, and closes the last Thursday in May, 1886. There are ten distinct schools with an experienced teacher at the head of each. Not a single day is wasted from the beginning to the close of the session. Every day in the week has its proper share of study and recreation. Recitations every day—only the Bible studies on Sunday. Thorp's Spring is a prohibition village; noted for its healthfulness and the simple, steady and moral habits of its inhabitants. Send for catalogue.

A. & R. CLARK, PROPRIETORS.

L. & N.

(LOUISVILLE NASHVILLE R. R.)

—OFFERS—

Superior Advantages to the Traveling Public in

THROUGH CARS, QUICK TIME, AND

SURE CONNECTIONS!

SHORT LINE TO

The North-West!

VIA EVANSVILLE.

Through Sleepers to the West via McKenzie
Through Sleepers to the South via Montgomery. Through Sleepers to the North-east via Louisville.

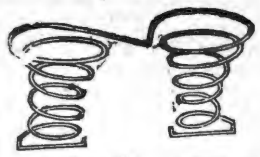
IMMIGRANTS

Seeking homes on the line of this road will receive special LOW RATES. See agent of this company, or address

C. P. ATMORE, G. P. & T. A. Louisville, Ky.

H. MILLER,

— manufacturer of—



SPRING BED AND MATRESSES

South [illegible]lege St., Nashville,

And dealers in all kinds of Beddings. I make the best [illegible]ng Bed now in use—the Twin Spring Bed. They are bug-proof. Try a set. Old mattresses neatly repaired.

ED. H. MILLER.

C. A. LITTERER AND CO.

Farm Impliments; Engines and Mill Machinery Agents.

Superior Grain Drills, Swiss Feed Cutter, Champion Horizontal Sorghum Mill.

John Deer Steel Plows, Advanced Chilled Plows, Cortland Spring-Wagons.

86 Market st. - - - [illegible]hville, Tenn.

BAILEY DAVIS & McCOMB,

WHOLESALE GROCERS,

And Dealers in

TOBACCO, CIGARS, ETC., ETC.,

M STREET, - - NASHVILLE, TENNESSE

KEEP COOL!

SUMMER GOODS!

Refrigerators, Ice Chests, Water Closets Filters

Fruit Jars, Fruit Cans, Stoneware, Woodenware, and all kinds of Kitchen Goods.

Cooking Stoves to suit the requirements of every Family.

PRICES TO SUIT THE TIMES.

PHILLIPS-BUTTORFF MANUFACTURING CO.,

24 & 26 College Street, - - - Nashville, Tenn.

Capital Planing Mill!

Cor. Line and Vine Streets, near Northwest Cor. CAPITOL O N.

J. W. McCULLOUGH,

DEALER IN

Lumber, sash, Doors, Blinds, scroll sawing, Flooring, Ceiling, Siding, Etc.

Telepone 551. : : : Nashville, Tennessee

O. EWING. FRANK W. GAINES

EWING & GAINES!

WHOLESALE HARDWARE,

40 South Market Street, Nashville, Tennessee.

Complete Stock of Hardware, Guns, Cutlery and Guns Belting, at the lowest prices.

Prompt and Careful Attention given to Orders. TRY US.

HEADQUARTERS -for- Hardware Guns Fishing Tackle, Mill Supplies of Every Description, Barbed Wire, Etc. Agents for Champion Machines, Reapers, Hay Rakes

BROOKS, SWEENY & CO.,

Nashville, Tennessee.

MURKIN & HUNT

28, 30, 32 South College Street,

—Manufacturers of—

Fine Carriages, Berlins, Landaus, Cabriolets, Coupes, and all Kinds of Heavy Work

We have enlarged our Factories and Store-rooms by the addition of the three-story building adjoining, and have now improved facilities for the manufacture of first-class work.

OUR SPECIALTIES: Improved Timken and Brewster Spring Buggies; Platform Double-Spring and Three-Spring Phætons, Barouches, Rockaways, and Wagons of Every Description.

Special Attention Given to Repairing. Inspection Solicited. Telephone 332.

P. A. SHELTON.

DEALER IN

STAPLE and Fancy GROCERIES.

Flour, Bacon, Lard, Tobacco and Cigars, Country Produce

NO. 9 BROAD ST. - NASHVILLE, TENN.

HIGHLAND HOME

MALE AND FEMALE INSTITUTE.

The next session of this School will open October 5, 1885, and close April the 16, 1886. The Session will be divided into two terms of three and one-half months each.

TERMS:	Per Month
Primary Class and Arithmetic as far as Division	$2.00
Grammar, Arithmetic, etc	3.50
Latin, Greek and Higher Mathematics (except surveying)	4.50
Music on Piano, Organ, Guitar, Cornet, and other Band Instruments	3.00
Use of Instrument	1.00
FOR THE SESSION,	
Board, Washing and Lights	$80.00
Incidental for all, except the first class	2.00
Incidental for first-class	.50
Vocal Musicac (Elementary)	1.00
Book Keeping and Surveying per term	40.00

Lessons in Harmony can be had by those who wish.

J. M. Barnes, President,
S. Jordan,
M. L. Kirkpatrick.
Highland Home, Ala,

SEND FOR CATALOGUE,

R. C. WEBB, President. Dr. WM. MORROW, V. President. H. B. GRUBBS Sec., and Treasurer, J. J. VAUGHN Gen'l Book Keeper.

H. B. Grubbs Cracker Co.

MANUFACTURERS OF

Candy and Crackers,

OLD STAND OF TYLER, TRATTEN & CO.

21 N. Market St., - - - - - - Nashville, Tenn.

We guarantee all of our goods to be STRICTLY PURE AND WHOLESOME.

Send us your orders, or specify our goods when you order from your wholesale grocery.

All new machinery, and fine workmen.

H. B. GRUBBS, Late of Grubs-Kemker Candy and Cracker Co. Mg'r.

NOW READ!

Extra Premium, all wool, full 10-4 Blankets at $3 a pair; regular selling price at $5,80

Extra fine quality 10-4 Blankets warranted both warp and filling, all wool (when we say wool we mean it) at $3,75 a pair; price in season $5,25.

California fleece. full 11-4, lovely borders guaranteed all wool at $4,75 a pair regular price $7,00.

Wool and cotton mixed, extra heavy, special service, full 10-4 wide Blankets at $2 a pair.

All wool filling 10-4 wide Blankets at $2 per pair.

Heavy gray wool Blankets 10-4 at $1,50 per pair; actually worth $2,75.

Extra heavy silver gray, all wool filling Blankets, full 11-4 wide at $2,25, cheap at $3,00

Good quality, silver gray, all wool 11 4 wide, fancy borders at $2,75. This blanket sells in season at $4,00.

Finest qality gray California, all wool, warranted 11-4 wide, at $3,75; regular price, $4,00.

Hirsch Bros. & Co.

56 N. COLLEGE STREET.

Headquarters For Drygoods At

LOWEST PRICES!

Phillips, Randle & Co.

KEEP

THE BEST COAL IN THE CITY.

Call at 50 North Cherry Street; they have always on hand,

Mud River, Cumberland, Jellico, Anhracite, Diamond, and Number 12 Coal.

A trial order solicited. Satiaction guaranteed.

TELEPHONE 169. - - - NASHVILLE TENN.

ORGANS

The most beautiful and finest toned in the world. Low prices, easy payment. Send for Catalogue. Address

Weaver Organ & Piano Co., YORK, PA.

Wharton & Co.,

Druggists and Prescriptionists.

Fine Soda Water, Mineral Waters Etc.

Corner College and Union Sts.,

Nashville, - - Tenn.

The American Male Choir.

A Collection of Sacred and Secular Music, for Male Chorus and Quartet Choirs, Clubs, Colleges and Singing Societies; consisting of Quartets, Gospel Songs, Anthems, Chants Glees, song and Patriotic Pieces.

By J. H. TENNEY, a composer who has had great success in this style; his forming an attractive fea ures in many very popular books.

160 large Octave pages, 106 pieces. Choirs containing Male Quartets will find the book a treasure, and all social singing circles will find in it Sacred and secular music to their taste.

Price in Boards $1 or $9 per doz. Paper 80 cents.

WAR SONGS.

The extraordinary revival of military and patriotic feeling typified by the increase and energy of Grand Army organizations, has brought this collection in to very great favor. It contains songs for the Camp Fire and the March Memeorial Song, and in fact, the choicest of all that (without bitterness) awaken memories of the great war. Every family should have copy. Choruses are for Male Voices, and there is an accompaniment fri piano or or organ.

PRICE 50 Cts.

College Songs.

The greatest success of the kind. A large number of merry students' songs, with the true college vim to them, and including the favorite popular songs of the day, as "Rosalie," "My Bonny," "Solomon Levi," "Clementine," etc.

PRICE 50 CENTS.

Mailed for Retail the Price.

OLIVER DITSTON & CO., BOSTON.

C. H. Ditston & Co., 867 Broadway, N. Y. J. E. Ditston & Co., 1228 Chestnunt St; Phila,

WOMAN WANTED SALARY $35 to $50

for our business in her locality. Responsible house. References exchanged. GAY & BROS, 14 Barclay St., N. Y.

COMPARATIVE WORTH OF BAKING POWDERS.

REPORTS OF GOVERNMENT CHEMISTS

As to Purity and Wholesomeness of the Royal Baking Powder.

I have tested a package of Royal Baking Powder, which I purchased in the open market, and find it composed of pure and wholesome ingredients. It is a cream of tartar powder of a high degree of merit, and does not contain either alum, or phosphates, or other injurious substances. E. G. LOVE, Ph. D.

It is a scientific fact that the Royal Baking Powder is absolutely pure. I will go still further and state that, because of the facilities that company have for obtaining perfectly pure cream of tartar, and for other reasons dependent upon the proper proportion of the same, and the method of its preparation, the Royal Baking Powder is undoubtedly the purest and most reliable baking powder offered to the public. HENRY A. MOTT, PH.D.

I have examined packages of Royal Baking Powder, purchased by myself in the open market, and have found it entirely free from adulteration and injurious substances of all kinds. skillfully compounded and composed of the purest materials.

WALTER S. HAINES, M. D.,
Prof. Chemistry Rush Medical College, Chicago.

The Royal Baking Powder is composed of pure and wholesome materials in correct porportion. It contains no injurious substance. The purity of the cream of tartar employed in this powder is worthy of special mention, since it does not contain the tartrate of lime usually present in baking powders in which cream of tarter of inferior quality is used. H. D. GARRISON, M. D.,
Prof. Materia Medica, College of Pharmacy, Chicago.

The Royal Baking Powder received the highest award over all competitors at the Vienna World's Exposition, 1873; at the Centennial, Philadelphia, 1876; at the American Institute, New York, and at State Fairs throughout the country.

No other article of human food has ever received such high, emphatic, and universal endorsement from eminent chemists, physicians, scientists, and Boards of Health all over the world.

NOTE.—The above DIAGRAM illustrates the comparative worth of various Baking Powders as shown by the chemical analysis and experiments made by Prof. Schedler. A pound can of each powder was taken, the total leavening power or volume in each can calculated, the result being as indicated. This practical test for worth only proves what every observant consumer of the Royal Baking Powder knows by practical experience, that, while it costs a few cents per pound more than ordinary kinds, it is far more economical, besides affording the advantage of better work. A single trial of the Royal Baking Powder will convince any fair minded person of these facts.

*While the Diagram shows some of the Alum powders to be of a higher degree of strength than other powders ranked below them, it is not to be taken as indicating that they have any value. All alum powders, no matter how high their strength, are to be avoided as dangerous.

Smithville Co. Shortlidge's Media Academy.

School Opens Sept. 8th.
Whole Expense, $400.
Quarterly Payments, $100 each.

Admits and classifies young men and boys at any time; fits them for Business, any College, Polytechnic School, for West Point or Annapolis. Advanced classes organized in Natural Philosophy, Chemistry, Surveying, Electrical and Civil Engineering, Astronomy, Higher Mathematics, Classics, &c. No examination for admission. Private tutoring and special drill for backward students. Single or double rooms completely furnished. All students board with the Principal. Fixed price covers everything, even books, &c. SWITHIN C. SHORTLIDGE, A. B. and A. M. (Harvard College Graduate), Media, Pa., 13 miles from Philadelphia.

KENTUCKY MILITARY INSTITUTE.

At Farmdale P. O., Franklin Co., Ky., six miles from Frankfort. Has the most healthful and beautiful location in the State. Lit by gas as well as heated by steam. A full and able College Faculty. Expenses as moderate as any first-class college. Forty-first year begins September 7th. For catalogues, etc., address as above.

COL. R. D. ALLEN, Supt.

Rates of Advertising in Gospel Advocate

One inch one insertion,..... 60
One inch, one month.....2,00
One inch, three months.....5,00
One inch, six months.....7,50
One inch, twelve months.....12,50

A discount of 10 per cent. on these rates on order of $25.00; 20 per cent. for order of $50, 30 per cent. for order of $100.00.

Note these Rules Carefully

(1) Write only on one side of your paper.

(2) Write your name, post-office, county, and State, plainly.

(3) When changing your paper, give the office from which you change, and the one you wish it changed to.

(4) When ordering a book, give the name, edition, style of binding, and price, as near as possible, and state plainly HOW and WHERE you wish it sent.

(6) Write very plainly and make the clerks and printers happy

DEAR BRETHREN:—It is with a degree of pleasure that none knoweth save me that I to-day say brethren in the light. Four weeks ago I was down in confusion and division; but thanks to the Lord, I am to-day in the light, "contending for the faith once delivered to the saints." I will give you a sketch of my exit from Babylon. Friday before the 3d, Lord's day in July, about 10 o'clock Dr. Cawthorn called at my gate and asked for a feed for his horse and the privilege to water at the well. After attending to this, I invited him into the house and proposed that he have dinner, to which he assented. I knew he was a preacher, but thought he was a Campbellite going around offering the people Mr. C's abstract and peculiar views of the Bible. I was reading the Bible, and he says to me, "understandeth what thou readest. I answered, "I don't know." He says, "What kind of spectacles do you read through." Answer, "None, I don't need them." He says that is so, you don't need them, but you have them on, and pull them off and you can see and understand. Then he told me what he meant, and that I was spending my time trying to make the Bible say what my Baptist creed and decorum said, and taught, and the result was confusion. He began at the same scripture and spake the word of the Lord. After spending three or four hours with me, he left for South Butler to meet Bro. Harrison in a series of meetings, so I decided on Saturday to go over and hear more. So day after day I attended getting light and more light each day. I arranged with him to hold a series of meetings in my neighborhood. After learning a few days I saw that it was to God and not to Bro. Campbell that he was inviting the people, and seeing I was lead by the flesh and not the spirit, Rom. 8:1, I at once determined my course, and acted accordingly, and would my Baptist brethren set aside human prejudices and human theories they would be where I am to-day, contending for the faith once delivered to the saints.

We much desire to keep brethren Cawthorn and Harrison in the field, Will not the brotherhood assist us? They are faithful and true workers. Brethren and sisters send in your fellowship to Bro. E. Dixon, Andelusia, Ala. Let us keep the lamp burning. J. A. HUGHES.

Diligence.

"And besides this giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance godliness, and to godliness brotherly-kindness, and to brotherly-kindness charity or love. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord and Savior Jesus Christ." II. Pet. 1:5-8.

These virtues or Christian graces are worthy of diligence. They pertain to the eternal life hereafter. We should be diligent in adding these excellencies or virtues absolutely necessary to make full grown Christians, without which we cannot grow better, grow in grace and in the knowledge of the truth. If we are not diligent in adding to our faith, we will grow smaller and always remain babes in Christ. Hence the importance of heeding the divine injunction "give all diligence." If we are diligent in those things pertaining to holiness and righteousness and strive at all times to preserve in the attainment of holiness, we will most assuredly succeed in our journey through this life. The faithful, diligent Christian will grow wiser, better and thus become faithful in all good works. And let us always bear in mind that without diligence we cannot secure these things. There is really nothing that we can accomplish without diligence, even in the things of this world. By diligence and close application to business, Jay Gould and William H. Vanderbuilt, of New York City, have grown immensely rich in railroad property: By diligence Bro James A. Garfield reached the highest pinacle of human ambition and fame, and secured the highest office in the gift of American people. By diligence Cyrus W. Field laied the Atlantic Cable, thus connecting the old world with the new. By diligence, Elias Howe, Jr., Robt. Fulton, Thos. Edison, and Eli Whitney, with their inventive genius, invented the sewing-machine, steam-boat, electric light, cotton gin &c. Thus we see diligence is necessary in things of this world. Then let us as Christians endeavor to be diligent in spiritual things, so that we may go on to perfection. Let us be diligent in meeting together every every Lord's day. Diligent in searching the sacred writings Diligent in proclaiming the gospel, or the unsearchable riches of Christ our Savior in leading sinners to Christ. Diligent in seeking for glory, honor, immortality and eternal life. By living in obedience to those precepts and commands that will prepare us for that great day, when we shall be called upon to render an account of the deeds done in this life.

HENRY REHORN.

Whitleyville, Tenn.

DR. JOHN BULL'S

Smith's Tonic Syrup

FOR THE CURE OF

FEVER and AGUE

Or CHILLS and FEVER,

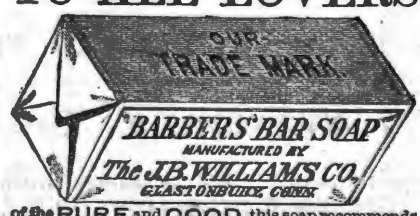
AND ALL MALARIAL DISEASES.

The proprietor of this celebrated medicine justly claims for it a superiority over all remedies ever offered to the public for the SAFE, CERTAIN, SPEEDY and PERMANENT cure of Ague and Fever, or Chills and Fever, whether of short or long standing. He refers to the entire Western and Southern country to bear him testimony to the truth of the assertion that in no case whatever will it fail to cure if the directions are strictly followed and carried out. In a great many cases a single dose has been sufficient for a cure, and whole families have been cured by a single bottle, with a perfect restoration of the general health. It is, however, prudent, and in every case more certain to cure, if its use is continued in smaller doses for a week or two after the disease has been checked, more especially in difficult and long-standing cases. Usually this medicine will not require any aid to keep the bowels in good order. Should the patient, however, require a cathartic medicine, after having taken three or four doses of the Tonic, a single dose of KENT'S VEGETABLE FAMILY PILLS will be sufficient. Use no other.

DR. JOHN BULL'S
SMITH'S TONIC SYRUP,
BULL'S SARSAPARILLA,
BULL'S WORM DESTROYER,
The Popular Remedies of the Day.

Principal Office, 831 Main St., LOUISVILLE, KY.

TO ALL LOVERS



of the PURE and GOOD, this soap recommends itself. For the TOILET without an equal, for SHAVING a great luxury. In pound bars, also in packages of 6 Round or Square Cakes. Ask your druggists for it, or send 2c. Stamp for trial sample.
IT WILL DELIGHT YOU

TO HAVE HEALTH THE LIVER MUST BE IN ORDER.
DR. SANFORD'S

INVIGORATOR

Is a Reliable Remedy for Liver Complaints and ills caused by a deranged or torpid condition of the Liver, as Dyspepsia, Constipation, Biliousness, Jaundice, Headache, Malaria, Rheumatism, etc. It regulates the bowels, purifies the blood, strengthens the system, assists digestion.
AN INVALUABLE FAMILY MEDICINE.
Thousands of testimonials prove its merit.
ANY DRUGGIST WILL TELL YOU ITS REPUTATION.

CANCERS TUMORS AND ULCERS.
Cured without the knife or loss of blood. Vs superior to all other methods. Hundreds of ca cured! Descriptive pamphlet sent free. Address Dr. E. H. GREENE, 17½ Peachtree St., Atlanta Ga

HUMILIATING ERUPTIONS ITCHING AND BURNING TORTURES

And Every Species of Itching, Scaly, Pimply, Inherited, Scrofulous and Contagious Diseases of the Blood, Skin, and Scalp, with Loss of Hair, from infancy to old age, positively cured by the Cuticura Remedies.

Cuticura Resolvent, the new blood purifier, cleanses the blood and perspiration of impurities and poisonous elements, and thus removes the cause.

Cuticura, the great Skin Cure, instantly allays Itching and Inflammation, clears the Skin and Scalp, heals Ulcers and Sores, and restores the Hair.

Cuticura Soap, an exquisite Skin Beautifier and Toilet Requisite, prepared from Cuticura, is indispensable in treating Skin Diseases, Baby Humors, Skin Blemishes, Chapped and Oily Skin,

Sold everywhere. Price: Cuticura, 50c.; Resolvent, $1; Soap, 25c. Prepared by the POTTER DRUG AND CHEMICAL Co., Boston, Mass.

Send for "How to Cure Skin Diseases."

PEMBERTON'S

The **WORLDS** Great Nerve **TONIC**

FRENCH WINE COCA

The wonderful Invigorator and EXHILARINE, to impart Health, Strength and Vigor to Mind and Body. The **Ideal Nerve Tonic** and **Intellectual** Beverage, highly endorsed by the elite of the Medical Profession; for the cure and prevention of Mental and Physical Exhaustion, Chronic and Wasting Diseases, Dyspepsia, Kidney and Liver Affections, Heart Disease, Melancholia, Hysteria, Neuralgia, Sick Headache, Throat and Lung Affections, Tired Feelings, etc. This marvelous Tonic acts like a charm. For Convalescents and Invalids this delightful Invigorant is the sine-qua-non. The Invigorating and Strength-restoring properties of French Wine Coca are truly wonderful and excel all other Tonics and Stimulants. One trial will charm and excite your enthusiasm. For sale by Druggists. Send for Book on Coca and Pemberton's Wine Coca. Price, $1.00 per bottle.
J. S. PEMBERTON & CO., M'f'g Chemists, Atlanta, Ga.

NEW USES OF DIAMOND DYES

New uses are constantly being made of them so that, not only is all possible kinds of Domestic Coloring done with them, but also Art Work, Coloring Photographs, Engravings, &c. They are used for Object Teaching in Schools, Coloring Maps, Baskets, Easter Eggs, Bone, Ivory, &c. For making ALL colors of Ink, Wood Stains, Shoe Dressing, Ink Pads, &c. **USE NO OTHER.**

They are the PUREST, STRONGEST and FASTEST of all Dyes. One package colors one to four pounds of Silk, Wool, Cotton, etc. For special uses given above, no other dyes will answer.

Sold by all druggists. Send stamp for Special Art Circular, Special School Circular, Sample Card of 32 colors, and directions. Colored Cabinet Photo. as sample, or a package of Any Color Dye mailed for 10 cents. Address the proprietors,
WELLS, RICHARDSON & CO., Burlington, Vt.

THE DIAMOND PAINTS,
GOLD, SILVER, COPPER and BRONZE,
For gilding &c., Fancy Baskets, Frames, Lamps, Chandeliers, and for all kinds of ornamental work. Also Artists Black for Ebonizing. Equal to any of the high priced kinds and only 10 cts. a package, at the druggists, or post-paid from
WELLS, RICHARDSON & CO., Burlington, Vt.

Glendale Boy's School

A first-class Home School. New term commences Thursday Sept. 17th, 1885. Send for terms and particulars. E. A. HAIGHT, Principal, Kirkwood, Mo.

FEMALE COMPLAINTS

Treated scientifically at home, at very small expense, with absolutely no pain, no caustics, no unnecessary examinations. Permanent cure guaranteed. Book and question blank free. Address with stamp, Dr. C. N. BROCKINGTON,
(Mention this paper.) 309 4th Ave., Louisville, Ky.

CATARRH

Causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough and Consumption, cured in from one to three months, even though bones of nose are affected. No snuffs, washes, douches, inhalers or atomizers used. Book and blank free. Address with stamp, Dr. C. N. BROCKINGTON,
[Mention this paper.] 309 4th Ave., Louisville, Ky.

$65 A MONTH AND BOARD TO AGENTS for a NEW and Complete
LIFE OF GRANT
The World's greatest soldier, and the Nation's most honored citizen. Low price. Rapid Sales. P. W. ZIEGLER & CO. 915 Arch St. Philada.

Hoge's Improved Circular Saw Mill.

Unexcelled for Accuracy Simplicity and Durability.

With Universal Log Beam Rectilinear Simultaneous Set Work, & Double Eccentric Friction Feed.

Engines, Boilers, Shingle Machines, Planers and General Wood Working Machinery.

Write for Circulars & Prices from $200 to $1,000.

SALEM IRON WORKS, SALEM, N. C.

NEW SUNDAY SCHOOL MUSIC BOOKS.

HEAVENLY VOICES.
Just out! Entirely new! The very book you want for your Sunday-School. Contains the richest and most beautiful songs ever collected in one volume. Send for sample copy before buying.

SABBATH BELLS.
The finest collection of Sunday songs yet published. Thousands of copies have been sold during the past 12 mos. It is full of gems. Will mail to any part of the world a sample copy of either **Heavenly Voices** or **Sabbath Bells**, upon receipt of 30c. or both for 35c.

FIRESIDE-FRIEND PUB. CO., NEW CARLISLE, O

NEW HOUSE! NEW GOODS!

J. W. ORCHARD,

Manufacturer and Dealer in PLAIN and DECORATIVE

WALL PAPER,

Window Shades,

Looking-Glasses, Picture Frames and Cornices, Chair Cane, Picture Cord and Nails, Wall Brackets and Parlor Easels.

Looking-Glasses put in old frames. Old pictures and frames repaired.

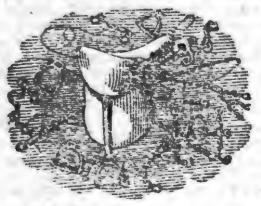
134 Union Stree.

Between College and Cherry,)

NASHVILLE, - - TENN.

A. C. & J. C. MARCH,

(Successors to J. D. March & Sons.)



Manufacturers of and Dealers in

Saddles, Harness, Bridles, Collars, Trunks, Bags, Valises, Hames, Whips, Chains.

REPAIRING DONE ON SHORT NOTICE.

NORTH MARKET STREET,

NASHVILLE, - - TENN.

NAHVILLE, CHATTANOOGA & ST. LOUIS RAILWAY.

BUSINESS MEN, TOURISTS, EMIGRANTS, FAMILIES, REMEMBER

The Best Route to St. Louis and the West via McKenzie.

The Best Route to West Tennessee and Kentucky, Mississippi, Arkansas, and Texas points is via McKenzie.

The Best Route to the Summer Resorts and Mountain Retreats of Tennessee, Virginia and the Carolinas, via McKenzie and Nashville.

The Best Route to the celebrated Colleges, Universities, Seminaries and other Educational Institutions in the Southeast, via McKenzie and Nashville.

The Best Route to points in East Tennessee, Virginia, the Carolinas, Georgia and Florida is via Chattanooga.

DON'T FORGET IT!

By this line you secure the—

MAXIMUM OF SPEED, SAFETY, COMFORT, SATISFACTION,

AT THE

MINIMUM OF EXPENSE, ANXIETY, BOTHER, FATIGUE.

Be sure to Buy your Tickets over the

N., C & ST. L. RAILWAY!

you are going to Washington City, Baltimore, Philadelphia, or New York.

The Inexperienced Traveler need not go astray; few changes are necessary, and such as are unavoidable are made in union Depots.

THROUGH SLEEPERS!

BETWEEN

Nashville and Atlanta, and Atlanta and Jacksonville, Fla., Nashville and Martin (to connect with Sleeper service via Cairo to St. Louis and Chicago.) Nashville and Columbus. Nashville and Memphis (Sleeper Humboldt to Mobile, and Milan to New Orleans.) McKenzie and Little Rock, and Little Rock and Texas points.

Call on or address

J H BEERLES, T. A., Chattanooga, Tenn.
W W KNOX, T. A., Nashville, Tenn.
S S FINLEY, Ticket Agent, Memphis, Tenn.
A WREEN, Trav. A., Atlanta, Ga.
L DANLEY, G P & T A, Nashville, Tenn

FITS STOPPED FREE

Marvelous success. Insane Persons Restored. DR. KLINE'S GREAT NERVE RESTORER

for all BRAIN & NERVE DISEASES. Only sure cure for Fits, Epilepsy and Nerve Affections. INFALLIBLE if taken as directed. No Fits after first day's use. Treatise and $2 trial bottle free to Fit patients, they paying expressage. Send name, P. O. and express address to DR. KLINE, 931 Arch St. Philadelphia, Pa. Sold by principal druggists.

S. HOGAN, J. S HOPKINS

Hogan & Hopkins.

—Dealers in Custom Made

Boots and Shoes.

We will sell the very best makes of Boots and Shoes, and endeavor to make the prices so that no one can possibly sell cheaper than we do.

No. 20 Public Square, Nashville, Tenn.

SALESMEN:

SAM R. HOPKINS, L. D SIMPSON, W. MAYES.

AGENTS WANTED for the MISSOURI STEAM WASHER.

I want intelligent men or women seeking profitable employment to write for Illustr. Circular and terms of Agency. A great labor, clothes and soap saver. Exclusive territory and sample Washer sent on a weeks trial. Pays capable Agents Big Money. J. WURTH, St. Louis, Mo.

O. T. CRAIG & SONS,

BRENTWOOD, TENN.

Breeders and shiper of DUROC- RSEY SWINE. A choice lot of pigs now ready to ship. All our breeders Registered. Address at present,

C. W. CRAIG,

GRAHAM, - - - - TENNESSEE.

China, Glass and Queensware

We have the best Electric Lamp made, the best imported Student's Lamp, "Mays' New Ideal" Lamp, requires no chimney or shade; in fact, we are headquarters for the best Lamps in use. We keep the largest stock of CHINA, GLASS and QUEENSWARE, South of the Ohio river, all of which will be sold as cheap as good goods can be sold in any market. Why not buy first-class goods when you can get them at about what you are paying for trash? Come and see us, or send your orders.

HICKS, HOUSTON & CO.

M. A. SPURR, President, FRANK PORTERFIELD, Cashier, R. S, COWAN, Teller, J. H. THOMPSON. Vice President.

Commercial National Bank,

OF NASHVILLE, TENNESSEE.

CAPITOL OCK, - - - $250,000,00.

North Colle e Street.

BOARD OF DIRECTORS.

M. A. Spurr, R. H. Dudley, J. A. Thomas, Sam Cowan, Jos. Frankland,
W. A. Benson, J. H. Thompson, W. E. Norvell, W. A. Wray, J. F. Bowers,
J. Jungerman, A. W. Wills, E. R. Richardson, J. H. Collins, W. H. Mayo,
Robert B. Lea, J. D. Goodpasture, H. G. Gwyn, T. L. Herbert.

Fully Prepared to do a General Banking Business.

JOHN RAMAGE & SON,

48 North College Street, Nashville,

Offer the best stock of custom-made BOOTS, SHOES and SLIPPERS, in all grades, of Trunks, Traveling and Hand Bags.

LOWEST CASH PRICES!

SHADE MURRAY, WM. C. DIBRELL. BYRD MURRAY,

Murray, Dibrell & Co.,

WHOLESALE

BOOTS and SHOES,

No. 2 Public Square, : : Nashville, Tenn.

Gates & Pohlman,

Corner College and Union Streets, Nashville.

Are the oldest Jewelers in the State, and have constantly in stock the very latest and best designs, in patterns as well as the finest in quality and finish of all goods pertaining to the Jewelry trade. They defy competition in prices, and warrant every article to be as represented by them. Watches, Clocks and Jewelry repaired by the most practical workmen Orders by mail promptly attended to. Their motto is, "*Quick sales and small profits.*"

West Tennessee Christian College,

HENDERSON, TENN.

The first Annual Session of this Institution will open on [illegible] st Monday in October.

For healthiness of Locality, moral community, [illegible]ldings, hospitable, people, full and thorough course of instruction, cheapness [illegible] we challenge comparison.

Schools of English, Mathematics, Ancient [illegible]anguages, Sciences, Bible, Music and Art.

Those wishing to give their sons and dau[illegible]n education that will fit them for their life work, should investigate this Institution, [illegible] terms and what it does, before sending elsewhere.

Board for young ladies, in boarding house with President, $12.00 per month. This includes washing, fuel and lights. Board for young men, including same things, $8,50 to $11,00 per month.

Tuition, $1.00 to 5.00, according to grade. For further particulars address,

J. B. INMAN, Pres., or JOHN BARHAM, Sec.

G L Robinson

TENNESSE female COLLEGE!

FRANKLIN, TENN.

(Establishe in 1856.)

An English, Classical, Business, French, German, Music and Art Boarding and Day

School for Young LADIES.

With an average patronage of 150 pupils for the past 29 years the College will open its thirteenth year

Sept. 1, '85, and close June 3, 86

NON-ENOMINATIONAL.

New Administrations, New furniture Capacity for 200 young ladies, Practical Teachers, Modern Methods, Thorough work. Library Reading Room, Ladies Business College and Ladies Boarding in the Building at Moderate prices, are a few of the features which make the College

A Popular Institution.

The only Female College in the South where marks, medals, and set examinations are recognized as opposed to true principles of education.

Write for particulars.

jul 16,3. M. T. EDGERTON, Pres't.

LAW SCHOOL,

OF WASHINGTON AND LEE UNIVERSITY

GEN. G. W. C. LEE, PRESIDENT.

Instruction by text-books and printed lectures with courses of lectures on special subjects by eminent jurists. Tuition and fees $80 for session of nine months, beginning Sept. 17. For catalogue and full particulars, address Ch[illegible]. A. Graves, Prof. of Law, Lexington, Va.

WASHINGTON AND LEE UNIVERSITY, Lexington, Va.

Instruction in the usual academic studies and in the professional schools of Law and Engineering. Location healthful, expenses moderate. Session opens Sept. 17th. For catalogue, address "Clerk of the Faculty."

W. C. LEE, President.

TEXAS LANDS!

Persons who have capital they wish to invest profitably, can do so by investing now, in Texas lands

The undersigned is agent for the sale of lands amounting to OVER HALF MILLION ACRES. Prices range from 50 cents to $6,00 per acre.

These lands are all going up, and in five years from date, will be worth twice the present price. For particulars, address

J. T. POE.

Longview, Texas.

SPRING, 1885.

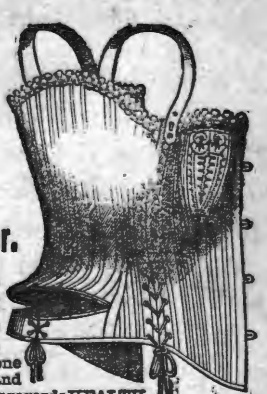
CARPETS! CARPETS!

We have the largest and most complete stock of Carpets of grades, Mattings, Oil Cloths, Linoleums, Rugs, etc., that we have ever shown to the trade. These goods are brought from the factory, and our prices are the lowest. All orders promptly filled.

MANLOVE & Co.,

26-2 ummer St., - - Nashville, Tenn.

MADAME FOY'S CORSET AND Skirt Supporter.



Combines the most ELEGANT FITTING CORSET with a PERFECT SKIRT SUPPORTER and is one of the most popular and satisfactory corsets as regards HEALTH and COMFORT ever invented. It is particularly adapted to the present style of dress.

For sale by all leading dealers. Price by mail $1.50. FOY, HARMON & CHADWICK, New Haven, Con.

OPIUM MORPHINE HABIT EASILY CURED. BOOK FREE. DR. J. C. HOFFMAN, Jefferson, Wis.

THE GOSPEL ADVOCATE.

VOLUME XXVII., NUMBER 39 | NASHVILLE, TENNESSEE, SEPT., 30, 1885. | TWO DOLLARS PER YEAR IN ADVANCE.

EDITORS:

D. LIPSCOMB | E. G. SEWELL.

J. C. McQUIDDY, Office Editor.

ASSOCIATE EDITORS:

J. A. HARDING, JOHN T. POE.

Subscription Rates to Gospel Advocate.

Single subscriber, per anum in advance..... $2,00
S ingle subscriber for six months in advance..... $1,00
Clubs of five, three of these new, per anum each..... $1,50
Clubs of ten, five of which must be new, each..... $1,25
Clubs of ten, all old, each..... $1,50

SUBSCRIBE NOW.

A Woman's Life.

A woman's life is a precious thing,
Her love is a rose unwithering,
Would you bury it deep in its early spring?
Don't marry a man to save him.

You can pray for his soul from morn till eve,
You can win the angels to bring reprieve
To his sin-bound heart but you'll always grieve
If you marry a man to save him.

God gives to women the right to press
Her claim to man's best manliness:
A woman gives all, should a man give less?
Don't marry a man to save him."

—*Woman's Journal.*

Questions and Answers.

Question 285. How can the church (Matt. xvi. 18) be built upon Christ, as some Baptists say, or upon Peter, as Roman Catholics say, when the rock (*taute ta petra*) is in the feminine gender in the Greek Testament in the passage in question? Is it not built upon the true faith?

G. C. KELLY.

Answer 285. For an answer to this we will only re-present the views given on the text in VOL. XVII. No. 48.

The architectural idea that compares the church to a building is of very frequent occurrence in the word of God. A building can have but one foundation. The foundation of this structure is Christ, and him alone.

Our view accords with the grammatical construction of the words. And here we notice the change of gender in the original. The apostle's name (petros) is in the masculine gender. It is always so, even in the history of his receiving this name (John i. 33): "Thou art called Cephas, which is by interpretation [petros] a stone [or rock]." If ever, in its original and proper form, petra (feminine gender) were applied to the apostle we might expect it so where it simply explains the import of the name. But in the passage before us there is an abrupt change of gender from the masculine, unnecessary and unaccountable on the supposition that both terms applied are to the same person.

Again, there seems evidently to be a special emphasis in the Savior's words. He uses both the demonstrative pronoun and the article in connection with the noun. It is *tauta ta petra*, this *the* rock. In the Greek language the article is often added to the demonstrative to express the designation more definitely or emphaticly. It is, "I say to thee that thou art Peter, *a stone*, and on this, *the rock*, I will build my church." Now why this emphasis? If the person of Peter was intended would not the natural expression have been, "Thou art Peter, a rock and on that rock I will build," etc.? On the supposition that the reference is to himself the object of the emphasis is clear. Christ is the rock himself, pre-eminently so,—the Rock of Ages,—the sure Foundation.

Again, the word petra, in this form, is repeatedly applied to our Lord, and to him only, and never to the apostles; as (I Cor. x. 4), "They drank of the spiritual [petra] rock that followed them, and that [petra, feminine] rock was Christ." Rom. ix. 33: "Behold I lay in Zion a stone of stumbling and [petra, feminine] a rock of offense." II. Peter 2:7: "The stone which the builders rejected is become.... a stone of stumbling and [petra, feminine] a rock of offense." If the term is applied, in this form, to our Lord in all other instances, and only to him, are we not warranted in so applying it here? Can we indeed rightly give it any other application?

This view has the suffrage of the early and ablest Christian fathers as Augustine, sermon thirteen on the discourses of our Lord, quoted by Turrentine: "Thou," says he, "art Peter, a rock, and on this rock which thou hast confessed, this rock which thou hast acknowledged, saying, thou art the Christ, the Son of the living God, I will build my church,—upon myself, who am the Son of the living God, will I build," etc. John Hilary, concerning the trinity says: "This, therefore, is the immovable foundation of faith,—this one blessed rock confessed by Peter, 'thou art the Son of the living God.'" To this agree the marginal glossists of the ninth century. They explain *Christum in quem credis*; that is, "Christ in whom ye believe." Some even on the side of Papacy give this view, as Gregory the Great and Syranus among the ancients, Dupin and others among the moderns.

We know that the Campbellites hold that it is the confession of Peter that Christ built his church upon, so that every one who will make the confession is a proper subject or material to be built into the church of Christ. The demons then would have been proper subjects; for they cried out, "We know thee, who thou art Christ," etc. The proposition is simply absurd. There is an incongruity, a violation of all the rules of figurative language, in representing an abstract truth as the foundation of a material structure, such as is the church of Christ. A truth may be a foundation principle. It may be a fundamental to other truths or principles following from or growing out of it; but it cannot with any propriety of thought or language, be made the foundation of a material fabric. And then further, what, in fact, is this confession but the faith of the individual soul resting upon the only foundation? The faith that unites the entire collective body of his church to himself can with no more propriety be styled the foundation than can the cement that binds the fabric to its basis.

It is confessed that there is difficulty in the interpretation of the text; but the view we have presented agrees with the fact, best agrees with the construction of the words, is the view of many of the best commentators, and concurs with the figure so frequent in the word of God that compares the church to a building. We therefore are compelled to the conclusion that by these words, "the rock," our Lord meant himself,—"the tried stone, the precious corner stone, the sure foundation," of whom whosoever believeth shall never be ashamed.—*Tennessee Baptist.*

The above presentation of the scripture from the *Tennessee Baptist* is correct in the main. When Mr. Graves attempts to draw a distinction between Christ as the Son of God, and the truth that Christ is the Son of God, received into the heart and confessed by the mouth, he makes nonsense. The kingdom of God is builded of members brought into the church, by having the heart changed toward God. The material Christ as the son of God can never enter the spiritual and mental heart. Such an idea is nonsense of the grossest type. Only the truth, the mental or spiritual impression made by the facts enters the mind, the heart and the spirit. The truth is the moving power, the foundation of all the Christian actions of men, and constitutes the basis, the foundation laid in every soul, that fits it to be builded into the temple of God. It is not the material body of Christ, but the truth, concerning it that affects the mind, heart and spirit of men. And the confession of this truth is the assurance that it is in the heart and will move the life. Mr. Graves, talk of the demons shows a confused mind. There is a difference between confessing a thing as the truth to be adopted and practiced as a moulding influence of the life, and acknowledging facts that we cannot deny; yet determined to oppose them. Bro. Henslee, of California, sends us the above with request to notice.

D. L.

The Church at Billings. Mo., and the Church at Lavergne, Tenn.

We published sometime ago the action of the church at Billings, Mo., in withdrawing fellowship from A. J. Smithson. He returned to Tenn., soon, and made efforts to induce the churches to recognize him despite the action of the church at Billings.

Notwithstanding Smithson was published in *Christian Evanyelist* and ADVOCATE, and has been twice published as a bad man in the *Guide*, and notwithstanding every witness he gave, except one, who proved to be like himself on trial before his church for gross immorality, states the church at Billings could not have acted otherwise than it did, a majority of the members at Lavergne voted him into the church and are encouraging him to preach. The church at Lavergne is a small congregation containing about twenty male members; a large portion of these are relatives of Smithson's wife, which while they thought him unworthy to marry into the family, (he ran away to marry) doubtless is the controlling influence in restoring him to their fellowship. A large minority of the church was so opposed to the indignity shown the church at Billings and the law of God, that they have refused to submit to the action and are not meeting with them.

The charges by the church at Billings, were:

"1. Misrepresentation and slander.

2. Quarreling with a brother, calling him a thief, a liar and threatening to break his neck.

3d. General misconduct, engaging in brawls, street-rows, political fusses, threatening to cut men's guts out, with a curse-word thrown in, such as, "I would see you in hell before I would do this or that." After the church had withdrawn from him he came to the officers and claimed to know scandalous things concerning them and threatened to expose them publicly, if they did not reverse their action. When he got ready to start back to Tennessee, he started slanderous stories about some of our most respectable members, both male and female, and is still circulating them and striving to stir up strife among our members." The specifications are given more in detail to us, but we have not room to publish them. The officers of the church acted on the matter and laid it before the congregation, and out of 155 members both male and female, only two voted against it. When we know the influence a preacher has over a congregation, this ought to have been satisfactory to any one that no injustice had been done him. But he claimed injustice had been done and requested Bro. Rawlins to write to six prominent men, all preachers but one, who he said were familiar with all the par-

ters and would convince us that injustice had been done him. Four out of the six answered and we give extracts showing what they think.

C. B. Swift, after numerating the charges says: "He was labored with by the congregation very faithfully, but with no effect. He threatened to tear the church down here, to divide the church; seemed to think he could intimidate the officers of the church that he would expose us all through the country, and refused to be called to order by the chairman. This was done while in official session. The spirit this man has displayed is not that of the Master, and even though he were honest, he is dangerous and should not be recognized as a minister of the Gospel. He told me on one occasion he would die and go to hell before he would make acknowledgements to this church."

Bro. W. H. Bagby, a correspondent, we believe, of the *Christian Standard*, and another of his references, after giving details says: "All my information came from him, (Smithson) directly While they were doubtless somewhat to blame for the origin of the trouble, with the information I have, I do not see how they could have done otherwise than they did. The way is open for him to set himself right at Billings and he should do it before he attempts to preach. I think you (in Tennessee) should require him to do it before you suffer him to preach. We must respect the action of the churches in such matters, if we would preserve disciples in the body."

Another one of his witnesses was Simpson Ely one of the editorial staff on the *Christian Evangelist*. He writes: "Bro. A. J. Smithson was one of my warm friends and I loved him much. He became very much excited last fall previous to the election and said and did many things out of harmony with the Christian life and especially with the life of a preacher. Twice in one day, I heard him threaten to fight and he manifested a great deal of anger. I repeatedly urged him to control himself and not employ such rough language, but he said, 'I can't help it. I have a devil in me as big as a mountain.'" "I think the church at Billings was wholly justified in with-drawing its fellowship, and will continue to be until he makes due apology and confession. I fear his pride will not permit him to do this. If you can induce him to confess his wrongs to the church at Billings, I have every reason to believe the church will gladly forgive and that, through our papers its officers will take pleasure in setting him right before the church and the world."

These are the testimonies of his own witnesses and friends. He and the elders of the church at Lavergne came to our office to inquire into the matter, and we read these letters and others still. He charged that all these, his friends, had turned against him and he himself wrote to Morgan Morgans, one of the editors of the *Faithful Witness*, asking him to write us. We give his letter:

EDITORS GOSPEL ADVOCATE:—A copy of your paper, June 24, bas just fallen into my hands in which I see A. J. Smithson published. I am very sorry to see that such a thing becomes necessary for the sake of the cause of our Master. As regretful as it may be, I think you did just right. As he and I were always intimate friends, it becomes a painful duty for me to say that I believe him to be in the wrong and that he should not attempt to preach until he rights himself with the Billings church and with the Lord. I have known the elders of the Billings church for years and no better men can be found. I know the whole circumstance from the beginning to the ending and can only blame the Billings church with two things.

1. They did not commence on him soon enough.

2. They were too lenient when they did commence.

The patience and Christian fortitude with which the Billings church has borne the shameful and slanderous abuse of the vindictive and revengeful spirit of A. J. Smithson, is most remarkable and marvelous. Not only has he threatened in his own classic language "to sink the Billings church to the lowest regions of hell," but in abusive language to myself and others, threatened to break down the characters of those who will not stand up for him, with slanderous reports, "whether true or false." Even if he should right himself with the Billings church, the shameful and abusive things which he has said about the preachers and some of the churches of Mo., demands from him apologies and tears of penitence. I most heartily endorse your own language: "It is the duty of every Christian and congregation in the world to respect the action of this church at Billings, as the act of God, unless they know it acted in violation of Divine law. If they do not, there is an end of all discipline and respect for Divine law in the churches of Christ. We ought all, as a kindness to Bro. Smithson, firmly say to him, we cannot recognize you as a teacher of the Christian religion until you set yourself right with the church at Billings and with God." The only apology for writing you is, the cause demands it and A. J. Smithson requests it.

Your brother in Christ,

MORGAN MORGANS.

That the leading members of the church at Lavergne from the first determined to receive him without regard to rights or wrongs, is evidently the fact as they did not seek information of the church at Billings. Instead of writing to them for information, they at Smithson's request, wrote to a member who secured a number of signatures, a few in the church, others enemies to the cause, that they believed him to be a good man. The elders of the church at Billings hearing of this discourteous and disrespectful course toward them wrote the following to the elders at Lavergne: 'We hereby notify you that the said man to whom you wrote, is under charge for gross un-Christian conduct and his wife has been a disturber and busy body in church affairs ever since her husband was charged with the offence he is now on trial for. They have got the names of, several disorderly members in their recommendation and probably several who are not well enough acquainted with their duty to know what to do under the circumstances. * * We are surprised at your action in conferring with these parties when you could have easily written to the officers of the church here or to any of the preachers in S. W. Mo., who are familiar with the case. Bro. Tennison, of Lebanon, F. M. Hooten, Bros. B. Cochrian, Aurora, S. Ely, of Liberty, and a host of others. * * We are not trying to injure A. J. Smithson; we are sorry that a man of his talent should force us to the course we have been compelled to persue. You will find, if you will investigate, that he is trying to injure the men and women who took him in when a stranger and as he said, when he only had five dollars to save him; we did all we could for him in means and encouragement; bore with his ill-temper and did all we could to help him along. We are perfectly willing, when he acknowledges his wrongs to this congregation to forgive and reinstate him and publish our action to the world. If you want to save a soul you ought to help to bring this result about." In the face of all this, and what we have presented and much more, on the statement of Smithson that every avenue to approach Billings church had been cut off from him, the members of the Lavergne church voted him in. He knew the statement he made was untrue and the elders of the Lavergne church had ample evidence of it.

He not only made this statement which they had abundant evidence to know was false, but they were cognizant of a malicious spirit and a willingness to tell falsehoods to subserve his ends They ignored them all and voted him in and have made appointments for him to preach.

Some may be a little incredulous that a man of Smithson's sense would insist, as Morgans says he did, that they should support him in his statements whether true or false. But he has manifested the same spirit here; every man that insists on his doing right, he regards as his enemy, and avows that he did not care whether statements he made were true or false. The person opposed him and he intends to be even with him.

We have, at Smithson's request, examined this matter; we have not seen an indication or an expression indicating a desire to do him injury or wrong on the part of any member of the Billings church. We have not learned of a member in good standing in the church in Mo., that thinks the church did wrong or could have done anything else with his course, than they did.

We have found him in as vindictive, malicious spirit as we have ever seen in any person; a reckless disregard of truth, a willingness to circulate and originate the most infamous slanders on old sisters in the church who, he says, had been as kind to him in misfortune and sickness as mortals could be; and to charge all kinds of dishonesty on men who befriended him because they say he is wrong and ought to repent of his wickedness.

Those of the church at Lavergne who have accepted him with these things before them, have become in this partakers of his sins, are as guilty as he, and they themselves should repent, confess their sins to the Lord, to the church at Billings and to the brotherhood at large for their sins before they should be recognized as Christians. There is a right and a wrong in this matter and man, who with the facts before their eyes that these men had, deliberately choose the course they did, are not worthy to be recognized as Christians. They did Smithson a most cruel wrong. They encouraged him when at one time he seemed disposed to confess his sins, by receiving him. So instead of converting a sinner they confirmed him in a course of sin that will lead him and them to ruin, without repentance. It is an example from which we all should take warning. When men from personal motives violate the law of God, they most cruelly wrong him whom they seek to befriend. A Christian ought to insist on his friend and kinsman doing right more earnestly than any one else. True friendship to any one will insist on his doing right. Anything else is cruel and wrong.

I write this, but Breth. Sewell, McQuiddy, and Rawlins examined into the matter and fully agree with all I say. I have been reluctant to publish it; for while I know that Smithson's character was never good as an honorable, true Christian, yet I know his early surroundings were unfavorable, and hoped as he grew older he would be brought more under the influence of the gospel and his Christian character would improve. But I have striven faithfully with him a a friend and brother to induce him to do right He is obdurate and no other course is left than to leave him to a servitude to his own evil passions.

D. L.

The course of the Lord is in the house of the wicked: but he blesseth the habitation of the just.

The way of the wicked is as darkness; they knownot at what they stumble.

God gives every bird its food, but does not throw it into the nest.

General News.

The Troy, N. Y., Buggy Works burned Thursday last. Loss, $25,000; insurance, $5,000.

In Boston 1,843 women have registered for assessment as voters this year as against 271 last year.

Mrs. Mulligan, who succeeds Miss Sweet in the Chicago pension office, is a stylish woman and a native of Maryland.

The total exports of produce from the port of New York during the past week were valued at $6,749,352.

It is said that Logan's book, soon to appear, has already been translated into French, German and English.

Women are announcing their intention of testing the provisions of the New York suffrage law which prevents them from voting.

Bradford Rixford, of Washington, chief law clerk of the United States Pension Bureau, was seized with heart disease last night at Burlington, Vt., and died in fifteen minutes.

Gen. Sherman has accepted the Presidency of the Missouri Grant Monument Association on the express condition that he be not expected to solicit subscriptions.

A bill was filed in a Chicago court Saturday the object of which is to oust Carter Harrison from the Mayoralty and seat his late competitor, Judge Smith.

Twelve prisoners escaped from the Jefferson County, Pennsylvania, jail last night by sawing the cell and window bars, and making a hole large enough to get through.

Snow fell last Thursday to a depth of three inches near Derby Line, Vt. Much damage was done to crops not harvested. The thermometer was 30° above zero.

The gamblers of Omaha have made a proposition to the city that if they are not interfered with for one year they will pay for all street improvements and keep up the water-works.

The value of the flowering plants sold annually in New York for the embellishment of the windows of that city and its suburbs is estimated at half a million dollars.

There was considerable frost last Thursday morning near Louisville, with some damage to garden truck. Dispatches from over the State say there was a light frost but that no damage was done.

At a meeting of wire manufacturers, held in New York recently, at which seventeen of the leading mills of the country, including those at Cleveland, were represented, the prices of wire were advanced 10 to 15 per cent.

The Baptist General Association of the Western States and Territories (colored), is in session in St. Louis, with a large attendance. S. P. Anderson, of St. Louis, was elected moderator, and a full list of business committees were appointed.

In searching for a Chinese thief recently detectives discovered Maggie Link, the 16-year-old daughter of a respectable family, hidden under a bed in a Chinese laundry. She says she was dragged in by the Chinese, but they deny it.

There is considerable alarm about diphtheria in Clarksville, and a number of people have carried their children out of the city. The disease is by no means epidemic, but the type that prevails is virulent, and the cases that have occured have nearly all been fatal.

John Ostermier, aged 14, a rock feeder at Sankey Bro's, brick yard, on the South side, Pittsburg, fell into the rock crusher yesterday morning and before the engines could be stopped his body was literally ground to dust.

A Bellaire, O., telegram says: At a meeting of flint glass workers and manufacturers last Thursday a compromise was effected by which the ten month's strike is positively ended. Fires will be lighted to-day.

A Buffalo woman last spring received a telegram announcing the death of her husband, who had deserted her. In the summer she married again, and the other day was distressed to see her first husband return, proving her a bigamist. He had sent the lying dispatch himself to get his wife in to trouble.

Fred Grant has made a noodle of himself by publishing a letter of his father to Grandpa Jesse Grant, which the general in the text of the letter wanted destroyed. It related to Grandpa Jesse's trading propensities during the war. It was quite creditable to the general, but hard on the old man.

The wheat trade of California, Oregon and Washington Territory gives employment to more than 400 sailing vessels, which have to double Cape Horn and make the voyage in four to five months. If California grain was not unusually dry it would not stand so long a voyage.

A deck hand on the steamer James G. Blaine, attacked John Kain with a bludgeon at California Pa., inflicting injuries that will likely prove fatal. Kain refused to pay his fare, claiming that he had already paid. The deck hand, whose name is unknown, has not been arrested.

While Engineer Charles Vedder, who runs a locomotive for the Chicago & Alton railroad, was running a train yesterday, he became insane from loss of sleep and attempted suicide several times, but was saved by the other trainmen. He pulled the fire from the engine and let the steam and water escape.

The application of John Winslow Jones, of Portland, Me., who was adjuged an insolvent in 1884, for a discharge from his debts, was yesterday denied by Judge Peabody, on the ground that Jones had sworn falsely in the insolvency proceedings,

Dr. J. B. Hamiltoh has tendered his resignation as Surgeon General of the Marine Hospital Service, to take effect November 1, but is willing to remain in the service with the rank of Surgeon. It is expected that he will be retained at Chicago.

The University of Pennsylvania's collegiate fall term opened last week with a Freshman class of about 100 and a good attendance in the upper classes. A gymnasium, in which physical exercise will be made compulsory, has been established.

At Cornell University the Freshman class numbers nearly 250, chiefly students from the Western States. There is also an increase in lady students, and as nearly all of the upper classes have returned, the number at Sage College will be much larger than last year. Most of the class of '84 are back, so that 450 students will be present.

The anniversary of Mexican Independence was celebrated in the city of Mexico last week, commencing on Tuesday evening with special services in the National Theatre. A brilliant assemblage was present, and President Diaz presided. Wednesday there was a grand parade of military and civic societies, 20,000 persons being in line. The city was beautifully decorated, the American residents displaying the stars and stripes blended with the colors of Mexico. General Grant's portrait was prominently displayed, as well as those of Hidalgo and Juarez.

FOREIGN.

The average annual yield of wheat in France is sixteen bushels per acre.

A dispatch from Vienna says the rumor that Austria is mobilizing her army is untrue.

The Cologne *Gazette* says Germany is willing to have the Pope act as arbitrator in the Caro, lines dispute.

A levy of all the able bodied men in Bulgaria between the ages of 18 and 40 years has been ordered.

The German Government seems disposed to insist that the dispute concerning the Caroline Islands be submitted to arbitration.

United States Minister Cox and Consul General Heap have succeeded in obtaining a revocation of the order expelling American Jews from Jerusalem.

According to a despatch from Salonica, brigands have captured the Archbishop of Veria's niece and another lady. They demand the sum of £3,000 ransom.

The panic in the London silver market is abating and rates have risen on a demand from the continent. There was a slight recovery yesterday in Indian exchanges.

Queen Victoria will linger in her much loved Scotland, at Balmoral, till Nov, 6, when she will bring Battenburg to Windsor Castle, and comfortably locate him in the butler's pantry for the winter.

The Earl of Cairns' appointment as asistant secretary to the Duke of Richmond and Gordon, the Secretary of State for Scotland, is officially announced in the London papers. Earl Cairns is the LordGarmoyle of the Fortesque affair.

One hundred German residents of Paris gave a farewell dinner to Prince Hohenlohe, the retiring German Embassador, who was recently appointed governor of Alsace-Lorraine.

The Spanish Government has prepared a case against seventeen leaders of the attack upon the German legation. It is stated that Prince Bismarck has handed to Count Benomar, the Spanish Minister at Berlin, the reply of Germany to Spain's recent note touching the Carolines dispute.

Powerful court influences are being brought against Sir Henry Drummond Wolff, the British special envoy. The Porte is averse to sending a commission to Egypt to inquire into the condition of affairs there in conjunction with a British commission.

In France a manufacturer named Meynard has died without relatives, leaving his house to be maintained in the state in which it was left, and "all the living animals in it" cared for until they die. His body was cemented into a block of granite, to become a corner-stone for a free picture gallery.

Advices just received in London relative to the death of Osman Digna, say that he was killed after a crushing defeat of his force of 3,000 Haddendowas by the Kassala harrison and friendly tribes. The latter, after the defeat of Osman, sent supplies to Kassala.

The opinon prevails at the Turkish Embassy in this city that the great powers of Europe, and especially Germany, will enforce respect of the treaty of Berlin, and that the difficulty in Roumelia will be settled favorably to Turkey without a resort to arms.

Home Reading.

He was better to me than all my hopes.
He was better than all my fears.
He made a bridge of my broken works,
And a rainbow of my tears,
The billows that guarded my sea-girt path
Carried my Lord on their crest,
When I dwell on the days of my wilderness march,
I can lean on his love for the rest.

Dr. Barnarno's Orphans.

One of the most practical and best known and appreciated benevolent institutions in Great Britain is that conducted by Dr. T. J. Barnardo, a Christian physician of London. Indeed it is a series of institutions. He cares for destitute children. A correspondent of the Edinburgh *Christian Leader* describes a visit recently paid to "Central Home," which is in Stepney Causeway, in the east of London. From that account we take the following: The family Dr. Barnardo cares for at present, who are dependent upon him for everything, consists of nearly 1,400 boys and girls. Not one of these would have been received if they had a relation who could act as parent to them. The one and only qualification is that they be entirely destitute. But what a family to care for! Mothers who have to battle with three boys in breeks may well wonder how it is done. How are they clothed and fed or even assorted? First, there is an est blishment known as babies' castle in the village of Hawkhurst, Kent, where twenty-five cradles make music together. Second, there is another in the island of Jersey, where tiny boys from five to eight years make havoc upon the fine Channel produce. Third, one hundred hopefuls of a larger growth are put up in Leopold house, Burdett road, where education and printing conjointly occupy their time. Fourth, three hundred sturdy boys live here in the central home, where education and one of these four trades is taught: shoemaking, tailoring, carpentry and brush-making. But there are two hundred who have made a start in life and are engaged in messenger, shoe-black, or wood-chopping brigades; and all these come home to roost, and pay a sum towards their keep; the balance of their money, except a little for the pocket, going to their savings bank account.

We must not forget a small contingent of fifty who are farming down in Worcestershire. There is a gentleman there who has a heart big enough to take that number under his care and teach them how to grow farm produce intelligently. Now, what about the girls? He has built for them a city near Ilford, Essex, away from London, which is only associate t to them with memories which they cannot too soon forget. There are thirty cottages in it presided over by thirty "mothers," and each of them has an interesting family of twenty girls to look after. The economy of these households is an interesting study. Home life is developed to the greatest extent possible, but they do not enjoy the luxury of being waited upon. They not only wait upon themselves and receive an education, but laundry work is done to the amount of $7,500 annually for institutions which find this service particularly well attended to. Such are the main features of the preventive department, which has dealt with nearly 7,090 boys and girls since 1866, while no fewer than 660 have been "emigrated" during the past three years, and are known to be doing well in the colonies.

The different branches touched by the mission department embrace evangelistic, temperance, and medical missions, ragged day, night, and Sunday-schools, and it would be difficult to estimate the thousands who are directly benefited by their agency. But to return to the question.

How does Dr. Barnardo feed and clothe his fourteen hundred boys and girls? Nothing could be easier. It is done by printer's ink and the Queen's letter carrier. He has only to tell of the morsels of humanity he finds friendless in the London desert and what he would like to do for them, and straightway there are tears in the eyes and the voice, and checks are written, money boxes emptied, pocket money is reckoned up and sent to the Causeway. Of last year's income $180,000 came in gifts of less than $5 each in value. One single day's post has brought money from Tasmania, from Shetland, from the Maharajah of Dunbungah, from Canterbury New Zealand, from a Sunday-school in Dunedin, and 102 anonymous gifts. Sometimes donors bring their gifts personally. One lady came and insisted on seeing Dr. Barnardo, but the busy man had hardly a minute to spare for her. But she waited. When she did see him she said, "Never turn away one destitute child. God will surely help you," and she placed in his hand a Bank of England note for £1,000. "And I rejoice," she said, "to know that you bring them up in the fear of the Lord," and another note for the same amount followed the first, and to add to Dr Barnardo's bewilderment, yet another note of the same value lay in his hands. The lady declined to give her name or take a receipt. She said she knew the details of the work and prayed for its success, and with scarcely a good-bye she disappeared.

There is another form of gift which it may be useful to notice, as they serve to secure the houses from whence they come against burglars. This fraternity has never been known to waste their time on a house of which it was known. "All their jewelry has gone to Stepney"; and the number that has thus been rendered "burglar proof" may be guessed at when we say Dr. Barnardo has for sale at present one hundred and fifty articles including ear-rings, lockets, brooches watches, and a billiard table. And how useful is the parcel post! We stood in a room strewn with from fifty to sixty parcels, of which it was said: "These have come in yesterday and to-day, and if I can only get time I am going to sort them out."

The income for last year amounted to $302,115, and it has been all expended, a considerable portion of it going to stone and lime. The finance department is not under Dr. Barnardo's personal management. He has requested Messrs. Carter and Clay, chartered accountants, to make themselves responsible for it; so every subscription passes into their hands. The property is held by nine trustees, of whom are Lord Aberdeen, Hon. A. F. Kinnaird and James E. Mathieson, and the committee is composed of such men as Mr. S. Gurney Sheppard, Heywood Smith, M. D., Revs. H. Sinclair Patterson and Donald Macleod, and the non-conformist bishop of East London, Rev. W. Tyler.

Dr. Barnardo's annual meeting was held at Exeter Hall on the evening preceding our visit to the central home. In some respects it differs from all others. There is no building big enough to contain all the friends who wish to come to it, and this year the happy thought was acted upon to charge for admission. In three days all of the tickets were disposed of, and for ten days the doctor had to return daily from $50 to $60 to disappointed applicants. A grand feature of it was the singing of fourteen hymns and songs by 750 of his pets. The Marquis of Lorne was in the chair, and he was accompanied by honorables and clergymen not a few. So great was the interest felt in the work that the collection, which included not less than seven checks, ranging from $500 to $2,500 amounted in the aggregate to $12,00.

Servants of God.

Have you ever observed, both in the old Testament and the New, the dignity of the service of God is spoken of as paramount to all the other dignities of God's people? "Hast thou seen my servant Job?" Job, according to God's own account of him, was unparallelled upon the earth. There was not another man like him upon the earth, and the Lord could boast of him as "My servant Job." God spoke with Moses face to face, but when God would boast of Moses, he does not speak of other privileges, but of this: "My servant, that is faithful in all my house." The great Apostle Paul, of whom we were speaking, puts his being a servant of God before his apostleship. You never find him writing, "Paul, an apostle and a servant," but "Paul, a servant and an apostle of Jesus Christ." You find the same in Peter. You never find him saying, "Peter, an apostle and a servant," but he always, "Peter, the servant of God and of Jesus Christ, and an apostle." When the great Apostle speaks of James, he calls him "the Lord's brother"; but when you find James writing his epistle, it is, "James the servant of Jesus Christ." The beloved disciple lay upon the bosom of God, but we do not find him speaking of this as his primal privilege; it was John, the servant of Jesus Christ."

The man after God's own heart had learned the lesson that I wish all would learn on this subject to day. Have you marked his pleading with God; He does not plead his earthly dignity, and say, "Great God, I am a king"; nor does he plead his prophetic office, but he comes before God as a poor needy man, and he pleads thus; "I am thy servant." If you were to take a concordance and read the number of pleas that David founds upon this, it would interest you "Be merciful unto thy servant," "Be surety for thy servant," "Hide not thy face from thy servant." Go all through and you find he pleads the service of the Lord, and that he was engaged as the servant of the Lord, more than all other considerations whatsoever. This also was Elijah's boast: "The Lord God Almighty," he says, "before whom I stand." He was a great prophet, and he performed mighty things, but he boasts not of his office, and not of his works; he boasts of his service: "The Lord liveth before whom I stand." This was Gabriel's dignity: "I am Gabriel, that stand in the presence of God." The glory of the angelic host does not consist in this, that they excel in strength, that they stand upon the mount of God, but that they do his commandments, and that they hearken unto the words of his mouth. There is no higher privilege than to be the servant of God. When we come to the Revelation we read of a goodly multitude there, clothed in white robes. There are palms in their hands; they stand upon a sheet of glass; they harp with the harps of gold; but what is the privilege on which the Spirit of God lays emphasis? Not the robes, not their palms, not their harps, but this—"They serve God, day and night, in his temple."—*Rev. Marus Rainsford.*

For the Children.

Sometime ago I was in the beautiful city of Detroit, and found a great many little boys and girls, who attended Sunday-school. One little boy told me he lived a long distance from the school. I asked him why he passed so many schools to come to *this one*. He said because his teacher was so good to him and he felt like he was at home; so teachers should remember this, and try to make the pupils love them and feel easy in their presence and at home. But very few boys and girls remember the hardships of a faithful teacher. They are not paid for teaching you like your teachers are during the week but they hope for a higher reward; they are trying to teach you how to be good and do good. So you should be very kind and respectful to them and try to have a good lesson every Lord's day. I have also been traveling recently in Ohio and Indiana. We have a great many congregations of disciples in these states; most of them have good Sunday Schools. At one place I met with them, and found they had a large school, and I was supprised to see so many old people in attendance and upon inquiry I found that there were very few young people or children in the neighborhood but even the old men and women come to-gether every Lords-day to study the Bible. There is a common idea among too many, that the Sunday-school is an institution separate from the church, gotten up for the pleasure of the children. This should not be so. But rather a place and time for old and young to gather to-gether to study God's word. Don't be discouraged if you have a small school, but try to know your lessons and when you get older do not stop studying the Bible. Some of the best schools I meet with are small ones.

UNCLE MINOR.

Our superfluities must be given up for our neighbor's conveniences; our conveniences for our neighbor's necessities; our necessities for our neighbor's extremities.

SUNDAY SCHOOL LESSON.

BY GRANVILLE LIPSCOMB.

ELISHA AT DOTHAN, or THE DEFENCE OF ISRAEL.

II. Kings 6:8-23. Oct. 4.

GOLDEN TEXT: "Fear not; for they that be with us are more than they that be with them." v. 16.

TIME: About 890 B. C.

PLACES: Dothan, Samaria.

PERSONS: King of Israel, King of Syria, Soldiers, Elisha and servant.

INTRODUCTION: The King of Syria having determined to war against Israel, called together his wisest counselors and agreed as to the best method of attack, moving his army at a certain time and place. Where, to his surprise he found no Irsaelites to fight, lisha, the prophet of God having given the king of Israel timely warning of the approaching Syrians.

Again and again did the Syrian King make plans that were alike unsucessful. He adopted what seemed to be the only conclusion, viz: That one of his own men was a traitor to his cause. He called for an investigation, when one of his servants told him that Elisha knew his most secret purposes and he it was who apprised the king of Israel of the Syrian plans. The king of Syria then resolved upon the capture of the prophet, but was foiled again, as the prophet led his blinded host into the city of Samaria where they were virtually prisoners. They were, however, at Elisha's command, treated magnanimously and returned to their master, which closed that war. Paul says, (Rom. 15:4) "Whatsoever things were written aforetime, were written for our learning." The divine protection afforded ancient Israel is a sure guarantee of God's care for spiritual Israel now.

The timely warnings of the prophet Elisha suggest the dangers to which Christians are now liable, some of which Paul has especially pointed out, such as going to law with brethren, fornication, thieving covetousness, extortion etc., all of which are dangerous practices, to be avoided. I.Cor. 6.

EXPLANATORY NOTES.

The King of Syria. Probably the great Ben-hadad. *Took counsel with his servants.* Doubtless his wisest men. *The man of God.* This was Elisha who was inspired with the Spirit of God. *Beware that you pass not such a place.* That is, where the Syrians were in ambuscade. *Sent to the place.* That is scouts were sent to ascertain if Elisha was correct. *Saved himself* there not once nor twice. That is more than once or twice, *repeatedly, one of the servants said.* Elisha's reputation at that time extended over Syria, perhaps through Naaman, who was cured of leprosy by Elisha. *The words thou speaketh in thy bed-chamber.* Your most private counsel. *I may send an fetch him.* The Syrian King thus thought to keep his plans from the knowledge of the King of Israel. *Dothan.* The town where Joseph was sold to the Ishmaelites. *Risen early and gone forth.* There is something unusual implied in this, perhaps he was on the lookout. *Alas! my master how shall we do?* He was greatly alarmed at seeing the Syrian host. *They that be with us are more than they.* Elisha was sure of God's protection. *Open his eyes.* Give him such a vision as to see God's host. The eye of faith will see them. Ps. 34:9. *He led them to Samaria.* Samaria was headquarters for Israelites and these Syrians were now captured. *Shall I smite them?* This cowardly act Elisha would not permit. *Set bread and water before them.* Treat them as prisoners and in your power. *He sent them away.* He released them and they returned to their Master. *So the bands of Syria came no more into the land of Israel.* The Syrians did not venture any more with raiding bands into the land of Israel, but that did not preclude a regular war like that which immediately follows this account.

QUESTIONS.

Who was the King of Israel?

What nation made war upon him?

Were the plans successful?

Why were they not?

What did the King of Syria do then?

Where was Elisha?

Who first saw the Syrians at Dothan?

Was he alarmed?

What did Elisha say to him?

What did he then say to his enemies?

Where did he lead them?

What did the King of Israel wish to do?

What did Elisha tell him?

How were they treated?

Does God now warn us of danger?

By what means?

Can you mention some dangerous places we should avoid?

If we obey God, will he protect us?

Is God's power superior to all others?

How should we treat our enemies?

☞ The Lesson for next Lord's day, Oct. 11, will be "The famine in Samaria." II. Kings 7:1-17.

The Habit of Seeking Pardon.

Sin unforgiven any appreciable time blights our religious life and checks our growth. If we have the habit of seeking pardon, we escape these things. One sin rankling in the bosom not only causes darkness, but predisposes to commit more. In the sight of a pure God all sins are heinous. To be constantly clear of them is the condition of joy and victory over temptation. If kept in the soul, unforgiven they are as traitors in a besieged city, ever ready to open the gates to an enemy. By going often to God for pardon the conscience is kept tender and sensitive to the touch of wrong. We need to seek such tenderness, for sin has dulled us, making us morally slow to respond to the deepest requirements of our present and future.

—BARGAINS IN—

BOOTS, SHOES & RUBBERS

Reliable Goods at **LOWEST PRICES.**

JOHN HOLAHAN.

Directly Opposite ADVOCATE Office.

99 Union St. - - - - - - - Nashville, Tenn.

American National Bank,

Cash Capital, $1,000,000.

Board of Directors.

E. W. Cole, John G. Houston, J. F. Demoville, John Orr, Byrd Douglass, Jr., John M. Lea, J. Kirkman, Rev. Dr. R. A. Young, V. L. Kirkman, R. L. Weakley, A. W. Harris, M. Burns, T. A. Atchison, W. G. Bush, GEN. W. H. Jackson, John Woodard, J. A. Pigue, C. E. Hillman, W. W. Berry, Wm. Porter, Edgar Jones.

This Bank has united with it the THIRD NATIONAL BANK of this city, and has increased its Capital Stock to $1,000,000. With increased facilities in every particular we can confidendently assert that it will offer superior advantage in all departments of the Bank to its patrons and friends.

JOHN KIRKMAN, President, A. W. HARRIS, Cashier. E. W. COLE, Chairman Executive Committee

EDGAR JONES, Vice-President JOHN M. LEA, Vice-President.

JOHN G. HOUSTON, President. THEO. PLUMMER, Sec'y and Treasurer

NASHVILLE LUMBER CO.

Building Lumber.

CEILING, SIDING, FLOORING AND DRESSED LUMBER.

Cheap Stock at Low Prices.

Mills and Office on Northwestern Railroad, immediately in rear of Union Stock Yards.

W. A. Lannom "Cash Clothier."

18 Public Square, - - Nashville, Tenn.

In order to make room for our FALL and WINTER STOCK, will offer his entire stock of **SPRING AND SUMMER CLOTHING** Furnishing goods and HATS at

Prices that will be sure to move them.

Suits that were $15,00, $18,00 and $20,00, for $12,00, $15,00 and everything in proportion. THIS IS FOR A SHORT TJME ONLY. Don't dely, but call at once. The most of the goods are SUITS TO WEAR THROUGH THE FALL.

W. A. LANNOM.

18 Public Square, : : Nashville, Tenn.

PASCHALL & FALL,

WHOLESALE

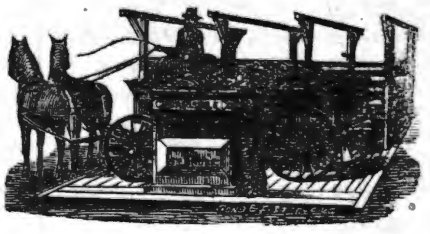
HARDWARE, CUTLERY, IRON, WAGON MATERIAL, ETC

Fishing Tackle.

Nos. 57, 59 and 61 South Market St.,

NASHVILLE, TENNESSEE.

Our Prices are Very Low.



Agents for Chicago Scale Co.'s Platform and Wagon Scales

HAMILTON Situated in the midst of the famous "Blue Grass Region," noted for the healthfulness of its climate. Faculty of fifteen members, able and experienced. Extensive grounds for Recreation. Excellent buildings, 160 by 140 feet, containing 125 Apartments, all under one roof. Heated by steam and lighted by gas. Only two Young ladies occupy a room. Cost of improvements over $100,000. Charges as low as any college offering similar advantages. Over one hundred Young Lady boarders the past session. Fall term commences September 14, 1885. For Terms, Catalogue, &c., apply early to J. T. PATTERSON, President, Lexington, Ky. FEMALE COLLEGE.

COLUMBIA ATHENÆUM A School for Young Ladies.

COLUMBIA, TENN. Healthy Location; handsome grounds (22 acres); Capacious buildings, well lighted, heated and ventilated; fine Library, Apparatus and Equipment; 17 teachers; thorough and complete course of instruction. Best advantages in Music, Elocution, Painting, etc. No sectarianism. 34th annual session begins Monday, September 7th, 1885. Prices reasonable. Illustrated Catalogue Free.

THE GOSPEL ADVOCATE.
NASHVILLE, TENN., SEPT., 30, 1885.

CONTENTS.

Sunday School Lesson 622
General News 611
Items and Personals 615
The Goring Ox 616
Strange Things 616
Chats with Correspondents 620

HOME READING.

Dr. Barnardo's Orphans 612
Servants of God 612
For the Children 622

TEXAS DEPARTMENT.

Salutatory 618
Sherman State Meeting 618
News and Notes 618
Key West Florida 619

A Plea For the Gospel Advocate.

We make our usual reduction on term for the next year a month earlier than heretofore. From the first of Oct., we will furnish the paper until the first of January 1887 for the rate for one year. $2 for single subscriber, $1.50 for clubs of five, one half being new subscribers. $1.25 for clubs of ten, one-half being new subscribers, or $1 50 for clubs of ten old subscribers.

The publishers take pleasure in announcing to their readers and the public, that nowithstanding the exceeding tightness of money-matters, our subscription lists have constantly and regularly increased. They have increased 33 per cent with in the last eight months. We started out to raise 6,000 subscribers by the end of the year; we have now 5 800 outside of the *Texas Christian* list. We this week print 6,700. We now appeal for renewed activity on the part of our friends that by the end of the year we may have 7,500 on our list. It can be done if our friends will aid us actively. We give the following reasons why the ADVOCATE should be sustained:

1. It has constantly and unwaveringly adhered to the Bible as sufficient in its teachings for all the ends of worship, discipline and work.

2. It has constantly insisted that the introduction of human organizations to carry forward the work of the church not only is a presumptuous adding to the appointments of God, but they are occasions of divisions and strife among brethren. Not only do they divide those who favor them from those who oppose them, but they are a source of perpetual division and strife among their supporters. The strife now going on between the three leading papers supporting the societies, more prolific of personal abuse than any ever aroused between the friends and opposers of these societies attest the truth of this statement. There is, there can be but one path of union and safety to it God's children, that is, to take his work as the rule and limit for worship, work and discipline of the church of God.

3d. The GOSPEL ADVOCATE has never proposed or urged any plan of work or worship that offended the conscience of a single child of God, or to which any Christian has ever objected as unscriptural.

4th. It is beyond all dispute that the rate of increase of the disciples of Christ within the limits of circulation of the ADVOCATE, has been much greater than in any other section of country. Twenty years ago the disciples of Tennessee were scarcely recognized as an appreciable part of society, now they stand among the religious bodies, third in the state in numbers. And in proportion to population, stand third among the States. The rate of increase has been much more rapid in those portions of the State in which the disciples have been in full harmony with the teachings of the ADVOCATE The simple reason s all human organizations destroy congregational freedom and personal activity, zeal, devotion and responsibility. These are essential to the spread of the gospel.

5th. The ADVOCATE is the only paper having other than a local circulation published South of the Ohio river. It has never encouraged or even tolerate the least thought of political or sectional feeling in any offensive sense. It does believe that a large community homogeneous in habits of thought, manner of life and social feeling, betrays the highest and best interest of this and future generations when it fails to build up, within its own midst, agencies for its own intellectual, moral and religious developement, and when it fails to encourage the efforts, to develope the talent, ctivity and energy of its own people, leaving them in slavish and helple dependncy upon the intellectual, moral and spiritual activity of other people.

6th. The ADVOCATE is the oldest paper published by the disciples in the world. It has uniformally been more strict in rigidly adhering to Bible precepts and precedent than any other paper published. It is the only paper among the disciples that has reached a solid foundation without outside help.

Other papers among the disciples hav had placed at their service large sums of money by which they have been enabled to publish larger sheets at less than cost and wait for the increase of subscribers. Shortly after the impoverishment of the country we began twenty years ago and through self-denying labor and economy have worked our way without help, among an impoverished people, as best we could, to the present time and condition. We feel under these circumstances that we have some claims to the help of the brethren and sisters and friends in now still further extending its circulation, placing it on a still more substantial basis, and more widely extending its usefulness.

7th. To those not of the disciples, whether in other churches or the world, who desire a good religious, undenominational, newspaper, devoted to the study and advocacy of Bible teaching, we can conscientiously commend the GOSPEL ADVOCATE. It is purely undenominational. We mean by this, that while the editors have clear and well-defined convictions of Bible teaching, and expect to maintain and advocate these, we advocate no denomnational organization. we maintain and oppose and intend to maintain and oppose no tenet, theory or practice, because one denomination or people or person maintains it or another opposes it, but every theory and institution and practice shall be brought to the touchstone of the Bible and by its teachings they shall stand or fall. We invite the widest interchange of thought and freest discussion of the teachings of the ADVOCATE so it is done in kindness and courtesy, from men of all shades of faith and parties in religion. We are after truth, the truth of the Bible, and are more than willing to swap any error we may hold for the truth any one else may have.

Our pages attest that our Baptist friends have had free access to our columns in frankly, but courteously asking questions, giving the reasons for their teaching and stating objections to our own. Indeed, we believe the Baptist preachers of Middle Tennessee have more freely used the pages of the ADVOCATE for the last few months in discussing religious questions than they have the papers distinctively Baptist. This is as we like it; only we would have it more so, not only in reference to our Baptist friends, but with reference to every honest seeker after Bible truth. We shall labor more and more to make every one who seeks to know the truth of God feel at home in bringing his queries, objections or understanding of the scriptures to the pages of the ADVOCATE. And while we expect not to compromise or yield a word of what we believe to be the truth, these shall all be treated with frankness and courtesy. Their queries shall have the best and frankest answers we are able to give, their objections the fairest and most courteous consideration, and their teachings shall be candidly but kindly and thoroughly investigated in the light of Bible teaching. We rejoice to say that an increasing number of members of other churches and of no church, are becoming readers of the ADVOCATE. We ask our readers to present this feature of the ADVOCATE and make an especial effort to extend its usefulness in that direction. We wish a paper purely undenominational, committed only to God and his teaching, in kindness and in love, bringing all theories practices and institutions to the test of his word, proving all, holding fast the good. Will you not help us in this work?

I have been requested to report the meeting held by Bro. Dixon, McAlister Chair Factory, six and a half miles South of Fayettville, Tenn. The meeting continued five days and two persons were added to the Lord. It has been suggested that more than a passing notice should be given of the work at the "chair factory" for the encourment of those who have contributed to the sup port of this work. In the spring of 1882, a few brethren from that country came to me and asked me to preach for them, saying they were poor and could not compensate me for my labor. I replied if they would live as Christians should every day and assemble every first day of the week and worship God as commanded, I would preach for them once per month, which I did for two years, when I gave the work up to Bro. H. F. Williams, who continued to preach for them. During the last year, they have been without regular preaching. This year they have held several protracted meetings, with Bro. Dixon, Bro. Hart, Bro. Williams and myself as preachers, resulting in adding a few to the church. In Sept. 1882, they began meeting on the first day of the week for Sunday-school and worship. Through the faithfulness of Bro. W. J. McAlister, it has been kept up regularly. The congregation at Lewisburg and Cane Creek, Marshall county, have also contributed to the support of this mission. Besides this, the little band were taught that though they were poor, it was their privilege to contribute something every Lord's day, and several times they have found that enough had accumulated in the treasury to enable them to compensate a preacher to come and labor with them. They have always been ready and anxious to do for themselves when they could. I mention those things to encourage those who have helped in this work, and to impress upon the churches and preachers to help those who will help themselves by living Christian lives. We begun this work with only eight or nine disciples and some of them very far from duty. While there is still room for improvement in some, the faithfulness of others has established the cause here. Let us continue the good work at this place until we see them with a house for worship and able to support the word.—[T. C. Little.

Sorrow's best antidote is employment.

The best way to bear crosses is to consecrate them all to God.

ITEMS AND PERSONALS.

Bro. J. A. Harding can be addressed at Winchester, Ky., for the present.

We have a large lot of Popular Hymns on hand now. Send us your orders.

Bro. E. A. Elam will begin a protracted meeting at Smithville the first Lord's day in Oct.

Bro. Granville Lipscomb recently held an interesting meeting at Split Log, with several additions.

Bro. J. W, Harding, father of J. A. Harding, is holding a series of meeting at Antioch, Rutherford county, Tenn.

Bro. R. W. Officer has recently closed a meeting at Tullahoma, Tenn., with ten additions. He has returned to Texas.

Bro. Authur Growden still continues the meeting at Franklin, Tenn. At last reports, there had been between 65 and 70 additions.

Bro. J. M. Trible, of Buffalo, N. Y, gave us a pleasant call last week. He seems to look on the bright side of things. He has been on a visit to Franklin, Tenn., where he formerly labored in the ministry.

This week the ADVOCATE's list is about sixty-seven hundred. We send about 400 samples out which leaves us over six thousand subscribers. Read the plea for the GOSPEL ADVOCATE in this issue and send on the names accompanied by the money.

Bro. J. G. Conner, of Sulphur Rock, Ark., sends us the following: "Bro. J. H. McDaniel and I held a week's meeting with the church at Antioch in this (Independence) county, embracing the fifth Lord's day in August., with fifteen additions to the church,"

Bro. Brown Godwin, writing from Russellville, Ala., says: "I recently delivered eleven discourses to brethren and friends at Mt. Hope, Maury county, Tenn., and immersed five. Spoke six times at Landersville in a school house near by, and immersed two. The ADVOCATE makes me inquire for Bro. Jim Brown which should be John Boon."

Bro. A. Alsup, of Wilford, Tenn., writes: "I closed a Meeting at New Hope, Cannon county, Tenn., Thursday night; had to close on account of sickness. Had a fine prospect for a good meeting; seven added. I reached home Saturday and have been confined ever since; am improved at this writing; hope to be out soon."

Bro. J. M. Morton, of Isoms Stare, Tenn., writes: "Have just closed a meeting at Little Lot. Bro. A. C. Henry delivered six discourses which did much good. Five additions before he left. I continued till this morning and closed at the water with twelve more, making seventeen in all; ten baptized and seven restored."

I was with the brethren near Evansville, 16 miles west of us on the first Lord's day in Sept. Three united with the church by letter. There is a noble band of brethren and sisters there. May they ever be faithful is my prayer.

H. L. WILSON.

Those who have received statements of dues, will please not pass them by unnoticed. Two dollars is not a large sum, but remember that five hundred two dollars makes one thousand dollars. We have kindly waited on many nearly till close of year, so we hope all will pay up promptly.

Bro. J. B. Mount writes: "Our protracted meeting at Locus Grove began on Saturday night before the fifth Lord's day in August, by F. F. Dearing, the result of which was 10 accessions. Four by confession and baptism, two from the Baptists, two took membership and two reclaimed."

Bro. H. L. Wilson, of Prairie Grove, Ark., sends the following: "A few brethren and sisters eight miles east of Prairie Grove employed our dear young brother Henry Crowell to preach for them monthly. At his last meeting one young lady made the good confession. The prospects are good there for building up a church. They aim to organize next Lord's day."

"Have recently had four additions to the congregation at this place. Three in a meeting held in conjunction with Bro. H. Hamilton in Cherokee county, at Lone Star in Aug. Bro. Hamilton is preaching here now; no confessions so far. I preach at Wills Point next Lord's day. Much sickness all over East Texas.

Fraternally,

JOHN T. POE.

Bro. J. Bryant, writing from Rural Hill, Tenn., under date of Sept. 22, says: "I send you a report of some meetings. At Corinth, six days, 11 additions—two since, 13 in all. At Laguardo, 3 days, no additions. At Scobey's Chapel, 3 days none added. The last two congregations might be benefitted by studying the first three chapters of Rev. At Franklin College, one week, one baptized, one from the Baptists. At Phillippi, one baptized and three restored. Science Hill, six days, 15 baptized."

Bro. R. A. Musgrove, of Sweetwater, Tex., sends the following: "We had a glorious meeting at this place during the past two weeks. Bro. R. E. McKnight, of Fort Worth, and Wm. Alexander of San Sabba, held the meeting. Up to the present time we have had 45 additions; several from the Baptists and the Methodists. The Methodists got hot and challenged us to debate which was promptly accepted. The debate will be arranged in the future."

Bro. J. K. Walling of Sparta, Tenn., writes: "I have just returned from a trip through Cookeville where I held a meeting of three days, two added thence to Livingston, where I stayed two nights; had good audiences and promised to return 3d Lord's day in Oct., to hold them a meeting. I then went to Celina and remained until Thursday; result 18 added."

Bro. A. B. Carloy, of Thornton, Texas, writes "I closed a meeting on Davis' Prairie, four miles from here, with 22 additions; two more confessed but were not baptized. I preached a few times on Forguson Prairie, and thirteen were brought into the fold, three reclaimed. I am now preaching at Prairie Grove, the home of Bro. N. B. Sikes.

Bro. D. W. Scats, writing from Greenfield, Tenn., says: "On Saturday before the first Lord's day in this month, our pastor, Eld. R. A. Cook, and Eld. L. R. Sewell, of Donelson Station, Tenn., began a meeting in this place which lasted until noon the second Lord's day, Bro. Sewell doing the preaching. The meeting resulted in 19 accessions; two of whom were reclaimed, two from the Baptists, three from the Cumberland Presbyterian church and 12 by confession and baptism."

Bro. B. F. Garner, writing from Oxford, Ark. says: "I wish to make some corrections. Your printers make me say in my report, Ozard county instead of Izard county; also B. Razer instead of B. Roze; also I see Bro. Hamilton, of Evening Shade, reports eight accessions at their meeting instead of three as I gave it. I was not at their meeting, but gave it as I heard it. The meeting at Laningburg, Izard county, embracing fourth Lord's day in August, closed Wednesday after with 16 accessions and the interest increased all the time. Bros. Jenkins, Roze and Parker conducted the meeting. I forgot to say that Bro. Parker was with Bros. Jenkings and Roze in all these meetings in Izard county. He is our home preacher and is doing a good work in our country."

Bro. J. R. Lane, of Hanners Tank, Tenn., writes: "At the meeting on Blue Ridge, seven were added; three from the Baptists and four from the world. Bro. Pennington did some good preaching for the people of that community. Including the 5th Lord's day at "All Sorts," ten miles east of Marlin, Falls county, preached one week; 11 from the Baptists, two from the world and 6 by letter. So we organized with 19 members. It is the first time that any of our people had ever preached at that place. Bro. J. I. Pringle was with me some of the time and greatly assisted in the good work. I will state that there were 87 additions at Crown Point and Union during Bro. Pennington's stay with us."

Dear Brethren and Sisters:—Our evangelists are in the field; the harvest truly is great; let us sustain the reapers. Send in your fellowship in the work of human redemption; don't tarry; work while it is day. Many thanks to Bro. J. F. Davis, of Portsmouth, Ohio for $1. Who next? Send on your mite; we need it, and this people want the words of life. Will our Master acquit us faithful stewarts if we fail to use that that is his own for the salvation of souls? Luke 16:9 12. Don't wait one for the other but imitate Bro. Davis.

Yours in the work,

E. DIXON,
J. J. BARROW,
L. M. JOURDAN.

Andalusia, Ala

Bro. B. C. Young, of Springfield, Mo., writes: 'I left home Aug. 8, for Jackson county Ala., Was gone 25 days; traveled nearly 200 miles, and preached at eight different places—preached 36 discourses. Was refused the use of three different meeting houses. Preached one night on the steps of a Baptist church, (which I had mistaken for a free house) in the dark to an audience composed partly of members of that church. During the whole time I baptized six. Three from the Methodists who had been immersed, covenanted to worship with God's people according to the Bible; also two Baptists did the same. One erring child returned. I suffered more hardship on this trip than any I ever made. Was sick about half the time, but not sick enough to stop me from preaching. Will some brother who is being sustained by the brethren go to this field and help? The harvest is truly ripe, but the laborers are few."

Bro. A. J. McCarty, of Leona, Texas, writes: "I commenced a meeting five miles West of the town of Madisonville, Madison county, on the first Lord's day in Aug. Preached thirteen discourses and baptized nine persons into the one body. From this point I went to Larison Prairie, same county, and preached four discourses and baptized seven upon confession of their faith in Christ. From Larison Prairie I went to Middleton, Leon county; preached 9 discourses and baptized two ladies. From this point I went to Marquez, Leon county, two miles north of Marquez on the banks of a beautiful stream. The brethren built a brush arbor and seated it nicely and pitched their tents and on Saturday night before the 4th Lord's day: I began preaching and continued the meeting until the next Tuesday night. The result was that thirteen persons made the good confession and were baptized. On the 5th Lord's day I went to Watson Wells, in Robison county and preached five days; no accessions but the brethren strengthened."

The Goring Ox

By Mrs T. P. Holman.

" an ox gore a man or woman, that they die; then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit. But if the ox were wont to push with his horn in time past, and it hath been testified to his owner and he hath not kept him in, but that he hath killed a man or a woman, the ox shall be stoned, and his owner also put to death. "Ex. 21:28-29

In that wisest system of of laws, given by the Great Ruler to his favored people, we find the the above regulation. It was designed to impress the Jewish mind with the value and importance of human life, and that men are responsible for consequences which they might prevent but do not. The principles embodied in it are world-wide in their application, and for all time.

The two questions to be asked in the case, were: was the ox want to push with his horns in time past? Did the owner know it? These two questions answered in the affirmative, the owner became responsible for the man's death, and must suffer the consequences. That men should be held responsible for consequences which they might prevent, but do not, is a principle as broad as the noonday. You are walking by the side of a river. You see a man struggling in the water on the point of being drowned. A very slight effort on your part will save his life. You being utterly selfish and indifferent as to whether he lives or dies, pass on and leave him to his fate. Will your conscience acquit you of doing no wrong? Never; you might argue with yourself that you did not push him into the water; you did not desire his death; even that you would be glad for him to save himself if he could. In vain. The accusing cry of the still small voice will ascend to heaven, "you might have saved that man's life with little effort on your part if you would, but you did not, and are responsible in the sight of God for his death."

There is a goring ox stalking throughout our land, carrying ruin and devastation and death in his wake. It is the traffic in intoxicating liquors. The first question to be asked is, Was he wont to push with his horn in time past? Hear the indictment: "The rum traffic is an unmitigated evil. It has no regard for honor. It knows no truce. It hears no cry of remonstrance, no appeal for quarter. It is savage and relentless. It is insidious to the last degree, stealing upon its victims with the subtlety of a serpent. It dogs the steps of the husband and and father until he falls into its hungry jaws. It patiently tracks the unthinking youth until by deceit and intrigue, he yields to its charms. It hides in the gorgeous halls of the rich, and crouches low in the hovels of the poor, to bind and destroy. It has blasted more homes and broken more hearts than all these combined..'

Question second: "Is this thing known to the traffic?" Does who know it? The State that liscenses it? Ask her of the thousands and tens of thousands of dollars yearly paid out of her treasury on account of this evil. Ask of the criminal prosecutions, the overflowing jails and penitentiaries and asylums and poor-houses throughout our land and country! The result of liscensed traffic. Does the manufacturer know of it? I once heard a distiller say, "I would not be a saloon-keeper and retail liquors for anything in the world. I wish people would not drink it and that there had never been a drop in the world. I do not create the demand for intoxicating liquors, I only supply a demand already existing. There is money in it, and if I don't make it, somebody else will." That is the same old cry that for long years has formed the only pitiful excuse of the manufacturers of this "liquid fire." If the above were true of all manufacturers it would not lessen their responsibility. They are indifferent as to the results of their business, and God will hold them responsible for the results, just as if they had deliberately intended every evil resulting from it. There is money in highway robbery, but that does not justify a man's engaging in it, But it is not true that the manufacturer creates no demand for his liquors. It is a well known fact that large manufacturers search up and down the earth for places they may deem profitable for the sale of their goods. That found, they establish some poor wretch in the business, with only the stipulation that every week or month he sells a certain amount of liquors. Failing to do so, he is "rousted" and some one else put in his place, he does not wait for customers, but hunts them up, enticing them to his den, teaching them to love intoxicants, and thus manufacturing them from the young and old alike, he knows if the appetite is once established, the victim is secure forever. So to day, the manufacture of drunkards is as legitimate a business as the manufacture of cloth. Truly the manufacturer knows the evils of his business, carrying it on with his eyes wide open.

Does the saloon-keeper or the retailer know of the evil of the business he carries on? What a farce to ask the question. He cannot free himself from the results by asking, "Am I my brother's keeper?" He may say he has no malice against the man on the other side of his bar. Perhaps the highway robber may bear no malice against his victim. He only wants his money, and does the man less harm in forcing it from him, than you who give him something in return that will ruin him, body and soul. You may say that you do not force a man to drink. He comes in and takes it of his own accord. Ay, truly my friend, neither did the owner of the ox drag a man up to the ox to be gored. But his selfish indifference in allowing a dangerous animal to run loose, rendered him responsible for the evil he did, as your indifference to the evils of your business renders you responsible for its evil results. But, says another, I neither make nor sell. Aye, but you drink it, do you not? And aside from any question of personal harm, you are truly responsible for the evil your example may work, for then the force of an evil example makes the goring ox your own, and you responsible for the evil it does.

But *I* neither make nor sell nor drink it, surely my skirts are clear. Do you do any thing to check the evil, and help on the great work of reform? Nothing. Simply wait for things to regulate themselves, and in so doing you are as responsible, as if you saw a man drowning in the river and put forth no effort to try to save him. Your skirts are not clear until you do all you can to stay this mighty evil. You see danger and death stalking abroad through the land. Every individual effort put forth to stay its ravages, helps on the mighty reform. And inasmuch as your selfish indifference to the evils of this thing causes you to put forth no effort to stay it, the goring ox becomes your own, and you become responsible for the damages it may do.

Jottings From Ohio.

One accession to the church by confession and baptism at Jackson Ridge, Monroe county, at our appointment the 3d. Lord's day in August. The church at that place is in good running order. Have a fine Sunday-school and a large attendance of brethren and sisters at their regular Lord's day meetings. This congregation has no regularly hired (pst) preacher. When they want a protracted meeting they send and get a man to come and hold it for them, and when he is through his work, the scriptural (pastors,) bishops, do the eeding of the flock of God, and as the flock is fed by those whom the Holy Spirit hath appointed to do that work, they get more and better food than they would if they were fed by an hireling.

"We join Bro. E. W. Dabney in the wish that as they are to have this year's meeting in Sherman, they will move it into the Indian Territory and leave it there." Query: I wish brethren Poe and Dabney would please tell the readers of the Advocate what they have against the poor Indians that they want them afflicted thus. And if they would get their wish granted, President Cleveland might have to interfere as he did in the case of the cattle-men.

On account of the hard times, the cause of Christ is not prospering like it should through our country. It takes about all we can raise to keep up our county fairs and other worldly institutions, which leaves us but little if anything for support of the gospel. Now and then we can pay a pretty good sum for preaching, provided we can get a man to suit us and one that will make a nice pet.

Oh, that the time would come when those who prefer to follow Jesus will prefer Zion to their chief joy; when they will be more interested in her welfare, than they are in the welfare of those things which gratify the lust of the flesh.

Evangelist.

Strange Things.

I have heard infidels condemn the Bible; I have heard skeptics question some statements of God's word, but never before last night heard a preacher of any sort or kind attach "error" to an inspired man of God. The M E. church have a meeting in progress here, and a visiting preacher took his text last night from the third verse of the eight Psalm. "When I consider the heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man that thou art mindful of him." The preacher said he thought David had an erroneous idea of the subject, and went on to reason (?) that when it is "considered" in its "proper" light, these things were all made for man and are not to be compared with such a being as a man.

"Holy men of God spake as they were moved by the Holy Ghost." II. Pet. 1:21. Therefore this declaration is no more the language of David than was that addressed to Balaams the language of the dum beast upon which he sat. After taking this kind of a start I was not much surprised when he stated, that he got out of himself one night and went, while his body rested, to set things in order for a wedding that he was to officiate in next morning. But he was surprised to learn for the first time that his spirit had feet, hands &c. But I would not have been any more surprised if he had said it was the first time he knew he had any soul at all, in fact when a man sets at naught the inspiration of God, I am not surprised at anything he may say or do.

W. G. White.

Unionville, Tenn.

Christians, if you be poor in this world, you should be rich in faith; and if you be rich in this world, be poor in spirit.

We often omit the good we might do, in consequence of thinking about that which it is out of our power to do.

THE LILY OF PURITY

This beautiful Lily is one of the rarest novelties known to Florists, and it is by rare good fortune that we are able to offer it as a **PREMIUM** to our Subscribers and Readers **for a limited time.** This lovely Lily is **PURE WHITE** and has a **delicate fragrance**—one Lily filling the house or yard with its delicious perfume. It has another valuable peculiarity—that of blooming two to four times without rest. By planting it in a mixture of equal parts sand and loam, in 3-inch pots, a plant will usually be produced **twenty inches high,** bearing from twenty to forty flowers at one time. One on exhibition in New York bore **150 Lilies.** **$5.00 IN GOLD** premium to the subscriber who produces the largest number of Lilies on a single stalk from the premium bulb. A single bulb is sold by Florists at $1.00. We have **imported** a large number direct from Bermuda, and are able to offer **ONE BULB FREE BY MAIL** to anyone who subscribes for six months at fifty cents, or two bulbs to anyone who subscribes at $1.00 from now to Jan. 1, 1887; the postage (five cents on one bulb and eight on two bulbs) to be remitted with subscription price. This offer is **limited to October 15 1885.** Bulbs will be ready for delivery about Sept. 15, for Fall planting. Specimen copies of HOUSEKEEPER and new Premium List for 1885-6 to any address. **BUCKEYE PUB. CO., Minneapolis, Minn.**

VASSAR COLLEGE, Poughkeepsie, N. Y. **FOR THE LIBERAL EDUCATION OF WOMEN,** with a complete College Course, Schools of Painting and Music, Astronomical Observatory, Laboratory of Chemistry and Physics, Cabinets of Natural History, a Museum of Art, a Library of 15,000 Volumes, ten Professors, twenty-three Teachers, and thoroughly equipped for its work. Students at present admitted to a preparatory course. Catalogues sent on application.
J. RYLAND KENDRICK, D. D., *Acting President.*

Established 1857.

The GREAT CHURCH LIGHT

FRINK'S Patent Reflectors for Gas or Oil, give the most **powerful, softest cheapest & Best** light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A Liberal discount to churches and the trade. *Don't be deceived by cheap imitations.*
I. P. FRINK, 551 Pearl St., N. Y.

SWEET GUM & MULLEIN

This sweet gum taken from the tree of the Southern swamps contains a stimulating expectorant principle which loosens the phlegm, and cuts the false membrane, relieving the early morning cough in Consumption, curing Coughs, Croup and Whooping Cough. This, combined with the mucilaginous healing and flesh producing principle in the Mullein Plant of the old field, presents in **Taylor's Cherokee Remedy of Sweet Gum and Mullein,** the finest known remedy for **Coughs, Croup, Whooping Cough, Colds, and Consumption.** For full information send 2 ct. stamp for "Taylor's Riddle Book" for the welfare of home and amusement of the little ones. **WALTER A. TAYLOR, Atlanta, Ga**

Use DR. BIGGERS' HUCKLEBERRY CORDIAL for Diarrhœa, Dysentery & Children Teething. For sale by all druggists

WHETHER CHOLERA

is coming or not every householder should know that cleanliness and disinfection are the greatest preventives. The principal and surest factor for this purpose is

DREYDOPPEL'S BORAX SOAP,

a perfect cleansing, bleaching and purifying soaps, making clothes beautifully white and sweet. It should be exclusively used in all departments of a household. *DREYDOPPEL'S SOAP* is sold in full pound bars only by all wholesale grocers and first-class retailers.

SKIN DISEASES,

Tetter, Salt Rheum, Ringworm, Sores, Pimples, and all Itching Skin Eruptions, are surely cured and prevented by the exclusive use of *BEESON'S AROMATIC ALUM SULPHUR SOAP,* an exquisite beautifier of the complexion and toilet requisite. 25 cents, by druggists or sent by mail.
Address WM. DREYDOPPEL, M'f'r, 208 North Front Street, Philadelphia, Pa.
Dreydoppel's Disinfecting Powder, 15 cents a large box

THE WORLD'S WONDERS As seen by all the great Tropical and Polar Explorers, with **Official History** of the **Greely Expedition.** Grandest New Book published; outsells ALL others. Agents wanted, on **Salary or Commission.** Write for **Special Terms** and Pict. Circulars. HISTORICAL PUB. CO., Philadelphia, Pa.

THIS NEW ELASTIC TRUSS

Has a Pad different from all others, is cup shape, with Self-Adjusting Ball in center, adapts itself to all positions of the body while the ball in the cup **presses back the intestines just as a person does with the finger.** With light pressure the Hernia is held securely day and night, and a radical cure **certain.** It is easy, durable and cheap. Sent by mail. Circulars free. EGGLESTON TRUSS CO., Chicago, Ill.

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease to any sufferer. Give express and P. O. address.
DR. T. A. SLOCUM, 181 Pearl St., New York.

DR. C. P. DUNCAN'S

—GREAT—

Vegetable Summer Remedy.

Medicated Blackberry Elixir.

For the next several months the various troubles of the bowels and stomach, which are so annoying, and so often fatal to all ages, sexes and classes of humanity, will no doubt prevail as usual to a great extent. These afflictions are sometimes sudden and always painful. A speedy and effectual cure depends mainly upon a quick application and efficient remedy, and just here we desire to say that Dr. DUNCAN'S Medicated Blackberry Elixir, is **the medicine** of all others to speedily cure all bowel troubles, such as Diarrhœa, Cholera Morbus, Dysentery, Summer complaints, cholera infantum, flatulence, flux, Pains in the bowels, etc. The elixir may be given with perfect safety to the most delicate children, in doses as directed, as it contains no hurtful ingredient. It is palatable and does not produce Nausea. For sale by all druggists. Price 50 cents.

DR. C. P. DUNCAN.

Liver and Kidney Medicine.

The great superiority of this medicine over all other Liver medicines, consists in the combination of those vegetable compounds, which possess the wonderful power of arousing all the secretions of the whole human system to a natural and healthy action. It acts upon the liver directly and at same time sets up a proper secretion of those glands situated in the stomach and bowels. It is a lock up of these secretions of these glands that brings on dyspepsia, indigestion, sour stomach, heart-burn palpitation of the heart, vertigo, or swimming of the head, sick or nervous headache, constipation of the bowels accompanied at the same time with pains in the shoulders, back, sides and limbs. To treat the above symptoms intelligently and successfully, as in other cases, you must use the medicine, that strikes and removes the causes from the system which produce and bring on the disease. This is effectually done with Dr. Duncan's Liver and Kidney Medicine. Price 75 cents.

Spurlock, Page & Co.,
Proprietor,
NASHVILLE, - - - - TENN.

"THE BEST IS CHEAPEST."
ENGINES, Horse Powers **THRESHERS** SAW-MILLS, Clover Hullers
(Suited to all sections.) Write for **FREE** Illus. Pamphlet and Prices to The Aultman & Taylor Co., Mansfield, Ohio

$65 A MONTH & board for 3 live young men or ladies, in each county. Address P. W. Ziegler & Co., Phila.

CATARRH

AND DISEASES OF THE THROAT, causing Loss of Smell, Offensive Breath, Deafness, Cough, Hay Fever, Bronchitis, and Incipient Consumption, permanently cured, by a treatment so effective that it cures the worst cases, though the bones of the nose have become affected. No douches, snuffs, washes, inhalers, or atomizers. The medicines are so pleasant that a child will take them. The only internal treatment offered to the public for these dangerous diseases. Dr. Brockington has had fifteen years experience in the treatment of this class of diseases, and a trial will convince the most incredulous of the efficacy of his treatment. The most obstinate cases cured at small expense. Send full description of case and Fifty (50) cents (mere cost), for a trial package (by mail), to last fifteen days, with full instructions for treatment.
Address, DR. C. N. BROCKINGTON,
809 FOURTH AVENUE, LOUISVILLE, KY.

M. FRANK & Co.,

(M. FRANK, Late of D. Weil & Co.)
103 Union St. between Market and College.
(Formerly occupied by A. Winter.)
Dry Goods, Notions, Cloaks,
Blankets, House-Furnishing Goods,
—AND—
Ladies and Gents Underware,
Nashville, Tenn.

ATHAIEL BAXTER, President; THOS. PLATER, Vice President; J. P. WILLIAMS Cashier; W. P. BANG, Ass't. Cashier,

THE FIRST NATIONAL BANK

OF NASHVILLE, TENN. (Reorganized.

Designated Depository and Financial Agent of the United States

CAPITAL STOCK, - - - - - $700,000 00
UNDIVIDED PROFITS, - - - - 400,000 00

Receives Deposits, Deals in United States Bonds and Local Securities, and Foreign and Domestic Exchange. Drafts drawn on all European points. Our facilities for making collections at all accessible points are unsurpassed.

Smithville C. Shuttleworth's Media Academy.

School Opens Sept. 8th.
Whole Expense, $400.
Quarterly Payments, $100 each.

Admits and classifies young men and boys at any time; fits them for Business, any College, Polytechnic School, for West Point or Annapolis. Advanced classes organized in Natural Philosophy, Chemistry, Surveying, Electrical and Civil Engineering, Astronomy, Higher Mathematics, Classics, &c. No examination for admission. Private tutoring and special drill for backward students. Single or double rooms completely furnished. All students board with the Principal. Fixed price covers everything, even books, &c.
WITHIN C. SHORTLIDGE, A. B. and A. M. (Harvard College Graduate), Media, Pa., 13 miles from Philadelphia.

Man Wanted SALARY $75 to $100 for our business in his locality. Responsible house. References exchanged. GAY & BROS. 12 Barclay St., N. Y.

WANTED An active Man or Woman in every county to sell our goods. Salary $75 per Month and Expenses. Canvassing Outfit and Particulars FREE. STANDARD SILVER-WARE CO., Boston, Mass.

SOUTH KENTUCKY COLLEGE,

HOPKINSVILLE, KY.

Midway between Nashville, Tenn., and Evansville, Ind., on the St. Louis and Southeastern railway connecting at Guthrie with Louisville and Memphis branch of the L. & N. R. R., and at Nortonville with the Chesapeake and Ohio R.

Fall Term, Session Opens Sept., 1885.

BUILDINGS NEW, HANDSOME AND COMMODIOUS;

103 feet long front; three stories high; with two wings, respectively 90 and 116 feet long. Fine study halls, provided with the best single seats; also splendidly appointed recitation, music, and art rooms.
Matriculates last session, 187.

THIS SCHOOL IS INTENDED FOR BOTH SEXES.

Prof. and Mrs. James E. Scobey, so long connected with the Female Institute at Murfreesboro, Tenn, will have exclusive charge of the boarding department, in the College building, where only girls will be permitted to board. Young men and boys can find good boarding at moderate rates in the city, or they can be placed under the immediate supervision of Capt Fitts commandment of cadet, in his own, or in the family of V. M. Metcalfe, where the responsibility for advancement and culture will be fully assured

THE FACULTY

Is composed of four gentlemen and three ladies in the Literary department, two Music teachers, and teacher of Art, and two lecturers, all of whom are experienced, successful teachers.
Mrs. L. F. Gates, who has been Matron at the Institute, Murfreesboro, will occupy same position in South Kentucky College.
In all the appointments necessary to a superior school, South Kentucky College stands in the front rank
For Catalogues, Announcements, etc., Address

S. R. CRUMBAUGH, Prest.
JAMES E. SCOBEY, Vice Prest.

BURRITT COLLEGE,

Spencer, Tennessee.

This institution was chartered in 1848, and is under the control of the Christian brotherhood. It is the pioneer of mixed Colleges, and in this regard it has proved quite a success Teaching the Bible is an important feature of the institution.
Located on the Cumberland plateau, it is FREE FROM EPIDEMICS. The water is free stone and chalybeate. Invigorating breezes render the location a delightful summer resort. Doyle Station—nine miles distant—on the McMinnville and Manchester Railroad, is the nearest Railroad Station.

TERMS:

Primary Department, per session	$ 7 50	Commercial Department, per session	$25 00
Preparatory Department, per session	15 00	Lessons, Instrumental Music	$15 00 to 20 00
Collegiate Department, per session	20 00	Lessons in Art Department	2 50 to 20 00

Board and washing for males, per week, from $2.00 to $2.50; Fuel, light, and incidental expenses, per session, $10.00; Board (including washing, fuel, and light,) females, per week $3.00

The Fall Session of 1885, Begins on the Last Monday in July.

For further particulars, address— Prof. A. T. SEITZ, President,
W. H. SUTTON, Secretary Board of Trustees.

Geo. E. Cooper & Co.,

Manufacturers and Dealers in
Tinware, STOVES, Furnaces,
House-Furnishing Goods.

Tin and Slate Roofing and Galvanized Iron Cornice Work a Specialty.

Also our **Patent Chimney Top** for smoky chimneys has no equal. Write for prices.

GEO. E. COOPER CO.
2 North Market Street
NASHVILLE, - - TENN

MR. AND MRS. W. LIPSCOMB'S SCHOOL AT OWEN'S STATION

WILL OPEN Aug., 31, 1885. This is truly a HOME SCHOOL, with every kind of care necessary for the comfort and welfare of pupils. Parents and others would do well to inquire as to its merits.

Terms for 20 weeks, including Board, Tuition and Washing, $75,00. $25,00 for music with use of piano. Address
W. LIPSCOMB
Brentwood, Tenn.

THE GOSPEL ADVOCATE.

TEXAS DEPARTMENT.

EDITORS;

C. M. WILMETH, | T. F. RAWLINS.

READ CAREFULLY.

ALL communications or reports for publication from Texas should be sent to this office.

ALL subscriptions, orders for books, remittances and communications of every character, should be addressed to this office.

TO INSURE prompt attention and avoid confusion in preparing our matter for the press, and in keeping the account of the ADVOCATE, it is important that the above instructions be complied with strictly.

Address ALL letters, either on business or for publication, to GOSPEL ADVOCATE, Weatherford Texas.

T. F. RAWLINS, Office Manager.

WEATHERFORD, TEXAS, SEPT. 30, 1885.

Salutatory.

For good and sufficient reasons the *Texas Christian* list and the labors of its editor has beeu combined with the GOSPEL ADVOCATE, and an agreement to conduct a "Texas Department," as indicated in above made announcement. The time of paid up subscribers to the *Texas Christian* will be faithfully filled out with the ADVOCATE, so that no one will incur any loss by the change, but rather a gain.

We hope that our relationship to our old readers, so pleasant in the past, will remain the same in the future. Unembarrassed by the burden of printing the paper, we can now devote more of our time and energies to editing. This will make our editorial offering more acceptable, and besides this, the old subscribers to the *Christian* will find in the ADVOCATE a first class paper, already ably edited and conducted—the oldest of our papers in date of origin and, in our estimation, the foremost in tenacity for New Testament teaching.

In appearing before the ADVOCATE'S large circle of readers, as representatives of the great State of Texas, we are not unconscious of the important position accepted, and the increased facilities for good. As true yoke-fellows of its faithful corps of editors, we hope to find a home in the hearts of thousands now strangers to us. As successors to Bro. Poe, we shall endeavor with our enlarged space and increased force, to make the department what he desires it to be, a fair and full exponent of the church of Christ in Texas. We shall have correspondents from all parts of the State; and every interest and enterprise of the church will receive editorial attention. So, by the addition of this department to the ADVOCATE, its redders receive the chief benefits of a Texas paper without any additional cost.

For several reasons Weatherford has been selected as our headquarters—not the least of which is her already large list of subscribers to the paper. All the buiness of the GOSPEL ADVOCATE in Texas will hereafter be done through this office, which will supply the brotherhood of the State with our literature and afford them a good home publishing house situated on our main line of railway.

With these explanations, we greet our readers exchanges and the public generally with the sole pledge that we will do our best, and the prayer that we may all be true to Christ and his word.

C. M. WILMETH,
T. F. RAWLINS.

Sherman State Meeting.

Texas State Meetings are *sui generis*. They have been held annually since the war, and are simply mass-meetings of Christians from different parts of the State, convened for mutual edification, social and religious communion and preaching the gospel. The meeting is with some church, which invites it, and claims no permanent organic existence nor power to make or execute laws. It has no authorized delegates nor credentials for membership different from any other ordinary meetings of disciples. Its officers, chairman and secretary, are conventional; its acts are for parliamentary purposes to facilitate investigation and reach conclusions; and its adjournment is *sine die*.

The meeting this year was with the Sherman church, which, notwithstanding the large attendance and warm weather, made the visitors welcome and comfortable during their four days' sojourn. The congregation, near four hundred members, had enlarged their house by the addition of two wings at the rear of the building, adding a third or more to its seating capacity. It was adorned with representatives of Faith, Hope and Charity, which, while giving some relief to the eye, were suggestive of the first steps taken by the Catholics toward image worship. Decorating churches is decidedly of Catholic origin; and as we notice the growing tendency in that direction among us, we wonder if it is an indication of a similar apostacy from primitive Christianity, or is it not?

It was anticipated by many that an effort would be made at Sherman to organize a missionary society. The recent organization of a Sunday-school society at Waxahachie had encouraged the advocates of societies and aroused within them bright expectations. Therefore, they had in attendance a full representation. On the other hand, many a strong opponent of societies were absent engaged in meetings, claiming that they were serving the cause of the Master better in that way. We can but think the brethren are there mistaken; and that there is no meeting in which they could accomplish more good during the week than in this, counseling weak brethren and converting some from the error of their way. We must keep clear cut principles before the people; and there is no better place to do this than in a meeting where leading brethren assemble from every part of the State. Therefore, we have made it a point to attend these meetings annually and guard well those principles that were the heart and compass of early pioneers. This year quite a number of able brethren attended with a determined purpose to guard well the ark of the covenant, and repulse any attack or advance made by advocates of innovations.

The advance was made early in the meeting. W. K. Homan introduced a resolution to convert the State meeting into a missionary society with permanent officers, executive board, standing committees and properly superintend the spread of the gospel and the care of the churches. This was promptly opposed from its introduction by such brethren as Dr. Thos. Moore, R. C. Horn, W. H. Wright, J. R. Wilmeth, H. M. Bandy and the writer. It was advocated chiefly by W. K. Homan, J. H. Skiles, C. McPherson, A. J. Bush, W. H. Bagby and V. R. Stapp. A number of brethren were favorable to the resolution; but were not in favor of adopting it, as it would drive off those conscientiously opposed to societies. Prominent among these were T. W. Caskey, Chas. Carlton and A. Clark. Bro. Caskey made the first speech favoring a compromise, urging that the consciences of the brethren should not be trodden upon. Bro. Carlton offered a substitute, providing that the work be carried on as for the last three years, which was adopted. Bro. Clark declared himself in sympathy with the orignal resolution, but explained that he would vote for the substitute for the sake of harmony. It will be seen from the character of the chief actors, that there are two well defined parties. All who opposed the society are opposed to instrumental music in worship and like innovations. All who uncompromisingly favored the society are favorable to organs and other innovations. Those who were for compromise and peace are some for the organ and some against, forming a third party, or more properly a class, as they do not all adhere perhaps to the same principle of action. Besides those mentioned above, who publicly declared their views, there were a number of prominent brethren present, who opposed innovations. Among these were R. M. Gano and Z. E. Coombes, of Dallas, who arrived too late for the discussion, and C. C. Cline, of Columbia, Mo., who has shown, in a circular letter to the Texas brotherhood, the *animus* and aim of those leading the progressive movement in Texas. When we add to all these the names of such brethren as A. M. Douglas, T. R. Burnett, R. W. Officer, J. T. Poe, D. A. Leak, E. W. Dabney, G. W. Harvey, A. McGary, J. W. Jackson and their associates, with the great majority of the churches, it will be seen that Texas is still for the unadulterated truth of our fathers.

The report of work done by the churches at Sherman and Thorp Springs showed that five evangelists had been supported to labor in destitute fields—four through the church at Sherman and one at Thorp Springs. These evangelists reported reasonable success in accessions to the church, a number of congregations organized and some set in order. The church at Sherman reported some money in the treasury and about five thousand dollars in pledges for the work. These reports were heartily received, and the details of them were listened to with deep interest, especially the report of Bro. Young, who had been laboring faithfully and successfully on the frontier. While all approved the zeal and wisdom of the Sherman church in its management of mission work, it was a grave mistake on the part of the meeting to agree to confine all such work to that channel for the next year, when Waco and Thorp Springs had proved themselves efficient in that line and when the substitute specially stated that the work was to be done through "churches" and not one church. Such inconsistent blunders became stumbling-blocks to those who would otherwise join willingly in the good work. No man who was heartily in favor of that substitute can object, if the churches at Thorp Springs, Mason, Waco, Concord, or any other competent church, become channels of co-operation in their different sections. That was the aim—to enlarge on this work without putting too great a burden on any one church. Thorp Springs did some work last year; Concord did similar work, we think, in sending Bro. Jones to Houston; and Mason co-operated in sending out Bro. Young. Cannot each one of these churches take the lead in such work this year? Let them emulate Sherman. Why not?

Various other subjects were discussed to more or less extent during the meeting; but no one created a tithe of the interest manifested in the subject of evangelizing. The minutes will be published, when we will make further comments on some of the proceedings. The next meeting will be with the church at Austin, commencing Wednesday after July, 4, 1886.

News and Notes.

W. K. Homan moves to Waco.

D. Pennington will return to San Antonio soon. His family are still there.

T. R. Burnett is holding meetings in Johnson and Hill counties.

We want a local agent in every congregation in the State to work for the ADVOCATE.

Bro. Randolph Clark did some excellent lecturing for prohibition in Parker county last week.

This department this week has been hurriedly gotten up and is not a sample of what we expect it to be.

One addition at Bro. J. M. Rawlins' meeting, Irby School-house, Parker county, 1st. Lord' day.

Miss Artie Hall is in such ill health that she will not continue to teach in Add-Ran College. She will remain at Waco.

C. M. Wilmeth will not issue his monthly till the first of next year. A Prospectus will be issued soon, and names are now being received.

If any of the *Texas Christian* subscribers fail to get their paper to whom it is due, they will please nform us and we will gladly correct all mistakes

The debate between C. M. Wilmeth and Eld. Wm. Price, of the Methodis tchurch, which was to have begun on the 9th. inst. has been postponed until Oct.

Mark Smith serves up the State meeting after a savory manner in the *Christian Messenger*. But we wonder if all the progressive brethren had equal trials.

Bro. G. A. Harvey, formerly of Parker county, but for the last year preaching in Bell county, has returned and located with us near his old home. We extend welcome.

Bro McKnight, of Ft. Worth, has had baptisms every Lord's day excepting one, for ten weeks in succession. He is said to be a splendid worker and an excellent preacher. We rejoice at his success.

A number of the leading counties of Texas have voted on prohibition recently and we are sorry to say that some of our leading statesmen(?) have given their influence in favor of whiskey. For such there is a "hand-writing upon the wall."

J. R. Graves, of Memphis, Tenn., preached in Dallas on his return from Mineral Wells He is seriously paralized and had to preach sitting; but the "old man eloquent" touched many hearts by his discourse. He was not benefitted by his visit to Mineral Wells.

W. H. Bagby says they called him the "High Priest" in Mo. But if he wants to hold the position of "High Priest of progression" in Texas, he must watch C. McPherson, for Bro. McPherson had on a gown during the Sunday-school convention that discounts a Mother Hubbard by half.

All subscribers to the *Texas Christian* who are in arrears will please forward the amounts due to C. M. Wilmeth, Thorp Springs, Texas, as he wishes to close up his business at once. Bills will be sent out as soon as possible; but do not wait for bills, if you know the amount you owe.

Subscribers to the *Texas Christian* whose unexpired time is filled out by this paper will find the date their subscription expires, printed on the label on the paper. We hope that all will renew as soon as the time expires. We can now give you a much better paper than ever before and give it to you regularly.

We send sample copies of this issue of the ADVOCATE to all of the *Texas Christian* subscribers whose time has expired, with the hope that many, if not all will subscribe at once for the paper. We know the ADVOCATE is worth your support and in confidence that you will not let this call pass unheeded.

Bros. C. Prichard, S. N. Thomas and Putman, of the Christian church, and A. J. Cato, of the Mormon church, were the preachers in attendance at the Mormon debate in Jack county. There were some Baptist and Methodist preachers, but we did not learn their names. Bro. Simeon Davis, of Whitt, and A. J. Cato acted as moderators.

Bro. H. M. Bandy recently closed a very interesting meeting at Salem, Dallas county, Texas, of about ten days duration. Large, attentive and interested audiences attended both day and night services. Results, seven believed and were baptized, two from the Baptists, one restored and three or four took membership with the congregation who had previously obeyed.

The Methodists at Ft. Worth recently had some converts who demanded immersion, and the time and place were appointed for their baptism. In the meantime, they went to the Christian church, heard Bro. McKnight and learned the way of God more perfectly. Having made the good confession, it was arranged to baptize them at the very time and place appointed by the Methodists. Christians and Methodists both assembled. In due time Bro. McKnight arrived with his candidates and baptized them. The Methodists wondered why their preacher did not come on with his; but the brethren informed them that Bro. McKnight had captured them, and the Methodist preacher having learned it did not put in his appearance.

The "Texas Department" of the *Guide* critcizes the writer's report of the S. S. Convention at Waxahachie; but all who were present will bear us out as to the following facts:

1. There was a "conspicuous absence" of leading men in the State. Their presence would have insured better counsel.

2. That Bro. McPherson and sister, Bros. Faris, Bagby, Abney and Henry, and Sister Todd were the chief speakers—all relatives or special friends of the managers or the managers, themselve

3. Bro. Bagby called for a S. S. Convention through the *Standard* before he knew any committee had been appointed, and urged it even when Bro. McPherson, the chairman of the committee, was opposed to calling it.

4. It cannot be denied that Bros. McPherson and Faris favored Bro. Bagby as S. S. evangelist, nor does Bro. Bagby deny that he wanted the position.

5. Bros. McPherson, Bagby, Abney, Faris and every other brother prominently connected with this S. S. Society is at heart an organ man. Not one of them will oppose it. Bro. McPherson drew up the petition for the introduction of the organ into the church at Waxahachie.

We advise our readers who love peace and harmony in the church to give this S. S. Society a wide berth. It was born of party and will breed schism wherever it goes.

Key West, Florida.

What a delight is the first visit to a tropical town—the first sensations of a balmy atmosphere borne of a continued tradewind, the characteristic "trade" that moves so quietly during the winter season in this semi-tropical region, and is so temperied as nimbly and sweetly to recommend itself unto our gentle senses. We vividly remember the delights and indescribable sensations of our first visit with the rigors, of a New England winter air but just shaken off. A full moon was just visible over the feathery tops of innumerable cocoa-palms as we landed, and the mellow light sparkled exquisitely on their leaflets; their sharp outlines, too, against the sky, with the pervading odor of lime, lemon, and jessamine, told a radical change of scene. Still more, at the entrance to our friend's grounds were these wondrously new sensations and aspects increased; enhanced by more characteristic odors and forms of foliage. The air was redolent with jessamine, and, above all, the verandas revealed the delicate lawns and linens of summer costumes, and a peculiar and captivating hospitality heightened the enjoyment of this our first experience of the tropics. To the present visitor, the then inevitable Venus in parti-colored turban, passing the delicate, refreshing cocoanut of Cato, with fan in hand, are things of the past.

The cocoanut, before its white meat has become solid, is jelly-like, and this in all stages from the nearly liquid form is esteemed a luxury, and served at luncheon or to evening callers during the warmer season. The cocoanuts will be observed to be in all stages upon the tree, from the beautiful corn-colored flowering group, resembling large tassels of corn; to the perfect nuts, which require constant care to prevent their dropping on the heads of stranger sojourners. Those "native here and to the manner born" instinctively cast an eye above when passing. The Key West is the abundant distribution of glory of the cocoa-palm. The young and grandly flowing fronds and leaflets, as well as the tall trunks, with their graceful umbrella tops, contribute to an unaccustomed eye a scene of marvellous beauty. There is a curious sound, simulating falling rain, produced by the gentle movements of the leaflets over each other; this when but little air is stirring. Could the beauties of these semi-tropical towns be cumulative, a wondrous aspect would be the result; but the recurrence at certain pericds of heavy gales, amounting to hurricanes, strips nearly everything of vegetable form.

Besides many plants and trees indigenous to semi-tropical regions, others of more pronounced tropical culture have been introduced. The Geiger tree is perhaps the most attractive, on account of its large showy red flowers, that look more appropriate to a low plant than a tree, and its large showy leaves. Captain Geiger, and old citizen of Key West, in the earlier times, and a noted wrecker, brought this tree to Key West from Cuba; and, no one being sufficiently acquainted with botany to name it, it was called as above. It is the *Cordia sebestina Linn* In the Jesup collection of the trees of America there is a good example of this tree, and a fine painting of its leaves and flowers. At the period of our first visit, in 1858, several trees had recently been introduced, notably the royal palm. The visitor in Havana will enjoy the grand examples of this tree on the plaza of the Captain-General's palace. The stately and architectural trunks and the rich green of the leaflets or fronds render these trees exceptionally attractive. The date-palm is another, of nearly equal interest. It requires about seven years for the tree to reach the period of bearing fruit. We chanced to remain in the reef region just long enough to see the fruit come to perfection. Several gardens of the old residents of Key West are embellished by the date-palms, whose thoroughly tropical aspect, varied by the cocoa-palms, first breaks upon the view of the visitor as he approaches the island.— *Evening Post.*

Chats With Correspondents.

I clip the following correspondence and reply, from the *Christian Evangelist*, upon which I have a few things to say:

To-day an Episcopalian lady presented herself for membership with us. She is satisfied with her sprinkling when a baby and will not be immersed. She says she is in full sympathy with all our teaching save immersion only. Shall we receive her now for the sake of unity, or wait the dawning of the millennium? This is no hypothetical case. What would you advise?

SIMPSON ELY.

La Plata, Mo., Sept. 5, 1885.

The case suggested above is, we think, easly settled. "One swallow does not make a summer" and one, or a dozen such cases, or a thousand, will not establish Christian Union. The question evidently has a bearing on hypothetical cases suggested by W. T. Moore. It is very different. His hypothesis is as follows: Given that the Christian world is ready to heal its grievous divisions, abandon party strife, names, creeds and practices, unite upon the Bible, give up sprinkling and pouring and accept immersion as the one baptism to be practiced in the future, and the one obstacle should be that some who had been sprinkled could not conscientiously be baptized for the reason that they believed they had been baptized, should we allow that to stand in the way of so desirable a consummation? Such a state of things is not likely soon to arise; we wish it was likely to come at an early day, but if it ever does come and those who love the Lord Jesus see a way to destroy the shame of division, to end papal innovation forever, and to prepare the church to conquer the world, they will consider long and prayerfully and earnestly seek to know the mind of Christ before they decide. The only question in that contingency is what the Master would have us do.

In the case suggested if we thought the party entirely sincere and anxious to do the Lord's will, we should endeavor to "show the way of the Lord more perfectly." If we failed to convince her and were still persuaded of her anxiety to do what was right, we should say to her as one loved the Master and desired to serve him, that we were glad to have her meet and worship with us and would always welcome her, but that she had failed, sincerely perhaps, to obey a command that the Savior had placed, not within, but at the door of the church, and that we hoped she would soon see her mistake with regard to that and remove the only barrier to full fellowship. A precisely similar case fell under the experience of the writer within the last twelve months. The lady was so kindly treated that she continued to attend worship of the church and in course of two or three months she asked baptism.—*Christian Evangelist.*

It seems to me these brethren, with W. T. Moore, and others, concern themselves greatly about an *impossible* thing. It would be no more possible to unite sects, than to unite as Christians on the ground we have always presented.

The sects are not asking for union. All the fuss I have seen over this matter, goes on the supposition that the sectarian world is crazy for union on some basis, or other. They do not want it, nor would they have it if offered on any terms. Each one would still cleave to his own party. The only chance for union, it seems to me, is to show the necessity of union. Not of sects, but of the people of God, and then hold up the supremacy of God's law, and require a conformity thereto, by all. Jesus has declared upon what grounds we may be saved. He has told us the law that makes us children of God. The hildren of God are his family, and none others. All who have been born again, are God's children; none others are. We know the law which brings men and women into the kingdom of Jesus; let us press that. We must do our duty, brethren, then if the world of professing Christians never unite, we have saved ourselves by doing our duty. The results belong unto God. If we do our duty, and the best union never comes, it is because it is right that it should not. The law of Christ is right. He gave us no discretion as to letting down gaps for stray sheep. Let all come in at the door of the sheep-fold as the Great Shepherd has directed. Cease then, to discuss this foolishness. The sects will let you know when they need your refined labors. The effort to devise plans to take the world and the devil into the church, is born of that intoxication which has come over thousands in the church, who want to be "popular with other churches" and with the world. Some of our churches are so overwrought with the idea of getting to be the "biggest church" in a place, or community, that they have actually let themselves down to the world, instead of lifting the world up to them. In this intoxicated condition, they do any thing which seems to reach the end desired. A departure from the simplicity of primitive worship, and the adoption of the sectarian pastorate is a leading cause of this. Let us come again to the simplicity found in the primitive worship, where they met to study God's word, and learn their duty, to keep him (the Savior) in memory, to participate in the fellowship.

I believe the destruction of sects will come, but it will come from the Great Apostacy. There is trouble ahead for these truant children of the apostate mother. She has vowed eternal vengeance upon all who have disregarded her mandates, and she will soon be in a position in free America to carry out her threats.

Let her children and grandchildren tremble at that which shall soon overtake them. If they stay where they are, the mother, will destroy they return to the mother, God will destroy. There is then but one hope, and that is, in an humble acquiescence in the law of Christ. Here only, is true union, such as God will accept and bless.

J. T. POE.

Texas is "white unto the harvest." Golden opportunities are slipping through our fingers every day. What is needed above all things is organization. There is a constantly growing sentiment in favor of it, and it is going to come. The power of the self-constituted guardians of the orthodoxy of the church will be broken in less than twelve months. Then will the churches in Texas begin to do a work worthy of them. The time is fast approaching when crocodile tears will have no power to make the followers of Christ to close their ears to his commands and the cries of the starving for the bread of life. Thanks for the dawning of that glad day.—*W. H. Bagby*, in *Christian Evangelist.*

Will Breth. Bagby and McPherson explain what they mean by the expression "self-appointed guardians of the church's orthodoxy," and "self appointed guardians of the church," etc. I think as they use the term so frequently, there must be some Mordeca at the gate. Tell us who these self-appointed individuals are, and in the meantime, show your own *credentials*, please.

Bro. B. says: "What is most needed is organization." Organization of what? Is the church of Christ an organized church? or have we no church of Christ in Texas? The fact is, these brethren are trying to organize something out side of the church of Christ, and up to the present, wise brethren, and old brethren have thwarted their movements, and they are exceedingly vexed over it. But Bro. B. says, "their power will be broken in less than twelve months." Does he want to break the power of those who plead for the "old paths?" will he destroy all who contend for a thus saith the Lord? I think this is precisely what is aimed at, and this is no less a crime than to fight against God. We have no more respect for God than we have for his law. A man who does not respect the law of God, does not respect its author. If we could heed the injunction, "let the younger be subject to the elders," there would be less trouble in camp. Every one wants to be commanding officer and this produces division, and at last a pope.

J. T. P.

We are so often asked, "do you not believe that there are Christians in other denominations?"

Well, yes, but please understand that the church of God is not a denomination; it stands high above and around; it is in the world, but in no sense, of the world. Jesus Christ is its head; the apostles and prophets are pillars; Christ the chief corner stone. Now the Christian scriptures are the only law—rule of faith and practice, Christ Jesus the Law-Giver. There is but one door to the church, and Jesus said, "I am the door;" "I am the way that leads to the door. none comes unto the Father but by me." We learn now by accepting the Law Giver, Jesus, you are on the way—Jesus—which leads to the door, Jesus. God is in Jesus, and in him we find freedom; we are baptized into him, and thus we put him on. Gal. 3:27.

Now in Christ we become the children of God; when children of God, we are Christians. Now some of God's children get into the "denominations," and God says come out of her my people. Rev. 18:4. If God had not some among them, in Babylon, why would he call them out? But you say, are not all denominations Christian churches? Ah me; how many are there? can you tell? name them; well each is separate and distinct from the other, are they not? Now we read that the church is the bride, the Lambs wife. Revelation 21:9. Can it be that our blessed Jesus has—how many did you say? 666; wives but these are branch churches; what, not wives, but concubines. Where is the true wife, the church? But one Lord, one body, one spirit, that dwells in the body and the one Lord is head over the one body, and all are members of that one body, "the church," not churches.

W. S. D.

Goliad, Tex.

When a father goes down to a drunkard's grave his name is an unnamed word in that desolate home. When called, such bitter memories come trooping up.

Michigan has a judge who says from the bench: "Any girl foolish enough to marry a drinking man should be compelled to live out her days with him no matter what the abuse."

To live nobly, we must be noble; and we become noble by resolutely banishing every unworthy thought and feeling.

Many may pass fifty or sixty years in the world and when they are just going out of it they begin think themselves, and step back, as it were, to do something which they had all the while neglected—to wit: The main business for which they came into the world, to repent of their sins, and reform their lives, and make their peace with God, and in time prepare for eternity.—*Tillotson.*

The concience has to do, not with fitness, or expediency, or advantage, but with right and wrong.

If industry is no more than a habit, it is at least an excellent one.

The way of the wicked is as darkness; they know not of what they stumble.

A Physician's Opinion.

Dr. Orr says: "I am well acquainted with the composition of Dr. Duncan's Cough Balsam. I have used it in my family and in my practice for several years, and do not hesitate to say that I believe it to be the best remedy known to the medical profession for the speedy Cure of Colds, Coughs, Sore Throats, Whooping Cough, and far surpassing all other remedies for the speedy cure of Croup and Hives in children. It is very pleasant to take, and perfectly harmless." Price 50 cents.

Special Notice

We would call the attention of the readers of this paper, especially those who are suffering with Dyspepsia, or Indigestion, to Dr. Duncan's Liver and Kidney Medicine It is, beyond doubt, the best and most reliable remedy known or ever offered for sale, for the Cure of Constipation, Sour Stomach, Sick Headache, Torpid Liver, and all Kidney troubles. It is the best and cheapest. 75 cents.

Prophylactic Fluid.

GREAT GERM DESTROYER!

DARBYS PROPHYLACTIC FLUID

Disinfectant, Deodorizer and Antiseptic.

USE IT IN EVERY SICK-ROOM FOR SAFETY, CLEANLINESS AND COMFORT.

IN ALL CONTAGIOUS DISEASES it arrests their spread by DEODORIZING the apartments, rendering the air pure and wholesome; by DISINFECTING the discharges from the patient and the vessels receiving them; by DESTROYING all poisonous matter, malaria, gas and disease germs.

CONTAGION DESTROYED.

A second case of SCARLET FEVER has never been known to occur where the Fluid was used FREELY. YELLOW FEVER has been CURED with it after BLACK VOMIT had TAKEN PLACE. Its use in SMALL POX will PREVENT PITTING. The worst cases of DIPHTHERIA have YIELDED to it.

Attendants on the Sick will secure Protection from Infectious Diseases by using the Fluid.

Perfectly harmless, used internally or externally.

As an Internal Disinfectant and Detergent.

Taken or injected or used as a wash it allays inflammation and corrects offensive discharges. The Fluid is a certain cure for Diarrhœa, Dysentery and inflammation of the bowels. Being Alkaline in its nature, it will often afford complete relief from Heartburn, Acidity of the stomach and Dyspepsia.

ENDORSED—J. Marion Sims, M. D., Hon. Alex. H. Stephens, Bishop Geo. F. Pierce and others. Send for Pamphlet containing its History and Uses, with Testimonials. Address

J. H. ZEILIN & CO., Philadelphia.

WEAKLEY & WARREN,

Manufacturers and Wholesale and Retail Dealers in

FURNITURE & MATTRESSES,

The Largest, Finest and Best Assorted Stock in the South.

Parties in want of Furniture and Mattresses will subserve their interest by giving them a call.

N ville, Tenn.

10 & 12 - - - - - N. College St.

Add-Ran College,

THORP'S SPRING, HOOD CO., TEXAS.

The Thirteenth Annual Session opens the second Monday in Sept., 1885, and closes the last Thursday in May, 1886. There are ten distinct schools with an experienced teacher at the head of each. Not a single day is wasted from the beginning to the close of the session. Every day in the week has its proper share of study and recreation. Recitations every day—only the Bible studies on Sunday. Thorp's Spring is a prohibition village; noted for its healthfulness and the simple, steady and moral habits of its inhabitants. Send for catalogue.

A. & R. CLARK, PROPRIETORS.

L. & N.

(LOUISVILLE NASHVILLE R. R)

—OFFERS—

Superior Advantages to the Traveling Public in

THROUGH CARS, QUICK TIME, AND

SURE CONNECTIONS

SHORT LINE TO

The North-West!

VIA EVANSVILLE.

Through Sleepers to the West via McKenzie. Through Sleepers to the South via Montgomery. Through Sleepers to the North-east via Louisville.

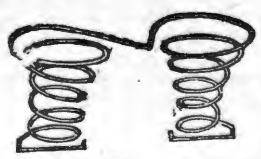
EMIGRANTS

Seeking homes on the line of this road will receive special LOW RATES. See agent of this company, or address

C. P. ATMORE, G. P. & T. A. Louisville, Ky.

Ed. H. MILLER,

— MANUFACTURER OF—



SPRING BED AND MATTRESSES

South College St., Nashville,

And dealer in all kinds of Beddings. I make the best ing Bed now in use—the Twin Spring Bed. hey are bug-proof. Try a set. Old mattresses neatly repaired.

ED. H MILLER.

C. A. LITTERER AND CO.

Farm Impliments; Engines and Mill Machinery Agents.

Superior Grain Drills, Swiss Feed Cutter, Champion Horizontal Sorghum Mill.

John Deer Steel Plows, Advanced Chilled Plows, Cortland Spring-Wagons.

86 Market st. - - - Nashville, Tenn.

1855. THE NATIONAL NORMAL. 1885.

UNIVERSITY

Entire Expense $2.50 to $3.00 a week. Over 2,500 enrolled. Over 20 dp'ts maintained. All professions provided for. Legal Diplomas conferred. Over 5,000 Teachers and Bookkeepers trained here have been helped to good situations. Any young Man or Woman can pursue here any study with Less expense of Time & Money than at any other institution in the U. S. Catalogue and full information free.

HOLBROOK

Address Pres. ALFRED Lebanon, Warren Co., O.

Phillips-Buttorff Mf'g. Co.,

Manufacturers of all kinds of

Cooking and Heating Stoves, Tin-ware and House-Furnishing Goods.

COOKING STOVES:

Hermitage for Coal; New Enterprise for Wood; Home Production, Economy in Fuel, Perfect in Operation; Guaranteed in Every Sense of the word.

24 and 26 College St. - - - - - Nashville, Tenn.

Capital Planing Mill!

Cor. Line and Vine Streets, near Northwest Cor. CAPITOL O N.

J. W. McCULLOUGH,

DEALER IN

Lumber, sash, Doors, Blinds, scroll sawing, Flooring, Ceiling, Siding, Etc.

Telepone 551. : : : Nashville, Tennessee

O. EWING. FRANK W. GAINES

EWING & GAINES!

WHOLESALE HARDWARE,

40 South Market Street, Nashville, Tennessee.

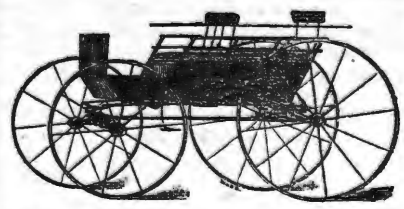
Complete Stock of Hardware, Guns, Cutlery and Guns Belting, at the lowest prices.

Prompt and Careful Attention given to Orders. TRY US.

HEADQUARTERS -for- Hardware Guns Fishing Tackle, Mill Supplies of Every Description, Barbed Wire, Etc. Agents for Champion Machines, Reapers, Hay Rakes.

BROOKS, SWEENY & CO.,

Nashville, Tennessee.



MURKIN & HUNT

28, 30, 32 South College Street,

—Manufacturers of—

Fine Carriages, Berlins, Landaus, Cabriolets, Coupes, and all Kinds of Heavy Work

We have enlarged our Factories and Store-rooms by the addition of the three-story building adjoining, and have now improved facilities for the manufacture of first-class work.

OUR SPECIALTIES: Improved Timken and Brewster Spring Buggies; Platform Double-Spring and Three-Spring Phætons; Barouches, Rockaways, and Wagons of Every Description.

Special Attention Given to Repairing Inspection Solicited. Telephone 332.

P. A. SHELTON.

DEALER IN

STAPLE and Fancy GROCERIES.

Flour, Bacon, Lard, Tobacco and Cigars, Country Produce

NO. 9 BROAD ST. - NASHVILLE, TENN.

AVOID ALL NEW EXPERIMENTS

O-CALLED

Chill CURES & Chill Remedies

Gotten up because of our wonderful Success in the Healing Art.

DR. JOHN BULL'S

Smith's Tonic Syrup,

IS THE TONIC THAT CURES.

Eufaula, Ala., Feb. 25, 1881.

Doctor.—I take great pleasure in testifying to the virtue of Smith's Tonic Syrup as a remedy for chills. Years ago, after trying quinine and other medicines without success, I was entirely cured by it of chills which had lasted nine months. In May, 1880, I was again attacked with chills; they have at irregular intervals been troubling me ever since. I had a chill thirteen days ago; I then commenced taking the tonic and have had no symtoms of a chill since. I shall continue taking the tonic until thirty days have passed without a chill. It is a good apetizer, and it is the very best chill medicine known to me. It has also been used by our children in Tennessee and Florida. It has invariably wrought a cure.

Very truly yours,
Mrs. R. H. Rivers.

Pine Level, Manatee Co., Fla.)
May 18, 1880)

Doctor John Bull, Dear Sir—I have been using some of Smith's Tonic Syrup in my family for chills and fever. It is without a doubt the best remedy for chills and fever ever offered to the public. As I live in a portion of country, where chills and fever and fever and ague are very common I wish to know the price of your Tonic Syrup, also the price of your Worm Destroyer. Let me hear from you soon. Yours fraternally,
Leroy L. Langford.

Flemington, Fla., Jan. 2, 1880.

Doctor John Bull's Estate—Inclosed you will find five dollars. Please send me the worth of it in Smith's Tonic Syrup to care of stage-driver, Gainesville, Fla. Every body that I have given it to wants me to get more of it. Please send immediately, as we are all sick, and Smith's Tonic is the only tonic that will cure the fever. By so doing you will much oblige,

Respectfully,
Mrs. H. Bird.

Atlanta, Ohio, Dec. 6, 1880.

Dr. John Bull—I received your medicine two weeks ago Friday. I was nearly dead. I had one of my old nervous spells. I have taken the tonic (Smith's Tonic) two weeks, and now I write sitting by the fire, and I made up my bed this morning, and I feel better, decidedly better; thanks to you, a thousand thanks. It is a miracle to me and many others, that the Smith's Tonic would cure such a disease, for I think I can truly say I am getting well, but I cannot express my gratitude and heartfelt thanks, so will close. I have taken two bottles and a half.

Marida Chittam

Testimony of the Rev. P. B. Wiles, of Covington, Ky.

SMITH'S TONIC SYRUP

The Best and safest Remedy for Chills and Fever, or fever and Ague.

Covington, Ky., May 21.

There has not been for many years in this country such a general complaint about chills and fever. This depressing disease is now prevailing in many portions of Kentucky and elsewhere, where the people have long flattered themselves that they were entirely exempt from its influence. To those who are thus afflicted, we wish to recommend Smith's Tonic Syrup, believing it to be the best remedy extant. Every one we have heard using it pronounces upon it in the very highest terms. We have lately used it in our family with marked success. The ingredients are simple, and the tonic can be used freely without any detriment to the constitution whatever. If the directions; which always accompany every bottle, are carefully followed, it will in nine cases out of ten result in a permanant cure whether the disease be of long or short standing.

We take pleasure in recommending this medicine to the subjects of this disease every where, sincerely believing that the use of it will verify every word we say.

P. B. Wiles.

Bigbee Valley: Miss., Aug. 11.

Dear Sir.—My wife has been afflicted with chills until her health has become very bad. I, being a physician, have tried almost everything in Meteria Medica recommended for chills. Quinine, even the name has become disgusting to her. As a dernier resort I finally concluded to try a bottle of Smith's Tonic, when to my astonishment my wife missed her chills; and by the use of two bottles she appears to be perfectly well.

I have since used it in several cases, and have not known a single chill after twenty-four hours' use of the tonic. I am highly gratified with its sure and certain effects.

Yours truly, P. C. Lee,

Office of Dr A. Browne.,)
Concord, Tex., Jan. 8.)

Dr. John Bull: Dear Sir—After using your invaluable medicines in my practice, and finding them to be everything they are recommended in curing diseases, I have concluded to act as agent for you. I live at the head of navigation. This is a great shipping port Write me and oblige, respectfully,

A. Browne.

Jasper County, Mo., Sept 16.

Dear Sir—I write you for the purpose of learning the cost of your vaulable Smith's Tonic Syrup for curing chills. I am a farmer; I have taken your medicine in Northern Iowa and know that it is the best medicine used, for ague, or at least it has proved so in all ague districts of my acquaintance. I could mention several families who have taken it after their children had become pale and emaciated with fever and loss of appetite. A few bottles of your Tonic would restore that natural healthy color to those cheeks that are so welcome to the anxious mother.

You will do me and suffering humanity a great favor by writing me the cost of your Tonic by the dozen bottles at your office. There is a large emigration from the North here into Southwestern Missouri. The climate causes more or less of the ague, and we can not get along without Smith's Tonic. Please write me. Direct Alba, Jasper County, Mo, Fraternally yours, etc.

N. M. Smith.

Calhoun, Ala., Sept. 25.

Dr. John Bull: Dear Sir—Having used your "Smith's Tonic Syrup" in chills and fevers satisfactorily, I am determined to use it so long as it gives such. Since I commenced the use of the Tonic in my practice, I have not been able to keep a full supply on hand.

Most respectfully.
Dr. John P. Mushat.

Gaston, Ala., May 14,

Dr. John Bull: Dear Sir—"Smith's Tonic Syrup" has recently been introduced into this section, and has not failed to cure the most obstinate cases of chills. I used more of it than all other preparations combined.

Very truly yours,
J. E. Westcott.

Liberty Hill, Willison Co., Tex.

Dr. Bull—I have been taking your Smith's Tonic Syrup for the chills and it has cured them, for which I am thankful. My husband has been sick with the chills for a long time. We haven't been able to get medicines, so we have had to get along the best we could. I have suffered a heap with pain in my left side for years. The doctor says that is a disease of the heart. It seems like there is a sack of water gathered there. It shakes as I move around. My stomach pains me all the time and my liver don't act. In fact my whole system is out of order.. I have falling of the womb at times, and suffer fearfully from it. My oldest boy has the asthma so he is not able to work. Doctor, as we haven't money, nor can we get it, in this situation I will send to you, trusting to your generosity. If you want to help them that can't help themselves no one can be more thankful than me.

Yours respectfully,
Mrs. Shelton.

Middleville, Burke County,, Ga.,)
February 4, 1882.)

Dear Sir—All last summer and fall I was constantly annoyed by the chills and fever when a friend of mine told me of Smith's Tonic Syrup. I immediatelysent to Augusta and bought a bottle, which stopped the chills at once. I did not have another one after, taking it. I told several of my friends whats I did to stop them, and bought for several other parties who say it gave full satisfaction. I think it one of the best remedies for chills and fever ever introduced in Georgia, and would like to have the agency to sell for you at the above place.

I am agent for the C. R. R. and South Ex. Co., and can sell quite a lot of your medicine. Trusting soon to hear from you, I am respectfully, etc., H. C. H. Wells.

HIGHLAND HOME

MALE AND FEMALE INSTITUTE.

The next session of this School will open October 5, 1885, and close April the 16, 1886. The session will be divided into two terms of three and one-half months each.

TERMS:	Per Month
Primary Class and Arithmetic as far as Division	$2.00
Grammar, Arithmetic, etc	3.50
Latin, Greek and Higher Mathematics (except surveying)	4,50
Music on Piano, Organ, Guitar, Cornet, and other Band Instruments	3,00
Use of Instrument	1.00
FOR THE SESSION,	
Board, Washing and Lights	$80,00
Incidental for all, except the first class	2,00
Incidental for first-class	50
Vocal Musicac (Elementary)	1,00
Book Keeping and surveying per term	40,00

Lessons in Harmony can be had by those who wish.

J. M. Barnes, President,
S. Jordan,
M. L. Kirkpatrick,
Highland Home, Ala,

SEND FOR CATALOGUE,

R. C. WEBB, President. Dr. Wm. MORROW, V. President. H. B GRUBBS Sec., and Treasurer, J. J. VAUGHN Gen'l Book Keeper.

H. B. Grubbs Crackero Co.

MANUFACTURERS OF

Candy and Crackers,

OLD STAND OF TYLER, TRATTEN & CO,

21 N. Market St., - - - - - - Nashville, Tenn.

We guarantee all of our goods to be STRICTLY PURE AND WHOLESOME.

Send us your orders, or specify our goods when you order from your wholesale grocery.

All new machinery, and fine workmen.

H. B. GRUBBS, Late of Grubs-Kemker Candy and Cracker Co. Mg'r.

NOW READ!

Extra Premium, all wool, full 10-4 Blankets at $3 a pair; regular selling price at $5,80

Extra fine quality 10-4 Blankets warranted both warp and filling, all wool (when we say wool we mean it) at $3,75 a pair; price in season $5,25.

California fleece, full 11-4, lovely borders guaranteed all wool at $4,75 a pair regular price $7,00.

Wool and cotton mixed, extra heavy, special service, full 10-4 wide Blankets at $2 a pair.

All wool filling 10-4 wide Blankets at $2 per pair.

Heavy gray wool Blankets 10-4 at $1,50 per pair; actually worth $2,75.

Extra heavy silver gray, all wool filling Blankets, full 11-4 wide at $2,25, cheap at $3,00

Good quality, silver gray, all wool 11 4 wide, fancy borders at $2,75. This blanket sells in season at $4,00.

Finest qality gray California, all wool, warranted 11-4 wide, at $3,75; regular price, $4,00.

Hirsch Bros. & Co.

56 N. COLLEGE STREET.

Headquarters For Drygoods At

LOWEST PRICES!

Phillips, Randle & Co.

—KEEP—

THE BEST COAL IN THE CITY.

Call at 50 North Cherry Street; they have always on hand,

Mud River, Cumberland, Jellico, Anhracite, Diamond, and Number 12 Coal.

A trial order solicited. Satiaction guaranteed.

TELEPHONE 169. - - - NASHVILLE TENN.

ORGANS The most beautiful and finest toned in the world. Low prices, easy payment. Send for Catalogue. Address Weaver Organ & Piano Co., YORK, PA.

Wharton & Co.,

Druggists and Prescriptionists.

Fine Soda Water Mineral Waters Etc.

Corner College and Union Sts.,

Nashville, - - Tnn.

The American Male Choir.

A Collection of Sacred and Secular Music for Male Chorus and Quartet Choirs. Clubs, Colleges and Singing Societies; consisting of Quartets, Gospel Songs, Anthems, Chants, Glees, song and Patriotic Pieces.

By J. H. TENNEY, a composer who has had grea success in this style; his forming an attractive fea ures in many very popular books.

160 large Octave pages. 106 pieces. Choirs containing Male Quartets will find the books a treasure, and all social singing circles will find in it sacred and secular music to their taste.

Price in Boards $1 or $9 per doz. Papers 80 cents.

WAR SONGS.

The extraordinary revival of military and patriotic feeling typified by the increase and energy of Grand Army organizations, has brought this collection into very great favor. It contains songs for the Camp Fire and the March Memeorial Song, and in fact, the choicest of all that (without bitterness awaken memories of the great war. Every family should have copy. Choruses are for Male Voices, and there is an accompaniment for piano or or organ.

PRICE 50 Cts.

College Songs.

The greatest success of the kind. A large number of merry students' songs, with the true college vim to them, and including the favorite popular songs of the day, as 'Rosalie,' "My Bonny," "Solomon Levi," "Clementine," etc.

PRICE 50 CENTS.

Mailed for Retail the Price.

OLIVER DITSTON & CO., BOSTON.

C. H. Ditston & Co., 867 Broadway, N. Y. J. E. Ditston & Co., 1228 Chestnunt St. Phila,

WOMAN WANTED, SALARY $35 to $50 for our business in her locality. Responsible house. References exchanged. GAY & BROS, 14 Barclay St., N. Y.

Rates of Advertising in Gospel Advocate

One inch one insertion	.60
One inch, one month	2,00
One inch, three months	5,00
One inch, six months	7,50
One inch, twelve months	12,50

A discount of 10 per cent. on these rates on order of $25.00; 20 per cent. for order of $50.00 30 per cent. for order of $100.00.

Note these Rules Carefully

(1) Write only on one side of your paper.

(2) Write your name, post-office, county, and State, plainly.

(3) When changing your paper, give the office from which you change, and the one you wish it changed to.

(4) When ordering a book, give the name, edition, style of binding, and price, as near as possible, and state plainly HOW and WHERE you wish sent.

(5) Write very plainly and make the clerks and printers happy

Time, from July 17th. including July 23rd. Place, Union Grove, Comanche county, Texas. Preachers, Bro. W. C. McDonald, assisted by other brethren. Result, six baptisms, three others took membership with the brethren at that place.

Again: Time, from Aug. 28th. to Sept. 6th. inclusive. Place, Jimmie's Creek, Comanche county, Tex. Preachers, W. C. McDonald, of Eastland, and W. J. Nabors, of Desdamonia, Texas. Results, sixteen baptisms and sixteen others identified themselves as members of the church at this place, making thirty-two in all several of the latter were such as had gone astray. Two were from the Baptists. This is brief, but as your paper has not been burdened with reports from this county, please to indulge a remark or two. A few years ago the good cause flourished in this county. Then the leading preacher of the county, J. P. Todd, went into Christodelphianism. He had a few followers. A difficulty occurred at Jimmie's Creek, which separated them into two parties. This wound has healed very slowly indeed. These and other influences caused the love of many to wax cold. Very dark clouds have overhung our heads. But a few have ceased not to labor, to pray and to wait. The clouds are fast departing, indeed, almost gone. The cause of truth is again looking upward in Comanche county.

At another point a meeting was held recently with thirty-two accessions, twenty-eight baptisms. The happiness some of us have experienced in these meetings is a rich reward. Brethren, let us work, watch, pray, be faithful and we shall yet overcome and receive the crown.

L. C. WELLS.

Bibb, Texas.

Worse than Sneak Thieves.

Bands of confidence operators have been recently let loose in various sections of the West and South, to prey upon and annoy the housekeeper. They are generally composed of women, although employed and directed by agents of the other sex, and their method of procedure, as explained by several ladies who have been victimized, is as follows: Obtaining access to the kitchen, they introduce the subject of baking powders, inquiring the kind used in the family. Being shown the can, perhaps a fresh, full one, they volunteer to "test" it to ascertain its qualities. Their "test" consists in placing the can on a hot stove or over a lamp or gas jet, or in mixing the baking powder with water both hot and cold. If the baking powder is good for anything the heat will, of course, expel the gas, which, being ammoniacal or carbonic, is apparent to the sense of smell. The claim is then made that this odor indicates something detrimental, although as a matter of fact, a baking powder that would give off no gas when subjected to heat would be without leavening powder and valueless. They will also mix the baking powder given them with water. If pure it effervesces quickly. The baking powder they peddle being similarly mixed foams up slowly. This they claim as evidence of superiority, whereas it is the exhibition of a trick only, as this effect is caused by the presence of flour in the baking powder they are peddling, and is sure evidence of adulteration. Of course the object of these fraudulent tricks is to destroy confidence in all other kinds of baking powder, and to sell the particular brand for which the women are traveling.

Were this the whole of the operation, housekeepers would not often be deceived. Every intelligent person known that baking powder is not made to be used in this way, but in cooking where its action is entirely different from that produced by dry heat or by mixture with water alone. The chief object of this jugglery is to destroy the baking powder given for testing; or by heating it do drive off its leavening gases, and so weaken it that when used it will fail to work. At the next baking there is heavy food, of course, and the "tramp" probably gets the credit of having told the housekeeper a valuable fact, instead of having spoiled her baking powder, as was actually the case. The average "tramp" will, in this way, destroy from fifty to seventy-five pounds of baking powder a day.

A second method of spoiling for use the baking powder in a kitchen where they are not permitted to experiment with it, is by dexterously throwing in the can a small quantity of salt, soda or powdered lime. Again, should there chance to be no baking powder in the house, the operators will produce, of the kind used by the family, a sample that has been purposely adulterated or "doctored" to make such an exhibit as they desire under the so-called test.

The only way to protect our food from being contaminated by tramps of this kind is to turn all persons who wish or attempt to tamper with it unceremoniously from the door, and to use those articles, only, which experience has proved satisfactory, or the official tests have established as pure and wholesome.

Sawing Made Easy.

MONARCH LIGHTNING SAWING MACHINE

For logging camps, wood-yards, farmers getting out stove wood, and all sorts of log-cutting—it is unrivaled. *Thousands sold yearly.* A boy of 16 can saw logs fast and easy. Immense saving of labor and money. Write for elegantly illustrated catalogue in 6 brilliant colors, also brilliantly illuminated poster in 5 colors. All free. Agents Wanted. *Big money made quickly.*
MONARCH MF'G CO., (A) 206 State St., Chicago, Ill.

JACKSONVILLE FEMALE ACADEMY
ILLINOIS CONSERVATORY OF MUSIC.
School of Fine Art. Under one management. Offering to pupils of each advantages of all.
E. F. BULLARD, A. M., Prin. and Supt., Jacksonville, Ill.

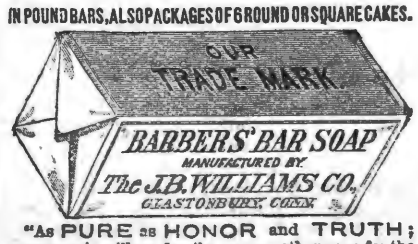
Dr. BIGGERS HUCKLEBERRY CORDIAL

It is THE GREAT SOUTHERN REMEDY for the bowels. It is one of the most pleasant and efficacious remedies for all summer complaints. At a season when violent attacks of the bowels are so frequent, some speedy relief should be at hand. The wearied mother, losing sleep in nursing the little one teething, should use this medicine. 50 cts. a bottle. Send 2c. stamp to Walter A. Taylor, Atlanta, Ga., for Riddle Book.

Taylor's Cherokee Remedy of Sweet Gum and Mullein will cure Coughs, Croup and Consumption. Price, 25c. and $1 a bottle.

A BIG OFFER. To introduce them, we will GIVE AWAY 1,000 Self-Operating Washing Machines. If you want one send us your name, P. O. and express office at once. The National Co. 23 Dey St., N. Y.

IN POUND BARS, ALSO PACKAGES OF 6 ROUND OR SQUARE CAKES.



"As PURE as HONOR and TRUTH; never again will my family use any other soap for the TOILET;" is the testimony of the Hon. Edw. Fenner, of the New Orleans Board of Health. For the TOILET unequaled, for SHAVING superfine. Ask your druggists for it, or send 2c. stamp to us for trial sample.

TO HAVE HEALTH THE LIVER MUST BE IN ORDER
DR. SANFORD'S LIVER INVIGORATOR
TRADE MARK

Is a Reliable Remedy for Liver Complaints and ills caused by a deranged or torpid condition of the Liver, as Dyspepsia, Constipation, Biliousness, Jaundice, Headache, Malaria, Rheumatism, etc. It regulates the bowels, purifies the blood, strengthens the system, assists digestion.
AN INVALUABLE FAMILY MEDICINE.
Thousands of testimonials prove its merit.
ANY DRUGGIST WILL TELL YOU ITS REPUTATION.

CANCERS TUMORS AND ULCERS.
Cured without the knife or loss of blood. Vs superior to all other methods. Hundreds of cal cured! Descriptive pamphlet sent free. Ad, dr. Dr. E. H. GREENE, 17½ Peachtree St., Atlanta Ga

HUMILIATING ERUPTIONS ITCHING AND BURNING TORTURES

And Every Species of Itching, Scaly, Pimply, Inherited, Scrofulous and Contagious Diseases of the Blood, Skin, and Scalp, with Loss of Hair, from infancy to old age, positively cured by the Cuticura Remedies.

Cuticura Resolvent, the new blood purifier, cleanses the blood and perspiration of impurities and poisonous elements, and thus removes the cause.

Cuticura, the great Skin Cure, instantly allays Itching and Inflammation, clears the Skin and Scalp, heals Ulcers and Sores, and restores the Hair.

Cuticura Soap, an exquisite Skin Beautifier and Toilet Requisite, prepared from Cuticura, is indispensable in treating Skin Diseases, Baby Humors, Skin Blemishes, Chapped and Oily Skin,

Sold everywhere. Price: Cuticura, 50c.; Resolvent, $1; Soap, 25c. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass.

Send for "How to Cure Skin Diseases."

Baltimore Church Bells
Since 1844 celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY, J. REGESTER & SONS, Baltimore, Md.

PAYSON'S INDELIBLE INK.
No preparation and only a common pen needed. Established 50 Years. Superior and popular for decorative work on linen. Received Centennial Medal & Diploma. Sold everywhere.

AGENTS COIN MONEY who sell Dr. CHASE'S FAMILY PHYSICIAN. Price $2.00. Write for Circulars. Address, A. W. HAMILTON & Co., Ann Arbor, Mich.

Farquhar's Improved Cotton Planter
Very Simple and Perfect in its Operation; Drops Unrolled Seed or Fertilizer with remarkable regularity in any desired amount. It is the Cheapest, most Reliable and Best COTTON PLANTER in existence.
SEND FOR CATALOGUE.
Address, A. B. FARQUHAR, York, Pa.
Also, Steam Engines, Threshing Machines, Saw-Mills, &c.

NEW USES OF DIAMOND DYES

New uses are constantly being made of them so that, not only is all possible kinds of Domestic Coloring done with them, but also Art Work, Coloring Photographs, Engravings, &c. They are used for Object Teaching in Schools, Coloring Maps, Baskets, Easter Eggs, Bone, Ivory, &c. For making ALL colors of Ink, Wood Stains, Shoe Dressing, Ink Pads, &c. USE NO OTHER.

They are the PUREST, STRONGEST and FASTEST of all Dyes. One package colors one to four pounds of Silk, Wool, Cotton, etc. For special uses given above, no other dyes will answer.

Sold by all druggists. Send stamp for Special Art Circular, Special School Circular, Sample Card of 32 colors, and directions. Colored Cabinet Photo. as sample, or a package of Any Color Dye mailed for 10 cents. Address the proprietors,
WELLS, RICHARDSON & CO., Burlington, Vt.

THE DIAMOND PAINTS,
GOLD, SILVER, COPPER and BRONZE,
For gilding &c., Fancy Baskets, Frames, Lamps, Chandeliers, and for all kinds of ornamental work. Also Artists' Black for Ebonizing. Equal to any of the high priced kinds and only 10 cts. a package, at the druggists, or post-paid from
WELLS, RICHARDSON & CO., Burlington, Vt.

Glendale Boy's School
A first-class Home School. New term commences Thursday Sept. 17th, 1885. Send for terms and particulars. E. A. HAIGHT, Principal, Kirkwood, Mo.

FEMALE COMPLAINTS
Treated scientifically at home, at very small expense, with absolutely no pain, no caustics, no unnecessary examinations. Permanent cure guaranteed. Book and question blank free. Address with stamp, Dr. C. N. BROCKINGTON,
(Mention this paper.) 809 4th Ave., Louisville, Ky.

CATARRH
Causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough and Consumption, cured in from one to three months, even though bones of nose are affected. No snuffs, washes, douches, inhalers or atomizers used. Book and blank free. Address with stamp, Dr. C. N. BROCKINGTON,
[Mention this paper.] 809 4th Ave., Louisville, Ky.

$65 A MONTH AND BOARD TO AGENTS for a NEW and Complete
LIFE OF GRANT
The World's greatest soldier, and the Nation's most honored citizen. Low price. Rapid Sales. P. W. ZIEGLER & CO. 915 Arch St. Philada.

Hege's Improved Circular Saw Mill.
Write for Circulars to
Unexcelled for Accuracy Simplicity and Durability.
With Universal Log Beam Rectilinear Simultaneous Set Work. & Double Eccentric Friction Feed.

Engines, Boilers, Shingle Machines, Planers and General Wood Working Machinery.
Price from $200 to $1,000.
SALEM IRON WORKS, SALEM, N. C.

NEW SUNDAY SCHOOL MUSIC BOOKS.

HEAVENLY VOICES.
Just out! Entirely new! The very book you want for your Sunday-School. Contains the richest and most beautiful songs ever collected in one volume. Send for sample copy before buying.

SABBATH BELLS.
The finest collection of Sunday songs yet published. Thousands of copies have been sold during the past 12 mos. It is full of gems. Will mail to any part of the world a sample copy of either Heavenly Voices or Sabbath Bells, upon receipt of 20c. or both for 35c.

FIRESIDE-FRIEND PUB. CO., NEW CARLISLE, O

NEW HOUSE! NEW GOODS!

J. W. ORCHARD,

Manufacturer and Dealer in PLAIN and DECORATIVE

WALL PAPER,

Window Shades,

Looking-Glasses, Picture Frames and Cornices, Chair Cane, Picture Cord and Nails, Wall Brackets and Parlor Easels.

Looking-Glasses put in old frames. Old pictures and frames repaired.

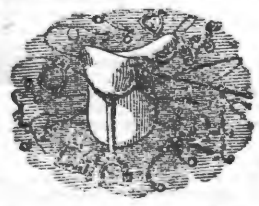
134 Union tree.

Between College and Cherry,)

NASHVILLE, - - TENN.

A. C. & J. C. MARCH,

(Successors to J. D. March & So



Manufacturers of and Dealers in

Saddles, Harness, Bridles, Collars, Trunks, Bags, Valises, Hames, Whips, Chains.

REPAIRING DONE ON SHORT NOTICE.

NORTH MARKET STREET,

NASHVILLE, - - TENN.

NASHVILLE, CHATTANOOGA & ST. LOUIS RAILWAY.

BUSINESS MEN, TOURISTS, EMIGRANTS, FAMILIES, REMEMBER

The Best Route to St. Louis and the West via McKenzie.

The Best Route to West Tennessee and Kentucky, Mississippi, Arkansas, and Texas points is via McKenzie

The Best Route to the Summer Resorts and Mountain Retreats of Tennessee, Virginia and the Carolinas, via McKenzie and Nashville.

The Best Route to the celebrated Colleges, Universities, Seminaries and other Educational Institutions in the Southeast, via McKenzie and Nashville.

The Best Route to points in East Tennessee, Virginia, the Carolinas, Georgia and Florida is via Chattanooga.

DON'T FORGET IT!

—By this line you secure the—

MAXIMUM OF SPEED, SAFETY, COMFORT, SATISFACTION,

—AT THE—

MINIMUM OF EXPENSE, ANXIETY, BOTHER, FATIGUE.

Be sure to Buy your Tickets over the

N., C. & ST. L. RAILWAY!

you are going to Washington City, Baltimore, Philadelphia, or New York.

The Inexperienced Traveler need not go amiss; few changes are necessary, and such as are unavoidable are made in union Depots.

THROUGH SLEEPERS!

—BETWEEN—

Nashville and Atlanta, and Atlanta and Jacksonville, Fla., Nashville and Martin (to connect with Sleeper service via Cairo to St. Louis and Chicago,) Nashville and Columbus. Nashville and Memphis (Sleeper Humbold to Mobile, and Milan to New Orleans) McKenzie and Little Rock, and Little Rock and Texas points.

Call on or address

J H PEEBLES, T. A., Chattanooga, Tenn.
W W KNOX, T. A., Nashville, Tenn.
S FINLEY, Ticket Agent, Memphis, Tenn.
A WRENN, Trav. A., Atlanta, Ga.
L DANLEY, G P & T A, Nashville, Tenn

FITS STOPPED FREE

Marvelous success.

Insane Persons Restored.

DR. KLINE'S GREAT NERVE RESTORER

for all BRAIN & NERVE DISEASES. Only sure cure for Fits, Epilepsy and Nerve Affections. INFALLIBLE if taken as directed. No Fits after first day's use. Treatise and $2 trial bottle free to Fit patients, they paying expressage. Send name, P. O. and express address to DR. KLINE, 931 Arch St. Philadelphia, Pa. See principal druggists.

S. HOGAN, J. S HOPKINS

Hogan & Hopkins.

—Dealers in Custom Made

Boots and Shoes.

We will sell the very best Shoes, and endeavor [redacted] so that no one else possibly sells cheaper than we do.

No. 20 Public Square, Nashville, Tenn.

SALESMEN:

SAM R. HOPKINS, L. D SIMPSON, W. MAYES.

AGENTS WANTED for the MISSOURI STEAM WASHER.

I want intelligent men or women seeking profitable employment to write for Illustr. Circular and terms of Agency. A great labor, clothes and soap saver. Exclusive territory and sample Washer sent on a weeks trial. Pays capable Agents Big Money. J. WORTH, St. Louis, Mo.

O. T. CRAIG & SONS,

RENTWOOD, TENN.

Breeders and shiper of DUROC JERSEY SWINE. A choice lot of pigs now ready to ship. All our breeders Registered. Address at present,

C. W. CRAIG,

GRAHAM, - - - - TENNESSEE.

China, Glass and Queensware

We have the best Electric Lamp made, the best imported Student's Lamp, "Mays' New Ideal" Lamp, requires no chimney or shade; in fact, we are headquarters for the best Lamps in use. We keep the largest stock of CHINA, GLASS and QUEENSWARE, South of the Ohio river, all of which will be sold as cheap as good goods can be sold in any market. Why not buy first-class goods when you can get them at about what you are paying for trash? Come and see us, or send your orders.

HICKS, HOUSTON & CO.

M. A. SPURR, President. FRANK PORTERFIELD, Cashier. R. S, COWAN, Teller. J. H. THOMPSON. Vice President.

Commercial National Bank,

OF NASHVILLE, TENNESSEE.

CAPITOL STOCK, - - - $250,000,00.

North College Street.

BOARD OF DIRECTORS.

M. A. Spurr, R. H. Dudley, J. A. Thomas, Sam Cowan, Jos. Frankland, W. A. Benson, J. H. Thompson, W. E. Norvell, W. A. Wray, J. F. Bowers, J. Jungerman, A. W. Wills, E. R. Richardson, J. H. Collins, W. D. Mayo, Robert B. Lea, J. D. Goodpasture, H. G. Gwyn, T. L. Herbert.

fully Prepared to do a general Banking Business.

JOHN RAMAGE & SON,

48 North College Street, Nashville,

Offer the best stock of custom-made BOOTS, SHOES, and SLIPPERS, in all grades, of Trunks, Traveling and Hand Bags.

LOWEST CASH PRICES!

SHADE MURRAY, WM. C. DIBRELL. BYRD MURRAY,

Murray, Dibrell & Co.,

WHOLESALE

BOOTS and SHOES,

No. 2 Public Square, : : Nashville, Tenn.

Gates & Pohlman,

Corner College and Union Streets, Nashville,

Are the oldest Jewelers in the State, and have constantly in stock the very latest and best designs, in patterns as well as the finest in quality and finish of all goods pertaining to the Jewelry trade They defy competition in prices, and warrant every article to be as represented by them. Watches, Clocks and Jewelry repaired by the most practical workmen Orders by mail promptly attended to. Their motto is, "*Quick sales and small profits.*"

West Tennessee Christian College,

HENDERSON, TENN.

The first Annual Session of this Institution will open on the first Monday in October.

For healthiness of Locality, moral community, pleasant surroundings, hospitable, people full and thorough course of instruction, cheapness of Board, etc, we challenge comparison.

Schools of English, Mathematics, Ancient and Modern Languages, Sciences, Bible, Music and Art.

Those wishing to give their sons and daughters an education that will fit them for their life work, should investigate this Institution, its terms and what it does, before sending elsewhere.

Board for young ladies, in boarding house with President, $12.00 per month. This includes washing, fuel and lights. Board for young men, including same things, $8,50 to $.1.00 per month.

Tuition, $1.00 to 5.00, according to grade. For further particulars address,

J. B INMAN, PRES,
JOHN BARHAM, SEC.

TENNESSE female COLLEGE!

FRANKLIN, TENN.

(Establishe in 1856.)

An English, Classical, Business, French, German, Music and Art Boarding and Day School for Young LADIES.

With an average patronage of 150 pupils for the past 9 years the College will open its thirteenth year

Sept. 1, , and close June 3, 86

NON. ENOMINATIONAL.

New Administrations, New furniture Capacity for 200 young ladies, Practical Teachers, Modern Methods, Thorough work. Library Reading Room, Ladies Business College and Ladies Boarding in the Building at Moderate prices, are a few of the features which make the College

A Popular Institution.

The only Female College in the South where marks, medals, and set examinations are recognized as opposed to true principles of education.

Write for particulars.

jul 16,8. M. T. EDGERTON, Pres't

LAW SCHOOL,

OF WASHINGTON AND LEE UNIVERSITY

GEN. G. W. C. LEE, PRESIDENT.

Instruction by text-books and printed lectures with courses of lectures on special subjects by eminent jurists. Tuition and fees $30 for session of nine months, beginning Sept. 17. For catalogue and full particulars, address Ch. A. Graves, Prof. of Law, Lexington, Va.

WASHINGTON AND LEE UNIVERSITY, Lexington, Va.

Instruction in the usual academic studies and in the professional schools of Law and Engineering. Location healthful, expenses moderate. Session opens Sept. 17th. For catalogue, address "Clerk of the Faculty."

W. C. LEE, President.

TEXAS LANDS!

Persons who have capital they wish to invest profitably, can do so by investing now, in Texas lands

The undersigned is agent for the sale of lands amounting to OVER HALF MILLION ACRES. Prices range from 50 cents to $6,00 per acre.

These lands are all going up, and in five years from date, will be worth twice the present price. For particulars, address

J. T. POE.

Longview, Texas.

SPRING, 1885.

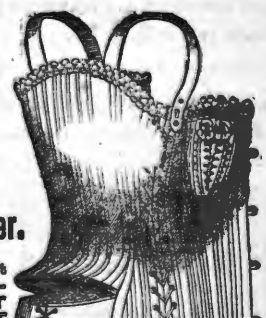
CARPETS! CARPETS!

We have the largest and most complete stock of Carpets of grades, Mattings, Oil Cloths, Linoleums, Rugs, etc., that we have ever shown to the trade. These goods are brought from the factory, and our prices are the lowest. All orders promptly filled.

MANLOVE & Co.,

26–2 ummer St., - - Nashville, Tenn.

MADAME FOY'S CORSET AND Skirt Supporter.



Combines the most ELEGANT FITTING CORSET with a PERFECT SKIRT SUPPORTER and is one of the most popular and satisfactory corsets as regards HEALTH and COMFORT ever invented. It is particularly adapted to the present style of dress.

For sale by all leading dealers. Price by mail $1.50 FOY, HARMON & CHADWICK, New Haven, Conn.

OPIUM MORPHINE HABIT EASILY CURED. BOOK FREE. DR. J. C. HOFFMAN, Johnson, Wis.

THE GOSPEL ADVOCATE.

VOLUME XXVII., NUMBER 40 | NASHVILLE, TENNESSEE, OCT., 7, 1885. | TWO DOLLARS PER YEAR IN ADVANCE.

EDITORS:

D. LIPSCOMB | E. G. SEWELL.

J. C. McQUIDDY, Office Editor.

ASSOCIATE EDITORS:

J. A. HARDING, JOHN T. POE.

Subscription Rates to Gospel Advocate.

Single subscriber, per annum in advance	$2,00
S ingle subscriber for six months in advance	$1,00
Clubs of five, three of these new, per annum each	$1,50
Clubs of ten, five of which must be new, each	$1,25
Clubs of ten, all old, each	$1,50

SUBSCRIBE NOW.

TROY, TEXAS, Aug. 18, 1885.

In Matt. viii, 4, "And Jesus saith unto him, See thou tell no man," why was it that he didn't want it told? [2] Was there ever any person that had power to cast out devils but Christ and his apostles? [3] In Luke i, 17, it says Elizabeth is the mother of John, and in Acts xii, 12, it says Mary is the mother of John. Why is it at one place Elizabeth and at another Mary? Please answer through the Advocate.

Yours in hope, W. L. HAMILTON.

We do not know why he did not wish it told. It seems to have been the policy of the Savior before his crucifixion to do his works before a chosen few rather than before the multitudes. He told his apostles what was told them in the ear, they, after his resurrection, should proclaim from the house-top. The reason for this policy would be an unprofitable guess on my part. We have no account of any one casting out devils save Christ and the apostles, though the prophets of old time and others than the apostles under Christ could work miracles and possibly cast out devils.

The reason Elizabeth is said to be the mother of John in one place and Mary in another, is that two different Johns were spoken of. Elizabeth was the mother of John the Baptist. He was beheaded soon after Christ began to preach. John surnamed Mark was the son of Mary, and was one of the evangelists. The Apostle John, the son of Zebedee, was still a different John.

Please explain the fifth and sixth verses of the 20th chapter of Revelation. Does it have reference to the resurrection of Christ, or the last resurrection? We are divided as to what it means. We want you to explain and oblige.

J. H. ESKRIDGE.

We think Bro. Sewell answered this question a few weeks ago. While we are not up much in the study of Revelation, it is clear that the resurrection here spoken of is future, and refers not to Christ, but to his disciples or followers. It says, Blessed and holy is he that hath part in the first resurrection. Meaning any one that attains to this resurrection. Then it says, "They shall be priests of God and of Christ," referring to these same persons who have part in the first resurrection.

I. Cor. iii, 15.—How can a man's work be burned and he himself saved? ROBT. P. RICHARDSON.

A man's converts certainly can be damned and he saved. Much of the best men's work on earth will be destroyed. The special application here, doubtless, was to the work of Apollos, who though a good man, depended more on his eloquence and the enticing, entertaining words of man's wisdom than on the simple truth of God. Much of the material so brought in, Paul said would perish, yet Apollos might be saved. Yet so as by fire.

Bro. D. Lipscomb: — Please explain to me through the ADVOCATE, Luke xxiii, 42, 43; Matt; xxvii, 44; Mark xv, 32, and Acts viii, 9 to 24; xix, 1 to 7; xx, 7 to 28. Some say the thief was unbaptized. Some say Simon, the sorcerer, pretended to believe, and as an apparent believer he was baptized at the same time and place. Some say the twelve were not re-baptized. Some say no use of taking the Lord's Supper every Lord's-day. Please give me light on the mentioned Scripture, and also on I. Cor. xvi, 2 verse.

T. J. MCMILLAN.

We have explained the matter of the thief as well as we can in answer to other queries.

We know nothing as to whether either thief was baptized or not,—nor does it make the least difference. The Holy Spirit now commands men to be baptized, and he who refuses to be baptized rejects the guidance of the Spirit. The blood of Christ seals the command to be baptized, and he who refuses to be baptized turns away from, and tramples under foot, the blood of Christ—seeks salvation without that blood. I do not mean they intentionally or consciously do this, but they do it, nevertheless. The Scriptures say that Simon believed, just as they say that other people believed. If he did not believe, the Scriptures are false. He who says he did not believe, disputes the Scriptures. The Scriptures say Paul commanded them to be baptized, and they say when they heard this they were baptized in the name of the Lord Jesus. If these twelve were not baptized, then there is no evidence that anyone ever was baptized. If the Scriptures are false here, they are untrustworthy everywhere. The Spirit of God said the disciples met on the first day of the week to break bread, under the instruction of the apostles. When men say it is no use to do what the disciples did under the teachings of the apostles, they are wiser than God, and refuse to be led by the Spirit of God. The Spirit of God taught through the apostles. We have said all we know to say on I. Cor. xvi, 16, during this year. It would do no good to repeat it. The same men who say the things reported above are akin in spirit to these who say, "there is no God."

Harmonize Matt. xxvii, 44; Mark xv, 32; Luke xxiii, 39 to 42. According to my understanding, Mathew and Mark, in the King James translation, say both of the thieves mocked the Lord, while Luke says only one. I think we need a plainer translation of the above. Give me all the light you can on Romans vii, 9. W. T. WEBB.

I think the language of the thief in Luke was used in irony or ridicule of the Savior. Matthew and Mark both say they cast the same on the Savior. Luke tells what both said. "One reviled him, saying, If thou be the Christ, save thyself and us. The other, rebuking him (in mockery) said, Dost not thou fear God," etc., etc. Then, in mockery of his claims to be a king, said, "Remember me when thou comest into thy kingdom." One of them ridiculed his claims to be the Son of God, the other his claims to be a king. Both spoke in mockery, and the Savior silenced them by saying "to-day you will be with me in the grave"—Paradise here means grave. This I fully believe to be the meaning of the language; but the world has misconstrued what was spoken in railery of the Savior to be an earnest prayer, and Christ's reproof, saying to-day you and I will both be in the grave, into a promise of salvation. No other construction, I am sure, can reconcile Luke's statement with that of Matthew and Mark. Translations will not help it. It is purely a question as to whether the second thief spoke in railery.

We do not think we can throw much light on Romans vii, 9. The argument seems to be that he was not conscious of sin until the law told him it was sin. He violated the law of God without knowing it was a violation. But when the law was made known, to restrain the passions, they rose in rebellion against God—he became conscious of sin, and violating the law consciously was a revival of sin, and he died to God and righteousness.

BROS. LIPSCOMB AND SEWELL:—The following was handed me by a Baptist preacher, who is in the 92nd year of his age, with a request that I transcribe it and forward to you. E. M. D.

"One of my Pedo Baptist friends sent me a pamphlet recently—the author of which, is one John Taylor, of the Kentucky conference of the M. E. Church, South, in which he tries to prove that pouring and sprinkling are baptism.

My Methodist friends are finding much comfort in the delusive belief that the argument is unanswerable.

If sprinkling or pouring is baptism, then as a matter of course, baptism is sprinkling or pouring. Now let's try a few examples and see how it reads:

Mat. iii, 6—"And were poured or sprinkled of him in Jordan." 16th v., "And Jesus when he was poured or sprinkled, went up straightway out of the water." They both went down into the water,, both Phillip and the Eunuch, and they poured or sprinkled him. Mark i, 9, "Jesus was poured or sprinkled of him in the river Jordan." "Buried with him by pouring or sprinkling." A very unnatural, or imperfect burying, that of a small clod on the head. When we use the word immerse, instead of Baptize, it makes good sense.

he above is a sound argument. To sprinkle, is to scatter in drops. To sprinkle a thing is to scatter it in drops. If baptism is to sprinkle, then to baptize a thing is to scatter that thing in drops. It is used in a loose way, but this clearly is the meaning in any strict and proper use of language. Sprinkle, is something done with water, which is sprinkled—baptism is something done with the body.

The tract on Acts of Apostles is a full and complete presentation of the subject of conversion, or of becoming a Christian, and covers ground not covered by any tract known to us, and is just the thing to circulate among aliens and among the denominations, as a means of doing missionary work. Brethren, send on your orders. Ten cents each, postage prepaid. E. G. S.

Special Offer.

With a view of adding one thousand new names to our list within the next two months, we are now offering THE ADVOCATE from October 1st, 1885, to Jan, 1st, 1887, for two dollars. Will not many avail themselves of this special offer.

LIPSCOMB & SEWELL.

I never knew how it was, but I always seemed to have the most come in when I gave the most away.—*Baxter.*

As the moon, though invisible, controls the ocean tides, so Jesus, unseen, has power over the motions of the unbeleiving soul.

Brother Lipscomb Reviewed.

Bro. Lipscomb: thanking you for space in your columns to review your answer to my question published Sept. 19th in your paper, I will try to conform to your request and be as "brief as possible."

1st. You say: "Why should any body say or write that the word, and the spirit are different. No responsible man ever was fool enough to say they were one. Bro. Oakley never saw or heard of a man in his life that believed they were one, unless he was a fit subject for a guardian or lunatic asylum."

If to say, the spirit and the word are the same in conversation—then Bro. Lipscomb you and all of your leading ministers are "fit subjects for the lunatic asylum." Take for instance Mr. Lard. He gives eleven pages of his book on, "So is every one that is born of the spirit" and brings it out, "born again * * *by the word of God*," and adds: "is not the conclusion overwhelming?" Yes, conclusive that he used the spirit and word of God, interchangeably. See pages 104-115. Again Mr. Lard spends 54 pages of his book arguing. "The Holy Spirit operates in conversion through the truth only." He offers 14 arguments to prove the above proposition and every solitary argument is the truth, and the truth *alone* converts the soul. He starts out to prove the *spirit operates* in conversion, but every argument says the word only operates. Mr. Lard either used them enterchangeably or else he labored to supersede the oper tion of the spirit, by the operation of the word. Let Mr. Lard speak. Page 100 he says to prove the Holy Spirit operates in conversion. "Our eighth argument is, that belief in Christ, and being born of God are identical; and that, since belief in Christ depends on the truth *alone*, their being born of God, or converson depends on the *truth alone*." The operation of the truth alone is what Mr. Lard calls the operation of the spirit. Again he says: "Our sixth argument is, that the Apostle James ascribes conversion to the truth and to that *alone*, which forbids the belief that it is effected by the truth and something more." Page 93. Now, Bro. Lipscomb is the spirit something different from the truth? If so, does not Mr. Lard exclude it entirely when he says, "Conversion is effected by the truth and nothing more?" Once more, Mr. Lard's fourth argument to prove that the spirit operates in conversion stands as follows: "Our fourth argument is, that the Savior and the apostles always addressed their audiences as if their conversion depended alone on truth which is inconsistent with the hypothesis that it depended on the truth, and something else." Page 89. Isn't the above a funny argument to prove the Holy Spirit operates in conversion unless he uses the spirit and truth enterchangeably. The proposition is that the Holy Spirit operates in conversion, and the fourth argument to prove it says: "The truth only" and "nothing more" operates in conversion, and I dare you Bro. Lipscomb to say one of two things.

1st. That Mr. Lard did not use the term spiritual influence interchangeably with word influence, or 2nd, that he denies the personal operation of the spirit in conversion. Let us try A. Campbell. Here is what Mr. Lard says Campbell taught. Turn to page 74 of Mr. Lard's book and read what he says his brother Campbell taught. "According to Mr. Campbell's theory, conversion is in every case effected by the influence of the spirit but then comes the question, what influence is meant? He denies that it is an influence "distinct" from, and above the truth, "and maintains that the truth itself is that influence." Mr. Campbell in his debate with him says the word of God and the spirit are equivalent," and he further says, page 720, "Whatever influence is ascribed to the word of God in the Sacred Scriptures, is also ascribed to the Spirit of God, or in other words, what the Spirit of God is at one time, and in one place, said to do, is at some other time or some other place ascribed to the word of God." Does it not look a little like these gentlemen used the words interchangeably? Mr. Campbell says that words of the same import can be used interchangeably without changing the sense. So you see these great men according to your asser tion were "fit subjects for the lunatic asylum." And if you will disguise your self and go out into the country, and request one of your preachers to preach from this text. The spirit itself beareth witness with our spirit, you will "mighty quick" see what he calls the "spirit itself," and you will take back what you have said. Remember you say the word is one thing and the spirit another, they are different, but in this and other passages she comes out words, beareth witness. Isn't it so?

2nd. In the second place I must briefly notice your idea of the spirit operating in conversion. Your article denies that the Spirit of God operates in conversion at all, that is if you separate the word and spirit, and the "agreement" says they are different, you say, "In answer to these questions, we do not believe words operate at all, words are not operating things. Persons or living things only operate on mind or spirit. Words are in themselves inanimate, lifeless things," you turn around and cut your own throat by saying, "We bring the word of God which contains the germinal principles of the spiritual life into contact with the warm affections of the human heart, and it, (the word) springs forth and bears fruit, etc." Does that look like words are lifeless things? I thought the word of God produced life until I saw your article. You say the word is dead until we bring it in contact with the warm affections of the sinner's hearts and then it, (the word) springs into life. Then it is the warm sinner that makes the word alive, and not the word which makes the sinner alive. Monstrous! But you go a step further and contradict even this. You say, "Not only is the word of God the seed of the kingdom containing the germinal principles of spiritual life * * liveth and abideth forever. Peter 1:1–3." Your position is, (1) words are lifeless, (2) until the affection of the sinner quicken them, (3) the words of God liveth and abideth forever.

Bro. Lipscomb do words operate at all? Ans. "Words are not operating things. We do not believe words operate at all." Now, look here my brethren, if words do not operate why did you say so? "Whenever man turns away from the word of God he turns from the influence of the Spirit of God, because the Holy Spirit gave that word, and embodied within it his influence to convert and save men." Let me interrogate you on the above question. You say the spirit breathed into his words his influence, and those who turn from the word turn from the influence of the spirit.

1st. Do you mean that the word of God is the influence of the spirit? 2nd. If not what is the difference? 3rd. If they are the same, then pray tell me what else operates besides these ideas, thoughts and impressions put in the word of God 1,800 years ago? If there is anything save the influence of the spirit, which I understand you to say is the word of God, that operates on the sinner in converting them, down with it. Let me go still further and bring out your true position that the world may see that you deny a personal operation of the spirit in conversion. You say the manner of the Holy Spirits, working through his words does not differ from the manner of man working through his words?

All right Bro. Lipscomb we will take the writings of A. Campbell or Mr. Lard, or Tolbert Fanning, these great men in your denomination, we have their works. I have some of their books within two feet of me, but where are the authors? In eternity! my God what a fatal illustration! Is that your conception of the "agreement" that the the Holy Spirit operates in conversion through the truth only? I ask you in the name of God, what is the manner of Campbell's operation in the world to-day? His body sleeps in the grave. His soul has gone to God who gave it, and we have nothing but his books to represent him and his views. Say Bro. if his words do not operate, what does in Campbell's case? You say in conclusion, then we answer the question. The Holy Spirit operates in conversion and differs from the truth, as the speaker or writer differs from the sentiment he speaks or writes;"

"Well, well, well, Mr. M. E. Lard becomes the author of a book in 1858, which book was circulated, and is circulated to a great extent over the country to-day. What earthly connection had Mr. Lard with this book during his life time only as it author? He didn't go with his spirit didn't go with it Mr. Lard," was simply the author and sent it out to counteract another book. In Mr. Lard's book is found his views and doctrines, but nothing more. Sending this book into the world was Mr. Lard's manner of operating against another book, and his book and nothing more appeared. Well, now, as you claim no difference in the manner of man's operations and the operations of the spirit, I turn to the spirit. He finished 1,800 years a book called "The word of God." He put in it his thoughts and ideas and sent it out into the world as the book of books. Now if there is no difference in the manner of operation, the Holy Spirit hasn't seen this earth for nearly 2.000 years. If he has, what has he done? Has there been a single solitary impression for the last 1,800 years made on man but what was made by the word of God? You answer emphatically no. Then you deny the operation of the spirit only in the sense that he is the author of the word of God?

In conclusion I ask you the following simple question: Do you believe that the Holy Spirit, the author of the word of God, is to-day in the world and that he personally operates on the sinner in conversion? I mean the Holy Spirit Himself.

Excuse the length of this article and allow me me to say that I will have no more to say unless you say something, which a sense of duty would bring forth another reply.

JOHN T. OAKLEY.

Reply to Bro. Oakley.

One of two things is true, Mr. Campbell and Mr. Lard either were hypocrites in aver ing they believed the Spirit operated through the Word, and as a person was distinct and differed from the Word he spoke, as the person, differs from the word he speaks, or else they did not have sense enough to know how to express their meaning, or Oakley is mistaken when he says they made the Spirit and Word, one. They said they did not. I say they did not, nor do I make them one. Mr. Campbell specifically says that the conclusion he draws from the fact that the same thing is interchangeably attributed to the Word and the Spirit, is not that the Spirit and Word are the same thiug, but that the Spirit always operated through the Word, and as we and the scriptures frequently attribute results

both to the instrument to the author or user of that instrument, what is attributed to the Word of God is justly and properly attributable to God Himself, or the Spirit of God which gave and uses that Word. Did Bro. Oakley's article convince me, I might in writing about it, say interchangeably Bro. Oakley convinced me, or the article convinced me. No man fit to be out of the lunatic asylum would say in doing this, that I made Bro. Oakley and his word one and the same thing. The only conclusion to draw from it would be that I meant Bro. Oakley had convinced me throug his writing, that his writing was the only instrumentality used to convince me. It does not take a single exclamation point to enable Bro. Oakley or any other man that is safe outside of an asylum to see that. That is just what Mr. Campbell and Mr. Lard insisted was taught by the scriptures, attributing the same effect to the Word of God and to the Spirit.

Again, if it is said a man bears witness to a thing in court and it is found out he did in the words written or spoken, does Bro. Oakley say, it turns out that the man bore no witness at all—it is nothing but words. This is precisely how he treats the Spirit of God. The Spirit of God is a person, as a person he bears witness. All persons, human and divine—God, Jesus Christ and men, bear testimony to other beings in words. When they testify in words the truth conveyed through the words is accepted as the witness of the author of the words. But when the Spirit of God testifies to facts or truths in words, Bro. Oakley denies it is the testimony of the Spirit, it is all words; why treat this person different from all other persons, human and divine? Is it possible that under the guise of contending for a direct influence of the Spirit, outside of the Word, the functions of personality are to be denied to the Spirit. This is the result, what ever the intent. It the Spirit is a person, he can, like all other persons, human and divine, bear testimony or witness in words. The words he speaks or writes, constitute his testimony. To deny his power to bear witness in words, or that the words he speaks are the witness of the Spirit, is to deny to the Spirit the power and functions that pertain to every person in the universe, human and divine. Suppose Bro. Oakley were to treat his own and his fellow-man's statements as he does those of the Spirit. Suppose he were to insist that the words his neighbors speak or write, and his own words spoken and written, are not their or his testimony or witness, that the accepting them as testimony or witness of him speaking, ignores the person who spoke or wrote them, that it was nothing but words, how long does Bro. Oakley think he could keep out of the lunatic asylum? I mean no disrespect, were he to treat his wife's and his neighbor's testimony as he treats the words of the Spirit of God, he would land in the lunatic asylum in one month.

The Spirit is a person, and no person—intellectual, spiritual person, ever influences another by direct impact or contact, but always through ideas conveyed in words or signs addressed to the mind and spirit of the person. This is the distinction between a person and a thing, between spirit and matter. The spirit influences by impressions made through words or signs which convey to the mind thoughts and impressions spiritual. Things inanimate move or impress other things by direct contact or impact. The lower the order of things, the more direct the impact. The Spirit moves, has always moved men by speaking to them. He used human tongues and pens to convey the words to the physical senses, that through them the thought may be impressed upon the mind, heart and soul of man. Nehemiah ix, 3: "Thou testifieth against them by thy spirit in thy prophets." Testify, is to bear witness. David said: "The Spirit of the Lord spake by me and the words were in my tongue."

The Spirit of God through Peter and his fellow apostles guided the bloody handed sinners on the day of Pentecost to the remission of sins through the words he spoke. Every sinner brought to God in apostolic days were brought through the words spoken by the apostles, and the Spirit through John, the Revelator, said, "He that hath an ear let him hear what the Spirit saith unto the churches." There is not an intimation in all the book of God that the Spirit bore witness otherwise than through the words spoken unto man. The idea that he does to-day, arises from the substitution of idle dreams and imaginations of men for the testimony of God's Spirit.

Then when we drew the distinction between the germinal principles of life in the seed, and the seed outward shell separated from the spirit, and said when it was brought into contact with the human heart it sprung forth, he construes it to mean the word and not the germinal principle dwelling in it sprang up. No principle of language known to me justifies such a construction. Only an anxiety to involve me in what he considers a contradiction could prompt such a construction. But when the Word as it really exists, embodying the germinal principle of Spiritual life, implanted in it by God and inseparable from it, is considered, it is that word which is the seed of the kingdom that springs forth and bears fruit and all his exclammations of horror are directed at Jesus Christ and the Holy Spirit, and not at me. It was Jesus, the Savior, who said: "The word of God is the seed of the kingdom," who said "that on the good ground, these are such as in an honest and good heart; hear the word, hold it fast, and bring forth fruit with patience." (Revision) Luke viii, 15. It was Jesus the Christ who said: "The kingdom of Heaven is as if a man should cast seed into the ground, and should sleep. * * and the seed should spring and grow up, he knoweth not how, for the earth bringeth forth fruit of herself, first the blade, then the ear, then the full corn in the ear." It was the Spirit of God which in David said "Thy Word quickeneth me." "The Word of God is quick and powerful, sharper than any two-edged sword." That said, "Being born again, not of corruptible seed, but of incorruptible by the Word of God which liveth and abideth forever." I. Peter, i, 23. Thus the Word of God as it is given by God filled with the germinal principle of Spiritual life, springs up and bears fruit. It is an incorruptible seed that liveth and abideth forever. The Spiritual germ can never be separated from it. It is "The engrafted Word that is able to save your soul," taken from the mouth of Jehovah, engrafted into the heart of man, that saves. The words of horror are at your Savior and the Holy Spirit, Bro. Oakley.

Bro. Oakley wishes to know if we believe there is a personal influence of the Spirit put forth in conversion. The Spirit is a divine person, personal influence is the influence put forth by a person. All the influence put forth by the Spirit is personal, because it is the influence of a person. If Bro. Oakley's article should convince me, it would be done by Bro. Oakley exerting a personal influence. The influence would be none the less personal because exerted through the words that were thought out by his personal mind and written by his personal hands. It would be none the less personal, from the fact I never saw Bro. Oakley, or were a hundred miles from him. The words in which Bro. Oakley clothes his ideas are means which enable him to convey his personal influence a thousand miles away. The same personal ideas embodied in his words, may be conveyed by these words over a period of a hundred years to other souls. For example, A. Campbell wrote and spoke much. He made an impression on those who heard him speak, that influence was personal. The same that was heard by those present was read a hundred or a thousand miles away, and precisely the same influence on those who read it a thousand miles away was produced as those who in his presence heard it. The influence exerted on those distant, was just as much his personal influence as that exerted on those present. A. Campbell had embodied his personal thoughts, feelings, forces in words, and through them exerted an influence on those distant from him.

He had imparted his personal influence to the words he wrote, it was a spiritual influence too. His ideas and feelings were the offspring of his own spirit and through the words the influence of his spirit is imparted to other spirits. As long as these words remain, they will be impregnated by the spirit and the spirit will abide in them, and whenever these words are received in to the heart, though it be a thousand years hence, his spirit will impress that heart. It will be just as much a personal influence in the heart as was that exerted on the one who during his life heard the same words from his lips. The application is easy. God's spirit spoke, exerted a personal influence on those who received the word into honest hearts. The spirit impregnated his word with the life-giving or quickening power. Wherever that word went the power in it went. It was the personal power of the spirit ever present, working in and through this word. That personal power of the spirit abides in the word and is exerted in every heart who receives that word through all the ages of eternity. It (the word of God) is an incorruptible seed. "It liveth and abideth forever."

Bro. Oakley is as much committed to the idea that the spirit of God operates only through the truth as I am, if it operates only through the truth, it is by revealing the truth to the human heart. Has the spirit revealed any additional truth since Revelation closed? Will Bro. Oakley dare so affirm? In that truth the life-given power was implanted when it was spoken by the spirit. It remains there forever. "It is an incorruptible seed. It liveth and abideth forever." The word of God is the abiding place of the spirit of God on earth. Our religious friends are much in the condition the Jews were when the spirit through Jeremiah said 23:21: "I have not sent these prophets yet they ran: I have not spoken to them yet they prophesied. But, if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from the evil of their way, and from the evil of their doings * * they are prophets of the deceit of their own hearts which think to cause my people to forget my name by their dreams which they tell every man his neighbor, as their father's have forgotten my name for Baal." All any teacher can do to help mortals is to stand in the counsel of God and cause them to hear the words of God, then will we turn them from their evil ways and the evil of their doings. Anything else diverts their attention and moves their hearts from God and his truth.

D. L.

One smile for the living is worth a dozen tears for the dead.

Home Reading.

The Anvil of God's Word.

Last eve I paused beside a blacksmith's door
And heard the anvil ring the vesper chime ;
Then looking in I saw upon the floor
Old hammers worn with beating years of time.

How many anvils have you had," said I,
"To wear and batter all these hammers so ?"
"Just one," he answered ; then with twinkling eye,
"The anvil wears the hammers out, you know."

And so, I thought, the anvil of God's Word
For ages sceptic blows have beat upon ;
Yet, though the noise of falling blows was heard,
The anvil is unworn—the hammers gone.
--The Current.

The Ostrich.

BY MRS. G. HALL.

Of all the birds that show the wonderful resources of infinite wisdom in their construction perhaps the ostrich is the queerest, as it certainly is the largest, being among the birds what the elephant is among the animals—a full size male standing erect measuring eight feet and more. With its long head and neck it can overlook the tallest bushes and reeds in which it chooses to hide, and its legs are said to be the swiftest in the world.

Unlike the other birds the wings are used for running instead of flying, and with them they can take at every step a stride of from twelve to fourteen feet, almost across a good size room.

The natives of Africa ride the ostrich, and Arabs have been known to cross the desert upon their backs, though they sometimes run at a frightful speed. When in motion, the legs are invisible, like the spokes of a wheel, which gives the bird the appearance of flying at a little distance from the ground.

This strange bird seldom drinks, and its food is as often old iron and brass as anything else. The ostrich swallows iron and a great many other hard things, just as a hen swallows stones, and it is said by those who have watched their habits that they will not discriminate between cold and hot; even red-hot iron they have been known to swallow. The appetite of the ostrich is as insatiable as their capacity is great, and almost anything that comes in their way becomes their food—old rags, newspapers, bones, wood, and even glass!

As pebbles and stones are used to grind up the food of the hen, all these hard things answer the same purpose to the ostrich.

Being a great thief it will make way in a moment with anything that comes within its reach, even to a gold watch and chain, which one of these birds once purloined from the pocket of a gentleman who at some exhibition approached it too closely. At a single mouthful it was gone out of sight!

The natural food of the ostrich is grass, grain, fruits, rats, mice, insects—in fact, anything of the sort that they can get, and they can go a long time without drink, altogether if need be! Yet they really have something as a substitute which grows in the desert, a sort of wild melon that absorbs the moisture of the atmosphere in the cool nights—truly a water melon to travellers as well, who often are astonished to find them in places where they would not believe a drop of water ever came.

The eggs of the ostrich are immense, a single egg being equal to two dozen hen's eggs! The mother bird hollows out a place in the sand and lays her eggs in it. By day she abandons them to the heat of the sun, which in those countries is very great, but always at night she or the male will cover them.

They are very social birds, often using the same nest in company until there are from sixty to seventy eggs in a nest of several feet in diameter. Several eggs are left outside, and are not meant to be hatched, as you will see.

When the ostrich begins to set she is still laying, and it takes nearly two months for an egg to hatch, they cannot all come out together. Now see what a wise provision. As soon as the young ostrich appears, which is then the size of a good, fat hen, the mother takes it to one of the scattered eggs, which she breaks for its food. In this way the little ostriches have something to live upon until the whole family is hatched and the mother at liberty to look after them. Often the bird begins to lay before she has thought of a nest. Travellers finding them in the desert have probably given rise to the story that they are apt to forsake their eggs.

You ask if the eggs are good for food? The Hottentots and "Bushmen" think so. A lean Bushmen will eat one of these huge eggs at a meal, cooked in their own peculiar way; and this is the way he hunts them. When he finds a nest he pulls off his pantaloons, made of skins rudely sewn together, and ties them at the ankles, making a sort of forked bag. This he fills with the eggs, setting it astride his shoulders if walking, and if on horseback, over the horse, like a pair of saddle-bags. The shell is so very tough that it will bear a great deal of jolting.

This shell is put to various uses by the tribes inhabiting the countries where it is found—fashioned into bowls and ladles, and with an opening at one end and a glass stopper at the other, makes a very good substitute for a bottle. This is really the only kind of water vessel some people have, and it is used in a very curious manner. Taking their ostrich shells and a couple of long, hollow reeds to the sandy marshes where water is sometimes found, they thrust them down into the wet sand with a bunch of grass at the end, used as a filter, by letting the water pass through it. Then the water is drawn through one tube by the mouth, and then through the other into a shell set upright in the ground. Thus, each person is supplied with water in this primitive way.

The "Bushmen," those fierce little wild men of South Africa, make a strange use of these ostrich shell bottles. If about to surprise an enemy's village, they bury all along the road a great many shells filled with water. In this way on their return home with their booty they find at every halting place, drink for themselves and their stolen herds, while their pursuers are obliged to turn back and give up the chase for want of water.

The feathers of the ostrich! Who does not know of them the world over? As the elephant is hunted for his tusks, so is the ostrich for its feathers. The finest and very expensive are the long, white plumes from the wings, bringing from one hundred and fifty to two hundred dollars a pound. It takes about eighty feathers to make a pound. The black and gray are much cheaper, and the smaller they are, the less esteemed.

On the coasts of Africa, in European settlements, there are regular ostrich farms where the birds are raised expressly for their feathers. It requires only a low wall to keep them from getting out, as they cannot fly high, the largest quill feathers of the wing being entirely wanting. Though very fine, the feathers of the domesticated birds are less beautiful than those of the wild ones.

You will wonder if the ostrich can outrun a horse; how hunters can ever catch them. They have to use a great deal of strategy. Sometimes they hide in a pit near the nest in the absence of the old birds, shooting them when they come back at night, or, which is most effective, dressing in the skin and feathers of the bird, their own legs answering very well for those of the ostrich. They manœuvre the neck and head with one arm, while carrying a bow and poisoned arrows concealed. Disguised in this way, the hunters are sometimes able to get near a large flock and secure several of the finest birds before they are aware of their approach.

Nowadays horses are used in the hunting of the ostrich, racing with them for hours until the legs of the birds become so stiff that they can run no farther, and are obliged to succumb, running their heads into some bush, supposing themselves hidden, the head with them seeming to be the important part to get out of the way. As the ostrich never takes a straight course, but always runs in a sort of circle, the horseman has another advantage. In what ever way they are killed it is very important not to stain the feathers, for a large ostrich with its plumage in good condition is worth from eighty to ninety dollars.

Sometimes the ostrich gets exasperated and gives battle to the hunter, kicking his advesary violently, which kick is as dangerous as that of a horse. It not only kicks backward like a horse, but forward, inflicting terrible wounds with a strong, sharp claw with which it is armed. It is said that the ostrich is able to defend itself against the most ferocious beasts of the desert, and that the only foe it really dreads, is man. Thus in the absence of wings with which to fly they have been given a powerful weapon with which to defend themselves on land. What a wonderful Creator!

The Shea is the Ostrich of South America. Though only half the size of its African cousin, still it is a very handsome bird and of fair size. The wings are small, but abundantly furnished with long, flexible, soft feathers which spread like a snowy sail as it runs. The Sheas are very pretty and very funny birds. They have a very curious habit of drawing in their necks, shaking out their long wing feathers, and saluting each other as if they were overcome with joy, and then dashing about in a headlong frolic, and running blindly against a fence, or bush, much to their discomfiture.

The Cassowary, found in the Malaccas, belongs to the Ostrich family. They are easily tamed, and soon become very much attached to their owners. They are exceedingly mischievous, and like all their species, great thieves—always feeling privileged to help themselves.

An English naturalist once owned a pair of these birds which were altogether too familliar upon his premises. He tells of them, that no sooner would his cuffs be starched and hung out on the line than one of these birds would step up, and before any one could stop it, swallow them instantly.

At another time he had a carpenter at work about the yard, who came running into his study in great alarm, exclaiming: "Doctor! oh doctor! come quick, one of those birds of yourn has been and swallowed my oil stone. It'll kill the cretur sure if you don't give him something."

"Oh, it's just like him, Patrick," the doctor coolly replied. He'll take your hammer and chisel next; look out."

The carpenter went back to his work, greatly disturbed, nor would he go on till the bird was placed in confinement; and then even he could not get over his solicitude for its welfare, to say nothing of the loss of his favorite stone.

This account of the Ostrich is only one among thousands, which show the skill and goodness of God in so wisely adapting the very shape and and limbs of his creatures to the habits of life by which they are to be distinguished.

Four men were recently stationed at Fulton street and Broadway to count the vehicles passing through Broadway at that point from 7 A. M. to 6 P. M. The total number was 22,308 for the period of eleven hours—about 2,000 an hour, 33 a minute, or one every two seconds.

The largest number of any one kind of vehicles was of single and double trucks, 7,384; rhe smallest number was two; these were ambulances. There were 3,390 single and double express wagons. The 2,310 stages and 1,022 cabs were next in order of quantity; pedlars' wagons numbering 930, produce wagons 446, rag trucks 375, carriages 354, coal carts 324, and venders' wagons 300. Then there was a drop to hacks, 289, and butchers-wagons 223.

The variety of vehicles was striking, there having been eighty kinds, according to the schedule. Every conceivable article of transfer seems to be poured into Broadway. The private carriages were completely engulfed in the 150 ash carts the two ambulances and three funerals made a melancholy showing amid the 73 loads of dead hogs the 64 garbage, and the 73 dirt carts.

The lager-beer wagons and the orange peddlers flourished on an equality; the bone and lumber wagons went neck-and-neck; the pie and sugar wagons were half and half, which should give the pies sweetness; the milk were left behind by the swill wagons.

The mixture presented was something appalling. Kerosene, milk, old iron, saw-dust, rags, sugar, ice, beer, bones, oranges, ashes, pie, hogs, tripe, tin, tallow, tea, tar and undertakers were commingled in a bewildering confusion. Broadway is certainly a remarkable thoroughfare.—*N. Y. Times.*

SUNDAY SCHOOL LESSON.

BY GRANVILLE LIPSCOMB.

THE FAMINE IN SAMARIA.

II. Kings 7:1-17. Oct. 4.

Golden Text: The things which are impossible with men are possible with God. Time 885 B. C. Place Samaria. Persons—Elisha, King of Israel, Lepers, Israelite and Syrian Soldiers.

INTRODUCTION.—In the next war, the Syrians, in full force under Benhadad, their king, besieged the city of Samaria, and laid in wait around its walls until the inhabitants and garrison were reduced to the dire extremities of famine. Women were devouring their own children, and the most loathsome articles were sold at fabulous prices. The King Jehoram rent his garments and put on sack-cloth, but blamed Elisha for the distress, perhaps because at Elisha's command the Syrians had been released before. [ch. vi, 24] Jehoram threatened to take off Elisha's head, but that prophet, unmoved by the impious threat, calmly foretold that in four and twenty hours provisions in abundance would be in Samaria, and so cheap that a measure of fine flour and two measures of barley would be sold for a shekel. One of the King's assistants, disbelieving the statement, was told by Elisha that he would live to see it, but should not enjoy it. It was literally fulfilled. The Syrian army, panic-stricken by sounds of a great army in motion, fled for very life, leaving all their supplies, which were soon appropriated by the starving Israelites. The infidel lord put at the gate, was trampled to death in the rush for bread—an everlasting warning of the sin of unbelief.

The lesson is suggestive of our dependence upon the providence of God; and that which seems impossible to men is possible with God; that it pleases God to use the poorest and most despised persons as instruments to save others; that no flesh should glory in His presence. The off-cast lepers bore the news of plenty to the starving Israelites in Samaria.

EXPLANATORY NOTES.

Then Elisha said, Hear ye the words of the *Lord.* This was said to the King and to the elders who were with him. *Thus saith the Lord.* The King had waited for the Lord, and the Lord now answers through Elisha. [See ch. vi, 33.] *To-morrow about this time.* This was cheering news. *A measure of fine flour.* Equal to a peck and a half. *A shekel.* Equal to about 57½ cents. *A lord.* One of the King's chief officers. *Windows in heaven.* The lord thus ridiculed the statement. *Thou shalt see it, * * * but not eat thereof.* Such will be the case with those who believe not Christ. *Four leprous men.* These must be separated. [Lev. xiii, 46.] *Why sit we here until we die?* Food could no longer be furnished them from the city. *We shall but die.* To go to the Syrians was their only chance; they might probably kill them, but death was inevitable where they were. *The uttermost part of the camp.* That is, the part nearest the city. *A noise of chariots.* These miraculous sounds were of God's ordering, and are not to be accounted for scientifically. *The Kings of the Hittites.* The nation of northern Canaan. *Kings of the Egyptians.* Were the people on the south-west of Palestine. These expressions convey the idea that people from the north and south are on the march to relieve the Israelites so that we Syrians are in extreme danger. *They arose and fled.* Not by the strength of men, but by God's own direction, they fled for life. *Left their tents and their horses.* It was a complete stampede. *Did eat and drink.* They first satisfied their hunger, and then began to store away their rich plunder. *We do not well.* It is the duty of every one to make known what will be for the public good. *Some mischief may come.* The lepers thought they might be punished if they kept the matter secret for their own benefit. *They called unto the porter.* That is, the guard. *He called the porters.* Others on guard within; this one could not leave his post. *I will now show you what the Syrians have done.* King Jehoram thought this a stratagem of the Syrians. *Let us send and see.* This was said by one of the servants, who thought the bare possibility of the Syrians having fled was of enough importance to investigate it. *The people went out and spoiled the tents.* they plundered the camp. A general rush was made for bread. *So a measure of fine flour was sold for a shekel, etc.* God knows how to fulfil His own word. *The people trode upon him in the gate, and he died.* This was the sad end of the man who ridiculed the words of God's prophet.

QUESTIONS.

1 What is the golden text?
2 What city was besieged by the Syrians?
3 To what extent were the people reduced?
4 Whom did the king blame for this? Chap. vi, 31.
5 What did Elisha predict?
6 Who disbelieved and ridiculed the statement?
7 What did Elisha say to them?
8 What poor persons discovered the empty camp?
9 What caused the Syrians to flee?
10 What did they leave?
11 Who called to the porter?
12 What did the king of Israel think when he heard the news?
13 What was proposed by his servant?
14 How far did the scouts go?
15 What was the distance to the Jordan?
16 On their return, what did the people do?
17 Who was placed in charge of the gate?
18 Did the people regard him?
19 What happened to him?
20 Was the word of the Lord fulfilled?
21 What important lessons are taught by this narative?

☞The lesson for next Lords day, Oct. 18th, is "Jehu's False Zeal," II. Kings x, 15–31.

A MARVEL OF PURITY.

Royal a Perfect Baking Powder—Absolutely Free from Lime.

The Royal Baking Powder is considered by all chemists and food analysts to be a marvel of purity, strength, and wholesomeness. Furthermore, it is now the only baking powder before the public free from lime and absolutely pure.

This is due largely to the improved method by the use of which it has been made possible to produce a perfectly pure cream of tartar, from which all the lime has been eliminated.

This chemically pure cream of tartar is exclusively employed in the manufacture of the Royal Baking Powder, so that its absolute freedom from lime and all other extraneous substances is guaranteed.

Professor McMurtrie, late chemist in chief to the U. S. Department of Agriculture, after analyzing many samples of cream of tartar of the market, testified to the absolute purity of that used in the Royal Baking Powder as follows:

"I have examined the cream of tartar manufactured by the New York Tartar Company and used by the Royal Baking Powder Company in the manufacture of their baking powder, and find it to be perfectly pure, and free from lime in any form.

"All chemical tests to which I have submitted it have proved the Royal Baking Powder perfectly healthful, of uniform, excellent quality, and free from any deleterious substance. WM. McMURTRIE, E.M., Ph.D.,

"*Chemist in Chief U. S. Dep't of Agriculture.*"

Swithin C. Shortlidge's Media Academy.

School Opens Sept. 8th. Whole Expense, $400. Quarterly Payments, $100 each.

Admits and classifies young men and boys at any time; fits them for Business, any College, Polytechnic School, for West Point or Annapolis. Advanced classes organized in Natural Philosophy, Chemistry, Surveying, Electrical and Civil Engineering, Astronomy, Higher Mathematics, Classics, &c. No examination for admission. Private tutoring and special drill for backward students. Single or double rooms completely furnished. All students board with the Principal. Fixed price covers everything, even books, &c. SWITHIN C. SHORTLIDGE, A. B. and A. M. (Harvard College Graduate), Media, Pa., 15 miles from Philadelphia.

KENTUCKY MILITARY INSTITUTE.

At Farmdale P. O., Franklin Co., Ky., six miles from Frankfort. Has the most healthful and beautiful location in the State. Lit by gas as well as heated by steam. A full and able College Faculty. Expenses as moderate as any first-class college. Forty-first year begins September 7th. For catalogues, etc., address as above.

COL. E. D. ALLEN, Supt.

HAMILTON FEMALE COLLEGE.

Situated in the midst of the famous "Blue Grass Region," noted for the healthfulness of its climate. Faculty of fifteen members, able and experienced. Extensive grounds for Recreation. Excellent buildings, 160 by 140 feet, containing 125 Apartments, all under one roof. Heated by steam and lighted by gas. Only two young ladies occupy a room. Cost of improvements over $100,000. Charges as low as any college offering similar advantages. Over one hundred young lady boarders the past session. Fall term commences September 14, 1885. For Terms, Catalogues, etc., apply early to J. T. PATTERSON, President, Lexington, Ky.

COLUMBIA ATHENÆUM. A School for Young Ladies. COLUMBIA, TENN. Healthy Location; handsome grounds (22 acres); Capacious buildings, well lighted, heated and ventilated; fine Library, Apparatus and Equipment; 17 teachers; thorough and complete course of instruction. Best advantages in Music, Elocution, Painting, etc. No sectarianism. 34th annual session begins Monday, September 7th, 1885. Prices reasonable. Illustrated Catalogue Free.

Baltimore Church Bells. Since 1844 celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY, J. REGESTER & SONS, Baltimore, Md.

PAYSON'S INDELIBLE INK. No preparation and only a common pen needed. Established 50 Years. Superior and popular for decorative work on linen. Received Centennial Medal & Diploma. Sold everywhere.

THE GOSPEL ADVOCATE.
NASHVILLE, TENN., SEPT., 30, 1885.

CONTENTS:

General News ... 635
Items and Personals ... 624
Quries ... 625
Bro. Lipscomb Reviewed ... 627
Consistency ... 630
Petersburg Debate ... 632
Foot-Washing ... 636

TEXAS DEPARTMENT.

Whatsoever is not of faith is sin ... 634
News and Notes ... 634

HOME READING.

The Ostrich ... 628
Sunday School Lesson ... 622

CONSISTENCY?—"We have never found a single admonition or intimation that members should withdraw from the church of God. * * * * He [the Holy Spirit] tells the church to withdraw from him, but *if the Holy Spirit ever saw a case that justified an individual in withdrawing from the church we have never found it. The church, the congregation, is the body of Christ—we are members of that body—to withdraw from the church is to withdraw from the body of Christ.*" (Italics mine).—D. Lipscomb in GOSPEL ADVOCAEE of July 15, 1885.

"That the two elders and others [withdrew from the congregation] was probably an inference of mine, as that is the ordinary result, *and seems to me must be with every man who respects his faith.*" (Italics mine).—D. Lipscomb in GOSPEL ADVOCATE of August 29, 1885.

We have but little disposition to notice what appears in the *Guide*. Since it has formed its new alliances, it clearly indidates that it thinks our criticisms are impertinences, and while complaining egregiously of other papers criticising its articles without publishing them, habitually does this towards the ADVOCATE, giving false and injurious representations. Bro. McPherson has been more disposed to be just than Allen and Hobbs, but had he sought to understand us instead of to expose a contradiction he could easily have seen there is not the least contradiction between the two. He knows well that I have insisted, that a church is a church of God only so long as it recognizes God as its only law-maker. That so soon as it begins to legislate for itself, it is guilty of treason against God as the only lawgiver of the church, and ceases to be a church of God. It matters not whether the legislation be in reference to the work, discipline or worship of the church, the assumption of the right to legislate is the crime. When it does this, it places itself outside the pale of churches of God. When it does this, no Christian who recognizes that it has done it, can remain in it. Does Bro. McPherson think we meant to say it would be right to remain in the Romish church or the Methodist church? When a church assumes to legislate in any matter of faith, work or worship, it is guilty of presumptuous sin and ceases to be a church of Christ as much as if it legislates in all the departments. "He who offends in one point, is guilty of all" is applicable here.

Now if these, or any brethren, believe that the use of the organ is violative of the law of God, and its introduction is a changing of the Divine law, they must believe the church is presumptuously legislating to place it in contrary to the law of God, and such persons cannot remain in the church they believe to be presumptuously assuming the authority of God, without themselves becoming partakers of the sin. "To him that esteemeth any thing to be unclean to him it is unclean" and "He that doubteth is damned if he eat, because he eateth not of faith, for whatsoever is not of faith is sin." The meaning of this is, if man does anything as worship concerning which he has doubts, he is condemned; for all worship must be inspired by faith. There is no point more sedulously guarded in the Scriptures than that a Christian man shall keep his conscience clean and pure in his worship, and do nothing save that which is required by God. The moment he does anything he doubts is of God, he is a will-worshiper and will-worship is presumptous sin. If the elders and members believe the use of the organ is contrary to God's law they are condemned if they worship with a church that has legislated it into its service. It was a sin to agree to submit to legislation on this subject, either by the church as a whole or by the elders.

On the other hand we were speaking of a church who through mistaken judgment blunders as some thought in applying a law of God. They did not believe there was any disposition to legislate, add to or take from the appointments of God,—but simply in applying the law, misjudged as to the application of the law. This human frailty did not make it a disloyal church; God looks with allowance on human frailty, but not on human presumption. As long as a church is loyal to Christ as the heavenly law-giver no man is justified in leaving it.

Bro. Shreve, a leader of those who left the church in Louisville because of the introduction of the organ now deprecates further discussion of it. This course clearly indicates that he left the church because he was unwilling to bear it, but he is willing for the Lord to bear it. A man that divides a church, so long as he believes God recognizes that church as his church, is guilty of treason against God. If it was right for Bro. Shreve to leave that church because of the introduction of the organ, it is a sin for any and every member to remain in it so long as the reason that justified his leaving remains. It is the duty of every Christian to so warn them. It is not what is offensive to or pleasing to us, but what is offensive or pleasing to God, that must control us. It is the duty of every Christian to protest against what displeases God and leads men away from him, whether it comes to his household or to his congregation or not, loyalty to God seeks to please Him and Him alone.

We published Bro. Todd's report of the Franklin meeting. It is the best meeting ostensibly they have had for years. The reason of this we wish to point out.

First, Bro. Growden has faithfully, clearly, uncompromisingly, but kindly preached the truth. But this alone would not secure the result brought about. The church must maintain its position; must be in order to accomplish the results and to profit by them.

Twenty years ago, the church of Christ in Franklin occupied a commending influence in the community, but they failed to maintain it. The reason was, leading brethren moved away or died, and a compromising policy followed. Good men and able preachers labored with them, and good men and women constituted the church of Christ. But the only justification for starting a reformation is that sects are wrong. The only justification for the maintenance of the position is, that denominations are wrong. Men who believe we ought to be the best one among a number of sects ought to join some one of the sects. The failure to maintain this position will lose standing and influence. More recently Bro. Todd has moved there. He knows how to maintain the truth and fidelity to the truth with firmness and courtesy. The result of the course of independence and fidelity to truth, and of Bro. Growden's kind, but faithful teaching, is seen in this meeting. When men court power of the public, they lose the respect of and their power to benefit the public. Churches, like individuals, must so act as to command the respect of the public; must show a willingness to suffer reproach, shame, unpopularity for their faith, or the world will never respect that faith. In a word, a man or a church must respect himself and his principles if he expects others to repect him. In the long run, like a man, a church is respected and honored, and trusted, as it shows itself possessed of some back-bone and courage for maintaining its convictions and position.

ITEMS AND PERSONALS.

We are just out of a good meeting. There were fifteen additions to our congregation. Bro. C. E. Gillispie did most of the preaching, and it was done in a pleasant, forcible manner. Bro. P. H. McGuffey, of Bradyville, Tenn., dropped in and gave us some fine lectures. Our congregation now numbers about twenty. With brotherly love. W. S. FURGUSON.

Dear Brothers L. and S.—Brother J. M. Kidwell began a meeting at Atioch, Warren Co., second Lord's day in September—preached four days, had thirty additions. One from the C. P. Church, one from the Baptist, two reclaimed, twenty from the world. Great interest manifested. Bro. E. A. Elam will begin a meeting for us at Viola, 3rd Lord's day in November. We expect another good meeting then.

Yours, etc, JESSE D. WALMING.
Viola, Tenn.

We have just closed a very interesting meeting with our home congregation at Christian Chapel, on Suphur Creek, near this place with eight additions. Four by confession and baptism, two from the Baptist, one reclaimed, one took membership. Bro. Kirby and old Bro. Matthias Speer, from Adair Co., Ky., were with us, and did some good preaching. Our congregation has been organized some four or five years, nothwithstanding strong opposition we have continued to increase in nunber, and in favor with the people generally. A Methodist preacher tried to break the interest of our meeting, taking issue with us, but in vain; we out-number any congregotion in this community, and in point of spirituality are above an average. Our members are all poor in this world's good, yet many of them are rich toward God, and are laying up their treasures in heaven where they expect to enjoy them in the sweet by and by. J. W. WILLIAMS.
Peytonsburg, Cumberland Co. Ky.

Bros. Lipscomb and Sewell: I saw in the ADVOCATE of August 29th the obituary of Elizabeth J. Addison, written by J. M. Barnes, of her and her husband, he says: "They are at rest in Jesus. Thev were both strict members of the Baptist Church." Now is salvation of the Baptist Church? If so it is no more of the church of Christ. And if it is of the church of Christ then it cannot be of the Baptist Church. Bro. Barnes would not hesitate to deny the Baptist Church—being the Christ, yet he says some of her members are at rest in Jesus. If men can be saved in the Baptist Church, I have read the Bible to no profit. We teach that in order for men to be saved they have to enter the kingdom according to his laws of adoption, and live strict members of his church. If men can be saved in the Baptist Church, why in the name of reason do we suffer so much persecution, contending for the primitive order of things? It there is salvation in the Baptist Church with all her innovations, then this thing that we call the reformatory movement is a misnomer. Well it is not a popular

thing to have anybody lost and go to the bad place that we read about nowaday. This accounts for men trying to ape the sects, and not contend for the primitive order of things. We have some nice, good, clever, honest, Baptist people around us, and it would be a pity for such good people to be lost, even if they do disobey the Lord a little.

R. R. HENDERSON, JR.,

Oak Level Ala.,

In your paper of Sept. 2, "in Items and Personals," where you say my preference for wine in ferment half vinegar to alcoholic wine would lead one to think prejudice had much to do in influencing my conscience, did you not rather mistake my position? I think wine that has begun to ferment or is a half vinegar, is *not* a proper emblem of the blood of Christ, because when after decay has set in, it is not, cannot be, an emblem of purity. For the same reason, *only more so*, I think alcoholic wine *equally unfit* to represent his shed blood. There being many other objections to alcoholic wine that cannot be urged against vinegar, while neither are fit emblems of his shed blood, if *compelled* to choose between the two with no alternative, I should choose the vinegar as less objectionable of the two, though I prefer to have neither. If you will make this correction for me, I will be much obliged.

I remain, your sister in Christ,

MRS. T. P. HOLMAN.

We cheerfully give this coreection; and while I not think facts conclusive that the unwined juice of the grape was used, but the contrary is indicated, inasmuch as the Savior uses the term (fruit of the vine,) instead of wine, we would not object to the use of an unfermented and unfermenting juice of the grape, could it be obtained.

First Lordsday in August, New Smyrna, Warren county, 4 added. Second Lordsday, Philadelphia, Warren county. 4 added. Third Lordsday, Bean's creek, Coffee county, 3 by confession and baptism, and 1 from the C. P. church. Fourth Lordsday, Rock Hill, Rutherford county, 6 by confession and baptism—two from the Methodist and one from the Baptist church. Fifth Lordsday, Manchester, 7 baptisms. First Lordsday in September, Antioch, Coffee county, 27 baptisms, one from Baptist church and two reclaimed. Second Lords day, Watertown, Wilson county, 3 baptisms. Third Lords day, Union, Summer county, 12 baptisms and two restored. Fourth Lordsday, Dixon's Spring, Smith county, 9 baptisms. After leaving Dixon's Springs, I stopped at Hartsville, and baptized one. Total 85. In the two months from August 1st to October 1st, sermons preached 101.

J. M. KIDWELL.

F. W. Smith, of Bunker Hill, Tenn, writes: "We start to-morrow for Ky. Please send a lot of sample copies to Hopkinsville, Ky. Our meeting closed at this place on 3d Lord's day with 16 additions. Bro. Northcross held a meeting of four days at Gibsonville, this county, with five added. This is a new field. Two added at Shoal Bluff last Lord's day."

MARRIED.

RAGG—FOUNTAIN—At the residence of the bride's parents, Irwinton, Wilkinson county, Ga., Sept., 24, by A. B. Herring, Mr. T. H. Bragg and Miss Mollie L. Fountain.

T. W. Reeves writes from Lydia, Ala: "Brethren I held a meeting on Lookout Mountain in Etoruh county Ala., 14 miles from Gadsden and baptized 28 by confession. The meeting began the first Lord's day in Sept. and closed the second."

Bro. W. H. Windes sends the following: "The West Tennessee Co-operation meeting will convene next at Henning, Lauderdale county, Tenn., on Wednesday evening Oct. 28, and will continue during the 29th and 30. Some earnest and zealous brethren are trying to induce the churches of West Tenn., to put their strength together in an effort to have the Gospel preached in destitute places. We feel sure that much good has been done during the past three months. A hundred fold more can be done if the brethren will only try. Every church in West Tenn., is invited to take part in the work and a voice in the proceedings of the meeting. Come, brethren, see what has been done. Aid us by your counsels and help us to do more. The fields are ripe for the harvest; shall we go forth to reap? Yes, we must try to save others, else we cannot hope to be saved ourselves. Ample accommodations will be provided for all who will attend the meeting. Let every church send one or more messengers."

Eld. Smith, of Donelton, Texas, told me yesterday, of one copy of the Great Legacy that had been instrumental in converting about thirty persons. Shall our book die on the 5th of October?

S. R. EZZELL.

Greenville, Texas.

The meeting at Bethany, near Olmstead, Ky., will begin the third Lord's day of Oct., and continue one week or more. E. G. S. and J. C. McQuiddy are expected to be present. E. G. S.

Bro. Waldron writes: "I have just closed a meeting at Martin's School-house which resulted in three additions to the church at that place, all by confession and baptism. The brethren are building a new house of worship at this place."

Bro Officer has just closed a meeting with us in Tullahoma. He preached eleven discourses in his own peculiar and forcible style, which drew large crowds to hear him. Nine were added, but this does not by far give the full measure of the good done. He seems to realize the great need of to-day, more faithfulness in the churches; hence labors much to that end. May the Lord bless him with health and strength and days. that he may spend the full limit of a long life in the work he so much loves.

Your brother,

M. N. MOORE.

Bro. R. T. Joyce, writing from Pleasant Glade, Texas, under date of Sept. 22, says: "Bro. W. H. Whitlock closed a meeting on the 21, of ten days duration. Notwithstanding the bad weather we had large attendance, day and night. Some of the brethren were so eager to attend all the time that they would put their children on top of a load of cotton, and so go to church. (In this country many farmers pick their cotton and put it in their wagons.) Bro. Whitlock is greatly loved by all. The meeting closed with seventeen additions, one from the Baptists two from the Methodists and fourteen by confession of their faith in Christ. Bro. Whitlock will preach for us once a mouth. Bro. W. H. Wright is in the midst of a good meeting near Bedford. May many souls be added to Christ, is my prayer."

Bro. J. T. Whitefield writes: "The church on Big Branch was organized the second Lord's day in August, in 1885, with twenty-four members; at this time it numbers 51. The writer preached for them in private houses occasionally, for sometime. Last Spring they got their house in using order. Since the second Lord's day in May, I don't think they have failed to meet on the first day of the week to worship according to the apostolic order. I have met with them every second Lord's day since May. Bro. Wesley Kidwell began a meeting there the fourth Lord's day in July, and sixteen were added, mostly from the world; some few from other churches, several old substantial men and women that had passed fifty years of age. Bro. K. is a good workman; he keeps back no part of the truth. I shall continue to preach once a month for them this season. I don't know of a body of disciples coming nearer their duty than the Big Branch band."

Bro. W. D. Harris, of White Oak Grove, Ala., writes: Bro. Brown Godwin, of Russelville, Ala. closed a meeting here on Tuesday night with two baptized. This was the first meeting that was ever held here by any of our brethren. Bro. Godwin says this was only a preparatory meeting. Bro. Godwin and wife are sweet singers and their singing did much good in enlisting hearers."

We have had on hand for some time an article from Bro. Duke, of Gnatville, Ala., on Rebaptism. If he had not been mistaken as to what he wanted when he wrote before, we would not have said a word on the subject. He asked what he soould do with Baptists who wished to unite with a church of Christ, when clearly he wanted to tell me what to do. If he had only known this was what he wanted, I would have listened to him without a word of response. I am willing to hear or to talk as occasion demands, but as he asked me and I gave the best advice I had, and as room is scarce with us now, and I don't want to discuss the matter, he will have to submit as it is; next time let him be certain what he wants and he shall have it. The mistake was one of his, next time will hear him without a word of reply. But I had as soon commit sacrilege in any other way as to rebaptize a person who tells me he has been baptized to obey God.

The Orphan School gives its thanks to sister Fraim, of Monroe county, Ky., for eight United States bonds, one thousand dollars each, to aid in its work. These bonds are worth $9,760 in currency. This sum invested in 6 per cent stocks or bonds, will sustain nine or ten orphens perpetually at the school. It is not our habit to publish gifts of these kinds with the names of the giver, and nothing is further from sister Fraim's desire than a notoriety of this matter; still she will excuse us, as we want the example. Sister Fraim is a young woman, under forty years of age. She gives over half her possessions to help those in need. She does not hold on to it until she is dead. We doubt the acceptability of gifts made after death. They cost no self denial. Property belongs to others after our death. Men who cling to their wealth during life are entitled to little thanks for giving when they can no longer keep it. It is only ours while we live. Sister F. will doubtless live just as comfortably on what she retains as she would have done if she had kept all. She will have less trouble and care. Then there will be the pure, unalloyed foretaste of the joy of Heaven itself in the consciousness of doing good, with what was committed to her keeping. She acted wisely, those who cling to their possessions and hoard are fools.

The meeting at Bellvue, Tenn., closed with 12 added in all. We had good interest to the close. The brethren are now at work on their house. They hope to have it completd in a short time—two months at most. We pray God's blessings on the faithful ones there.

I was at my regular appointment in McClen[illegible] County, yesterday, on the 4th Lord's day, three miles south of Robertson, and two made the confession and were baptized. We are not strong in number at that point, but are in character.

Your brother in Christ, J. R. LANE.

Brethren and friends should bear in mind that they can get the ADVOCATE from October the first 1885, to January 1, 1887, for two dollars.

Petersburg Debate.—No. 7.

Conclusion of first Proposition.

PENNINGTON.

The prophet said that when Christ's kingdom should come, nations would learn war no more. War has not ceased; therefere the petition, "Thy kingdom come" did not refer to a definite thing, but the complete establishment of the church when wars will cease and universal peace shall reign.

"The doctor has a church with John and Jesus both excluded."

Baptism is administered by the authority of the church; hence the church must have existed, else John and Jesus could not have baptized.

In answer to Dr. B., that the "gospel of the kingdom" which was preached by John and Jews, the twelve and the seventy went only to the Jews—"to the lost sheep of the house of Israel." Eld. P. quoted the words of Paul and Barnabas in Acts 13:46, as the words of Christ, saying: "Jesus did go to the Gentiles, for he said to the Jews, 'you judge yourselves unworthy of everlasting life, lo we turn to the Gentiles.'"

The three thousand on Pentecost only asked what they must do; they didn't say a word about what they must do to be saved.

Baptism is not essential to salvation, else Paul would not have thanked God that he had baptized none of the Corinthians.

Baptism is not salvation, but a picture of salvation.

In answer to Dr. B's. argument, based on I. Peter 3:20-21, Eld. P. treated the audience to a lengthy reading from a dissertation upon that passage which he had published several years ago. It was indeed rich and will doubtless (?) become a classic in Baptist literature.

Peter says "eight souls were saved by water." Eld. P. says they were saved through water. Leaving out the parenthesis the 21st verse reads as follows: "The like figure [antitype] whereunto even baptism doth also now save us, by the resurrection of Jesus Christ." He argued that it was the resurrection and not baptism that saves us. He said that as it was the "answer of a good conscience" the good conscience must have been there before; hence persons are pardoned before baptism.

"It was not the water which saved Noah and his family, but the ark. They escaped from the water by entering the ark; all who were baptized in the flood were destroyed, and water will dam people to-day just like it did the antedeluvians!"

God's plea of salvation is exactly like it was in the days of Abel, Abraham and Moses. They were all saved by faith in God. Isa. 51:8, I. Pet. 1:10 and Heb. 11:39, were quoted to prove this.

The doctor's plea will let almost anything into the church. He will baptize any body that demands it, and says that he believes. I reckon the doctor would have baptized those devils that believed and trembled.

If the statement, "Then went out unto him Jerusalem and Judea and all the regions round about Jordan, MIGHT have included the thief on the cross as one of the baptized. So the same statement might also include infants."

Paul told the jailer to believe on the Lord Jesus and he should be saved; not a word about baptism.

"He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation but is passed from death unto life." John 5:35. "Everlasting life" is here predicated on faith alone.

"Therefore being justified by faith we have peace with God through our Lord Jesus Christ." Rom. 5:1.

"Thy faith hath saved thee, go in peace." Thus we see that Jesus taught the same grand old system of faith.

"For by grace are ye saved through faith and that not of yourselves it is the gift of God: not of works lest any man should boast." Eph. 2:8-9.

"Knowing that a man is not justified by the works of the law, but by faith in Jesus Christ." Gal. 2:16. Paul taught the same old God-honored system of faith alone as opposed to salvation by works. Baptism is a work, therefore baptism is not essential to salvation.

Paul was a pardoned man before his baptism. The words of Jesus "for he is a chosen vessel" prove beyond doubt that Saul was then saved; Annanias called him "brotner Saul" which shows that he recognized him as already a brother in Christ! "The scales which fell from his eyes represented the sins which had already been pardoned." Cornelius was saved before baptism else angels would not have visited, nor the spirit been given him. God gives the Holy Spirit to all who ask it. "Ask and it shall be given," "Baptism does not procure a real but a formal salvation."

BRENTS.

"You do not desire to be called the church because you have changed God's order of faith and repentance; and because forsooth wars have not yet ceased, Christ's kingdom has not yet come. The prophet meant that under this new rule that was to be established, nations should learn war no more. It was not to be upheld and propagated by the sword. Its principles were opposed to wars and swords, and under its gentle, loveable, peaceful sway such unholy and reprehensible things should not characterize its subjects."

"Eld. P. taunts me for leaving John and Jesus out of the church. Now I desire to ask him in the presence of this audience if he will take the position that John the Baptist was in the church?" (Eld. P. here stated that he had not nor would he take such a position.) "Then in the name of common honesty, what are you berating me and trying to make me appear odious in the eyes of this people for doing exactly the same thing which you yourself have done?" "Ah, my brother, such tactics are unworthy the cause which you profess to plead."

You say that John was not in the church, yet baptism is performed by the authority of the church! Verily the legs of the lame are unequal. John and Jesus got their authority from God to baptize. It was Paul and not Jesus who said, "lo we turn to the Gentiles."

He must be hard pushed for argument, who would quibble over the inquiry of the three thousand simply because they do not ask what they must do to be saved. Peter's answer shows the object of their prayers when he tells them to repent and be baptized for the remission of sins. Evidently it was salvation from sin that they desired. How a man can find an argument against baptism in Paul's statement in first Corinthians, about being glad that he had baptized no more of them, is a mystery to me. He did not thank that he had baptized NONE of them; but he was glad that he individually had done no more of it, and why? Because it was not necessary or Christ had not announced it? By no means. It was simply because there was a party in the Corinthian church that were inclined to accept him as its head and to be called by his name. Rather than that Christ should be thus dishonored, he was glad that he had given them no more occasion for this species of hero worship than he really had.

"Eld. P. ought to have studied his essay on I. Pet. 3:20-21 a little longer. If he got anything intelligent out of it I failed to see it. He tells us that Noah's family were saved through water, yet it was the ARK that saved them.

The original of the word "answer" occurs fifty-nine times, in fifty-five places of which it is rendered by "ask" or by some of its forms; in two, demanded; in one desired, and in one questioned. "To seek after" is given as the meaning of the word. Hence, "seeking" would be the more accurate rendering. How could a man better seek a good conscience than by obeying the Lord in baptism?

But my brother says "it is the resurrection that saves us and not baptism." Peter says baptism doth also now save us." "Peter or Pennington, choose yes." Yes, but he says "the water destroyed the antedeluvians and that it will 'dam' to-day just like it did then." Certainly it will if they are as wicked as the antideluvians were! Certainly the people in the days of Abel, Moses and the prophets were saved if at all, by faith in God. But that does not argue that the conditions of salvation are the same now as then. If so, my brother, you had better build you an altar and go to killing your sheep, kids and bullocks like they did.

Now as to those devils, they are your brethren. We did not claim them at all. They are "faith alone" folks and we don't claim that kind!

The multitudes that were from Jerusalem, Judea and the regions round about Jordan, did not include infants, for they were baptized "*confessing* their sins."

The gentleman, instead of answering my argument, comes along with a great long string of quotations, which he thinks prove the opposite of my position. This method of discussion in thus taking disconnected snatches of Scripture is better calculated to make infidels than Christians. In most of the passages where it says that we are justified by faith, the faith thus spoken of is used in antithesis to the works of the old Jewish law.

In Rom. v, 1: "Therefore, being justified by faith, we have peace," etc., the gentleman found a strong tower for faith-alone doctrine; but if he had read on down to the 17th verse of the 6th chapter, all would have been made plain. "But God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you, being *then* made free from sin, ye became the servants of righteousness." Thus you see the apostle himself tells what he means by "being justified by faith."

"Not a word of baptism in the jailor's case, eh?" Of course not, in the verse you read. Had you not been afraid, and gone a little further, you would have found that he and all his were baptised the "same hour of the night." "Thy faith hath saved thee." In this expression, Jesus taught the "grand old doctrine of faith alone," so the gentleman thinks. The Lord could speak salvation of any kind and in any way while He was on earth. Special bequests could then be made, but His will is now left as a guide in the bestowment of His blessings, and we must go by it.

But "baptism is a work." Yes, and so is faith. "This is the *work* of God, that ye believe on His Son." So you had better tear faith out, too.

How does Elder P. know that the scales on Saul's eyes represented sin? The scales had already fallen, yet Annias said, "arise and be baptized and wash away thy sins." But Paul was already pardoned. If so his sins were not washed away, for his last act of obedience did this.

God gave His Holy Spirit to His children, "whom the world cannot receive," are the words of the Book. Where repentance precedes faith, it is "repentance toward God and faith in Jesus Christ." But where the reference is to Christ as under the Gospel dispensation, faith always precedes repentance. "Know assuredly (faith) first, and then repent and be baptized," is God's order in the Gospel. Are you going to tear them asunder? "Cornelius was already saved." "Who shall tell thee words whereby thou and all thy house *shall be saved*?" Yet you say, "already saved." God's word should not be contradicted.

GEORGE GOWEN.

DR. JOHN BULL'S
Smith's Tonic Syrup
FOR THE CURE OF
FEVER and ACUE
Or CHILLS and FEVER,
AND ALL MALARIAL DISEASES.

The proprietor of this celebrated medicine justly claims for it a superiority over all remedies ever offered to the public for the SAFE, CERTAIN, SPEEDY and PERMANENT cure of Ague and Fever, or Chills and Fever, whether of short or long standing. He refers to the entire Western and Southern country to bear him testimony to the truth of the assertion that in no case whatever will it fail to cure if the directions are strictly followed and carried out. In a great many cases a single dose has been sufficient for a cure, and whole families have been cured by a single bottle, with a perfect restoration of the general health. It is, however, prudent, and in every case more certain to cure, if its use is continued in smaller doses for a week or two after the disease has been checked, more especially in difficult and long-standing cases. Usually this medicine will not require any aid to keep the bowels in good order. Should the patient, however, require a cathartic medicine, after having taken three or four doses of the Tonic, a single dose of KENT'S VEGETABLE FAMILY PILLS will be sufficient. Use no other.

DR. JOHN BULL'S
SMITH'S TONIC SYRUP,
BULL'S SARSAPARILLA,
BULL'S WORM DESTROYER,
The Popular Remedies of the Day.

Principal Office, 831 Main St., LOUISVILLE, KY.

VASSAR COLLEGE, Poughkeepsie, N. Y. FOR THE LIBERAL EDUCATION OF WOMEN, with a complete College Course, Schools of Painting and Music, Astronomical Observatory, Laboratory of Chemistry and Physics, Cabinets of Natural History, a Museum of Art, a Library of 15,000 Volumes, ten Professors, twenty-three Teachers, and thoroughly equipped for its work. Students at present admitted to a preparatory course. Catalogues sent on application.
J. RYLAND KENDRICK, D. D., *Acting President.*

Established 1857.

The GREAT CHURCH LIGHT

FRINK'S Patent Reflectors for Gas or Oil, give the most powerful, softest cheapest & Best light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A Liberal discount to churches and the trade. *Don't be deceived by cheap imitations.*
I. P. FRINK, 551 Pearl St., N. Y.

SWEET GUM & MULLEIN

This sweet gum taken from the tree of the Southern swamps contains a stimulating expectorant principle which loosens the phlegm, and cuts the false membrane, relieving the early morning cough in Consumption, curing Coughs, Croup and Whooping Cough. This, combined with the mucilaginous healing and flesh producing principle in the Mullein Plant of the old field, presents in **Taylor's Cherokee Remedy of Sweet Gum and Mullein,** the finest known remedy for **Coughs, Croup, Whooping Cough, Colds, and Consumption.** For full information send 2 ct. stamp for "Taylor's Riddle Book" for the welfare of home and amusement of the little ones. **WALTER A. TAYLOR, Atlanta, Ga**

Use DR. BIGGERS' HUCKLEBERRY CORDIAL for Diarrhœa, Dysentery & Children Teething. For sale by all druggists

WHETHER CHOLERA

Is coming or not every householder should know that cleanliness and disinfection are the greatest preventives. The principal and surest factor for this purpose is

DREYDOPPEL'S BORAX SOAP,

a perfect cleansing, bleaching and purifying soaps, making clothes beautifully white and sweet. It should be exclusively used in all departments of a household. *DREYDOPPEL'S SOAP* is sold in full pound bars only by all wholesale grocers and first-class retailers.

SKIN DISEASES,

Tetter, Salt Rheum, Ringworm, Sores, Pimples, all Itching Skin Eruptions, are surely cured and prevented by the exclusive use of *BEESON'S AROMATIC ALUM SULPHUR SOAP,* an exquisite beautifier of the complexion and toilet requisite. 25 cents, by druggists or sent by mail.
Address WM. DREYDOPPEL, 117 T, 208 North Front Street, Philadelphia, Pa.
Dreydoppel's Disinfecting Powder, 15 cents a large box

THIS NEW
ELASTIC TRUSS

Has a Pad different from all others, is cup shape, with Self-Adjusting Ball in center, adapts itself to all positions of the body while the ball in the cup presses back the intestines just as a person does with the finger. With light pressure the Rupture is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free. EGGLESTON TRUSS CO., Chicago, Ill.

AGENTS COIN MONEY who sell DR. CHASE'S FAMILY PHYSICIAN. Price $2.00. Write for Circular. Address, A. W. HAMILTON & Co., Ann Arbor, Mich.

DR. C. P. DUNCAN'S
—GREAT—
Vegetable Summer Remedy.
Medicated Blackberry Elixir.

For the next several months the various troubles of the bowels and stomach, which are so annoying, and so often fatal to all ages, sexes and classes of humanity, will no doubt prevail as usual to a great extent. These afflictions are sometimes sudden and always painful. A speedy and effectual cure depends mainly upon a quick application and efficient remedy, and just here, we desire to say that Dr. DUNCAN'S Medicated Blackberry Elixir, is **the medicine** of all others to speedily cure all bowel troubles, such as Diarrhœa, Cholera Morbus, Dysentery, Summer complaints, cholera infantum, flatulence, flux, Pains in the bowels, etc. The elixir may be given with perfect safety to the most delicate children, in doses as directed, as it contains no hurtful ingredient. It is palatable and does not produce Nausea. For sale by all druggists. Price 50 cents.

DR. C. P. DUNCAN.
Liver and Kidney Medicine.

The great superiority of this medicine over all other Liver medicines, consists in the combination of those vegetable compounds, which possess the wonderful power of arousing all the secretions of the whole human system to a natural and healthy action. It acts upon the liver directly and at same time sets up a proper secretion of those glands situated in the stomach and bowels. It is a look up of these secretions of these glands that brings on dyspepsia, indigestion, sour stomach, heart-burn palpitation of the heart, vertigo, or swimming of the head, sick or nervous headache, constipation of the bowels accompanied at the same time with pains in the shoulders, back, sides and limbs. To treat the above symptoms intelligently and successfully, as in other cases, you must use the medicine, that strikes and removes the causes from the system which produce and bring on the disease. This is effectually done with Dr. Duncan's Liver and Kidney Medicine. Price 75 cents.

Spurlock, Page & Co.,
Proprietor,
NASHVILLE, - - - - TENN.

"THE BEST IS CHEAPEST."
ENGINES, Horse Powers **THRESHERS** SAW-MILLS, Clover Hullers
(Suited to all sections.) Write for FREE Illus. Pamphlet and Prices to The Aultman & Taylor Co., Mansfield, Ohio

$65 A MONTH & board for 3 live young men or ladies, in each county. Address P. W. Ziegler & Co., Phila.

CATARRH

AND DISEASES OF THE THROAT, causing Loss of Smell, Offensive Breath, Deafness, Cough, Hay Fever, Bronchitis, and Incipient Consumption, permanently cured, by a treatment so effective that it cures the worst cases, though the bones of the nose have become affected. No douches, snuffs, washes, inhalers, or atomizers. The medicines are so pleasant that a child will take them. The only internal treatment offered to the public for these dangerous diseases. Dr. Brockington has had fifteen years experience in the treatment of this class of diseases, and a trial will convince the most incredulous of the efficacy of his treatment. The most obstinate cases cured at small expense. Send full description of case and Fifty (50) cents (mere cost), for a trial package [by mail], to last fifteen days, with full instructions for treatment.
Address, DR. C. N. BROCKINGTON,
309 FOURTH AVENUE, LOUISVILLE, KY.

M. FRANK & Co.,

(M. FRANK, Late of D. Weil & Co.)
103 Union St. between Market and College.
(Formerly occupied by A. Winter.)
Dry Goods, Notions, Cloaks,
Blankets, House-Furnishing Goods,
—AND—
Ladies and Gents Underware,
Nashville, Tenn.

ATHAIEL BAXTER, President; THOS. PLATER, Vice President; J. P. WILLIAMS, Cashier; W. P. BANG, Ass't. Cashier,

THE FIRST NATIONAL BANK
OF NASHVILLE, TENN. (Reorganized.

Designated Depository and Financial Agent of the United States

CAPITAL STOCK, - - - - - $700,000 00
UNDIVIDED PROFITS, - - - - 400,000 00

Receives Deposits, Deals in United States Bonds and Local Securities, and Foreign and Domestic Exchange. Drafts drawn on all European points. Our facilities for making collections at all accessible points are unsurpassed.

Walsh & McGovern,
DEALERS IN
Leather, Hides, Oils, Shoe Findings,
Nos. 16 & 18 North Market St., Nashville, Tenn.

Man Wanted SALARY $75 to $100 for our business in his locality. Responsible house. References exchanged. GAY & BROS. 12 Barclay St., N. Y.

WANTED An active Man or Woman in every county to sell our goods. Salary $75 per Month and Expenses. Canvassing Outfit and Particulars FREE. STANDARD SILVER-WARE CO., Boston, Mass.

SOUTH KENTUCKY COLLEGE,
HOPKINSVILLE, KY.

Midway between Nashville, Tenn., and Evansville, Ind., on the St. Louis and Southeastern railway connecting at Guthrie with Louisville and Memphis branch of the L. & N. R. R., and at Nortonville with the Chesapeake and Ohio R.

Fall Term . Session Opens Sept., 1885.

BUILDINGS NEW, HANDSOME AND COMMODIOUS;
103 feet long front; three stories high; with two wings, respectively 90 and 116 feet long. Fine stud halls, provided with the best single seats; also splendidly appointed recitation, music, and art rooms.
Matriculates last session, 18[illegible].

THIS SCHOOL IS INTENDED FOR BOTH SEXES.

Prof. and Mrs. James E. Scobey, so long connected with the Female Institute at Murfreesboro, Tenn. will have exclusive charge of the boarding department, in the College building, where only girls will be permitted to board. Young men and boys can find good boarding at moderate rates in the city, or they can be placed under the immediate supervision of Capt. Fitts commandment of cadet, in his own, or in the family of V. M. Metcalfe, where the responsibility for advancement and culture will be fully ured

THE FACULTY

Is composed of four gentlemen and three ladies in the Literary department, two Music teachers, and teacher of Art, and two lecturers, all of whom are experienced, successful teachers.
Mrs. L. F. Gates, who has been Matron at the Institute, Murfreesboro, will occupy same position in South Kentucky College.
In all the appointments necessary to a superior school, South Kentucky College stands in the front rank
For Catalogues, Announcements, etc., Address

S. R. CRUMBAUGH, Prest.
JAMES E. SCOBEY, Vice Prest.

BURRITT COLLEGE,
Spencer, Tennessee.

This institution was chartered in 1848, and is under the control of the Christian brotherhood. It is the pioneer of mixed Colleges, and in this regard it has proved quite a success Teaching the Bible is an important feature of the institution.
Located on the Cumberland plateau, it is FREE FROM EPIDEMICS. The water is free stone and chalybeate. Invigorating breezes render the location a delightful summer resort. Doyle Station—nine miles distant—on the McMinnville and Manchester Railroad, is the nearest Railroad Station.

TERMS:

Primary Department, per session,	$ 7 50	Commercial Department, per session	$25 00
Preparatory Department, per session	15 00	Lessons, Instrumental Music	$15 00 to 20 00
Collegiate Department, per session	20 00	Lessons in Art Department	2 50 to 20 00

Board and washing for males, per week, from $2.00 to $2.50; Fuel, light, and incidental expenses, per session, $10.00; Board (including washing, fuel, and light,) females, per week $3.00

The Fall Session of 1885, Begins on the Last Monday in July.

For further particulars, address— Prof. A. T. SEITZ, President,
W. H. SUTTON, Secretary Board of Trustees.

Geo. E. Cooper & Co.,
Manufacturers and Dealers in
Tinware, STOVES, Furnaces,
House-Furnishing Goods.

Tin and Slate Roofing and Galvanized Iron Cornice Work a Specialty.

Also our **Patent Chimney Top** for smoky chimneys has no equal. Write for prices.

GEO. E. COOPER CO.
2 North Market Street
NASHVILLE, - - TENN

MR. AND MRS. W. LIPSCOMB'S
SCHOOL AT
OWEN'S STATION

WILL OPEN Aug., 31, 1885. This is truly a HOME SCHOOL, with every kind of care necessary for the comfort and welfare of pupils. Parents and others would do well to inquire as to its merits.

Terms for 20 weeks, including Board, Tuition and Washing, $75,00. $25,00 for music with use of piano. Address
W. LIPSCOMB
Brentwood, Tenn.

THE GOSPEL ADVOCATE.

TEXAS DEPARTMENT.

EDITORS;

C. M. WILMETH, | T. F. RAWLINS.

READ CAREFULLY.

ALL communications or reports for publication from Texas should be sent to this office.

ALL subscriptions, orders for books, remittances and communications of every character, should be addressed to this office.

TO INSURE prompt attention and avoid confusion in preparing our matter for the press, and in keeping the account of the ADVOCATE, it is important that the above instructions be complied with strictly.

Address ALL letters, either on business or for publication, to GOSPEL ADVOCATE, Weatherford Texas.

T. F. RAWLINS, Office Manager.

WEATHERFORD, TEXAS, SEPT. 30, 1885.

Whatsoever is not of Faith, is Sin.

We long for peace and harmony to prevail among God's people; not, however, at the sacrifice of principle or truth, but in the truth. Seeing "eye to eye and speaking the same things." But nearly every divisive question now disturbing the peace of the churches are untaught or unprofitable questions. Some desire to be wise above that which is written, not realizing that revealed things belong to man and secret things to God. Hence their fertile imagination goes to work to solve the unknown or unknowable and having done so to their own satisfaction, they must have a following. Some have a zeal that is not according to knowledge, and not content to work in the Lord's way, they seek out *new* ways and devise ways in which their zeal can flow and they must have a following. Opinions are magnified into faith and both additions and subtractions are made and endeavored to be bound, or forced upon the church, denying the allsufficiency of the word of God to thoroughly furnish the man of God unto *all good* works.

The work and worship of the church is being rapidly corrupted and is marching hurriedly toward Babylon. We can no longer worship God acceptably—with reverence and Godly fear—can no longer make melody in our hearts unto the Lord, in psalms and hymns and spiritual songs, without the melodious notes of the deep-toned organ to soften our hearts and bring them into harmony with God; and as the organ comes in at the door, love, peace and harmony flies out at the window, and strife and division take its place; the law of God is violated; the church is divided, and no higher authority for this wreck of the church of God, this outrage upon consciences of brethren, than a whim, an opinion, an untempered or ignorant zeal, or a desire to be like the nations around us.

Then again, the church must cease to be the "ground, and pillar of truth;" God's wisdom is a failure and must be amended; home and Foreign Missionary conventions and State Meetings become the support (?) of the truth. "Expediency" and "progression" are written on our ensigns, while the motto, where the Bible speaks, we speak and where the Bible is silent we are silent, with which this reformation started out, is trailed in the dust and almost forgotten. Now brethren, is there not a remedy for this state of affairs? While we are preaching the union plea to sectarian friends had we better not look a little more closely for unity at home? We suggest that unbelief, want of faith in God and his institutions, has been the beginning of all the troubles of God's people, and has marked the path that has led them away from him.

From Adam's time to the present, unbelief has been the stepping-stone to all the departures and, innovations that have troubled the people of God. And in some to-day, with all the strength and force of all these examples connected with the declaration of God, in a history of 6,000 years of his dealings with man, there is still "an evil heart of unbelief" and a want of faith in the allsufficiency of God's own institutions in accomplishing the purposes for which it was intended. In all nature God has impressed his laws upon his creation and together with the thing created, pronounced them good—perfect. So in all of his institution he has impressed the principles of self preservation and propagation and the harmonious working for the ends desired that are as perfect as the other. Can we improve them? Now dear brethren, we want to be men of faith instead of men of opinions or expediency. In order to do this, we must speak as the oracles of God speak; speak where the Bible speaks and be silent where the Bible is silent. We remember that "whatsoever is not of faith is sin," and that "faith comes by hearing the word of God." We, therefore, propose to contend earnestly for the faith once (for all) delivered to the saints and strive to keep the unity of the spirit in the bond of peace.

May God help us all in this great and glorious work in what we may have to say in the future in these columns. May it all bear the impress of his words, for his words is truth, and thus minister grace unto the hearers. R.

"It was hoped by the workers of the State that an organization would be effected at Sherman."—*Texas Department, Guide.*

As the writer of this, aspersion, of as good men as live, will give his real name, we will undertake to show that at least a score of the men he asperses, have done more, (each of them,) for the cause of Christ in Texas for the past year than he has. "By their party you shall know them."

"It was developed at Sherman, that those who profess to be the warmest friends of the plan which has been in use for the past three years, are the ones who do not have enough confidence in it to put a cent in the treasury."

Of course he is not talking about the scriptural plan or treasury, these are over 1,800 years old. And all Christians have confidence in them. I cannot find it in my heart to much blame the plan, it is so human, and the treasury so craving. I think their weakness was manifested in falling in love with the strange little thing.

"Nor one of them would give an unequalled affirmative answer to the question, "Will you co-operate with us on the plan you propose and call the Bible" The test used to be that "Every Spirit that confessed that Jesus Christ is come in the flesh is of God." "And even the apostles would co-operate with them in meeting."

But in laying the corner stone of this latter Babel a new test must be presented, still many would prefer the new one. But logic is our anonymous brother's point, hear him. "If this (division") is right in the congregation, and who will dare say it is not? Why will it not be right in the State? Surely this is so obvious, that one is led to wonder why the Savior forgot to say, "tell it to the State." And why Paul failed to "Preach to the State to be of the same mind and of the same judgment and all to speak the same things."

If division in the church be carnal and "The carnal mind enmity against God." How about the State?

But as I look over this affusion and gather up the spent missiles, I voluntarily look for the subject at which they are thrown. These "Dogs in the manger," "Independent Dictators," "Self-appointed guardians of Zion." And I behold a host of whom the world is scarce worthy, that never have stood still in idle "waiting for any state meeting," who have been workers with God and co-operated, and still co-operate with his children, in the proclamation of His precious word. I would name some of them, but they yet live, and their names are set down in "The lamb's book of Life." May God bless them for their fidelity to his word and his own "Permanent organization."

Let those who are dissatisfied with it make their call and form another. The good mass of the brotherhood in Jesus will never, no, never bow the knee to Baal. J. M. RAWLINS.

News and Notes.

R. M. Gano and family will return to Texas from Kentucky the first of October.

W. G. Sweeney, preacher for the Commerce Street Church, Dallas, expects to return north soon.

Joe Harding is expected to resume work at Dallas the first of October. The Dallas brethren are anxious for his return. The church there numbers four hundred.

Geo. F. Hall, assistant editor of the *Christian Oracle*, Des Moines, Iowa, will hold a meeting at Angora, Texas. We welcome Bro. Hall to our State, and hope he will tarry with us.

The debate between Wm. Price, of the Methodist church, and C. M. Wilmeth, to be held at Whitt, Parker county, Texas, is postponed till October 19. It will continue for two weeks and be published in book form.

Bro. B. F. Hall's debate at Chicago, Wise county, with Mr. Shearer, of the Methodist church, was considered a grand triumph for the truth by those who attended.

Bros. Grogan and Young opened their school at Whitt, this county, with good attendance. Such schools always build up the cause and should be largely patronized.

We have recived the annual September edition of the *Weatherford Sun*, which contains much valuable, information to those who are seeking homes in Texas.

We note with sorrow that the voters of this, (Parker) County, in the recent election on prohibition said that whisky should still prevail. We hope there is a better time coming.

Dixon Williams is making war upon sinners in in the Armory at Dallas. He makes a bayonet charge sometimes, and sometimes opens a broad side; but he seems to know more about sin than he does salvation.

Bro. H. D. Bantau who is now living a few miles from this place, and who is so favorably known to many of our readers in other states as well as all over Texas, though feeble in health is still doing good work for the Master. He and Bro. Harrison recently closed a meeting at Grind Stone, this county, with about fifty additions.

We spent a few days with the brethren at New Salem, in Palopento County last week where we met Bro. F. M. Taylor formerly of Kentucky, who is located at this point. He has done a noble work for the Master in this section of country and should be liberally supported in that work.

Bro. W. Y. Taylor who has been engaged in teaching in this city a number of years has gone to Lagarte, where he is engaged as principal of a high-grade school. Bro. Taylor is a good preacher as well as a teacher, and we hope will be able to do great good in his new field of labor.

To our Tennessee and Kentucky brethren whom we learned to love during our brief stay among them, we now send greetings from Texas

and you will find something in this department that will be both pleasant and profitable to you.

The brethern will please send us brief reports and news items for this column.

D. A. Leak, assisted by A. Padon, had fifty-two additions at Willow Grove, 40 immersions.

A. J. Bush had 10 additions at Willow Spring and 20 at Italy.

A. Clark established a congregation at Breckenridge with 40 members, about half of whom were new recruits and reclamations.

A. C. Borden, evangelist for Ellis county, is doing a good work. He has been laboring in that capacity for several years.

"The *Texas Christian* now proposes a scriptural plan." The *Texas Christian* always proposed a scriptural plan. Somebody has been asleep!

Bro. Bantua preached at Add-Ran College, the second Lord's day—one of the grandest discourses on "the church and its works" that was ever heard. He is very feeble in body, but strong in the faith and ready to defend it.

Add-Ran College opened on the 14th inst., with a much larger enrollment, and more enthusiasm and interest, than at any former session. This we rejoice to see and hope that this may prove the most prosperous and profitable session of all her work,

W. H. Wright recently conducted a meeting at Eldorado, Wise county, resulting in 65 additions, Bros. Hall, Matthews and others assisted.

Sam Jones says: "A great many people think that a man has to go to an altar to be saved at all. Getting confidence in a man is not religion. That altar business started down in Georgia about sixty-nine years ago. Where did the sinner go before that time?" The mourner's bench is an American discovery—not known in apostolic times.

W. H. Wright protracted a meeting at Chicago, Wise county, after Bro. Hall's debate with Mr. Shearer, of the Methodist church, and 45 were added, four being from the Methodists. This, we understand, was the first meeting-house owned by the brethren in Wise county; but the cause is rapidly growing there now and we hope many churches will be built.

Bro. Lockhart, of Ill., closed a meeting recently at Ennis, Texas, with about thirty-five additions. He will locate and labor with the church there.

The church at Jacksboro wants the church at Ennis to send their preacher up to hold a month's meeting at Jacksboro. That would be a good way to do some evangelizing.

Don't wait to be solicited, personally, to subscribe for the ADVOCATE, but send your subscription direct to the office by mail. Any one desiring to act as agent will please write us for terms. We furnish any book published, by mail prepaid, at publishers prices.

Work, work, should be the watch-word with every Christian. No time for idling in the Lord's vineyard. The church is not a flowery bed of ease on which one can recline, and be wafted to heaven without an effort on our part. The Savior worked hitherto and we must work if we would be his disciples. Learn that beautiful song "While the Days are Going by" and sing it with the spirit and the understanding every day.

Why not such churches as Thorp's Springs, Ft. Worth, Dallas and Waco send out evangelists as well as Sherman? Thorp's Spring supported an evangelist part of the time last year. Fort Worth two years ago supported an evangelist for almost all his time. Dallas has supported Bro. J. Harding to evangelize the city for a good part of this year. Waco, by the aid of others, kept the writer in the field nearly two years. Are not all these churches abler now than then? Let them continue in this good work. Brethren, let us sound out the word and not be content with sounding it in. What church will be the first to follow the good example that Sherman is setting?

The elders of the church at Waxahachie state "that there is no organ in the Waxahachie church and never has been, and although the request of the petitioners was granted, the organ has not been bought, and we do not know that it ever will be. We hope it never will be; but we would like to know by what authority the "petition was granted." Was it by the authority of the word of God?

A. P. Aten, speaking of "cranks," says in the *Guide:*

The church of Christ in Texas is not free from them. They obtrude themselves upon the unwilling gaze in our periodicals, in our conventions and in the pulpit. The only remedy seems to give as little heed as possible to their efforts to disturb the peace of Zion, and yet it may be sometimes necessary to "sit down" upon them incontinently. Let us hope that as the world grows better their numbers may decrease.

But: Bro. Aten, do we not need a few "cranks" to "wind up" these "machine brethern" and keep them from going back to Babylon?

J. A. Clark, in the *Texas Christian*, after highly complimenting W. K. Homan, the mover of the resolution for permanent organization at the Sherman meeting, says:

Some of his associates, however, were far different, and might be ranked in the latter class. But these, with whatever wrong design they might have, could not be more objectionable than some who opposed the resolution. There were some who were opposed to the resolution for permanent organization, who could not conscientiously join in with the clamor of some of the opposition, whose desire for notoriety was more evident than for any welfare of the cause of Christianity.

Will Bro. Clark tell us who these wicked fellows were, "whose desire for notoriety was more evident than for any welfare of the cause of Christianity?" Thomas Moore, W. H. Wright, R. C. Horn, J. R. Wilmeth and the writer made most of the clamor" against Bro. Homan's resolution. Which of these are worse than the worst of the progressives? We recommend to Bro. Clark a text quoted in the same column of his paper from which we clip the above extract.—Jas. 4:11.

General News.

Chattanooga will have a nail factory.

The death of an aged Ohian was caused by the shock of discovering that he was only ninety years old, instead of being the centenarian that he had supposed.

Prof. Ward in dissecting Jumbo, found in his stomach, a private collection of small coins.

Rhode Island retains the greatest density of population of all the states.

WASHINGTON, Oct. 1.—The results of the semi-decennial census work are beginning to reach here in unofficial ways and are making a very gratifying showing. The reports of increased population justify the statistician in estimating that the population of this country is nearly or quite 60,000,000. The growth of the population and wealth has been especially encouraging in the extreme northwest and southeast. It will probably be developed that Florida and Dakota have made greater progress in both population and wealth than any other part of the respective sections. Indeed, in each case the population has nearly doubled and so has the wealth.

A commission of three was recently appointed to negotiate with the Cherokees, Creek and Seminoles for the sale of the lands, of which Oklahoma is the outlet, to the United States. The President is said to be opposed to acquiring the title to these lands from the Indians and opening them to sale or homestead entry, and agreed to test the question. The investigation of the committee makes it very evident that the Indians will bitterly oppose the sale and the possession by the whites of these coveted lands.

J. S. Fay, of Woodshall, Mass., has grown a forest of 200 acres from seeds planted by himself at various times during the last thirty years. On the once barren soil is a dense growth of wood.

FOREIGN.

King Humbert and his War Minister are in Palermo personally aiding and directing the care of the cholera patients.

The head of the Roman Catholic Missions in China report that 10 000 natives converts have been massacred within ten years. Five white missionaries have been lost.

Within a week after publishing a book on the Perils of Alpine climbing, a Vienna lawyer fell down a glacier and was killed.

Six thousand letters of Peter the Great have remained under suppression. The emperor of Russia now permits the publication of a selection.

Ex-Minister Bingham, who has been in Japan as representative of this government for more than ten years, is here full of enthusiasm over the improvement that the Japanese, as a nation, have made and are still making. The present Emperor, he says, is a marvel of intelligence, liberality and ability. Seventeen years ago he overthrew the party which has kept his family out of their rightful possessions as rulers of the country for several generations, but, instead of degrading, imprisoning or slaughtering them, as most absolute monarchs would have done, he pardoned them and provided them with homes and a livlihood in his empire. He took all the land in the empire, and, by granting perpetual leases, renewable forever, converted the thirty-five millions of serfs into as many freemen and freeholders. There is no power but his own free will in Japan. He is absolute ruler and can remain so as long as he chooses. He established a system of free education, supported from the Imperial Exchequer, for all the children of his empire, without any exceptions or any distinctions of classes or creed. He has made it a crime to prevent children between the years of 6 and 14, inclusive, from receiving at least four months' schooling every year. Three millions of Japanese children are attending the free schools every day. Our Anglo-American language, in addition to their native tongue, is pretty largely taught and understood. They are gradually adopting the Roman letters and adapting their own language to their use. Hieroglyphics are, of course, more generally still, but the Roman letters are gradually supplanting them. The free press is in full blast in Japan. There are four or five weekly and daily journals printed in English, and quite a large number of daily and weekly Japanese papers. One of them, at least, uses Roman letters. The development of the postal system in Japan in these past ten years is unparalleled in the history of any social or political institution in the history of the world. They have about as many post-offices as there are in the United States. The sytem is just as perfect, as well organized, as well equipped.—*Washington Cor.*

Feet-Washing Again.

The Savior said: "He that heareth these sayings of mine and doeth them, shall be likened into a wise man." Matt. 7-24 verse, also: "If ye know these things happy are ye if ye do them." John, 13-17. This last question is spoken with reference to washing the disciples feet. Jesus says, "Not every one that saith unto me Lord, Lord shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." "Matt. 7-21 verse. It was the will of the Father that his Son wash the disciples feet. It was the will of the Son that the disciples wash one anothers feet. Nothing in the entire connection about their being tired and foot-sore. Not a word said about it being an act of hospitality or kindness, it might have been both. So we may say with reference to the entire plan of salvation.

It may be, that coming from the Baptists. as I have, that some of the mud of modern sectarianism is still clinging to me. Or I may be viewing the scriptures with rather a distorted vision. I tried to put aside manisms, and take God's word.

I became attached to the people that I thought had done the same. (I still think so.)

My reasons for believing in feet-washing is because the scriptures teach it. The Savior says "If I then your Lord and Master, have washed your feet; ye also ought to wash one anothers feet. For I have given you an example, that ye should do as I have done to you. John, 13 chap. 14-15th verses.

It is also referred to in 1st Tim. 5th chap. 10th. verse where it is classed among good works.

Bro. Lipscomb, I take it, does not think it ought to be practiced at church. Perhaps on account of it not being a church ordinance, (Baptist nomuclature.) Now I think the teaching of Christ and the apostles on the subject of salvation, as found in the New Testament are church ordinances (or laws) and should be kept by the people of God, the church as directed by God. Hence it is an ordinance that the members "forsake not the assembling." Also to visit the fatherless and widows in their affliction," to love one another.

And one is just as much "ordinance" as another. So, if feet-washing; because it is a good work, and not an ordinance, is to be dropped, everthing else goes the same road. It looks like feet-washing is just about as much commanded as baptism, the Lord's supper, or anything else.

If ye know these things happy are ye if ye do them. Also it does look like, Bro. Lipscomb, there could be no harm in practicing a good work even in church. A church is an immense number of believers, great or small, congregated of segregated it the church,bound together by a code of laws, or ordinances, called the New Testament, vitalized by the spirit. Any impulse should move in accordance with its teaching. The New Testament, the law of the church, is the basis of my belief in feet-washing.

Even if it is right and according to scripture, to practice it as my dear old brother has, said (and which I do not dispute.) Why do not the disciples practice it that way?

The Savior in washing the disciples feet, a record of which we have in John, 13th, chap. certainly intended to teach something; that something was to be kept in the minds of his people through the example.

I can't see that it has any particular connection with the old custom of washing feet. But if it did that would not change it. Neither can I see that being tired or foot sore has anything to do with it. There is no proof that I know of that the disciples were tired and foot sore. They were in Jerusalem, and came from Bsthany a little less than two miles distance. But no difference if they were tired and foot sore,are we? If we do not get tired and sore, to leave off feet-washing.

I know one thing we do not practcie it. And I know we say we believe in it—then show me the faith without works, it is dead being alone. James.

Now, Bro. Lipscomb, here is all I have to say: "I believe in right, to practice it, as you say." I also think it right to wash feet at church; because the only example of it is in the Bible. (I mean that instituted by our Savior,) was in a crowd, assembly or church.

Please tell us what church ordinances are? Unless the New Testament, or the instructions in it, to both individual members, and the body collectively are church ordinances. I don't know what they are.

I have already occupied too much space in you rpaper. I love the ADVOCATE, love its editors, none of whom I ever saw. I love them for their work's sake. I love the name Christian, because it reminds me of the one whom I try to serve. And while I live in the bac woods in the midst of sectarianism,where the most derisive epithets are hureled at us. Yet if any man suffer as a Christian let him glorify God in this behalf.

Yours in the one hope,

W. M. SEVEANY,

Light, Tenn.

We have heard much said about the incompetent eldership—hence the necssity for the pastor to rule and guide the church. We would like to ask along here,how come this incompetent eldership? Who made these men rulers or overseers over God's people? Can you tell me, did not the one man—pastor do this work, and in doing so did he he not ignore the instructions laid down by the apostle Paul and then complain of the incompetency? The Holy Spirit never made them, these are men made to suit the pastors, and hence he has the rule and in comes all kinds of inovations, and trouble and divisions and ruin to the church, A true eldership will not be ruled and made to take a back seat and be lorded over by a preacher without a protest and a solemn warning to the flock and then those who prefer to follow the wolf, instead of the lamb and are devoured, come to grief, they have only themselves to blame. The writer knows of a few churches ruined in this way. In all churches, in making or appointing bishops or overseers, find the men who are eligable according to the law, if none, then continue to teach and instruct until such are qualified and fitted for the place. If the preachers wuld oneo and all teach the word and not sermonize, it would be far better for the church and for the people. Know nothing but Christ and Him crucified, leave self at home, and get in company with Jesus and his apostles, and I will assure you that things will move along far better. This letter is to those who complain of an incompetent eldership.

W. S, D.

Goliad, Tex.

To the Christian Brotherhood of Texas.

As your servant for a special church work—the Sunday-school work, I hope I may be welcomed by you all and that much good may be done in the name, and for the cause of Christ.

My work as I now understand it, is to visit those churches that desire my services in the Sunday-school work, and give them all the aid in my power. My plan is now to remain a week at a place—visit the school while in session and take note of the manner and method of conducting. Spend the days in work among the officers and teachers at their homes in conversation upon their work, giving the evening to public discussion of topics of the various departments of the Sunday-school in which all person interested are invited to participate.

By this method I think a greater interest and enthusiasm may be created, and greater good accomplished for the church of Christ. I will be glad to receive suggestions from the brethren, as to plans ane methods for improved work.

I might state further that for the coming months, or until the work is conceded to be a decided success, financially and otherwise, it is proposed that each church that is able to pay the actual expenses for such a work at their place, and the money already pledged for this work be used at each place where the churches are unable to meet the entire expenses.

Truly your brother,

J. H. ROSECRANS,

Waxhachie, Tex.

BROS. LIPSCOMB AND SEWELL.—Bro. A. M. Growden, of Murfreesboro, commencod a protracted meeting with the church three weeks ago to-day, and the good Lord has bleesed him. And, us, with a very interesting, successful, and delightful mee g with seventy-five additions to the church up to date—meeting still continuing with promise of more—will report more fully when the meeting closes which must be in a few days now. We are not only pleased, but greatly delighted with the soundness in the scriptural teaching, the ability, the earnest, persuasive and eloquent manner, and manifest humility and piety of our dear young brother in whose hands the truth is so mighty a power for good, and we are anxious to secure his services for our town and county. Our house,though large,cannot hold the audiences anxious to hear him.

Bros. Minson and Cacye are holding an interesting meeting at Berea, near by, with sixteen additions to date and good prospect for more.

Rejoice with us dear brethren in this triumph of truth.

Affectionatley your brother in hope of a long sought home in heavn, H. B. TODD,

Franklin, Tenn.

We learn the meeting closed with 90 added.

Things Every Woman Should Learn.

That "anybody can learn anything" is an American maxim which we every day see verified. What to learn is a question to be decided by inclination and by experience. Where, however, natural talent does not strongly indicate some special duty, it is always safe to educate a woman in household duties,to make her a housekeeper, seamstress or nurse. If she marry, the knowledge will be useful beyond measure, will save her from many mortifying failures, and from not a few headaches; if not, it will render her welcome and useful in the home of some other woman. There are hundreds of families in America today where just some such person is needed—not a servant, but a helper, to be one of the family, and lift apart of the burden which is crushing the overtasked wife and mother. Most of us know some fortunate family in which aunt Betsy or Miss Jane is an honored member, and earns an honest livelihood in such manners; know what a treasure she has counted, and what urgent need there is for more like her.—*Sclected.*

There is one single which one may oppose to all the wit and argument of infidelitv—namely: that no man ever repented being a Christian on his death bed.

A Physician's Opinion.

Dr. Orr says: "I am well acquainted wifhthe composition of Dr. Duncan's ough Balsam. I have used it in my amily and in my practice for several years, and do not hesitate to say that I believe it to be the best remedy known to the medical profession for the speedy Cure of Colds, Coughs, Sore Throats, Whooping Cough, and far surpassing all other remedies for the speedy cure of Croup and Hives in children. It is very pleasant to take, and perfectly harmless." Price 50 cents.

Special Notice.

We would call the attention of the readers of this paper, especially those who are suffering with Dyspepsia, or Indigestion, to Dr. Duncan's Liver and Kidney Medicine It is, beyond doubt, the best an. most reliable remedy known or ever offered for sale, for the Cure of Constipation, Sour Stomach, Sick Headache, Torpid Liver, and all Kidney troubles. It is the best and heapest. 75 cents.

Prophylactic Fluid.

GREAT GERM DESTROYER!

DARBYS PROPHYLACTIC FLUID

Disinfectant, Deodorizer and Antiseptic.

USE IT IN EVERY SICK-ROOM FOR SAFETY, CLEANLINESS AND COMFORT.

IN ALL CONTAGIOUS DISEASES it arrests their spread by DEODORIZING the apartments, rendering the air pure and wholesome; by DISINFECTING the discharges from the patient and the vessels receiving them; by DESTROYING all poisonous matter, malaria, gas and disease germs.

CONTAGION DESTROYED.

A second case of SCARLET FEVER has never been known to occur where the Fluid was used FREELY. YELLOW FEVER has been CURED with it after BLACK VOMIT had TAKEN PLACE. Its use in SMALL POX will PREVENT PITTING. The worst cases of DIPHTHERIA have YIELDED to it.

Attendants on the Sick will secure Protection from Infectious Diseases by using the Fluid.

Perfectly harmless, used internally or externally.

As an Internal Disinfectant and Detergent.

Taken or injected or used as a wash it allays inflammation and corrects offensive discharges. The Fluid is a certain cure for Diarrhœa, Dysentery and inflammation of the bowels. Being Alkaline in its nature, it will often afford complete relief from Heartburn, Acidity of the stomach and Dyspepsia.

ENDORSED—J. Marion Sims, M. D., Hon. Alex. H. Stephens, Bishop Geo. F. Pierce and others.

Send for Pamphlet containing its History and Uses, with Testimonials. Address

J. H. ZEILIN & CO., Philadelphia.

WEAKLEY & WARREN,

Manufacturers and Wholesale and Retail Dealers in

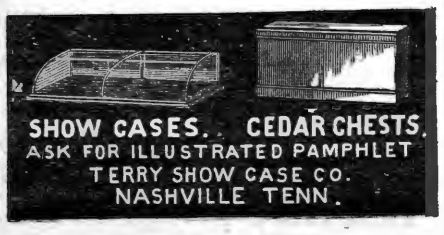
FURNITURE & MATTRESSES,

The Largest, Finest and Best Assorted Stock in the South.

Parties in want of Furniture and Mattresses will subserve their interest by giving them a call.

Nashville, Tenn.

10 & 12 - - - - - N. College St.



SHOW CASES. CEDAR CHESTS.
ASK FOR ILLUSTRATED PAMPHLET
TERRY SHOW CASE CO.
NASHVILLE TENN.

Add-Ran College,

THORP'S SPRING, HOOD CO., TEXAS.

The Thirteenth Annual Session opens the second Monday in Sept., 1885, and closes the last Thursday in May, 1886. There are ten distinct schools with an experienced teacher at the head of each. Not a single day is wasted from the beginning to the close of the session. Every day in the week has its proper share of study and recreation. Recitations every day—only the Bible studies on Sunday. Thorp's Spring is a prohibition village; noted for its healthfulness and the simple, steady and moral habits of its inhabitants. Send for catalogue.

A. & R. CLARK, PROPRIETORS.

L. & N.

(LOUISVILLE NASHVILLE R. R.)

—OFFERS—

Superior Advantages to the Traveling Public in

THROUGH CARS, QUICK TIME, AND

SURE CONNECTIONS

SHORT LINE TO

The North-West!

VIA EVANSVILLE.

Through Sleepers to the West via McKenzie
Through Sleepers to the South via Montgomery. Through Sleepers to the North-east via Louisville.

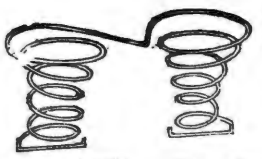
EMIGRANTS

Seeking homes on the line of this road will receive special LOW RATES. See agent of this company, or address

C. P. ATMORE, G. P. & T. A. Louisville, Ky.

Ed. H. MILLER,

— anufacturer of—



SPRING BED AND MATRESSES

South lege St., Nashville,

And dealer make the best Twin Spring Bed set. Old mattresses

ll kinds of Beddings. I ng Bed now in use—the hey are bug-proof. Try a neatly repaired,

ED. H MILLE .

C. A. LITTERER AND CO.

Farm Impliments; Engines and Mill Machinery Agents.

uperior Grain Drills, Swiss Feed Cutter, Champion Horizontal Sorghum Mill.

John Deer Steel Plows, Advanced Chilled Plows, Cortland Spring-Wagons.

86 Market st. - - - Nashville, Tenn.

1855. THE NATIONAL NORMAL. 1885.

UNIVERSITY

Entire Expense $2.50 to $3.00 a week. Over 2,500 enrolled. Over 20 dp'ts maintained. All professions provided for. Legal Diplomas conferred. Over 5,000 Teachers and Bookkeepers trained here have been helped to good situations. Any young Man or Woman can pursue here any study with Less expense of Time & Money than at any other institution in the U. S. Catalogue and full information free.

HOLBROOK

Address Pres. ALFRED Lebanon, Warren Co., O.

Phillips-Buttorff Mf'g. Co.,

Manufacturers of all kinds of

Cooking and Heating Stoves, Tin-ware and House-Furnishing Goods.

COOKING STOVES:

Hermitage for Coal; New Enterprise for Wood; Home Production, Economy in Fuel, Perfect in Operation; Guaranteed in Every Sense of the word.

24 and 26 College St. - - - - - Nashville, Tenn

Capital Planing Mill!

Cor. Line and Vine Streets, near Northwest Cor. CAPITOL O N .

J. W. McCULLOUGH,

DEALER IN

Lumber, sash, Doors, Blinds, scroll sawing, Flooring, Ceiling, Siding, Etc.

Telepone 551. : : : Nashville, Tennessee

O. EWING. FRANK W. GAINES

EWING & GAINES!

WHOLESALE HARDWARE,

40 South Market Street, Nashville, Tennessee.

Complete Stock of Hardware, Guns, Cutlery and Guns Belting, at the lowest prices.

Prompt and Careful Attention given to Orders. TRY US.

Maxwell House Shoe Store,

Old Ladies' Common-Sense Shoes, Old Men's Broad bottomed Boots and Shoes, Children's, Misses' and Boys' School Shoes,

At REDUCED PRICES, FOR CASH!

T. E. WINSTEAD & CO.,

154, Church St., Berry Block, opp. Maxwell House, NASHVILLE.

—BARGAINS IN—

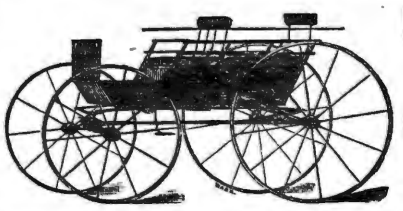
BOOTS, SHOES & RUBBERS

Reliable Goods at LOWEST PRICES.

JOHN HOLAHAN.

Directly Opposite ADVOCATE Office.

99 Union St. - - - - - - - Nashville, Tenn



MURKIN & HUNT

28, 30, 32 South College Street,

—Manufacturers of—

Fine Carriages, Berlins. Landaus, Cabriolets, Coupes, and all Kinds of Heavy Work

We have enlarged our Factories and Store-rooms by the addition of the three-story building adjoining, and have now improved facilities for the manufacture of first-class work.

OUR SPECIALTIES: Improved Timken and Brewster Spring Buggies; Platform Double-Spring and Three-Spring Phætons· Barouches, Rockaways, and Wagons of Every Description.

Special Attention Given to Repairing. Inspection Solicited. Telephone 332.

P. A. SHELTON.

DEALER IN

STAPLE and Fancy GROCERIES.

Flour, Bacon, Lard, Tobacco and Cigars, Country Produce

—***—

NO. 9 BROAD ST. - NASHVILLE, TENN

American National Bank,

Cash Capital, $1,000,000.

Board of Directors.

E. W. Cole,	John M. Lea,	A. W. Harris,	John Woodard,
John G. Houston,	J. Kirkman,	M. Burns,	J. A. Pigue,
J. F. Demoville,	Rev. Dr. R. A. Young,	T. A. Atchison,	C. E. Hillman
John Orr,	J. L. Kirkman,	W. G. Bush,	W. W. Berry,
Byrd Douglass, Jr.,	E. L. Weakley,	Gen. W. H. Jackson,	Wm. Porter,
			Edgar Jones.

This Bank has united with it the **THIRD NATIONAL BANK** of this city, and ha increased its Capital Stock to **$1,000,000**. With increased facilities in every particular w can confidendently assert that it willoffer superioradvantage in alldepartments of the Ban to its patrons and friends.

JOHN KIRKMAN, President,
A. W. HARRIS, Cashier.
E. W. COLE, Chairman Executive Committee.

EDGAR JONES, Vice-President
JOHN M. LEA, Vice-President.

JOHN G. HOUSTON, President. THEO. PLUMMER, Sec'y and Treasurer

NASHVILLE LUMBER CO.

Building Lumber.

CEILING, SIDING, FLOORING AND DRESSED LUMBER.

Cheap Stock at Low Prices.

Mills and Office on Northwestern Railroad, immediately in rea of Union Stock Yards.

W. A. Lannom "Cash Clothier."

18 Public Square, - - Nashville, Tenn.

In order to make room for our **FALL** and **WINTER STOK.** w il offer his entire stock of **SPRING AND SUMMER CLOTHING** Furnishing goods and HATS at

Prices that will be sure to move them.

Suits that were $15,00, $18,00 and $20,00, for $12,00, $15,00 and everything in propertion. **THIS IS FOR A SHORT TJME ONLY.** Don't delay, but call at once. The most of the goods are **SUITS TO WEAR THROUGH THE FALL.**

W. A. LANNOM.

18 Public Square, : : Nashville, Tenn.

PASCHALL & FALL,

WHOLESALE

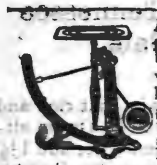
HARDWARE, CUTLERY, IRON, WAGON MATERIAL, ETC

Fishing Tackle.

Nos. 57, 59 and 61 South Market St.,

NASHVILLE, TENNESSEE.

Our Prices are Very Low.



Agents make **$5.00** a day selling our **PERFECT FAMILY SCALE** weighs accurately from one ounce to 25 pounds. No springs, no slides, no weights. The handsomest, cheapest and best selling Platform Family Scale in the world. Exclusive territory guaranteed. Terms and rapid sales surprise old agents. **Forshee & McMackin,** Cincinnati, O.

"PERFECTION"

Interior Glass Fount Student Lamp.

[Pat. Nov. 22, '81.]

Combining with our Self-Acting Valve and Non-Heating Burner, the one thing needed to make an

ABSOLUTELY PERFECT LAMP.

No running over of the oil nor leaking of the fount.

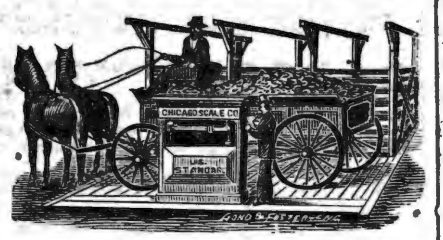
Ask for **Perfection Glass Fount STUDENT LAMP.**

Manufactured and for sale, at wholesale only, by the

Manhattan Brass Co.,

First Ave. and 28th St., N. Y.

Send for Illustrated explanatory Circular.



Agents for Chicago Scale Co.'s Platfrom and Wagon Scales

PEMBERTON'S

The *WORLDS* Great Nerve

TONIC FRENCH WINE COCA

ERYTHROXYLON COCA PLANT.

The wonderful invigorator and EXHILARINE, to mpart Health, Strength and Vigor to Mind and Body. The **Ideal Nerve Tonic** and **Intellectual** Beverage, highly endorsed by the elite of the Medical Profession; for the cure and prevention of Mental and Physical Exhaustion, Chronic and Wasting Diseases, Dyspepsia, Kidney and Liver Affections, Heart Disease, Melancholia, Hysteria, Neuralgia, Sick Headache, Throat and Lung Affections, Tired Feelings, etc. This marvelous Tonic acts like a charm. For Convalescents and Invalids this delightful Invigorant is the sina-quanon. The Invigorating and Strength-restoring properties of French Wine Coca are truly wonderful and excel all other Tonics and Stimulants. One trial will charm and excite your enthusiasm. For sale by Druggists. Send for Book on Coca, and Pemberton's Wine Coca. Price, **$1.00 per bottle.**

J. S. PEMBERTON & CO., M'f'g Chemists, Atlanta, Ga.

HIGHLAND HOME

MALE AND FEMALE INSTITUTE.

The next session of this School will open October 5, 1885, and close April the 16, 1886. The Session will be divided into two terms of three and one-half months each.

TERMS:	Per Month
Primary Class and Arithmetic as far as Division	$2,50.
Grammar, Arithmetic, etc	3,50
Latin, Greek and Higher Mathematics (except surveying)	4,50
Music on Piano, Organ, Guitar, Cornet, and other Band Instruments	3,00
Use of Instrument	1,00
	FOR THE SESSION,
Board, Washing and Lights	$80,00
Incidental for all, except the first class	2,00
Incidental for first-class	50
Vocal Musicac (Elementary)	1,00
Book Keeping and surveying per term	40,00

Lessons in Harmony can be had by those who wish.

SEND FOR CATALOGUE,

J. M. Barnes, President,
S. Jordan,
M. L. Kirkpatrick,
Highland Home, Ala.

H. B. Grubbs Cracker Co.,

MANUFACTURERS OF

Candy and Crackers,

21 N. Market St., - - - - - - Nashville, Tenn.

A large stock of Fire-works Constantly on hand.

Without fear of contradiction, we guarantee all of our goods to be **STRICTLY PURE AND WHOLESOME.**

Send us your orders, or specify our goods when you order of your Grocery House. Our Stick Candy is known as the "Lion Brand." In the manufacture of our Candies, we use only the best confectioner's A Sugar, vegetable colors, and fruit flavors. In order to be certain that our ingredients are pure, DR. LUPTON, Professor of Chemistry in the Vanderbilt University, will give all material used by us, a careful chemical analysis. ☞Price List sent on application.

NOW READ!

Extra Premium, all wool, full 10-4 Blankets at $3 a pair; regular selling price at $5,80

Extra fine quality 10-4 Blankets warranted both warp and filling, all wool (when we say wool we mean it) at $3,75 a pair; price in season $5,25.

California fleece. full 11-4, lovely borders guaranteed all wool at $4,75 a pair regular price $7,00.

Wool and cotton mixed, extra heavy, special service, full 10-4 wide Blankets at $2 a pair.

All wool filling 10-4 wide Blankets at $2 per pair.

Heavy gray wool Blankets 10-4 at $1,50 per pair; actually worth $2,75.

Extra heavy silver gray, all w ol filling Blankets, full 11-4 wide at $2,25, ch at $3,00

Good quality, silver gray, all wool 11-4 wide, fancy borders at $2,75. This blanket sells in season at $4,00.

Finest qality gray California, all wool, warranted 11-4 wide, at $3,75; regular price, $4,00.

Hirsch Bros. & Co.

56 N. COLLEGE STREET.

Headquarters For Drygoods At

LOWEST PRICES!

Phillips, Randle & Co.

—KEEP—

THE BEST COAL IN THE CITY.

Call at 50 North Cherry Street; they have always on hand,

Mud River, Cumberland, Jellico, Anhracite, Diamond, and Number 12 Coal.

A trial order solicited. Satiaction guaranteed.

TELEPHONE 169. - - - NASHVILLE TENN

ORGANS

The most beautiful and finest toned in the world. **Low prices, easy payment.** Send for Catalogue. Address

Weaver Organ & Piano Co., YORK, PA.

Wharton & Co.,

Druggists and Prescriptionists.

Fine Soda Water] Mineral Waters Etc.

Corner College and Union Sts.,

Nashville, - - Tnn.

The American Male Choir

A Collection of Sacred and Secular Music for Male Chorus and Quartet Choirs. Clubs Colleges and Singing Societies; consisting of Quartets, Gospel Songs, Anthems, Chants, Glees, song and Patriotic Pieces.

By J. H. TENNEY, a composer who has had grea success in this style; his forming an attractive fea ures in many very popular books.

160 large Octave pages, 106 pieces. Choirs containing Male Quartets will find the book a treasure, and all social singing circles will find in it sacred and secular music to their taste.

Price in Boards $1 or $9 per doz· Papers 80 cents.

WAR SONGS. The extraordinary revivival of military and patriotic feeling typified by the increase and energy of Grand Army organizations, has brought this collection into very great favor. It contains songs for the Camp Fire and the March Memeorial Songs, and in fact, the choicest of all that (without bitterness) awaken memories of the great war. Every family should have copy. Choruses are for Male Voices, and there is an accompaniment fn piano or or organ.

PRICE 50 Cts.

College Songs. The greatest success of the kind. A large number of merry students' songs, with the true colleg vim to them, and including the favorite popniar songs of the day, as "Rosalie," "My Bonny," "Solomon Levi," "Clementine," etc.

PRICE 50 CENTS.

Mailed for Retail the Price.

OLIVER DITSTON & CO., BOSTON.

C. H. Ditston & Co., 867 Broadway, N. Y.
J. E. Ditston & Co., 1228 Chestnunt St. Phila,

WOMAN WANTED SALARY $35 to $50 for our business in her locality. Responsible house. References exchanged. GAY & BROS, 14 Barclay St., N. Y.

Rates of Advertising in Gospel Advocate

One inch one insertion	.60
One inch, one month	2,00
One inch, three months	5,00
One inch, six months	7,50
One inch, twelve months	12,50

A discount of 10 per cent. on these rates on order of $25.00; 20 per cent. for order of $50.00 30 per cent. for order of $100.00.

Note these Rules Carefully

(1) Write only on one side of your paper.

(2) Write your name, post-office, county, and State, plainly.

(3) When changing your paper, give the office from which you change, and the one you wish it changed to.

(4) When ordering a book, give the name, edition, style of binding, and price, as near as possible, and state plainly HOW and WHERE you wish it sent.

(6) Write very plainly and make the clerks and printers happy

Personal Effort.

A young man sixteen years of age heard a minister preach three sermons on Sunday without the least impression being made on his mind, or even his memory, of a single text. But when on Sunday evening, that minister took him by the hand and expressed an interest for his soul, repeating "Seek first the kingdom of heaven," that was so effectual as to change his whole moral nature, and make that test the power of God to his salvation. Three years after he was a student in college, and had a class of boys in the village Sunday-school. In that class was an orphan boy for whom he felt a deep and tender interest. Years after from him he learned that though he was led into a wicked course of life, and to the bold position of a leader in an infidel club, or passage of scripture used by his teacher in conversation he could never forget or silence, even in the midst of the wildest riotous scenes—"Thou God seest me." This same student, when traveling by steamboat to a theological institution, saw a man at the wheel whose appearance deeply interested him. He knew nothing about him, not even his name; but every trip he made, that interest increased. He had not spoken to him, for it was not possible. But learning his name and that he was addicted to profanity and the glass, he ventured after much prayer, to write him a letter. Walking seven miles to give it to one of the hands on the boat, without even seeing him, he left it in God's hands. The spirit made it effectual to his conversion and complete change in life. Months after they met for the first time to give God the glory, followed by eighteen years of sweet, close communion and friendship. But one day, in a moment, Captain S. departed for the heavenly shore, and his friend ere long expects his welcome hail.

Thousands of such instances might be named where personal effort brought souls to Christ, and the circle of personal influence widening, as time rolls on, from one starting-point, to reach with a saving power a great multitude which no man can number. None of us liveth to himself.

Fences to be Removed.

On Monday, August 10, the President issued a proclamation to enforce the act of congress of February 25, 1885, which provided for the removal of unlawful enclosures of the public domain. Thereby, all subject to the provision of the act are directed to immediately remove the fences which have been made; and it commands "every officer of the United States upon the duty is likely to devolve to cause this order to be obeyed." Great cattle companies have illegally fenced in millions of acres of the public lands. Their bold trespasses have been carried on upon a prodigious scale. "These stock ranges," said Commissioner McFarland's report, "sometimes cover several hundred thousand acres. Special agents report that they have ridden many miles through single enclosures, and that the same often contain much fine farming land." In Colorado alone two foreign companies have fenced in more than a million acres each of the public lands. A million and a half of acres have thus been appropriated in New Mexico; three hundred thousand to Nebraska; two hundred and fifty thousand in Wyoming; two hundred thousand in Kansas; sixty thousand in Nevada; and an unknown acreage in Montana and other territories. The seizure of the public lands is not the only wrong done in these cases. Armed herdsmen hold these tracts against the entrance of genuine settlers. The pre-emption and homestead laws, designed to aid citizens, are perverted or openly defied by the cattle companies and their unscrupulous agents. The latter seize the pasturage, and leisurely examine the mineral wealth of the domains they have fenced in, while even the United States mail-courier has sometimes been forced to go miles away from his accustomed route, from finding barbed wires stretched across his path. Homesteaders have been fenced in by them, in some cases, and have been threatened with violence or actually shot at for complaining or cutting an egress for themselves through the wires.

Infinite toil would not enable you to sweep away a mist; but by ascending a little you may look over it altogether. So it is with our moral improvement: we wrestle furiously with a vicious habit, which could have no hold upon us if we ascended into a higher moral atmosphere. —*Helps.*

A Christian must be a man of faith every step of the way. One whom the world knows not, though he so well knows the world.—*Cecil.*

Kentucky University,
LEXINGTON.

The University has three Colleges—College of Arts, College of the Bible, and Commercial College. The College of Arts has two courses, Clasical and Scientific, with twelve Professors and Teachers. The session continues from the Second Monday in September to the Second Thursday in June. Tuition twenty dollars per session: Matriculation fee ten dollars. Boarding at reasonable rates. College of Bible tuition ree. For catalogues or other information apply to CHAS LOUIS LOOS, President, or ROBERT GRAHAM, President of the College of the Bible

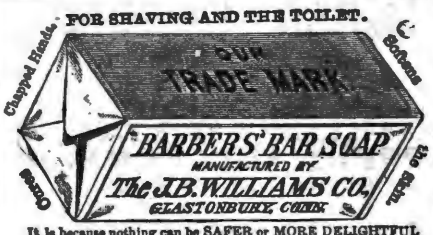
Sawing Made Easy.
MONARCH LIGHTNING SAWING MACHINE

For logging camps, wood-yards, farmers getting out stove wood, and all sorts of log-cutting—it is unrivaled. *Thousands sold yearly.* A boy of 16 can saw logs fast and easy. Immense saving of labor and money. Write for elegantly illustrated catalogue in 6 brilliant colors, also brilliantly illuminated poster in 5 colors. All free. Agents Wanted. *Big money made quickly.*
MONARCH M'F'G CO., (A) 206 State St., Chicago, Ill.

JACKSONVILLE FEMALE ACADEMY
— ILLINOIS CONSERVATORY OF MUSIC. —
School of Fine Art. Under one management. Offering to pupils of each advantages of all.
E.F. BULLARD, A. M., Prin. and Supt., Jacksonville, Ill.

A BIG OFFER. To introduce them, we will GIVE AWAY 1,000 Self-Operating Washing Machines. If you want one send us your name, P. O. and express office at once. The National Co. 23 Dey St., N. Y.

FOR SHAVING AND THE TOILET.



It is because nothing can be SAFER or MORE DELIGHTFUL for the Toilet or Bath, than a SHAVING SOAP of perfect PURITY and MILDNESS, that this article is so extensively used for TOILET purposes. It is a LUXURY with which no lover of fine soap can AFFORD to be unacquainted. Put up in square and round cakes; also, in pound bars. Ask your Druggist for it, or send 20c. stamp for trial sample. Does YOUR Barber use it? Williams' Genuine Yankee and other Shaving Soaps are the finest in the world.

TO HAVE HEALTH THE LIVER MUST BE IN ORDER.
DR. SANFORD'S LIVER INVIGORATOR
TRADE MARK

Is a Reliable Remedy for Liver Complaints and ills caused by a deranged or torpid condition of the Liver, as Dyspepsia, Constipation, Biliousness, Jaundice, Headache, Malaria, Rheumatism, etc. It regulates the bowels, purifies the blood, strengthens the system, assists digestion.
AN INVALUABLE FAMILY MEDICINE.
Thousands of testimonials prove its merit.
ANY DRUGGIST WILL TELL YOU ITS REPUTATION.

CANCERS TUMORS AND ULCERS.
Cured without the knife or loss of blood. Vs superior to all other methods. Hundreds of cal cured! Descriptive pamphlet sent free. Ad,dre Dr. E. H. GREENE, 17½ Peachtree St., Atlanta Ga

HUMILIATING ERUPTIONS ITCHING AND BURNING TORTURES

And Every Species of Itching, Scaly, Pimply, Inherited, Scrofulous and Contagious Diseases of the Blood, Skin, and Scalp, with Loss of Hair, from infancy to old age, positively cured by the Cuticura Remedies.

Cuticura Resolvent, the new blood purifier, cleanses the blood and perspiration of impurities and poisonous elements, and thus removes the cause.

Cuticura, the great Skin Cure, instantly allays Itching and Inflammation, clears the Skin and Scalp, heals Ulcers and Sores, and restores the Hair.

Cuticura Soap, an exquisite Skin Beautifier and Toilet Requisite, prepared from Cuticura, is indispensable in treating Skin Diseases, Baby Humors, Skin Blemishes, Chapped and Oily Skin.

Sold everywhere. Price: Cuticura, 50c.; Resolvent, $1; Soap, 25c. Prepared by the POTTER DRUG AND CHEMICAL Co., Boston, Mass.
Send for "How to Cure Skin Diseases."

THE WORLD'S WONDERS As seen by all the great Tropical and Polar Explorers, with Official History of the Greely Expedition. Grandest New Book published; outsells ALL others. Agents wanted, on Salary or Commission. Write for Special Terms and Pict. Circulars. HISTORICAL PUB. CO., Philadelphia, Pa.

Parquhar's Improved Cotton Planter
Very Simple and Perfect in its Operation: Drops Unrolled Seed or Fertilizer with remarkable regularity in any desired amount. It is the Cheapest, most Reliable and Best COTTON PLANTER in existence.
SEND FOR CATALOGUE.
Address, A. B. FARQUHAR, York, Pa.

NEW USES OF DIAMOND DYES

New uses are constantly being made of them so that, not only is all possible kinds of Domestic Coloring done with them, but also Art Work, Coloring Photographs, Engravings, &c. They are used for Object Teaching in Schools, Coloring Maps, Baskets, Easter Eggs, Bone, Ivory, &c. For making ALL colors of Ink, Wood Stains, Shoe Dressing, Ink Pads, &c. USE NO OTHER.

They are the PUREST, STRONGEST and FASTEST of all Dyes. One package colors one to four pounds of Silk, Wool, Cotton, etc. For special uses given above, no other dyes will answer.

Sold by all druggists. Send stamp for Special Art Circular, Special School Circular, Sample Card of 32 colors, and directions. Colored Cabinet Photo. as sample, or a package of Any Color Dye mailed for 10 cents. Address the proprietors,
WELLS, RICHARDSON & CO., Burlington, Vt.

THE DIAMOND PAINTS,
GOLD, SILVER, COPPER and BRONZE,
For gilding &c., Fancy Baskets, Frames, Lamps, Chandeliers, and for all kinds of ornamental work. Also Artists Black for Ebonizing. Equal to any of the high priced kinds and only 10 cts. a package, at the druggists, or post-paid from
WELLS, RICHARDSON & CO., Burlington, Vt.

Glendale Boy's School
A first-class Home School. New term commences Thursday Sept. 17th, 1885. Send for terms and particulars. E. A. HAIGHT, Principal, Kirkwood, Mo.

FEMALE COMPLAINTS
Treated scientifically at home, at very small expense, with absolutely no pain, no caustics, no unnecessary examinations. Permanent cure guaranteed. Book and question blank free. Address with stamp, Dr. C. N. BROCKINGTON,
(Mention this paper.) 309 4th Ave., Louisville, Ky.

CATARRH
Causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough and Consumption, cured in from one to three months, even though bones of nose are affected. No snuffs, washes, douches, inhalers or atomizers used. Book and blank free. Address with stamp, Dr. C. N. BROCKINGTON,
[Mention this paper.] 309 4th Ave., Louisville, Ky.

$65 A MONTH AND BOARD TO AGENTS for a NEW and Complete
LIFE OF GRANT
The World's greatest soldier, and the Nation's most honored citizen. Low price. Rapid Sales. P. W. ZIEGLER & CO. 915 Arch St. Philada.

NEW SUNDAY SCHOOL MUSIC BOOKS.

HEAVENLY VOICES
Just out! Entirely new! The very book you want for your Sunday-School. Contains the richest and most beautiful songs ever collected in one volume. Send for sample copy before buying.

SABBATH BELLS.
The finest collection of Sunday songs yet published. Thousands of copies have been sold during the past 12 mos. It is full of gems. Will mail to any part of the world a sample copy of either Heavenly Voices or Sabbath Bells, upon receipt of 30c. or both for 35c.

FIRESIDE-FRIEND PUB. CO., NEW CARLISLE, O

A No. 1 Middle Tennessee Farm For Sale.

We are now offering for sale that rich and highly-improved farm of Mr. R. R. Owen, situated 11 miles South of Nashville, and 1½ miles east of Owen's Station, on the Decatur Railroad, convenient to Owen's Chapel, and near the well known school of Prof. Lipscomb, and being in an exceptionally good neighborhood.

This farm embraces 280 acres, 200 of which being rich, level land, in a high state of cultivation; the remainder in woodland and bluegrass pastures. The dwelling is a two-story brick, comparatively new, is beautifully situated on an elevated lawn, commanding a beautiful view of the lovely valley of the Little Harpeth; together with stables, barnes, etc., in good repair.

For further information, call on or address
HAGAN & CO.,
No 64 North Cherry St.,
Nashville, Tenn.

NEW HOUSE! NEW GOODS!

J. W. ORCHARD,

Manufacturer and Dealer in PLAIN and DECORATIVE

WALL PAPER,

Window Shades,

Looking-Glasses; Picture Frames and Cornices, Chair Cane, Picture Cord and Nails, Wall Brackets and Parlor Easels.

Looking-Glasses put in old frames. Old pictures and frames repaired.

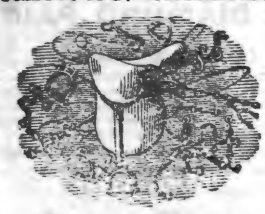
134 Union tree.

Between College and Cherry,)

NASHVILLE, - - TENN.

A. C. & J. C. MARCH,

(Successors to J. D. March & So



Manufacturers of and Dealers in

Saddles, Harness, Bridles, Collars, Trunks, Bags, Valises, Hames, Whips, Chains.

REPAIRING DONE ON SHORT NOTICE.

NORTH MARKET STREET,

NASHVILLE, - - TENN.

NASHVILLE, CHATTANOOGA & ST. LOUIS RAILWAY.

BUSINESS MEN, TOURISTS, EMIGRANTS, FAMILIES, **REMEMBER**

The Best Route to St. Louis and the West via McKenzie.

The Best Route to West Tennessee and Kentucky, Mississippi, Arkansas, and Texas points is via McKenzie.

The Best Route to the Summer Resorts and Mountain Retreats of Tennessee, Virginia and the Carolinas, via McKenzie and Nashville.

The Best Route to the celebrated Colleges, Universities, Seminaries and other Educational Institutions in the Southeast, via McKenzie and Nashville.

The Best Route to points in East Tennessee, Virginia, the Carolinas, Georgia and Florida is via Chattanooga.

DON'T FORGET IT!

—By this Line you secure the—

MAXIMUM OF SPEED, SAFETY, COMFORT, SATISFACTION,

—AT THE—

MINIMUM OF EXPENSE, ANXIETY, BOTHER, FATIGUE.

Be sure to Buy your Tickets over the

N., C & ST. L. RAILWAY!

you ar goin to Washington City, Baltimore, Philadelphia, or New York.

The Inexperienced Traveler need not go amiss; few changes are necessary, and such as are unavoidable are made in union Depots.

THROUGH SLEEPERS!

—BETWEEN—

Nashville and Atlanta, and Atlanta and Jacksonville, Fla., Nashville and Martin (to connect with Sleeper service via Cairo to St. Louis and Chicago.) Nashville and Columbus. Nashville and Memphis (Sleeper Humbold to Mobile, and Milan to New Orleans) McKenz and Little Rock, and Little Rock and Texas points.

Call on or address

J H PEEPLES, T. A., Chattanooga, Tenn.
W W KNOX, T. A., Nashville, Tenn.
S FINLEY, Ticket Agent, Memphis, Tenn.
A WRENN, Trav. A., Atlanta, Ga.
L DANLEY, G P & T A, Nashville, Tenn

FITS STOPPED FREE

Marvelous success.

Insane Persons Restored.

DR. KLINE'S GREAT NERVE RESTORER

for all BRAIN & NERVE DISEASES. *Only sure cure for Fits, Epilepsy and Nerve Affections.* INFALLIBLE if taken as directed. *No Fits after first day's use.* Treatise and $2 trial bottle free to Fit patients, they paying expressage. Send name, P. O. and express address to DR. KLINE, 931 Arch St. Philadelphia, Pa. *See principal druggists.*

S. HOGAN, J. S HOPKINS.

Hogan & Hopkins.

—Dealers in Custom Made

Boots and Shoes.

—oOo—

We will sell the very best makes af Boots and Shoes, and endeavor to make the prices so that no one e possibly sell cheaper th we do.

No. 20 Public Squrse, Nashville, Tenn.

SALE M N:

SAM R. HOPKINS, L. D SIMPSON, W. MAYES.

AGENTS WANTED for the MISSOURI STEAM WASHER.

I want intelligent men or women seeking profitable employment to write for Illustr. Circular and terms of Agency. A great labor, clothes and soap saver. Exclusive territory and sample Washer sent on a weeks trial. Pays capable Agents Big Money. J. WURTH, St. Louis, Mo.

O. T. CRAIG & SON,

RRENTWOOD, TENN.

Breeders and shiper of DUROC- RSEY SWINE. A choice lot of pigs ow ready to ship. All our breeders Registered. Address at present,

C. W. CRAIG,

GRAHAM, - - - - TENNESSEE.

China, Glass and Queensware

We have the best Electric Lamp made, the best imported Student's Lamp, "Mays' New Ideal" Lamp, requires no chimney or shade; in fact, we are headquarters for the best Lamps in use. We keep the largest stock of CHINA, GLASS and QUEENSWARE, South of the Ohio river, all of which will be sold as cheap as good goods can be sold in any market. Why not buy first-class goods when you can get them at about what you are paying for trash? Come and see us, or send your orders.

HICKS, HOUSTON & CO.

M. A SPURR, Pres. — FRANK PORTERFIELD, Cashier, — R. S, COWAN, Teller, — J. H. THOMPSON. Vice President.

Commercial National Bank,

OF NASHVILLE, TENNESSEE.

CAPITOCK, - - - $250,000,00.

North College Street,

BOARD OF DIRECTORS.

M. A. Spurr, R. H. Dudley, J. A. Thomas, Sam Cowan, Jos. Frankland,
W. A. Beason, J H. Thompson, W. E. Norvell, W. A. Wray, J. F. Bowers,
J. Jungerman, A. W. Wills, E. R. Richardson, J. H. Collins, W. D. Mayo,
Robert B. Lea, J. D. Goodpasture, H. G. Gwyn, T. L. Herbert.

ully Prepared to do a eneral Banking Business.

JOHN RAMAGE & SON,

48 North College Street, Nashville,

Offer the best stock of custom-made BOOTS, SHOES, and SLIPPERS, in all grades, of
1 **Trunks, Traveling and Hand Bags.**

LOWEST CASH PRICES!

SHADE MURRAY, — WM. C. DIBRELL. — BYRD MURRAY,

Murray, Dibrell & Co.,

WHOLESALE

BOOTS and SHOES,

No. 2 Public Square, : : Nashville, Tenn.

Gates & Pohlman,

Corner College and Union Streets, Nashville,

Are the oldest Jewelers in the State, and have constantly in stock the very latest and best designs, in patterns as well as the finest in quality and finish of all goods pertaining to the Jewelry trade. They defy competition in prices, and warrant every article to be as represented by them. **Watches, Clocks and Jewelry** repaired by the most practical workmen Orders by mail promptly attended to. Their motto is, "*Quick sales and small profits.*"

West Tennessee Christian College,

HENDERSON, TEN.

The first Annual Session of this Institution will open on the first Monday in October.

For healthiness of Locality, moral community, pleasant surroundings, hospitable, people, full and thorough course of instruction, cheapness of Board, etc, we challenge comparison.

Schools of English, Mathematics, Ancient and Modern Languages, Sciences, Bible, Music and Art.

Those wishing to give their sons and daughters an education that will fit them for their life work, should investigate this Institution, its terms and what it does, before sending elsewhere.

Board for young ladies, in boarding house with President, $12.00 per month. This includes washing, fuel and lights. Board for young men, including same things, $8,50 to $ 1.00 per month.

Tuition, $1.00 to 5.00, according to grade. For further particulars address,

J. B INMAN, PRES.,
JOHN BARHAM, SEC.

TENNESSE female COLLEGE!

FRANKLIN, TENN.

(Establishe in 1856.)

An English, Classical, Business, French, German, Music and Art Boarding and Day

School for Young LADIES.

With an rage patronage of 150 pupils for the pa 29 years the College will open its thirteenth year

Sept. 1, and close June 3, 86

NON- ENOMINATIONAL.

New Administrations, New furniture Capacity for 200 young ladies, Practical Teachers, Modern Methods, Thorough work. Library Reading Room, Ladies Business College and Ladies Boarding in the Building at Moderate prices, are a few of the features which make the College

A Popular Institution.

The only Female College in the South wh er marks, medals, and set examinations are recognized as opposed to true principles of education.

Write for particulars.
jul 16,81. M. T. EDGERTON, Pres't

LAW SCHOOL,

OF WASHINGTON AND LEE UNIVERSITY

GEN. G. W. C. LEE, PRESIDENT.

Instruction by text-books and printed lectures with courses of lectures on special subjects by eminent jurists. Tuition and fees $60 for session of nine months, beginning Sept. 17. For catalogue and full particulars, address Ch s A Graves, Prof. of Law, Lexington, Va.

WASHINGTON AND LEE UNIVERSIY, Lexington, Va.

Instruction in the usual academic studies and in the professional schools of Law and Engineering. Location healthful, expenses moderate. Session opens Sept. 17th. For catalogue, address "Clerk of the Faculty."

W. C. LEE, President.

TEXAS LANDS!

Persons who have capital they wish to invest profitably, can do so by investing now, in Texas lands.

The undersigned is agent for the sale of lands amounting to OVER HALF MILLION ACRES. Prices range from 50 cents to $6,00 per acre.

These lands are all going up, and in five years from date, will be worth twice the present price. For particulars, address

J. T. POE.

Longview, Texas.

SPRING, 1885.

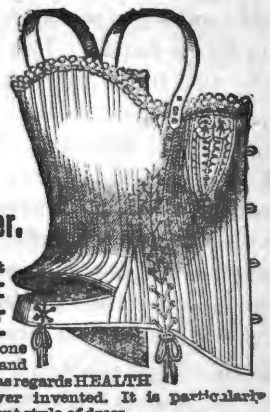
CARPETS! CARPETS!

We have the largest and most complete stock of **Carpets of grades, Mattings, Oil Cloths, Linoleums, Rugs, etc.,** that we have ever shown to the trade. These goods are brought from the factory, and our prices are the lowest. All orders promptly filled.

MANLOVE & Co.,

26-2 ummer St., - - Nashville, Tenn.

MADAME FOY'S CORSET AND Skirt Supporter.



Combines the most ELEGANT FITTING CORSET with a PERFECT SKIRT SUPPORTER and is one of the most popular and satisfactory corsets as regards HEALTH and COMFORT ever invented. It is particularly adapted to the present style of dress.

For sale by all leading dealers. Price by mail $1.50

FOY, HARMON & CHADWICK, New Haven, Ct

OPIUM MORPHINE HABIT EASILY CURED. BOOK FREE. Dr. J. C. HOFFMAN, Jeffersonville, Ind.

THE GOSPEL ADVOCATE.

VOLUME XXVII., NUMBER 41 | NASHVILLE, TENNESSEE, OCT., 14, 1885. | TWO DOLLARS PER YEAR IN ADVANCE.

EDITORS:

D. LIPSCOMB | E. G. SEWELL.

J. C. McQUIDDY, Office Editor.

ASSOCIATE EDITORS:

J. A. HARDING, JOHN T. POE.

Subscription Rates to Gospel Advocate.

Single subscriber, per annum in advance	$2,00
S ingle subscriber for six months in advance	$1,00
Clubs of five, three of these new, per annum each	$1,50
Clubs of ten, five of which must be new, each	$1,25
Clubs of ten, all old, each	$1,50

SUBSCRIBE NOW.

A Cluster of Nevers.

BY AUNT ABBIE.

Never utter a word of slang
Never shut the door with a bang.

Never say once that you "don't care."
Never exagerate, never swear.

Never lose your temper much,
Never glass of liquor touch.

Never wickedly play the spy,
Never, O never, tell a lie!

Never your parents disobey,
Never neglect at night to pray.

Remember these maxims
Through all the day,
And you will be happy,
At work or play.

--The Issue.

Righteousness.

"Let no man deceive you. He that doeth righteousness is righteous, even as he is righteous." 1 John 3: 7. Righteousness is something to be *done* by men on earth, not something they receive from some direct power of God. Righteousness is doing right. Doing right is doing the commands of God. The Lord has not left man to guess at what is right. It is not in the power of man to invent anything that is right in the sight of God. Man left to himself, to his own reason, never reaches what is right in the sight of God. The whole tendency of man left to the guidance of his own reason, is to follow the demands of the flesh, and the flesh indulged runs after sin, runs after the things that will gratify the flesh with its affections and lusts. When Jesus came into the world to redeem men from iniquity and to make them righteous, he demanded in the very outset that they should deny themselves, take up their cross, and follow him. To follow Jesus is to follow his teaching, to follow the grand system of instruction that he has revealed. To deny ones self is to cease to follow the wisdom, the lusts, impulses and desires of the flesh, to follow the demands of a fleshly mind.

Man went off from God in the beginning by following the demands of a fleshly mind, and he cannot come back to him but by following the word of the Lord. Jesus himself has shown us by his own example what it is to deny the flesh. His whole life was one grand manifestation of the principle of denying the flesh and the entire crucifixion of a fleshly mind. There is not the least intimation in the entire history of the Savior that he ever yielded to the demands of a fleshly mind. And yet he was tempted in all things like as we are. There is not one single temptation that crosses our pathway in life that did not cross his. The desires for wealth, for worldly renown, for worldly honors, for the pleasures of the world, for ease and luxury, for all the common lusts of a fleshly mind were his lot as well as ours. The expression that he was tempted in all things like as we are could not be true unless he was tried in all these things. For we know that in all these things we are tried, tempted now. But the beauty of it in his case is that he resisted, overcame them all. He verified in his own life the truth of the declaration of an inspired apostle, "resist the devil, and he will flee from you."

The whole life of the Son of God as revealed to us in the New Testament is a most beautiful and forcible presentation of a life of righteousness. He laid aside all selfishness, all gratification of the demands of a selfish fleshly mind, and yielded his whole life to the will of his father. He said, "I came not to do mine own will, but the will of him that sent me." He yielded with the minutest perfection to all the demands of his Father's will, making his life a perfect example of righteousness. We may therefore look upon the life of Jesus as a divine model of righteousness. Nothing could be added that would improve it. Hence Peter says of him, "because Christ also suffered for you. leaving you an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth; who when he was reviled, reviled not again: when he suffered' he threatened not; but committed himself to him that judgeth righteously." 1. Pet. 2: 21–23. What a beautiful example is this. If we will study and follow this example of righteousness, we will certainly be righteous men and women. But righteous people we can never be unless we follow the example of Jesus, and thus spend our lives in doing the heavenly Father's will. When Jesus came into the world he found none righteous, none doing the Father's will. Even the Jews had departed from the word of God in the law, the Gentiles were all astray, and so none were righteous. The Scribes and Pharisees made greater pretentions to righteousness than any people living at that time, and yet Jesus said to the disciples in his sermon on the mount, in the very beginning of his public ministry, "except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." These Scribes and Pharisees had added human wisdom, human inventions to the word of God until he told them they were making void the commandments of God by their traditions. Hence we may understand that nothing that human wisdom can invent will be righteous in the ssght of God. Creeds, confessions of faith, articles of belief, associations, societies, conventions and assemblies of men to enact laws and regulations for the government, action of the Lord's people are but abominations in the sight of the Lord. There is no righteousness of God in them. They are only the doctrines and commandments of men, which make void the commands of God, and every one of them will be rooted up sooner or later. Not one of them will stand the test at the judgment seat of Christ. Christians therefore should study the word of God daily, and follow its directions in all they say and do. They should study much and closely the beautiful example of Jesus, and strive to follow him in all things. When Jesus was reviled, he reviled not again.

The people of his day talked about him and said all manner of evil about him, railed against him, called him a glutton and a winebibber, and accused him of associating with publicans and sinners, and even accused him of doing his miracles, casting out demons by the prince of devils. Yet in all these things he threatened not, but committed himself to him that judgeth righteously. He well knew that when they accused him falsely, their saying so did not make it so, and that they would have their own sins to bear. If Christians at the present time would act likewise they would save themselves a vast deal of trouble, and at the same time would be following, imitating a divine, a perfect model, and would therefore be righteousness. But the trouble with us is, that when people begin to shoot out falsehood and slander against us, we begin to shoot back in about the same style, only sometimes more so. And in so doing, we spoil everything. We cease then to follow our divine exemplar, and at once cease to be righteous, by ceasing to be right. Some professed Christians spend their time in hunting for, and talking about the defects, imperfections and shortcomings of others. And when those others hear of it, they allow "old Adam" to be stirred in them, and shoot back in the same spirit, and then trouble comes. Sometimes preachers ruin their influence by always talking about and magnifying the faults, the shortcomings of others, and by trying to make it appear that they, only are righteous, and that their lives are sought like Elijah of old. Such a temperament as this indulged by a preacher, or any one else as for that matter, is worse than the chills and fever on him. They think they are suffering martyrdom by injustice from others, when in reality they come much nearer being suicides than martyrs. These preachers and people that act thus, suppose themselves to be righteous, but they are wofully mistaken. There is not one particle of righteousness in such a course. Such a life is in outward rebellion against the will of God instead of being in harmony with it. This class of unrighteousness makes the doers of it unhappy themselves, and all by whom they are surrounded While Jesus told people plainly of their faults and wrongs to their faces, there is not one example in his whole life of his speaking evil of men as men speak evil one of another. Let any man find one instance of the kind if he can. This is a very wonderful characteristic in the life of Jesus.

Never one time do we find him closeted together with a group of men speaking evil of others. If all the members of the Church would imitate the Savior in this one thing, there would be much more peace and harmony among them than is oftentimes found at the present time. These are only a few of the things that are involved in the word righteousness, but these must suffice now. We must all cultivate the habit of doing the Lord's will day by day, and in all things, if we would enter the kingdom of Heaven. Doing right is a matter of education, and of habit. We first have to learn what is right by studying the Word of God, which is our only standard of right, and in the next place, form the habit of doing right. The whole life may thus soon be trained into that course of life that will infallibly lead all that yield to it to heaven. E. G. S.

Hope is the brightest star in the firmament of youth.

THE GOSPEL ADVOCATE.

EXAS EPARTMENT.

EDITORS;

C. M. WILMETH, | T. F. RAWLINS.

D CAREFULLY.

ALL communications or reports for publication from Texas should be sent to this office.

ALL subscriptions, orders for books, remittances and communication of every character, should be addressed to this office.

TO INSURE prompt attention and avoid confusion in preparing our matter for the press, and in keeping the account of the ADVOCATE, it is important that the above instructions be complied with strictly.

Address ALL letters, either on business or for publication, to GOSPEL ADVOCATE, Weatherford Texas.

T. F. BA LINS, Offic Manager.

WEATHERFORD, TEXAS, SEPT. 30, 1885.

"We Are Going to Organize."

The above were the words of a certain brot r as he expressed himself to us in reference to the late State meeting at Sherman. They ech the sentiment of a certain class of brethren w de plore the lack of systematic organization and co-operation amongst us. These brethren want everything done in a business style. They want machine work. Systematic organization is necessary to such work; and such organization contemplates District, State and General Societies. While these brethren may verily think that they are doing God's service in bringing this issue upon the brotherhood of the state, we insist that they look before they leap—that they count well the cost before they commit themselves uncompromisingly to the undertaking. In the first place, they ignore the fact that God has given the church organization. The church itself was instituted as the pillar and support of the truth. It was equipped especially for the accomplishment of gospel ends. If it had not been so organized as to accomplish these ends, that would have proved its founder a false teacher. But, though simple its organization, it proved a success in evangelizing the world in a very brief space of time. The learned Philip Schaff says: "There were no missionary societies, no missionary institutions, no organized efforts in the ante-Nicene age; and yet, in less than 300 years from the death of St. John, the whole population of the Roman empire, which then represented the civilized world, was nominally christianized." He adds further, "Christianity once established was its own best missionary. It grew naturally from within. It attracted people by its very presence. It was a light shining in darkness and illuminating the darkness. And while there were no professional missionaries devoting their whole life to this specific work, every congregation was a missionary society, and every Christian believer inflamed by the love of Christ a missionary to convert his fellowmen." Individual disciples, scattered by persecution, went everywhere preaching the word; and the congregations at Jerusalem and Antioch sent forth evangelists to carry the gospel to regions beyond. This was done then, and it has been done right in our midst. So we see that the organization called a congregation of Christ, is sufficient to do all missionary work; and that every Christian belongs to a missionary society from his spiritual birth. Then why talk about another organization, unless it be thought that man can improve upon the wisdom of God?

But in the second place, these human organizations, instead of being an improvement, have proved a detriment to Christianity. The first attempt known in history developed into the Roman Hierarchy, which is admitted to be an unqualified curse to Christendom. All Protestant Societies propagate an impure gospel. Those formed by Bible Christians are no exceptions to this rule. It is not to be disputed that the most prominent missionary of the Foreign Christian Missionary Society is advocating unscriptural union with sectarianism. Then the leading men of the General Missionary Society and State Missionary Societies are invariably the advocates of unscriptural innovations, such as clerical titles, instrumental music, church festivals, dancing, theatre-going, and other things that corrupt the church and mar the peace of God's people. These societies do not perceptibly accelerate the speed of the spread of the gospel; but they continually disturb the peace and harmony of Christians. they have always done it; and they always will do it while men have consciences.

Finally, if these brethren persist and succeed in organizing a missionary society in Texas, what will be gained to the cause? Not as much as will be lost by it. They may gain positions of distinction and emolument, but they will lose the confidence of many brethren. They may gain the name of being the workers of the State; but they will lose the consciousness of being in harmony with the great body of the brotherhood. They may gain the point of transacting much business in their meetings; but they will lose the opportunity of hearty communication and exchange of views as in the days that are gone. All this has been tried. It has been weighed in the balance and found wanting. Many remember the strife and bitter feelings engendered years ago by trying to introduce human societies. If brethren are determined to re-enact these scenes, we can but protest against it, and urge the undeniably scriptural plan upon which we can all co-operate. When aroused to the realization of the crisis, we believe that the rank and file of the reformation will rally and avert the calamity which some brethren in their short-sightedness would bring upon the character of Christ in Texas.

"What Shall We Do About It?"

This is the heading of a recent article in the *Guide*, by some one who signs himself "Beta." We judge by that that he is a great scholar, and therefore has considerable information along with this classic knowledge. He may be one of our college presidents, although that letter does not enter prominently into any of their cognomens. Then he seems to be familiar with the cause in Texas, indicating that he is no new-comer. Yet, on the other hand, he makes statements that are too reckless for a scholar; he criticizes too severely our conservative men to be one of our college presidents; and he belittles the grand work accomplished in Texas too much to have had a hand in its accomplishment. After all, "Beta" may sound for Bagby, or Bush, as well as for some scholarly brother. But that is not important. "Beta" says: "The methods employed hitherto having proven insufficient, a strong sentiment in favor of a permanent organization for work has been developed." In the first place, is it true that the methods employed for evangelizing heretofore have proved insufficient? Have they not accomplished wonders? The progress of the cau e in Texas has been as rapid as in any state known to us. For our age, we have as many large congregations, as many successful preachers, and as many institutions of learning. Our co-operative work has been as fruitful of good for the length of time as any similar work. The cry that nothing is being done is unjust to the toilers in the vineyard, and silly in the extreme. God is blessing Texas as much as any other state; and we ought to feel encoura ed to push on according to his appointments. Think of the thousands turned to Christ this year. Is it nothing? Then there is spiritual growth on every hand. Elders and deacons are becoming more active—congregations more zealous and liberal.

Secondly, is it true that a strong sentiment for a human society has been developed? Some of the advocates of these societies evidently think so; and they were very hopeful, as "Beta" indicates in his article, of forming a society at Sherman, and massed their forces for that purpose, but still they were doomed to defeat. This was done, too, when those opposed to societies were not largely represented—when a vast majority of suc workers were out in the field preaching. The great bulk of the brotherhood in this State are still true to the Bible, as able to furnish us unto all good works.

"Beta" further says: "It was developed at Sherman that those who profess to be the warmest friends of the plan, which has been in use for the past three years, are the ones who do not have enough confidence in it to put a cent in the treasury." This is a very reckless statement. At Sherman about the same statement was made, because in announcing subscriptions to the fund it was noticed that this class of brethren had not subscribed; but it was explained that they would give into their church treasury, and the church would co-operate with the Sherman church. But now as to facts, and not promises. To our certain knowledge, "the warmest friends to the plan which has been in use for the last three years," have contributed to it, not only cents, but dollars, too. As to congregations, Thorp's Spring congregation, which favors the present scriptural co-operation and opposes human societies, almost to a man, gave more for evangelizing in destitute places last year than any other congregation reported. Such reckless assertions may help on progression; but they do not help on the reputation of the man who makes them.

"Beta" finally favors the "calling of a mass-meeting of those who have a mind to work for the purpose of organizing a State Missionary Society." He thinks this to be the best way out of the difficulty. He has no hope of carrying the point at Austin next July. It may cause a division; but he thinks it justifiable because such steps are sometimes taken in congregations. It is wrong, however, to force such things on a minority in a congregation against their conscience. These brethren desire to go to themselves and labor on their own plan, and to be let alone; but that is just what every sect in the world asks. We may not be able to keep them from forming a party and separating themselves from the rest of the church; but faithful brethren can reason with them in their proposed mass-meeting and prevent them from leading off disciples. If they are brethren and under the same Lord, they ought to welcome us to their counsels, and recognize our right to deliberate with them. We propose, therefore, that if such a mass-meeting be called, that the brethren go up *en masse* and reason together. As the proposition is to organize a State Missionary Society, every brother in the State ought to feel interested. Christians are the heaven appointed guardians of the word of God and the work of the church, and they should be vigilant and on their guard against he slightest attack from the enemy of souls.

A secular paper of one of our leading Texas towns, says: "There are a good many entertainments on foot for the latter part of this month. The drama for the benefit of the Christian church will demand a portion of the public patronage, and a minstrel troupe is coming also." If brethren would keep within Bible bounds, they would not thus become the butt of ridicule.

News and Notes.

C. M. Wilmeth will soon bring out the *Christian Preacher* as a monthly, in pamphlet form.

R. W. Officer, of Paris, has determined, we are informed, to remove to Tennessee. He takes this step on account of his wife's health. We regret to lose him as he is one of the truest and ablest evangelists in the State.

The Indian Mission, under the management of the Paris church, is one of the worthiest Christian works of the age. It is conducted entirely on the Bible plan and ought to be helped by Bible people.

J. D. Tant writes that he has recently held a meeting at Du Pre with seventeen additions. The co-operation which supports him will meet at Willis the second Lord's day in November.

T. R. Burnett has gone to Arkansas to debate with a Mr. Watson, of the Methodist church. Bro. Burnett having once been a Methodist himself, knows every hog path in the labyrinthian mazes of Methodism, and will doubtless make it uncomfortable for his opponent.

G. W. Williams writes from Eureka Springs, Ark., that his wife has been restored to health by the waters of that place. We rejoice with Bro. George, one of the ADVOCATE'S old friends.

Dr. W. A. Oatman, Christadelphian, and C. M. Wilmeth will conduct a discussion at Pettytown, Bastrop county, commencing Dec. 2nd. The issues are the establishment of the kingdom, and the consciousness of the dead.

Bro. Ezzell's late appeal to the brethren was responded to very heartily, so that he saved his house from sale and sent out hundreds of copies of the "Great Legacy" on their missions of mercy. It is a good book, well worth any body's dollar.

The Bible College enterprise is not dead, but only sleepeth. A number of young men have expressed their intention to attend the College when opened; and steps are being taken to give it "a local habitation and a name."

A Methodist preacher in Franklin Co., Tex. said in his morning sermon, said that he intended to fight "Campbellism" till he died. That same evening he died, proving himself a prophet.

Bro. J. H. Rosecrans is reported as the S. S. evangelist employed by the Society brethren to labor in Texas. He can work with or without the organ, we learn; and will not advocate or oppose it.

But he may get sore riding the fence with brethren on both sides hanging to his feet—unless it turn out that all the society brethren are for the organ. We will see.

T. W. Caskey recently made a trip to Gilmer, and had a preaching tour mapped out, with appointments made; but he broke down, his voice gave way, and he had to return home to Greenville for a time, and maybe forever. He will be able to preach only through his book; so that brethren who want to help him and do good, should send for it at once. It is indeed a rare volume of original thought.

We thank the brethren for the many words of compliment to our department. We shall do all that is in our power to make the ADVOCATE meet the needs of the cause in Texas.

Bro. W. J. Loos who has labored with the congregation in Edgefield for near two years past, hrs returned to Ky. during the last week. Bro. Loss gained the esteem and love of all who knew him. He carries with him the best wishes of all his acquaintances for the future welfare of himself and family.

Major Penn On Debates.

Major Penn, the Baptist evangelist, during his recent meeting at Abilene, openly attacked from the pulpit and misrepresented the teachings and practice of the people who, like the ancient disciples at Antioch, are "called Christians." Whereupon the said "Christians" sent the pugnacious Major a respectful challenge to a fair discussion, offering to furnish him as an opponent, "an acknowledged representative Christian gentleman." The wily Major replies that he is doing a great work and cannot come down; and that debating is sinful any way. Whether he believes the church militant should fight or not, he has shown military tact in the above; for if he were to get into a debate with even some modest mother in Israel, he would *have to come down* off of his stilts. She would take some of the wind out of his sails.

Major Penn quotes Rom. i, 29, wherein the word "debate" occurs, as sufficient to prove that religious discussions are necessarily sinful. Well may a man of such shallow pretentions avoid them. But why not avoid murder, deceit, backbiting and boasting, all of which are found in the same connection. He has prayed persons to death—*murder;* he has pretended to have scruples against debating, while attacking others all the time—*deceit;* he has misrepresented his religious neighbors—*back-biting;* and he not only claims to be better than "us common mortals," but better than Paul and Jesus—*boasting.*

If debating is a sin, then what sinners are J. R. Graves, D. B. Ray, and B. H. Carroll! And Paul, who disputed in the synagogue with the Jews, and with the *devout* persons, and in the market *daily* with them that met with him. Acts xvii, 17. And Jesus, too, who debated with the Pharisees, Sadusees and Herodians! Matt. xxii, 15-46. Certainly Paul does not condemn in his letter to Rome what he practiced at Athens, and Jesus at Jerusalem. The revised version has "strife" instead of "debate;" and the original word is defined "altercation, strife, contentious disposition," none of which are allowable in religious debates.

While Major Penn has failed to prove debates sinful, he has succeeded in proving himself totally incompetent for them. It is more than likely that he realizes this, and therefore prefers bushwhacking to regular battle. He fires away from behind the breastwork of his pulpit, but flees the field when the hand-to-hand contest comes—proving the couplet:

"He that fights and runs away,
Will live to fight another day."

Christian Quarterly.

We have received the October number of the *Christian Quarterly*, filled with interesting and instructive articles. A larger proportion than usual tend in the right direction. The editor has a number of good articles marred only by the hobby which he is riding. In his opposition to human and clerical ecclesiasticism, he is making war on the congregation as a divinely appointed body, and is striking at the most essential features of its existence. We are very sorry to see the editor's persistence in this course. While his work is intended to destroy these human ecclesiasticisms, he is really proving a most active helper in building them up. Because the human organism is built upon the weakness and ruin of the divine institutions. The only way to destroy the human, is to build up and keep in full activity and vigor the divine institutions. This number closes the 4th volume of the quarterly. The first number of the fifth volume will appear in January, 1886. Price per year, $2. Sing e copy, 50 cents. Address Dr. E. W. Herndon, Columbia, Mo.

The Circus.

A sister asks us if it is right for Christians to attend the circus—asks for all the Scripture on the subject. There is not a passage of Scripture written directly with reference to the circus, so far as we know.

It must be settled on general principles. There might be a circus that it would be a sin to attend. There might be one that there would be no sin in attending. I have never attended one, so am hardly prepared to answer the question.

It is clearly recognized in the scriptures that Christians may sometimes seek relaxation and even amusement. These should not be so pregnant as to be a dissipation, a waste of means or time; nor should they be of a character to excite the lower animal elements of man's nature. One circus might appeal wholly to these low, debasing elements of his nature, another simply to the ludicrous and grotesque. There is much less danger to the morals of a child or an old person, in making them laugh at something rediculous or grotesque, "funny" as we call it, than in interesting them by exciting unduly the imagination, in arousing the passions and exciting the lascivious feelings. These are pregnantly done in books that because they are books and reach the feelings through the mind, are considered all right. These These are more frequently the sources of interest in the theatre than otherwise, a play upon the passions and lusts of the hearer. It always leaves an evil influence behind. The ball-room, the dance, many of the parties between the young, find their chiefest zest in this excitement of the animal passions and lusts.

The circus, we take it, is made up more of the merely ludicrous or "funny" in action and speech that excites mirth and laughter rather than arouses the passions. We take it from the advertising pictures that we see the most hurtful feature of the circus is to be found in the semi-nude actors and performers that are introduced. If they are not so naked as they appear, it is still as hurtful to the modesty, and is exciting to lascivious feelings, as they are intend-d to make the impression and suggestion of nakedness.

Some shows are worse than others in these matters. Then in addition, there is the encouraging of a class os people to follow for a livlihood a course that cannot be elevating or moralizing in its tendency on them.

We can only make these suggestions of the evils connected with these various kinds of amusements, many in which the cultivated class engage, are more hurtful than the ordinary circus. It has its evils. There are no laws laid down in scripture defining that this practice or amusement is allowable, and that it is not to be tolerated. The principle of avoiding all that is hurtful in its tendency, that is demoralizing and exciting to the fleshly passions and lusts, is clearly taught. In these matters, every Christion is required to weigh and study the tendency of the amusements or entertainments, and is to cautiously guard against that which has a tendency to lead into sin.

To those who will prayerfully study what is right, and seek honestly always to keep on the side of safety and righteousness, there will be little trouble usually in determining the path of duty. But God clearly intended we should study these questions and our duty, and he has given us opportunities and excuses for going wrong if we wish to do it, and reasons for following the right if we sincerely desire the right.

Poverty is in want of much, but avarice, of everything.

Petersburg Debate.—No. 7.

Second Proposition.

"Resolved, that the Baptist Church is the Church or Kingdom of Christ on earth."

Elder Pennington spoke in substance as follows:

"It is immaterial with me as to whether I succeeded or failed in the discussion of the former proposition. I had very little interest in that question; hence, it gave me very little concern. But all that I am, all that I have and all that I ever expect to have or be, centres in the proposition I am now to sustain. If I fail to sustain this, I fail in all, and all for which I've labored, and all my hopes are swept away.

"I now propose to prove that the Baptist Church is not only *like*, but that it *is* the *identical* church for which John prepared material, and the one which John himself built.

"All my arguments shall be grouped around the three following propositions:

"1. Christ built a church. 2. He built a Baptist church. 3. I will trace an *unbroken* line of Baptist succession from the Baptist church which Christ built, down to the present time.

"Kingdom and church are synonymous. The church is composed of baptized believers. We don't claim that the Baptist church is the church of Christ, because of our name. We base no argument on the name."

He then quoted Daniel: "In the days of these kings shall the God of Heaven set up a kingdom," etc., and the words of Christ: "On this rock I will build my Church." "Thus," says he, "we have a God-made, and not a man-made institution. The churches which Luther, Calvin, Wesley and Campbell started are all man-made institutions."

Elder P. then quoted all the prophecies and references pertaining to John the Baptist as the forerunner of Christ, and as the one who was to prepare the material for Christ's Church. He then said the character of a house is determined by the kind of material that enters into its construction. If the material is brick it will be a brick house; if wood, it would be a wooden house, etc. John the Baptist prepared the material out of which Christ built his church. It was Baptist material, because John the Baptist prepared it. Therefore, the church which Christ established was a Baptist Church!!"

"John was the first Baptist. The Baptist Church is a grand democracy without creed, confession or book of discipline. Baptist principles are the same as those taught by Christ and his apostles. Appleton's encyclopædia was quoted with much gusto as saying that the Baptist doctrine had remained the same "in all ages and countries." Look at the hundreds of denominations, and see how many of them have changed since their organization. But the Baptist church has never changed, nor has she ever needed reforming. In America, in England, in France, in Wales, and in the forests of Bohemia, she has always been the same virtuous bride. It was never to be destroyed nor left to other people. Through all the dark ages it remained the same. The gates of hell did not prevail against it. The Baptist is the only church that has the blood of martyrs upon her garments.

"He shall reign over his house forever, and of his kingdom there shall be no end." (Luke i, 33) Christ said, 'lo, I am with you always.' Hence, he was with his church through the dark ages. As the Baptist church is the only one which can establish a line of succession through this period of the world's history, and as all others have had a human origin since that time, it follows that the Baptist is the church of Christ by inheritance!!"

This "kingdom cannot be moved," (Heb. xii, 28). A religious encyclopædia was quoted as saying that "the Baptist is the only religious denomination that can trace an unbroken line of succession back to the apostles" Elder P. then traced the history of the church down through New Testament times, and then quoted the first six verses of the 12th chapter of Revelation in order to show what God did with His church during the first twelve hundred years of the Christian era. He said that Christ was the "Son" that was born and caught up into heaven, and that the "woman" was the church. "And the woman fled into the wilderness where she hath a place prepared of God, that there they may nourish her a thousand, two hundred and three-score days." (Rev. xii, 6). "This woman, representing the Baptist church, was hid in the wilderness for safe keeping for 1280 days, which are equal to 1280 years, which corresponds exactly with the date 1286, A. D., when the Waldenses or Anti-Baptists began to exercise such an influence in the world's affairs."

BRENTS.

You will observe the difference in our propositions. The gentleman affirms that the Baptist church is not only like, but that it is the identical church or kingdom of Christ on earth. Not a part of it, but it is the unadulterated simon-pure—the original thing itself. Now I desire the gentleman to inform us as to which one of the Baptist churches I am to fight? Is it the Old Baptist, the Separate Baptist, all the numerous Baptist branches combined, or the one particular Baptist zion to which he belongs? (Here Elder P. stated that it was the Missionary Baptist Church that is the "Kingdom or Church of Christ on earth.") Very well. My good Old and Separate Baptist brethren, you hear that? You who have been enjoying this discussion so hugely during the last two days, must now part from your brother's company. You are none of his. Let your farewell words be said. You are not the church nor a part of it. Only a base imitation or a downright fraud. He represents none of your man-made institutions,—only the church which God made! Yes. Christ built His Church. Wonder why he named it after John the Baptist? I really don't know what would have become of the gentleman if it had not been for D. B. Ray's Baptist Succession, from which he read his speech. He treated you to the very best that Ray can get up! Certainly Daniel said "in the days of those kings will the God of Heaven set up a Kingdom," but my dear sir, I deny the assumption that it was to be a Baptist kingdom. You assume without a shadow of evidence the very point in dispute. Most assuredly Jesus said, "upon this rock I will build my church," but he did n't say, "I will build my Baptist church," no; far from it, my brother. I accept your first proposition that Christ built a church, no dispute about that, but I deny your unwarranted and brazen assumption that "He built a Baptist church."

What if the woman in Rev. xii, 6, did represent the church, and that church was hid in the wilderness as you say. The very point in dispute, that she was the Missionary Baptist church, remains still to be proved, my brother. He just assumes everything. A little proof would not be amiss here.

Ah! he doesn't base anything on the name. Yet we were heterodox in the former proposition, because we didn't have the right name! Well, I'm glad I've made him repudiate his own. The most learned among the Baptists have long since abandoned it. One more step towards the right. You base nothing on the name, but all on the Scriptural characteristics. That's exactly what I've been contending for, for the last two days. But not content with this, you must lug in Baptist succession, than which there was never a more consummate farce. We shall see how you "succeed" however.

I accept the statements that John was to prepare material for Christ's church, and that the kind of house built is determined by the character of the material entering into its construction. I deny that John prepared Baptist material but claim that John baptized all of his material "for the remission of sins."

"And he (John) came into all the country about Jordan preaching the baptism of repentance for the remission of sins." Luke 3: 3 and Mark 1: 4. Yes, John preached baptism for the remission of sins, and you have done stated as a fundamental doctrine of the Missionary Baptist church that it baptizes none but those who have been pardoned—born again, and that it will not tolerate baptism for remission of sins.

Why sir, you would turn me out of your Baptist Zion before to-morrow night if I were to preach what John did. Yet he "is the first Baptist" and the one who prepared all your material by baptizing them for the remission of sins, No sir. I'm right here to stay and to see to it that your Baptist succession don't begin at John's end of the line. You wouldn't have me for preaching the same doctrine and you shall not have John. You would not have my brethren because they have been baptized for the remission of sins and I propose to see to it that you don't get John's material for the very same reason!

You say your church is a grand democracy, yet claim Jesus as your king—a strange freak in government—a democracy with a king! At the proper time we will see whether the gentleman's church has a "creed" or not. The Waldenses practiced anything and everything, still we are told that Baptists never change. "He shall reign over his house forever, and of his kingdom there shall be no end." Certainly; but is it a Baptist house or a Baptist kingdom? "Lo I am with you always," therefore there is such a thing as Baptist succession! The "kingdom cannot be moved." Yes, but it doesn't say the Baptist kingdom! A little more proof and less assumption would be in order, Bro. Pennington.

GEO. GOWEN.

The H. B. Grubbs Cracker Company.

No enterprise started in Nashville since the war has indicated its vigorous life and great enterprise more than that of the above-named firm. It is composed of young men of pluck, energy, and large business capacity. Its history and success chronicles a notable event, and one of the most brilliant successes of these booming times in the New South. The company is named in honor of Mr. H. B. Grubbs, who for the past six years prior to the establishment of his firm was engaged in conducting the practical business part for a similar enterprise, and hence, with his first-class business capacity, and from a practical experience learned over the ovens and kettles, he understands every detail connected with the manufacture of crackers. candies, etc., in his line. The company has an entirely new outfit of the most improved and finest machinery made. They only started the first of July, and so rapidly has their business grown, that to-day their capacity for crackers is equal to 250 barrels of flour per day.

The saloon is an enemy to the sanctity of the Christian Sabbath—*The Issue.*

SUNDAY SCHOOL LESSON.

BY GRANVILLE LIPSCOMB.

JEHU'S FALSE ZEAL.

II. Kings 10:15-31. Oct. 18.

Golden Text: Blessed is the man that walketh not in the counsel of the ungodly.—Psa. i, 1. Time, 884 B. C. Place, Samaria. Persons—Jehu, Jehonadab, priests and servants of Baal, soldiers and servants of Jehu.

INTRODUCTION.—About 86 years had the Israelites been in idolatry, when God in His providence raised up Jehu to give it a blow from which it never recovered. There had been a war prevailing between Syria and Israel, and Ramath-Gilead was the scene of action. King Jehoram had been wounded in battle, and returning to Jezreel, left Jehu in command of the army. One of the sons of of the prophets had been dispatched to Elisha to anoint Jehu king, and authorize him to root out the wicked family of Ahab. Of an ambitious character, Jehu entered upon the bloody work with hearty zeal. Mounting a chariot, attended by a body of soldiers, he drove furiously towards Jezreel where was Jehoram and Ahaziah king of Judah, who was there to visit him. A watchman on a tower in Jezreel spied the company of Jehu and gave the alarm. At Jehoram's order, a horseman was sent to meet him to know what it meant, but Jehu allowed him not to return. Another was sent with the same result, when Jehoram himself went to meet them. An arrow from the bow of Jehu shot him through the heart, and he fell dead in his chariot. Ahab, king of Judah, fled, but was pursued to Megiddo, and died of his wounds. Entering Jezreel, the painted face of the wicked Jezebel was seen from the window, and Jehu ordered her thrown down; whereupon her attendants threw her from the window and she perished beneath the feet of the horses, and dogs devoured her flesh. In Samaria, 70 sons of Ahab fell victims to his order 42 of the family of Ahaziah, descendants of Ahab, also were slain. By an artifice, Jehu assembled all the priests and servants of Baal, and slew them to a man. Thus did Jehu destroy Baal out of Israel.

Though Jehu in all this executed a divine order, he did it in an ambitious and blood-thirsty spirit. That his zeal was not wholly for God and the true worship is evidenced by the fact that after all this he himself encouraged the worship of the golden calves in Bethel and Dan. Jehu's character suited the work he did, but from the fact that God uses wicked men to carry out his purposes, does not show that the wicked do not act wickedly in doing so. Jehu however had some love for God and truth, but not enough.

EXPLANATORY NOTES.

Departed thence. Jehu was returning from the slaughter of Ahab's family. *Jehonadab.* A man of good character, and very abstemious, as Jeremiah 300 years later mentions him as the head of an order that adhered to very strict rules of life. [Jer. xxxv, 6] *Give me thine hand.* Here was the use of the hand in making a covenant between Jehu and Jehonadab. *See my zeal.* Jehu had some zeal for God, but not as much as he claims; the bloody work suited him. *Slew all that remained unto Ahab *** according to the saying of the Lord which he spake by Elijah.* God's judgment may seem slow, but it is sure. [I. Kings xxi, 21.] *Jehu shall serve much.* The fact that Jehu was believed when he said that he will serve Baal, is an evidence that his previous character was not known to have been in favor of God's pure worship. *I have a great sacrifice to do to Baal.* The lies and needless cruelties of bloody Jehu are not to be ascribed to God. The work afforded him an opportunity to show the bent of his heart. One cannot righteously contend for the truth with the weapons of falsehood. *Bring forth vestments.* These were the priestly garments which would distinguish them from others. *The worshippers of Baal only.* The presence of persons belonging to another religion was usually regarded as a profanation of the rules. *Four score men.* A small number to slay so many, but the Baalites were helpless. *The city of the house of Baal.* The sacred enclosure of the image of Baal. *Brought forth the images and burned them.* They burned the smaller images, which were probably of wood, but brake in pieces the last image, probably of stone. *A draught house.* A receptacle of refuse and filth. *Thus Jehu destroyed Baal.* The cause was from God, and yet Jehu, in carrying out the order was led on by his naturally fierce, violent and despotic temper. *The golden calves.* Jehu stopped short with his reformation and did not destroy the golden calves. Many will follow God just so far as it suits them and their designs, but no further. *Because thou hast done well in executing.* God's will had been carried out, and Jehu's children of the fourth generation were to occupy the throne of Israel. *He departed not from the sins of Jeroboam.* How few there are who walk perfect before God. Solomon with all his wisdom, was led away into idolatry. Jehu was by no means a perfect man.

QUESTIONS.

1 What is the golden text?
2 Who was anointed king to destroy the house of Ahab?
3 Who did he meet with that gave him the hand of fellowship?
4 What was Jehonadab's character?
5 Was Jehu's zeal all of God?
6 What artifice did he practice upon the worshippers of Baal?
7 What became of them?
8 What did he do to the temple of Baal?
9 Did Jehu destroy the golden calves in Bethel and Dan?
10 Was he free from sin himself?
11 What reward was promised him?
12 Should we in obeying God be actuated by a cruel and revengeful spirit?
13 Does this lesson show that God's word will be fulfilled?

☞ The lesson for next Lord's-day, Oct. 25, is, "the Temple Repaired," II. Kings xii, 1-15.

American National Bank,

Cash Capital, $1,000,000.

Board of Directors.

E. W. Cole, John G. Houston, J. F. Demoville, John Orr, Byrd Douglass, Jr., John M. Lea, J. Kirkman, Rev. Dr. R. A. Young, V. L. Kirkman, R. L. Weakley, A. W. Harris, M. Burns, T. A. Atchison, W. G. Bush, GEN. W. H. Jackson, John Woodard, J. A. Pigue, C. E. Hillman, W. W. Berry, Wm. Porter, Edgar Jones.

This Bank has united with it the **THIRD NATIONAL BANK** of this city, and has increased its Capital Stock to **$1,000,000**. With increased facilities in every particular we can confidently assert that it will offer superior advantage in all departments of the Bank to its patrons and friends.

JOHN KIRKMAN, President, A. W. HARRIS, Cashier, E. W. COLE, Chairman Executive Committee. EDGAR JONES, Vice-President. JOHN M. LEA, Vice-President.

JOHN G. HOUSTON, President. THEO. PLUMMER, Sec'y and Treasurer

NASHVILLE LUMBER CO.

Building Lumber.

CEILING, SIDING, FLOORING AND DRESSED LUMBER.

Cheap Stock at Low Prices.

Mills and Office on Northwestern Railroad, immediately in rear of Union Stock Yards.

W. A. Lannom "Cash Clothier."

18 Public Square, - - Nashville, Tenn.

In order to make room for our FALL and WINTER STOK. will offer his entire stock of **SPRING AND SUMMER CLOTHING** Furnishing goods and HATS at

Prices that will be sure to move them.

Suits that were $15,00, $18,00 and $20,00, for $12,00, $15,00 and everything in proportion. **THIS IS FOR A SHORT TIME ONLY.** Don't delay, but call at once. The most of the goods are **SUITS TO WEAR THROUGH THE FALL.**

W. A. LANNOM.

18 Public Square, : : Nashville, Tenn.

PASCHALL & FALL,

WHOLESALE

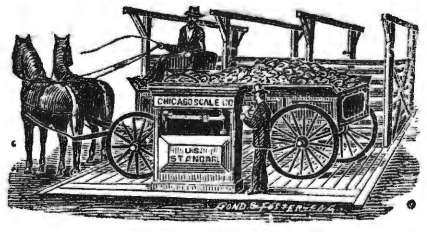
HARDWARE, CUTLERY, IRON, WAGON MATERIAL, ETC

Fishing Tackle.

Nos. 57, 59 and 61 South Market St.,

NASHVILLE, TENNESSEE.

Our Prices are Very Low.



Agents for Chicago Scale Co.'s Platform and Wagon Scales

Swithin C. Shortlidge's Media Academy.

School Opens Sept. 8th. Whole Expense, $400. Quarterly Payments, $100 each.

Admits and classifies young men and boys at any time; fits them for Business, any College, Polytechnic School, for West Point or Annapolis. Advanced classes organized in Natural Philosophy, Chemistry, Surveying, Electrical and Civil Engineering, Astronomy, Higher Mathematics, Classics, &c. No examination for admission. Private tutoring and special drill for backward students. Single or double rooms completely furnished. All students board with the Principal. Fixed price covers everything, even books, &c. SWITHIN C. SHORTLIDGE, A. B. and A. M. (Harvard College Graduate), Media, Pa., 13 miles from Philadelphia.

KENTUCKY MILITARY INSTITUTE.

At Farmdale P. O., Franklin Co., Ky., six miles from Frankfort. Has the most healthful and beautiful location in the State. Lit by gas as well as heated by steam. A full and able College Faculty. Expenses as moderate as any first-class college. **Forty-first** year begins **September 7th.** For catalogues, etc., address as above.

COL. R. D. ALLEN, Supt.

HAMILTON FEMALE COLLEGE. Situated in the midst of the famous **"Blue Grass Region,"** noted for the healthfulness of its climate. Faculty of fifteen members, able and experienced. Extensive grounds for Recreation. Excellent buildings, 160 by 140 feet, containing 125 Apartments, all under one roof. Heated by steam and lighted by gas. Only two young ladies occupy a room. Cost of improvements over $100,000. Charges as low as any college offering similar advantages. Over one hundred young lady boarders the past session. **Fall term commences September 14, 1885.** For Terms, Catalogues, etc., apply early to **J. T. PATTERSON, President, Lexington, Ky.**

THE GOSPEL ADVOCATE.

NASHVLLE, TENN., OCT., 14, 1885.

CONTENTS.

A Cluster of Nevers 641
Righteousness 741
Christian Quarterly 643
The Circus 643
Petersburg Debate 644
The H. B. Grubbs Cracker Company 644
Sunday School Lesson 645
Mr. Ogle's Positive Assertion 646
Paul's charge to Timothy 646
Some Important Lessons 647
What is true Life? 647
The Church at Lynnville 647
Obituaries 648
Repentance 648
Items and Personals 650
General News 651
Use of Expedients 651
Baking Powder Tramps 655

TEXAS DEPARTMENT.

We are Going to Organize 64
What shall we do about it? 642
News and Notes 643

HOME READING.

Patient with the Living 652
Go to the Ant 652

Mr. Ogle's Positive Assertion.

Bros. L. & S.—I see a note from Mr. Ogle in the ADVOCATE of Sept. 16, in which he denies that he shook hands on the agreement at Auburn. He seems to think that the language he quotes from the ADVOCATE is mine—i. e.: "I know that the above agreement is true, and that the two disputants came together and joined hands upon the agreement; all of which occurred in my presence." Mr. Ogle is mistaken in this—the language is not mine, but Eld. Tatum's. Mr. Srygley Elam and myself asked Mr. Tatum to make a written statement over his own name on this very point. This he did, and the language above is that statement.

He further remarked, "I have been very careful in wording it to state the facts just as they occurred." Mr. Ogle's controversy is not with me, but Mr. Tatum, the Moderator.

In the *Reflector* of Sept. 9, Mr Ogle says, "I announce to the world and declare it to be the truth of my head and heart, and *dare* the man living to affirm to the contrary to my *face* that I shook hands with Elder Elam on what is found in that "slip." I do not know what the consequences would be if any one was to face Mr. Ogle and tell that he did shake hands with Elder Elam—something fearful of course!—dreadful! I guess Eld. Tatum would tell him to his face that he did. He said he had carefully worded his statement, and that Mr. Ogle did join hands with Mr. Elam on the agreement, and that it occurred in his presence.

Again Mr. Ogle in *Reflector* says, "Oakley cried, look at these preachers shaking hands." Why did not Mr. Ogle cry too, and correct the false impression in Mr. Oakley's mind, and the false impression made on that large assembly that he did give his hand on the agreement? But he never raised his voice in defence of the doctrine which the Baptists "have met them (Campbellites) on for 25 years." *What a pity!*

When the agreement was completed Mr. Oakley was called on to lead in prayer. He prayed that all discord might be removed that separated the two people as that on the Spirit's influence had been by the agreement just consummated. He thanked God most fervently that we had that day by agreement removed one obstacle. Mr. Ogle was present, and understood, as everybody must have understood, that he was a consenting party to the agreement. Why did he not tell the people that he did not accept the agreement? That people understood that Mr. Ogle shook hands, agreed with Mr. Elam. Some of the prominent members even boasted that Mr. E. had come over to the Baptist ground. Yet Mr. Ogle was silent, so far as I am informed.

Again, Mr. Ogle doubtless remembers the conversation that occurred in the aisle of the church that evening as he was passing out, between himself and Mr. Srygley—in which Mr. Srygley charged him with backing down and evading a discussion on the influence of the Spirit, and that he did this by agreeing to a proposition that the Baptists had opposed for many years, and denounced as untrue. Mr. Ogle doubtless remembers that he said Mr. Elam would not say so, and that Elder T. told him that he would. Mr. Ogle had ample time and numerous hints to set himself right during the debate. But he did not do it. It is too late for him to be cringing now, and talking about daring living men to say such things to his face. The time was when he could have talked to the point and purpose, when he could have set himself right, but 'tis past.

I wish to say that I did not hear the conversation between Messrs. O. and E. when they shook hands, but Mr. Elam understood him to give his hand on the agreement, if I have not greatly misunderstood Mr. Elam. We desire no controversy on this subject. If we have been in error at any time in any of our statements, we will very cheerfully correct them as publicly as we have made them. A. ALSUP, Jr.

Paul's Charge to Timothy.

Paul's charge to Timothy will apply equally to to every uninspired gospel preacher. "Study to show thyself a workman approved of God." And "Preach the Word." The days of inspiration were about ended when this charge was given, and the time had come when men must *study* to preach. But Timothy was to study, not only that he might preach, for a man might preach and still do harm to the cause of Christ, and to his fellowmen around him. The main point lies not so much in his preaching as in *what* he preached. He might study to preach any popular theory of his, or any other time, and preach it, and do harm. But Paul charges him to "preach the Word." And with prophetic eye, he tells him, "the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers;" and he says the reason of this is, that they will have itching ears. Timothy was to study to show himself a "workman approved of God," and the way to do this was, to preach the word. It did not matter so much whether men should approve, but he must please God, and this could be done only by preaching the word of God. The time of which Paul spake has come. Long since, men have turned away from the truths, and have received fables instead. The great revivalists of this age deal in fables, and not in sound doctrine. Hence, it pleases the world. The success and popularity of these sensational preachers tempt many of our brethren to do likewise, and some of them study to show themselves workmen approved of men. But to all who pretend to preach the gospel, the charge to Timothy is now applicable, and we repeat to them Paul's charge to Timothy: "I charge thee before God, and the Lord Jesus Christ," "Preach the word." And the man who dares to preach anything else than God's word, will receive the curse pronounced in Gal. i. God's word is the seed that produced divine faith, and the only testimony which builds upon the true foundation, gold, silver and precious stones,—anything else is a fraud, and though for the present the preaching of something, other than God's word, may seem to be successful, it is delusive, and will come to naught in the day when fire tries man's work. God will bless and prosper unto eternal life, no preaching but that He hae ordered—the Gospel.

We repeat, "preach the word." In doing this, we shall please God, and He will approve. He approved Noah's preaching for many years, though Noah made not a single convert. He preached the word of God—that was Noah's duty. If the preaching produced no good, Noah was not responsible for results. He was responsible for *what* he preached, but not for results; and God will hold preachers responsible now—not for results, but for *what* they preach. J. T. P.

A strong and influential brother writes: "In view of all that has been said, is there any righteous reason for our existence as a people? If Garrison, Errett, Moore, etc., are right, why continue the struggle? I confess myself disheartened and disappointed. God be with you in your defense." Thousands of the best of brethren are feeling just as this brother feels. The fact forces itself upon every right thinking mind that if these brethren are right in their positions which the combined godless war on the editor of the *Guide* has brought out, the Reformation is a miserable failure. There is not a reason under heaven why we should longer exist, or why we ever should have existed. If this is the result of a seventy years' struggle for restoration, the whole thing is a farce and a fizzle. Brethren, we have either to buckle on anew our armor and dispute every inch of such ground, or just make up our minds to an inglorious surrender. Let others do as they may; let craven cowardice seal the lips and stay the pens of professed friends of the Master; as for us, we shall "die in the last ditch," with our face to the fore." Our faith is that the Lord will bring us out of all this, with renewed faith and hope and strength, to establish more firmly than ever the cause committed to our trust.

The above is Bro. Allen's estimate of the tendency of the leading brethren who support the societies. If these teachings are to prevail, the whole seventy years work at restoring the Divine order is "a farce and fizzle." This is just what we have been telling the brethren for the last twenty years. This move all had its origin in the idea that man can change the order of God's work from the churches and the Christians to whom God committed it, to organizations of either individuals or Christians unknown to the word of God. The conclusion is irresistible: if it is allowable to change the divine order here when it seems to man expedient, it is equally as allowable to change the divine order of entrance into the church of God when it appears expedient. If a man may set aside one point of divine order, he may another. When he has set aside one point, he is as guilty as if he had set aside every point of the law. Once grant the right of changing one point of the divine law and the flood gate to error is opened. Bro. Allen protests earnestly of the ruinous tendency of this teaching, but while protesting he still so works with them that all under his influence are held in direct contact with the ruinous leaven. It will work and spread too. He now speaks bitterly of the war urged on him as an "ungodly war." When the same party who leads this war on him warred on us for an opposition to the same thing, the unscriptural usurpations of these men and the using the societies for personal ends, Bro. Allen thought him a great and good man, and that we were making war in exposing him. We trust he will learn that such associations are only hurtful. D. L.

Some Important Lessons.

"When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they may be destroyed forever. But thou, Lord, art most high forevermore." Psalm 32: 7. This teaches that we cannot judge by appearances, or outward prosperity. Often that which the world takes as the evidence of accomplished success is but the exaltation that precedes a complete destruction. Babylon was lifted up before the world with great power and allowed universal dominion. Just when it seemed established in success, destruction and humiliation and ruin came upon it. This is still seen by the world. Of the same import is the expression, "he that exalteth himself shall be abased, and a haughty spirit goes before a fall." All outward appearance of success and exaltation of the wicked, is but the forerunner of their destruction. But God, notwithstanding his cause seems not to prosper, and his rule among men apparently is weak and feeble, will endure forever. All who are true and faithful to him, no matter how feeble and neglected here, will reign with him forever.

"Surely the wrath of man shall praise thee, the remainder of wrath shalt thou restrain." Psalm 76: 10. This teaches that God shall so overrule the wrath of man as to promote his own glory and exalt his own name. Pharaoh furnishes an example of how this is brought about. Pharaoh was exceedingly wroth at God's leading the Jews out of Egypt, his wrath led him to pursue the Jews; that wrath was overruled to the destruction of God's enemies and the wonderful deliverance of his people—the exaltation and glory of his name on the earth. God is praised by the destruction of his obdurate enemies and the deliverance and exaltation of those who trust him. This wrath first tried, proved, strengthened the faith of his people. All wrath that would have gone beyond the destruction of his enemies, and the proving and deliverence of his servants was restrained. So in all the experiences of life, only so much of the wrath of God's enemies is allowed to come upon his children as will develop and test the faith of his children, and as will manifest their trust and obedience to him, and as will separate his enemies from his servants and manifest these enemies and their evil end to the world. More wrath against God's children than is good for them, God will not permit. All the wrath beyond what is good he will restrain. This is of the same force as the declaration, "all things work together for good to them that love the Lord." If we were humble and true and faithful without being visited by the wrath of God's enemies, less of it would come upon us. But so many of us can be taught humility and trustfulness and prayerfulness and a sense of dependence upon God only through temptation, trial, affliction, persecution. God permits no more to come upon us than is for our good and his praise. Whatever and so much as is for the good of his servants, is for his praise. If the line of demarcation between the children of God and his enemies was kept more distinct, then the blessing and protection of the one and the overthrow and destruction of the other, would be more palpable.

David said of the Jews, "Thus they provoked him to anger with their inventions; and the plague brake in upon them." Psalm 106: 29. "Thus were they defiled with their own works and went a whoring with their own inventions." 39. The inventions of man were always offensive to God—they provoked him to wrath and brought the plague upon themselves thereby. Man's own works, the works invented or devised by man, defile man in the sight of God. Their inventions are the recognized means with which spiritual whoredom, in the sight of God, is committed. The wise man said, "this only have I found, the Lord made man upright, but they have sought out many inventions;" here it is clearly indicated that seeking out inventions destroys the uprightness that man possessed when he came from the hand of God.

David speaking of the Jews falling into sin and rebellion against God and turning again, said, "Thou wast a God that forgavest them, though thou tookest vengeance on their inventions." Psalms 99: 8. God could forgive those who from a rebellious spirit made inventions of their own, which led them into lives of sin, but to those inventions he could show no mercy, on them he wreaked his vengeance.

"The Lord hath set apart him that is godly for himself." Psalms 4: 3. "The Lord hath made all things for himself; yea, even the wicked for the day of evil." Prov. 16: 4. These two passages solve the mystery of predestination. God made man neither righteous or wicked, but he ordained that those who would live righteously for himself, those who live wickedly for the day of evil. This is further explained by the statement, "The Lord is with you while ye be with him; and if ye seek him he will be found of you, but if ye forsake him, he will forsake you." 2. Chron. 15: 2.

D. L.

What is True Life?

"A merry child," says the poet, "full of health and happy fancies, ran among the roses to catch a new-born butterfly."

His school-book lay upon a bank, but he hid it in the grass and the sweet wild thyme. He had launched a boat of paper upon the fountain and longed to see it carried off by the rippling waters. Then he turned to twine the flowers around him, and in various pastimes he consumed the golden minutes as they fleeted by. I blessed his glowing face as he clapped his hands in joyfulness, and I said, Surely, Oh! Life, thy name is happiness and hope. Thy days are bright, thy flowers are sweet, and happiness is thy condition.

A youth walked in the moonlight. A fair and gentle one was his companion. Each had a present gladness in the other's interest. Their hearts were fed by the hidden manna of affection, and I said, Surely, Oh, Life, thy name is love and beauty. Thy joys are full, thy looks most fair, and thy feelings pure and sensitive.

A man sat by his merchandise—a care-worn, altered man. His waking hope, his nightly fear, were money and its losses. The laugh was seldom on his cheek, except in scorn. This talk was of stern reality, chilling and cold. He measured the value of a fancy by the gain it brought. So he toiled, day by day, that cold and cheerless man, and I said, Surely, Oh! Life, thy name is care and weariness. Thy soul is parched, thy winds are fierce, and the suns above thee hardening.

An old man lay upon his bed, desolate and feeble. Bitterly he repented the years stolen by the God of this world. His thoughts were of the past—the by-gone days of his youth. He thought of the maiden of his love—the heart-stricken wife of his selfishness. The sunshiny morning of his life came to him a vivid truth. He knew the weeds of worldliness, the breath of mammon had choked his yearning after honor and affection. He was sick at heart, and none could cheer him. A deep gulf lay between comfort and his soul, and I said, Surely, Oh! Life, thy name is vanity and sorrow. Thy storms at noon are many, and thine eventide is clouded with remorse. I said, Wherefore must happiness and love wither into care and vanity? Wherefore is the bud so beautiful, but the flower and the fruit so blighted?

Hard is the lot of man to be lured by the meteor of romance, and to sink in the mud-pool of reality. 'Twas sad, and quickly there was a presence near me. I listened and prayed, and then I knew it was the Angel of Life. He looked upon me, an erring creature, and tenderly he spoke: "Pensioner of God, be grateful. The gift of life is good, life is heart, life is soul, life of the body. I will shew thee proper excellence of Life. Keep thy purity, and love shall never die. Guard thine innocency, and the happiness of youth shall remain. See thou art pure and guileless. and the realities of thy life shall be sweetened and tempered with peace and joy. Lofty aspirations and holy hopes shall be thine. Thou shalt keep thy treasure, the warm, noble, hearty, and thou shalt find that the praises of men, and all that gold an give, are not worthy to be named with godliness—with a pure and holy life. The pearl of countless price (True Life) may be thine. Thou mayest become an immortal.

[Culled from Tupper's Proverbial Philosophy.]

C. F.

The Church at Lynnville.

Dear Bro's. Lipscomb and Sewell: I want to give you and your readers an insight to the little work done by the church at Old Lynnville, since Jan. 1, 1885:

In the beginning of the year, we employed two preachers, Bros. W. H. Dixon and F. W. Smith, each to preach once a month. They preached at Lynville, at 11 a. m., and in the evening in a school-house, 4 or 5 miles off, thus introducing the cause and carrying the gospel to those who would not venture out *far* to hear it. We also had two protracted meetings; one held by Bro. T. B. Larimore, beginning the 1st Lordsday in July, and resulting in 15 additions to the fold. The other was held by Bro. R. W. Officer, commencing 1st Lordsday in September; continued one week; closed with 6 additions.

Bro. Dixon held us a meeting at a school-house where he had been preaching on Sunday evenings, commencing 1st Lordsday evening in August; 14 were added during the meeting. We also let him off to go to another place destitute of means, and his labors there resulted in 28 accessions to the church.

Bro Smith was to hold us a meeting where he had been preaching on Sunday evenings, but on account of his illness, Bro. M. H. Northcross filled his place and had 6 additions. During our monthly preaching Bro. Smith has baptized two.

Thus you see that our congregation has been instrumental in bringing 71 souls to the cross, to work in the Master's vineyard. This is no great work for us, but we feel gratified over it; everything having gone on so harmoniously.

Our members are up to their duty, everyone knowing his full duty, and I am pleased to say nearly all are doing a noble work. We have a good and interesting Sunday-school, and a very good prayer-meeting. I think both will go through the winter in full blast. We have some thought of putting an evangelist in the field, another year, if our neighboring congregations will help us some. Knowing our duty in this respect, we should not hesitate to send forth an evangelist at once, and have the gospel preached in its purity, to a people destitute of means, yet hungering for the bread of life.

Hoping that another year will find us more actively engaged than we have been in the past, I remain your brothrr in Christ,

Oct. 7th, 1885. JN. W. FRY.

Obituaries.

Elizabeth Davis was born April 16th, 1820, and died Sept: 22nd, 1885, aged 65 years. Its hard to be separated from a loving mother who gave us birth, and who fostered us and cared for us, not only in our infancy, but all our lives. She taught us the great lessons of honesty, truthfulness and industry, and the great importance of living as we would desire to die. Hence, we weep not as those without hope. For she has left behind the blessed assurance that her angelic spirit was wafted home by a convoy of angels. On the 23rd inst. her lifeless body was committed to the limits of the tomb in the Potter cemetery, after appropriate remarks and prayer were offered by Eld. L. P. Potter. We rest with the blessed assurance that our mother will have a happy part in the first resurrection. She obeyed the gospel in early life, and lived a consistent member of the Primitive Baptist Church until death. She did not fail to add to her faith the Christian graces, that the apostle says should secure a glorious entrance into the everlasting Kingdom of our Lord and Savior Jesus Christ. The writer's prayer is that the hour is not far distant when her two children out of the ark of safety will bow to the mandates of Heaven, and hence, be made free from sin, become servants of God, have their fruit unto holiness, that the end may be everlasting life,—that we all may meet our dear mother in the Bright Beyond, where sickness, pain and suffering will never come, and where parting of friends is unknown. Oh, blissful thought of perfect day! The time is drawing near when our faith will be turned into sight—then we shall know as we are known. "Blessed are the dead that die in the Lord: they shall rest from their labors, and their works do follow them." M. S. DAVIS.

Sept. 27, 1885.

On the 28th of August, at the home of her father, W. P. Faulkner, McMinnville, Tenn., Sister Lillian Smith, consort of Bro. J. D. Smith, of near Glassgow, Ky. She was the oldest daughter of W. P. and Mattie Faulkner. Her brief life of twenty years has been one of singular sweetness and purity. She was from a child endowed with more than ordinary ability, being strong in perception, she very early became noted for her accomplishments in sciences and arts. She used the pencil and brush with skill, as her many fine paintings evince. She was highly accomplished in music. But what is best of all, and most endearing, she early learned to love the study of the Scriptures, making them her daily companion from the age of seven years to the time she became unable to study. She was baptized into Christ at the age of fourteen, and has ever since been faithful in the work of the Master. Her presence at church did not depend on the preacher—she went to worship. During her sickness she expressed love for the sound of the church-bell, and greatly regretted her inability to attend the call. She was married to Bro. J. D. Smith, Dec. 24, 1884. She was a faithful and devoted wife. The whole community extends to the bereaved husband, father, mother and other relatives their warmest sympathy.

A large concourse of people attended her burial. Bro. R. Lin Cave officiated.

Lillian's body sleeps in the New Cemetery, and her spirit is winging around the great white throne above. All who live to the glory of God, as she did, will soon meet her near the throne. H. L. W.

Repentance.

Nobody, so far as I know, questions the essentiality of repentance to acceptable service of God. The universality of its acceptance makes it well to study its nature. What is it?

The word repent is unfortunately perhaps, the translation of two distinct words of the original language of the New Testament. The one translated repent in Acts 2:38, is the more common. The other, as noun or verb, is in Matt. 21:29 and 32; also 27:3; Rom. 11:29; 2 Cor. 7: 8 (twice as verb), and 10 (once as infinitive). An acceptable definition of the two words is as follows: the first, to repent, or to change the will and purpose, looking to a change of action; the second, to regret or to change the judgment in regard to a past act. Perhaps as good an illustration as we need is to be found in a paraphrase of 2 Cor. 7:8-10.

"For though I made you sorry with a letter, I do not now regret it, though I did at the time regret making you sorry; for I perceive that this very epistle hath made you sorry, though it was but for a short time. Now, I rejoice, not that ye were made sorry, but, that ye sorrowed toward God, so that ye were, in no wise, harmed by us, for a sorrow toward God worketh repentance to a salvation not to be regretted (or an enduring salvation), but the sorrow of the world worketh death."

That this is a fair distinction between the two words is borne out by the assertion in Heb. 12:17; that Esau found no place for repentance (for a change of purpose and action in regard to selling his birtright) "though he sought it carefully with tears." Matt. 21:29-32; shows a very near approach in meaning of the word used there to the one used in Acts 2:38;

Worcester defines repentance as such sorrow for sin as leads to a change of life.

Does this agree with the thing done by the repentant ones as recorded in the word of truth? In a word, is *sorrow* an essential part of repentance? I think not. I know that Paul says "Godly sorrow worketh repentance," and so I believe. But is that repentance only acceptable that is induced by sorrow. This seems to be the notion of some whom I have heard preach. May not other motives lead to a genuine repentance? Let us see. What motive was held up before Saul in the matter of the Amalekites? Was it sorrow, or fear, that made him cry to Samuel "I have sinned!"

Was it sorrow for having grieved a tender father or fear for the destruction of themselves and their beloved city, that made the Ninevites "cry mightily unto God and turn every one from his evil way?" Was their repentance of no avail because produced by fear rather than by sorrow? Let this answer: "And God saw their works, that they turned from their evil way; and God repented of the evil that he had said he would do unto them. And he did it not."

What feeling was uppermost in the minds of those Jews who on Pentecost's memorable day first learned that they had by wicked hands crucified and slain the son of Jehovah? What feeling is always uppermost in the hearts of exposed and rebuked wickedness? I presume that none questions the repentance of these.

From these examples we find that *fear* is an immediate moving cause of repentance. On the other hand we find in Paul an instance of sorrow—deep and poignant and abiding—leading to just as genuine a consecration to God. In the repentance of the Ethiopian Eunuch we find neither an appalling fear of God nor a distressing sorrow for sin, for this man had been serving God the best he knew how.

I take it, then, that neither fear nor sorrow is an absolutely necessary motive in every case of repentance. But the circumstances of life, education, and natural temperament must be considered. A person of lofty and generous disposition, as Paul, will naturally feel a deep and abiding regret for his past sins, when he learns of the goodness of God and the love of the Savior. A more craven spirit will naturally see prominently "the terrors of the Lord" and through fear be led to obedience.

Therefore we preach that "God is love," and that "our God is a consuming fire." No man can sorrow or fear perfunctorily—in obedience to command— threfore, neither sorrow nor fear is a part of the obedience to the command to repent. On the part of a person who through either youth or some other circumstance of life as the Eunuch, has been ignorant of God's law, and so not conscious of any transgression of that law, repentance is induced by a simple desire to honor God.

I conclude, then, that repentance unto salvation is the resolution of a person to change his life which resolution is induced by faith in God, working, according to the natural temperament of a generous person, through sorrow in a generous spirit, or through fear in an ignoble nature.

The position of repentance in the law of pardon naturally (as shown above) follows faith. But there are some expressions in the Bible that seem to indicate that it precedes faith. The Baptist church so teaches, and the question arises: have they any specious ground for such a doctrine? as example of the expressions alluded to, we have (Mark 1:15) Jesus preaching "repent ye, and believe the gospel," and (acts 20:21) Paul "testifying both to Jews, and also to Greeks, repentance toward God, and faith toward our Lord Jesus Christ." I cannot believe these a mere fortuitous arrangement of terms. I do not believe such a style of writing consistent with the character of of a book of so great importance as the Bible. Evidently there is some significance in the very arrangement of those quotations. Can we find it? We remember that John came preaching a baptism unto repentance. His mission—to Jews only—was "to make ready a people prepared for the Lord." A repentance toward God, whose law they had violated, whose counsel they had darkened by their traditions, was a necessity on their part in order to a preparation for the coming king. But this repentance was not before faith. They knew God, believed in him through Moses, and when he sent his messenger calling on them to repent, that repentance was induced by their faith in God as they knew him. And so very fitly says to some who had not heard John's preaching "repent, and believe the gospel." And likewise Paul urged the Jews to repent—to turn back to God and accept the fulfilment of the Law and the Prophets in the Christ that he preached.

It is true that the baptism of John became invalid with the close of his ministry. It is no less true that the necessity or the act itself, the repentance toward God as a precedent to faith in Christ, still obtains with the Jew. And to *day* it is as obligatory on him to repent toward God before he can accept the Jesus of our adoration as the Messiah of the Prophets, as it was when John cried in the wilderness "repent ye for the kingdom of heaven is at hand."

To the Gentile Jesus comes at once the tangible revelation of God and the Savior of the world. To him faith in Jesus and in God are simultaneous. For Jesus is preached to him as the Son of God, and there can be no faith in the Son without at the same time begetting faith in the Father, and vice versa.

So then there is a repentance before a faith; but it is a repentance on the part of the Jew toward the God of his fathers, before a faith in the Christ of prophecy.

This repentance toward God leads him to faith in Jesus, and that faith to a repentance toward him—to a complete acknowledgement of him as king, and obedience to his law instead of Moses' law.

Repentance before faith is nowhere preached to the Gentile. In the quotation from Paul, I think that the first part referrs specially to his work with the Jews; the second, to his work with the Gentiles. We know that it was the custom of Paul to preach first to the Jews, and, they rejecting the truth, to turn to the Gentiles.

If our Baptist friends insist that repentance precedes faith, I must conclude that they are yet in Jewry. I am confirmed in this conclusion by their holding to a church established before Pentecost, which, according to the Scripture, could only have been that of the Jews.

Azle, Tex, W. LIPSCOMB, JR.

DR. JOHN BULL'S

Smith's Tonic Syrup

FOR THE CURE OF

FEVER and ACUE

Or CHILLS and FEVER,

AND ALL MALARIAL DISEASES.

The proprietor of this celebrated medicine justly claims for it a superiority over all remedies ever offered to the public for the SAFE, CERTAIN, SPEEDY and PERMANENT cure of Ague and Fever, or Chills and Fever, whether of short or long standing. He refers to the entire Western and Southern country to bear him testimony to the truth of the assertion that in no case whatever will it fail to cure if the directions are strictly followed and carried out. In a great many cases a single dose has been sufficient for a cure, and whole families have been cured by a single bottle, with a perfect restoration of the general health. It is, however, prudent, and in every case more certain to cure, if its use is continued in smaller doses for a week or two after the disease has been checked, more especially in difficult and long-standing cases. Usually this medicine will not require any aid to keep the bowels in good order. Should the patient, however, require a cathartic medicine, after having taken three or four doses of the Tonic, a single dose of KENT'S VEGETABLE FAMILY PILLS will be sufficient. Use no other.

DR. JOHN BULL'S

SMITH'S TONIC SYRUP,

BULL'S SARSAPARILLA,

BULL'S WORM DESTROYER,

The Popular Remedies of the Day.

Principal Office, 831 Main St., LOUISVILLE, KY.

VASSAR COLLEGE, Poughkeepsie, N. Y. FOR THE LIBERAL EDUCATION OF WOMEN, with a complete College Course, Schools of Painting and Music, Astronomical Observatory, Laboratory of Chemistry and Physics, Cabinets of Natural History, a Museum of Art, a Library of 15,000 Volumes, ten Professors, twenty-three Teachers, and thoroughly equipped for its work. Students at present admitted to a preparatory course. Catalogues sent on application.
J. RYLAND KENDRICK, D. D., *Acting President.*

Established 1857.

The GREAT CHURCH LIGHT

FRINK'S Patent Reflectors for Gas or Oil, give the most powerful, softest cheapest & Best light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A Liberal discount to churches and the trade. *Don't be deceived by cheap imitations.*
I. P. FRINK, 551 Pearl St., N. Y.

SWEET GUM & MULLEIN

This sweet gum taken from the tree of the Southern swamps contains a stimulating expectorant principle which loosens the phlegm, and cuts the false membrane, relieving the early morning cough in Consumption, curing Coughs, Croup and Whooping Cough. This, combined with the mucilaginous healing and flesh producing principle in the Mullein Plant of the old field, presents in **Taylor's Cherokee Remedy of Sweet Gum and Mullein**, the finest known remedy for **Coughs, Croup, Whooping Cough, Colds, and Consumption.** For full information send 2 ct. stamp for "Taylor's Riddle Book" for the welfare of home and amusement of the little ones. **WALTER A. TAYLOR, Atlanta, Ga.**

Use DR. BIGGERS' HUCKLEBERRY CORDIAL for Diarrhœa, Dysentery & Children Teething. For sale by all druggists

WHETHER CHOLERA

Is coming or not every householder should know that cleanliness and disinfection are the greatest preventives. The principal and surest factor for this purpose is

DREYDOPPEL'S BORAX SOAP,

a perfect cleansing, bleaching and purifying soaps, making clothes beautifully white and sweet. It should be exclusively used in all departments of a household. *DREYDOPPEL'S SOAP* is sold in full pound bars only by all wholesale grocers and first-class retailers.

SKIN DISEASES,

Tetter, Salt Rheum, Ringworm, Sores, Pimples, and all Itching Skin Eruptions, are surely cured and prevented by the exclusive use of *BEESON'S AROMATIC ALUM SULPHUR SOAP*, an exquisite beautifier of the complexion and toilet requisite, 25 cents, by druggists or sent by mail.
Address WM. DREYDOPPEL, M'f'r, 208 North Front Street, Philadelphia, Pa.
Dreydoppel's Disinfecting Powder, 15 cents a large box

THIS NEW ELASTIC TRUSS

Has a Pad different from all others, is cup shape, with Self-Adjusting Ball in center, adapts itself to all positions of the body while the ball in the cup presses back the intestines just as a person does with the finger. With light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free. EGGLESTON TRUSS CO., Chicago, Ill.

AGENTS COIN MONEY who sell DR. CHASE'S FAMILY PHYSICIAN. Price $2.00. Write for Circulars. Address A. W. HAMILTON & Co., Ann Arbor, Mich.

DR. C. P. DUNCAN'S

—GREAT—

Vegetable Summer Remedy,

Medicated Blackberry Elixir.

For the next several months the various troubles of the bowels and stomach, which are so annoying, and so often fatal to all ages, sexes and classes of humanity, will no doubt prevail as usual to a great extent. These afflictions are sometimes sudden and always painful. A speedy and effectual cure depends mainly upon a quick application and efficient remedy, and just here, we desire to say that Dr. DUNCAN'S Medicated Blackberry Elixir, is **the medicine** of all others to speedily cure all bowel troubles, such as Diarrhœa, Cholera Morbus, Dysentery, Summer complaints, cholera infantum, flatulence, flux, Pains in the bowels, etc. The elixir may be given with perfect safety to the most delicate children, in doses as directed, as it contains no hurtful ingredient. It is palatable and does not produce Nausea. For sale by all druggists. Price 50 cents.

DR. C. P. DUNCAN.

Liver and Kidney Medicine.

The great superiority of this medicine over all other Liver medicines, consists in the combination of those vegetable compounds, which possess the wonderful power of arousing all the secretions of the whole human system to a natural and healthy action. It acts upon the liver directly and at same time sets up a proper secretion of those glands situated in the stomach and bowels. It is a lock up of these secretions of these glands that brings on dyspepsia, indigestion, sour stomach, heart-burn palpitation of the heart, vertigo, or swimming of the head, sick or nervous headache, constipation of the bowels accompanied at the same time with pains in the shoulders, back, sides and limbs. To treat the above symptoms intelligently and successfully, as in other cases, you must use the medicine, that strikes and removes the causes from the system that produce and bring on the disease. This is effectually done with Dr. Duncan's Liver and Kidney Medicine. Price 75 cents.

Spurlock, Page & Co.,
Proprietor,
NASHVILLE, - - - - TENN.

"THE BEST IS CHEAPEST."

ENGINES, Horse Powers **THRESHERS** SAW-MILLS, Clover Hullers

(Suited to all sections.) Write for FREE Illus. Pamphlet and Prices to The Aultman & Taylor Co., Mansfield, Ohio

$65 A MONTH & board for 3 live young men or ladies, in each county. Address P. W. Ziegler & Co., Phila.

CATARRH

AND DISEASES OF THE THROAT, causing Loss of Smell, Offensive Breath, Deafness, Cough, Hay Fever, Bronchitis, and Incipient Consumption, permanently cured, by a treatment so effective that it cures the worst cases, though the bones of the nose have become affected. No douches, snuffs, washes, inhalers, or atomizers. The medicines are so pleasant that a child will take them. The only internal treatment offered to the public for these dangerous diseases. Dr. Brockington has had fifteen years experience in the treatment of this class of diseases, and a trial will convince the most incredulous of the efficacy of his treatment. The most obstinate cases cured at small expense. Send full description of case and Fifty (50) cents (mere cost), for a trial package [by mail], to last fifteen days, with full instructions for treatment.
Address, DR. C. N. BROCKINGTON,
309 FOURTH AVENUE, LOUISVILLE, KY.

M. FRANK & Co.,

(M. FRANK, Late of D. Well & Co.)

103 Union St. between Market and College.

(Formerly occupied by A. Winter.)

Dry Goods, Notions, Cloaks,

Blankets, House-Furnishing Goods,

—AND—

Ladies and Gents Underware,

Nashville, Tenn.

—BARGAINS IN—

BOOTS, SHOES & RUBBERS

Reliable Goods at LOWEST PRICES.

JOHN HOLAHAN.

rec Opposit ADVOCATE Office.

99 Union St. - - - - - - - Nashville, enn

NATHANIEL BAXTER, President; THOS. PLATER, Vice President; J. P. WILLIAMS, Cashier; W. P. BANG, Ass't. Cashier,

THE FIRST NATIONAL BANK

OF NASHVILLE, TENN. (Reorganized.

Designated Depository and Financial Agent of the United States

CAPITAL STOCK, - - - - -	$700,000 00
UNDIVIDED PROFITS, - - -	400,000 00

Receives Deposits, Deals in United States Bonds and Local Securities, and Foreign and Domestic Exchange. Drafts drawn on all European points. Our facilities for making collections at all accessible points are unsurpassed.

Man Wanted SALARY $75 to $100 for our business in his locality. Responsible house. References exchanged. GAY & BROS. 12 Barclay St., N. Y.

WANTED An active Man or Woman in every county to sell our goods. Salary $75 per Month and Expenses. Canvassing Outfit and Particulars FREE. STANDARD SILVER-WARE CO., Boston, Mass.

SOUTH KENTUCKY COLLEGE,

HOPKINSVILLE, KY.

Midway between Nashville, Tenn., and Evansville, Ind., on the St. Louis and Southeastern railway connecting at Guthrie with Louisville and Memphis branch of the L. & N. R. R., and at Nortonville with the Chesapeake and Ohio R.

Fall Term . . Session Opens Sept., 1885.

BUILDINGS NEW, HANDSOME AND COMMODIOUS;

108 feet long front; three stories high; with two wings, respectively 90 and 116 feet long. Fine study halls, provided with the best single seats; also splendidly appointed recitation, music, and art rooms. Matriculates last session, 180.

THIS SCHOOL IS INTENDED FOR BOTH SEXES.

Prof. and Mrs. James E. Scobey, so long connected with the Female Institute at Murfreesboro, Tenn. will have exclusive charge of the boarding department, in the College building, where only girls will be permitted to board. Young men and boys can find good boarding at moderate rates in the city, or they can be placed under the immediate supervision of Capt Fitts commandment of cadet, in his own, or in the family of V. M. Metcalfe, where the responsibility for advancement and culture will be fully ured

THE FACULTY

Is composed of four gentlemen and three ladies in the Literary department, two Music teachers, and teacher of Art, and two lecturers, all of whom are experienced, successful teachers.
Mrs. L. F. Gates, who has been Matron at the Institute, Murfreesboro, will occupy same position in South Kentucky College.
In all the appointments necessary to a superior school, South Kentucky College stands in the front rank For Catalogues, Announcements, etc., Address

S. R. CRUMBAUGH, Prest.
JAMES E. SCOBEY, Vice Prest.

BURRITT COLLEGE,

Spencer, Tennessee.

This institution was chartered in 1848, and is under the control of the Christian brotherhood. It is the pioneer of mixed Colleges, and in this regard it has proved quite a success Teaching the Bible is an important feature of the institution.
Located on the Cumberland plateau, it is FREE FROM EPIDEMICS. The water is free stone and chalybeate. Invigorating breezes render the location a delightful summer resort. Doyle Station—nine miles distant—on the McMinnville and Manchester Railroad, is the nearest Railroad Station.

TERMS:

Primary Department, per session.....	$ 7 50	Commercial Department, per session.....	$25 00
Preparatory Department, per session.....	15 00	Lessons, Instrumental Music...	$15 00 to 20 00
Collegiate Department, per session.....	20 00	Lessons in Art Department.....	2 50 to 20 00

Board and washing for males, per week, from $2.00 to $2.50; Fuel, light, and incidental expenses, per session, $10.00; Board (including washing, fuel, and light,) females, per week $3.00

The Fall Session of 1885, Begins on the Last Monday in July.

For further particulars, address— Prof. A. T. SEITZ, President,
W. H. SUTTON, Secretary Board of Trustees.

Geo. E. Cooper & Co.,

Manufacturers and Dealers in

Tinware, STOVES, Furnaces,

House-Furnishing Goods.

Tin and Slate Roofing and Galvanized Iron Cornice Work a Specialty.

Also our Patent Chimney Top for smoky chimneys has no equal. Write for prices.

GEO. E. COOPER CO.

2 North Market treet

NASHVILLE, - - TENN

Mr. AND Mrs. W. LIPSCOMB'S SCHOOL AT OWEN'S STATION

WILL OPEN Aug., 31, 1885. This is truly a HOME SCHOOL, with every kind of care necessary for the comfort and welfare of pupils. Parents and others would do well to inquire as to its merits.

Terms for 20 weeks, including Board, Tuition and Washing, $75,00. $25,00 for music with use of piano. Address

W. LIPSCOMB

Brentwood, Tenn.

ITEMS AND PERSONALS.

Bro. J. W. Harding gave us a call last week. We were glad to meet him.

See the advertisement of John Holahan in this issue. He is across from the ADVOCATE office, and we ask our friends when needing shoes to give him a trial.

Bro. Todd reports an interesting prayer meeting, and one confession last week in Franklin, Tenn. Bro. Growden will labor with the church in the town and county, beginning Nov. 1st.

Bro. R. S. Robertson writes from Alexandria, Tenn., Oct. 3, '85: "Closed a meeting at Blackburns Fork, Putnam county, last night. Preached ten days there at Bloomington; fourteen were added to the church of Christ."

See the advertisement of Sol Frankland & Co., in this weeks issue. We have always secured good bargains from them. Bro. T. F. Bonner is book-keeper for the house, and would be glad to have his friends give the house a trial.

In this paper appears an advertisement of T. E. Winstead & Co. Our readers would do well to give them a trial in the boot and shoe line. We are trying to advertise only first-class merchants. State you saw their advertisement in GOSPEL ADVOCATE.

Bro. T. C. Little writes from Fayetteville, Tenn.: "In my report of Bro. Dixon's meeting at Chair Factory, page 614, September 30, should should be twenty-eight additions instead of two. This is the only protracted meeting they have held this year."

Bro. T. C. Little, Oct. 2, writes: "At Mulberry, Lincoln county, Tenn., Thursday night, one added to the army of the Lord. The little band (23) of disciples at this place are making arrangements to move on with the work, and will succeed if they continue faithful."

James W. Harding writes from Porterfield, Tenn.: "We closed a meeting at Antioch in Rutherford county, Tenn., Tuesday night last, with twenty additions. Bro. Elam was with me a part of the time, and assisted in the work. I go this morning (Oct. 4th) to Auburn to begin meeting at that place."

Bro. C. O. Brack writes from Little Rock, Ark.: "Bro. Shelton's meeting continues with unabated interest. I reported ten baptisms in my last, it should have been nine. Four confessions last night, and two additions by letter and one who belonged to another name than Christ's. Brethren pray for the advancement of the cause of Christ here."

Bro. James H. McDaniel writes from Sulphur Rock Ark., Oct. 2, '85: "Meeting at Palmira church, Independence county, Ark., commenced on Saturday night before the second Lord's day in September; continued nine days. Immediate result, nineteen added; thirteen by confession and baptism, six took membership. To God be all the praise."

Bro. R. W. Officer writes, Sept. 26, 85: "Miss Jennie Wilson, of Chapel Hill, has agreed to solicit help for the Indian Mission work. This leaves me in Athens, Ala., on my way to P. ris.' Bro. Officer proposes to go into the Indian work himself, and we heartily commend it to the churches as a commendable work. The brethren and sisters who know Bro. Officer especially ought to aid him in the work. He is earnest, devoted and works with singleness of purpose. A work has already been begun that will perish without attention now. We trust generous aid will be extended him and sister Jennie Wilson in seeking help for him.

Bro. W. N. McCain writes from Coldwater, Miss., Sept. 28, '85: "I have just closed a meeting three miles east of Horn Lake in De Soto county. Preached five nights, baptized two, with a good interest, considering we had nothing but a small school house to preach in. There is a hope we will have a house there soon. Seven in all took membership there, promising to keep house for the Lord."

Bro. S. L. Lewis writes: "Brethren Ratcliffe and Hastin began a meeting at Holly Hill, Henderson Co., Tenn., on Saturday night before the third Lord's day in September, continuing five days, resulting in nine confessions and baptisms, and one other made the confession, but was not baptized. Brethren Ratcliffe and Hastin are good workers, and fully competent to do justice to the good cause of our blessed Redeemer."

Bro. John T. Poe writes: "Have just returned from Wills Point, where I preached five discourses and nine (9) were added to the congregation there. The people gave good attention to the word preached. The brethren there will be compelled to build a church house, and the are poor. If any can help from a distance, we hope they will send contributions, however small or large, to brothers M. L. Clopton, R. E. Yants, or Jno. T. Reed, at Wills Point, Tex. Brethren, I assure you this is a needed help we ask."

Bro. W. N. McCain, Cold Water, Miss., writes: "Bro. W. A. Crum has closed his meeting at Antioch, which commenced the 2nd Lord's day in September. He has been preaching day and night from that date till the night of the 3rd of October, and it was well done. The external appearance for good was not as much as I expected. We had three to take membership, one to return, and two to be baptized; and one made the confession who failed to come up to be baptized. One more to be baptized. Church much edified."

Bro. R. P. Dozier writes from Ashland City, Tenn., Oct. 7, '85: "Bro. Grigg closed a very interesting and profitable meeting at this place last Sunday night. There were twenty-six accessions, three from the Methodists and four from the Baptists. Many more were thoroughly convinced of the truth and will soon obey the gospel, we hope. Large audiences every night, when the weather was good, and gave profound attention to what was said. Bro. Grigg is a pleasant, affable man, earnest, forcible and attractive speaker, opposing everything that is not in the Bible. The good seed is sown in this neighborhood, we trust, into good and honest hearts.

Bro. J. E. Billings, Agnos, Ark., writes: "Our life has been spent in Alabama and Mississippi, (years) up to December last, when we moved to Fulton Co., Ark. In this and adjoining counties we have a large number of brethren, brought into the fold of Christ under the teaching of brethren Lemmons, Tool, Rowlett, Flippin, Nicks, Jenkins, and many others. These, as we understand, were the more prominent laborers, all of whom are yet living and doing *noble service* in the Lord's cause, except Bro. Nicks, who has crossed the River, there to reap his rich reward. The 4th Lord's day, we began a meeting at Agnos, our home congregation, and continued until Wednesday night. 14 were added to our number. On Saturday before the 2nd Lord's day, Bro. Rowlett began a meeting at Agnos, which resulted in 28 additions—making 42 additions at the two meetings. We now number over one hundred. Unfortunately for us and the cause we plead, we have no house. We are taking steps, however, to build one."

Under date of Oct. 2nd, '85, Bro. A. S. Reynolds writes: "I held a meeting at Haywood embracing four Lord's day in July, resulting in 13 additions, 10 by confession and baptism; 1 from the Baptists, 1 restored and 1 by commendation. We also had 3 subtractions the same meeting. Second Lord's day in August I held a meeting, four miles above Lamar, with 2 additions—one from the Methodist, one baptized. 3rd Lord's day in August I commenced at Liberty, for this congregation was in a disorderly condition; now they seem to be in a better state—seven additions here. Fourth Lord's day found me at Chulafinnie; here we had 1 addition from the Baptists. I assisted Bro. J. A. Pardue in a meeting at Lebanon 1st Lord's day in September; had 5 additions, 4 baptised and 1 reclaimed."

Bro. Jackson Harrison writes from Highland Home, Ala: "I held a meeting near Cook's, and Gidding's Mill—continued ten days; result 27 baptized and 2 restored. On the 1st Lordsday in September commenced a meeting at Bargainer's School-house, Butler county, continued eight days; 11 baptized and 3 restored; 3 from the Baptist. Bro. Galson was with me in the meeting. Went from there to Pike county, near Monticello, commencing on the 2nd Lordsday, continued 8 days; 9 baptized; 3 from Baptist and 1 from the Methodist. On the 3rd Lordsday in July, commenced a meeting in south Butler; continued about 7 days; 4 from the Baptist; 3 baptized; 1 from the Methodist. I then promised to be there again on the 4th Lordsday in August, but failed to get there. Brother S. I. S. Cawthorn was there and carried on the meeting for several days. 13 more were added."

Bro. R. E. McKnight writes from Ft. Worth, Tex., Oct. 3, '85: "Began my labors here first of March, More than sixty have been added at our regular meetings. But it gives me more pleasure to report that the church is working well than to report additions to a lifeless congregation. Before the dengue fever set in, the average attendance at prayer-meeting was 75 or 80. Large attendance at Sunday-school. The only preaching I've done away from here was meeting I held at Sweetwater, resulting in '45 additions. Bro. Alexander was with me, preached once, and remained three days after I left. Bro. W. B. McQuiddy, of Tenn., has agreed to labor with the brethren at Sweetwater, beginning first of Nov. Suppose I'll have no time to hold any other protracted meeting this year. I am glad to know that the ADVOCATE is on a boom. I'll try to get you some more subscribers. (Thanks, Bro. Mc. —O. E.

Sister L. B. H., Castalian Springs, Tenn., writes: "Bro. J. M. Kidwill was with us (Union congregation, Sumner Co.,) a week recently, beginning Saturday night before the 3rd Lord's day in September. The church and community seemed awakened from the lethargy into which they had fallen concerning religious matters, and rejoiced in the glorious truths of the gospel so forcibly presented. There were ten added from the world, two from the Methodist, and two reclaimed. A goodly number heeded the beautiful injunction, 'Remember now thy Creator in the days of thy youth.' May He be their guide and shield to an old age. Bro. Kidwill left with the largest congregation, it was said by many, ever seen at Union, and with the regret of all, including himself, to fill an appointment elsewhere. He has promised, however, to preach at Castalian Springs, beginning Monday after the first Sunday in this month, and may the Lord continue to bless his labors."

Bro. W. B. Wallace writes, Oct. 4th, '85: "The 1st week in August at Mount Carmel (my home congregation) our venerable Bro. J. T. Wood, (than whom we perhaps have not a stronger man in the State, as to a comprehensive view of the whole scheme of redemption,) preached a series of discourses, result eight added by confession and immersion. Last week in Sept., Bro. R. Wallace Officer delivered a number of discourses in his inimitable style, immediate result 20 by confession and immersion, 28 in all. The cause here has had a fearful struggle, but if the church lives up to its priviliges and duty, it is now on a firm basis. When I came to this location 24 years ago, there was not one to plead for the ancient order of things save myself and wife of my youth, long since gone to the home of the blessed. This and occurrences and incidents all along the journey demonstrate to me that we never should 'grow weary in well doing, for in due time we shall reap if we faint not." May God help us to a faithful discharge of our duty, that we may not have to take up the lamentation when it is too late, "The harvest is past, the summer i gone, and we are not saved."

General News.

Six months ago the jail of Escambia county, Ala., was empty, the result of prohibition. It is still without an occupant.

By the census of 1885, Massachusetts has 1,941,465 inhabitants. This is a gain of 158,380 as compared with 1880, and of 289,546 as compared 1875.

The total amount received by British Protestant societies for Foreign Missions last year was $6,039,930. an increase of $141,650 over the preceding year.

Capt. Robert W. Andrews, of Sumter, S. C., who walked last year from his home to Boston, is now 96, and yet is preparing for a pedestrian tour to New Orleans.

State Veterinarian Holcomb reports that ...g cholera prevails in between thirty and ...ty counties in Kansas, and large numbers o the animals dying of the disease.

The number of florists in the United States is put at 8,000, who produce 50,000,000 plants yearly. It is estimated that at least 24,000,000 roses were grown in the winter of 1884-85.

Four venerable brothers Hightower, of Lagrange, Ga., with an aggregate age of 304 years, have among them thirty-four children, sixty-one grand-children and two great-grandchildren.

Southern fruit dealers have been visiting Texas this year with a view to bringing the fruits of Vera Cruz and other provinces into competition with those of California and the South.

No white child has ever been born in Creighton Island, which is situated near Brunswick, Georgia, and embraces about 1,400 acres, though people have lived there for the past 100 years or more.

The total exports of specie from the port of New York during the past week were $349,246,30. Of this amount the exports to Europe were $33... 206, silver. The total import of specie at ...s port were $1,570,481.

New York city has a school-teacher, Caroline F. Whiting, who has taught continuously in the same school for fifty years. During all this period she has only lost ten days. Some of the children now under her care are the grandchildren of some of her first pupils.

In five years the South has increased its products $300,000,000.

The largest cheese ever made, has just been completed by the Cloverfield Combination cheese factory, of Buffalo, New York. It weighs 3,300 pounds. The milk of 2,600 cows, milked by 300 milkmaids, entered into its composition.

The betrothed bride of a Springfield, Mass., man objects to marrying him while in mourning for the death of a relative, and he has waited thirty-five years for an interval in her grief so close together have been the bereavements.

John Alexander, charged with murder in Paris, Tex., thirty-two years ago, and who was recently been arrested in Arkansas, arrived last week in charge of officers. Alexander's father, who was the principal in the killing, was sent to the penitentiary for life, five years ago, and died there.

The fire losses of the United States and Canada for September are estimated by the New York *Commercial Bulletin*, at $6,525,000, which is less by $3,700,000 than the estimates for September 1884, and $300,000 below the average for the month during the past ten years.

Last year Hon. A. J. McWhirter induced Commissioner Burk to sow a plat of Randall grass at the New Orleans Exposition. The seeds were ordered from a merchant at Rogersville, in this state, for that purpose. The grass grew well and was much admired. To-day Messrs. Rogan & Buffott, of Rogersville, of whom the original seed were ordered, received an order from Hewrich Keller, Sohn Darmstadt, Germany, for 185 sacks of seed, which they have shipped, the bill amounting to $2, 214.

FOREIGN.

A rumor is current at Malta, that the British squadron in the Mediterranean has been ordered to Turkey.

Cholera has appeared in the Sanbandilio lunatic asylum at Barcelona, which has 700 inmates. Seven cases and four deaths are reported in the asylum.

William Smith, at Winnipeg, Ontario, set fire to his residence, attempting to burn his wife and child therein. Failing in this, he cut his throat and died shortly after.

A French transport full of soldiers waiting to pass through the Suez Canal, has been forbidden to enter the canal on account of the prevalence of cholera on board.

Six huudred letters written by Peter the Great are preserved at St. Petersburg, and some of them under the sanction of the present ruler of Russia will soon be published.

A French musician has succeeded in making a piano from musical stones. The flints are suspended by wires from a sounding board and are played upon by two other flints.

The report of the interview with the Czar has caused rejoicing at Philipopolis. British Consul Lascelle has arrived at Philipopolis on a mission to effect a reconciliation betwee the Sultan and Prince Alexander.

The Crown Prince of Germany has come possessed of an overture composed by Frederick the Great, and caused it to be performed by the band of the Silesian Grena iers. The piece proved a success, and has become the talk of the musical circles.

The Italian Government, appreciating the great excellence of the tobacco grown in Virginia, has sent to its consul at Richmond, a request to obtain from some planter in Virginia a quantity of tobacco seed to be used in Italy in producing the weed there. The request will be complied with.

It is stated as authentic that Brigham Young, Jr., has recently been perfecting a plan for transferring the Mormons to Mexico. It is announced that the arrangements are so far completed that several bodies of the "Saints" will start for Chihuahua in a short time. The negotiations were made with the Mexican Government.

Gathered Gems.

Contentment gives a crown
Where fortune has denied it.—Ford.

Cultivate forbearance until your heart yields a fine crop of it. Pray for a short memory as to all unkindnesses.—*Spurgeon.*

Care that is once entered into the breast,
Will have the whole possession ere it rest.
—Johnson.

Because Christ loves us he claims us, and desires to have us wholly yield to him, so that the operations of love in and for us may find no hinderance.—*F. R. Havergal.*

It is not stately walls nor beauteous spires that tell for Christ, nor eloquent sermons, nor artistic anthems; but lives that are clean, hearts that are glad with the light of Christ, and hands that are loaded with mercy.—*Anon.*

Alas! for one that will rejoice with those who rejoice, many will weep with those who weep. Sympathy with another's joy is always an unselfish feeling, but pity only for another's suffering may but express the condescension of pride towards dependent weakness.—*Dr. Norman Macleod.*

Do thou thy work: it shall succeed
In thine or in another's day;
And if denied the victor's meed,
Thou shalt not miss the toiler's pay.
—Whittier.

More than beauty, wit, and wealth,
Are virtue, common-sense, and health.
—J. Wallace Young.

There is not a man in the world, nor an injustice, but women are in some degree answerable for it; not in that they have provoked, but they have not hindered. Men, by their nature, are prone to fight; they will fight for any cause, or none. It is for women to choose their cause for them, and to forbid them when there is no cause. Men can bear the sight of suffering, of injustice, of misery, but women should not be able to bear it. It is they only who can feel the depths of pain, and conceive the way of its healing.—*Ruskin.*

Use of Expedients.

Brother A. I. Hobbs, of the *Guide*, in an article trying to justify the introduction of the organ into a church of Christ, against the protest of a small minority who opposed it, says:

"Without intention of personal reflection upon anybody, may I not ask, are we reduced to such a strait that no church dare adopt any expedient over the protest of any one member, no matter how ignorant, inexperienced, or arbitrary, without liability to the charge of "wrong and sin?"

To this, we emphatically say, we are in that strait, if that is what he chooses to call it. Not *reduced* to it, but placed there by the Master. Is not the salvation, and peace of the smallest minority worth more than a million organs? A small minority have no right to oppose the doing of anything God has commanded to be done. But if something is attempted, which God did not command, the feeling and wishes of the smallest minority should have been preferred over all expedients. Expedients are only traps of the Devil, to lead us away from the law of Christ.

J. T. P.

A profound thinker always suspects that he is superficial.

Home Reading.

Patient With the Living.

Sweet friend, when thou and I are gone
  Beyond earth's weary labor,
When shall be our mede of grace
  From comrade or from neighbor,
Past all the strife, the toil, the care,
  And done with all the sighing,
What tender truth shall we have gained,
  Alas! by simply dying!

Then lips too chary of their praise
  Will tell our merits over,
And eyes too swift our faults to see
  Shall no defect discover;
Then hands that would not lift a stone
  Where stones were quick to cumber
Our steep hill-path, will scatter flowers
  Above our pillowed slumber.

Sweet friend, perchance both thou and I,
  Ere love is past forgiving,
Should take the earnest lesson home—
  Be patient with the living.
To-day's repressed rebuke may save
  Our blinding tears to-morrow;
Then patience, e'en when keenest edge
  May whet a nameless sorrow.

'Tis easy to be gentle when
  Death's silence shames our clamor,
And easy to discern the best
  Through memory's mystic glamour;
But wise it were for thee and me,
  Ere love is past forgiving,
To take the tender lesson home—
  Be patient with the living.

—Margaret E. Sangster.

GO TO THE ANT:

Consider her Ways.

BY MRS. G. HALL.

If you have ever had your head examined the phrenologist would tell you that it was a very nice thing to have a good big head. But somebody else might repeat to you the well known couplet:

"Little head, little wit—
Great head, not a bit!"

But how is it with the ants, who have such small heads and great wits?

There is nothing on earth, except man, that can surpass the wonderful devices of those heads, no bigger than if they belonged to so many pins.

Watch how they build their tunnels and cover them in, like so many railroad engineers! See how they stop every now and then to study out their plans; how they consider all obstacles and avoid them; how they use every leaf and stick and straw to make a wall or roof to their galleries! But who is the foreman, or "boss," as men sometimes say? A new plan is thought of, he goes to work upon it, the others soon adopt the improvement and help the skillful inventor. They are all as busy as possible, and yet they work always on the common plan.

The queen lays her eggs, the workers at once take care of them, running with them from place to place, and always with some end in view; and when the baby ants come, if you could look inside any busy little ant hill, with the rising of the sun, you might see these careful little nurses (for they have real nurses just as we do,) who live in the upper stories of that wonderful house, very early astir and on their way to call their young masters from down below.

And then you would see them tapping them with their antennae, which look like horns, as to say, "Come, children time to get up: don't you know the sun is up?" and thus waking them they carry them through the long galleries that lead to the top of the ant-hill, and lay them out very carefully that the bright rays of the sun may warm them and help them to grow. And they are very careful, too, not to leave them in the heat of the sun after the early morning. As soon as the air gets too warm they carry them into the rooms near the top where the rays have penetrated, and where the warmth can still reach them, and again further below if they think it best.

But the older ants can bear the sun, and like to feel its rays; and though they are very industrious, yet as they begin to work with the dawn, they take a little rest as people do sometimes in the heat of the day, and often lie heaped together in the sunshine.

Just as long as the baby ants cannot run alone they are dressed like the young children in the East, or like the baby which the Indian squaw hangs behind her back, or on a peg in her tent. They have natural swaddling clothes, for they are wrapped up so tightly in their larval covering that no legs can be seen, only a head and wings, traced through the transparent skin in which they are folded. Of course you know the baby ant begins life in an egg, which, in a couple of weeks, is hatched, and then the nurses take them in charge, as we have said, to keep them clean, to brush and comb and shampoo them, and very soon they are ready to begin the next change.

If you could only look at these tiny insects (the nurses) through a microscope, you would see on their legs some very fine soft hairs, which they use as brushes, and a spur close by which, if needful, we may imagine can do the work of a comb. And the shampooing is done by working about, kneading and extending the thin skin which covers their limbs until it is ready to open and let them go free. Then these baby ants wind a curtain of silk around their own little bodies, and go to sleep to wake up full grown ants, without "guide, overseer and ruler," except the tender services of the nurse. Isn't it wonderful that these little ants can do so much for themselves? so exactly right, and in such order, too, each one knowing its own business and doing it just as if they had a commander to order their every movement.

No one ant seems to have any personal property, neither house, stores, nor eggs. Everything belongs to all, and yet while the whole world is wrapped in a lazy content in the warm summer weather they are laboring very hard for the whole community. And if, perchance, their little citadel is impaired, as is often the case, they repair the ruin with the utmost neatness and dispatch.

Did you see an ant seize a pellet, or a stone, and drag it backwards up a steep incline, using its hind leg to cling on to rough places, often tugging away at a weight far greater than that of its body? Some hoist aloft in their front arms, as it were, stick, or piece of grass, two or three times their own length moving it forward as if in the air. And when they build each addition is put in what each considers the best place, but the general form of the drone grows into a curiously regular diminishing curve, as if every one bore the architect's elevation in his pocket.

Some of these wonderful workers make desperate attempts to move heavy beams of wood, but after superhuman exertions give up the attempt when clearly beyond their strength. If a thing however, is within the bounds of possibility it is surprising with what obstinate pertinacity they will return to a pellet which has rolled away from them, even to the bottom of the hillock, again and again, and begin once more to haul it up, tugging, lifting it over stones and under sticks, tumbling over with their burden on the other side of an obstacle which they had scaled, and lying for a few seconds quite exhausted yet never leaving hold of their burden, and setting off undauntedly as soon as they recovered breath. Occasionally two or more will lend a helping hand, but as a general thing they prefer to work alone. The hand of man is considered a miracle of art, but what of the ant's six prehensile feet, indifferent organs as they seem comparatively, to hold or pull or lift or even to cling with!

But what will you say, apart from their building ability and tender care over each other, the almost moral elevation which is their most extraordinary quality, whereby the good of the individual is given up to that of the community, if I should tell you of one with still more remarkable powers, and this is the agricultural ant of Texas? You will hardly believe the story, and yet it is vouched for by eminent naturalists and others who have made them their study. This ant is one of the brown species living in families, occupying mounds or cities as they are called, set upon artificial hills three or four feet in diameter. Around these mounds the ants smooth away the surface for three or four feet further in all directions, and make a sort of farm of this cleared region. Here they are said to actually plant the seeds of a certain grass of which they are very fond, keeping the crop clear of all weeds and grasses meanwhile. Then they harvest the seeds, clearing the chaff away, and store the rest for winter use. They tend these seeds as carefully in winter as they tend their eggs and grubs, drying it when damp, and actually throwing it away when spoiled. Their harvest time is in November, and after harvest they clear away the stubble and leave the surface bare for the next year.

How incredible this seems! and yet we are not surprised at anything we hear about these wonderfully knowing little creatures.

No wonder that the ant has been held up as a model of wisdom and industry. Solomon declares the ant to be "a people not strong, but exceedingly wise, who prepare their meat in the summer." But the highest praise it has received is from Mr. Darwin, who says that "the size of the brain is closely connected with higher mental powers, and the cerebral ganglia of ants is of extraordinary comparative dimensions." The fineness of the quality seems to make up for the absence of quantity. "The brain of an ant" another naturalist has said, too "is one of the most marvellous atoms of matter in the world, far more wonderful than the brain of man."

Many long years ago there was an old Quaker living in Massachusetts who thought it wrong to conform to all the laws of man, especially that of marriage. He and his faithful wife had confessed publicly that they were willing to *become one*, and live according to the laws of God, blamelessly but had never been married according to the forms of the now, new law of the land. They had been faithful and true to each other for fifty long years—had raised a large and useful family. But now the Governor of their country informs them that they must be married according to the forms of law. They seriously object, and say they see no necessity for all this foolishness. They were obstinate. The chief Magistrate says: "John, don't you love Sally?" "Yea." "And promise to live the balance of your lives according to the laws of God?" "Yea, we never expected anything else." "By the authority of the laws of the land, I pronounce you man and wife," says the Governor. Without knowing it, they were thus married. And thus it it is with me and the ADVOCATE. For more than twenty long years I have written and worked for this paper, and I am at last married to it as editor of one of the most important departments, without hardly knowing it. Don't know that I can be more faithful than I have been, or spend any more time from my private business. Many of my articles may be written when I am a thousand miles away from the office. They will be read by thousands who do not know me, understand my motives nor appreciate my surroundings. They may be severely criticised by some, lightly thrown aside by others and carefully read by many. My object is to *glorify God*, to do what little good I can, the few remaining years I may live upon the earth. Not in the halls of debate nor in the broad fields of literary science do I hope to reach the hearts of the people and to do them good, but at home, quietly seated around the family circle. I want to talk to mothers and fathers, comfort and cheer their hearts, to seat their children all around me, take the little ones in my arms, have them to put their arms around my neck, impress a warm kiss upon my furrowed brow, then all kneel and ask God's blessing upon

UNCLE MINOR.

Grief counts the seconds, happiness forgets the hours.

Little can he rule the great who cannot reach the small.

A friend is a person with whom I may be sincere.

We do more good by being good than by any other way.

A Physician's Opinion.

Dr. Orr says: "I am well acquainted wifhthe composition of Dr. Duncan's ough Balsam. I have used it in my amily and in my practice for several years, and do not hesitate to say that I believe it to be the best remedy known to the medical profession for the speedy Cure of Colds, Coughs, Sore Throats, Whooping Cough, and far surpassing all other remedies for the speedy cure of Croup and Hives in children. It is very pleasant to take, and perfectly harmless." Price 50 cents.

Special Notice.

We would call the attention of the readers of this paper, especially those who are suffering with Dyspepsia, or Indigestion, to Dr. Duncan's Liver and Kidney Medicine It is, beyond doubt, the best an- most reliable remedy known or ever offered for sale, for the Cure of Constipation, Sour Stomach, Sick Headache, Torpid Liver, and all Kidney troubles. It is the best and heapest. 75 cents.

Prophylactic Fluid.

GREAT GERM DESTROYER!

DARBYS PROPHYLACTIC FLUID

Disinfectant, Deodorizer and Antiseptic.

USE IT IN EVERY SICK-ROOM FOR SAFETY, CLEANLINESS AND COMFORT.

IN ALL CONTAGIOUS DISEASES it arrests their spread by DEODORIZING the apartments, rendering the air pure and wholesome; by DISINFECTING the discharges from the patient and the vessels receiving them; by DESTROYING all poisonous matter, malaria, gas and disease germs.

CONTAGION DESTROYED.

A second case of SCARLET FEVER has never been known to occur where the Fluid was used FREELY. YELLOW FEVER has been CURED with it after BLACK VOMIT had TAKEN PLACE. Its use in SMALL POX will PREVENT PITTING. The worst cases of DIPHTHERIA have YIELDED to it.

Attendants on the Sick will secure Protection from Infectious Diseases by using the Fluid.

Perfectly harmless, used internally or externally.

As an Internal Disinfectant and Detergent.

Taken or injected or used as a wash it allays inflammation and corrects offensive discharges. The Fluid is a certain cure for Diarrhœa, Dysentery and inflammation of the bowels. Being Alkaline in its nature, it will often afford complete relief from Heartburn, Acidity of the stomach and Dyspepsia.

ENDORSED—J. Marion Sims, M. D., Hon. Alex. H. Stephens, Bishop Geo. F. Pierce and others.

Send for Pamphlet containing its History and Uses, with Testimonials. Address

J. H. ZEILIN & CO., Philadelphia.

WEAKLEY & WARREN,

Manufacturers and Wholesale and Retail Dealers in

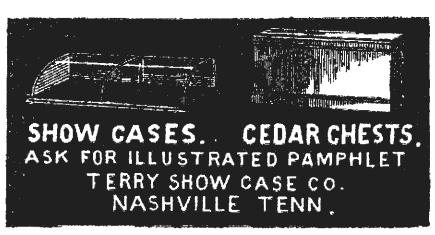
FURNITURE & MATTRESSES,

The Largest, Finest and Best Assorted Stock in the South.

Parties in want of Furniture and Mattresses will subserve their interest by giving them a call.

Nashville, Tenn.

10 & 12 - - - - - N. College St.



Add-Ran College,

THORP'S SPRING, HOOD CO., TEXAS.

The Thirteenth Annual Session opens the second Monday in Sept., 1885, and closes the last Thursday in May, 1886. There are ten distinct schools with an experienced teacher at the head of each. Not a single day is wasted from the beginning to the close of the session. Every day in the week has its proper share of study and recreation. Recitations every day—only the Bible studies on Sunday. Thorp's Spring is a prohibition village; noted for its healthfulness and the simple, steady and moral habits of its inhabitants. Send for catalogue.

A. & R. CLARK, PROPRIETORS.

L. & N.

(LOUISVILLE NASHVILLE R. R.)

—OFFERS—

Superior Advantages to the Traveling Public in

THROUGH CARS, QUICK TIME, AND

SURE CONNECTIONS

SHORT LINE TO

The North-West!

VIA EVANSVILLE.

Through Sleepers to the West via McKenzie Through Sleepers to the South via Montnery. Through Sleepers to the North-east via Louisville.

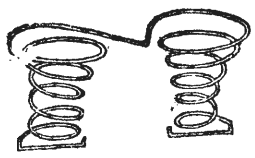
EMIGRANTS.

Seeking homes on the line of this road will receive special LOW RATES. See agent of this company, or address

C. P. ATMORE, G. P. & T. A. Louisville, Ky.

Ed. H. MILLER,

— anufacturer of—



SPRING BED

ND

MATRESSES

South lege St., Nashville,

And dealer ll kinds of Beddings. I make the best ng Bed now in use—the Twin Spring Be hey are bug-proof. Try a set. Old mattresses neatly repaired.

ED. H MILLE .

C.A. LITTERER AND CO.

Farm Impliments; Engines and Mill Machiner Agen s.

uperior Ga in Drills, Swiss Feed Cutter, Champion Horizontal Sorghum Mill.

John Deer Steel lows, Advanced Chilled Plows, Cortland Spring-Wagons.

86 Market st. - - - Nashville, Tenn.

1855. THE NATIONAL NORMAL. 1885.

UNIVERSITY

Entire Expense $2 50 to $3.00 a week. Over 2,500 enrolled. Over 20 dp'ts maintained. All professions provided for. Legal Diplomas conferred. Over 5,000 Teachers and Bookkeepers trained here have been helped to good situations. Any young Man or Woman can pursue here any study with Less expense of Time & Money than at any other institution in the U. S. Catalogue and full information free.

HOLBROOK

Address Pres. ALFRED Lebanon, Warren Co., O.

Phillips-Buttorff Mf'g. Co.,

Manufacturers of all kinds of

Cooking and Heating Stoves, Tin-ware and House-Furnishing Goods.

COOKING STOVES:

Hermitage for Coal; New Enterprise for Wood; Home Production, Economy in Fuel, Perfect in Operation; Guaranteed in Every Sense of the word.

24 and 26 College St. - - - - - Nashville, Tenn

Capital Planing Mill!

Cor. Line and Vine Streets, near Northw st Cor. CAP TOL O N

J. W. McCULLOUGH,

DEALER IN

Lumber, sash, Doors, Blinds, scroll sawing, Flooring, Ceiling, Siding, Etc.

Telepone 551. : : : Nashville, Tennessee

O. EWING. FRANK W. GAINES

EWING & GAINES!

WHOLESALE HARDWARE,

40 South Market Street, Nashville, Tennessee.

Complete Stock of Hardware, Guns, Cutlery and Guns Belting, at the lowest prices.

Prompt and Careful Attention given to Orders. TRY US.

Maxwell House Shoe Store,

Old Ladies' Common- se Shoes, Old Men's Broad bottomed Boots and Shoes, Children's, Misses' and Boys' School Shoes,

At REDUCED PRICES, FOR CASH!

T. E. WINSTEAD & CO.,

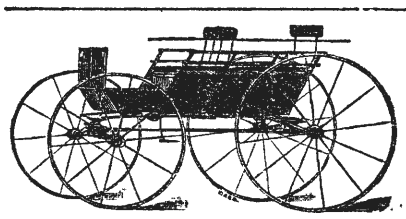
154, Church St., erry Block, opp. Maxwell House, NASHVILLE.

Walsh & McGovern,

DEALERS IN

Leather, Hides, Oils, Shoe Findings,

Nos. 16 & 18 North Market St., Nashville, Tenn.



MURKIN & HUNT

28, 0, South College Street,

—Manufacturers of—

Fine Carriages, Berlins. Landaus, Cabriolets, Coupes, and all Kinds of Heavy Work

We have enlarged our Factories and Store-rooms by the addition of the three-story building adjoining, and have now improved facilities for the manufacture of first-class work.

OUR SPECIALTIES: Improved Timken and Brewster Spring Buggies; Platform Double-Spring and Three-Spring Phætons· Barouches, Rockaways, and Wagons of Every Description.

Special Attention Given to Repairing. Inspection Solicited. Telephone 332.

P. A. SHELTON.

DEALER IN

STAPLE and Fancy GROCERIES.

Flour, Bacon, Lard, Tobacco and Cigars, Country Produce

NO. 9 BROAD ST. - NASHVILLE, TENN

HIGHLAND HOME

MALE AND FEMALE INSTITUTE.

The next Session of this School will open October 5, 1885, and close April the 16, 1886. The Session will be divided into two terms of three and one-half months each.

TERMS:	Per Month
Primary Class and Arithmetic as far as Division	$2,00.
Grammar, Arithmetic, etc	3,50
Latin, Greek and Higher Mathematics (except surveying)	4,50
Music on Piano, Organ, Guitar, Cornet, and other Band Instruments	3,00
Use of Instrument	1,00
FOR THE SESSION,	
Board, Washing and Lights	$80,00
Incidental for all, except the first class	2,00
Incidental for first-class	50
Vocal Music (Elementary)	1,00
Book Keeping and Surveying per term	40,00

Lessons in Harmony can be had by those who wish.

J. M. Barnes, President,
S. Jordan,
M. L. Kirkpatrick,
Highland Home, Ala.

SEND FOR CATALOGUE,

H. B. Grubbs Cracker Co.,

MANUFACTURERS OF

Candy and Crackers,

21 N. Market St., - - - - - - Nashville, Tenn.

A large stock of Fire-works Constantly on hand.

Without fear of contradiction, we guarantee all of our goods to be STRICTLY PURE AND WHOLESOME.

Send us your orders, or specify our goods when you order of your Grocery House. Our Stick Candy is known as the "Lion Brand." In the manufacture of our Candies, we use only the best confectioner's A Sugar, vegetable colors, and fruit flavors. In order to be certain that our ingredients are pure, DR. LUPTON, Professor of Chemistry in the Vanderbilt University, will give all material used by us, a careful chemical analysis. ☞Price List sent on application.

SOL. FRANKLAND & CO.,

46 College St., (2nd Door from Union St.,)

Established in 1864,

Offer great bargains in Dress Goods, Silks, Velvets, Flannels, Blankets, Domestics, Sheetings, Table Linens, Cassimeres.

All Goods Warranted as Represented, or Money Refunded.

COLUMBIA ATHENÆUM

A School for Young Ladies.

COLUMBIA, TENN. Healthy Location; handsome grounds (22 acres); Capacious buildings, well lighted, heated and ventilated; fine Library, Apparatus and Equipment; 17 teachers; thorough and complete course of instruction. Best advantages in Music, Elocution, Painting, etc. No sectarianism. 34th annual session begins Monday, September 7th, 1885. Prices reasonable. Illustrated Catalogue Free.

NOW READ!

Extra Premium, all wool, full 10-4 Blankets at $3 a pair; regular selling price at $5,80

Extra fine quality 10-4 Blankets warranted both warp and filling, all wool (when we say wool we mean it) at $3,75 a pair; price in season $5,25.

California fleece, full 11-4, lovely borders guaranteed all wool at $4,75 a pair regular price $7,00.

Wool and cotton mixed, extra heavy, special service, full 10-4 wide Blankets at $2 a pair.

All wool filling 10-4 wide Blankets at $2 per pair.

Heavy gray wool Blankets 10-4 at $1,50 per pair; actually worth $2,75.

Extra heavy silver gray, all wool filling Blankets, full 11-4 wide at $2,25, ch at $3,00

Good quality, silver gray, all wool 11-4 wide, fancy borders at $2,75. This blanket sells in season at $4,00.

Finest qality gray California, all wool, warranted 11-4 wide, at $3,75; regular price, $4,00.

Hirsch Bros. & Co.

56 N. COLLEGE STRE

Headquarters For Drygoods At

LOWEST PRICES!

THE WORLD'S WONDERS As seen by all the great Tropical and Polar Explorers, with Official History of the Greely Expedition. Grandest New Book published; outsells ALL others. Agents wanted, on Salary or Commission. Write for Special Terms and Pict. Circulars. HISTORICAL PUB. CO., Philadelphia, Pa.

WOMAN WANTED SALARY $35 to $50 for our business in her locality. Responsible house. References exchanged. GAY & BROS, 14 Barclay St., N.Y.

Wharton & Co.,

Druggists and Prescriptionists.

Fine Soda Water, Mineral Waters Etc.

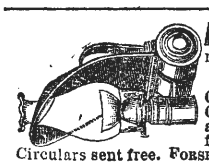
Corner College and Union Sts.,

Nashville, - - Tnn.

Kentucky University,

LEXINGTON.

The University has three Colleges—College of Arts, College of the Bible, and Commercial College. The College of Arts has two courses, Clasical and Scientific, with twelve Professors and Teachers. The session continues from the Second Monday in September to the Second Thursday in June. Tuition twenty dollars per session: Matriculation fee ten dollars. Boarding at reasonable rates. College of Bible tuition free. For catalogues or other information apply to CHAS. LOUIS LOOS, President, or ROBERT GRAHAM, President of the College of the Bible



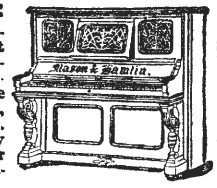
AGENTS make over 100 per cent. selling our new Corrugated Reflecting SAFETY LAMP Can be sold in every family. Gives more light than 3 ordinary lamps. Send forty cents. for lamp and be convinced. Circulars sent free. FORSHEE & MACKIN, Cincinnati, O.

$65 A MONTH AND BOARD TO AGENTS for a NEW and Complete LIFE OF GRANT

The World's greatest soldier, and the Nation's most honored citizen. Low price. Rapid Sales. P. W. ZIEGLER & CO. 915 Arch St. Philada.

Mason & Hamlin

ORGANS: Highest Honors at all Great World's Exhibitions for eighteen years. One hundred styles, $22. to $900. For Cash, Easy Payments or Rented. Catalogues free.



PIANOS: New mode of Stringing. Do not require one-quarter as much tuning as Pianos on the prevailing "wrest-pin" system. Remarkable for purity of tone and durability.

ORGAN AND PIANO CO.

154 Tremont St., Boston. 46 E. 14th St. (Union Sq.), N. Y. 149 Wabash Ave., Chicago.

PEMBERTON'S

The WORLDS Great Nerve TONIC

FRENCH WINE COCA

The wonderful Invigorator and EXHILARINE, to impart Health, Strength and Vigor to Mind and Body. The Ideal Nerve Tonic and Intellectual Beverage, highly endorsed by the elite of the Medical Profession; for the cure and prevention of Mental and Physical Exhaustion, Chronic and Wasting Diseases, Dyspepsia, Kidney and Liver Affections, Heart Disease, Melancholia, Hysteria, Neuralgia, Sick Headache, Throat and Lung Affections, Tired Feelings, etc. This marvelous Tonic acts like a charm. For Convalescents and Invalids this delightful Invigorant is the sine-quanon. The Invigorating and Strength-restoring properties of French Wine Coca are truly wonderful and excel all other Tonics and Stimulants. One trial will charm and excite your enthusiasm. For sale by Druggists. Send for Book on Coca, and Pemberton's Wine Coca. Price, $1.00 per bottle.

J. S. PEMBERTON & CO., M'f'g Chemists, Atlanta, Ga.

HUMILIATING ERUPTIONS ITCHING AND BURNING TORTURES

And Every Species of Itching, Scaly, Pimply, Inherited, Scrofulous and Contagious Diseases of the Blood, Skin, and Scalp, with Loss of Hair, from infancy to old age, positively cured by the Cuticura Remedies.

Cuticura Resolvent, the new blood purifier, cleanses the blood and perspiration of impurities and poisonous elements, and thus removes the cause.

Cuticura, the great Skin Cure, instantly allays Itching and Inflammation, clears the Skin and Scalp, heals Ulcers and Sores, and restores the Hair.

Cuticura Soap, an exquisite Skin Beautifier and Toilet Requisite, prepared from Cuticura, is indispensable in treating Skin Diseases, Baby Humors, Skin Blemishes, Chapped and Oily Skin,

Sold everywhere. Price: Cuticura, 50c.; Resolvent, $1; Soap, 25c. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass.

☞Send for "How to Cure Skin Diseases."

Phi.ips, Randle & Co.

—KEEP—

THE BEST COAL IN THE CITY.

Call at 50 North Cherry Street; they have always on hand,

Mud River, Cumberland, Jellico, Anhracite, Diamond, and Number 12 Coal.

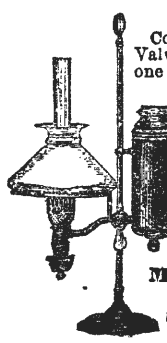
A trial order solicited. Satisfaction guaranteed.

TELEPHONE 169. - - - NASHVILLE TENN

"PERFECTION"

Interior Glass Fount Student Lamp.

[Pat. Nov. 22, '81]



Combining with our Self-Acting Valve and Non-Heating Burner, the one thing needed to make an

ABSOLUTELY PERFECT LAMP.

No running over of the oil nor leaking of the fount.

Ask for Perfection Glass Fount STUDENT LAMP.

Manufactured and for sale, at wholesale only, by the

Manhattan Brass Co.,

First Ave. and 28th St., N. Y.

Send for Illustrated explanatory Circular.

TO HAVE HEALTH THE LIVER MUST BE IN ORDER.

DR. SANFORD'S LIVER INVIGORATOR

Is a Reliable Remedy for Liver Complaints and ills caused by a deranged or torpid condition of the Liver, as Dyspepsia, Constipation, Biliousness, Jaundice, Headache, Malaria, Rheumatism, etc. It regulates the bowels, purifies the blood, strengthens the system, assists digestion.

AN INVALUABLE FAMILY MEDICINE.

Thousands of testimonials prove its merit.

ANY DRUGGIST WILL TELL YOU ITS REPUTATION.

NEW USES OF DIAMOND DYES

New uses are constantly being made of them so that, not only is all possible kinds of Domestic Coloring done with them, but also Art Work, Coloring Photographs, Engravings, &c. They are used for Object Teaching in Schools, Coloring Maps, Baskets, Easter Eggs, Bone, Ivory, &c. For making ALL colors of Ink, Wood Stains, Shoe Dressing, Ink Pads, &c. USE NO OTHER.

They are the PUREST, STRONGEST and FASTEST of all Dyes. One package colors one to four pounds of Silk, Wool, Cotton, etc. For special uses given above, no other dyes will answer.

Sold by all druggists. Send stamp for Special Art Circular, Special School Circular, Sample Card of 32 colors, and directions. Colored Cabinet Photo, as sample, or a package of Any Color Dye mailed for 10 cents. Address the proprietors,

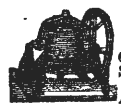
WELLS, RICHARDSON & CO., Burlington, Vt.

THE DIAMOND PAINTS,

GOLD, SILVER, COPPER and BRONZE,

For gilding &c., Fancy Baskets, Frames, Lamps, Chandeliers, and for all kinds of ornamental work. Also Artists Black for Ebonizing. Equal to any of the high priced kinds and only 10 cts. a package, at the druggists, or post-paid from

WELLS, RICHARDSON & CO., Burlington, Vt.



McShane Bell Foundry
Finest Grade of Bells,
CHIMES AND PEALS for CHURCHES, &c.
Send for Price and Catalogue. Address
H. McSHANE & CO.,
Mention this paper. Baltimore, Md.

JACKSONVILLE FEMALE ACADEMY

— ILLINOIS CONSERVATORY OF MUSIC. —

School of Fine Art. Under one management. Offering to pupils of each advantages of all.
E. F. BULLARD, A. M., Prin. and Supt., Jacksonville, Ill.

PAYSON'S INDELIBLE INK.

No preparation and only a common pen needed. Established 50 Years. Superior and popular for decorative work on linen. Received Centennial Medal & Diploma. Sold everywhere.

ORGANS

The most beautiful and finest toned in the world. Low prices, easy payment. Send for Catalogue. Address

Weaver Organ & Piano Co., YORK, PA.

Richardson's New Method

FOR THE

PIANOFORTE!

The sucsess of this celebrated instruction book has been phenomenal

After more than a quarter of a century of trial, amid a multitude of competitors,

RICHARDSON

continues to bring, yearly, great credit to its publishers, and to the widow of the compiler a large and comfortable income.

More than half a million pupils have learned from its pages

It is published with American, and also with foreign fingering

Richardson's New Method for the Pianoforte is the most correct of instructors; having been very carefully revised, and every error eliminated.

Valuable additions have, from time to time, been made.

Teachers accustomed to use "Richardson" need no urging to continue to do so Young Teachers in search of a reliable Instruction Book, are perfectly safe in adopting this.

Price $3.00, for which price it will be mailed, post free, to any address.

OLIVER DITSTON & CO., BOSTON.

C. H. Ditson & Co., 867 Broadway, N. Y. J. E. Ditson & Co., 1228 Chestnunt St. Phila,

Send to John C. Haynes & Co., Boston, (branch house of O. Ditson & Co., for grand illustrated Catalogue of all Musical Instruments, strings and Trimmings.

FRANK D. HILL & CO., REAL ESTATE Agents, No. 6 North 11th Street, Richmond, Va.

300 VIRGINIA FARMS FOR SALE, in the vicinity of Richmond. Write for Catalogue, mailed free. Lands shown near Richmond free of cost.

Rates of Advertising nl Gospel Advocate

One inch one insertion,.....60
One inch, one month.....2,00
One inch, three months.....5,00
One inch, six months.....7,50
One inch, twelve months.....12,50

A discount of 10 per cent. on these rates on order of $25.00; 20 per cent. for order of $50.00 30 per cent. for order of $100.00.

Note these Rules Care ully

(1) Write only on one side of your paper.

(2) Write your name, post-office, county, and State, plainly.

(3) When changing your paper, give the office from which you change, and the one you wish it changed to.

(4) When ordering a book, give the name, edition, style of binding, and price, as near as possible, and state plainly HOW and WHERE you wish it sent.

(6) Write very plainly and make e clerks and printers happy

Religious Mania in Italy.

A remarkable outbreak of religious hallucination has been spreading near Piacenza, where the mountain village of Corano has, it is alleged, been the scene of a miraculous appearance of the Madonna. To this lonely spot, destitute of railway and telegraphic communicatior thousands are now flocking fron ll directions. Men as well as women are falling upon the ground in a delerium of supplication, kissing the stones and weeping, laughing, singing, and many fainting or falling into convulsions, and some lying in a state of ecstatic trance. The *Stampa* publishes the following from a correspondent whom it had sent to the spot:

"Just a month ago, a little girl eleven years old, Desolina Lusenti, grandchild of the Corano bell-ringer, declared that she had seen on the mountain road of the Boscone a most beautiful lady (*una signore bella bella*) dressed in blue, coming out of the wood, who said, 'My child, I am the Madonna. Christ, my son, has allowed me to come once more on earth. He is weary of the iniquity of man, and I am weary of their incredulity. I will stay in this place for awhile among you, and you shall come and adore me here, and rebuild the oratory which was once on this spot.' She then disappeared, but a few hours after all Corano knew what the girl had seen.

"Some were incredulous, but the greater number did not for a moment discuss the veracity of the girl's statement. Desolina was hailed as the favorite child of the Madonna, and the whole population went out in procession to the spot at the entrance of the wood. From that moment there began a literal epidemic of ecstacies and visions. While I write more than thirty little girls declare that they have seen and are in direct communication with the Madonna. To these are added men and women, old and young, married and single. I had scarcely put my foot outside the walls of Piacenza before I found that nothing was spoken of by the people but the Madonna of Corano. I can only compare the frenzy of enthusiasm with which all rush to Corano with that of the Crusaders when about to behold Jerusalem for the first time. For miles round this village the country has the appearance of the Tuscan Maremma at the time of the unfortunate prophet of Arcidosso, David Lazzaretti. Hanging from the branches of the trees, and on the hedges on all sides, are offerings presented by the peasants to the miraculous shrine, which at present consists of a basket draped with three or four cloths, on the roadside, to the right, as you proceed towards Corano.

"Hundreds and hundreds of persons are seen laboring up the steep ascent, under the burning rays of the sun. Some girls scramble up the bare rocks, supplicating the Virgin with loud cries to appear, until they faint with fatigue. Recovering their senses, they say that they hear the voice of the Madonna, while all present fall on the ground, kissing the earth, with convulsive sobs and floods of tears. A profound impression is produced. To aggravate matters, women known to be hysterical, sing, laugh and cry, causing others to imitate them.

"While I write this, thousands are thronging hither from the valleys of the old Duchies, from Piedmont, from Liguria, from Lombardy. The number is estimated at 16,000.

"The authorities are now interfering, and it is high time. Several doctors who have visited the place declare that the spread of this hallucination is likely to assume very alarming proportions."

The Apostle says, if any man build on this foundation, wood, hay stubble, that is to say, vain doctrines, which derogate from the value and solidity of the foundation, he shall suffer loss of his work, but he himself shall be saved. Thus he makes it appear that he who, in teaching, abideth by the foundation, which is Jesus Christ, but in his preaching blendeth human inventions, which, without falsifying the gospel, defile it, may be saved on account of the foundation which he hath preserved, although his work, that is, his false alloy of doctrine and human artifice, shall perish.—*Eustache Teance, 17th Century.*

The winner is he who gives himself to his work, body and soul.

There is no other recourse or refuge from God than in Him.

By reading you enrich your mind, by conversation you polish it.

Wit is a merchandise that is sold, but can never be bought.

Better bend the neck promptly than bruise the forehead.

Baking Powder Tramps.

The danger to the public health from the indiscriminate use of the many lime and alum baking powders of commerce has been so fully exposed that everybody desires to avoid them. As "forewarned is forearmed," housekeepers will thank us for apprising them of the special efforts at present being made to dispose of such powders in this vicinity.

The proprietors of some of the worst of these powders are now going from house to house trying by means of a trick, or so-called test, with heat and water, to show that their article is as good as the Royal Baking Powder, making the comparison with this brand because everybody recognizes it to be absolutely pure and wholesome, the object of course being to supply their own goods in the place of the Royal, which housekeepers have for so many years relied upon to puff up the morning biscuit, and to make the light, palatable and wholesome roll, cake and pastry, for which it is famous.

The housekeeper will do well to be on her guard against the baking powder tramps. Every intelligent person knows that any goods peddled from house to house in this manner, or that are given away in samples, or sought to be introduced by secretly traducing the character of other goods well known to be pure and reliable, have no merits of their own, and have failed to find purchasers through legitimate means.

We are informed, as a matter of fact, that one of these tramps is trying to introduce a powder that has been found by the Government chemist to be 11.85 per cent lime, while the other peddles a powder that is 20 per cent alum—one a powerful caustic, the other a corrosive poison.

No such tricks or jugglery will be apt to deceive any intelligent person. The housekeeper who has used her Royal Baking Powder ever since she discarded cream of tartar and soda, knows more about its qualities than all the tramps in the country can teach her. The crucial test to which she has put the Royal Baking Powder—the test of actual and successful work in the preparation of pure and wholesome food, under which it has never failed—is entirely satisfactory to her. She has always had "good luck" with it in making light, sweet and delicious bread, biscuit, and cake, and has placed it to stay, at the head of her housekeeping favorites. She knows that it has been officially approved by the Government chemists as the best, and we imagine that the baking powder tramp who attempts to supplant its place in her confidence will find this a bad year for his business.

Sawing Made Easy.

MONARCH LIGHTNING SAWING MACHINE

For logging camps, wood-yards, farmers getting out stove wood, and all sorts of log-cutting—**it is unrivaled.** *Thousands sold yearly.* A boy of 16 can saw logs **fast** and **easy.** Immense saving of **labor** and **money.** Write for elegantly illustrated catalogue in 6 brilliant colors, also brilliantly illuminated poster in 5 colors. **All free.** Agents Wanted. *Big money made quickly.*
MONARCH MF'G CO., (A) 206 State St., Chicago, Ill.

4% LONG LOANS.

To stand as long as interest is kept up. **Personal security only** for **interest.** Send 6 cents for particulars, Loan forms, etc. Name this paper. **T. S. Gardner,** Manager, Palace Building, Cincinnati, O.

Graveyards are full of people who believed they could be cured by dosing the system with poisonous drugs. If you are ailing and have tried medicine without being cured, do not be discouraged, but take advantage of the offer we make you. We will send you, on trial, one of our Electric Medicated Appliances to suit your case, provided you agree to pay for it if it cures you in one month. If it does not cure you, it costs you nothing. *Is not this a fair offer?* Different Appliances to cure DYSPEPSIA, RHEUMATISM, LIVER AND KIDNEY DISEASES, PILES, LUNG DISEASES ASTHMA, CATARRH, LAME BACK, AGUE, DEBILITY, and many other Diseases. Remember, we do not ask you to buy them blindly; but merely to try them, at our risk. 125,000 Cures made during 1884, in cases where all other treatments had failed. Prices very low. Illustrated book giving full particulars, and blank for statement of your case, sent free. Address, at once, Electric Pad M'f'g Co., 564 State St., Brooklyn, N.Y

Baltimore Church Bells

Since **1844** celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY, **J. REGESTER & SONS,** Baltimore, Md.

FEMALE COMPLAINTS

Treated scientifically at home, at very small expense, with absolutely no pain, no caustics, no unnecessary examinations. Permanent cure guaranteed. Book and question blank free. Address with stamp, **Dr. C. N. BROCKINGTON,** (Mention this paper.) **809 4th Ave., Louisville, Ky.**

CATARRH

Causing Loss of Smell, Offensive Breath, Sore Throat, **Deafness,** Hay Fever, Cough and Consumption, cured in from one to three months, even though bones of nose are affected. No snuffs, washes, douches, inhalers or atomizers used. Book and blank free. Address with stamp, **Dr. C. N. BROCKINGTON,** [Mention this paper.] **809 4th Ave., Louisville, Ky.**

Farquhar's Improved Cotton Planter

Very Simple and Perfect in its Operation; Drops Unrolled Seed or Fertilizer with remarkable regularity in any desired amount. It is the Cheapest, most Reliable and Best COTTON PLANTER in existence. SEND FOR CATALOGUE. Also, Steam Engines, Threshing Machines, Saw-Mills, &c.

Address, A. B. FARQUHAR, York, Pa.

NEW SUNDAY SCHOOL MUSIC BOOKS.

HEAVENLY VOICES.

Just out! Entirely new! The very book you want for your Sunday-School. Contains the richest and most beautiful songs ever collected in one volume. Send for sample copy before buying.

SABBATH BELLS.

The finest collection of Sunday songs yet published. Thousands of copies have been sold during the past 12 mos. It is full of gems. Will mail to any part of the world a sample copy of either **Heavenly Voices** or **Sabbath Bells,** upon receipt of 20c. or both for 35c.

FIRESIDE-FRIEND PUB. CO., NEW CARLISLE, O

A No. 1 Middle Tennessee Farm For Sale.

We are now offering for sale that rich and highly-improved farm of Mr. R. R. Owen, situated 11 miles South of Nashville, and 1½ miles east of Owen's Station, on the Decatur Railroad, convenient to Owen's Chapel, and near the well known school of Prof. Lipscomb, and being in an exceptionally good neighborhood.

This farm embraces 280 acres, 200 of which being rich, level land, in a high state of cultivation; the remainder in woodland and bluegrass pastures. The dwelling is a two-story brick, comparatively new, is beautifully situated on an elevated lawn, commanding a beautiful view of the lovely valley of the Little Harpeth; together with stables, barnes, etc., in good repair.

For further information, call on or address
HAGAN & CO.,
No 64 North Cherry St.,
Nashville, Tenn

NEW HOUSE! NEW GOODS!

J. W. ORCHARD,

Manufacturer and Dealer in PLAIN and DECORATIVE

WALL PAPER,

Window Shades,

Looking-Glasses, Picture Frames and Cornices, Chair Cane, Picture Cord and Nails, Wall Brackets and Parlor Easels.

Looking-Glasses put in old frames. Old pictures and frames repaired.

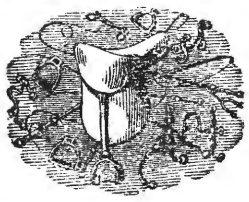
134 Union Street.

Between College and Cherry,

NASHVILLE, - - TENN.

A. C. & J. C. MARCH,

(Successors to J. D. March & Son,)



Manufacturers of and Dealers in

Saddles, Harness, Bridles, Collars, Trunks, Bags, Valises, Hames, Whips, Chains.

REPAIRING DONE ON SHORT NOTICE.

NORTH MARKET STREET,

NASHVILLE, - - TENN

NASHVILLE, CHATTANOOGA & ST. LOUIS RAILWAY.

BUSINESS MEN, TOURISTS, EMIGRANTS, FAMILIES, REMEMBER

The Best Route to St. Louis and the West **via McKenzie.**

The Best Route to West Tennessee and Kentucky, Mississippi, Arkansas, and Texas points is **via McKenzie.**

The Best Route to the Summer Resorts and Mountain Retreats of Tennessee, Virginia and the Carolinas, **via McKenzie and Nashville.**

The Best Route to the celebrated Colleges, Universities, Seminaries and other Educational Institutions in the Southeast, **via McKenzie and Nashville.**

The Best Route to points in East Tennessee, Virginia, the Carolinas, Georgia and Florida is **via Chattanooga.**

DON'T FORGET IT!

—By this Line you secure the—

MAXIMUM OF SPEED, SAFETY, COMFORT, SATISFACTION,

—AT THE—

MINIMUM OF EXPENSE, ANXIETY, BOTHER, FATIGUE.

Be sure to Buy your Tickets over the

N., C & ST. L. RAILWAY!

If you are going to Washington City, Baltimore, Philadelphia, or New York.

The Inexperienced Traveler need not go amiss; few changes are necessary, and such as are unavoidable are made in union Depots.

THROUGH SLEEPERS!

—BETWEEN—

Nashville and Atlanta, and Atlanta and Jacksonville, Fla., Nashville and Martin (to connect with Sleeper service via Cairo to St. Louis and Chicago,) Nashville and Columbus. Nashville and Memphis (Sleeper Humbold to Mobile, and Milan to New Orleans) McKenzie and Little Rock, and Little Rock and Texas points.

Call on or address

J H PEEBLES, T. A., Chattanooga, Tenn.
W W KNOX, T. A., Nashville, Tenn.
S FINLEY, Ticket Agent, Memphis, Tenn.
A WRENN, Trav. A., Atlanta, Ga.
W L DANLEY, G P & T A, Nashville, Tenn

FITS STOPPED FREE

Marvelous success. Insane Persons Restored. DR. KLINE'S GREAT NERVE RESTORER

for all BRAIN & NERVE DISEASES. *Only sure cure for Fits, Epilepsy and Nerve Affections.* INFALLIBLE if taken as directed. *No Fits after first day's use.* Treatise and $2 trial bottle free to Fit patients, they paying expressage. Send name, P. O. and express address to DR. KLINE, 931 Arch St. Philadelphia, Pa. *See principal druggists*

S. HOGAN, J. S HOPKINS

Hogan & Hopkins

—Dealers in Custom Made

Boots and Shoes.

We will sell the very best makes af boots and Shoes, and endeavor to make the prices so that no one can possibly sell cheaper than we do.

No. 20 Public Squrse, Nashville, Tenn.

SALE M N:

SAM R. HOPKINS, L. D SIMPSON, W. MAYES.

AGENTS WANTED for the MISSOURI STEAM WASHER.

I want intelligent men or women seeking profitable employment to write for Illustr. Circular and terms of Agency. A great labor, clothes and soap saver. Exclusive territory and sample Washer sent on a weeks trial. Pays capable Agents Big Money. J. WORTH, St. Louis, Mo.

O. T. CRAIG & SON,

RRENTWOOD, TENN.

Breeders and shiper of DUROC-JERSEY SWINE. A choice lot of pigs now ready to ship. All our breeders Registered. Address at present,

C. W. CRAIG,

GRAHAM, - - - - TENNESSEE.

China, Glass and Queensware

We have the best Electric Lamp made, the best imported Student's Lamp, "Mays' New Ideal" Lamp, requires no chimney or shade; in fact, we are headquarters for the best Lamps in use. We keep the largest stock of CHINA, GLASS and QUEENSWARE, South of the Ohio river, all of which will be sold as cheap as good goods can be sold in any market. Why not buy first-class goods when you can get them at about what you are paying for trash? Come and see us, or send your orders.

HICKS, HOUSTON & CO.

M. A. SPURR, President, FRANK PORTERFIELD, Cashier, R. S, COWAN, Teller, J. H. THOMPSON. Vice President.

Commercial National Bank,

OF NASHVILLE, TENNESSEE.

CAPITAL STOCK, - - - $250,000,00.

North College Street.

BOARD OF DIRECTORS.

M. A. Spurr, R. H. Dudley, J. A. Thomas, Sam Cowan, Jos., Frankland,
W. A. Benson, J. H. Thompson, W. E. Norvell, W. A. Wray, J. F. Bowers,
J. Jungerman, A. W. Wills, E. R. Richardson, J. H. Collins, W. D. Mayo,
Robert B. Lea, J. D. Goodpasture, H. G. Gwyn, T. L. Herbert.

Fully Prepared to do a General Banking Business.

JOHN RAMAGE & SON,

48 North College Street, Nashville,

Offer the best stock of custom-made BOOTS, SHOES, and SLIPPERS, in all grades, of

Trunks, Traveling and Hand Bags.

LOWEST CASH PRICES!

SHADE MURRAY, WM. C. DIBRELL. BYRD MURRAY

Murray, Dibrell & Co.,

WHOLESALE

BOOTS and SHOES,

No. 2 Public Square, : : Nashville, Tenn.

Gates & Pohlman,

Corner College and Union Streets, Nashville, Tenn.,

Are the oldest Jewelers in the State, and have constantly in stock the very latest and best designs, in paiterns as well as the finest in quality and finish of all goods pertaining to the Jewelry trade. They defy competition in prices, and warrant every article to be as represented by them. **Watches, Clocks and Jewelry** repaired by the most practical workmen Orders by mail promptly attended to. Their motto is, *"Quick sales and small profits."*

West Tennessee Christian College,

HENDERSON, TENN.

The first Annual Session of this Institution will open on the first Monday in October.

For healthiness of Locality, moral community, pleasant surroundings, hospitable, people, full and thorough course of instruction, cheapness of Board, etc, we challenge comparison.

Schools of English, Mathematics, Ancient and Modern Languages, Sciences, Bible, Music and Art.

Those wishing to give their sons and daughters an education that will fit them for their life work, should investigate this Institution, its terms and what it does, before sending elsewhere.

Board for young ladies, in boarding house with President, $12.00 per month. This includes washing, fuel and lights. Board for young men, including same things, $8,50 to $11,00 per month.

Tuition, $1.00 to 5.00, according to grade. For further particulars address,

J. B INMAN, PRES.,
JOHN BARHAM, SEC.

TENNESSE female COLLEGE!

FRANKLIN, TENN.

(Estabiishe in 1856.)

An English, Classical, Business, French, German, Music and Art Boarding and Day

School for Young LADIES.

With an average patronage of 150 pupils for the past 29 years the College will open its thirteenth year

Sept, 1, '85, and close June 3, '86.

NON- ENOMINATIONAL.

New Administrations, New furniture Capacity for 200 young ladies, Practical Teachers, Modern Methods, Thorough work. Library Reading Room, Ladies Business College and Ladies Boarding in the Building at Moderate prices, are a few of the features which make the College

A Popular Institution.

The only Female College in the South where marks, medals, and set examinations are recognized as opposed to true principles of education.

Write for particulars.
jul 16,8t. M. T. EDGERTON, Pres't

LAW SCHOOL,

OF WASHINGTON AND LEE UNIVERSITY

GEN. G. W. C. LEE, PRESIDENT.

Instruction by text-books and printed lectures with courses of lectures on special subjects by eminent jurists. Tuition and fees $80 for session of nine months, beginning Sept. 17. For catalogue and full particulars, address Ch . A. Graves, Prof. of Law, Lexington, Va.

WASHINGTON AND LEE UNIVERSIY, Lexington, Va.

Instruction in the usual academic studies and in the professional schools of Law and Engineering. Location healthful, expenses moderate. Session opens Sept. 17th. For catalogue, address "Clerk of the Faculty."

W. C. LEE, President.

TEXAS LANDS!

Persons who have capital they wish to invest profitably, can do so by investing now, in Texas lands.

The undersigned is agent for the sale of lands amounting to **OVER HALF MILLION ACRES.** Prices range from 50 cents to $6,00 per acre.

These lands are all going up, and in five years from date, will be worth twice the present price. For particulars, address

J. T. POE.

Longview, Texas.

SPRING, 1885.

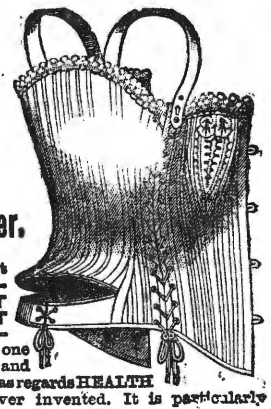
CARPETS! CARPETS!

We have the largest and most complete stock of **Carpets of all grades, Mattings, Oil Cloths, Linoleums, Rugs, etc.,** that we have ever shown to the trade. These goods are brought from the factory, and our prices are the lowest. All orders promptly filled.

MANLOVE & Co.,

26-2 Summer St., - - Nashville, Tenn.

MADAME FOY'S CORSET AND Skirt Supporter.



Combines the most ELEGANT FITTING CORSET with a PERFECT SKIRT SUPPORTER and is one of the most popular and satisfactory corsets as regards HEALTH and COMFORT ever invented. It is particularly adapted to the present style of dress.

For sale by all leading dealers. Price by mail $1.30. FOY, HARMON & CHADWICK, New Haven, Conn.

OPIUM MORPHINE HABIT EASILY CURED. BOOK FREE. DR. J. C. HOFFMAN, Johnson, Wis.

THE GOSPEL ADVOCATE.

VOLUME XXVII., NUMBER 42 | NASHVILLE, TENNESSEE, OCT., 21, 1885. | TWO DOLLARS PER YEAR IN ADVANCE.

EDITORS:

D. LIPSCOMB | E. G. SEWELL.

J. C. McQUIDDY, Office Editor.

ASSOCIATE EDITORS:

J. A. HARDING, JOHN T. POE.

Subscription Rates to Gospel Advocate.

Single subscriber, per annum in advance	$2,00
Single subscriber for six months in advance	$1,00
Clubs of five, three of these new, per annum each	$1,50
Clubs of ten, five of which must be new, each	$1,25
Clubs of ten, all old, each	$1,50

SUBSCRIBE NOW.

SKETCHES AND REFLECTIONS FROM THE OLD AND NEW TESTAMENT.

Adam's Transgression.

The foundation for many of the errors of the religious world is laid in Adam, in connection with his transgression and ejection from the garden of Eden. Infant baptism and infant regeneration, and abstract or direct spiritual influence all have their origin in erroneous notions regarding Adam's sin, and the consequences following it. And while those who teach and practice the things above referred to do not directly run to Adam as their foundation for these things, there is no other foundation for them. And if their doctrines regarding the fall of Adam be not true, there is not one word of foundation in the word of God for infant regeneration nor direct spiritual influence. The regeneration of infants as taught by the pedo-Baptist world is founded upon the doctrine that Adam, as a consequence of his fall, and through him the whole race of man became totally depraved, became sinful in their whole being, and liable to eternal condemnation, unless regenerated before death. This, whether at present avowed or not, is the foundation of infant baptism, and there is no other foundation for it. The Catholics, who first started infant baptism, claimed that it was for the remission of original sin, the washing away of original guilt, while the doctrine of abstract or direct spiritual influence in the conversion of sinners rests upon the same claim. Take this foundation away, and both these practices fall to the ground. The only question is, is there anything in the history of Adam's transgression that indicates that such sin came upon Adam? If no such sin came upon Adam, then where is the evidence that it came upon his posterity? The history of Adam as given in Genesis fails to develop anything of the sort. Adam was created upright and sinless, and remained sinless till *he sinned*. When he sinned, he became a sinner. The first sin that Adam and Eve committed, is in the true and proper sense of that term, original sin, so far as man is concerned. Hence, the first or original sin was committed in Eden, and while man was just as God made him. Original sin now, is regarded as the same as depravity, while depravity is put down as the result to man of his first sin. Original sin therefore, to-day, is regarded as being the sinful or depraved nature that Adam is supposed to have inherited as the consequence of his sin. But did he inherit such a nature, as a consequence of his sin? if not, then of course he did not transmit that nature to others. The history of Adam shows that in his original state he had just about as much sinful nature, so far as a disposition to sin is concerned, as he had after his first sin. The very first temptation that ever came before him, so far as the Bible records, overcame him, and he sinned, and fell. No man can beat that, even with all the depravity he is now supposed to possess. Hence, it is very clear that man did not inherit the disposition, the inclination to sin as a consequence of his fall, for he had that inclination before his fall, which actually led him into his first sin. If therefore, the inclination, the desire to sin, is proof of depravity, then man was depraved when first created. And in that case, who would be the author of it? Men that talk about the depravity of man certainly do not think much. The truth of the matter is that God made man upright, made him pure and holy, but at the same time endowed him with the power of volition and of choosing for himself, and he chose the wrong, and did it of his own will and choice. The making and carrying out of his choice, made him a sinner, and brought the threatened penalty, which was death, upon him. Infidels and skeptics scoutingly ask, why did not God create man beyond the reach, beyond the power of sin? If he had, he would have made him beyond the power to choose and act for himself, in anything. He would then have been a mere machine, only moving when the power to move him was brought to bear upon him. He would have been like the locomotive, moving only when the steam power is at work upon it. In that case, neither virtue nor vice could be attached to, or affirmed of man. He could neither do right nor wrong. Not one particle of growth could take place in man in and of himself. He could only be what the working power placed upon and within him made him. It would then be simply the power of God working him, and of himself he could neither become better or worse, and no credit in the world could be given him for being good This simply would be the old heathen doctrine of fatality revived. But as it is, man is endowed with reason, and with mental powers susceptible of unending improvement. And since he is endowed with the power of choice, as to whether he will pursue the right or the wrong, he constantly grows and increases in whatever direction he starts. If he chooses to go into sin and degredation, he grows worse and worse. Hence, an inspired apostle says: "Evil men and seducers shall wax worse and worse," while those that choose to do right, grow continually in goodness, purity and holiness by following the Lord's will. Thus, God chose to endow man with reason and volition, and to give him full instructions in the good and right way, and to warn him against the evil, and the ruinous consequences of sin, of rebellion against him. One of the grandest things connected with man, is his power to *will*, and to *do*, of his own accord. By this divine arrangement, man can take the will of God as his guide, his directory in life, and can thus increase in knowledge, in faith, in goodness, in purity and holiness during his entire life, and doubtless throughout eternity. By this divine arrangement, man can love God more and more, can love divine things more, and can see more and more beauty and wisdom in God's divine laws. But if man were so constituted that he could not sin, neither could he hate sin, nor love righteousness, nor would he, as a human being, be capable of any improvement of any sort in the world. Whatever God might see proper to make him, that would he be, nothing more, nothing less. The trouble with Adam was that he chose to disobey, even with the terrible consequences of that disobedience fully before him, just as men have been doing ever since, and which very many are doing to-day. And as to the idea of direct spiritual influence, since there is no such thing as total depravity, there is no need of it, since it is just as much in the power of man to do the will of God now as it was in the garden of Eden. No direct spiritual influence existed then, and none is given. Or if any was given then, it did not do a particle of good, for Adam sinned and fell under the first temptation that ever came before him. And as the Spirit then, granting that it operated on Adam failed to hold him up when he was already up, and pure and holy, how can any one prove that a return of the same spirit would lift up the sinner already fallen down and dead? Does not every one know that it would require immensely more strength to lift up one that is down and dead than to hold up a living man who is already up? What advantage then in the claim of direct influence, even if we grant that claim to be correct? And as to infants, they are pure as Adam was, till they grow up, and sin. They have evil and good before them, as Adam had. If they choose to serve God and be Christians, then they will be good. But if on the other hand they choose to do wrong and live in sin, in rebellion against God, then they will be wicked. Infants have nothing in the world to condemn them until they bring themselves under condemnation by their own sins. This they cannot do till they grow up so as to know good from evil. Jesus says of infants: "Of such is the kingdom of Heaven." A correct view of this matter therefore, would forever do away with all idea of infant regeneration, of infant baptism, and of direct or abstract spiritual influence. and the doing away of these, would produce one of the mightiest revolutions the world ever saw. It would throw all upon the word of God as the only guide in religion, both in the matter of conversion and in living the Christian life. And it is perfectly clear and certain that, when we examine the history of Adam's transgression as given in the Lord's word, there is not the shadow of foundation for them in the Bible. The only foundation for these two errors is found in human theology. Lay that aside, and all of these errors, and every other one that arises from them, at once dies out. Human theology is doing a world of mischief, and this mischief will never end till the Cause is removed. Let this theology of total depravity be killed, and its resultant evils, infant regeneration and baptism, and abstract spiritual influence can no more exist than a house could stand in the air if its foundation were taken from under it. And all that is necessary to take this foundation away is a correct understanding of the first sin, as given in the word of God. God never forced man to sin at the outset, nor does he force men to sin now. He did not force man to do right in the outset, neither will he force him to do right now. He taught man by his word at the start, and commanded him what to do, and promised the continued happiness of Eden if he would obey, and threatened him with death if he should disobey, and left him to choose which he would do. He chose sin, and died as the result. Thus, Adam became subject to death, and as the stream cannot rise above its fountain, so Adam's posterity all die and go to the grave. This is all of it in few words. But now, eternal life is promised to those who will do the Lord's will through the gospel, while eternal death is threatened to all who will not obey, and hence all are admonished to choose life, do right, and live forevermore.

We propose to give a number of sketches of Old Testament history, with such reflections upon them as we may think proper, from time to time, as opportunity affords. E. G. S.

THE GOSPEL ADVOCATE.

TEXAS DEPARTMENT.

EDITORS;

C. M. WILMETH, | T. F. RAWLINS.

D CAREFULLY.

ALL communications or reports for publication from Texas should be sent to this office.

ALL subscriptions, orders for books, remittances and communication of every character, should be addressed to this office.

TO INSURE prompt attention and avoid confusion in preparing our matter for the press, and in keeping the account of the ADVOCATE, it is important that the above instructions be complied with strictly.

Address ALL letters, either on business or for publication, to GOSPEL ADVOCATE, Weatherford Texas.

T. F. RA LINS, Offic Manager.

WEATHERFORD, TEXAS, SEPT. 30, 1885.

Dixon Williams in Dallas.

Dixon Williams is what is termed in modern theology a "lay member" in the Cumberland Presbyterian Church. He is now acting in the capacity of a revivalist, having become popular in the last few years. He draws large crowds wherever he goes, and makes many converts, according to the reports of his meetings. He was invited to Dallas, the Armory, the largest hall in the city, was obtained for him, and day and night thousands of people throng to hear him.

These "lay preachers," as they are called, are establishing one point. It has been claimed by the so-called orthodox churches that men must be specially called and sent, and ordained to the ministry, in order to preach the gospel; but such common men as Moody, Whittle, Penn and Williams have gone out without ordination and eclipsed the regular ordained. They have established the fact in the minds of the people, a fact plainly taught in the Bible, that any man who can and will, may preach the gospel. The call to the ministry and the "orders to the clergy" are getting to be considered useless ecclesiastical lumber, properly belonging to the dark ages.

Dixon Williams does not go upon ministerial stilts. He talks in the language of the common people. Uncle Sammie Rogers used to say of pedantic preachers that they "put the fodder up so high that the sheep could not reach it." Dixon Williams does not do this, but rather goes to the other extreme and feeds the sheep in such a reckless way that they tramp much of the fodder under their feet. He uses slang, and brings gospel themes down to a level with the vulgar thoughts of the multitude. We are convinced that most preachers make the mistake of preaching over the heads of the mass of their hearers, and this mistake should be speedily corrected for the sake of the cause; but we must equally avoid a lack of that delicacy and dignity that always mark the sermons of Christ and his apostles. They always reached the minds and hearts of the people; but they were never low in thought or light in language.

Dixon Williams condemns sin and corruption in the boldest terms. Popular sins receive no mercy at his hands. He considers the dance the gate to hell, and the theatre the vestibule of perdition. Drunkenness, licentiousness, covetousness and dishonesty all come in for a share of bitter denunciation. But strange to say, popular errors like extravagance in dress and levity and such like, are rather commended than condemned. He flourishes a ring on his finger and a heavy gold chain, and delights in them, he says. This inconsistency breaks the force of his preaching against other popular sins.

But, after all, right here is his forte. This accounts for his popularity. The mass of the people know they are sinners, and the preacher that pointedly tells them so is looked upon by them as almost a prophet. You whip a dog and he loves you It is similar with the sinners. When you lay his heart open to his view by the sword of the Spirit, you do him a favor for which he is generally thankful. This Dixon Williams does with great power. He convinces sinners that they are such, scripturally, but he does not teach them how to be saved. He asks them to stand up to be prayed for, tells them to have faith, and calls upon them to come forward and give him their hand, as an evidence of their acceptance with God. How different this from Christ's conditions: "He that believeth and is baptized shall be saved;" or from Peter's instructions: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Such preachers should simply lecture against sin till they learn the law of pardon to the alien. They do not know it now, or they have not the courage to preach it. In either case, they are not qualified to call sinners to Christ.

News and Notes.

Bro. J. S. Landreth has taken to himself a wife. His address is Pottsboro, Tex.

Jas. M. Biard has been West holding meetings. With what success we have not yet heard.

C. C. Cline writes that Columbia Christian College, Columbia, Mo., has had a prosperous opening.

R. E McKnight, of Fort Worth, recently held a meeting at Sweetwater with forty-five additions. Additions also continue under his regular labors at Fort Worth.

Bro. Jones, of Manor, who was recently engaged in Houston mission, will probably locate at Add-Ran. He recently held a meeting at McGregor with fifty-six additions.

J. W. Strode, of Hallettsville, has been preaching during the summer and expects to devote himself to the ministry. He is a worthy young brother and should be encouraged.

J. M. Draper, Florence, in writing up for the ADVOCATE, says he is pleased with our combination. We are glad to know that the brethren generally are pleased with the department.

Bro. A. B. West recently held a debate at Florence, Williamson county, with Mr. Miller, of the Christadelphians, Bro. West is one of the best informed men on the issues discussed in the State.

Dr. Watson is soliciting money from sister congregations to assist the Whitesboro congregation in finishing their house of worship. It is a worthy enterprise, and it is to be hoped that the brethren will lend a helping hand in their time of need.

The Methodists immersed *seventeen* of their converts made at Kingston in the meeting following the Wilmeth–Weaver debate; and yet Weaver argued that the apostles did not immerse at all. Truth will prevail, if constantly placed before the people.

G. W. Williams writes that he is conducting a successful meeting at Waldron, Ark., with nine additions at time of writing. Bro. Gilbreath, himself a preacher, has built them a brick church and is doing a great deal for the cause in that community.

Sam Jones says when you see a dog following along after two men, you may not be able to tell whose dog he is; but wait till the road forks and the dog will follow his master. So when the circus comes along you can tell who belongs to the Lord and who to the devil. If the circus-goers do not all belong to the devil, the circus does and is opposed to purity and honesty.

Bro. J. A. Clark, editor of the *Texas Christian*, is visiting his son, Joseph Clark, Jr., in Jones county, Tex.

We suggest to brethren who desire to be useful to the cause, that they exercise themselves in circulating tracts. Much good can be done in this way. We ought to sow Texas down in good gospel tracts. They can be obtained at any Christian publishing house.

Bro. S. E. Kennedy and a Christadelphian by the name of Miller commenced a debate at Florence, Williamson county, on the 5th inst., and will continue till the points of difference are thoroughly canvassed. The church in Texas is evidently the "church militant."

The Texas Christian S. S. Convention spared us by not giving us Bro. Bagby, with his progressive, organ proclivities, as its evangelist. But now it gives us Bro. Rosecrans, a progressive of the progressives and an organ man to the bone. "Out of the frying-pan into the fire."

At the opening of the new house of worship in Boston, Bro. Garrison writes that one evening they had a "Tea Meeting" in their basement, and says: "The people arranged themselves on each side of two long tables and stood while thanks were sung, after the English style, the whole company uniting in the 'grace' to the tune of Old Hundred." Could he not change the style, and give us something after the apostolic style occasionally?

Bro. M. W. Matthews, of Wise county, was on a malicious charge arraigned for horse-stealing. Leading lawyers volunteered to defend him, but the case was thrown out of court for lack of evidence. The elders of his congregation have published a letter thoroughly vindicating his character, and showing the charge to be malicious persecution. He is an old and tried soldier of the cross, and an eloquent preacher, well known to thousands of the ADVOCATE's readers.

Mr. Archer, the Methodist minister at Greenville, has been shooting some of his arrows into the Baptist ranks; and a Baptist Minister of the same place gave him some physical blows in return, for which the latter was duly fined for disturbing the peace. Mr. Archer is still shooting away on doctrinal matters, and it is more than likely that our Dr. Watson will take him in hand and give him a dose that will quiet his nerves. There has been talk of a debate at Greenville between Mr. Weaver and the writer. But it is understood that the Methodists do not want any debate there.

Bro. Robert Graham, in reporting a meeting held by Joe Harding, says in the *Guide:* "Doubtless many were attracted by curiosity; but one thing is certain: those who attended heard about as much of the way of salvation as could be crowded into the same length of time by any one. Joe's way of saying and doing things is novel to most of us, and it takes some time to become used to it; but he understands the plan of redemption and is not afraid to tell it, and in a way, too, that brings it home to the impenitent. His day talks were for the members of the church, in the main, and to me were more edifying than his elaborate sermons at night. There was also less of eccentricity about them. Never was a church more scripturally taught and built up in the same length of time. Bro. Joe certainly has a very exalted conception of what a church of Christ ought to be, and how its members should conduct themselves toward one another and the world. If the churches of Kentucky came up to his standard, we should soon have a better day in this State.

Obituaries.

"Fallen on Zion's Battle-field"—Bro. W. MILES BROWN near Cleburne, Texas, September 20, 1885, aged 40 years. He united with the Christian church, under the preaching of Elder E. G. Sewell, at Leiper's Fork, Williamson county Tenn., during the fall of 1867, and has in reality, been a true soldier of Christ, ever since. The following spring he was married at the same place to Miss Nannie Kelton. Brother Brown was a man whom his neighbors dearly loved. He was truly a part of the salt and light of his neighborhood; was an elder in the Christian church, Sunday School superintendent, and a school trustee; and in all these trusts he performed his duty well and faithfully. He expressed himself very freely in regard to his being prepared to die, but so much regretted to leave his wife and three children of very tender years. He was not an idle member of the church, but a strong "standard-bearer of the cross." His neighbors and friends rejoice with his dear wife in the assurance that

"Beyond the stormy battle-field
He reigns in triumph now."

Cleburne, Tex. J. P. KELTON.

Sister SUSAN E. BRADSHAW was born Nov. 8, 1831; married to E. A. Ragland, Feb. 11, 1852; obeyed the gospel the same year, under the teachings of Bro. Sandy E. Jones, at Bethlehem, Wilson county, Tenn.; baptized and married by Bro. James Warren; died July 10, 1885. Her children have lost the protection and guardianship of a devoted mother but they have the legacy of an untarnished character, and the example of an humble servant of the Lord, the richest boon that can be left by a parent to her family. Sisters and brothers the companionship of an affectionate sister. Her aged father a devoted child; the church a useful and worthy member. Let us all profit by this lesson. We are forcibly reminded of the uncertainty of life, of the brittleness of the slender thread that supports it. May the promises of our blessed Savoir be a comfort to her children, and may we all so live that we may meet her in the "Beautiful Beyond," where no tears will be shed, where no shrieks of grief, and no wails of woe will be heard, where we can enjoy the approving smiles of God forever. JOHN J. WHITEFIELD.

Bellwood, Wilson Co., Tenn., Oct. 3, 1885.

It becomes my painful duty to pen the death of old sister JUDIA DIBBRELL GOOLSBY, who has just crossed the Jordan of death, to await her reward in the better world. She was born March 25, 1815, and died July 20, 1885. She was born in Virginia, and was married to Robert Goolsby in 1836, who yet lives to mourn her loss. They came to this country in 1847, and united with the church of Christ in 1874, under the administration of Bro. Milton Kirkpatrick, and lived a consistent member thereof till death. She had been in ill health for several years, therefore was unable to attend the church service regularly, but spent the time at home reading her Bible, which was nearer and dearer to her than gold. The last six months of her stay on earth was spent in reading God's word. During that time she read the New Testament through twice, and was reading it the third time, when she was called away from the toils and sufferings of this life, and bid come home. Before her death she desired the brethren to meet at her bedside and commemorate the death and sufferings of her Savior, which they did. All regarded her as a Christian in a true sense. Old Bro. Goolsby has lost a Christian wife, her children a good mother, and the church at Granville, one of her true members. But we sorrow not as those who have no hope. She expressed herself to her family just before her death, and said there was nothing in her way—she was ready to go. J. P. WHITEFIELD.

Granville, Tennessee.

GEORGE BURKETT departed this life at the home of his father, near Nolensville, Tennessee, Oct. 2, 1885. He was born Dec. 4, 1864, and united with the church of Christ under the preaching of of Bro. Willie Morton, at Rock Spring, Rutherford county, in the spring of 1884. He was a promising young man; exceedingly strong and healthy, until the fever laid its hand upon him, and he fell a victim of that terrible scourge, typhoid fever. This is another sad blow to that father. But a few short months ago, his devoted wife died; a month or two past, the little babe that she left, died, and now his home is again overshadowed by the dark-winged angel of death, and his oldest boy is taken away. Oh may our brother have the faith, courage and fidelity of Job, when all had been taken, say: "The Lord hath given and the Lord hath taken; blessed be his name; though he slay me yet will I trust him." Bro. George seemed to realize that he had not grown in the divine life as he should have done, and most earnestly repented, asking the Lord to pardon him, and exhorting all the loved ones to greater faith in their Christian life. We feel sure that he was pardoned, for the Lord has promised to hear and bless his children. John says "He is faithful and just to forgive us, and to cleanse us from all unrighteeusness, when we confess our sins." May God bless the bereaved father and the dear, motherless children. Funeral services were conducted by the writer in the presence of a large concourse of sympathizing friends.

Franklin, Tenn., Oct. 5, 1885. E. B. CAYCE.

MATTIE A. LOVING, wife of Bro. W. R. Loving, departed this life July 17. 1885, at their residence in Lincoln county, Tenn. She was 38 years old, and had been a member of the church of Christ for 9 years. She had been a sufferer from disease of the heart for a long while. This, combined with flux, removed her from us. She acted well her part in every station she filled in this life. As daughter she was true, respectful and obedient; as wife she was affectionate and faithful, and discharged the duties of "Queen" of the domestic circle, with cheerfulness; as mother, she was devoted and self-sacrificing; as Christian, she steadfastly abounded in the work of the Lord, often assembling with the saints on the first day of the week, when she was very feeble. For six years she prepared the loaf for the congregation at Richmond, Tenn. At home she was a "burning, shining light." Many were the expressions of regret by the church when she and her husband moved away. It is not strange (having lived such a life) that she should meet death cheerfully. As she committed her children into the hands of her husband, said to him: "Bring them up in the fear of the Lord—live the Christian life. Sorrow not after me, the separation will not be long, therefore, meet the trials of this life with cheerfulness." To our brother and his dear children, we tender our heartfelt sympathy, and sincerely hope they will heed her parting admonition to so live that they will be united forever in eternal happiness.

"We speak of the realms of the blest,
That country so bright and so fair,
And oft are its glories confessed.
But what must it be to be there?"

T. C. LITTLE.

Queries.

Elder E. G. SEWELL—Dear Brother and fellow-classmate, will you please reconcile through the columns of the ADVOCATE, I John i, 8, and I John iii, 9. I hope your health is much improved since your Florida trip. With many good wishes for your continued success, health and happiness, I am yours in Christ.—[R. H. Powell.

The verse in the first chapter says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." The one in the third chapter says, "Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God." The first of these verses is spoken with reference to the weakness and imperfections of humanity as such. No man is able to live sinlessly perfect. Strive as he may, the flesh is so weak that through this weakness, he will sometimes do wrong, or fall short of duty. "The spirit is willing but the flesh is weak," said Jesus. And one of the greatest manifestations of God's mercy is that he provided for the pardon of sins, committed through weakness of the flesh when our purpose and efforts are to do right. But the one in the third chapter is in reference to the purpose and aim to do right, as contrasted with the wicked people of the world who do not even try to do the Lord's will. The next verse says: "In this the children of God are manifest, and the children of the Devil." An humble and faithful child of God is striving constantly to do right, and to avoid all wrong, while wicked people are all the time doing wrong, all the time living a rebellious life in the sight of God. A child of God, in whom the seed of the kingdom, the word of God is the ruling principle of life, will never, *can never* wilfully, purposely sin. But through weakness of the flesh the best of them are liable to sin, and if they say they sin not, they deceive themselves, and the truth is not in them. Yet it may be said of them at the same time that purposely, wilfully, presumptuously, they cannot sin. E. G. S.

Dear Editor—Please give me some instruction on Acts ii, 21; and Joel ii, 32, Please answer this through the ADVOCATE.—[WM. DAVIS, Larkinville, Ala.

The passage in Acts is a quotation from Joel, in which after promising the spirit to all the people of the earth, and that it was no longer to be confined to the Jews as in ages past, added: "And whosoever shall call on the name of the Lord shall be saved." To call on the name of the Lord, is to do it honestly, according to the directions of God. A man is not honest with himself who calls on him but is not willing to obey him. "In vain do ye worship me, teaching for doctrines the commandments of men," (Matthew xv, 9, says the Savior. In the same connection it says: He is a hypocrite who pretends to draw near to him with the lips, but refuses to obey his commandments. It simply means then that a man who honestly calls on the Lord by obeying, shall be saved. The point of the promise was that in the Old Testament times none but the Jews were permitted to call on him or obey him and be saved, (the way was open to others only by becoming Jews) but under the new dispensation, when the spirit should come to all people, then whosoever among all nations called on him by obeying h m should be saved. The mere calling on him as Lord, Lord, while failing to obey him, was a vile sin and hypocricy—"Not every one that saith unto me Lord, Lord, shall enter the kingdom of Heaven, but he that doeth the will of my father who is in Heaven." (Matthew vii 21.)

Please give us your views on ninth verse of fifth chapter of Paul's first epistle to Timothy. We are commanded to be of same mind. Our Sunday-school was divided to-day as to whom the word "number" refers. Does it refer to those that are to be supported by the church, or to those whom Timothy was not to rebuke and reprove. Your views will be thankfully received through the columns of the ADVOCATE.—[S. T. Hardison, Antioch, Maury county, Tenn.

The word number certainly refers to the widows. The 3rd verse introduces the widows and their treatment. Honor widows, that are widows indeed." Honor here means especially to support. Support widows that are widows indeed, but if any widow has children or grandchildren (instead of nephews) let these support her at home. Fifth verse describes those that are widows indeed, 6th verse the widows that are not widows indeed, 7th verse tells Timothy to charge these things that the widows may be blameless. Eighth verse he returns to the obligation of children and grand-children to support their widowed mothers and grand-mothers, and tells them if any provide not for his own widowed mother and grand-mother, and especially if she be of his own family household, (living with him) he has denied the faith and is worse than an infidel. (This is usually misapplied to a man's wife and children.) The 9th and 10th then show what widows are to be taken into the number honored or supported by the church. The 11th to 15th verses show why young widows should not be of this number. The 16th closes again with the admonition that men or women who have widows (their mothers or grand-mothers) they should support them and not let the church be charged with them, that it may support those that are widows indeed. These widows are treated of clearly as a class of the elders —men and women,—then in the next verse he returns to the obligation to the elders. D. L.

Men who know the right, but wait for it to become popular before they give it their support, are men whose convictions are skin-deep.

Brother Jay's Article.

The following article from our esteemed brother, Charles H. Jay, of Meaford, shows how the 'mystery of iniquity" is working in Ontario. There were never greater and more rapid strides taken in the development of the papacy than have recently been taken by the "progressive" among the disciples. They are traveling in the ways of wickedness just about as fast as they can go. In next week's issue, I hope to give some light on the Hobbs–Allen—Lipscomb–Harding tangle, and then to reveal some rather astonishing facts concerning Errett's defence of Moore.

J. A. H.

MEAFORD, ONT.

Editor GOSPEL ADVOCATE:

Dear Brethren—Will you allow me space in the ADVOCATE to bring to the notice of the brotherhood a silly, if not blasphemous, farce that was enacted a few days ago at Owen Sound?

The facts are, A. Scott, "Pastor of the Christian church at Walkebih," was employed by the church at Owen Sound to hold a series of meetings for them. On Thursday evening of the last week of the meeting, one of the sisters, with a paper in the form of a requisition, at the meeting asked the various members with whom she came in contact to sign it calling a meeting for the following Friday evening, to consider the admissability of Bro. A. H. Finch, one of their number, being ordained an evangelist; and fifteen signed it, and others refused. On the strength of this requisition, Bro. Scott called the meeting, which, owing to its being scantily attended, was adjourned until the following Sunday afternoon. In the meantime, (Sunday evening) some of those who were opposed to Bro. Finch's being ordained, met with him and discussed their objections, and the result was, after talking until 3 o'clock the next morning, it was agreed between them and Bro. Finch that certain objections which they formulated were proper ones to be discussed at the adjourned meeting on Sunday afternoon. After the regular services were over on Sunday morning, Bro. Finch read these formulated objections to the congregation and told them to prayerfully consider them, as they were to be considered and discussed at the afternoon meeting.

The afternoon meeting being opened, Bro. Scott stated its object, and suggested that Bro. Finch be catechized to ascertain if he was a fit person to be ordained; and stated that by virtue of his office and being a senior in the Faith. (is 28 years old) he was the only person present who had any authority to do such work, and commenced to question him,—the following being a sample of the questions and answers:

"Do you desire the office of an evangelist to be conferred upon you?"

"I do."

"Do you believe in the inspiration of the Bible?"

"Yes."

"Do you consider it to be our only rule of faith and practice?"

"Certainly."

"By what name should the followers of Christ be called?"

"Christians."

"What name do you propose to wear after your ordination? I suppose you will take the name Christian?"

"Yes; and all other Scriptural names."

"Now as to your duties—do you consider preaching the gospel one of your duties?"

"Yes, but not the only one."

"What other?"

"Pastoral, or shepherd work."

"I presume you understand that the pastor is included in the evangelist; as the saying is, 'a wheel within a wheel.' For instance, a farmer is a man who manages a farm; he is also a plowman because he plows. So the evangelist, although the chief officer in God's heritage, is also a pastor, because he does pastoral work."

"I so understand it."

"Do you believe in missionary work?"

"Yes."

"Are there any specific directions as to how missionary work is to be done?"

"No."

"We are then to use our common-sense and good judgment in these matters?"

"Yes; we are told to do it, but as to ways and means, nothing is said."

"You are right; the evangelist is the true missionary. It is his duty to preach the word,—to bring sinners to Christ—to organize and plant churches—to visit weak churches and build them up—to set in order disorderly ones, such as those who have no regularly ordained officers, and in such churches appoint those officers in a proper manner—visit their members, see that they have family worship, that they bring up their children in a proper manner, that they contribute liberally for the spread of the gospel, and that they meet regularly every Lord's day with their brethren to commemorate the death of Christ. 'These things speak and exhort and rebuke with all authority. Let no man despise thee.' The audience are asked if anyone wishes any other questions put to the candidate."

No one proposes any. Bro. Scott then asks the audience, "anyone ready for the question?"

Just here one of the leading brethren rises and reminds him that the discussion of the formulated objections had not taken place. He is told to sit down,—that no discussion can be allowed. Another leading brother rises and insists that the objections should be discussed as per arrangement. He is also told to sit down, and "hands up for the motion" is called by Scott, and a vote is taken in the confusion, and recorded in favor of the ordination taking place. 25 voted for, 4 against, and 5 not voting at all, out of a congregation of some 56 members. The audience are then dismissed with the request that they will return without having partaken of their evening meal. That it is encumbent on the ordainer and the candidate to part, and it would be better for the congregation to part likewise, fasting.

Meeting opened again at 7, p. m., Bro. Scott the master of ceremonies, reads Titus i, 1-5; Acts xiii, 1-3, to show that elders and evangelists are the proper persons to ordain by virtue of their office, and that as they had come together parting, no one had any right to call in question his authority to perform the ceremony, and remarked that the work of an evangelist is a grand one, to rally sinners to the cross and then gives as example, "Knowles Shaw." Repeats again the duties of an evangelist, and the duties of the congregation to him. They are to stay up his hands, both financially and otherwise; so long as his hands are stayed up the cause will prosper, and when allowed to drop it will fail; in proof refers to Amelek's defeat and the history of Gideon. The evangelist is an office under God's government—example, the British government and its officers. If you insult one of them you insult the government itself. So if you offer indignities to the evangelist, you offer insult to God, and woe to him that puts a stumbling block in the way of his brother's usefulness; and "how shall they hear without a preacher, and how shall they preach unless they be sent?"

Finch is requested to come forward and kneel on the floor near the stand. He does so, with his back to the audience. Scott on the stand faces him, and lays his hands on his head and prays over him, commends him, his wife and his children to the special notice and protection of the Almighty.

Bro. Finch rises and steps forth a full-fledged clergyman.

The audience are requested to sing No. 281, Revised Christian Hymnal, and to make it the language of every heart.

A brother then moves a vote of thanks to Scott for the entertainment, which is duly carried. The congregation is then dismissed, to retire and dream over the work of their hands.

And the miserable farce is over.

It seems to me to characterize such proceedings as blasphemous is not over-stepping the mark, when Scott and such men undertake to put themselves in the place of inspired men, or men acting under the express direction of the Holy Spirit, and pretending to do work that was never done except under the direction of the Holy Spirit. I don't see how we can condemn such proceedings in language too strong. Just think of it, brethren. A paltry slip of a preacher commands one of his brethren to prostrate himself before him on the Lord's day, in the presence of the congregation, while he confers on him the empty title he wears himself! When Cornelius did such a thing, in ignorance, before the Apostle Peter, he rebuked him and said: "stand up, I, myself also am a man."

And it most certainly is a farce to appoint an officer without giving him any official power. For instance, Bro. Finch in his rounds comes across a church supposed to be out of order, according to the progressionists' idea of order, and commences to straighten things up, and they question his authority. He produces his credentials, as Bro. T. B. Scovil used to do, and insists that his authority be respected, tells them that he has been regularly ordained by a professional, that he is one of the first officers in God's heritage, (see Munnell's tract on setting the churches in order) That in resisting him they are insulting God, etc., etc. Notwithstanding all this show of authority, the church quietly resists his pretensions and repudiates his authority and the authority of those who appointed him. What is the poor man to do? If he honestly believes he is the officer he pretends to be, it is only reasonable to suppose that he could return to the power that appointed him and ask that he be sustained in the discharge of his duties. Bro. Scott, of course, is honest, too, and tells him he has no power whatever to enforce obedience in any church; neither has his employers, the church at Owen's Sound—which is true—and he might have added with equal truth—my dear brother, for any power in your official capacity, you must depend entirely on your own cheek and the ignorance or apathy of the churches with whom you come in contact.

And again, according to Bro. Scott's theory, this very church at Owen's Sound is a disorderly one, having neither elders nor deacons properly appointed. And the absurdity of the thing is further seen when Scott instructs Bro. Finch that his first official work is to set this very church in order—*i. e.*, the new-born infant to immediately begin teaching its mother her duties.

Personally, I have nothing against Bro. Scott or Bro. Finch, and write only for the purpose of bringing this ordination "mummery" squarely before the brethren, and to stir them up to resist its baneful influences.

Yours fraternally, C. H. JAY.

SUNDAY SCHOOL LESSON.

BY GRANVILLE LIPSCOMB.

THE TEMPLE REPAIRED.

II. Kings 10:12-15. Oct. 25.

Golden Text: "I was glad when they said unto me, Let us go into the house of the Lord."—Psa. cxxii, 1.

Time—878 B. C., the accession of Jehoash. Place—Jerusalem, the capital of Judah. Rulers—Jehu, king of Israel; Jehoash, king of Judah; Hazael, king of Syria; Shalmaneser, king of Asyria.

INTRODUCTION.—Ahaziah, the sixth king of Judah, was slain by Jehu. His mother, Athaliah, usurped the throne, and was a wicked ruler, slaying all the royal family except an infant boy, Joash, or Jehoash, who was stolen and hidden in the house of the Lord for six years. Jehoiada the priest, in the 7th year brought him forth under a strong guard, and anointed him king of Judah. Athaliah cried out, "treason! treason!" but she was seized by the guard and slain. Joash reigned forty years. His character was that of a good man, though his reign did not entirely abolish idolatrous practices. At his direction the temple was repaired, the contributions being cast into a box in great abundance. A parallel history of this king is found in II. Chronicles xxiv, where are a number of items not mentioned in this lesson. Though pious and upright in his earlyi fe, after the death of Jehoida the priest, he yielded to evil counselors and lapsed into idolatry, and was so ungrateful as to put to death the son of Jehoida, because he rebuked his idolatry. He was restored the throne of Judah as a pledge of the covenant of Jehoveh with his people. Joash was at length subdued by the Syrians, who left him suffering from diseases, but he was slain by his servants to avenge the death of Jehoida's son. See II. Chron. xxiv, 25.

EXPLANATORY NOTES.

Jehoash. Called in Chronicles Joash. *Forty years reigned he.* King Jehoash had the good counsel of Jehoida the priest. *His mother's name.* His mother's name is mentioned as is usual in the history of the kings of Judah. *Did that which was right in the sight of the Lord all his days wherein Jehoida the priest instructed him.* None need good counsel more than those who are called to govern. *The high places were not taken away.* These were remnants of idolatry. *Jehoash said to the priest.* Jehoash, perhaps, remembering with gratitude his preservation in the temple, wished to see it repaired. *All the money of the dedicated things.* That is, money from three sources mentioned. *That which passeth the account that every man is set at.* That is, all the revenues from vows made to the Lord, and that which *cometh into any man's heart*, or the free will offerings. *Let the priest take it to them.* That is receive the various contributions. *Every man of his acquaintance.* From this it appears that the priests went to collect where each one was best known. *The priests had not repaired the breaches of the house.* From some cause this method did not succeed. *Receive no more money of your acceptance.* This order was given to the priests. Then Jehoash adopted another and more successful plan. *Took a chest and bored a hole in the lid of it.* The object of this was to separate the money for the Lord's house from that which was intended for other purposes. *And they put in bags.* As the chest was full they would put up in bags. *They gave the money * * * into the hands of them that did the work that had the oversight of the house of the Lord.* These overseers of the work paid it out to the workmen. *They gave that to the workmen.* The workmen were paid off before the vessels for furnishing the temple were purchased. *They dealt faithfully.* Those to whom the work was entrusted carefully and promptly attended to the business. They were a good business committee.

QUESTIONS.

1 What is the golden text?
2 How old was Jehoash when he was made king of Israel?
3 How had he been preserved?
4 Who was the high priest?
5 Who became instructor to the k g?
6 What good work did Jehoash do?
7 Mention the two plans for collecting?
8 Which was the better plan?
9 What did they do when the chest was filled?
10 To whom was the money paid?
11 What did the overseers do with it?
12 Were they faithful?
13 What institution does the temple typify?
14 Is it right to make contributions now to God's service?
15 What plan did Paul command to be observed? (I. Cor. xvi, 2).
16 Is it the duty of all to give?
17 Should Christians be faithful and prompt in doing business for God?
18 Relate the history of Joash's last days.

It is better to give more expression of love and kindness, and less profession.

A holy life is the grandest of sermons, the most convincing of argument, the most persuasive of appeals.

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

God demands an account of the past, and that we must render here. He demands an improvement of the present, and this we must attend to now.

GOOD LUCK.

The Royal Baking Powder Never Fails to do Perfect Work.

The "Good Luck" that always attends the use of the Royal Baking Powder in making perfect bread, cake, biscuit, pastry, etc., is not "luck" after all, but the exact result that inevitably follows the correct application of scientific principles.

All the scientific knowledge, care and skill attained by twenty years' practical experience have been combined in the Royal Baking Powder to make a leavening agent absolutely perfect, and it cannot help doing perfect work in the production of light, sweet, wholesome, palatable bread and pastry.

The most exact accuracy and precision are exercised in the preparation and combination of all the ingredients of the Royal Baking Powder. Every article is first ascertained absolutely pure. A number of chemists are employed to test the strength of each ingredient, so that its exact power and effect in combination with its co-ingredients is definitely known. Nothing is trusted to chance, and no person is employed in the preparation of the materials who is not an expert in his particular branch of the business.

As a consequence, the Royal Baking Powder is of the highest grade of strength and excellence, always pure, wholesome, and uniform in quality. Each box is exactly like every other. It will retain its powers and produce the same and the highest leavening effect in any climate, at any time.

The Government Chemists, after having analyzed all the principal brands in the market, in their reports placed the Royal Baking Powder at the head of the list for strength, purity, and wholesomeness, and thousands of tests all over the country have further demonstrated the fact that its qualities are, in every respect, unrivaled.

Housekeepers never fail to have "good luck" in making the most delicious bread, biscuit, cake, and pastry, who use the Royal Baking Powder.

HIGHLAND HOME

MALE AND FEMALE INSTITUTE.

The next session of this School will open October 5, 1885, and close April the 16, 1886. The Session will be divided into two terms of three and one-half months each.

TERMS:	Per Month:
Primary Class and Arithmetic as far as Division	$2,00
Grammar, Arithmetic, etc	3,50
Latin, Greek and Higher Mathematics (except surveying)	4,50
Music on Piano, Organ, Guitar, Cornet, and other Band Instruments	3,00
Use of Instrument	1,00
	FOR THE SESSION,
Board, Washing and Lights	$80,00
Incidental for all, except the first class	2,00
Incidental for first-class	50
Vocal Music (Elementary)	1,00
Book Keeping and surveying per term	40,00

Lessons in Harmony can be had by those who wish.

J. M. Barnes, President.
S. Jordan,
M. L. Kirkpatrick,
Highland Home, Ala.

SEND FOR CATALOGUE,

THE GOSPEL ADVOCATE.

NASHVLLE, TENN., OCT., 21, 1885.

CONTENTS.

Adams Transgression 657
Obituaries 659
Queries 659
Brother Jay's Article 660
Sunday School Lesson 661
Important Truths 662
Queries 662
Petersburg Debate 663
Almsgiving 663
Whisky Selling, Is it Right? 664
The Tolling of Funeral Bells 664
Letter From Australia 664
General News 666
Items, Personals, Etc 667
Church News 671

HOME READING.

Little Foes 668
Christ the Fountain 668
Lesson in a Hayfield 668
Was Jumbo an Elephant? 668

TEXAS DEPARTMENT.

Dixie Williams in Dallas 658
News and Notes 658

Sometime since we noticed the publication of a small pamphlet by C. C. Cline, exposing the effort of Bro. McPherson to use the Sunday-school movement in Texas for the advancement of his own and the interest of the *Guide*. There was more of personal feeling in the correspondence than we wished to appear in the ADVOCATE, but we gave Bro. Cline the benefit of our subscription list in circulating it in Texas. In the article is a disparaging allusion to Bro. Chas. Francis, business manager of the *Guide* Publishing Co. We intended no indorsement or approval of this, or indeed of any personalities in the article by lending the use of our lists to the circulation of the document. We frequently give brethren wishing to circulate catalogues and other documents the use of our mailing lists. We do not thereby intend to indorse what is mailed in any sense. We do not know what the ground of Bro C.'s allusion is, nor have we ever heard a word to Bro. F.'s disparagement as a man.

But as there has been some talk or writing about our doing this for Bro. Cline, and as we make it a rule to do nothing in reference to any one that we are unwilling for all to know, we state that we declined publishing in the ADVOCATE the matter presented to us by Bro. Cline because of the personal feeling shown in the correspondence. We advised him to the course he pursued, and to let as little of personalities into it as possible. The reason we did it was, Some time ago Bro. McPherson was agent for the Orphan School, a work in which all the Christians in Texas felt an interest. He was also personally interested in the *Guide*. He openly advertised that the *Guide* should be the organ of the orphan school, and those interested in the school should take the *Guide*. Of this we said nothing, because we believed it was thoughtlessness in Bro. McPherson, and friends would protest against the outrage of so prostituting a public charity to private ends. It was not done. This course weaned many of its warmest friends from it, and I believe to this is atttributable the failure of the school. When another effort was made by Bro. McPherson that seemed to say, to Bro. Cline: If you will not work for my interests I will not aid your Sunday-school work, we thought the attention of the Texas brethren should be called to the matter. We know of no higher crime than the prostituting of religious service and institutions to private gain. This was the crime of the money changers whom Jesus scourged out of the temple.

Important Truths.

"Through thy precepts I get understanding; therefore I hate every false way." Understanding is that right appreciation of things that enables persons to judge correctly what is best to promote their good. Men as frequently fail to properly understand what is good for them as they fail in any other pursuit. A true or good understanding is very much the same as wisdom. They both differ widely from learning or knowledge. Wisdom or understanding is that judicious judgment that enables a man to properly use his knowledge or learning. Many men of great learning or knowledge are at a loss as to how to use that learning. So learning frequently is of little avail to its possessor—because of lack of judgment in using it. Little learning with good understanding or judgment is greatly more to be desired than much learning or knowledge with a lack of understanding. Many parents and teachers mistake the true ends of education. Wisdom should be taught—understanding gained rather than the mind stuffed with knowledge. Through the precepts of the Lord a good understanding is gotten. "The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy is understanding."

There is nothing in this world that can give wisdom and understanding like the knowledge of God's word. His precepts give understanding; a knowledge of his judgments, his dealings in the affairs of men, is the only foundation for true wisdom. David declared that through his precepts he got understanding—an understanding that made him hate every false way. Every false way leads its possesser to evil. No false way ever brings good to man in this world or the world to come. This is a truth hard to realize. It so often appears to us that a way, false and wrong, leads directly to something that appears good to us, and we follow it to our hurt. Only a study of the precepts and judgments of God can assure the heart that every false way—every wrong course leads to evil. David studied the precepts of the Lord. He treasured them in his heart. He hid them in his heart and pondered over them, weighed them, turned them over and studied them. Through them he gained that understanding that made him see that every false way was evil, was his enemy, led him to ruin. He thereby came to hate it. If we will, in our heart, receive and ponder the precepts of the Lord, they will give us the understanding that will enable us to hate every false way as tending only to our hurt. It is easy for us to see and hate the false ways of others; and to hate all false ways in others. But the important matter to every one should be to understand each his own false ways, and come to hate them with a hatred that causes him to turn from them. The precepts of the Lord give the understanding that does this for man. "Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way." David came to esteem God's precepts as right; it caused him to hate every false way.

Tennyson's new poem is to be called "The Close of Another Eve."

What is the cure for gossip? Simply culture. There is a great deal of gossip that has no malignity in it. Good-natured people talk about their neighbors because—and only because—they have nothing else to talk about.

QUESTIONS.

On last Lord's day we met as usual, and the communion service was postponed, and the Presbyterians met in the afternoon and had communion service, and the most of our brethren met and communed with them. Have they any Scripture for so doing? If so, please explain through the ADVOCATE. If not, would be glad to hear from you.—J. F. Jackson, Palestine, Tenn.

We have discussed this question. We do not believe the Presbyterians are baptized disciples of Christ, and therefore cannot set a table acceptable to the Lord. We never can partake with them for this reason.

Some of the brethren here contend that when a Christian sins he cannot obtain forgiveness only by confessing to the church. Others claim that he can; that where the offense is known only to him and God, he can between himself and God make reconciliation. Now if you know anything in harmony or contrary to the latter position, please let us hear from you, and oblige those searching for the truth.—[R. R. Hendon, Oak Level, Ala.

We do not know any difference between public and private sins. God says "confess your faults one to another, and pray one for another." It does not say public faults, but it certainly means all faults and sins. It means Christians should freely and fully confess their sins to each other and not conceal them.

Please explain from the 10th verse to the close of the 2nd chapter of 1st Corinthians. Tell us what the natural man is. I heard an explanation Sunday that I did not understand.

The natural man in Paul's day was the uninspired man without revelation. No man can know the things of a man save the spirit of man which is in him, even so knoweth no man the things of God except the Spirit of God which dwelleth in him. And we have that spirit which is of God, that we know the things of God freely given to us. Which things we speak in the words given by the Holy Spirit, not in those given by man's wisdom. But the man to whom the Spirit of God has not come (who is not inspired) receiveth not the things which God's Spirit gives to us. They are discerned or known only by the inspired man; we have the mind of Christ, which things we speak make known to you. This is a paraphrase of its true meaning. It means no uninspired man could know the will of God until the inspired man taught them what it is.

Please give me your views whether Matthias, who was chosen by the Apostles to take the place of Judas, was chosen by God, or had God's sanction, and is to be one of the twelve who are to judge the twelve tribes of Israel?—[W. S. FERGUSON, Vineyard, Ark.

I do not know what God's spirit put it in the books for, if it did not have God's sanction. It is given as a part of the history of the work and teaching of the Apostles, and I had as soon say what is recorded in the 2nd or any other chapter of Acts is without the sanction of God, as to say this was without his sanction. It would be a strange thing to introduce a book approved of God by telling something in the beginning that was not approved of him.

Brethren work themselves into a state of infidelity on this point by concluding that there were to be but twelve apostles. But this is man's conclusion, not God's. There is not a word in the Bible indicating there were to be but twelve, nor will rejecting Matthias help the matter for Barnabas and Paul are both called apostles. Christ chose twelve to the lost sheep of the house of Israel, and sent Paul and Barnabas as apostles to the Gentiles. There may have been still others.

PETERSBURG DEBATE—No. 9.

Second Proposition.

PENNINGTON.

My report of the discussion of the second proposition will be much briefer than the first because much of the ground gone over in the first was recanvassed in the second. Again, as elder P.'s little succession boat was so unceremoniously capsized before he had fairly launched it on the waves of Jordan, preparatory to his voyage through the dark ages, the audience was saved many tiresome readings from D. B. Ray's romance, which sad catastrophe and consequent result have tended materially to lighten my task!

After Bro. B. had so thoroughly robbed Eld. P. of all the material out of which he had constructed his church and commenced his succession, the audience was very curious to know how he would proceed. He had repeatedly said in the first part of the debate that the Baptists had no material baptized for the remission of sins, and would not accept that sort; and as the Dr. had conclusively shown that John's material out of which Eld. P. had constructed his church and started his succession was exactly that kind, curiosity was at its very highest pitch to know what he would or could do with the ruins of that magnificent Baptist edifice, whose every foundation stone had been wrenched from its place by Dr. Brents.

That suspense was soon relieved. Eld. P. stated in the beginning of his second address that for the present he would pass succession by and attend to "more weighty matters of the law!"

He stated that the Baptist church had seven peculiarities which differentiated it from all other religious bodies, and which peculiarities entitle it to the high claim of "the church or kingdom of Christ on earth."

1. Baptists recognize Christ as their head and founder,—no other people do. He said that he could give the name of a human being as the founder of every church in existence except the Baptist church.

2. Baptists accept the Bible alone as their rule of faith and practice,—this no other church does. They believe the Bible to be the Book of God, and accept all that it says.

3. Baptists teach that baptism and the Lord's supper are ordinances of the church, and preach repentance before faith.

4. Baptists immerse the regenerated—the man who is born again—no other people do.

5. Baptists teach that the Holy Spirit operates in man's conversion independent of the word so as to open the eyes of his understanding that he may be enabled to see, to understand and to obey.

6. We believe in the final perseverance of the saints.

(The remaining "peculiarity" never saw the light so far as that debate was concerned. The Dr. so completely routed him on the above mentioned six, that for reasons unknown the seventh was never given to the public. The imaginative reader is left to surmise what it can be. It may be that the Baptist church actually believes in the existence of a God or perchance that the moon is made of green cheese! These would have been quite as "peculiar" as some of the six.)

Eld. P. then continued: "Abram was saved by faith alone." "Abraham believed God and it was accounted to him for righteousness." Salvation is the free gift of God. Hence the Baptist peculiarity of immersing none but saved persons. If of baptism, it is no more of grace.

The Dr.'s plan is on this wise: A poor hungry tramp comes along and asks for dinner. "Certainly," says the Dr., "if you will cut me a cord of wood, I'll *give* you your dinner."

Baptism for the remission of sins operates just that way. A poor sinner desires to be saved. Salvation is the free gift of God, yet the Dr. says you must be baptized, and then you can have the free gift!

Elder P. then undertook to show that "Dr. B. and his so-called reformers" have a creed, notwithstanding their boast that they stand on the Bible alone.

He then read a creed which he said had been put forth by Moses E. Lard, one of our greatest men. Said that Lard forced it upon many of the churches in that part of Kentucky where he lived and that he swore vengeance upon the churches and disciples who would not wear it. He also said that it was published and endorsed by all the leading papers of the disciples. He then read all the articles of the aforesaid "creed" and closed by a tremendous flourish with the words, "There is your creed with a vengeance, Dr., and you've got to swallow it."

BRENTS.

And it happens somehow that my brother has abandoned his succession business for the present. If he don't abandon it entirely before the close of this debate, I am very much mistaken. It is a feat which no sane man ought to attempt, and one which no man, living or dead, can accomplish. John's material he would not have if on earth to-day, and without it he never can commence his church.

Elder P. has now turned his attention to Baptist peculiarities and claims from them that the Baptist is the church of Christ. And the "Baptists recognize Christ as their head." Pray where is the church that don't do that? I certainly claim Christ as my leader. The Methodist and Presbyterian all do the same, and do tell me what is peculiar about that? It proves all to be the church of Christ if it proves anything. So away goes No. 1. But Baptists take the Bible alone, believe it to be the Book of God and accept all that it says! If there is one thing more peculiar about me and my brethren than another it is that we take the Bible alone as our guide; and who but infidels don't believe it to be from God and accept all it says? So there goes No. 2. Yes, but you teach that baptism and the Lord's supper are ordinances of the church. If you had said "ordinances of the Lord" we would have been nearer agreed. As it is, you don't differ in this from the other protestant sects of Christendom. So No. 3 goes for nought.

But again, Baptists "immerse the man who is born again." Certainly they *claim* that they do. The old Baptists and Separates claim to do the same thing, and our Methodist and Presbyterian friends claim to occasionally immerse the same character. In this you are not very "peculiar." So farewell to No. 4!

"Baptists teach that the Holy Spirit operate in conviction and conversion independent of the word." Yes, and so teach the Old Baptists and various other denominations. The truth of this "peculiarity" will be tested further on.

As to your 6th "peculiarity," the final perseverance of the saints," it is by no means peculiar to the Missionary Baptists, but is quite distinctive in the teachings of other Baptists and also in those of the Old and Cumberland Presbyterian churches. All of Elder P.'s bluster about his seven "peculiarities" which marked their identity beyond all doubt, as being the church of Christ, amounts to absolutely nothing, as there is not a single item, whether true or false, but what is held in common by others.

The Bible does not speak of Abraham being justified in the sense that a sinner is justified in conversion, for Abraham was just as good a man when he is first brought to our view as he ever got to be afterward, so far as we can know. He was justified in the sense that God approved him. It was not faith alone that God approved. How would it read to say, "by faith alone Abraham when he was called, went?" "By faith alone he sojourned in a strange land;" "by faith alone Abraham offered up Isaac." This would make nonsense. Let James explain the whole matter: "Was not Abraham our father justified by works when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?" Now listen: "And the Scripture was fulfilled which saith Abraham believed God and it was imputed unto him for righteousness." Could comment be plainer? It was not faith alone, but faith made perfect by works. So does a living faith now lead to obedience. The faith that saves the soul is a living and active faith; one that walks and talks out; one that impels man to do whatever God commands.

Certainly salvation is the "free gift of God." Who says it isn't? But does God give it to you whether you want it or not? God has seen fit to suspend salvation upon conditions which, when complied with, by no means purchase salvation. With all that man can do he is still an unprofitable servant. "If of baptism it is no more of grace" says my good brother. If God *favors* us with salvation upon submission to baptism as a condition of pardon, I suppose in that sense it would still be of "grace." But the tramp had to work for his dinner. Therefore baptism is not for the remission of sins!

Now I'll have done a job of work myself. I tell a man that if he will dig me a cistern of specified dimensions, and wall it up with brick, I'll give him fifty dollars. He goes and digs the cistern, then comes and demands the fifty dollars. You have it dug? Yes. Have you walled it up with brick? No, I've just got it dug. But the contract was, you were to dig and wall it up for fifty dollars. He sues me. Is there a judge in the State that would make me pay it? Not one. God has commanded faith, repentance and baptism, and upon compliance with these conditions has promised you salvation. Can you claim it until you have done all that he has demanded? Surely not. And it turns out that we have a "creed" after all our effort to get rid of them. I will attend to this in my next speech.

GEO. GOWEN.

Almsgiving.

Of the three religious exercises to which Jesus applied, His general warning against a hypocritical courting of publicity, almsgiving is undoubtedly the one with reference to which we moderns have the most to be warned. At the same time, it is the one which has now-a-days the least connection with the religious service of God. Since Christianity has succeeded in breathing a general spirit of compassion for the destitute and suffering into modern European life, and since society has been taught to respect the duty of beneficence on that broad ground of humanity which Christianity was the first to enforce, almsgiving, or rather all active charity from man to man, has ceased to be, to the same extent as formerly, an act of religion. It is no longer confined to religious persons. It is not so exclusively urged on religious grounds. Many who do not profess to be serving God in it are ready enough to put their hand to enterprises of practical beneficence. —*Rev. J. Oswald Dykes.*

Whisky Selling, Is it Right?

Bro. Poe is it wrong for a member of the church to sell spirituos liquors? You know they will be sold, and if he does not sell some one else will. Now, if he can make money that way and does not drink himself, is it wrong? Please answer. Yours for the truth. MANUEL JOHNSON.

It is certainly wrong for a Christian to sell spiritous liquors, and the fact, that some one else, will sell it, if he does not, does not make it right for him to do it. Some one will steal and murder too; must some Christian brother turn-out and kill others, just because others will do it? Swindling, defrauding, and stealing will go on. Must a Christian resort to this to make money, simply because others do? The church member who sells whisky to make money is guilty of a high crime in the sight of heaven, and will be held to a terrible account for the same.

Let us see now, Rom. 13·13. We are commanded not to walk in rioting and drunkenness, and in Gal. 5 21. Drunkenness is classed with murder and all conceivable wickedness, and in Eph. 5-18, the apostle enjoins the Christians not to get drunk with wine, for this is excess, etc. But you may say this refers to drinking spirits and not to selling. Is it worse to get drunk, than for the sake of making money to sell my neighbor whisky? Let us see. Turn to Hab. 2-15 and read. "Woe unto him that giveth his neighbor drink, that puttest thy bottle to him, and makest him drunken," and in Prov. 23-20. "Be not among wine-bibbers, and again, Prov. 4, 14 18. "Enter not into the path of the wicked, and go not in the way of evil men, avoid it, pass by it, turn from it, and pass away, for they sleep not except they have done mischief, and their sleep is taken away unless they cause some to fall, for they eat the bread of wickedness, and drink the wine of violence, but the path of the just, is as the shining light, that shineth more and more unto the perfect day."

One of the highest crimes in the sight of heaven is to pull down humanity, anything which degrades, debauches, or depreciates humanity is a high crime before God. On the other hand, anything which lifts up purifies, enobles and beautifies humanity, is greatly blessed by heaven. The one tends upward. the other downward. The man who drinks liquor does it to gratify a depraved appetite. The man who sells it to him, does it to make money. In making money thus, he impoverishes women and children, thrives upon the misfortune of others. Pu l down the man who drinks, impoverishes his wife, and bring from her bitter tears of grief, far a calamity worse than death—a drunken husband, ill-treatment from him who swore to love, starvation, disgrace, and death—while she sees her children grow up in ignorance, to become merely hewers of wood, and drawers of water to those who have enslaved them through the wine-cup. Will God permit a man to degrade, corrupt, and debase his fellow man around him, and then send the drunkard to hell, while he takes the rich whisky seller to heaven? No, sir, God will never do this. The man who commits a murder is not so bad as the one who deliberately plans, and employs him as a tool to do the deed, and I am sure from the general tenor of the Scriptural teaching, that the drunkard is not so bad as the man who made him drunk. No church should retain a whisky seller. If they do, they become partaker in his sin. Put them away if they will not reform, come out from among them, and be ye separate from evil doers. If a man will follow this terrible traffic for the love of money, send him back into Satan's Kingdom with it, where he belongs. Keep the church pure and the God of peace will be with you. J. T. P.

RRO. DAVID LIPSCOMB.—As I have been requested, repeatly, to write you a letter, I have decided to do so, feeling at the same time more like reading after yourself and other writers for you valuable paper, than writing for others to read. I feel more like a student of the word than a teacher, and yet there may be some who will benefit by an effort of one of the Lord's weak ones .And, as this is my first letter to you, of course it will be expected that I shall introduce myself to your readers, many of whom I am falling in love with, because I discover in their writing a love for the truth. For sixteen years, from 1867 to 1883, I was a Missionary Baptist Minister of what I thought was the gospel of Christ. About three years ago my mind, by a simple question, asked by a friend, was led to investigate the subject of voting members into the church, as practiced by the Baptist Church, and the result was my theory of church organizations was entirely overthrown. I found that the people, often called "Campbellites" while practicing some things which I cannot endorse, yet, in the main, are holding the truth, and are at least nearer the primitive gospel than any other people. And I felt that it was duty to unite with them upon the Bible, which I did soon after my withdrawal from the Baptists. The church at Beaver Creek, Greenbrier Co. W. Va., with which I united is a weak church, in both numbers and wealth.

After becoming satisfied on the church question, I turned my attention to the study of faith, repentence, etc., and soon found that my entire Theological system was wrong, But I will not speak of these in this letter. However, if you think worth while to publish this I will write on doctrinal matters hereafter. One main object in writing now is to say to the brethren that we are trying to build a free house of worship (not on Beaver Creek, where I joined, but some 10 miles distant) in a vicinity where there is great opposition to the movement. The Baptists have refused to allow me to preach in their church, which I was the main agent in building, and of which I was pastor, formerly, and the Methodists have bitterly opposed my preaching in one of their churches, so that we have, a few of us, to worship in a school-house, and that's not a very good one.

We shall have the house(log) under roof by the 15th of next month. Will not some brother or sister send me aid, to Big Clear Creek, Greenbrier Co., W. V. A little assistance would be a great help to us in these hard times. Sectarians are doing their utmost, but we are here to stay and the few disciples are determined to succeed by the blessing of God. I shall take pleasure in receipting. My motto is Crucify Sectism publicly and privately! Nothing short of the knife to its throat will do!

Bro. Lipscomb, and all other Christians are requested to pray for us.

Yours in the gospel, H. C. TINSLEY.

P. S.—While destroying sects let us be careful to show no unkindnese to the victims and upholders of sects.

The Tolling of Funeral Bells.

The tolling of funeral bells is a nuisance which ought to have been abated long since. It does the dead no good, and often great harm to the living. The solemn toll of the death bell, falls upon the ears of the sick in the same town with terrible depression, while to the friends of the departed it sends a pang deep into the heart, with every stroke. It seems, we shall never grow out of our heathenish superstitions. Death is clothed by us in our foolish customs, with all the horror that we can conjure up. The hearse is painted black, drawn by black horses—black plumes are set at the horses heads, and around the hearse, and these tipped with white to make them more hideous, and in a slow, solemn tread, the funeral marches to some church. The dead are eulogized, hearts made to bleed afresh—often the sinful parents are lashed over the coffin of the child, while all are to weep, and mourn over an event. which according to the preacher, has transported the deceased to the climes of eternal bliss. Is this consistent? Is it good-common sense? Death is something we cannot avoid. Let us then prepare for it, that at last we may go with joy, and not with sorrow. But we protest against throwing around death, so much of horror and we especially enter our protest against funeral bells, which serve only to frighten others who may be sick, into a premature grave.

J. T. P.

Letter From Australia.

WARWICK. QUEENSLAND, AUSTRALIA, Sept. 3, 1885.

It is a good while since I wrote you but we are so far away from America that there is not much transpiring here of interest to your readers.

The Cause is making steady progress in all the Australian colonies, and by the reports from the field I reckon we are increasing at the rate of 1,000 per year, or perhaps more.

Bro. J. F. Floyd, from Oregon, is now in Wellington, New Zealand, and is doing well there. Between 30 and 40 have been added since his arrival, last March. The Wellington church is a real live church, with a membership of about 250 and more than an average share of piety and good works.

I understand that Bro. S. J. Gore, M. A. of Adelaide, South Australia, is about returning to America. He has been preaching in Adelaide for about 18 years and is highly esteemed there. Bro. E. S C, Bennett has, I believe, also decided to return to America. He has been located at Collingwood, Victoria, for the last year or two, and has been in Australia about three years. He does not seem to feel at home with the Australian brethren.

Our two Victorian papers, the *Witness* and *Watchman* have united under the name of *The Australian Christian Standard*. The editorial chair being made large enough to hold the two editors. The new paper starts under favorable circumstances, and with a good circulation. Neither of the editors is an evangelist or "minister," one being a bookseller and the other a commercial traveller. They are assisted by a strong staff of seven editorial contributors, including Bro. Floyd. J. J. Haley, of San Francisco, is the American Correspondent, and A. B Martin (formerly of America) has charge of the Church News department.

Writing of Bro. Martin reminds me that he helb a debate last week in Shepparton Victoria with a "Rev." Baptist. Proposition: "Baptism is a Condition of Salvation." I have not heard result; but have no fear of Bro. Martin's ability. It may interest your readers to know that Bro. Marton has become an Australian Higbee, and does a good work in circulating tracts on lines similar to, if not identical with those of the original Higbee.

And writing of Bro. Higbee reminds me of the new terms of union proposed by W. T. Moore and endorsed by him. I think such a proposal will meet with little sympathy in Australia. May the Lord long preserve us from such crab-like "progress."

In South Australia two or three of the churches are using the organ in the gospel meetings, and have a contribution box at the door to invite voluntary assistance from both sheep and goats. These steps are viewed with disapproval by the other churches. It is not considered right out here to solicit or even receive aid from those out of Christ.

I wish you would add a foot note to this, explaining what is meant by the expression, "added by relation." I see in our American papers in the report of meetings, the word often used. I really am puzzled to know what they mean. I have read of "Brother-in-law members," but I hardly suppose they are referred to. Would it not be better to state how they were added in scriptural language? A far-away stranger is apt to wonder whether they are added by some unscriptural method for which a word has to be coined. Yours fraternally

D. A. EWERS.

It means some persons are found who have become dissociated from a church and without letters of commendation are received into the fellowship on their own statement of having been baptized into Christ.

DR. JOHN BULL'S

Smith's Tonic Syrup

FOR THE CURE OF

FEVER and ACUE

Or CHILLS and FEVER,

AND ALL MALARIAL DISEASES.

The proprietor of this celebrated medicine justly claims for it a superiority over all remedies ever offered to the public for the SAFE, CERTAIN, SPEEDY and PERMANENT cure of Ague and Fever, or Chills and Fever, whether of short or long standing. He refers to the entire Western and Southern country to bear him testimony to the truth of the assertion that in no case whatever will it fail to cure if the directions are strictly followed and carried out. In a great many cases a single dose has been sufficient for a cure, and whole families have been cured by a single bottle, with a perfect restoration of the general health. It is, however, prudent, and in every case more certain to cure, if its use is continued in smaller doses for a week or two after the disease has been checked, more especially in difficult and long-standing cases. Usually this medicine will not require any aid to keep the bowels in good order. Should the patient, however, require a cathartic medicine, after having taken three or four doses of the Tonic, a single dose of KENT'S VEGETABLE FAMILY PILLS will be sufficient. Use no other.

DR. JOHN BULL'S
SMITH'S TONIC SYRUP,
BULL'S SARSAPARILLA,
BULL'S WORM DESTROYER,
The Popular Remedies of the Day.

Principal Office, 831 Main St., LOUISVILLE, KY

Graveyards are full of people who believed they could be cured by dosing the system with poisonous drugs. If you are ailing and have tried medicine without being cured, do not be discouraged, but take advantage of the offer we make you. We will send you, on trial, one of our Electric Medicated Appliances to suit your case, provided you agree to pay for it if it cures you in one month. If it does not cure you, it costs you nothing. *Is not this a fair offer?* Different Appliances to cure DYSPEPSIA, RHEUMATISM, LIVER AND KIDNEY DISEASES, PILES, LUNG DISEASES ASTHMA, CATARRH, LAME BACK, AGUE, DEBILITY, and many other Diseases. Remember, we do not ask you to buy them blindly; but merely to try them, at our risk. 125,000 Cures made during 1884, in cases where all other treatments had failed. Prices very low. Illustrated book giving full particulars, and blank for statement of your case, sent free. Address, at once, Electric Pad M'f'g Co., 564 State St., Brooklyn, N.Y

A. B. C. STEAM COOKED CRUSHED WHITE OATS.

A.B.C. Wheat, A.B.C. Barley, A.B.C. Maize,
Hulled, Steam-Cooked Desiccated.

BEWARE OF IMITATIONS!!

American Breakfast Cereals.

Made from the Finest Grains. All Impurities removed. Prepared for the table in ten minutes. Ask for A. B. C. Brand only.
(Registered Trade Mark)
PATENTED.
For sale by all Grocers. Send for circulars, etc., to THE CERKALS M'F'G CO., 83 Murray Street, N. Y.
(Incorporated 1875.)

Established 1857.

The GREAT CHURCH LIGHT

FRINK'S Patent Reflectors for Gas or Oil, give the most powerful, softest cheapest & Best light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A Liberal discount to churches and the trade. *Don't be deceived by cheap imitations.*
I. P. FRINK, 551 Pearl St., N. Y.

DR. C. P. DUNCAN'S
—GREAT—
Vegetable Summer Remedy.

Medicated Blackberry Elixir.

or the next several months the various troubles of the bowels and stomach, which are so annoying, and so often fatal to all ages, sexes and classes of humanity, will no doubt prevail as usual to a great extent. These afflictions are sometimes sudden and always painful. A speedy and effectual cure depends mainly upon a quick application and efficient remedy, and just here we desire to say that Dr. DUNCAN'S Medicated Blackberry Elixir, is **the medicine** of all others to speedily cure all bowel troubles, such as Diarrhoea, Cholera Morbus, Dysentery, Summer complaints, cholera infantum, flatulence, flux, Pains in the bowels, etc. The elixir may be given with perfect safety to the most delicate children, in doses as directed, as it contains no hurtful ingredient. It is palatable and does not produce Nausea. For sale by all druggists. Price 50 cents.

DR. C. P. DUNCAN.

Liver and Kidney Medicine.

The great superiority of this medicine over all other Liver medicines, consists in the combination of those vegetable compounds, which possess the wonderful power of arousing all the secretions of the whole human system to a natural and healthy action. It acts upon the liver directly and at same time sets up a proper secretion of those glands situated in the stomach and bowels. It is a look up of these secretions of these glands that brings on dyspepsia, indigestion, sour stomach, heart-burn palpitation of the heart, vertigo, or swimming of the head, sick or nervous headache, constipation of the bowels accompanied at the same time with pains in the shoulders, back, sides and limbs. To treat the above symptoms intelligently and successfully, as in other cases, you must use the medicine, that strikes and removes the causes from the system, which produce and bring on the disease. This is effectually done with Dr. Duncan's Liver and Kidney Medicine. Price 75 cents.

Spurlock, Page & Co.,
Proprietor,
NASHVILLE, - - - - TENN.

"THE BEST IS CHEAPEST."
ENGINES, Horse Powers **THRESHERS** SAW-MILLS, Clover Hullers
(Suited to all sections.) Write for FREE Illus. Pamphlet and Prices to The Aultman & Taylor Co., Mansfield, Ohio

CATARRH

AND DISEASES OF THE THROAT, causing Loss of Smell, Offensive Breath, Deafness, Cough, Hay Fever, Bronchitis, and Incipient Consumption, permanently cured, by a treatment so effective that it cures the worst cases, though the bones of the nose have become affected. No douches, snuffs, washes, inhalers, or atomizers. The medicines are so pleasant that a child will take them. The only internal treatment offered to the public for these dangerous diseases. Dr. Brockington has had fifteen years experience in the treatment of this class of diseases, and a trial will convince the most incredulous of the efficacy of his treatment. The most obstinate cases cured at small expense. Send full description of case and Fifty (50) cents (mere cost), for a trial package (by mail), to last fifteen days, with full instructions for treatment.
Address, DR. C. N. BROCKINGTON,
309 FOURTH AVENUE, LOUISVILLE, KY.

AGENTS COIN MONEY who sell DR. CHASE'S FAMILY PHYSICIAN. Price $2.00. Write for Circulars. Address, A. W. HAMILTON & Co., Ann Arbor, Mich.

M. F RANK & Co.,

(M. FRANK, Late of D. Weil & Co)
103 Union St. between Market and College.
(Formerly occupied by A. Winter.)

Dry Goods, Notions, Cloaks,
Blankets, House-Furnishing Goods,
—AND—
Ladies and Gents Underware,
Nashville, Tenn.

—BARGAINS IN—

BOOTS, SHOES & RUBBERS

eliable Goods at LOWEST PRICES.

JOHN HOLAHAN.
rec Opposit ADVOCATE Office.
99 Union St. - - - - - - - ashville, enn

NATHANIEL BAXTER, President; THOS. PLATER Vice President; J. P. WILLIAMS Cashier; W. P. BANG, Ass't. Cashier,

THE FIRST NATIONAL BANK

F NASHVILLE, TENN. (Reorganized.

Designated Depository and Financial Agent of the United States

CAPITAL STOCK, - - - - - $700,000 00
UNDIVIDED PROFITS, - - - 400,000 00

Receives Deposits, Deals in United States Bonds and Local Securities, and Foreign and Domestic Exchange. Drafts drawn on all European points. Our facilities for making collections at all accessible points are unsurpassed.

Man Wanted SALARY $75 to $100 for our business in his locality. Responsible house. References exchanged. GAY & BROS. 12 Barclay St., N. Y.

WANTED An active Man or Woman in every county to sell our goods. Salary $75 per Month and Expenses. Canvassing Outfit and Particulars FREE. STANDARD SILVER-WARE CO., Boston, Mass.

SOUTH KENTUCKY COLLEGE,

HOPKINSVILLE, KY.

Midway between Nashville, Tenn., and Evansville, Ind., on the St. Louis and Southeastern railway connecting at Guthrie with the Chesapeake and Ohio - Louisville and Memphis branch of the L. & N. R. R., and at Nortonville with R.

Fall Term . Session Opens Sept., 1885.

BUILDINGS NEW, HANDSOME AND COMMODIOUS;

103 feet long front; three stories high; with two wings, respectively 90 and 116 feet long. Fine study halls, provided with the best single seats; also splendidly appointed recitation, music, and art rooms. Matriculates last session, 180.

THIS SCHOOL IS INTENDED FOR BOTH SEXES.

Prof. and Mrs. James E. Scobey, so long connected with the Female Institute at Murfreesboro, Tenn will have exclusive charge of the boarding department, in the College building, where only girls will be permitted to board. Young men and boys can find good boarding at moderate rates in the city, or they can be placed under the immediate supervision of Capt Fitts commandment of cadets, in his own, or in the family of V. M. Metcalfe, where the responsibility for advancement and culture will be fully ured

THE FACULTY

Is composed of four gentlemen and three ladies in the Literary department, two Music teachers, and teacher of Art, and two lecturers, all of whom are experienced, successful teachers.
Mrs. L. F. Gates, who has been Matron at the Institute, Murfreesboro, will occupy same position in South Kentucky College.
In all the appointments necessary to a superior school, South Kentucky College stands in the front rank
For Catalogues, Announcements, etc., Address

S. R. CRUMBAUGH, Prest.
JAMES E. SCOBEY, Vice Prest.

BURRITT COLLEGE,

Spencer, Tennessee.

This institution was chartered in 1848, and is under the control of the Christian brotherhood. It is the pioneer of mixed Colleges, and in this regard it has proved quite a success Teaching the Bible is an important feature of the institution.
Located on the Cumberland plateau, it is FREE FROM EPIDEMICS. The water is free stone and chalybeate. Invigorating breezes render the location a delightful summer resort. Doyle Station—nine miles distant—on the McMinnville and Manchester Railroad, is the nearest Railroad Station.

TERMS:

Primary Department, per session,	$ 7 50	Commercial Department, per session	$25 00
Preparatory Department, per session	15 00	Lessons, Instrumental Music	$15 00 to 20 00
Collegiate Department, per session	20 00	Lessons in Art Department	2 50 to 20 00

Board and washing for males, per week, from $2.00 to $2.50; Fuel, light, and incidental expenses, per session, $10.00; Board (including washing, fuel, and light,) females, per week $3.00

The Fall Session of 1885, Begins on the Last Monday in July.

For further particulars, address— Prof. A. T. SEITZ, President,
W. H. SUTTON, Secretary Board of Trustees.

Geo. E. Cooper & Co.,

Manufacturers and Dealers in
Tinware, STOVES, Furnaces,
House-Furnishing Goods.

Tin and Slate Roofing and Galvanized Iron Cornice Work a Specialty.

Also our Patent Chimney Top for smoky chimneys has no equal. Write for prices.

GEO. E. COOPER CO.
2 North Market treet
NASHVILLE, - - TENN

MR. AND MRS. W. LIPSCOMB'S SCHOOL AT OWEN'S STATION

WILL OPEN Aug., 31, 1885. This is truly a HOME SCHOOL, with every kind of care necessary for the comfort and welfare of pupils. Parents and others would do well to inquire as to its merits.

Terms for 20 weeks, including Board, Tuition and Washing, $75,00. $25,00 for music with use of piano. Address
W. LIPSCOMB
Brentwood, Tenn.

General News.

Foraker was elected governor of Ohio.

Samuel J. Tilden has had 187 books read to him within the last two years.

Sam Jones claims 25,000 converts at St. Joseph, Mo. Quite an extravagant claim!

Josh Billings is credited with having made the snug sum of $100,000 out of his writings.

The total exports of produce from the port of New York during the past week were valued at $6,475,019.

Mr. Sylvester Johnson, a distiller at New Haven, Ky., has given $42,000 to Catholic institutions in the State.

Richard Bishop, the Republican candidate for Congress in the 5th district of Illinois, is known as "Profanity Dick."

Josh Billings died Oct. 14, 1885. He passed away very suddenly in Monterey, Cal. He was humorous to the last.

The total imports of merchandise at the port of New York during the past week were valued at $7,033,382, and of dry goods $2,418,384.

The Anniston cotton-factory, working 12,000 spindles and 300 looms, employing 327 hands, resumed work last week after a six months' suspension.

The President has appointed Jabez L. M. Curry, of Virginia, to be Envoy Extraordinary and Minister Plenipotentiary to Spain, *vice* Foster, resigned.

The President has appointed Charles D. Jacobs, of Kentucky, to be Envoy Extraordinary and Minister Plenipotentiary to the United States of Columbia.

Col. Thos. W. Higginson, who has been writing his impressions of the South and the negro in a very impartial vein, commanded a colored regiment in the war.

At a sale of Jersey cattle at Linwood, the farm of M. M. Gardner, near Nashville, Oct. 8, twenty-eight animals were sold, aggregating in price $11-265, an average of $331.32 per head.

From the 1st of July to the middle of September, the shipments of fruit from the foot hills region of Central California to Eastern and foreign markets were valued at over $1,000,000.

Mary Druse, who helped her mother kill, cut up and boil her father, in Warren, Herkimer Co., N. Y., plead guilty of murder in the second degree, and was sentenced to the Onondaga penitentiary for life.

Cyrus W. Field has had the monument of Andre placed upon a new and larger base, and it is again in an upright position. It is now surrounded by a high iron fence to save it from further dynamite.

The Land Office hasreceived a communication stating that Dr. Powers, who was a Government witness in the prosecution of a fraudulent land case in California, has been slain by T. F. Pruitt, one of the defendants.

The Portland (Me.) police have unearthed one of the most remarkable liquor traps ever discovered since the prohibitory law went in force. A lead pipe containing whiskey, and laid in cement, was followed 138 feet over a public way to the source of supply.

The first Hebrew Christian Church in America was dedicated last week in New York. The services were by the Right Rev. Bishop Haines and Nicholson, and Rev. Jacob Freshman, Rev. Drs. Crosby, Sabine, Vincent and Dix. There was a large congregation present.

It is conceded that the defeat of Judge Hoadly, the Democratic candidate for governor of Ohio, was owing to his taking strong grounds against the prohibition of the sale of intoxicating liquors.

The exports of specie from the ports of New York for the past week were $228,616. Of this amount the exports to Europe were $158,426 silver and $5,400 gold. The exports to Havana were $3,750 silver. The imports of specie at the port during the week were $190,749.

Fifteen Texas convicts working on the Kansas & Gulf Shore Railroad near Lupkin, Texas, made a break for liberty Oct. 5. They were fired upon by the guards, and one of the number was killed, seven shot down and seven escaped. *Posses* are scouring the country for the recapture of the latter.

Greenville Bulletin: A little daughter of Mr. Green Shaw, of the 22nd district, about 11 years old, while playing with a chain with the cap of a burner of a small brass lamp attached yesterday, accidentally swallowed the chain and cap, which lodged in her throat, killing her in about twenty minutes.

The Eastern Republican papers are wickedly suggesting that the Spanish court will decline to receive the newly appointed American Minister because, in his ministration as a Baptist clergyman, he has said some hard things of the Roman Catholic Church. It is suggested that, in that case, Secretary Bayard would readily curry favor with the Spaniards by recalling the good doctor from Madrid.

The failure of the grand jury at Rock Springs, Wyoming, to find any indictments for the recent murders committed there against Chinamen, will be an encouragement to the repetition of such murders. There is no doubt about the murders; and it will be a terrible failure of justice if all these murderers escape the justice they so richly deserve. The Chinese government would have just cause for complaint.

On Tuesday evening there died at Danville, Ky., one of the oldest of the newspaper fraternity, John F. Zimmerman. He was born at Georgetown, Ky., in 1807, and has been connected with the press for sixty-five years. From 1835 to 1837 he edited the Lexington *Observer*, then the best edited paper in the State. From 1838 to 1861 he was editor and proprietor of the old Kentucky *Tribune*, published at Danville. He was a man of pure heart, and died with clean hands, and will be lamented all over the state. He was nearly the last relic of the old-time newspaper men.

There is a constitutional provision in Iowa limiting the amount of indebtedness of state, county, school and municipal corporations. Some school districts issued bonds in excess of that amount, which were correct and legal in form on their face, but illegal on account of exceeding the constitutional limit. These bonds bear 10 per cent. interest, and were eagerly taken. Payment was refused on some of them, and on suit the Supreme court of Iowa decided that the purchasers of bonds are bound to know—no matter what the recitals in the bonds—whether they have been issued in conformity with law, which is a matter of interest to purchasers of Iowa bonds.

The last General Conference of the United Brethren, a Methodistic denomination, appointed a commission of twenty-seven persons to "consider our present confession of faith and the constitution, and prepare such form of belief and such amended fundamental rules for the government of this church in the future as will, in their judgment, be best adapted to serve its growth and efficiency in evangelizing the world." The work of this commission, when completed, is to be submitted to the whole church for adoption or rejection. Two thirds of the votes cast shall be necessary, in order to adopt the report of the commission. The first meeting of the commission will be held Nov. 18, 1885, at Dayton, O. The commission is required to complete its work by Jan. 1, 1886. The confession of faith the Bible requires is all sufficient.

FOREIGN.

The danger of war in the East seems to increase.

Lord Salisbury officially announces that Parliament will be dissolved Nov. 17.

Well authenticated news from the interior of Peru is to the effect that the forces under Cespes Pachero have mutinied and dispersed.

Thirty cases of cholera and seven deaths from the disease have occurred aboard the Couronne, a gunnery training vessel lying off Toulon.

It is stated that forty students of Cambridge University, England, and a large number from Oxford, are planning to go out as foreign missionaries.

The German note rejects Spain's claims to the Pelew and Caroline Islands, and conveys the idea that the Pope's mediation in the question was asked prior to the occupation of Yap.

The commission for the delimitation of the frontier between Turkey and Montenegro, which suspended its operations on Sept. 30th at the suggestion of Prince Nicholas, of Montenegro, has resumed its labors.

A flour mill at Rochestown, belonging to Harly & Sons, of Cork, the largest establishment of the kind in the South of Ireland, has been burned. A very large number of persons were thrown out of employment by the fire.

The cattlemen who threatened to stop shipping their stock by the Cork Steamship Company's vessel unless the company refused to carry boycotted goods, are negotiating with the view of chartering four steamers for their own use.

Twelve mounds of incinerated human bones have been dug up in France at a point which makes it likely that they are the remains of Gaulo-Roman Warriors, who, in the time of Hannibal, fell in defending the Rhone against that general's passage.

The Vienna Fremdenblatt, an organ of the Austrian Government, warns Servia and Greece that if they commence a war on their own account, they must expect no assistance from the Powers. It is believed that the warning is due to a hint from Prince Bismark, who insists upon the Preservation of the Berlin treaty.

The Duke of Newcastle, it is reported, has joined the Roman Catholic Church. The conversion occurred some time ago, it is said, but the avowal was postponed until the young Duke attained his majority. This conversion has caused much annoyance in Established Church circles. The Duke has great influence, and has an income of $200,000 a year.

Queen Victoria intends to ask parliament to pay for her son-in-law Battenberg's fees when the Garter was conferred upon him, and for his costly robes as a companion of the order. These little acts of penuriousness is what is causing the English people to feel tired on the subject of royalty. They think that with all the money they have bestowed on Victoria and her numerous family the family might pay for their own clothes. A woman worth $30,000,000 ought to be able to do that much.

ITEMS AND PERSONALS.

Bro. J. M. Kidwill passed through the city last week.

Bro. Arthur Growden called for a few moments last week. He was en route to Columbia to begin a protracted meeting.

Bro. E. A. Elam called to see us last week. He was on his way to Owen's Station, Tenn., to hold a protracted meeting.

W. B. McQuidy, brother of the office editor, has gone to Sweetwater, Tex., to labor with the congregation there. May his labors be crowned with abundant success.

Bro. A. Alsup gave us a brief but pleasant call last week. He was on his way to Green county Ark., where he is to hold several protracted meetings. He promises to do all the good he can for the ADVOCATE.

Bro. W. H. Carter held a meeting at Gum Springs, Jackson county Tenn, embracing the first Lordsday in Oct. and continued till the second Lordsday. Result, two additions; one from the world and one restored.

From F. M. Wallace, Woodville, Ala.: Just closed a meeting September 28, in Marshall co. Preached 13 discourses. One confession, a man who was paralyzed. He was carried two miles to the river to be immersed.

It is with pleasure that we note the improved appearance and enlargement of the *Texas Christian*. We trust that its field of usefulness may likewise be extended and that many may be made Christians by the proper teachings of the Bible.

Let the church be as zealous all the time as they are during the protracted meeting. Zeal should not be spasmodic. Zeal in accordance with knowledge and steadily manifested everywhere is calculated to bring many to Christ Jesus.

Bro. Andrew Perry is now at work in southern Kentucky, and West Tennessee for the ADVOCATE. Would say to the brethren that Brother Perry is an earnest, zealous brother. The longer you know him the better you will like him. He is better informed than any one would infer from a short acquaintance.

Mr. Ernest G. McConnico, of Lisbon, Tex., was married on the 2nd inst., to Miss Lou Etta Davis, of Sherman, Tex. Mr. McConnico was, until recently a resident of Williamson county, this state, but has been in Texas for the past two or three years. He and his wife are both staunch members of the church of Christ, and are good people. Long, happy and prosperous may their lives be.

From J. R. Bradley, Robertson's Fork, Tenn.: Meeting began at this place, Sept. 26, and closed Oct. 3, resulting in 25 additions; 17 baptized, 4 reclaimed, 2 from the Baptist and 2 took membership. Church much revived. Bro. W. H. Dixon, of Petersburg, preached for us. One added at Campbell's Sta., since the meeting there. I am building at Reuben, Lincoln co., and will move soon.

A. J. Cochran writes from Elkton, Fla.: Bro. M. L. White and I recently held a meeting in Christian county, near Pembroke, resulting in 17 accessions; 5 from the Methodist church; 2 from the Baptist. On the fourth Saturday night in September we began a meeting at Independence, and continued till Oct. 8. There were 14 added; 1 from the Baptist; 1 reclaimed. We organized a congregation here, and Bro. White was employed to labor with them next year.

Time is fast winging us away. What are we doing as the years go by? should be constantly occurring to every mind. Am I each day nearer home, or am I nearer perdition. Have I made any one happier and better? Or am I so selfish that I never assist in dispelling the clouds from the night of any poor soul? Do I make myself happier by striving to make others more contented and better? The happiest man is the one who does the most to alleviate the wants of poor, suffering humanity.

Bro. J. M. Kidwill reports his meeting held at Richmond, Tenn., beginning on the first Lordsday, and continuing till Thursday following. Two were baptized. He went from there to Lewisburg, and began on Friday night following, without any previous appointment. Continued one week. By Sunday morning the house was filled with people. He continued in the Christian church house until Monday night, when it was found that the house would not accommodate the hearers. The Presbyterians very kindly tendered us the use of their church house, the most spacious in the town. The brethren desire to publicly express their gratitude and thanks to the Presbyterians for their courtesy and kindness. The meeting was a decided success. No one knew anything about it until Friday at noon. Others might do as well by beginning a meeting without any previous appointment. Result 19 baptisms, two from the Primitive Baptists and four reclaimed.

S. L. Barker writes from Hulltown, Tex.: "I am one of a little band of the faithful in Christ, in one of the sparsely-settled counties of Western Texas, and am trying to build up the cause of our blessed Redeemer in this much neglected field. Have only been trying to preach a little over a year. We have but one congregation in this county, and are struggling against many difficulties. But the worst of all is we have no house in which to worship, and have to either meet from house to house in the near future, or build us a house, as the school-house in which we now worship will soon be locked against us. We are too poor to build, and do not wish to disband. We are at a place which will be of great interest to hold, on the H. & C. R. R., and in a section that is rapidly settling up with an industrious class from the Eastern states. We want to ask each one whose eyes may meet this to send us a small contribution of only $1; it will be received with many thanks. We only want a comfortable house, and not an expensive one. Each contribution will be gratefully remembered, and an acknowledgement of the amount will be made, and a description of the house given when completed. Send to A. L. Hill, Clerk.

Bro. E. A. Elam writes: "I confess tardiness in reporting. Sept. 1, Lord's day and following week, Millersburg; 23 obeyed the gospel and 7 reclaimed. Second Lord's day, Woodbury; 10 obeyed the gospel, 1 from the Baptist and several reclaimed. Third Lord's day, it was my good pleasue to be with Bro. J. W. Harding, of Winchester, Ky., in a meeting at Antioch church, of Rutherford county. 4 had been added before I left the meeting, and I understand several others obeyed. Bro. Harding is the father of J. A. Harding, and we find in the father the unfeigned faith which characterizes the son. Old Bro. Harding (if he will allow us to so speak of him) loves the Jerusalem gospel, believes God's promises, dislikes departures and innovations, and is full of the sympathy for the poor and love for perishing sinners. It was refreshing to be with him and hear with the church and the world his warm exhortations to duty and truth. He is now at Auburn, Tenn., and will hold a meeting at New Hope church before his return to Kentucky. I am glad it was his pleasure to be with us in Tennessee for a short while, even. Fourth Lord's day preached at Lynchburg, baptized 3. Lord's day night and Monday and night, preached at Mulberry Village. 6 were baptized, one from the Baptist, and a congregation started to work with about 20 members. I am now at Smithville, Bro. Kidwill's home, but he is not here, and hasn't been for weeks. Sister K. has been advised to advertise for him as strayed or stolen, five cents reward for return of property to her possession. Will some one care for the widow and orphan?"

S. W. Smith writes from Glen Rose, Texas Bro. Milwee and I begun a meeting near Isabel, Bosque co., which lasted five days including 1st Sunday in July. There were 3 baptized.

Second Sunday, began a meeting west of Glen Rose, which lasted four days. Bros. Sims and Tullis were with me; 6 baptized; 1 from the Baptist, 2 reclaimed,

Third Sunday, Bro. Sims and I went to Powel's school house, Hood county. Meeting continued four days. Two persons were baptized.

Fourth Sunday, went to Little Duffan, Erath county. Held a five day's meeting, with 6 baptized and 5 or 6 reclaimed.

August, 2nd Sunday. went to Chalk mountain Erath county. Meeting 5 days, baptized 2.

Third Sunday, 5 day's meeting at Smith's store, Bosque county. Five baptized, 2 from the Methodist, 1 from the Baptists and 1 reclaimed.

Fourth Sunday, Ward's school house, Meeting 4 days; 2 baptized and 1 reclaimed.

Fifth Sunday at Porter's school house. Bro. Whitlock preached 7 days. Baptized 13; 1 from the Methodist; 1 from the Baptist; 4 took membership.

September, 1st Sunday Bros. Sims, Thompson and myself went to George's creek; held a 5 days meeting with 1 baptized, 1 from the baptist, 6 took membership.

Second Sunday went to Rock creek, and held 5 day's meeting, with 3 baptized, 1 from Baptist, and 4 took membership.

Friday night before the third Sunday, began at Hico; continued 2 weeks with 50 additions; 30 by baptism; 6 from the Baptist; 2 from the Methodist; 1 from the Presbyterians; 11 took membership. Bro. Grubbs was with me one week.

Please give your idea as to whether or not John baptized those to whom he spake, saying: "O, generation of vipers, who hath warned thee to flee from the wrath to come?" Matt. iii, 7. Also what Peter meant by the more sure word of prophecy. II. Peter i, 19. He had just been talking about the voice that came to the Savior, saying, "this is my beloved son in whom I am well pleased;" and then adds, "we have also a more sure word of prophecy, whereunto ye do well to take heed," etc. [J. O. Norton, Sharp, Ky.

We answered both of these queries recently. In our article to Eld. Porter, we gave our reasons for believing John baptized them, and told them, "now bring forth fruit worthy of the repentance into which you have been baptized." In the revised scripture reads, "We have the word of prophecy made more sure," by what was seen and heard by the apostles. That is, the prophecy was fulfilled and made more certain by these confessions of the Savior.

The fool knows nothing of shame. A man can hold up his head under any circumstances when there is nothing in it.

Little Foes.

"By-and-by" is a very bad boy;
Shun him at once and forever;
For they who travel with "By-and-by"
Soon come to the house of "Never,"

"I Can't" is a mean little coward—
A boy that is half of a man;
Set on him a plucky wee terrier,
That the world knows and honors—"I Can."

"No Use in Trying"—nonsense, I say;
Keep Trying until you succeed;
But if you should meet "I Forgot" by the way,
He's a cheat, and you'd better take heed.

"Don't Care" and "No Matter," boys, they're a pair;
And whenever you see the poor dolts,
Say, "Yes, we do care," and 'twould be "Great Matter"
If our lives should be spoiled by small faults.
—Harper's Young People.

CHRIST THE FOUNTAIN.

BY THEODORE L. CUYLER.

"If any man thirst, let him come to me and drink!" This was an astonishing announcement. If Plato had uttered it from his Academy, it would have savored of boastful presumption. Yet a Galilean peasant, whose whole "school" of followers scarcely went beyond a dozen fishermen, and publicans, makes this proclamation to all human kind: If anyone is thirsty for pure happiness, I will satisfy him; if anyone is suffering from a sense of guilt, I will releive him; if anyone is heart-broken I will comfort him. There is no alternative. Either this carpenter's son from Galilee is an insane imposter or else he is being clothed with divine power. No madman ever talked for three years without uttering one foolish syllable; no imposter ever pushed himself before the public eye for three years without doing one selfish act. Jesus of Nazareth, then, was what he claimed to be—the Son of God.

He does not draw from others his supplies for human needs; he invites everyone to come and draw from him. He is not a reservoir filled up from some other sources and liable to be exhausted; he is an original self supplied Fountain Head. Never had the face of humanity been more parched and dusty and barren than was that Oriental world when Jesus burst up throngh it like an artesian well. Even Judaism has become like a desert, and lo! there breaks forth this gushing fountain of crystal waters. He is more like a teacher giving instructions on all profound and practical questions. He is more than a miracle worker, giving sight to the blind, ears to the deaf, and healing to the deceased. His supreme gift to man is himself. From himself flows forth the recovering influence; from the inexhaustible depths of his own being, as "very God of very God," a whole thirsty race may draw refreshment "The water that I give shall be in you a well of water sprinkling up into everlasting life." It is not simply profound truths that Jesus offers, or a system of doctrine, or a beautiful model of right living. He offers himself as the satisfier: drink me, take me into your soul, and ye will never die of thirst.

What a thirsty crowd fills all the thoroughfares of life! Quacks cry their nostrums on every hand. Ambition sets up its dizzy ladder and proclaims: If any man thirsts for happiness, let him come hither and climb. Mammon put up over the doors to his temple of traffic: If any man thirsts, let him come to me and get rich. Pleasure lights her saloons and strings her viols and sets out her flagons and cries aloud to the passers by: If any are wretched and thirst for enjoyment, let him turn in hither and drink. And all these are but miserable, broken cisterns, that hold no water. In every human soul is a crying want, a hunger that such husks cannot feed, a thirst that grows the keener the longer it is trifled with. My soul recognizes sin and thirsts for relief from it. I am so weak that I have been overthrown again and again. I want strength equal to the conflict. My earthly sources of happiness are precarious. Death has already shattered more than one beautiful pitcher at my domestic fountain. God has put within me desires and demands that no uncertain rivulet can satisfy. My soul thirsts for the living Christ. When he opens the well-spring within me, peace flows like a river. Pure motives well forth, desires after holiness, and love in its satisfying fullness. Conscience is kept clean and sweet by the presence of Christ, the Fountain-Head.

This fountain never dries up. It is never frozen over. No sediment defiles it. Every good thing that I ever sought for outside of Jesus Christ has had its defects, and the very best has brought a shade of disappointment. Whenever I got a deep draught of Christ's wonderful words they were like Jonathan's honeycomb, they "enlightened my eyes." Whenever I have allowed his promises, they have acted on me as Prof. Tyndall says the canteen of fresh Swiss milk acted on him before he commenced the ascent of the Weisshorn. It lubricated his joints and put new strength into every muscle for the hard climb.

But we must drink from the fountain, if we should receive strength, joy, and life. This proclamation is not, Come to the Bible and read; or, Come to the church and listen; or, Come to the alter and pray; or, Come to the font and be baptized; or, Come to the sacramental table and partake. It is "Come unto Me and drink. This is a voluntary act; so simple that a babe understands it by instinct. On a hot summer day we dip the vessel into the cool spring, and, as its delicious draught passes into the lips and through the whole system, an exquisite refreshment steals through every nerve and fiber of the frame. So doth faith take in Christ, and his grace reaches every faculty and affection of the soul. Coleridge said that the best proof of the inspiration of God's word was that "it is the only book in the world that finds me at every point of my nature." The best argument for Jesus Christ is that he alone satisfies me. His grace goes to the right spot. His comfort soothes the sore place; his atoning blood makes me sure of pardon; his love cures my wretched selfishness as nothing else can do it; of almost every one and everything else we can get tired; but what true child of Christ ever got tired of the water of life? With joy doth he ever draw water from this well of salvation.

Yet tens of thousands around us are perishing—not from the want of the life-giving water, but because their foolish, depraved hearts do not thirst for it. A lady who visited one of the tropical islands, for health, wrote home to her friends: "This is a lovely spot. I have every kind, and abundance of food and fruits and luxuries; but I have no appetite. If I could only get my appetite, I would soon recover." Alas! within a month she was gone! She died not from want of food, but from want of hunger; not for want of refreshing drinks, but for the lack of thirst for them. So is the worst symptoms of sin in the human soul that it kills the appetite for holiness. It craves other sources of enjoyment than Christ offers—Drugged with the Devil's treacherous draughts, it cries constantly for more, and yet refuses to touch the water of life everlasting. Blessed are they that thirst after purity and pardon and peace and power; for in Christ they may be filled.

These words were written for those who are thirsty. Ye who have a real aspiration for a nobler and purer life, ye who have never yet been delivered from the plague and power of sin, listen to that celestial voice. If any man thirst, let him come to me and drink!" There is a flock at the fountain now. Go and join them. Draw for yourself. Drink for yourself.—Drink, that your joy may be full. In heaven there is a perpetual Thanksgiving Day; for the Lamb who is in the midst of the throne is their Shepherd; and he leadeth them to ever new fountains of waters of life.—*Independent.*

Embarrassing reminiscence: Mr. Smith (who has just married his second): "Mr. Featherly, I would like to present you to my wife. My dear, Mr. Featherly." Mr. Featherly: "Pleased to meet you, Mrs. Smith. I knew the former Mrs. Smith very well." Mrs. Smith: "Indeed?" Mr. Featherly: "Oh, my, yes! She was an admirable woman in every respect. Her death was a great misfortune to Mr. Smith."—Chicago Journal.

Keep clear of the man who does not value his own character.

Lesson in a Hay-Field.

We were walking through the hay field the other day on our way home. A storm was coming, and it was evident that those who had hay out were to have it thoroughly wet. On our way we crossed a small bit of meadow land owned by a poor Irishman. He was working alone and with all his might to get his hay in cocks and so far save it, although it was made and ready to haul into the barn, which was not far distant. He had no hope of getting it in, for the reason that he had none to help him at the critical moment. "Patrick," we remarked, "you are likely to get your hay badly wet in this storm; it's a pity you could not get it in. There is not much of it and it seems dry enough to mow away." "Yes," he replied, "it's likely to get a wetting, but thin the One that wets it will dry it again," and he looked up toward the skies with a cheerful face, which contrasted strongly with the grumblings we had heard from other sources by men who were far better able to have their hay spoiled than was our friend Patrick.

"Well," we replied, "you do not seem to be troubled much about it; you take it cheerfully." "No," he said, "I don't grumble, where is the use; and thin why should we grumble at the rain the good Lord is sinding? Haven't we all been complaining of the dry weather and been grumbling because there was *no* rain?" "But your hay will get wet; you might at least grumble because the storm did not hold off long enough for you to get this last two or three loads in." "Ah," was the reply, "there's more folks than me with hay out to-day, and it all could not be got in; beside, where is the good o' grumbling; we far rather be thankful, for we have more good hay days than bad ones; and I am thinking that if we were as mindful to be thankful for all the good days we has, we would not be so apt to be grumbling and a finding fault with the wet days, saying we do get a little jag of hay wet." And he worked away with all his might to get the last of the dry hay in the cock. Just then there seemed to be a little halt in the oncoming storm and we proposed that he run quickly to his barn and get his horse and wagon and we would help him load on the hay. We might save at least one load of it and perhaps more. He thanked us gratefully and started off at a full run, and was soon back with his wagon, and we quickly loaded and unloaded load after load until the last of it was in the barn. So Patrick got his hay in.

We were much impressed with the simple yet profound philosophy of this Irish Catholic neighbor of ours, and thought it worth while to commend it to our readers, that they might adopt it for other emergencies than that of haying in the face of a storm.—*Dr. G. F. Pentecost, in Words and Weapons.*

Was Jumbo an Elephant.

Big and tall as Jumbo was, he had not attained to his full size and was expected to grow for three or four years to come. He had grown considerably since his arrival in this country. His food consisted of grain, bran, hay, vegetables, such as carrots, beet roots, etc., and of these articles he consumed between 500 and 600 pounds per day. He drank about three barrels of water a day. In addition to his great size there were several peculiar features about Jumbo which excited much curiosity among naturalists, and led some scientists to express the opinion that he was not an elephant at all, but that he was allied to the old and now extinct mastodon species. In his back there was a deep hollow, where in other elephants, there was a larger convex curve, and his head was curved in a marked manner where other elephants are hollow. His knees, too, are not in the same place as are those of other elephants. They were much nearer his thigh, making the upper part unusually long.

Good, the more communicated, the more abundant grows.

A profound thinker always suspects that he is superficial.

Almost everything that is great has been done by growth.

DANGER SIGNAL.

When a person gives you counterfeit money he perpetrates a crime against the law and your pecuniary interests; but when he gives you an inferior and dangerous medicine in the place of one of recognized and well known curative properties he commits the blackest of crimes, for he conspires against your health and life.

"The New York Herald," Sept. 21, 1885, says: "To endorse a counterfeit medicine is to injure the manufacturer and the buyer, and the buyers will soon drop away from a counterfeited medicine that they find worthless. Manufacturers of counterfeit articles fail because they have not the experience and apparatus of the large manufacturer to produce the same curative results. The large manufacturers have the utmost incentive, while they are protected, to make their medicine as perfect and curative as possible."

For example, take the experience of Simmons Liver Regulator prepared by J. H. Zeilin & Co., of Philadelphia; their firm has devoted years of time, employed the most eminent chemists of the land, and spent thousands of dollars in bringing their medicine to the perfection it has attained. They expended a large amount of money in bringing it to the attention of the people, and its use has made Simmons Liver Regulator widely popular. In order to make money from the great reputation gained by this remedy, unscrupulous adventurers have gotten up cheap counterfeits, dangerous to health, and stick on these frauds a name closely resembling Simmons Liver Regulator, to deceive the unwary into buying their inferior goods.

FERNANDINA, Nassua Co., Fla.

"I have used Dr. Simmons Liver Regulator and always found it to do what is claimed for it. The last bottle and two packages did me no good and were worse than nothing. I see it is not put up by J. H. Zeilin & Co., and not genuine, and a waste of money to buy it. I would be glad to get the pure and genuine. Send me some from honest hands (with red Z and Zeilin & Co.'s signature on the Wrapper). The fictitious stuff sold will injure some one badly.

BENJ. T. RICH."

The genuine Simmons Liver Regulator has become the Faultless Family Medicine and has the endorsement of the thousands who have used it. If you want Simmons Liver Regulator see that the Druggist gives you the genuine, not something he claims is "just as good," and because he makes more off it.

A Physician's Opinion.

Dr. Orr says: "I am well acquainted wifhthe composition of Dr. Duncan's ough Balsam. I have used it in my amily and in my practice for several years, and do not hesitate to say that I believe it to be the best remedy known to the medical profession for the speedy Cure of Colds, Coughs, Sore Throats, Whooping Cough, and far surpassing all other remedies for the speedy cure of Croup and Hives in children. It is very pleasant to take, and perfectly harmless." Price 50 cents.

Special Notice

We would call the attention of the readers of this paper, especially those who are suffering with Dyspepsia, or Indigestion, to Dr. Duncan's Liver and Kidney Medicine It is, beyond doubt, the best an most reliable remedy known or ever offered for sale, for the Cure of Constipation, Sour Stomach, Sick Headache, Torpid Liver, and all Kidney troubles. It is the best and heapest. 75 cents.

WEAKLEY & WARREN,

Manufacturers and Wholesale and Retail Dealers in

FURNITURE & MATTRESSES,

The Largest, Finest and Best Assorted Stock in the South.

Parties in want of Furniture and Mattresses will subserve their interest by giving them a call.

Nashville, Tenn.

10 & 12 - - - - - N. College St.

Add-Ran College,

THORP'S SPRING, HOOD CO., TEXAS.

The Thirteenth Annual Session opens the second Monday in Sept., 1885, and closes the last Thursday in May, 1886. There are ten distinct schools with an experienced teacher at the head of each. Not a single day is wasted from the beginning to the close of the session. Every day in the week has its proper share of study and recreation. Recitations every day—only the Bible studies on Sunday. Thorp's Spring is a prohibition village; noted for its healthfulness and the simple, steady and moral habits of its inhabitants. Send for catalogue.

A. & R. CLARK, PROPRIETORS.

L. & N.

(LOUISVILLE NASHVILLE R. R.)

—OFFERS—

Superior Advantages to the Traveling Public in

THROUGH CARS, QUICK TIME, AND

SURE CONNECTIONS

SHORT LINE TO

The North-West!

VIA EVANSVILLE.

Through Sleepers to the West via McKenzie Through Sleepers to the South via Montnery. Through Sleepers to the North-east via Louisville..

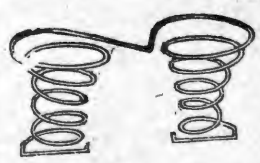
EMIGRANTS

Seeking homes on the line of this road will receive special LOW RATES. See agent of this company, or address

C. P. ATMORE, G. P. & T. A. Louisville, Ky.

Ed. H. MILLER,

— anufacturer of—



SPRING BED

ND

MATRESSES

South lege St., Nashville,

And dealer ll kinds of Beddings. I make the best ing Bed now in use—the Twin Spring Be.. hey are bu proof. Try a set. Old mattresses neatly re ired.

E MILLE .

C.A. LITTERER AND CO.

Farm Impliments; Engines and Mill Machiner Agen s.

uperior Ga in Dills, Swiss Feed Cutter, Champion Horizontal Sorghum Mill.

John Deer Steel lows, A vanced Chilled Plows, Cortla Spring-Wagons.

86 Market st. - - - Nashville, Tenn.

Agents make $5.00 a day selling our

PERFECT FAMILY SCALE

weighs accurately from one ounce to 25 pounds. No springs, no slides, no weights. The handsomest, cheapest and best selling Platform Family Scale in the world. Exclusive territory guaranteed. Terms and rapid sales surprise old agents. Forshee & McMackin, Cincinnati, O.

OPIUM MORPHINE HABIT EASILY CURED. BOOK FREE. DR. J. C. HOFFMAN. Jefferson Wis.

Phillips-Buttorff Mf'g. Co.,

Manufacturers of all kinds of

Cooking and Heating Stoves, Tin-ware and House-Furnishing Goods.

COOKING STOVES:

Hermitage for Coal; New Enterprise for Wood; Home Production, Economy in Fuel, Perfect in Operation; Guaranteed in Ever of the word.

24 and 26 College St. - - - - - Nashville, Tenn

Capital Planing Mill!

Cor. Line and Vine Streets, near Northw st Cor. CAPT OL O N

J. W. McCULLOUG ,

DEALER IN

Lumber, sash, Doors, Blinds, scroll sawing, Flooring, Ceiling, Siding, Etc.

Telepone 551. : : : Nashville, Tennessee

O. EWING. FRANK W. GAINES

EWING & GAINES!

WHOLESALE HARDWARE,

40 South Market Street, Nashville, Tennessee.

Complete Stock of Hardware, Guns, Cutlery and Guns Belting, at the lowest prices.

Prompt and Careful Attention given to Orders. TRY US.

Maxwell House Shoe Store,

Old Ladieis' Common- se Shoes, Old Men's Broad bottomed Boots and Shoes, Children's, Misses' and Boys' School Shoes,

At REDUCED PRICES, FOR CASH!

T. E. WINSTEAD & CO.,

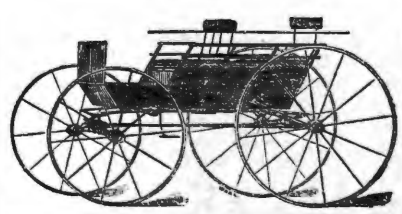
154, Church St., erry Block, opp. Maxwell House, NASHVILLE.

Walsh & McGovern,

DEALERS IN

Leather, Hides, Oils, Shoe Findings,

Nos. 16 & 18 North Market St., Nashville, Tenn.



MURKIN & HUNT

28 , Sout College Street,

—Manufacturers of—

Fine Carriages, Berlins. Landaus, Cabriolets, Coupes, and all Kinds of Heavy Work

We have enlarged our Factories and Store-rooms by the addition of the three-story building adjoining, and have now improved facilities for the manufacture of first-class work.

OUR SPECIALTIES: Improved Timken and Brewster Spring Buggies; Platform Double-Spring and Three-Spring Phætons· Barouches, Rockaways, and Wagons of Every Description.

Special Attention Given to Repairing. Inspection Solicited. Telephone 332.

P. A. SHELTON.

DEALER IN

STAPLE and Fancy GROCERIES.

Flour. Bacon, Lard, Tobacco and Cigars,, Country Produce]

—***—

NO. 9 BROAD ST. - NASHVILLE, TENN

H. B. Grubbs Cracker Co.,

MANUFACTURERS OF

Candy and Crackers,

21 N. Market St., - - . - - - Nashville, Tenn.

A large stock of Fire-works Constantly on hand.

Without fear of contradiction, we guarantee all of our goods to be **STRICTLY PURE AND WHOLESOME.**

Send us your orders, or specify our goods when you order of your Grocery House. Our Stick Candy is known as the "Lion Brand." In the manufacture of our Candies, we use only the best confectioner's A Sugar, vegetable colors, and fruit flavors. In order to be certain that our ingredients are pure, DR. LUPTON, Professor of Chemistry in the Vanderbilt University, will give all material used by us, a careful chemical analysis. ☞Price List sent on application.

American National Bank,

Cash Capital, $1,000,000.

Board of Directors.

E. W. Cole, John G. Houston, J. F. Demoville, John Orr, Byrd Douglass, Jr., John M. Lea, J. Kirkman, Rev. Dr. R. A. Young, V. L. Kirkman, R. L. Weakley, A. W. Harris, M. Burns, T. A. Atchison, W. G. Bush, Gen. W. H. Jackson, John Woodard, J. A. Pigue, C. E. Hillman, W. W. Berry, Wm. Porter, Edgar Jones.

This Bank has united with it the **THIRD NATIONAL BANK** of this city, and has increased its Capital Stock to **$1,000,000**. With increased facilities in every particular we can confidendently assert that it will offer superior advantage in all departments of the Bank to its patrons and friends.

JOHN KIRKMAN, President, A. W. HARRIS, Cashier. E. W. COLE, Chairman Executive Committee

EDGAR JONES, Vice-President JOHN M. LEA, Vice-President.

JOHN G. HOUSTON, President. THEO. PLUMMER, Sec'y and Treasurer

NASHVILLE LUMBER CO.

Building Lumber.

CEILING, SIDING, FLOORING AND DRESSED LUMBER,

Cheap Stock at Low Prices.

Mills and Office on Northwestern Railroad, immediately in rear of Union Stock Yards.

Buy your Fall and Winter Clothing, Gents Furnishings and Hats from

W. A. LANNOM,

THE CASH CLOTHIER,

18 PUBLC SQUARE, NASHVILLE, TENN.,

Where you have the largest stock to select from in **FINE CUSTOM MADE AND MEDIUM GOODS** of the latest styles in Cloths, Cassimeres, Tricos, Worsteds, Corkscrews, etc., etc., in all the different grades and colors, in all sizes to fit from the largest man to the smallest boy.

The largest stock and greatest variety of **GENTS FURNISHINGS AND HATS** in the city, at prices far below the regular **FURNISHING AND HAT HOUSE** prices. Our terms are **Cash and Prices Bottom.** For your own interest inspect our stock before buying elsewhere.

W. A. LANNOM, Nashville, Tenn.

PASCHALL & FALL,

WHOLESALE

HARDWARE, CUTLERY, IRON, WAGON MATERIAL, ETC

Fishing Tackle.

Nos. 57, 59 and 61 South Market St.,

NASHVILLE, TENNESSEE.

Our Prices are Very Low.

Agents for Chicago Scale Co.'s Platform and Wag on Scales

SOL. FRANKLAND & CO.,

46 College St., (2nd Door from Union St.,)

Established in 1864,

Offer great bargains in Dress Goods, Silks, Velvets, Flannels, Blankets, Domestics, Sheetings, Table Linens, Cassimeres.

All Goods Warranted as Represented, or Money Refunded.

Those Who Doubt

Are cordially invited to read the following authentic and unsolicited Letters. We have many thousands. They come every day. All Ladies, well or ill, should wear these Corsets. They impart no "shock" whatever, but a really delightful sensation.

NEWARK, N. Y., June 1.
Dr. Scott's Electric Corsets have entirely cured me of muscular rheumatism. It has also cured a severe case of headache and female troubles of eighteen years' standing. MRS. L. C. SPENCER.

BROOKLIN, ME., June 28.
Dr. Scott—The Corsets I ordered six months ago have worn splendidly, and have given satisfaction every way. They are the best Corsets I ever wore, aside from their electric qualities, which are truly marvellous. I suffered greatly from rheumatism in my back and limbs, but your Electric Corsets have entirely cured me. They are better than represented. MRS. J. B. BAESON.

CRAMBERSBURG, PA., October 9.
I found Dr. Scott's Electric Corsets possessed miraculous power in stimulating and invigorating my enfeebled body, and the Hair Brush had a magic effect on my scalp. MRS. T. E. SNYDER, Fancy Goods Dealer.

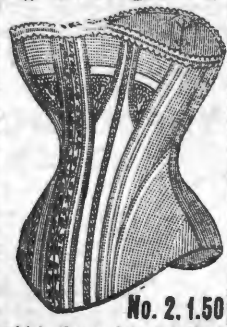
SAND BEACH, MICH., September 3.
I cheerfully tender you my heartfelt gratitude for what your Electric Corsets have done for me. I have suffered for over three years with weak back, growing worse all the time. At times I was almost helpless—could not work or walk. I received benefit the second day of wearing it, and have improved ever since. I am now able to work and walk all day without any trouble. My friends are simply astonished. MRS. A. CURREY.

HOLLIS CENTRE, ME., August 29.
I suffered severely from back trouble for years, and found no relief till I wore Dr. Scott's Electric Corsets. They cured me, and I would not be without them. MRS. H. D. BENSON.

PEORIA, ILLS.
I suffered from kidney, liver and nervous troubles for twelve years. Dr. Scott's Electric Belt entirely cured me, after all other remedies had failed. His Electric Hair Brush has cured my neuralgia. C. W. HORNISH.

Dr. Scott's Genuine ELECTRIC CORSETS.

have established a deserved reputation beyond that of all other Corsets for comfort, elegance, durability, and excellence of material. **In addition to all these advantages, they possess more Electro-Magnetism and thorough healing and invigorating power than any other Electric or Magnetic appliances on the market, however high priced.** The adjoining cut represents our No. 2, or $1.50 Corset. Our other prices are $1 00, $2.00 and $3.00; nursing, $1.50, abdominal, $3.00 15 cents extra for sizes above 30. The $2.00, $3.00 and abdominal Corsets are made of beautiful English sateen. All our Corsets are corded, double stitched, and have tipped steels and lock clasps, combined with our patent solid back spinal steels, through



No. 2. 1.50

which the eyelets are riveted. For weak backs, spinal, kidney and liver troubles, rheumatism, and other weaknesses peculiar to women, our Corsets have no equal. A beautiful silvered compass with which to test their electro-magnetic power accompanies each Corset. **OUR ELECTRIC INSOLES, price 50 cents per pair,** should be worn together with our Corsets; astonishing results follow. Most of the above remarks apply equally to our Electric Belts for ladies and gentlemen. Price $3.00, (In ordering by mail, add 20 cents for postage,) State size of waist and mention this paper. Make all remittances payable to **GEO. A. SCOTT, 842 Broadway, N. Y.** Dr. Scott's Electric Hair Brushes, $1.00, 1.50, 2.00, 2.50, 3,00.

POSTPAID

MEMPHIS, TENN., November 28.
Dr. Scott's Electric Corsets have given much relief. I suffered four years with breast trouble without finding any benefit from other remedies. They are invaluable. MRS. JAS. CAMPBELL.

HENDERSON, TEX., August 17.
I tell my friends gold would not induce me to part with my Electric Corset and Hair Brush, unless I could obtain others. MRS. S. P. FLANAGAN. Wife of Webster Flanagan, Real Estate Operator.

ON TRIAL.

BELOIT, WIS., November 7.
Dr. Scott—Your Electric Corset has done wonders for me. It has so improved my health that I am now able to attend personally to all my household duties. I am greatly encouraged. M. E. PENNDOCK.

MERIDIAN, MISS., June 24.
Dr. Scott—Your Electric Corsets have given splendid satisfaction. One lady who suffered continually from indigestion, has been greatly benefited by wearing them, and has thrown all medicines aside. MRS. J. H. DRINKWATER.

NILES, MICH., January 5, 1885.
Dr. Scott's Electric Corsets have cured me of acute dyspepsia, from which I have suffered for eight years. His Electric Hair Brush cures my headache every time.

BALTIMORE, MD.,
Intense nervous debility has been my trouble for years. Physicians and their medicines did not help me. I finally derived great relief from Dr. Scott's Electric Belt. L. H. MILLER.

EAST PEPPERELL, MASS., June 20.
Here is my experience in wearing Dr. Scott's Electric Corset: I suffered untold pain in my back and sides, so much so that I dreaded lying down at night. I found no relief till wearing your Electric Corset. Since wearing them I have been almost entirely free from those pains. With much gratitude, ELIZA M. HOBART.

PRINCETON, MINN., June 25.
Your Corsets have accomplished wonders in my case, I was, previously, thoroughly incapacitated and could not help myself. I have worn your Corsets now for two weeks, and I am able to be up and around, helping to do housework, etc. My friends are astonished. With many thanks, etc., JULIA J. MCFARLAND.

My sister suffered constantly with back and spinal trouble, so badly at times that she had to be lifted about. She put on one of your Electric Corsets on Monday, on the following Wednesday, much to our surprise, she was able to get around the house and superintend the cooking and domestic labor. She is now feeling well and is full of gratitude. MRS. S. J. HARPER, WESTON, O.

AGENTS! (Either Sex) Wanted for Dr. Scott's beautiful Electric Corsets, Belts, Electric Hair, Flesh, and Tooth Brushes, and Insoles. No risk. Quick Sales, Satisfaction Guaranteed. For terms, address GEO. A. SCOTT, 842 BROADWAY, NEW YORK.

For cleansing the Skin and Scalp of Birth Humors, for allaying Itching, Burning and Inflammation, for curing the first sympoms of Eczema, Psoriasis, Milk Crust, Scall Head Scrofula, and other inherited skin and blood diseases, Cuticura, the great Skin Cure, and Cuticura Soap, an exquisite Skin Beautifier, externally, and Cuticura Resolvent, the new Blood Purifier, internally, are infallible. Absolutely pure. Sold everywhere Price, Cuticura, 50c.; Soap, 25c.: Resolvent, $1. POTTER DRUG AND CHEMIAL CO., Boston. ☞Send for "How to Cure Skin Diseases.

AGENTS We have the best selling **BOOKS** and **BIBLES.** Books particularly adapted to the wants of Southern and Western people. ☞**Family Bibles** a specialty. **Very low prices.** B. F. JOHNSON & Co., Pub's, 1013 Main St., Richmond, Va.

DO YOU WANT **A DICTIONARY?**

We want a club of Subscribers to THE CINCINNATI WEEKLY TIMES in your place, and ask you to get us one on terms that will astonish you. A "Webster's Unabridged" or a "Webster's National Pictorial" Dictionary without money and with comparatively little labor. Write us for our Dictionary offer. **THE WEEKLY TIMES,** 230 Walnut Street, Cincinnati.

H. W. HAYES,

—Dealer in **All kinds of**—

SEWING MACHINES,

Needles, Parts and Attachments, Household Goods and Notions.

A Good No. 1. Sewing Machine for $15.00. Warranted for five years.

Repairing promptly Attended to, and old Machines made as good as new.

155 Union st., Nashville, Tenn.

REFER TO THE EDITORS OF THIS PAPER.

Kentucky University,

LEXINGTON.

The University has three Colleges—College of Arts, College of the Bible, and Commercial College. The College of Arts has two courses, Clasical and Scientific, with twelve Professors and Teachers. The session continues from the Second Monday in September to the Second Thursday in June. Tuition twenty dollars per session; Matriculation fee ten dollars. Boarding at reasonable rates. College of Bible tuition free. For catalogues or other information apply to CHAS LOUIS LOOS, President, or ROBERT GRAHAM, President of the College of the Bible

Rates of Advertising in Gospel Advocate

One inch one insertion	.60
One inch, one month	2,00
One inch, three months	5,00
One inch, six months	7,50
One inch, twelve months	12,50

A discount of 10 per cent. on these rates on order of $25.00; 20 per cent. for order of $50.00 30 per cent. for order of $100.00.

Note these Rules Carefully

(1) Write only on one side of your paper.

(2) Write your name, post-office, county, and State, plainly.

(3) When changing your paper, give the office from which you change, and the one you wish it changed to.

(4) When ordering a book, give the name, edition, style of binding, and price, as near as possible, and state plainly HOW and WHERE you wish it sent.

(6) Write very plainly and make the clerks and printers happy

Church News.

One baptism last night after preaching. I will leave to day for Tushka Homma. I want to hear from T. C. Little.—[R. W. Officer, Paris, Tex.

Our meeting at Bunker Hill resulted in sixteen additions. This makes over 100 in four weeks. The cause is advancing well this week.—[W. H. Dixon.

Just closed an interesting meeting at Clear Creek, Cannon Co., Tenn., begun first Lord's day in this month and lasting eight days. Eleven added to the Church of Christ, ten by baptism and one reclaimed. The brethren here are preparing to build a house. They say they will not only try, but will, the Lord willing.—[R. S. Robertson, Alexandria, Tenn.

I began a meeting here last night; (Mott's Academy) am from Mt. Pleasant, Conecuh County, at which place there were three added, two from the Baptists, one from the world, all old people. The one from the world is blind from a cancer, and can't hold his place among men long. May his last days be his pleasantest, is my prayer. Met Bro. Wallace, of Highland, at Arrant's Academy.—[S. I. S. Cawthorn.

I recently closed a meeting here, during which 21 were added to this congregation. One was reclaimed, and one by letter. Eight more from the Baptists and three from the Methodists. One from the Baptists publicly gave his reasons for his action. I preached yesterday three miles north of this place. Two—a man and his wife—made the confession and were baptized.—[Your brother W. H. Wright, Bedford, Tex.

The following is a report of a series of meetings that were held in South Pittsburg, Tenn., beginning the 21st ult., continuing two weeks. Bro. J. W. Shepherd did the preaching. Immediate result, nine by baptism; one lady confessed the Savior but her husband would not let her be immersed. Much prejudice removed. The audiences were large, notwithstanding the much rain and mud. The few brethren and sisters are encouraged, and have agreed to meet on every Lord's day to break bread. Bro. Shepherd wielded the sword well.—[Your brother in Christ, T. J. Loyd.

I have just reached home some two hours since from my trip West. Had six additions at Cottage Academy, Butler Co.; 3 Baptists, 3 world. 3 additions at Mt. Pleasant, Conecub Co., 2 Baptists, 1 world. Splendid audiences and good interest at each place. Closed a series of meetings at Mott's Academy, Covington Co., last night; very good interest. Some religionist burned the Academy on Saturday night. We repaired to the residence of Bro. Hughes and spoke to good and attentive audiences. The brethren and friends are aroused, and are determined to erect a new house. My field is entirely new. I have entered the work and set my face to Zion.—[S. I. S. Cawthorn.

After spending two months in Falls, McLennan and Limestone counties, holding protracted meetings, which resulted in 106 additions to the army of the faithful, I returned to San Antonio to see my family, and to preach some at home, and immerse one who had made the confession on my former visit, and two others who had made up their minds to obey the Lord. And I find Bro. F. S. Young, who has just arrived, in San Antonio, having been sent there by the Sherman Board to take charge of the San Antonia mission. And I heard Bro. Young preach twice, and preached two discourses myself, and four united by commendation, and I immersed three that were expected to obey the Lord. Commending my dear ones to the to the care and protection of the Heavenly Father, I took my leave and came to this place, where I have delivered six discourses, and will remain a week longer here. The interest is good, and we hope for good results. I go from this place to join Bro. Grubbs in meetings at Clifton, Meridian and Hamilton, and other places. —[Yours in the one hope, D. Pennington.

On Saturday before the 3rd Lord's day in last month, I attended my regular appointment at Pleasant Hill, Monroe Co., Kentucky. Preached Saturday and Sunday to a large audience, but no additions. On Monday after I joined Bro. Goosby in a meeting at Messialtta in the same county, and the meeting closed on Thursday. The result was three additions by confession and baptism. On Saturday before the fourth Lord's day in the same month, I began a meeting at Case's Fork, at Marribone, Cumberland Co., Ky., which closed on the next Thursday. Result was 5 added by confession and baptism. This is a sectarian country, but we think with a little more preaching we will get the truth planted so it will spring up and bring fruit.—[Respectfully, Robert Kirby.

Baltimore Church Bells
Since 1844 celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY, J. REGESTER & SONS, Baltimore, Md.

FEMALE COMPLAINTS
Treated scientifically at home, at very small expense, with absolutely no pain, no caustics, no unnecessary examinations. Permanent cure guaranteed. Book and question blank free. Address with stamp, Dr. C. N. BROCKINGTON, (Mention this paper.) 309 4th Ave., Louisville, Ky.

CATARRH
Causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough and Consumption, cured in from one to three months, even though bones of nose are affected. No snuffs, washes, douches, inhalers or atomizers used. Book and blank free. Address with stamp, Dr. C. N. BROCKINGTON, [Mention this paper.] 309 4th Ave., Louisville, Ky.

McShane Bell Foundry
Manufacture those celebrated Bells and Chimes for Churches, Tower Clocks, &c., &c. Prices and catalogues sent free, Address H. McSHANE & Co., Baltimore, Md

PAYSON'S INDELIBLE INK.
No preparation and only a common pen needed. Established 50 Years. Superior and popular for decorative work on linen. Received Centennial Medal & Diploma. Sold everywhere.

Sawing Made Easy.
MONARCH LIGHTNING SAWING MACHINE

SENT ON 30 DAYS' TEST TRIAL.
For logging camps, wood-yards, farmers getting out stove wood, and all sorts of log-cutting—it is unrivaled. Thousands sold yearly. A boy of 16 can saw logs fast and easy. Immense saving of labor and money. Write for elegantly illustrated catalogue in 6 brilliant colors, also brilliantly illuminated poster in 5 colors. All free. Agents Wanted. Big money made quickly.
MONARCH M'F'G CO., (A) 206 State St., Chicago, Ill.

WOMAN OR MAN WANTED TO MAKE $125 Per Cent. PROFIT. taking orders for our celebrated oil portraits. Previous knowledge of the business unnecessary. $2.25 Outfit Free. The agent realizes $66 profit per week on only 4 orders per day. Reilly Bros. & Co., 444 Broome St., N. Y

Phillips, Randle & Co.
—KEEP—
THE BEST COAL IN THE CITY.
Call at 50 North Cherry Street; they have always on hand,
Mud River, Cumberland, Jellico, Anhracite, Diamond, and Number 12 Coal.
A trial order solicited. Satisfaction guaranteed.
TELEPHONE 169. - - - NASHVILLE TENN.

Richardson's New Method
FOR THE
PIANOFORTE!
The sucsess of this celebrated instruction book has been phenomenal
After more than a quarter of a century of trial, amid a multitude of competitors,
RICHARDSON
continues to bring, yearly, great credit to its publishers. and to the widow of the compiler a large and comfortable income.
More than half a million pupils have learned from its pages.
It is published with American, and also with foreign fingering
Richardson's New Method for the Pianoforte is the most correct of instructors; having been very carefully revised, and every error eliminated.
Valuable additions have, from time to time, been made.
Teachers accustomed to use "Richardson" need no urging to continue to do so Young Teachers in search of a reliable Instruction Book, are perfectly safe in adopting this.
Price $3.00, for which price it will be mailed, post free, to any address.
OLIVER DITSTON & CO., BOSTON.
C. H. Ditston & Co., 867 Broadway, N. Y. J. E. Ditston & Co., 1228 Chestnut St. Phila,
Send to John C. Haynes & Co., Boston, (branch house of O. Ditson & Co., for grand illustrated Catalogue of all Musical Instruments, strings and Trimmings,

SITUATIONS To subscribers. Circulars free. **Home Study**—60 Professors. **Corr. University**, 88 LaSalle St., Chicago, Ill.

NOW READ!
Extra Premium, all wool, full 10-4 Blankets at $3 a pair; regular selling price at $5,50
Extra fine quality 10-4 Blankets warranted both warp and filling, all wool (when we say wool we mean it) at $3,75 a pair; price in season $5,25.
California fleece. full 11-4, lovely borders guaranteed all wool at $4,75 a pair regular price $7,00.
Wool and cotton mixed, extra heavy, special service, full 10-4 wide Blankets at $2 a pair.
All wool filling 10-4 wide Blankets at $2 per pair.
Heavy gray wool Blankets 10-4 at $1,50 per pair; actually worth $2,75.
Extra heavy silver gray, all wool filling Blankets, full 11-4 wide at $2,25, cheap at $3,00
Good quality, silver gray, all wool 11-4 wide, fancy borders at $2,75. This blanket sells in season at $4,00.
Finest quality gray California, all wool, warranted 11-4 wide, at $3,75; regular price, $4,00.

Hirsch Bros. & Co.
56 N. COLLEGE STREET
Headquarters For Drygoods At
LOWEST PRICES!

Wharton & Co.,
Druggists and Prescriptionists.
Fine Soda Waters Mineral Waters Etc.
Corner College and Union Sts.,
Nashville, - - Tenn.

NEVER SAY DIE
THOUGH YOU COUGH
Till Your Heart Aches
When the "LIFE RESTORING" *East India Remedy* is at hand. One bottle will satisfy the most skeptical that DR. H. JAMES' Preparation of *Indian Hemp* will positively cure *Consumption, Bronchitis, Asthma, Nervous Debility,* and *Nasal Catarrh.* It is an *Imported* remedy. Try it—prove it for yourself.

Here are a few extracts from letters of persons who were **CURED,** *and now order for their friends:*

"I fear cousin is in a decline, and as thy medicines cured my only brother of a *Hemorrhage of the Lungs* about a year ago, I wish cousin to take them." Thy true friend,
HANNAH MICKLE, Near Woodbury, N. J.

"As your medicine cured me of *Consumption,* some three years ago, I want him to try them. *I gained fifteen pounds while taking the first three bottles.*
J. V. HULL,
Lawrenceburg, Anderson Co., Ky.

"Mother has been suffering with *Bronchitis* nearly twenty years, and tried most all kinds of medicine, and says the **Cannabis Indica** is the only thing that gives her relief."
JANE A. ASHBROOK,
Lovelaceville, Ballard Co., Ky.

"I know all about the **Cannabis Indica.** Fifteen years ago it cured my daughter of the *Asthma;* she had it very bad for several years, but was perfectly cured. Please send me a $9 box of your medicine."
JACOB TROUT,
Deep River, Poweshick Co., Iowa.

"I have taken the **Cannabis Indica** as directed, and am happy to tell you that I am perfectly cured of *Nasal Catarrh.* You were right, my trouble was not Consumption, but *Catarrh.*
JAMES A. CALDWELL,
Wabash Av., Chicago, Ill.

"It has cured Mrs. Bebout of *General Debility* of the whole system, of two or three years' standing, and others are trying it with success."
BEBOUT & LESLIE,
Simpsons' Store, Washington Co., Pa.

Ask your druggist for Dr. H. JAMES' **Cannabis Indica,** and if they fail you, send to us direct. **$2.50** per bottle or three bottles for **$6.50.** Pills and Ointment, **$1.25** each. CRADDOCK & CO., Proprietors, 1032 Race Street, Philadelphia Pa.

Hege's Improved Circular Saw Mill.
Write for Circulars to
Unexcelled for Accuracy Simplicity and Durability.
With Universal Log Beam Rectilinear Simultaneous Set Work, & Double Eccentric Friction Feed.

Engines, Boilers, Shingle Machines, Planers and General Wood Working Machinery.
Price from $200 to $1,000.
SALEM IRON WORKS, SALEM, N. C.

NEW HOUSE! NEW GOODS!

J. W. ORCHARD,

Manufacturer and Dealer in PLAIN and DECORATIVE

WALL PAPER,

Window Shades,

Looking-Glasses, Picture Frames and Cornices, Chair Cane, Picture Cord and Nails, Wall Brackets and Parlor Easels.

Looking-Glasses put in old frames. Old pictures and frames repaired.

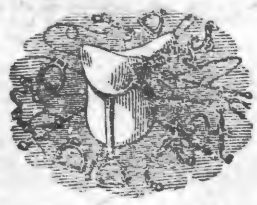
134 Union Street.

Between College and Cherry,

NASHVILLE, - - TENN.

A. C. & J. C. MARCH,

(Successors to J. D. March & Son,)



Manufacturers of and Dealers in

Saddles, Harness, Bridles, Collars, Trunks, Bags, Valises, Hames, Whips, Chains.

REPAIRING DONE ON SHORT NOTICE.

NORTH MARKET STREET,

NASHVILLE, - - TENN.

NAHVILLE, CHATTANOOGA & ST. LOUIS RAILWAY.

BUSINESS MEN, TOURISTS, EMIGRANTS, FAMILIES, REMEMBER

The Best Route to St. Louis and the West via McKenzie.

The Best Route to West Tennessee and Kentucky, Mississippi, Arkansas, and Texas points is via McKenzie

The Best Route to the Summer Resorts and Mountain Retreats of Tennessee, Virginia and the Carolinas, via McKenzie and Nashville.

The Best Route to the celebrated Colleges, Universities, Seminaries and other Educational Institutions in the Southeast, via McKenzie and Nashville.

The Best Route to points in East Tennessee, Virginia, the Carolinas, Georgia and Florida is via Chattanooga.

DON'T FORGET IT!

—By this Line you secure the—

MAXIMUM OF SPEED, SAFETY, COMFORT, SATISFACTION,

—AT THE—

MINIMUM OF EXPENSE, ANXIETY, BOTHER, FATIGUE.

Be sure to Buy your Tickets over the

N., C & ST. L. RAILWAY!

If you are going to Washington City, Baltimore, Philadelphia, or New York.

The Inexperienced Traveler need not go amiss; few changes are necessary, and such as are unavoidable are made in union Depots.

THROUGH SLEEPERS!

—BETWEEN—

Nashville and Atlanta, and Atlanta and Jacksonville, Fla., Nashville and Martin (to connect with Sleeper service via Cairo to St. Louis and Chicago.) Nashville and Columbus. Nashville and Memphis (Sleeper Humbold to Mobile, and Milan to New Orleans.) McKenzie and Little Rock, and Little Rock and Texas points.

Call on or address

J H PEEBLES, T. A., Chattanooga, Tenn.
W W KNOX, T. A., Nashville, Tenn.
S FINLEY, Ticket Agent, Memphis, Tenn.
A WRENN, Trav. A., Atlanta, Ga.
W L DANLEY, G P & T A. Nashville, Tenn

FITS STOPPED FREE

Marvelous success. Insane Persons Restored. DR. KLINE'S GREAT NERVE RESTORER

For all Brain & Nerve Diseases. Only sure cure for Fits, Epilepsy and Nerve Affections. Infallible if taken as directed. No Fits after first day's use. Treatise and $2 trial bottle free to Fits patients, they paying expressage. Send name, P. O. and express address to Dr. KLINE, 931 Arch St. Philadelphia, Pa. Sold by druggists.

S. HOGAN, J. S HOPKINS

Hogan & Hopkins.

—Dealers in Custom Made

Boots and Shoes.

—oOo—

We will sell the very best Boots and Shoes, and prices so that no one can possibly sell cheaper than we do.

No. 20 Public Square, Nashville, Tenn.

SALE MEN:

SAM R. HOPKINS, L. D SIMPSON, W. MAYES.

Farquhar's Improved Cotton Planter

Very Simple and Perfect in its Operation; Drops Unrolled Seed or Fertilizer with remarkable regularity in any desired amount. It is the Cheapest, most Reliable and Best COTTON PLANTER in existence. SEND FOR CATALOGUE.

Also, Steam Engines, Threshing Machines, Saw-Mills, &c.

Address, A. B. FARQUHAR, York, Pa.

Pianos & Organs

Of all makes direct to customers from headquarters, at wholesale prices. All goods guaranteed. No money asked till Instruments are received and fully tested. Write us before purchasing. An investment of 2 cents may save you from $50.00 to $100.00. Address

JESSE FRENCH, Nashville, Tenn.,

Wholesale Distributing Dep't for the South.

China, Glass and Queensware

We have the best Electric Lamp made, the best imported Student's Lamp, "Mays' New Ideal" Lamp, requires no chimney or shade; in fact, we are headquarters for the best Lamps in use. We keep the largest stock of CHINA, GLASS and QUEENSWARE, South of the Ohio river, all of which will be sold as cheap as good goods can be sold in any market. Why not buy first-class goods when you can get them at about what you are paying for trash? Come and see us, or send your orders.

HICKS, HOUSTON & CO.

M. A. SPURR, President; FRANK PORTERFIELD, Cashier; R. S, COWAN, Teller; J. H. THOMPSON. Vice President.

Commercial National Bank,

OF NASHVILLE, TENNESSEE.

CAPITAL STOCK, - - - $250,000,00.

North College Street.

BOARD OF DIRECTORS.

M. A. Spurr, R. H. Dudley, J. A. Thomas, Sam Cowan, Jos. Frankland,
W. A. Benson, J. H. Thompson, W. E. Norvell, W. A. Wray, J. F. Bowers,
J. Jungerman, A. W. Wills, E. R. Richardson, J. H. Collins, W. D. Mayo,
Robert B. Lea, J. D. Goodpasture, H. G. Gwyn, T. L. Herbert.

Fully Prepared to do a General Banking Business.

JOHN RAMAGE & SON,

48 North College Street, Nashville,

Offer the best stock of custom-made BOOTS, SHOES, and SLIPPERS, in all grades, of Trunks, Traveling and Hand Bags.

LOWEST CASH PRICES!

SHADE MURRAY, WM. C. DIBRELL. BYRD MURRAY

Murray, Dibrell & Co.,

WHOLESALE

BOOTS and SHOES,

No. 2 Public Square, : : Nashville, Tenn.

Gates & Pohlman,

Corner College and Union Streets, Nashville, Tenn.,

Are the oldest Jewelers in the State, and have constantly in stock the very latest and best designs, in patterns as well as the finest in quality and finish of all goods pertaining to the Jewelry trade. They defy competition in prices, and warrant every article to be as represented by them. Watches, Clocks and Jewelry repaired by the most practical workmen Orders by mail promptly attended to. Their motto is, "*Quick sales and small profits.*"

West Tennessee Christian College,

HENDERSON, TENN.

The first Annual Session of this Institution will open on the first Monday in October.

For healthiness of Locality, moral community, pleasant surroundings, hospitable, people, full and thorough course of instruction, cheapness of Board, etc, we challenge comparison.

Schools of English, Mathematics, Ancient and Modern Languages, Sciences, Bible, Music and Art.

Those wishing to give their sons and daughters an education that will fit them for their life work, should investigate this Institution, its terms and what it does, before sending elsewhere.

Board for young ladies, in boarding house with President, $12.00 per month. This includes washing, fuel and lights. Board for young men, including same things, $8,50 to $11,00 per month.

Tuition, $1.00 to 5.00, according to grade. For further particulars address,

J. B INMAN, PRES.,
JOHN BARHAM, SEC.

TENNESSE female COLLEGE!

FRANKLIN, TENN.

(Establishe in 1856.)

An English, Classical, Business, French. German, Music and Art Boarding and Day

School for Young LADIES.

With an average patronage of 150 pupils for the past 29 years the College will open its thirteenth year

Sept. 1, '85, and close June 3, '86.

NON ENOMINATIONAL.

New Administrations, New furniture Capacity for 200 young ladies, Practical Teachers, Modern Methods, Thorough work. Library Reading Room, Ladies Business College and Ladies Boarding in the Building at Moderate prices, are a few of the features which make the College

A Popular Institution.

The only Female College in the South where marks, medals, and set examinations are recognized as opposed to true principles of education.

Write for particulars.
jul 16,8. M. T. EDGERTON, Pres't

TEXAS LANDS!

Persons who have capital they wish to invest profitably, can do so by investing now, in Texas lands.

The undersigned is agent for the sale of lands amounting to OVER HALF MILLION ACRES. Prices range from 50 cents to $6,00 per acre.

These lands are all going up, and in five years from date, will be worth twice the present price. For particulars, address

J. T. POE.

Longview, Texas.

SPRING, 1885.

CARPETS! CARPETS!

We have the largest and most complete stock of Carpets of all grades, Mattings, Oil Cloths, Linoleums, Rugs, etc., that we have ever shown to the trade. These goods are brought from the factory, and our prices are the lowest. All orders promptly filled.

MANLOVE & Co.,

26-2 Summer St., - - Nashville, Tenn.

O. T. CRAIG & SON,

BRENTWOOD, TENN.

MAUD MULLER, 1924.

—Breeders of—

Duroc Jersey-Swine.

A CHOICE LOT OF PIGS NOW READY TO SHIP.

All our Breeders Registered.

Address O. W. CRAIG,
Brentwood, - Tennessee.

SWEET GUM & MULLEIN

This sweet gum taken from the tree of the Southern swamps contains a stimulating expectorant principle which loosens the phlegm, and cuts the false membrane, relieving the early morning cough in Consumption, curing Coughs, Croup and Whooping Cough. This, combined with the mucilaginous healing and flesh producing principle in the Mullein Plant of the old field, presents in Taylor's Cherokee Remedy of Sweet Gum and Mullein, the finest known remedy for Coughs, Croup, Whooping Cough, Colds, and Consumption. For full information send 2 ct. stamp for "Taylor's Riddle Book" for the welfare of home and amusement of the little ones. WALTER A. TAYLOR, Atlanta, Ga

Use DR. BIGGERS' HUCKLEBERRY CORDIAL for Diarrhœa, Dysentery & Children Teething. For sale by all druggists

THIS NEW ELASTIC TRUSS

Has a Pad different from all others, in cup shape, with Self-Adjusting Ball in center, adapts itself to all positions of the body while the ball in the cup presses back the intestines just as a person does with the finger. With light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free. EGGLESTON TRUSS CO., Chicago, Ill.

THE GOSPEL ADVOCATE.

VOLUME XXVII., NUMBER 43 | NASHVILLE, TENNESSEE, OCT., 28, 1885. | TWO DOLLARS PER YEAR IN ADVANCE.

EDITORS:

D. LIPSCOMB | E. G. SEWELL.

J. C. McQUIDDY, Office Editor.

ASSOCIATE EDITORS:

J. A. HARDING. JOHN T. POE.

Subscription Rates to Gospel Advocate.

Single subscriber, per annum in advance..... $2,00
Single subscriber for six months in advance..... $1,00
Clubs of five, three of these new, per annum each..... $1,50
Clubs of ten, five of which must be new, each..... $1,25
Clubs of ten, all old, each..... $1,50

SUBSCRIBE NOW.

The Flood, and the Wickedness of the Antediluvians.

The first thing said in Genesis bearing upon the flood is where in the first part of the sixth chapter the Lord said: "My spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years." From the connection in which this is placed we understand that the spirit of God would strive with those people for a hundred and twenty years before he would destroy them; that is, that he would warn them for that length of time of their certain destruction unless they should repent and turn from their evil ways. For when he first made the announcement of their destruction, it was evidently with the implied condition that if they would be warned, and would repent they would not at that time be destroyed. When Jonah was sent to Nineveh, he said, in forty days shall the city be overthrown, The people repented, and were spared. If the Antediluvians had repented, they would doubtless have been spared. God has in all ages shown himself a forbearing, longsuffering God; full of mercy and tenderness, but by no means clearing the guilty. But when the people start in rebellion together, it is very hard to turn them out of it. The whole people except Noah and his family, were at the time the above declaration was made, involved in wickedness. None did good, no not one, save Noah and his family. Yet in the midst of all this wickedness the Lord was so full of mercy as to grant them a probation of one hundred and twenty years. And had they repented, they would doubtless have been spared destruction at that time. But not one soul of them repented. The strivings of the spirit for that hundred and twenty years was unheeded. But the question may be asked, *how* did the spirit strive during that hundred and twenty years? The New Testament says Noah was a preacher of righteousness, and that the spirit by which Christ was quickened from the dead went and preached to the spirits in prison, the Antediluvians, while the ark was preparing. This indicates very clearly that the spirit was in Noah, and preached through him to the people, and thus in words entreated them to turn from their evil ways. But though continued so long, it had no effect. Some however, who have been trained up under the idea of abstract spiritual influence, and cannot realize that the spirit can operate on men in any other way, suppose that to be the way in which it operated then. But this does not help the matter, if granted. For if it did work directly upon the hearts of the people, yet the fact stares us in the face that in all that time not one soul was converted from the error of his ways. So if in addition to the preaching of the spirit through Noah, it operated directly upon the hearts of the people, it still did no good, for not one was turned from evil by it. But what foundation has any one for saying that the spirit operated directly upon these people? None in the world. It is purely imagination. Not one intimation of such a thing in all the oracles of God. It is strange how people do cling to a long cherished delusion. If the words of the spirit preached to the people as in this case fails to reach them, and that to by the direct inspiration of the Holy Spirit, what other power, and especially a secret, blind power at that, could move them. There could be nothing to move people but blind force in this case, and God never has led people into righteousness in that way. But what excuse was there for such wickedness? Was there no opportunity for them to know any better? Noah was the tenth from Adam. Adam knew God and his will. Seth, his third son was a Godly man, so far as we know. Enoch, the seventh from Adam, was one of the most thoroughly righteous men the world ever saw. He walked with God three hundred years, and God translated him, that he should not see death. And Enoch walked thus by faith, says the apostle in Hebrews. Faith comes by hearing the word of God. Therefore the word of God was given to the people then in some such form as to enable the people to understand it, believe in it, and obey it. Enoch did this, while others that we doubt not had just as fair a chance to understand as he did, refused it, Then Noah, the third from Enoch, in the same way learned the will of the Lord, and did that will, so that when he announces the flood, he finds Noah upright in his generations. Evidently others could have done the same if they would. The trouble evidently was that they *would* not, thus making themselves guilty before God, and worthy of destruction, unless they would repent. And after the ministry of Noah for a hundred and twenty years preaching by the direct inspiration of the spirit, they still refused to repent. So then there was nothing left but to blot out these people, and start a better tide of influences through Noah and his family. When the word of God fails to reform men, they are doomed. And to blot out men from the face of the earth that are thus doomed and beyond the reach of the influences that God has ordained to lead men into righteousness, is itself, a matter of mercy. For if such people are permitted to live and raise others, these in their turn will be vessels of wickedness, fitted for destruction, and it is mercy to stop such a tide. People that cannot be induced to live in harmony with the will of God as expressed in his word are beyond the power of God to reach. For the constitution of man is such that if he does right, does the will of God at all, it must be a matter of choice on his part, and not a matter of force. God never has forced any one to do right. For then this would have to be kept up through all eternity, and a forced righteousness would result in no improvement, and in no happiness. Force men to do right and they would writhe under it rather than be happy. But induce a man to do right from desire to be in harmony with the pure and holy will of God, to be in fellowship with God, and then you make him both righteous and happy and prepare him to live with God eternally. But upon no other principle can man be elevated, purified and made holy and happy. Thus, the reproach of infidels upon the character of God because he destroyed the Antediluvians, vanishes into nothing. But on the other hand, his mercy triumphs in thus cutting off the tide of irreclaimable human beings, and thereby diminishing the number of wicked, lost souls. And the very same cause that brought the flood upon those people to destroy the world that then was, will, we doubt not, bring on the ultimate deluge of fire. Whenever the whole world goes so far into wickedness that the pure gospel of Christ fails to reach them, and to purify their hearts and lives, until sparing them longer will save none, but only increase the number to be lost, the end will come. But like Noah and family were saved in the ark, so all the righteous that shall be found living when that last day comes, will be changed, in the twinkling of an eye at the sound of the last trump, and will with all the sleeping saints, be carried home to heaven to enjoy its holiness and happiness forevermore.

But everything that Noah did in connection with his salvation was a simple and trusting compliance with the will of God. He was directed to build an ark. He was told of what kind of wood to build it, of what dimensions, and to pitch it within and without with pitch. And he yielded exact compliance with the will of God in every thing. Thus Noah was by choice, yielding himself to all that God commanded, while the people were rejecting everything by choice. The Lord said the whole imagination of their heart was to do evil. All the arguments, motives and entreaties that could be presented to them, had no effect. Hence they were given over to destruction. They chose destruction, and were given over to their fate. Noah chose life, and life was granted him. If we choose life, by choosing to do the Lord's will through the gospel, we are as certain of eternal life as that Noah and his family were saved in the ark. While all that choose to reject the gospel are as certain to be banished forever from the Lord, as certain to be cast into outer darkness, as that the Antediluvians were destroyed by the flood from the face of the earth. How strange that all the people do not hasten to accept the gospel and be saved while they may. Noah and his ark were safely carried through the flood, and he became the father of the new world, all because he was a faithful servant of God. The ark in which Noah was saved, was in some respects a type of the church of God. And if they had not gone into the ark as commanded, they could not have been saved. No more can sinners be saved now, unless they obey the gospel, and come into the church. As there was no other plan to save that family from the flood, so there is no other plan to save lost sinners now, but through the church. None but one family were in the ark; hence none were saved but that one family. Sinners therefore may be well assured that unless they come into the church, which is the only spiritual ark ordained now for man's redemption, they cannot be saved And again, if Noah and his family had cast themselves out of that ark, after they entered into it, they would as certainly have

been destroyed as those who did not enter it at all. And it is equally true that if Christians, by their disobedience to God cast themselves out of the church after having entered it, they will be lost eternally. How many alas do this. How many start well, and run well for a time, and then turn back to the world, some for one cause, and some for another. Some fall so much in love with the world, that they give the world the preference, fall in with the world, abandon their love for the church and its work, cease to work for Christ and for Heaven, and are lost at last. Some get offended at other members, and cease the work of the church, and thus plunge out of the ark, to struggle in the dark waters of sin without. And as certain as they continue this, so certain will they be drowned in eternal ruin. What a grand thing it is to serve God faithfully through this life, and increase in love, in zeal, in knowledge, in purity of heart and of life until our change shall come, and then as the family of Noah rode safely over the watery deluge into the new world, so we may then safely ride over the deluge of fire that shall bring the end of time into the haven of eternal rest.

E. G. S.

Queries.

Please explain what the apostle Paul means. 2nd Cor. xii. 7. Paul said "there were given to me a thorn in the flesh, the messenger of Satan to buffet me lest I should be exalted above measure."—[J. A. Moore, Texas, Ga.

We do not know what the thorn was. It was some fleshly affliction that prevented his being unduly exalted by the power given him as an apostle of Christ.

In one of my meetings recently a husband and wife came forward—the husband to be baptized, the wife to confess her faults. The lady had been married twice, is now living with her second husband. According to her statement she separated from her husband for the only scriptural cause. Should her statement be taken without investigation? Did they have a right to marry under the circumstances? Ought we to baptize the man and receive the woman?—[A Brother.

If her statement will not bear investigation it had better be investigated. In such cases it is to be presumed a person states the truth unless there are circumstances indicating they are false. If there are such known, an investigation should be made. It ought to be made for the sake of right and justice. If the woman is innocent, it will remove suspicions from her that injure her. If her statement is false, for her sake it ought to be exposed, that she may not deceive herself to her damnation. There is no sense in a person making hypocritical and self-deceived pretenses to religion. Nor ought a church for the sake of members, or wealth, or anything else, to violate the law of God. If she were wrong, the husband cannot live with her.

I saw in the last issue of the GOSPEL ADVOCATE the following questions and answers:

Q. "Was there ever any person that had power to cast out devils, but Christ and his apostles."

A. "We have no account of any one casting out devils, save Christ and the apostles."

Allow me to call attention to the following verses, which are found in Luke ix. 49–50:

"And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us." "And Jesus said unto him, forbid him not, for he that is not against us is for us." Now, I ask! was that *one*, spoken of in these verses, an apostle or not? Please answer through the ADVOCATE.—[Samuel Vaught, Milton, Oct. 10, 1885.

We would hardly suppose he was one of the apostles, though it may have been that one of these at some time failed to follow with them were forbidden by John to cast out devils. We said that as others wrought miracles, it is possible, if not probable, that they cast out devils. This Scripture did not occur to us. It, we think, indicates that others beside the apostles did cast out devils.

There is a young man here who says that the signs spoken of in Mark xvi. 17–18, is to yet follow believers; he says there are no believers, as none can exhibit these signs now. I believe they were to cease, but when? is what I want to know. Please explain. Also a Methodist preacher here says that what Peter told the Pentecostians to do (Acts ii. 38) does not apply to people now; that the law of pardon there given only applied to the individuals that crucified Christ, and as Peter commanded them to be baptized in the name of Jesus Christ, we have no authority for baptizing in the name of Father Son and Holy Ghost. Please explain.—[T. J. Brooks, Jones' Valley, Tenn.

It is not true that all believers in any age enjoyed the presence of these signs. It is not true that all believers in the days of the apostles could cast out devils or speak with new tongues, nor handle poisonous serpents, nor drink deadly poison, nor heal the sick by laying on hands. Simon the Sorcerer saw the apostles could do it but not all believers, so he a believer proposed to buy the power. The disciples and people sickened and died from the beginning with Christians around them, the cases were exceptional that could lay hands on and heal. A very few could speak with or understand new tongues. Hence Paul told the Corinthians that in the assembly of believers, unless there was an interpreter present the man should not speak in an unknown tongue. 1st Cor. xiv. 28, read this whole chapter. Again in xii. 28 he says God set some in the church, first apostles, prophets, teachers, workers of miracles, gifts of healing, helps, governments and diversities of tongues. He asks, are all apostles, prophets, teachers workers of miracles? Showing plainly that only a few in the church had these gifts. They were given for signs to unbelievers and to believers. 1. Cor. xiv. 22. They were given for the perfecting of the saints, the work of the ministry, the edifying the body of Christ *until* we all come unto the unity of the faith and of the knowledge of the Son of God unto a full grown man." Ephe. iv. 11. This means these gifts were to continue until the full and perfect will of God, sufficient to perfect every man in Christ, was given. When the perfect will of God was delivered, then these gifts, partial and distributed among the disciples, should be done away. See 1st Cor. xiii. 8: "Whether there be prophecies they shall be done away; whether there be tongues they shall cease; whether there be knowledge it shall be done away. For we know in part and we prophecy in part, but when that which is perfect is come that which is in part shall be done away." It is clear that these gifts distributed to only a part of the church is that which is characterized as in part. That which was perfect was the full completed revelation of the will of God. So soon as this was completed these partial gifts were to be done away. This clearly reveals when these signs which were always confined to a small portion of Christians should be done away. These gifts were to follow in the sense of being distributed among believers in such number and power as to confirm the truth of the gospel to all honest hearted people. Just as it was said by John of the Savior's works. "Many other signs truly did Jesus in the presence of his disciples which are not written in this book. But these are written that you might believe, and believing you might have life through his name." These miraculous powers were never given for the benefit of the few who were the objects of their exercise, but to reveal the truth to the world, and to confirm it as of God. So soon as the revelation was completed and confirmed, then the gifts disappeared.

2. The Methodist preachers are perfectly willing to see the people saved like the thief. I do not see why they so object to their being saved like the murderers of the Savior. The trouble with the senseless theory is it makes two ways of saving men after Christ's death, when the Spirit expressly declares all are treated as sinners as saved on precisely the same terms. Then too, every single soul converted and saved after this time by the Spirit of God, was converted in the same way, did precisely the same things. Saul after believing, repenting in sorrow and anguish for three days was commanded to be baptized and wash away his sins. The Samaritans, the jailor were baptized and not a single soul was ever recognized as converted to Christ after his resurrection until he was baptized into Christ, and so put on Christ. "Ye are all children of God by faith in Christ Jesus, for as many of you as have been baptized into Christ have put on Christ." And nobody else did put him on.

D. L.

Letter From Bro. Officer.

DEAR ADVOCATE:—Tuska-Homma Valley slumbers in the lap of the mountains about 80 miles from the R. R. N. E. of Atoka, I. T. The handsome council is built on an elevation. Around it some distance away are boarding houses. I had the pleasure of preaching the first discourse in the State-house a year ago. I can see no improvement here since then, save one building added—a hotel built by Gov. Jack McCurtain. It is a very good building. I am stopping in it and feel comfortable, only paying $1.50 a day for myself and Choctaw ponies. I am preaching at night in the council house; all turn out. I have circulated about 150 tracts, got one subscriber for the ADVOCATE—Prof. C. E. Howlett, a promising young man who is teaching school about one and a half miles from council house. I hope to get more before I leave. Pony racing has a run here now. I look out of my window and see the races, and wonder how long it will take to preach better employment in, and pony racing out. The mail only reaches here twice a week. Bro. J. S. Stanley, of Atoka, suggest his town the point to work for the future. There are a few members of the Christian church there, and it is on the R. R. running through the I. T. from Texas to Kansas. The denominations promise us the use of their houses, until we build. Why don't the brethren and friends respond more liberally to this work? We have but little money and a great work before us. Will all who read this help us ever so little? I think we will be called on to baptize several while here. There is considerable interest. Who will be first to send help in this work? I will return to Paris next week. R. W. OFFICER.

Tuska-Homa, I. T., Oct. 17, 1885.

Correction.

Please make the following corrections in article on foot-washing, in ADVOCATE of Oct. 7th: In defining church, you make me say "immense numbers of believers;" it should be "immersed." On second column of same article the punctuation is wrong, and one word too much. Here is the way you have it: because the only example of it is in the Bible. (I mean that instituted by our Savior) was in a crowd, assembly or church. Leave out the word "is," and the period at the word Bible, with a comma in place of the period.

W. M. SWEANEY.

The Charge of A. I. Hobbs.

In the *Apostolic Guide* of August 21st, A. I, Hobbs thus writes:

BRO. ALLEN AND THE GUIDE.

"Under this caption in the GOSPEL ADVOCATE, J. A. Harding goes out of his way to make an assault on H., of the *Guide*. His statements about H. are true or false. If true. it would better have comported with the spirit of the Master to have personally labored with him to recall him from courses so evil as J. A. H. thinks him pursuing. If false, *as they are in most particulars*, then he might have learned the fact. Thus he would have saved himself from an unenviable attitude before his brethren, and probably, before God. Can it be possible that the ADVOCATE needs such help as J. A. H., attempts to give? Is business competition in the publication of religious papers reduced to such straits? If so, the *Guide*, it is to be hoped, will prove an honorable exception.

If A. I. H. or any other writer for the *Guide* shall teach contrary to the Word of God, its columns will be open to all reasonable strictures. Progressivism or conservatism, so-called, has no peculiar rights in this paper. And those who wish to see both sides of any important question shall be accommodated. People of large, generous minds and hearts will approve this aim. Those who are full of the persecuting spirit and wish to ostracize everybody who does not see through their little key-hole will not. We regret the fact, but must push on in our work. In all worthy work for the Lord and his cause, we wish all our papers success, and Bro. Harding also, but we modestly suggest that he should tone down the heat of youthful blood before he again attempts to arraign brethren who were ministers of Christ when he was in small clothes. H.

COMMENTS.

The reader will observe that H. does not give one word of what I said, nor does he specify any particular in which my statements were false. If I were to charge a man with making false statements—if I were to make this charge through the columns of the ADVOCATE, I would feel in honor bound to give his words and to show wherein they were false; and so I think would any man with proper sense of right, feel. The fact is *I did not utter one word about A. I. Hobbs that is not strictly true.* This, I believe, he knew well enough, and therefore he did not give his readers what I said. It is evident that he did not want to correct any false doctrine of mine, nor to save the people from any pernicious teaching; nor he did not give them any hint whatever as to what I had said; he simply wanted to injure me; and he thought, no doubt, it would be far safer for himself, and more hurtful to me, for him to charge wrong and fail to give the facts to his readers. I challenge him again to make distinct and specific charges, and to give his proof in full, in his paper; when he does so, I will publish all that he says, provided he will give my replies in full in the *Guide*. I challenge him to a full and satisfactory discussion of the matter. I have the right, by every principle of honorable journalism, to make this demand, and if he is fair or just he will promptly accept the challenge.

This matter would have been attended to sooner, but I have been all summer in Canada, and have not had an opportunity to visit Louisville, or Bro. Allen, which I desired to do before writing further on the question.

Recently I had the pleasure of visiting Bro. Allen and of spending some hours with him, and in a few days I expect to be in Louisville; hence I am now in a position to attend fully to the case of Mr. Hobbs.

In another place in this issue we give an article from old Bro. Shreve, who is one of those that left the Fourth and Walnut Street congregation, when the organ was introduced. His article was published first in the *Guide*, and was commended by Hobbs. In commenting on his article, we give a full account of the facts in the case. The reader is requested to turn to it, and to give it a careful reading. J. A. H.

Remarks.

"Whosoever is born (begotten by the word of God, which is "the *seed* of the kingdom") of God does not commit sin; for his seed (the word of truth) remains in him; because he is born (begotten) of God." This language does not convey the idea that absolutely a Christian can not sin, or that he is incapable of sinning; but, in a moral sense, it is impossible for him to sin; that is, as long as he retains the seeds of truth in his heart, as long as he, above all things, loves to meditate upon the word of God, and as long as the presence of God's love prevents the introduction of sin, on the principle that no two sets of diverse principles can occupy the same place at the same time, so long it is morally impossible for the Christian to sin. It is only when he lets the word of God depart from his heart that he begins to sin.

The quotation from 1 John i. 8–10 will make the above interpretation clear: "If we say that we (Christians) have no sin, we deceive ourselves, and the *truth is not in us.* If we (Christians) confess our sins, he (God) is faithful and just to forgive us our sins, and to cleanse us from atl unrighteousness. If we say that we have not sinned, we make him a liar, and *his word is not in us.*" On this passage Barnes says, and very properly: "*If we say that we have not sinned.* In times that are past. Some perhaps might be disposed to say this, and as the apostle is careful to guard every point, he here states that if a man should take the ground that his past life had been wholly upright, it would prove that he had no true religion. The statement here respecting the *past* seems to prove that when, in verse 8, he refers to the present--'If we say we *have* no sin'—he meant to say that if a man should claim to be perfect, or to be wholly sanctified, it would demonstrate that he deceived himself; and the two statements go to prove that neither in reference to the past nor the present can any one lay claim to perfection."

The above is from the pen of Bro. J. F. Rowe, editor *American Christian Review*, and in reply to that old, old query concerning an *apparent* contradiction in 1st epistle of John. I have never seen an answer to this query, or this dificulty, that pleased me. All our best thinkers and writers seem to have given the subject but little thought, and each one has usually followed in the track of the others.

As I have had my bow strung for some time past, for a shot at this, I shall let loose my arrow now.

We must consider these things, and keep them in mind. (1) The writer; (2) to whom he writes; and (3) for what purpose he writes. Then we may begin to study *what* he writes. This rule will enable us to understand many hard problems in Scripture. Now, John the beloved disciple is the writer. He is old, and ready to depart. He is full of love for the church, which, in a fatherly way, he terms "my little children." The old love for the Master still burns fresh and bright in his bosom, and the main theme of his letter is to call their attention to "the great love wherewith he hath loved us."

Now, some may have begun to say, "there was no need for all this suffering of Christ for me. I was not really in need of this costly atonement, etc." To such he says, "Now it any man say he hath (had) no sin, he deceiveth himself."

God included *all* in unbelief that He might have mercy upon all. Hence, if all stand in the same list, no matter how morally good a man may be, he must come to God precisely as others come. "No man cometh to the Father," says Christ, "but by me." Now if a man think he can be saved any other way, than that in which others are saved—through the love of God, manifest in Christ, he deceives himself. But now comes that other verse.

"Whosoever is born of God doth not commit sin, etc." He is talking to Christians, and expressing a general principle. Thus. The children of the devil—that wicked one—sin continually. "Their *feet are swift to shed blood.*" "God is not in *all* their thoughts," and their father—the devil—they will serve. Now these expressions only set forth a general principle. This is their habit—it is natural to them, and no one else expects anything else of them, so long as they remain the servants of Satan. But the child of God may not do these things. His state, his family connection—his father's good name—the association which he now has with the just will not permit it. To illustrate. A boy is taken up from the streets of New York. He is adopted, with all his ignorance and wickedness, into a refined and worthy family, who propose to educate and train him for useful and respectable life. He begins the use of bad language in the family, or perhaps he tries to steal from his foster parent, who at once says to him: "Now, my son, you can't lie nor steal any longer; you have been adopted into a family who are above such things. You cannot now follow the old life of sin you once followed; it would be inconsistent with your high position. You are adopted into a noble family, and you cannot steal, because the seal of our family name is upon you." I think this will illustrate John's meaning, and it would apply thus: You Christians cannot sin now—consistent with your position—your calling. No one expects it of you, and it is not necessary. Awhile ago, you were in the world, the servants of sin. It was very natural for you to run in the ways of sin, and no one really expected anything else of you while you served the devil. But you can not sin here—in the family of God, (not that you *will* not,) but you can not do it consistent with your high position. Awhile ago you could walk into the bar-room, and take your drink, but you can not do that now. It would bring disgrace, not only upon you, but upon the whole family to which you now belong. Awhile ago you could visit the horse race, the card table, or the ball-room, and no one thought anything strange of it. In fact you were expected to do those very things in the service of Satan, but Christians do not sin thus. You cannot enter the bar-room or go to the card table, the horse race, or ball-room, nor do any of these things now without sin and disgrace.

You are now an heir of heaven, a child of God, the children of God are pure, they do not follow in the ways of sin; they are adopted into a Royal family, and must live consistently with their high position. Therefore they can not sin.

This seems to me to be plain, and if I have made it plain to others, I am rewarded.

J. T. P.

There are some words which can never quite get over their base origin, however courtly the company in which we may find them. Sneering is one of these words; sarcasm is another. Sneering is a word which is closely allied to snarling, and in the old Germanic languages it indicates the grin of a dog when it opens its lips and shows its teeth all ready for a bite. Sarcasm carries the idea one step further. That means an actual tearing of the flesh. But, when you come to think of it, does it show much wisdom, or ability, or learning, to pride one's self on one's proficiency in arts which take their most appropriate names from the ill-tempered snarl of a dog, or from the savage act of a savage beast?—*S. S. Times.*

THE GOSPEL ADVOCATE.

TEXAS DEPARTMENT.

EDITORS;

C. M. WILMETH, | T. F. RAWLINS.

D CAREFULLY.

ALL communications or reports for publication from Texas should be sent to this office.

ALL subscriptions, orders for books, remittances and communication of every character, should be addressed to this office.

TO INSURE prompt attention and avoid confusion in preparing our matter for the press, and in keeping the account of the ADVOCATE, it is important that the above instructions be complied with strictly.

Address ALL letters, either on business or for publication, to GOSPEL ADVOCATE, Weatherford Texas.

T. F. RA LINS, Offic Manager.

WEATHERFORD, TEXAS, OCT. 28, 1885.

Scriptural Mission Work.

The missionary spirit is instinctive in every Christian heart. The scheme of redemption is based upon it, and the gospel is full of it. No wonder therefore, that there is a general search for some plan for mission work. Everybody must settle down upon some plan, or sink into a do-nothing and say-nothing.

But it is passing strange that a Bible reading people should go about to devise some human plan; not only because the bible decreases our faith in mere human inventions, but also because in the Bible there is presented a divine plan, practiced right under the eyes of the apostles, so successful in its results than in half a century the gospel was preached to all the world. It is true that the preaching was attended by miracles and done by men, some of whom were specially chosen of the Savior; but on the other hand, they had to combat heathen practices and Jewish prejudices enough to balance against such advantages. Their methods were simple; but with untiring zeal and energy they waged war against all opposition and planted the banner of the cross in the capital cities of the world. They did this in the face of combinations and alliances, while they seemed to have, to casual observers, no organization. The kingdom was without observation. There was no pomp and splendor and show about it.

All reformations of Christianity have moved on the same plane, imperfect though some of them have been. Rome thought Leuther would be crushed under its great ecclesiastical wheel; but Luther gave Catholicism a wound that has never been healed. Wesley was ridiculed, but his opponents now are only remembered because of their contact with him, while his plain appeals will be felt for centuries to come. Campbell was burlesqued and abused; but the reformation of the nineteenth century overshadows in its dimensions and far-reaching effects all other reformations. Gospel simplicity marked the work of all these men.

Yet some are not satisfied with the simplicity of the gospel. It is claimed that we must have organization—something more cumbersome, or at least more complex. But, if the congregation is organized for church work, it should be entrusted with that for which it was created. Not only did the churches at Jerusalem and Antioch anciently send men from their midst to do special work, but congregations in our midst have done that time again. We all agree that that is scriptural. No matter what the work is, so it is a gospel work, it is right for the congregation of which a man is a member to send him out on that mission. If that church supports him, nothing further is necessary to make his mission succeed. But if his own congregation does not support him, it is right for other congregations to send funds to the elders of his congregation for his support, just as other brethern sent to the elders at Jerusalem to help provide for the poor under their charge.

Thus counties in some places co-operate with a strong church at their county seat or elsewhere; whole districts co-operate with leading churches in sending the gospel to destitute places; and States can thus co-operate in sending the gospel to the regions beyond. We would exhort all the counties to strengthen each other in this way. See that every nook and corner in your county has the gospel. Co-operate through some well organized congregation. We would exhort brethern in a large district to co-operate with some leading church and plant the gospel in new and needy places. The brethern west of the Colorado did well to put an evanglist at San Antonio. They should rally to that point till the cause is firmly planted there. Last year the brethern in South Texas led out right in sending a man to Houston. Let them keep him there till the work is done. The brethern at Thorp Spring began this year to sound out the gospel to regions around. Let the brethern come to their assistance and the good work go on. East Texas is not behind in this work. What we need is to encourage the work already begun.

Sherman is engaged in a still more general work. If she can leap over district lines and keep out pickets on the frontier while others labor more in the interior and on a smaller scale, we should all rejoice at her labors. Still we think it best that no one church should now assume to do an especial State work, in the sense of having a general oversight over the State. Let churches confine their operations to certain districts within the State; and if they have greater aspirations for doing good than this, let them go to the regions beyond. Arkansas, Louisiana, the Indian Territory, New Mexico, Old Mexico, Central and South America, all need the gospel. Let leading churches lead out in the work of evangelizing them.

The Paris church has set the example. Besides co-operating in every other good work, it has established a mission among the Indians, which it is conducting as well as could be expected under the circumstances. This is scriptural mission work, and we hope for more of the same kind.

News and Notes.

Bro. J. H. Rosecrans says to the brethren of Texas. "I hope I may be welcomed *"by you all."* If he had come in the name of Christ alone, he might have been welcomed by all; but as he comes in the name of a human society, he will not be welcomed by many, no more than if he had come in the name of Methodism or Catholicism.

The Mt. Vernon meeting resulted in eight additions, five of whom were by baptism, and the others reclaimed. Bro. Officer held a meeting there in July with a number of additions. This is the fifth year that the editor has conducted protracted meetings for them, and he has promised them another next July. They now number more than a hundred and fifty; meet every Lordsday; have a Lord's day school and weekly prayer meeting; and supported a protracted meeting out in the country last summer. They propose next summer to do more of such work; and soon to support an evangelist in the field all the time.

Send all subscriptions and remittances in Texas to this office. Don't forget this!

Bro. H. M. Bandy is an authorized agent for the ADVOCATE.

Send us reports of your work; also short articles on practical subjects for publication.

There is so much of the spirit of wrangle and fault finding and so little of the spirit of do. Give us more of the latter and less of the former.

It is said that in the Benton-Mays debate held at Indian Creek church, Brown county, Bro. Denton gained a decided victory for the truth. As fast as Mr. Mays would "set up" the Baptist church, Bro. Denton would "upset" it. Six were baptized before Bro. Denton left for home.

J. H. Hanson, formerly editor of the *Christian Visitor*, has been arrested for robbing the mails at Denison, while serving in the capacity of post-office clerk. So the infidels of Denison get to gloat over the fall of another professed Christian. If it had been an infidel, it would not have been a matter of so much surprise. Hanson is a Methodist.

Bro., how much do you give to the Lord weekly?

Five cts. when I have it.

How much do you spend for tobacco weekly?

15 or 20cts., and I always have that too.

Verily that is an honest confession; but how dwells the love of God in that man's heart, "Lovest thou these more than me?"

How many names are on the church book that will never be called at the great roll call of Heaven. They are not "found written in the Lamb's book of life." There is something more to *do* than to get our names on the church register in order to hear the welcome plaudid, "Well done thou good and faithful servant, enter thou into the joys of thy Lord." A more righteous judgment will be given us there than man can give. The secret of ourselves will be made manifest. "There is nothing secret that shall not be revealed;" They are all written in the book and we will be judged out of the things written in the books. Preachers should impress on young converts the fact that there is a work to do—*for them to do.* That heart and head and mouth and tongue and hands and feet—the whole man's body, soul and spirit, are consecrated to the Lord and his services, if truly converted and should all be given to the work of building up the church and saving others. A religion that stops at home, that is content with the salvation of "me and my wife, my son John and his wife' us four, and no more," is a very poor article. An engine that does nothing but run up and down the road and pull itself would not be worth much to the Co. It might make a great noise as its great iron wheels rattled along over the track and its shrill whistle might attract attention for a moment, but if it would not "hitch on" to anything, would not pull anything but its own weight, while all the time it was consuming fuel it would be but a burden instead of a benefit to the Co. An appreciation of Christianity that makes us satisfied with our own salvation; content to be saved in idleness, while millions are perishing around us for the bread of life, whose souls are just as precious as ours in the sight of God, is a very low estimate of the blessings and grandeur of Christianity. If those who appreciate the responsibilities and the work would give their time to that work, and to urging others to the work in the church, instead of spending much of that precious time in planning and devising ways and means and wrangling over plans we think God would be better pleased with their efforts. Let us all try it.

SUNDAY SCHOOL LESSON.

BY GRANVILLE LIPSCOMB.

DEATH OF ELISHA.

II. Kings 13:14-25. Nov. 1.

Golden text: He being dead, yet speaketh. Heb. xi, 4. Time—838 B. C. Place—unknown. Persons—Elisha, Joash king of Israel, burial company, Moabites, Hazael king of Syria, Benhadad his son.

INTRODUCTION.—After the death of Jehu king of Israel, Jehoahaz, his son, became his successor. He pursued the wicked course of Jeroboam, and as a punishment was delivered into the hand of Hazael king of Syria, but humbling himself, Israel was relieved of Syrian oppression. There was in Samaria left the grovel which pertained to the worship of idols. after the death of Jehoahaz, Joah or Jehoash reigned in his stead. He, too, followed the sinful practice of his predecessors. This was the king of Israel who wept over the dying prophet Elisha. The condition of Israel was by no means perfect at that period, but for the work of Elisha it would have been far worse than it was. He it was who had so warned the rulers of his country as to be called, as was Elijah, "the chariot of Israel and the horsemen thereof." Like the good of our own time they are most appreciated when we miss their presence. Elisha on his death-bed exhibits in strong colors the great trials of his character. The burden of his life was the welfare of Israel, his departure was with the promise of deliverance for his people. The striking contrast manifested between his burning zeal for the good of Israel, and the indolent indifference of Joah justifies the anger of the dying prophet. In the hour of death the great question of salvation will wholly absorb every other interest, and this fact should teach us to make it the great aim of life on earth.

The revival of the corpse which was brought in contact with the bones of Elisha may serve to remind us that the dust of all the saints is precious in the sight of God, and that our death does not by any means form the boundary of our influence. Life is the seed time for good, the great harvest of our sowing will, for the most part, be after our death, whether for good or evil we labor. Time is the seed-sowing, Eternity is our continual harvest. The death of this eminent saint may remind us that goodness and greatness is no shield against the arrows of death, that the best protection of any community or people is the good of that community. They are the salt of the earth, and but for their influence God would long since have blotted out this world of sin. The strength of faith and hope in Christ shows to a great advantage in death; no one then regrets having lived a Christian. To stand by the dying saint who in serenity and calm composure repeats the couplet,

> " 'Tis sweet to die with Jesus nigh,
> The Rock of my salvation,"

in a great measure heals our sorrows and causes us to exclaim, "Let me die the death of the righteous, and let my last end be like his."

EXPLANATORY NOTES.

Now Elisha was fallen sick of his sickness wherewith he died. Elisha like other mortals had doubtless been sick during life, but at length his last sickness came upon him. He was eighty or ninety years of age. "*The chariot of Israel and the horsemen thereof.*" It is hardly probable that Joash by any mere coincidence spake these words which had been said over Elijah, but must have had knowledge of the circumstance of his translation. The expression is a strong one, indicating that both these prophets had been the means of protection to the Israelite nation. *And Elisha said.* This humbled spirit of the king leads Elisha to pronounce the deliverance of Israel through him. We are always benefitted by attention to the people of God. *Put thine hand upon the bow.* Here by means of symbolic action Elisha teaches the king what achievements he would gain over his enemies. *Smite upon the ground, and he smote thrice and stayed.* The slack, lazy strokes that Joash made were an index to the interest he felt in Israel's deliverance. *The man of God was wroth.* This was not a sinful burst of wrath, but the righteous indignation of this zealous prophet, and is a forcible reminder of that energy and dilligence with which we should pursue a work to which God may have called us. *Touched the bones of Elisha, he revived and stood upon his feet.* This signal miracle was doubtless to remind the alarmed Israelites that though Elisha was dead, yet the God of Israel was still powerful, and that Elisha's predictions of a deliverance for Israel should be fulfilled. *The Lord was gracious.* There was a tender sympathy for Israel for the sake of the covenant made with their fathers, Abraham, Isaac and Jacob. This attention of Jehovah was by that nation greatly abused in that they became so presumptuous as to claim divine blessings on account of flesh and not on account of character. *Hazael died.* This was the beginning of the deliverance of Israel when this fierce warrior perished.

QUESTIONS.

1 What is the golden text?
2 Who came to see Elisha in his last days?
3 What did Joash call him?
4 Why were Elijah and Elisha called the chariot of Israel and the horses thereof?
5 How did Elisha teach the king that Israel should be delivered?
6 How often did he strike with the arrows?
7 What did this indolent manner of the king indicate?
8 What did Elisha say then?
9 What occurred after Elisha's death and burial?
10 What did this seem to mean?
11 Does our influence stop at death?
12 After the death of Hazael, king of Syria, how many cities did Joash recover?
13 Is goodness or greatness any barrier to death?
14 When do we most prize a good man?
15 Who are the salt of the earth?
16 What is shown to be the most important concern in life and in death?
17 Can you mention other important matters suggested by this lesson?

☞The lesson for next Lord's day, Nov. 8, is, "The Story of Jonah." Jonah 1, 1-17.

H. B. Grubbs Cracker Co.,

MANUFACTURERS OF

Candy and Crackers,

21 N. Market St., - - - - - - Nashville, Tenn

A large stock of Fire-works Constantly on hand.

Without fear of contradiction, we guarantee all of our goods to be **STRICTLY PURE AND WHOLESOME.**

Send us your orders, or specify our goods when you order of your Grocery House. Our Stick Candy is known as the "Lion Brand." In the manufacture of our Candies, we use only the best confectioner's A Sugar, vegetable colors, and fruit flavors. In order to be certain that our ingredients are pure, DR. LUPTON, Professor of Chemistry in the Vanderbilt University, will give all material used by us, a careful chemical analysis. ☞Price List sent on application.

American National Bank,

Cash Capital, $1,000,000.

Board of Directors.

E. W. Cole,	John M. Lea,	A. W. Harris,	John Woodard,
John G. Houston,	J. Kirkman,	M. Burns,	J. A. Pigue,
J. F. Demoville,	Rev. Dr. R. A. Young,	T. A. Atchison,	C. E. Hillman
John Orr,	V. L. Kirkman,	W. G. Bush,	W. W. Berry,
Byrd Douglass, Jr.,	R. L. Weakley,	GEN. W. H. Jackson,	Wm. Porter, Edgar Jones.

This Bank has united with it the **THIRD NATIONAL BANK** of this city, and has increased its Capital Stock to **$1,000,000.** With increased facilities in every particular we can confidendently assert that it will offer superior advantage in all departments of the Bank to its patrons and friends.

JOHN KIRKMAN, President, EDGAR JONES, Vice-President
A. W. HARRIS, Cashier. JOHN M. LEA, Vice-President.
E. W. COLE, Chairman Executive Committee

, President. THEO. PLUMMER, Sec'y and Treasurer

NASHVILLE LUMBER CO.

Building Lumber.

CEILING, SIDING, FLOORING AND DRESSED LUMBER,

Cheap Stock at Low Prices.

Mills and Office on Northwestern Railroad, immediately in rear of Union Stock Yards.

Buy your Fall and Winter Clothing, Gents Furnishings and Hats from

W. A. LANNOM,

THE CASH CLOTHIER,

18 PUBLC SQUARE, NASHVILLE, TENN.,

Where you have the largest stock to select from in **FINE CUSTOM MADE AND MEDIUM GOODS** of the latest styles in Cloths, Cassimeres, Tricos, Worsteds, Corkscrews, etc., etc., in all the different grades and colors, in all sizes to fit from the largest man to the smallest boy.

The largest stock and greatest variety of **GENTS FURNISHINGS AND HATS** in the city, at prices far below the regular **FURNISHING AND HAT HOUSE** prices. Our terms are **Cash and Prices Bottom.** For your own interest inspect our stock before buying elsewhere.

W. A. LANNOM, Nashville, Tenn.

PASCHALL & FALL,

WHOLESALE

HARDWARE, CUTLERY, IRON, WAGON MATERIAL, ETC

Fishing Tackle.

Nos. 57, 59 and 61 South Market St.,

NASHVILLE, TENNESSEE.

Our Prices are Very Low.

Agents for Chicago Scale Co.' Platfrom Wagon Scale

THE GOSPEL ADVOCATE.

NASHVLLE, TENN., OCT., 28, 1885.

CONTENTS.

The Flood, and the wickedness of the Antediluvians..... 673
Queries 674
Letter from Bro. Officer..... 674
Correction..... 674
The Charge of A. I. Hobbs..... 675
Remarks 675
Sunday School Lesson..... 677
Bro. Shreve's Article about Harding, Hobbs, etc .. 678, 679
Laying by Something for Old Age..... 679
Our Little Home Released..... 679
Obituaries..... 679
The Great Mistake of Missionary Societies..... 680
Campbellism 680
Home and S. S. Reading..... 680
Request..... 680
Love Revealed..... 680
General News..... 682
Items and Personals..... 683

HOME READING.

Little Things..... 684
A Thrilling Incident 684
That Bowl of Broth..... 684

TEXAS DEPARTMENT.

Scriptural Mission Work..... 676
News and Notes..... 676

Bro. Shreve's Article about Harding, Hobbs, Etc.

Some time ago, Bro. J. M. Shreve, of Louisville, wrote as follows for the *Guide:*

"Having read Bro. Harding's comments in the GOSPEL ADVOCATE of an article by Bro. A. I. Hobbs, published two weeks since, headed "Division," and occupying the position I do in Central Christian church of Louisville, and being one of the members referred to, who withdrew from the Fourth and Walnut congregation on the occasion of the organ controversy, I feel it incumbent on me to say something on the subject. In the first place I desire to say in justice to Bro. Hobbs, that we never considered him responsible for the action of Fourth and Walnut Congregation in this matter.

The great wrong and sin as I conceive it, was perpetrated before he was in charge of it as a preacher. We did, however, believe we had just cause to complain of the sermon he subsequently preached, indorsing the act, and laying the sin at the door of Central Christian church, we believe however, that he was influenced by incorrect information in the premises. Brother Hobbs is one of the ablest advocates of the apostolic restoration of worship, I love him for his work's sake, and cherish for the brethren of First Christian church, without exception, an earnest Christian affection. We must ever believe they committed a great wrong and sin in the sight of God in their action in this matter. Yet we rejoice to believe, unintentionally. "It is human to err, but Godlike to forgive." Our forgiveness they have ever had, and our prayers, that God would in the exercise of his abundant mercy also forgive. We regret Bro. Harding's allusion to Bro. Allen, in his article. There is no writer or preacher prominent in the reformation, more conservative in his views than he, and none more faithful and watchful to detect error or innovation on the apostolic order of worship, and this under the greatest physical ailment. He has ever been a faithful sentinel on the watchtower of truth. In exposing error always exhibiting a Christian spirit, and a due regard of the courtesy due to others. I do not see that he has been inconsistent on the organ question, as intimated by Bro. Harding, his views, or the opinion of others on this question, should not interrupt their social or business relations. Yet, with the deepest affection for all the faithful in Christ, I could not conscientiously hold membership with a congregation that would force instrumental music into its use in defiance of the protest of the smallest minority, and I indulge the hope and belief that in no distant future its use will be banished from all the spiritually organized congregations of Christ.

It may not be out of place here to inquire, "Watchman, what of the night?" Is there trouble in Israel! If not, why this crossfire at headquarters and by the leading religious journals of the brotherhood? There seems to be, if the expression is allowed, a three-cornered conflict raging, involving the peace and happin ss of brethren, and, to some extent, the successful progress of the cause.

May not an aged brother, in the fullness of his heart, ask for a cessation of this crimination and recrimination of each other. Is there no one to pour oil on the troubled waters? None to stay the threatening tide? Why are not the fathers and pillars in Israel, not calling aloud to cease the strife? and with the uplifted banner of the cross, demanding all to rally under its folds, and to "stand fast, striving together for the faith of the gospel."

It cannot be that Brothers Fall, Murdock and Graham, and a host of others (I name those veterans of the cross because of their age, experience and labors of love), can remain silent in this hour of peril to the Master's cause. Let them, as they know so well how to do it, proclaim the *terms*, raise the olive branch of peace, and it will be hailed with joy and cheered throughout Zion's border, by pulpit and press, with all the faithful in Christ.

The contest is but the result of hasty action. Let the past strife be buried in oblivion. All will be happier and the cause of Christ relieved of reproach. All desire the success of the truth, and the "unity of the Spirit in the bond of peace," then forgetting the past, may all unite as in days gone by, in defense of the truth as it is in Christ Jesus, is my prayer. J. M. SHREVE."

In the next issue of the *Guide*, A. I. Hobbs wrote as follow:

"Our old Bro. Shreve spoke last week like a man. Did you hear him over there in Nashville? We heard him down here in Louisville. And we liked what he said as to facts, for the most part, but we still differ from him in opinion about the case in which he charges wrong upon the First church. But the spirit he shows is in striking contrast with that of the circular advertising the GOSPEL ADVOCATE. That's a Hard-(ing)—one, sure. It may get some subscribers though. —H."

Yes, I heard him up in Canada, if not over in Nashville, and am right glad that "he spoke like a man." For while he is a little inconsistent in his reasonings, he is quite clear about the facts; and the facts are what we want.

He withdrew from the Fourth and Walnut St. church or, (First Christian church) upon the introduction of the organ, because he "could not conscientiously hold membership with a congregation that would force instrumental music into its use in defiance of the protest of the smallest minority." He and others then formed what is known as the Central Christian church. Concerning A. I. Hobbs, he writes:

"We never considered him responsible for the action of Fourth and Walnut congregation in this matter. The great wrong and sin, as I conceive it, was perpetrated before he was in charge of it as preacher. We did, however, believe we had just cause to complain of the sermon he subsequently preached, endorsing the act, and laying the sin at the door of the Central Christian church; we believe however, that he was influenced by incorrect information in the premises."

The facts in the case are these:

1, Certain members of the Fourth and Walnut street church, without being authorized by the elders or the church so to do, put an organ in their meeting house and began the use of it in the worship.

2, Certain other members protested, saying they could not agree to the use of the instrument in the worship, as they beleived they would be sinning against God if they were to do so.

3, The elders ordered the use of it to be discontinued.

4, A majority of the congregation was much dissatisfied at this, and a petition was gotten up, and presented to the elders, asking permission to use the instrumen'; this was signed by many.

5 A remonstrance was gotten up by the anti-organ party, which also received many signers.

6 A meeting was called to settle the question as to what should be done about the matter. In the meantime, those who had put the organ in the house, took it out to await the result of the meeting.

7 When the time for the meeting had arrived, and the audience had assembled, one who favored the use of the organ moved that the question should be submitted to a vote of the assembly, and that the majority should have its way. But they who opposed the use of the instrument knew well enough that this would settle the question against them, and compel their withdrawal from the congregation, as they could not worship with the instrument without sinning. Hoping that their elders would have mercy upon them, and that they would not drive them out merely for the sake of tickling itching ears with pleasant sounds, they proposed to let the elders decide whether the instrument should be used in the worship of the Fourth and Walnut street meeting-house.

8 The elders decided the question in the affir mative,—decided for the ears against the heart.

9 Then some of the best members called for letters and left the church; among them was the aged and gentle Bro. Shreve. They left because they were compelled to leave or do that which they believed to be a sin against God.

10 Just after this decision, while the matter was still being most earnestly discussed by the brethren all over Louisville, and while hopes were still entertained by some that it might yet be amicably settled, A. I. Hobbs took charge of the organ party as pastor. He boldly espoused the cause of that party, and preached a sermon justifying them in their action, and laying the sin of schism at the door of those who withdrew.

11 This sermon led to a discussion of the matters involved, in the *Guide* by Hobbs and Allen. It was in this discussion that Bro. Allen said he had as little fellowship for a church that would introduce an organ, and thereby drive out good members, as he had for one that would practice infant sprinkling. As we have seen, the Fourth and Walnut street Church did that very thing, and A. I. Hobbs joined them in their wickedness and defended them in their iniquity. He is just as guilty as any of them, and is no more worthy of fellowship in a church of Christ than is he who rantizes a baby in the name of the Lord.

The sum of the matter in brief is this:

The church was united. An organ was introduced and it was divided. Had not the organ been introduced the division would not have occurred. Hence, it is clear that they who introduced the instrument did the wicked work of dividing a church of God—of rending the body of Christ.

Bro. Shreve regrets my allusion to Bro. Allen in the article on divisions. I do not believe that Bro. Shreve, or any other man, has a more affectionate and tender regard for Bro. Allen than I have. But that he made a sad mistake, and did a great injury to the cause of Christ, when he agreed to receive A. I. Hobbs as an assistant editor of the *Guide*, is certain. He has simply paved the way for the leading of the readers of his paper into all the innovations that are known among the disciples.

I will close this article with a few quotations from the Scriptures:

"And after this did Jehosaphat, king of Judea, join himself unto Ahaziah, king of Israel, who

did very wickedly; and he joined himself with him to make ships to go to Tarshish; and they made the ships in Ezion-Geber. Then Eliezer, the son of Dodavah, of Mareshah, prophesied against Jehosaphat, saying, Because thou hast joined thyself to Ahaziah, the Lord hath broken thy works. And the ships were broken, that they were not able to go to Tarshish." II. Chron. xx, 35-37.

"He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord." Prov. xvii, 15.

"Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches, deceive the hearts of the simple." Rom. xvi, 17-18.

Just here I am reminded that A. I. Hobbs insinuates that I published my article in reply to him, which appeared first in the ADVOCATE, in tract form, for distribution, in the hope of advertising the ADVOCATE, and thereby making money. Let me assure him that that article was printed as a tract by brethren in Louisville, at their own option, and that I had no more to do with it than he had. They printed it because they thought it was a just statement of the case. Moreover, Hobb's article to which I replied was printed in full both in the ADVOCATE and in the tract. That is very different from his way of doing things. While A. I. Hobbs was preaching in Detroit, Mich., while talking about this money question, he said to the brethren, "you stop the paying and I'll soon stop the preaching." If I were a hireling clergyman, selling the gospel of God, I would never make insinuations about other people doing things for money.

J. A. H.

Obituaries.

Died, near Alma, Crawford county, Ark., Sept. 25th, 1885, little Mary. only daughter of Bro. H. L. and Sister Sarah Martin, aged about six years; innocent and pure. She is at rest. Weep not, "for of such is the kingdom of heaven."

R. W. L.

God has called another wanderer from life's dreary wilderness. Sister Cornelia Fleming Hogwood, daughter of G. T. and B. M. Hogwood, was born in Manchester, Tenn., Jan. 10, 1870; died Oct. 8, 1885. Her life was short but full of loving deeds. All that knew her loved her for her industry, perseverence and quiet, submissive spirit. Only one short year she lived after consecrating her life to Jesus; but methinks no crown shall be decked with brighter gems, no golden harp breathe sweeter strains than hers, in the heavenly home. What a sweet consolation to know, when we lay our loved ones in the silent tomb, that the spirit so lately departed from the lifeless clay was at peace with its Maker. 'Tis sad indeed to part with those who have traveled with us o'er life's rugged road, but we cannot wish them back since their spirits are resting from life's toils and bitter tears. The bereaved family has our sympathy; and in their sorrow, we beg them to look to Him who gave and who taketh away, and say with humble resignation and child-like trust, "Thy will be done."

ADA THURMAN.

McMinnville, Tenn.

Laying by Something for Old Age.

Jesus said, plainly as he said anything, "Lay not up for yourselves treasures on earth." If this does not refer to laying by for old age, what does it refer to? "Lay not up for *yourselves*." It certainly can mean nothing else than laying up treasures on which to subsist when we are no longer able to work for ourselves.

Paul's teaching to Timothy was, "And having food and raiment let us be therewith content." But we cannot possibly lay by anything for old age without transgressing the Savior's command, "Lay not up for yourselves treasures on earth."

Some one lately proposed appropriating something to support old Bro. Caskey in his old age, to which he replied, "No, I expect to earn a support while I live. While I am able to live, I am able to earn my living, and if my wife out-lives me, I know my brethren will not let her want." This shows faith; a faith to be admired and imitated. Bro. Caskey might have added very appropriately, "I have been young and now am old; yet I have not seen the righteous forsaken, nor his seed begging bread."

There are very few, if any, men or women who have not the physical ability to do something in old age to earn a support. The farmer may not plough, the blacksmith may not stand at his anvil, the carpenter at his bench, but at so great an age he should be prepared to get a living some way without hard physical labor. Like Bro. Caskey, he may have during his life, by hard application, accumulated knowledge to be able to write a book which he might peddle round on "well days." Or like old sister Mulkey, totter 'round on well days and sell tracts.

There are very few who positively cannot get a living in old age without hard, physical labor, if they have lived righteously and prepared themselves for it. But the only thought is to lay by something to support them in idleness in the decline of life when they can no longer work. Thus we see so many old people who are objects of charity, for riches so often take to themselves wings and fly.

Jesus told the rich young man to "Go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven," but when he went away sorrowful, Jesus said, "A rich man shall hardly enter into the kingdom of heaven. It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven."

We generally tell the children of the "low gates" in the walls of eastern cities, how camels have to kneel to enter through them, and add that a rich man must humble himself, but do not teach them that a rich man must go sell all he has and give it to the poor, as Jesus told that young man. It certainly is as impossible for a rich man to be a Christian and retain his riches, as for a camel to go through the eye of a cambus needle. We have not one single hint that there ever was a single Christian kept a surplus of money or property, but they sold all and had all things common after Christ's kingdom was established on earth. They had food and raiment and were therewith content. They were commanded to lay by in store weekly, something for the good of others who were in needy circumstance, but not for themselves. And it is questionable whether our weekly contributions should be used for ourselves in building meeting houses, and furnishing them with contrivances for worship, such as books, papers, organs, pastors, etc., or even the poor immediately around us.

AMANDA BOSTICK.

Our Little Home Released.

Thanks, inexpressible thanks, to the good brethren and sisters who, from various parts of the United States so nobly responded to our recent call, by purchasing our book, "The Great Legacy," at the regular price, $1.00 in sufficient quantity to pay the note of $340 00 in bank and release our home, by borrowing $100.00. Thanks to all our editors and publishers, who manifested so plainly, by publishing our call, that they published their papers, not for selfish motives, but in the interest of the Master's cause; and that they are glad of an opportunity of doing good by thus aiding a brother and sister as fellow-laborers in an unselfish effort to perpetuate and extend an enterprise that is uniformly recommended to be so adequate to the accomplishment of great good as the perpetual and extensive circulation of the Great Legacy. Not so of those who did not publish or heed our call.

Thanks to the good brother who acted the part of a friend indeed by voluntarily lending us the hundred dollars.

Thanks to the good brother who cheerfully and voluntarily donated a balance due of $25.75 on a note for value received, and wrote a highly commendatory letter, published in the Texas *Christian* of the 24th ult., under the caption: "A Wrong," and signed, "A Brother." That brother is a veteran soldier; one of the best and most influential preachers in our State. Tears of inexpressible gratitude filled our eyes while we read the kind and cheering letter in which he enclosed to us the donated note. God bless him and his! Oh, how encouraging is all this, and the many words of sympathy and cheer from many others to us in our arduous struggle, purely for good Thonks to God, we now have a little that we can call our own, for the first time since we put our good farm and all we had into the Great Legacy, purely for the advancement of the Master's cause, in 1878, since which time faith and hope have prompted our course. Circumstances unavoidable, in the main, have directed it; patience, perseverance, labor, sacrifice and privation have characterized it, and success in the salvation of many hundreds has thus far crowned it, for which we thank God, and take courage.

Meanwhile we have been doing double work—preaching and distributing the Legacy. But our labors have been necessarily so brief in the main that remuneration has not been sufficient for our support even! Had we received for the past eight years' labor only a support, we might have circulated 50,000 of the Legacy instead of only 5,000, and converted many thousands of persons instead of only many hundreds. Yet we have done our duty by our children, and all we could for the cause; and this we ever expect to do. We have solemnly vowed, in view of success in the past, and prospects of more in the future, that all the means, much or little, that come into our hands above our real necessities shall be appropriated to the advancement of the Master's cause to the best of our judgment. If any should desire to co-operate with us in this good work, they may rest assured that every dollar that they may furnish shall be invested in it as they may direct. We are not engaged in laboring and in circulating this book as a selfish, individual speculative enterprise, but *general good* is the object. Of course the good resulting therefrom will be in proportion to our means and facilities for perpetuating and extending the enterprise.

Having to pay said note to release our home, our stock of books is nearly exhausted. Next we must pay said $100.00 borrowed, by the 15th of next month. Meanwhile we must live, and raise money to publish more books, as the small remnant is out.

In view of all this the outlook is gloomy. Still we are resolved to persevere, and be content with doing all we can, and leaving undone all we can't do; assured that we are thus laying up treasures in heaven, and that we shall finally hear that welcome: "Well done, · · · thou hast been faithful over a few things, I will make the ruler over many things; enter thou into the joy of thy Lord."

S. R. EZZELL.

Greenville, Hunt Co., Texas, Oct. 11, '85.

The Great Mistake of Missionary Societies.

Thousands—we had almost said millions—of dollars have been needlessly wasted in trying to convert the heathen. Not that the heathen do not need it, nor yet that it is not our duty to try to convert them. But societies for this work have wasted their means by working in the wrong way. Had they sent men to heathen lands, not so much to preach, as to seek out worthy natives, who might be brought here and prepared for this service, and after thorough education in the Bible and the Christian religion, send *them* back to their own country to evangelize. If this had been done we had long since converted the heathen to Christ. The mistake has been in *sending* missionaries to these foreign countries to *convert the natives*, instead of preparing the natives to do the work themselves.

And where one is sent, it will take twice the amount of money and time to educate him in a foreign language—the habits and ways of the people, and to wear off the natural repugnance which the natives feel towards foreigners, as it would to bring a native to this country, educate him, and return him for work among his own people. It would seem that the experience of so many years, with such poor results, would cause the societies to pause and look for a better method. We have this matter happily illustrated now. Bros. Shismanian, Kevorkian and others, who were educated in this country, have returned to their native land, and are able, through their knowledge of their own people—that people's religion—their language, customs, habits, etc., to do more for their conversion and salvation in one year than an imported or foreign missionary could do in ten years. There are now one of more students in the College of the Bible, Kentucky, and preparing for this noble work. We are satisfied this is the true work to be done, and hence all who desire to favor foreign missions, and do not care to throw away their money, should place it so as to educate native missionaries. In this way much more good will be done than in sending missionaries from here to be educated in foreign lands. J. T. P.

"Campbellism."

Quite a number of brethren and sisters request that the following article by A. Campbell, which was originally published in the *Christian Baptist* (page 451-2), be published in the ADVOCATE.

"A correspondent," says Mr. Campbell, "asks me, what Campbellism is?" "To which I answer: It is a nick-name of reproach invented and adopted by those whose views, feelings and desires are all *sectarian;* who cannot conceive of Christianity in any other light than an *ism*. These *isms* are now the real reproaches of those who adopt them, as they are the intended reproaches of those who originate and apply them. He that gives them when they are disclaimed, violates the express law of Christ. He speaks evil against his brother and is accounted as a railer or reviler, and placed along with the haters of God and those who have no lot in the kingdom of heaven. They who adopt them out of choice disown the Christ and insult him; for they give the honor which is due to him alone to the creation of the Devil. If Christians were wholly cast into the mould of the Apostle's doctrine, they would feel themselves as much aggrieved and slandered in being called by any man's name, as they would in being called a thief, a fornicator, or a drunkard. And they who bestow such names are actuated either by the spirit of foolish jesting, or that vengeful spirit which would sacrifice the life as well as the reputation of those who deprive them of the means of self aggrandizement at the expense of the intelligence, liberty, and true happiness of mankind. One uninspired man's name weighs as much as another's when put into the scales of the sanctuary, and where good information and moral character exist it is just as honorable: but no intelligent Christian could be pleased to be named a Paulite, a Cephite, though either of these is a thousand times, ten thousand more, honorable than a Calvinist or Lutheran. But neither Paul nor Peter would own that man as a consistent disciple of Christ who chooses to call himself by Paul, Apollos, or Cephas. I have always disclaimed everything sectarian; and if the people of the different sects slander me or any of those who prefer the scriptures to any human creed, and the kingdom of Jesus the Messiah, to any sect; I say, if they slander us with the names and epithets which we disavow, they must answer to Him who judges righteously. But for ourselves we protest against the name, the precepts, the feelings of sect or schism in christendom. Though some persons use such names without the intention of slander or reproach, and are not conscious of doing wrong, they ought to remember that in this way all sectarian names began to be approved. The time was that the terms Lutheran and Calvinist were a reproach. When these men died they became honorable, and are now gloried in. This was effected by the admirers of these men; first for the sake of distinction and to avoid circumlocution, and then with acquiescence, adopting the designation which their opposers gave them.

We wish all the friends of the ancient gospel and the ancient order of things, to remember that our motto is, and we hope ever will be, to call no man Master or Father in the things pertaining to the kingdom of our Lord."

J. W. SHEPHERD,
Huntsville, Ala.

Home and S. S. Reading.

Everyone who has read the Sunday school lessons and notes by our good brother G. Lipscomb will thank him for his patience and labor in giving us such clear expositions of the lessons. I had intended and I believe it was understood that I should give you some practical thoughts on each lesson, but as I am constantly traveling, find it impossible to keep up my part of the work regularly as it should be. You will at present have to take my will for the work and accept some general notes occasionally. The publishers of the ADVOCATE have at last gotten the Home Reading and S. S. department together which looks better and is more convenient For years I have urged the editors to pay more attention to this department and now that we have it, shall we not have frequent short communications on the subject of the lessons, or on any other subject from that Godly woman, Sister Fanning, Sister McLester, Sister Hill, Sister Lipscomb and a host of good women, who are competent to write; and I would not exclude the brethren; we have many who can entertain and instruct the children as well as the family. Let us all try and work for the good of others, teach the rising generation lessons that will make them useful in li e, cheer the hearts of the weak and struggling. May God bless parents who are trying to lead their children in the right way, and teachers who are helping them, and may God's richest blessings be upon all dear children who are studying his word and help them to walk in the light.

V. M. METCALFE.

There is no way to bring on an issue for trial but to vote for it.

BROS. LIPSCOMB & SEWELL:—Some forty years since I first heard the gospel preached by the lamented S. E. Jones. It was then the first impression made on my mind of the importance of speaking the word of truth as plainly in the English language as was possible. The older I grow the deeper the impression. Let the word be spoken or preached, if you please, and written in purity and simplicity. I heard about that time an aged Bro. say, whilst preaching, he desired to put the fodder down low in the rack or manger so the calves could reach it, wishing to impress on the minds of his hearers, and particularly so, the teachers, speakers and writers the importance of using the simplest words possible to convey the idea. Many of our good scribes seem to forget that many of us who read their productions are unlearned; know but little of the English language, and as to Latin and Greek, you had as well preach or write to "old Mike," the buggy horse, or to the statue placed in the capitol grounds as to us; they would understand the commission given to the twelve about as well as we do when we read some of the expressions of our would-be wise scribes when they say "D. V."

The business in which I am engaged calls me to the hills and hollows amongst a good honest people who know but little about base balls, skating rinks, nor do they care; they read their Bibles, and some read newspapers, not well posted however in passing events. I was asked by a good man who was D. V.; was it Dave Vanderbilt? stating he supposed it was Vanderbilt or some monied man, as one of the writers lived in the far West and wished to visit Tennessee, and he knew it took money to travel. Now if D. V. means the Lord willing why not just say so? then we would all understand it.

Now my good brethren let us be satisfied in using the plain truth in writing or speaking let us not become wise above what written. There are other expressions frequently used by some that are objectionable *I did* so and so, I baptised so many I had so many addition, I preached so many discourses. Brethren let some one else blow the horn, the *Lord knows* who did the work. May we all be willing to accept the truth in simplicity and practice the same and finally receive the crown. R. AVERITT.

Request.

May I not ask fathers and mothers as well as the young people to help in making the family department of the ADVOCATE interesting, beneficial and improving to all? It does not require much time, nor great skill to write one or two pages (we do not want more than this,) giving a short article on any subject that you think will reach the hearts of the family circle and thus do good. Remember this is not the place for sharp, harsh words, but kind and loving words, such as will live when we are gone. Mothers, Fathers, Children will you all help me to do good? Direct all your communications for this department to Hopkinsville, Ky.

V. M. METCALFE.

Love Revealed.

What a mystery is love! We cannot define it; we can only indicate it by describing the occasion on which it arises in the soul. If human love is inexplicable. Divine love is an ocean too deep for the plummet of man or archangel; too broad to be bounded by the thought of the loftiest intelligence in the universe. He who knows not in his inmost consciousness the love of God, will find this book sealed to his understanding. It can only be unlocked by the key of experience. Love is not a product of the reason. It is the free play of the spiritual sensibilities in the possession of its object. God is not only love, but He is love revealed.

ROYAL

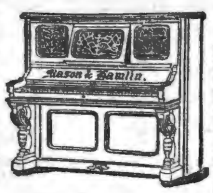
BAKING POWDER

Absolutely Pure.

Lhis powder never varies. A marvel of purity, strength and wholesomeness. Mooe economical than the ordinary kinds and cannot be sold in competition with the multitude of low test. short weight alum or phosphate powders. *Sold only in cans.* ROYAL BAKING POWDER Co., 106 Wall St., N. Y.

Mason & Hamlin

ORGANS: Highest Honors at all Great World's Exhibitions for eighteen years. One hundred styles, $22. to $900. For Cash, Easy Payments or Rented. Catalogues free.



PIANOS: New mode of Stringing. Do not require one-quarter as much tuning as Pianos on the prevailing "wrest-pin" system. Remarkable for purity of tone and durability.

ORGAN AND PIANO CO.

154 Tremont St., Boston. 46 E. 14th St. (Union Sq.), N. Y.
149 Wabash Ave., Chicago.

FRANK D. HILL & CO., REAL ESTATE
Agents, No. 6 North 11th Street, Richmond, Va.

300 VIRGINIA FARMS in the vicinity of Richmond. **FOR SALE.**
Write for Catalogue, mailed free.
Lands shown near Richmond free of cost.

VASSAR COLLEGE, Poughkeepsie, N. Y. FOR THE LIBERAL EDUCATION OF WOMEN, with a complete College Course, Schools of Painting and Music, Astronomical Observatory, Laboratory of Chemistry and Physics, Cabinets of Natural History, a Museum of Art, a Library of 15,000 Volumes, ten Professors, twenty-three Teachers, and thoroughly equipped for its work. Students at present admitted to a preparatory course. Catalogues sent on application.
J. RYLAND KENDRICK, D. D., *Acting President.*

4% LONG LOANS.
To stand as long as interest is kept up. Personal security only for interest. Send 6 cents for particulars, Loan forms, etc. Name this paper. T. S. Gardner, Manager, Palace Building, Cincinnati, O.

H. W. HAYES,

—Dealer in **All kinds of**—

SEWING MACHINES,

Needles, Parts and Attachments, Household Goods and Notions.

A Good No. 1. Sewing Machine for $15.00. Warranted for five years.

Repairing promptly Attended to, and old Machines made as good as new.

155 Union st., Nashville, Tenn.

REFER TO THE EDITORS OF THIS PAPER.

WOMAN OR MAN WANTED TO MAKE 125 Per Cent. PROFIT. taking orders for our celebrated oil portraits. Previous knowledge of the business unnecessary. **$2.25 Outfit Free.** The agent realizes $66 profit per week on only 4 orders per day. Reilly Bros. & Co., 444 Broome St., N. Y

DR. C. P. DUNCAN'S

—GREAT—

Vegetable Summer Remedy.

Medicated Blackberry Elixir.

or the next several months the various troubles of the bowels and stomach, which are so annoying, and so often fatal to all ages, sexes and classes of humanity, will no doubt prevail as usual to a great extent. These afflictions are sometimes sudden and always painful. A speedy and effectual cure depends mainly upon a quick application and efficient remedy, and just here, we desire to say that Dr. DUNCAN'S Medicated Blackberry Elixir, is **the medicine** of all others to speedily cure all bowel troubles, such as Diarrhoea, Cholera Morbus, Dysentery, Summer complaints, cholera infantum, flatulence, flux, Pains in the bowels, etc. The elixir may be given with perfect safety to the most delicate children, in doses as directed, as it contains no hurtful ingredient. It is palatable and does not produce Nausea. For sale by all druggists. Price 50 cents.

DR. C. P. DUNCAN.

Liver and Kidney Medicine.

The grear superiority of this medicine over all other Liver medicines, consists in the combination of those vegetable compounds, which possess the wonderful power of arousing all the secretions of the whole human system to a natural and healthy action. It acts upon the liver directly and at same time sets up a proper secretion of those glands situated in the stomach and bowels. It is a lock up of these secretions of these glands that brings on dyspepsia, indigestion, sour stomach, heart-burn palpitation of the heart, vertigo, or swimming of the head, sick or nervous headache, constipation of the bowels accompanied at the same time with pains in the shoulders, back, sides and limbs. To treat the above symptoms intelligently and successfully, as in other cases, you must use the medicine, that strikes and removes the causes from the system which produce and bring on the disease. This is effectually done with Dr. Duncan's Liver and Kidney Medicine. Price 75 cents.

Spurlock, Page & Co.,
Proprietor,
NASHVILLE, - - - - TENN.

"THE BEST IS CHEAPEST."
ENGINES, Horse Powers **THRESHERS** SAW-MILLS, Clover Hullers
(Suited to all sections.) Write for FREE Illus. Pamphlet and Prices to The Aultman & Taylor Co., Mansfield, Ohio

CATARRH

AND DISEASES OF THE THROAT, causing Loss of Smell, Offensive Breath, Deafness, Cough, Hay Fever, Bronchitis, and Incipient Consumption, permanently cured, by a treatment so effective that it cures the worst cases, though the bones of the nose have become affected. No douches, snuffs, washes, inhalers, or atomizers. The medicines are so pleasant that a child will take them. The only internal treatment offered to the public for these dangerous diseases. Dr. Brockington has had fifteen years experience in the treatment of this class of diseases, and a trial will convince the most incredulous of the efficacy of his treatment. The most obstinate cases cured at small expense. Send full description of case and Fifty (50) cents (mere cost), for a trial package [by mail], to last fifteen days, with full instructions for treatment.
Address, DR. C. N. BROCKINGTON,
309 FOURTH AVENUE, LOUISVILLE, KY.

M. FRANK & Co.,

(M. FRANK, Late of D. Weil & Co).
103 Union St. between Market and College.
(Formerly occupied by A. Winter.)

Dry Goods, Notions, Cloaks, Blankets, House-Furnishing oods,
—AND—
Ladies and Gents Underware,
Nashville, Tenn.

MONEY $50—$500 1—10 years. State amount. Send 6 cents for Specifications. Mention this paper. F. ALBUM Treas't. Merchants Block, CHICAGO, ILL.

—BARCAINS IN—

BOOTS, SHOES & RUBBERS

l iable Goods at **LOWEST PRICES.**

JOHN HOLAHAN.

rec Opposit ADVOCATE Office.

99 Union St. - - - - - - - Nashville, Tenn

NATHANIEL BAXTER, President, THOS. PLATER Vice President, J. P. WILLIAMS Cashier, W. P. BANG, Ass't. Cashier,

THE FIRST NATIONAL BANK

F NASHVILLE, TENN. (Reorganized.

Designated Depository and Financial Agentof the United States

CAPITAL STOCK, - - - - - $700,000 00
UNDIVIDED PROFITS, - - - 400,000 00

Receives Deposits, Deals in United States Bonds and Local Securities, and Foreign an Domestic Exchange. Drafts drawn on all European points. Our facilities for making collections at all accessible points are unsurpassed.

WOMAN WANTED SALARY $35 to $50 for our business in her locality. Responsible house. References exchanged. GAY & BROS, 14 Barclay St., N.Y.

WANTED An active Man or Woman in every county to sell our goods. Salary $75 per Month and Expenses. Canvassing Outfit and Particulars FREE. STANDARD SILVER-WARE Co., Boston, Mass.

SOUTH KENTUCKY COLLEGE,

HOPKINSVILLE, KY.

Midway between Nashville, Tenn., and Evansville, Ind., on the St. Louis and Southeastern railway connecting at Guthrie with Louisville and Memphis branch of the L. & N. R. R., and at Nortonville with the Chesapeake and Ohio R.

Fall Term . Session Opens Sept., 1885.

BUILDINGS NEW, HANDSOME AND COMMODIOUS;

103 feet long front; three stories high; with two wings, respectively 90 and 116 feet long. Fine study halls, provided with the best single seats; also splendidly appointed recitation, music, and art rooms.
Matriculates last session, 180.

THIS SCHOOL IS INTENDED FOR BOTH SEXES.

Prof. and Mrs. James E. Scobey, so long connected with the Female Institute at Murfreesboro, Tenn will have exclusive charge of the boarding department, in the College building, where only girls will be permitted to board. Young men and boys can find good boarding at moderate rates in the city, or they can be placed under the immediate supervision of Capt. Fitts commandment of cadet, in his own, or in the family of V. M. Metcalfe, where the responsibility for advancement and culture will be fully ured

THE FACULTY

Is composed of four gentlemen and three ladies in the Literary department, two Music teachers, and teacher of Art, and two lecturers, all of whom are experienced, successful teachers.
Mrs. L. F. Gates, who has been Matron at the Institute, Murfreesboro, will occupy same position in South Kentucky College.
In all the appointments necessary to a superior school, South Kentucky College stands in the front rank For Catalogues, Announcements, etc., Address

S. R. CRUMBAUGH, Prest.
JAMES E. SCOBEY, Vice Prest.

BURRITT COLLEGE,

Spencer, Tennessee.

This institution was chartered in 1848, and is under the control of the Christian brotherhood. It is the pioneer of mixed Colleges, and in this regard it has proved quite a success Teaching the Bible is an important feature of the institution.
Located on the Cumberland plateau, it is FREE FROM EPIDEMICS. The water is free stone and chalybeate. Invigorating breezes render the location a delightful summer resort. Doyle Station—nine miles distant—on the McMinnville and Manchester Railroad, is the nearest Railroad Station.

TERMS:

Primary Department, per session,	$ 7 50	Commercial Department, per session	$25 00
Preparatory Department, per session	15 00	Lessons, Instrumental Music	$15 00 to 20 00
Collegiate Department, per session	20 00	Lessons in Art Department	2 50 to 20 00

Board and washing for males, per week, from $2.00 to $2.50; Fuel, light, and incidental expenses, per session, $10.00; Board (including washing, fuel, and light,) females, per week $3.00

The Fall Session of 1885, Begins on the Last Monday in July.

For further particulars, address— Prof. A. T. SEITZ, President,
W. H. SUTTON, Secretary Board of Trustees.

Geo. E. Cooper & Co.,

Manufacturers and Dealers in

Tinware, STOVES, Furnaces,
House-Furnishing Goods.

Tin and Slate Roofing and Galvanized Iron Cornice Work a Specialty.

Also our **Patent Chimney Top** for smoky chimneys has no equal. Write for prices.

GEO. E. COOPER & CO.
2 North Market treet
NASHVILLE, - - TENN

Mr. AND Mrs. W. LIPSCOMB'S SCHOOL AT OWEN'S STATION

WILL OPEN Aug., 31, 1885. This is truly a HOME SCHOOL, with every kind of care necessary for the comfort and welfare of pupils. Parents and others would do well to inquire as to its merits.

Terms for 20 weeks, including Board, Tuition and Washing, $75,00. $25,00 for music with use of piano. Address W. LIPSCOMB
Brentwood, Tenn.

General News.

Russia manufactures 126,000,000 wooden spoons annually.

A son of Gen. W. B. Stokes suicided at Alexandria, the 21st. He was 25 years old—whisky.

A meeting of the Architects of the United States has been in session in our city the past week.

Seventy-five per cent. of the operatives in the cotton-factories of New England are reported as of foreign birth.

Of the newspapers of the world nearly one half in number and two thirds in point of circulation are printed in English.

The false work preparatory to laying the iron on the channel span of the new bridge is being rapidly placed in position.

In Atlanta, laboring men, mechanics, says the Atlanta *Constitution*, spend over the counter of the saloons every year $750,000.

In one week recently a cloud of butterflies, estimated at many millions, crossed over from Canada and settled at Windsor Beach.

The Federal Court is in session, Judge Key presiding. Hundreds of illicit whisky makers, dealers and handlers are in attendance on this Court.

The Baltimore Chief of Police regards lager beer as having done more harm for the boys of the United States than anything else of which he has ever heard.

The term of our excellent Post-master, Dr. W. R. Jones recently expired. General B. F. Chheatham has been appointed in his place by Mr. Cleveland.

It is understood in England that the sentence of death passed on Louis Riel. the leader of the half-breed rebellion in Canada, will be commuted to lifetime servitude.

Dio Lewis is authority for the statement that no user of tobacco has ever headed his class at Harvard, or at any other institution where class statistics have been preserved.

The Supreme Court of the United States met with over 1,000 cases on docket. It is three years behind with its business. Our Tennessee Court seems to be five years behind the docket.

A heavy shock of earthquake was felt at Palermo last Thursday morning. The disturbance caused a three-story house to fall, burying its occupants beneath the debris. Eight corpses have been recovered from the ruins.

The small-pox which has so devastated Montreal, proved unmanageable because the French Canadians refused vaccination. Many of the Priests encouraged them in this. Priestcraft is a worse affliction than small-pox.

Last week in Ohio the Republican candidate for Governor was elected by about 18,000 majority. But the legislature is in doubt. In Cincinnati charges of fraud are made and the courts have been appealed to, to settle the matter.

President White in his farewell address to the students of Cornell University, among other excellent things, said to them: "Do not try to be smart, but do everything that comes to your lot in a faithful and satisfactory manner." It is hardly possible to embody in an equal number of words more practical wisdom in respect to the affairs of this life.

After investigation the Merchant's Exchange, of Nashville, decided the managers of the Chesapeake and Nasbville Railroad were acting in good faith in proposing to build their road as a distinct and competing line to the city, so withdraw all obstacles to its progress.

The grand jury at Rock Spring, Wyoming Territory, failed to indict the sixteen persons accused of the murder of the Chinese of that place. It is said not a single native American was engaged in the murder. One nation of foreigners massacreing another for coming to this country.

The "Great Eastern" is larger than Noah's Ark, but, unlike the Ark, has bankrupted several rich companies, more than $6,000,000 having been sunk upon her. The length of the Ark was 547 feet, breadth 9I feet, and depth 54 feet. The "Great Eastern" is 680 feet long, 83 feet wide and 56 feet deep.

Lieutenant Allen, accompanied by a sergeant and an officer of the Signal Service, has returned to San Francisco. Since February the party have explored the Yukan and Tanna rivers in Alaska, about 1,500 miles, having made a northern journey said to be "unexcelled, if not unequalled, of the kind in history."

Cardinal McClosky, the only American Cardinal, died recently in New York. There are seventy Cardinals belonging to the Romish church. corresponding to the seventy sent out by the Savior. These seventy Cardinals elect the Pope. Three fourths of these are Italian. It is supposed a successor to the dead Cardinal will be soon appointed.

The question of the Disestablishment of the Church of England is now agitating the people of England. The Romish Cardinal has recommended Catholic voters to oppose disestablishment. Disestablishment is ceasing to support the church and pay the clergy by the government as now is done in England. The Catholics doubtless, fear if England begin the work, Catholic countries will follow suit.

Dr. J. L. M. Curry, formerly a member of Congress from Ala., more recently a Baptist preacher and agent of the Peabody Fund, has entered political life again. He is appointed Minister of Spain. Some years ago after a visit to Europe, he delivered an address detailing the blighting influence of Romanism on the nations under its control. Because of this the Catholics of Richmond, Va., protest against his appointment.

The blowing up of Flood Rock, in New York harbor on Saturday, the 17th inst., was a success. It was a wonderful undertaking; the rock had been mined, and thoroughly invested with dynamite. It was then fired by electricity. The sight was wonderful. It raised a solid sheet of water a mile long, reaching a height of 200 feet. When the commotion had subsided the island of rock had disapeared, and it is beleived when the loose rock is cleaned out, the obstructions to the entrance of the harbor by the largest vessels will be removed.

Prince Bismarck's action in expelling the Poles from Prussia has raised a storm of opposition in Germany itself. The municipal authorities of Konigsberg, through which city many of the exiles must pass on their way to the frontier, have prepared a protest against the edict of expulsion, denouncing it as a stain and a dishonor upon the German name. Many of the leading German newspapers, without regard to party affiliations, are declaring against the barbarity and inhumanity of the edict, and describing it as an outrage that must excite the indignation of the world.

The Paris paper called *L'Univers*, has a telegram from "Father" Martin, at Saigon. stating that 7,000 Christians have been massacred in Anam. Among the victims were M. Chatelet, a missionary, and ten native priests. The dispatch has not been confirmed.

Bro. A. R. Glover, col'd., Evangelist for the state of Tenn., writing from this place Oct. 17, says:—"I commenced a meeting at Center Hill, Lincoln county, on Monday before 1st Lord's day in September, continuing one week; had 21 additions, 2 reclaimed, 19 baptisms. I also held a meeting at Nebo, Marshall co., on Monday before 2nd Lord's day, continuing five nights; had 4 confessions, 1 from the Methodist and 3 confessed and were baptized. I also held a meeting at Liberty meeting house, Marshall county, on the third Lord's day, continuing over the 4th Lord's day; had I1 additions; 1 from the Presbyterians and 10 by confession and baptism. I report 1 addition at Lowery's chapel, Rutherford county.

The Sexes in the United States.

Almost all the Southern States have a nearly equal number of each sex. In massachusetts the females between twenty and fifty years of age exceed the males of the same age by about 44,000. In seventy-eight cities, the excess of females is about 148,f00. That illiteracy prevails more among women is due probably to the foreign population. Women contri ute less to pauperism, the proportion being 31,000 to 36,000. The ratio of prison inmates stands 5,068 to 54,190 males.

Women are in excess among the insane; men in excess among the idiotic, blind and deaf mutes. The proportion of women who engage in occupations outside of the household is smaller in the United States than in foreign countries, but in no country is the proportionate number engaged in the superior industrial occupation equal to that in this country. Of the 2,647,000 women in occupations, 595,000 are engaged in agriculture, most of them are colored women in the Southern States; 632,000 are in manufactories, of whom about one half are in New York and Massachusetts and Pennsylvania; 282,000 are milliners, etc., 50,000 are tailors. Of the 44 occupations recorded as "personal service," forty find women in them. The 515 female sergeons of 1870 have increased to 2,473; the 7 lawyers to 75; the 65 clergymen to 165. The number of laundries has increased from 61,000 in 1870 to 122,000, and of the latter 108,000 are kept by women. This large increase shows a great lightening of the housewife's labor.

The brother who prayed for a revival, but was not willing to sacrifice a minute of his time for it, prayed amiss.

A Texas paper calls attention to the fact that the Lone Star state is larger than 214 Rhode Islands.

A Christian is just one who does what the Lord Jesus tells him. Neither more no r less than that makes one a Christian.—Macdonald.

"What can successfully fight this raging appe tite which masters so many men everywhere? Certainly nothing but the impossibility of getting the stuff for which the drunkard thirsts."—Voice.

To an Englishman who remarked to a policeman, "Your New York crowds are certainly better behaved than those of any European city," the shrewd and rather phylosophical reply was made, "They're better fed."

ITEMS AND PERSONALS.

Bro. J. M. Morton and H. O. Moore, Methodist, will have a discussion some time soon at Little Lot, Hickman county, Tennessee.

From Owen Henry, Woodbury, Tenn.: "Preached at Hopewell, Sumner county, the 4th Lord's day in September; two by confession and one took membership."

Our friend C. B. Metcalfe, of Tom Green Co., Texas, was married to Miss Mary Lily Baker at St. David's Church, Austin, Tex., Oct. 20th, 1885. Happiness to them through this life and in the life to come.

The church that is educated in all sorts of expedients to raise money instead of giving it directly as the Lord hath prospered each one, finds in the end that even these unworthy devices fail. When Israel goes down to Egypt for help, overthrow follows.—*Christian Advocate.*

Bro. W. N. Murphy, Bethel, Maury Co., Tenn., writes: "On the first Lord's day in October, Bro. Wm. H. Dixon commenced a meeting at Bethel, continuing till Thursday night. Ten persons obeyed the gospel. Bro. Locke did the preaching at 11 o'clock, A. M., on Lord's day."

Bro. P. H. McGuffey writes from Hazen, Ark.: "I am having a good meeting at Lula, Miss.; found two members, stayed one week, organized with eighteen, had nineteen additions at Marvell, Ark., nine at Barton, organized a congregation at Vineyards, Ark., in connection with Bro. C. E. Gillespie, twenty-four additions. I will get others to take the ADVOCATE if I can."

I have just closed a meeting at Carder's Cross Roads. Had seven additions—four by confession and baptism, and three reclaimed. Received two from the Baptists. We had very large and attentive audiences, and I think the brethren are all awake now at the Cross Roads. Went from there to Alabama, preached at Spragin's School house Saturday night, received four there by confession and baptism, two from the Baptists. We think the good seed of the kingdom is sown in many honest hearts th re.—[Ely L. Cambron.

Rufus Green writes from Mo.: "I closed a short meeting at a little town called Rocky Comfort, McDonnell county, Wednesday night last. Preached five discourses, with good interest, but no additions. Obtained two subscribers for the ADVOCATE at this place. I went to Pleasant Flat, Newton Co., preached two discourses there, with two accessions. Interest good. Made one subscriber at this place for the ADVOCATE. I go from here to Elk Home to commence a meeting to night. At Pleasant Flat I left Bro. Wood to continue the meeting. I will report again next week."

Bro. F. D. writes from Waverly:

"Bro. Mullinix came to Spring Creek to preach for Sister Usry, a very old and helpless sister, and he had a very pleasant time. He preached four discourses, two at Bro. Usry's on Spring Creek, seven miles north of town, the 3rd one at Bro. Whitfield's, ten miles northwest of Waverly, on Big Richland Creek, and the 4th at Bro. Alfred Holland's, seven miles northwest of Waverly,—and there were three persons added to the Lord, two from the Methodists and one from the world. There are but few of us in this part, and we are going to build a church, and we want our brethren in passing through to call and help us. I think there can be much good done here. I think we will have our house done by the 1st of January. We will build it on Little Richland Creek, seven miles northwest of Waverly."

Bro. R. W. Norwood writes: "I have held a meeting at Flatwoods, Tenn. Began there the 1st Lord's day in October, preached nine times; two by confession and baptism, and the restoration of friendship between three brethren who had not been upon good terms with each-other. May God help them to ever keep that confidence that His children should have in each other. From there I came to this place [Farmer's Valley], three miles distant, preached twelve times, result, five by confession and baptism. To God be all the praise."

Bro. J. K. Walling writes from Livingstone: "I am here in a meeting. No visible results as yet; good interest. I have just closed a meeting at my old home in Cannon Co., with which I was exceedingly well pleased. Had fine good attention, the finest behavior all through the meeting, and 16 additions. Bro. James B Rains was married to Miss Melissa Bailey. The groom was baptized on Wednesday and married on Thursday. They are both of the best families of that county; and having been good children, we hope for them a useful and happy life. I expect to be in Georgia and Alabama next month—Trion Factory 2nd Lord's day, Alpine 4th."

Sister Carrie Crabtree, writing from Celina, Tenn.; Oct. 18, says:—"Bro. Hansford Goulsby, of Kentucky, preached at Liberty Hill from Sunday until Friday night. Six were added to the congregation—five by confession and baptism and one from the Baptist. The cause of our Master is growing rapidly, here, and though we are badly needing a house, we expect to continue meeting in the old school house until we can build, which I hope will be in the near future. Before coming here Bro. Goulsby held a week's meeting at Slatersburg, about 6 miles from here, which resulted in 15 additions, making in all, 21 additions within the last two weeks."

From Unionville, Tenn., Oct. 16, Bro. W. G. White, writes:—"Bro. Westbrooks commenced a meeting at Mount Zion, his home congregation. The second Lord's day in this month, I went over to help him on Monday there, and baptized two. He continued the meeting.

Bro. F. F. Dearing went to Haynes' schoolhouse in July and preached a week, and baptized two, and went back the fourth Lord's day in September, and preached another week, and baptized six. Had a good interest, notwithstanding it was raining nearly all the time. This schoolhouse is about five miles north of this place. We thank God for the disposition and patience to trust, watch, work and pray."

Bro. Edgar Macklin, writes from Stratford Canada, Oct. 9,—"Bro. James A. Harding spent a good part of September with the church at this point and did some faithful and effective preaching, but only one person came forward and confessed Christ. She was not baptized at the time because she expressed satisfaction with the sprinkling she received in her infancy, and was not persuaded to the contrary before Brother H. went away. The audiences during his visit were not large, although ahead of any previous meeting, chiefly because the work in Stratford was commenced only a short time ago, and partly on account of antipathy begotten in our neighbors by their pastors, who as usual misrepresent us most wofully. Bro. Harding's welcome at any future time is assured.

Bro. James Ledzard, one of our faithful rethren who labors chiefly with the congregations at Ridgetown and Blenheim, at present, and who labored three years with the church at Erin Center, with good success; spent five days of the past week with us, and did a good work in preaching chiefly to the brethren for their edification. He also baptized the young woman who confessed when Bro. Harding was here.

At some points in Ontario, the Cause is advancing fairly well, and quite a number have been added in the vicinity of Meaford. In Kuskoka District, under the faithful ministry of good old Brother Wm. Crewson, upwards of fifty have lately been added to the list of the saved, and a card informs me that Bro. Munro is up there and had five confessions on last Lord's day. There is work in our province for many more preaching brethren. There is much unbroken ground, many towns and villages where the gospel has never been proclaimed in its purify; and our prayer to God is that he may raise up laborers who for their love for Christ and his Word, will deny themselves and go forth to the harvest, trusting to him for their recompense."

WELL QUALIFIED.

Elder G. A. Ogle, who shook hands with Bro. Elam on the proposition that the Spirit of God operates in conversion through the truth only, in the presence of hundreds, as testified to by the published statements of his Bros. Oakley, Grimes and , Elder Tatum, of the Presbyterian church, the presiding moderator in debate, and by Bros. Elam, Srygley, Tatum and others, confiremd by unmistakable circumstances, but who, when he found his brethren, generally, would not sustain him, denied having done it, though unsupported by a single witness out of the hundreds present, proposes to deliver six lectures on Campbellism at $25 for the series. He is well qualified morally for such a work. He proposes to tell especially what they believe on the operation of the Spirit. He knows,—"he's been thar hisself." He plighted his honor to agreement with these Campbellites on this question by the right hand of fellowship given Bro. Elam, and by a thank offering of prayer through his Bro. Oakley, this was equal to the kiss. He ought to charge five dollars per lecture, even change. It would make the same old number—thirty pieces of silver, you know.

S. I. S. Cawthorn writes: "I will give you a synopsis of my work since the 3rd Lord's day in July, in the wilds or uncultivated fields of bordor land in South Alabama. Bro. Harrison and I began the work as above stated, and closed Thursday night following, with eight added. I met them the 4th Lord's day in August, closed with fifteen added. Met them again the 4th Lord's day in September, with six added. This was at Arants, and Cottage Academy, South Butler. I began a meeting Friday night before the 3rd Lord's day in September, at Mott's Academy, with ten added, one a deacon from the Baptists, who is at work, and doing a good work—Bro. J. A. Hughes. Met the congregation in Conecuh county, Brantley's Academy, Saturday before the 1st Lord's day in October, with three added. Good interest still existing at each point,— 42 in all. Two added at home under the preaching of Bro. R. W. Turner. I am due Friday night and Saturday before the 4th Lord's day in October at Mott's Academy; Sunday and night at Cottage, South Bualer, Monday, Tuesday and Wednesday, Hunt's; Thursday, at 11 A. M., I begin a series of meetings at Georgianna, M. & M. Railroad, to go over to Sunday night. Monday morning I shall start for Clarke county to assist a little band near Coffeeville to establish the faith once delivered to the saints. I am in the work of the Lord, trusting to Him. This is an extensive field, and the truth has never been heard by the people."

Home Reading.

LITTLE THINGS.

A little thing, a sunny smile,
A loving word at morn,
And all day long the sun shines bright,
The cares of life were made more light,
And sweetest hopes were born..

A little thing, a hasty word,
A cruel frown at morn,
And aching hearts went on their way,
And toiled throughout a dreary day,
Disheartened, sad and lorn.

Ah! bitter words and frown! With thee
No want nor pain compares.
O, pleasant words and sunny smiles,
Your hidden power our grief beguiles,
And drives away our cares!

A THRILLING INCIDENT.

In the winter of 1870 I had occasion to go from Green Bay to Chicago on the N. W. Railroad. At Oshkosh we were joined by a delegation of lawyers, on their way to Madison, the capitol, to attend the legislature, then in session. They were all men of more than usual intellect, and of exceptional character Two were ex-judges of the Circuit Court, and one I had seen chairman of the Young Men's Christian Association. The party found seats near together, and after the salutations were over, and the news duly discussed, they began to look about for some means to while away the time. After a while some one proposed a game of cards. No sooner said than done. Two seats were turned apart so as to face each other, a cushion improvised for a table, and three of our lawyers, including the chairman of the Young Men's Christian Association, and a Chicago runner, on good terms with them, were soon deep in the mysteries of a game of euchre.

I was surprised to see Christian gentlemen and judges of law and equity; leaders of society, makers of public sentiment, law-givers for a great State, directors of public morals, supposed to be public exemplars of all that is good, and guides to the young, thus setting publicly their seal of approval to a most dangerous and evil practice. To be sure, they played for stakes no higher than the cigars for the party. But it seems to me that in the eyes of all discreet persons, this does not change the act, nor lessen the danger of its example, but rather heightens it; as from the less to the greater is the invariable course of crime. But I did not intend to moralize on paper, but was about to say that while I was filled with such thoughts as these, one of the party grew tired of the game, and our remaining judge was invited to take his place. I saw the blood mount in an honest blush of disapproval, to his manly face, and he hesitated and drew back. But the game had become interesting, and his excited companions urged him. "Come, Judge, take a hand," they cried, "we can't go on without you." So the judge slowly rose from his seat, inwardly condemning the act, as I evidently saw, and stepping forward, took a seat among the players, and the game went on.

I had noticed an old lady in a seat to the rear of the players, who had got on board at Menasha, I believe. Gray and bent with age, she had sat abashed, and, with eyes closed, had seemed asleep most of the time, until the train, stopping at Oshkosh, took on board the company of lawyers. She then underwent a change, and became greatly interested in the company, looking often from one to the other, as if she recognized them all, or was trying to recall their faces. When the game of cards was started she became very restless, would hitch uneasily about in her seat, take up the hem of her faded apron, and nervously bite the threads. Once or twice I thought she wiped her eyes under her "Shaker bonnet," but could not tell. She acted so strangely, I became more interested in her than in the players, and watched her closely. She got up after a time and tottered forward, holding on to the seats as she passed. She brushed against Judge ——— as she passed, but he had become interested in the game and did not notice her. Reaching the water tank at last, she drank a cup of water, and took a seat near the door, with her back to the players. But she did not long remain there; rising again with difficulty, she tottered back towards her former seat, but, reaching the players, she paused directly in front ofthem, and now, greatly excited, threw back her bonnet from her face and looked around the company. Her action at once arrested their attention, and pausing in their play, they all looked up inquiringly.

Gazing directly in the face of Judge ———, she said, in a tremulous voice:

"Do you know me, Judge ——— ?"

"No, mother, I do n't remember you," said the Judge, pleasantly. "Where have we met?"

"My name is Smith," said she; "I was with my poor boy three days, off and on, in the court-room in Oshkosh, where he was tried for—for—for robbing somebody, and you are the same man that sent him to prison for ten years, and he died there, last June."

All faces were now sobered, and the passengers began to gather around and stand up, all over the car, to listen and see what was going on. She did not give the judge time to answer her, but becoming more and more excited, she went on:

"He was a good boy, if you did send him to jail. He helped us clear the farm, and when father was took sick and died, he done all the work, and he was getting along right smart, till he took to going to town and got to playing keards and drinking, and then, somehow, he did n't like to work after that, but used to stay out often till mornin', and he'd sleep so late, and I could n't wake him when I knowed he'd been out so late the night afore. And then the farm kinder run down, and then we lost the team; one of them got killed when he'd been to town one awful cold night. He stayed late, and I suppose they had got cold standin out, and got skeered and broke loose, and run most home, but run agin the fence and a stake run into one of them, and when we found it next mornin' it was dead, and the other was standin' under the shed. And so after a while he coaxed me to let him sell the farm and buy a house and lot in the village, and he'd work at carpenter work. And so I did, as we couldn't do nothin' on the farm. But he grew worse than ever, and after a while he could n't get any work, and would n't do anything but gamble and drink all the time. I used to do everything I could to get him to quit and be a good, industrious boy again, but he used to get mad after a while, and once he struck me, and then in the morning, I found that he had taken what little money there was on the farm, and had run off. After that I got along as well as I could, cleanin' house for folks and washin', but I didn't hear nothing of him for four or five years; but when he got arrested and was took up to Oshkosh for trial he wrote to me."

By this time there was not a dry eye in the car, and the cards had disappeared. The old lady herself was weeping silently and speaking in snatches. But recovering herself, she went on—

"But what could I do? I sold the house and lot to get money enough to hire a lawyer, and I believe he is here somewhere," looking around. "Oh, yes, there he is, Mr. ———," pointing to one of the lawyers, who had not taken part in the play. "And this is the man, I am sure, who argued agin him," pointing to Mr. ———, the district attorney. "And you, Judge ———, sent him to prison for ten years; 'spose it was right, for the poor boy told me that he really did rob the bank, but he must have been drunk, for they had all been playing keards most all night, and drinking. But, oh dear! it seems to me kinder as though if he hadn't got to playing keards he might a bin alive yet. But when I used to tell him it was wrong and bad to play, he used to say, 'Why, mother, everybody plays now. I never bet, only for the candy, or the cigars, or something like that.' And when we heard that the young folks played keards down to Mr. Culver's donation party, and that Squire Ring was goin' to get a billiard table for his young folks to play on at home, I could n't do nothing at all with him. We used to think it was awful to do that way when I was young, but it just seems to me as if everybody nowadays was goin' wrong into something or other. But maybe it isn't right for me to talk to you in this way, but it just seemed to me as if the very sight of them keards would kill me, Judge; I thought if you only knew how I felt, you would not play on so; and then to think, right here before all these young folks! Maybe, Judge, you do n't know how younger folks, especially boys, look up to such as you; and then I can't help thinking that, maybe if them that ought to know better than to do so, and them as are higher larnt, and all that, would n't set sich examples, my poor Tom would be alive and caring for his poor old mother; but now there ain't any of my family left but me and my poor little grand-child, my dead darter's little girl, and we are goin' to stop with my brother in Illinoy."

Tongues of man or angel never preached a more eloquent sermon than that gray, withered old lady, trembling with old age, excitement, and fear that she was doing wrong. I can't recall half she said, as she, poor, lone, beggared widow, stood before those noble-looking men, and pleaded the cause of the rising generation.

The look they bore as she poured forth her sorrowful tale was indescribable. To say that they looked like criminals at the bar would be a faint description. I can imagine how they felt. The old lady tottered to her seat, and taking her little grand-child in her lap, hid her face on her neck. The little one stroked her gray hair with one hand, and said, "Don't cry, ganma; don't cry, ganma."

Eyes unused to weeping were red for many a mile on that journey. And I can hardly believe that one who witnessed that scene ever touched a card again. It is but just to say, that when the passengers came to themselves they generously responded to the judge, who, hat in hand, silently passed through her little audience.—*Banner.*

That Bowl of Broth.

In 1864 some wounded soldiers lay in a farm house in the Shenandoah valley. Mrs. B——, the mother of one of them, the wife of a neighboring planter, rode ten miles every day to see her boy, bringing with her such little comforts as she could obtain. Her house was burned and the plantation was in ruins, trampled down by the army. One day she carried to him a pipkin of beef-tea. Every drop was precious, for it was with great difficulty and at a high price that she had obtained the beef from which it was made.

As she sat watching her boy sip the steaming, savory broth, her eye caught the eager, hungry eye of a man on the next cot. She turned away with a quick, savage pleasure in his want. He was a Yankee, perhaps one of the very band who had burned her home. She was a bitter Secessionist. But she was also a noble-hearted woman, and a servant of Christ. Her eye stole back to the pale, shrunken face, and she remembered the words of her Master, "If thine enemy thirst give him drink."

After a moment's pause, and with pressed lips—for it required all the moral force she could command for her to do it—she filled a bowl with the broth and put to his lips, repeating to herself the words, "for his sake, for his sake, for his sake I do it" Then she brought fresh water and bathed the soldier's face and hands as if he, too, had been her son. The next day when she returned, he was gone, having been exchanged to the North.

Last winter the son of a Senator from one of the Northern States brought home, during the Christmas vacation as his chum, a young engineer from Virginia. He was the only living son of Mrs. B——, the boy whom she had nursed having been killed during the later years of the war. She had struggled for years to educate this boy as a civil engineer, and had done it. But without influence he could not obtain a position, and was now supporting himself by copying.

Senator Blank became very much interested in the young Virginian, inquired into his qualifications, and after he had returned home, used his influence to procure an appointment for him as chief of the staff of engineers employed to construct an important railway. It would yield him a good income for many years. Senator Blank enclosed the appointment in a note to Mrs. B—, reminding her of the farm house on the Shenandoah, and adding: "The wounded man with whom you shared that bowl of broth has long wished to thank you for it. Now he has done it."

The divine principle embodied in the act of the Southern mother was never better exemplified, and the fruits of it, like those of every obedience to divine law, were a natural result, as well as the fulfillment of the promise that "bread cast upon the waters shall be found after many years."

PEMBERTON'S

The *WORLDS* Great Nerve

TONIC FRENCH WINE COCA

The wonderful invigorator and EXHILARINE, to impart Health, Strength and Vigor to Mind and Body. The **Idcal Nerve Tonic** and **Intellectual** Beverage, highly endorsed by the elite of the Medical Profession; for the cure and prevention of Mental and Physical Exhaustion, Chronic and Wasting Diseases, Dyspepsia, Kidney and Liver Affections, Heart Disease, Melancholia, Hysteria, Neuralgia, Sick Headache, Throat and Lung Affections, Tired Feelings, etc. This marvelous Tonic acts like a charm. For Convalescents and Invalids this delightful Invigorant is the sina-qua-non. The Invigorating and Strength-restoring properties of French Wine Coca are truly wonderful and excel all other Tonics and Stimulants. One trial will charm and excite your enthusiasm. For sale by Druggists. Send for Book on Coca, and Pemberton's Wine Coca. Price, **$1.00 per bottle.**

J. S. PEMBERTON & CO., M'f'g Chemists, Atlanta, Ga.

Established 1857.

The GREAT CHURCH LIGHT

FRINK'S Patent Reflectors for Gas or Oil, give the most **powerful, softest cheapest & Best** light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A Liberal discount to churches and the trade. *Don't be deceived by cheap imitations.*

I. P. FRINK, 551 Pearl St., N. Y.

$65 A MONTH & board for 3 live young men or ladies, in each county. Address P. W. Ziegler & Co., Phila.

AGENTS COIN MONEY who sell DR. CHASE'S FAMILY PHYSICIAN. Price $2.00. Write for Circular. Address, A. W. HAMILTON & Co., Ann Arbor, Mich.

A Physician's Opinion.

Dr. Orr says: "I am well acquainted wifhthe composition of Dr. Duncan's ough Balsam. I have used it in my amily and in my practice for several years, and do not hesitate to say that I believe it to be the best remedy known to the medical profession for the speedy **Cure of Colds, Coughs, Sore Throats, Whooping Cough**, and far surpassing all other remedies for the speedy cure of **Croup** and **Hives** in children. It is very pleasant to take, and perfectly harmless." Price 50 cents.

Special Notice

We would call the attention of the readers of this paper, especially those who are suffering with **Dyspepsia**, or **Indigestion**, to Dr. **Duncan's Liver and Kidney Medicine** It is, beyond doubt, the best an most reliable remedy known or ever offered for sale, for the **Cure of Constipation, Sour Stomach, Sick Headache, Torpid Liver**, and all **Kidney troubles.** It is the best and heapest. 75 cents.

WEAKLEY & WARREN,

Manufacturers and Wholesale and Retail Dealers in

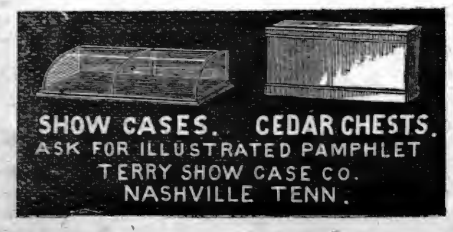
FURNITURE & MATTRESSES,

The Largest, Finest and Best Assorted Stock in the South.

Parties in want of Furniture and Mattresses will subserve their interest by giving them a call.

Nashville, Tenn.

10 & 12 - - - - - N. College St.



Add-Ran College,

THORP'S SPRING, HOOD CO., TEXAS.

The Thirteenth Annual Session opens the second Monday in Sept., 1885, and closes the last Thursday in May, 1886. There are ten distinct schools with an experienced teacher at the head of each. Not a single day is wasted from the beginning to the close of the session. Every day in the week has its proper share of study and recreation. Recitations every day—only the Bible studies on Sunday. Thorp's Spring is a prohibition village; noted for its healthfulness and the simple, steady and moral habits of its inhabitants. Send for catalogue.

A. & R. CLARK, PROPRIETORS.

L. & N.

(LOUISVILLE NASHVILLE R. R.)

—OFFERS—

Superior Advantages to the Traveling Public in

THROUCH CARS, QUICK TIME, AND

SURE ONNECTIONS

SHORT LINE TO

The North-West!

VIA EVANSVILLE.

Through Sleepers to the West via McKenzie
Through Sleepers to the South via Montnery. Through Sleepers to the North-east via Louisville.

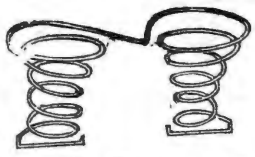
EMIGRANTS

Seeking homes on the line of this road will receive special LOW RATES. See agent of this company, or address

C. P. ATMORE, G. P. & T. A. Louisville, Ky.

Ed. H. MILLER,

— anufacturer of—



SPRING BED ND MATRESSES

South llege St., Nashville,

And dealer ll kinds of Beddings. I make the best ing Bed now in use—the Twin Spring Be hey are bu proof. Try a set. Old mattresses neatly rep ired.

E MILLE .

C.A LITTEE R AND CO.

Farm Impliments; Engines and Mill Machiner Agen s.

uperior Ga in D ills, Swiss Feed Cutter, Champion Horizontal Sorghum Mill.

John Deer Steel lows, A vanced Chilled Plows, Cortlan Spring-Wagons.

86 Market st. - - - Nashville, Tenn.

AGENTS make over 100 per cent. selling our new Corrugated Reflecting

SAFETY LAMP

Can be sold in every family. Gives more light than 3 ordinary lamps. Send forty cents. for lamp and be convinced. Circulars sent free. FORSHEE & MACKIN, Cincinnati, O.

OPIUM MORPHINE HABIT EASILY CURED. BOOK FREE. DR. J. C. HOFFMAN, Jefferson, Wis.

Phillips-Buttorff Mf'g. Co.,

Manufacturers of all kinds of

Cooking and Heating Stoves, Tin-ware and House-Furnishing Goods.

COOKING STOVES:

Hermitage for Coal; New Enterprise for Wood; Home Production, Economy in Fuel, Perfect in Operation; Guaranteed in Ever of the word.

24 and 26 College St. - - - - - - Nashville, Tenn

Capital Planing Mill!

Cor. Line and Vine Streets, near Northw st Cor. CAPT OL O N

J. W. McCULLOUGH,

DEALER IN

Lumber, sash, Doors, Blinds, scroll sawing, Flooring, Ceiling, Siding, Etc.

Telepone 551. : : : Nashvil e, ennessee

O. EWING. FRANK W. GAINES

EWING & GAINES!

WHOLESALE HARDWARE,

40 South Market Street, Nas ville, Tennessee.

Complete Stock of Hardware, Guns, Cutlery and Guns Belting, at the lowest prices.

Prompt and Careful Attention given to Orders. TRY US.

Maxwell House Shoe Store,

Old Ladies' Common- se Shoes, Old Men's Broad bottomed Boots and Shoes, Children's, Misses' and Boys' School Shoes,

At REDUCED PRICES, FOR CASH!

T. E. WINSTEAD & CO.,

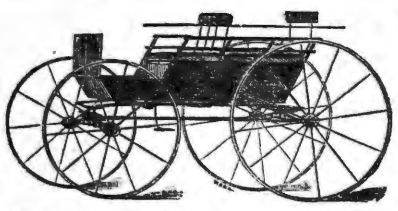
154, Church St., erry Block, opp. Maxwell House, NASHVILLE.

Walsh & McGovern,

DEALERS IN

Leather, Hides, Oils, Shoe Findings,

Nos. 16 & 18 North Market St., Nashville, Tenn.



MURKIN & HUNT

, Sout College Street,

—Manufacturers of—

Fine Carriages, Berlins. Landaus, Cabriolets, Coupes, and all Kinds of Heavy Work

We have enlarged our Factories and Store-rooms by the addition of the three-story building adjoining, and have now improved facilities for the manufacture of first-class work.

OUR SPECIALTIES: Improved Timken and Brewster Spring Buggies; Platform Double-Spring and Three-Spring Phætons· Barouches, Rockaways, and Wagons of Every Description.

Special Attention Given to Repairing. Inspection Solicited. Telephone 332.

P. A. SHELTON.

DEALER IN

STAPLE and Fancy GROCERIES.

Flour, Bacon, Lard, Tobacco and Cigars, Country Produce

—*,*—

NO. 9 BROAD ST. - NASHVILLE, TENN

AN ADVERTISING AGENCY.

Newspapers.

We receive and keep on file over 12,000 Newspapers published in every State and Province in America. Over 1000 Daily papers alone arrive every morning. Each paper is examined by careful clerks and the insertions entered in record books. Under our system an advertiser is sure to receive the full value for his money.

Catalogue.

We publish the "*American Newspaper Catalogue*," a volume of 900 pages elegantly bound in cloth, and containing a complete list of the publications of every character in the United States and Canada. On one line we give place of publication, name of paper, class or denomination, age and circulation. In it are catalogued 14,000 periodicals. Sent free on receipt of $1.50.

Advertisement.

We can secure the prompt insertion of any advertisement in any publication at the lowest attainable prices. We keep constantly invested over $200,000 "in space" in the best lines of newspapers. Our special lists of Papers will be found especially useful in making up lists for pushing any special lines.

Our Lists.

We have, for the convenience of advertisers, made up our *Religious List* containing the names of all the leading denominational papers with prices. *Our Agricultural List* containing the names of all the prominent agricultural papers with prices. Our *Local List* of 1,300 County and City Weeklies and Dailies, arranged by States with publishers' prices and the prices at which we can inserr advertisements. These Lists are mailed free on application.

Estimates.

We will furnish to any reputable advertiser who will apply, an estimate showing exact cost of any proposed line of advertising, and when desired, will make up lists and write advertisements, provided the amount desired to be expended is named. We have had a wide experience, and can suggest lines of papers best adapted to the wants of an advertiser.

Printing Office.

We keep constantly supplied with the newest styles of type best adapted to the display of advertisements. Send us your copy and we will return with estimate a proof from type without extra charge.

Our System.

Our organization for correctly following an advertisement in the newspapers is perfect, and our patrons can be assured that correct work from every publisher will be exacted.

Payment.

To any advertiser entitled to credit, or any one who can furnish us proper references, we will extend any reasonable line of credit. Publishers pay us a commission for all the business we send them, and any advertiser can be assured of obtaining through us lower prices than can be obtained from publishers direct. In no instance do we charge advertisers any addition to publishers' rates.

Edwin Alden & Bro.,

N. W. Cor. 5th & Vine Sts., CINCINNATI. 140 Nassau Street, NEW YORK.

Newspaper Advertising Agents.

SOL. FRANKLAND & CO.,

46 College St., (2nd Door from Union St.,)

Established in 1864,

Offer great bargains in Dress Goods, Silks, Velvets, Flannels, Blankets, Domestics, Sheetings, Table Linens, Cassimeres.

All Goods Warranted as Represented, or Money Refunded.

HIGHLAND HOM

MALE AND FEMALE INSTITUTE.

The next session of this School will open October 5, 1885, and close April the 16, 1886. The Session will be divided into two terms of three and one-half months each.

TERMS:	Per Month:
Primary Class and Arithmetic as far as Division	$2.00
Grammar, Arithmetic, etc	3.50
Latin, Greek and Higher Mathematics (except surveying)	4.50
Music on Piano, Organ, Guitar, Cornet, and other Band Instruments	3,00
Use of Instrument	1.00
FOR THE SESSION,	
Board, Washing and Lights	$80,00
Incidental for all, except the first class	2,00
Incidental for first-class	50
Vocal Music (Elementary)	1,00
Book Keeping and Surveying per term	40,00

Lessons in Harmony can be had by those who wish.

J. M. Barnes, President,
S. Jordan,
M. L. Kirkpatrick,
Highland Home, Ala'

SEND FOR CATALOGUE,

AGENTS WANTED—STOCK-DOCTOR

FOR THE PICTORIAL COMPLETE

Embracing Horses, Cattle, Sheep, Swine, Poultry, Bees and Dogs. By Hon. J. Periam and Dr. A. H. Baker, V S. Covers every subject pertaining to Stock of Farm both in Health and Disease. Two charts for telling ages of Horses and Cattle; 720 Engravings and 14 Colored Plates. Farmers clear $100 a month. ACT NOW! Exclusive Territory. Book absolutely without competition. For confidential terms and "Extracts from Agent's Report," etc., address

N. D. THOMPSON PUB. CO., St. Louis, Mo., or New York.

A sure cure for **THROAT and LUNG DISEASES. Colds, Coughs, Hoarseness, Sore Throat, Loss of Voice, Influenza,** and all such Throat Troubles yield instantly to its magical and soothing influence. For **Laryngitis, Bronchitis, Quinsy, Asthma, and Consumption,** DR. J. H. MCLEAN'S TAR WINE LUNG BALM is the only remedy that will give sure relief. It has cured Lung Diseases where all other remedies have failed. Why will you suffer from Throat and Lung Troubles when such a pleasant remedy is offered you? For Croup it is a positive specific. For Singers and Speakers the TAR WINE LUNG BALM is an absolute necessity. Nothing has ever been discovered which will give such immediate relief, and it will positively cure Throat Troubles. DON'T DELAY.

Stop that Bad Cold! Stop that Cough!

Those whose Lungs and Throat are sore, hard and dry, will realize the soothing effect of a single dose of DR. J. H. MCLEAN'S TAR WINE LUNG BALM, and to give all doubting skeptics a chance to be assured of its wonderful, soothing and miraculous virtues, I put up Trial Bottles, costing 25 cents each. Every dealer in the United States should have them. If they have not, please ask them to send for a dozen as a test. Every one trying that 25 cent size will be convinced of the miraculous benefits he will receive from taking

Dr. J. H. McLean's Tar Wine Lung Balm.

If you have a cold in the head, tickling in the nose, forehead and throat you have Catarrh; get a box of DR. J. H. MCLEAN'S CATARRH POWDER, and use it once a day, besides DR. J. H. MCLEAN'S TAR WINE LUNG BALM to heal your throat and lungs.

Price of Trial Bottles, 25 Cents Each.

I can send them only by Express. If you will send me $2.00, or that amount in postage stamps, I will send you one dozen.

Large bottles, which contain six times as much as the 25 cent bottles, - - - - - - - - - - $1.00
Or six bottles for - - - - - - - - - - 5.00

After using Dr. J. H. MCLEAN'S TAR WINE LUNG BALM, let me hear from you.

This entire Family was cured by Dr. J. H. McLean's Tar Wine Lung Balm.

Dr. J. H. McLEAN,

Cor. Broadway & Biddle Sts., ST. LOUIS, MO., Proprietor of

Dr. J. H. McLean's Wonderful Strengthening Cordial.

THOMAS ROBINSON, a prominent Livery Stable keeper of Columbus, Ga., states that Dr. J. H. McLean's Tar Wine Lung Balm is the best remedy he has ever used for coughs and colds. Says he would not be without it if it cost $10 a bottle.

If you are Costive, Bilious, or afflicted with Liver or Kidney Complaint, be sure to take Dr. J. H. MCLEAN'S HOMŒOPATHIC LIVER AND KIDNEY PELLETS. They are small crystal coated granules, and one is sufficient to relieve the bowels. Try them; sent by mail, 25 cents a vial.

DR. J. H. MCLEAN.

WHAT THE DOCTORS SAY!!

DR. M. W. SCOTT, Smith Station, Wis., writes: "Please send me one dozen of Dr. J. H. McLean's Tar Wine Lung Balm. I consider it the best cure for Coughs and Consumption in the world. My cough was so bad that I could not sleep day or night, and it has cured me completely."

MRS. R. S. FISCHRUCKEN, M. D., writes: "Having used your Tar Wine Lung Balm and finding it the best medicine in use for all Throat and Lung Diseases, I enclose herewith one dollar, for which please send me six bottles for use in my practice."

KENTUCKY MILITARY INSTITUTE.

At Farmdale P. O., Franklin Co., Ky., six miles from Frankfort. Has the most healthful and beautiful location in the State. Lit by gas as well as heated by steam. A full and able College Faculty. Expenses as moderate as any first-class college. **Forty-first** year begins **September 7th.** For catalogues, etc., address as above.

COL. R. D. ALLEN, Supt.

NEW USES OF DIAMOND DYES

New uses are constantly being made of them so that, not only is all possible kinds of Domestic Coloring done with them, but also Art Work, Coloring Photographs, Engravings, &c. They are used for Object Teaching in Schools, Coloring Maps, Baskets, Easter Eggs, Bone, Ivory, &c. For making ALL colors of Ink, Wood Stains, Shoe Dressing, Ink Pads, &c. **USE NO OTHER.**

They are the PUREST, STRONGEST and FASTEST of all Dyes. One package colors one to four pounds of Silk, Wool, Cotton, etc. For special uses given above, no other dyes will answer.

Sold by all druggists. Send stamp for Special Art Circular, Special School Circular, Sample Card of 32 colors, and directions. Colored Cabinet Photo. as sample, *or* a package of Any Color Dye mailed for 10 cents. Address the proprietors,

WELLS, RICHARDSON & CO., Burlington, Vt.

THE DIAMOND PAINTS,

GOLD, SILVER, COPPER and BRONZE,

For gilding &c., Fancy Baskets, Frames, Lamps, Chandeliers, and for all kinds of ornamental work. Also Artists Black for Ebonizing. Equal to any of the high priced kinds and only 10 cts. a package, at the druggists, or post-paid from

WELLS, RICHARDSON & CO., Burlington, Vt.

NEW SUNDAY SCHOOL MUSIC BOOKS.

HEAVENLY VOICES.

Just out! Entirely new! The very book you want for your Sunday-School. Contains the richest and most beautiful songs ever collected in one volume. Send for sample copy before buying.

SABBATH BELLS.

The finest collection of Sunday songs yet published. Thousands of copies have been sold during the past 12 mos. It is full of gems. Will mail to any part of the world a sample copy of either Heavenly Voices or Sabbath Bells upon receipt of 20c. or both for 35c.

FIRESIDE-FRIEND PUB. CO., NEW CARLISLE, O

"I owe my Restoration to Health and Beauty to the CUTICURA REMEDIES."

Testimonial of a Boston lady.

Disfiguring Humor, Humiliating Eruption Itching, tortues, Scrofula, Salt Rheum, and, Infantile Humors cured by Cuticura Remedies. Cuticura Resolvement, the blood purifier' cleanses the blood and prespirations of impurities and poisonous elements, and thus removes the cause. Cuticnra, the great skin cure, Instantly allays Itching and Inflamation clears the skin Scalp, heals Ulcers and sores, and restores the Hair.

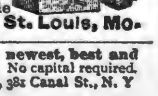
Cuticura Soap, an exquisite Skin Beautifier and Toilet Requisite, prepared from Cuticura, is indispensable in treating Skin Diseases, Baby Humor, Skin Blemishes, Chapped and oily Skin.

Cuticura Remidies are absolutely pure, and the only infalible Blood Purifiers and Skin Beautifiers.

Sold everywhere. Price, Cuticury, 50 cts; Soap, 25 cents; Resolvent $1.00. POTTER DRUG AND CHEMICAL CO., BOSTON.

AGENTS WANTED for the MISSOURI STEAM WASHER.

I want intelligent men or women seeking profitable employment to write for Illustr. Circular and terms of Agency. A great labor, clothes and soap saver. Exclusive territory and sample Washer sent on a weeks trial. Pays capable Agents Big Money. J. WURTH, St. Louis, Mo.



AGENTS EITHER SEX, we have the newest, best and fastest selling articles out. No capital required. Goods paid for after sold. EMPIRE CO., 38½ Canal St., N. Y

Kentucky University,

LEXINGTON.

The University has three Colleges—College of Arts, College of the Bible, and Commercial College. The College of Arts has two courses, Clasical and Scientific, with twelve Professors and Teachers. The session continues from the Second Monday in September to the Second Thursday in June. Tuition twenty dollars per session: Matriculation fee ten dollars. Boarding at reasonable rates. College of Bible tuition ree. For catalogues or other information apply to CHAS LOUIS LOOS, President, or ROBERT GRAHAM, President of the College of the Bible

SITUATIONS To subscribers. Circulars free. **Home Study**—60 Professors. **Corr. University,** 88 LaSalle St., Chicago, Ill.

DO YOU WANT A DICTIONARY?

We want a club of Subscribers to THE CINCINNATI WEEKLY TIMES in your place, and ask you to get us one on terms that will astonish you. A "Webster's Unabridged" or a "Webster's National Pictorial" Dictionary without money and with comparatively little labor. Write us for our Dictionary offer. **THE WEEKLY TIMES,** 230 Walnut Street, Cincinnati.

1855. THE NATIONAL NORMAL. 1885.

UNIVERSITY

Entire Expense $2 50 to $3.00 a week. Over 2,500 enrolled. Over 20 dp'ts maintained. All professions provided for. Legal Diplomas conferred. Over 5,000 Teachers and Bookkeepers trained here have been helped to good situations. Any young Man or Woman can pursue here any study with Less expense of Time & Money than at any other institution in the U. S. Catalogue and full information free.

HOLBROOK

Address Pres. ALFRED Lebanon, Warren Co., O.

Rates of Advertising nl Gospel Advocate

One inch one insertion,..... 60
One inch, one month.....2,00
One inch, three months.....5,00
One inch, six months.....7,50
One inch, twelve months..... 12,50

A discount of 10 per cent. on these rates on order of $25.00; 20 per cent. for order of $50.)0 30 per cent. for order of $100.00.

Note these Rules Care ully

(1) Write only on one side of your paper.

(2) Write your name, post-office, county, and State, plainly.

(3) When changing your paper, give the office from which you change, and the one you wish it changed to.

(4) When ordering a book, give the name, edition, style of binding, and price, as near as possible, and state plainly HOW and WHERE you wish it sent.

(6) Write very plainly and make e clerks and printers happy

Definitions of Bible Terms.

Children, cut this out and paste it in your scrap-books. You will find it useful in coming days:

A day's journey was about 33 1-5 miles.

A Sabbath day's journey was about one English mile.

Ezekiel's reed was nearly 11 feet long.

A cubit was 22 inches nearly.

A hand-breadth was equal 3 5-8 inches.

A finger-breadth was equal to about 1 inch.

A shekel of silver was about fifty cents.

A shekel of gold was about eight dollars.

A talent of silver was about equal to $538 32.

A talent of gold was just about $13,809.

A piece of silver or a penny was 13 cents.

A mite was less than a quarter of a cent.

A gerah was equal to just about one cent.

An epha, or bath, contained 7 gallons and 5 pints.

A bin was about 1 gallon and 2 pints.

A firkin was 7 pints.

An omer was 6 pints.

A cab was 3 pints.

Eskimo Candy.

It would seem very strange, and perhaps not very pleasant, to my young readers at home to to hear a tallow candle or the shin-bone of a reindeer called candy. And yet these things may really be considered as Eskimo candy, because they would delight the children of the cold in precisely the way that a box of bon-bons would delight you.

There is a certain kind of waterfowl in Arctic countries known as the dovekie. It is the size of a duck, is quite black, has a prominent white stripe on its wings, and its webbed feet are of a brilliant red. When sitting in rows on the edge of greenish rock, these little red feet are very conspicuous. Sometimes, when the men have killed a number of dovekies, the Eskimo women cut off the bright red feet, draw out the bones, and, blowing into the skins, distend them as much as possible so as to form pouches. When these pouches are thoroughly dried, they are filled with reindeer tallow, and the bright red packages, which I assure you look much nicer than they taste, are little Boreas's candy. In very cold weather the Eskimo children eat great quantities of fat and blubber; and this fatty food, which seems to us so uninviting, helps to keep them warm and well. The only other kind of candy these Eskimo children have is the marrow from the long leg or shin bone of the slaughtered reindeer. Of this, also, they are very fond. Whenever a reindeer has been killed, and the meat stripped from the bones of the legs, these bones are placed on the floor of the *igloo* and cracked with a hatchet until the marrow is exposed. The bones are then forced apart with the hands, and the marrow frozen and cooked. and after one becomes accustomed to eating frozen meat raw, it is really an acceptably tit-bit; while cooked and nicely served, it would be a delicacy anywhere.—*St Nscholas.*

Chills and Fever, Malaria.

"The undersigned has no hesitation in asserting that the judicious use of Simmons Liver Regulator as a preventive and tonic to the system, will secure immunity from the weakening and dangerous effects of malaria and will effect a cure of chills and fever and all malarial disorders. H. H. Jones, Ed. Macon, Ga., 'Telegraph.'"

Beware of imitations gotten up on the popularity of Simmons Liver Regulator.

Cakes Without Eggs.

In a little book just issued from the press of Messrs Scribner & Welford, New York, a large number of practical, though novel, receipts are given for making cakes of various kinds, from the informal griddle-cake to the stately bride-cake, without eggs, by the use of the Royal Baking Powder. Experienced housekeepers inform us that this custom has already obtained large precedence over old-fashioned methods in economical kitchens, and that the product is frequently superior to that where eggs are used, and that less butter is also required for shortening purposes. The advantage is not alone in the saving effected, but in the avoidance of the trouble attendant upon securing fresh eggs and the annoyance of an occasional cake spoiled by the accidental introduction of an egg that has reached a little too nearly the incubatory period. The Royal Baking Powder also invariably insures perfectly light, sweet, and handsome cake, or when used for griddle cakes to be eaten hot enables their production in the shortest possible space of time, and makes them most tender and delicious, as well as entirely wholesome. There is no other preparation like it.

The best Ankle Boot and Collar Pads are made of zinc and leather. *Try them.*

Have you heard of Dr. J. H. McLean's Tar Wine Lung Balm? It is really wonderful how rapidly it cures Coughing, Throat and Lung Troubles.

W. W. WILKISON, Jr.,
WATCHMAKER,
98 UNION ST., in Advocate Office,
Clocks, Watches, Jewelry, &c.
Repaired cheaper than the Cheapest.
Give me a Trial.

DR. JOHN BULL'S
Smith's Tonic Syrup
FOR THE CURE OF
FEVER and ACUE
Or CHILLS and FEVER,
AND ALL MALARIAL DISEASES.

The proprietor of this celebrated medicine justly claims for it a superiority over all remedies ever offered to the public for the SAFE, CERTAIN, SPEEDY and PERMANENT cure of Ague and Fever, or Chills and Fever, whether of short or long standing. He refers to the entire Western and Southern country to bear him testimony to the truth of the assertion that in no case whatever will it fail to cure if the directions are strictly followed and carried out. In a great many cases a single dose has been sufficient for a cure, and whole families have been cured by a single bottle, with a perfect restoration of the general health. It is, however, prudent, and in every case more certain to cure, if its use is continued in smaller doses for a week or two after the disease has been checked, more especially in difficult and long-standing cases. Usually this medicine will not require any aid to keep the bowels in good order. Should the patient, however, require a cathartic medicine, after having taken three or four doses of the Tonic, a single dose of KENT'S VEGETABLE FAMILY PILLS will be sufficient. Use no other.

DR. JOHN BULL'S
SMITH'S TONIC SYRUP,
BULL'S SARSAPARILLA,
BULL'S WORM DESTROYER,
The Popular Remedies of the Day.

Principal Office, 831 Main St., LOUISVILLE, KY

Phi.lips, Randle & Co.
—KEEP—
THE BEST COAL IN THE CITY.

Call at 50 North Cherry Street; they have always on hand,
Mud River, Cumberland, Jellico, Anhracite, Diamond, and Number 12 Coal.

A trial order solicited. Satisfaction guaranteed.

TELEPHONE 169. - - - NASHVILLE TENN.

Richardson's New Method
FOR THE
PIANOFORTE!

The sucsess of this celebrated instruction book has been phenomenal
After more than a quarter of a century of trial, amid a multitude of competitors,
RICHARDSON
continues to bring, yearly, great credit to its publishers. and to the widow of the compiler a large and comfortable income.
More than half a million pupils have learned from its pages
It is published with American, and also with foreign fingering
Richardson's New Method for the Pianoforte is the most correct of instructors; having been very carefully revised, and every error eliminated.
Valuable additions have, from time to time, been made.
Teachers accustomed to use "Richardson" need no urging to continue to do so Young Teachers in search of a reliable Instruction Book, are perfectly safe in adopting this.
Price $3.00, for which price it will be mailed, post free, to any address.
OLIVER DITSTON & CO., BOSTON.
C. H. Ditston & Co., 867 Broadway, N. Y. J. E. Ditston & Co., 1228 Chestnunt St. Phila,

Send to John C. Haynes & Co., Boston, (branch house of O. Ditson & Co., for grand illustrated Catalogue of all Musical Instruments, strings and Trimmings,

AGENTS We have the best selling **BOOKS** and **BIBLES**, cooks particularly adapted to the wants of Southern and Western people. **Family Bibles** a specialty. **Very low prices.** B. F. JOHNSON & Co., Pub's, 1013 Main St., Richmond, Va.

NOW READ!

Extra Premium, all wool, full 10-4 Blankets at $3 a pair; regular selling price at $5,80

Extra fine quality 10-4 Blankets warranted both warp and filling, all wool (when we say wool we mean it) at $3,75 a pair; price in season $5,25.

California fleece. full 11-4, lovely borders guaranteed all wool at $4,75 a pair regular price $7,00.

Wool and cotton mixed, extra heavy, special service, full 10-4 wide Blankets at $2 a pair.

All wool filling 10-4 wide Blankets at $2 per pair.

Heavy gray wool Blankets 10-4 at $1,50 per pair; actually worth $2,75.

Extra heavy silver gray, all w ol filling Blankets, full 11-4 wide at $2,25, ch at $3,00

Good quality, silver gray, all wool 11-4 wide, fancy borders at $2,75. This blanket sells in season at $4,00.

Finest qality gray California, all wool, warranted 11-4 wide, at $3,75; regular price, $4,00.

Hirsch Bros. & Co.
56 N. COLLEGE STRE
Headquarters For Drygoods At
LOWEST PRICES!

Wharton & Co.,
Druggists and Prescriptionists.

Fine Soda Water Mineral Waters Etc.

Corner College and Union Sts.,
Nashville, - - Tn.

Baltimore Church Bells
Since 1844 celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY, J. REGESTER & SONS, Baltimore, Md.

FEMALE COMPLAINTS
Treated scientifically at home, at very small expense, with absolutely no pain, no caustics, no unnecessary examinations. Permanent cure guaranteed. Book and question blank free. Address with stamp, Dr. C. N. BROCKINGTON, (Mention this paper.) 309 4th Ave., Louisville, Ky.

CATARRH
Causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough and Consumption, cured in from one to three months, even though bones of nose are affected. No snuffs, washes, douches, inhalers or atomizers used. Book and blank free. Address with stamp. Dr. C. N. BROCKINGTON, [Mention this paper.] 309 4th Ave., Louisville, Ky.

McShane Bell Foundry
Manufacture those celebrated **Bells** and **Chimes for Churches, Tower Clocks, &c., &c.** Prices and catalogues sent free, Address
H. McSHANE & Co., Baltimore, Md.

PAYSON'S INDELIBLE INK.
No preparation and only a common pen needed. Established 50 Years. Superior and popular for decorative work on linen. Received Centennial **Medal & Diploma.** Sold everywhere.

Sawing Made Easy.
MONARCH LIGHTNING SAWING MACHINE

For logging camps, wood-yards, farmers' getting out stove wood, and all sorts of log-cutting—**it is unrivaled.** *Thousands sold yearly.* A boy of 16 can saw logs **fast** and **easy.** Immense saving of **labor** and **money.** Write for elegantly illustrated catalogue in 6 brilliant colors, also brilliantly illuminated poster in 5 colors. **All free.** Agents Wanted. *Big money made quickly.*
MONARCH MFG CO., (A) 206 State St., Chicago, Ill.

MAGIC LANTERNS
And **STEREOPTICONS**, all prices. Views illustrating every subject for **PUBLIC EXHIBITIONS**, etc. A *profitable business for a man with small capital.* Also Lanterns for Home Amusement. 136 page Catalogue *free.*
McALLISTER, Optician, 49 Nassau St., N. Y.

NEW HOUSE! NEW GOODS!

J. W. ORCHARD,

Manufacturer and Dealer in PLAIN and DECORATIVE

WALL PAPER,

Window Shades,

Looking-Glasses, Picture Frames and Cornices, Chair Cane, Picture Cord and Nails, Wall Brackets and Parlor Easels.

Looking-Glasses put in old frames. Old pictures and frames repaired.

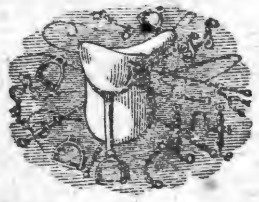
134 Union Street.

Between College and Cherry,

NASHVILLE, - - TENN.

A. C. & J. C. MARCH,

(Successors to J. D. March & Son,)



Manufacturers of and Dealers in

Saddles, Harness, Bridles, Collars, Trunks, Bags, Valises, Hames, Whips, Chains.

REPAIRING DONE ON SHORT NOTICE.

NORTH MARKET STREET,

NASHVILLE, - - TENN.

NASHVILLE, CHATTANOOGA & ST. LOUIS RAILWAY.

BUSINESS MEN, TOURISTS, EMIGRANTS, FAMILIES, **REMEMBER**

The Best Route to St. Louis and the West **via McKenzie.**

The Best Route to West Tennessee and Kentucky, Mississippi, Arkansas, and Texas points is **via McKenzie.**

The Best Route to the Summer Resorts and Mountain Retreats of Tennessee, Virginia and the Carolinas, **via McKenzie and Nashville.**

The Best Route to the celebrated Colleges, Universities, Seminaries and other Educational Institutions in the Southeast, **via McKenzie and Nashville.**

The Best Route to points in East Tennessee, Virginia, the Carolinas, Georgia and Florida is **via Chattanooga.**

DON'T FORGET IT!

By this Line you secure the—

MAXIMUM OF SPEED, SAFETY, COMFORT, SATISFACTION,

—AT THE—

MINIMUM OF EXPENSE, ANXIETY, BOTHER, FATIGUE.

Be sure to Buy your Tickets over the

N., C & ST. L. RAILWAY!

If you are going to Washington City, Baltimore, Philadelphia, or New York.

The Inexperienced Traveler need not go amiss; few changes are necessary, and such as are unavoidable are made in union Depots.

THROUGH SLEEPERS!

—BETWEEN—

Nashville and Atlanta, and Atlanta and Jacksonville, Fla., Nashville and Martin (to connect with Sleeper service via Cairo to St. Louis and Chicago.) Nashville and Columbus. Nashville and Memphis (Sleeper Humboldt to Mobile, and Milan to New Orleans.) McKenzie and Little Rock, and Little Rock and Texas points.

Call on or address

J. H. PEEBLES, T. A., Chattanooga, Tenn.
W. W. KNOX, T. A., Nashville, Tenn.
S. FINLEY, Ticket Agent, Memphis, Tenn.
A. WRENN, Trav. A., Atlanta, Ga.
W. L. DANLEY, G. P. & T. A., Nashville, Tenn.

FITS STOPPED FREE

Marvelous success.

Insane Persons Restored by DR. KLINE'S GREAT NERVE RESTORER

For all BRAIN & NERVE DISEASES. *Only sure cure for Fits, Epilepsy and Nervous Affections.* INFALLIBLE if taken as directed. *No Fits after first day's use.* Treatise and $2 trial bottle free to Fit patients, they paying expressage. Send name, P. O. and express address to DR. KLINE, 931 Arch St. Philadelphia, Pa. *Sold by druggists.*

S. HOGAN, J. S HOPKINS

Hogan & Hopkins.

—Dealers in Custom Made

Boots and Shoes.

We will sell the very best makes of Boots and Shoes, and endeavor to make the prices so that no one can possibly sell cheaper than we do.

No. 20 Public Square, Nashville, Tenn.

SALEMEN:

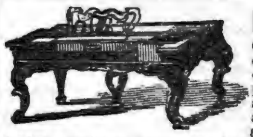
SAM R. HOPKINS, L. D SIMPSON, W. MAYES.

Farquhar's Improved Cotton Planter

Very Simple and Perfect in its Operation; Drops Unrolled Seed or Fertilizer with remarkable regularity in any desired amount. It is the Cheapest, most Reliable and Best COTTON PLANTER in existence. SEND FOR CATALOGUE.

Also, Steam Engines, Threshing Machines, Saw-Mills, &c.

Address, A. B. FARQUHAR, York, Pa.



Pianos & Organs

Of all makes direct to customers from headquarters, at wholesale prices. All goods guaranteed. No money asked till Instruments are received and fully tested. Write us before purchasing. An investment of a few cents may save you from $50.00 to $100.00. Address

JESSE FRENCH, Nashville, Tenn.,

Wholesale Distributing Dep't for the South.

China, Glass and Queensware

We have the best Electric Lamp made, the best imported Student's Lamp, "Mays' New Ideal" Lamp, requires no chimney or shade; in fact, we are headquarters for the best Lamps in use. We keep the largest stock of CHINA, GLASS and QUEENSWARE, South of the Ohio river, all of which will be sold as cheap as good goods can be sold in any market. Why not buy first-class goods when you can get them at about what you are paying for trash? Come and see us, or send your orders.

HICKS, HOUSTON & CO.

M. A. SPURR, President; FRANK PORTERFIELD, Cashier; R. S, COWAN, Teller; J. H. THOMPSON. Vice President.

Commercial National Bank,

OF NASHVILLE, TENNESSEE.

CAPITAL STOCK, - - - $250,000,00.

North College Street.

BOARD OF DIRECTORS.

M. A. Spurr, R. H. Dudley, J. A. Thomas, Sam Cowan, Jos. Frankland, W. A. Benson, J. H. Thompson, W. E. Norvell, W. A. Wray, J. F. Bowers, J. Jungerman, A. W. Wills, E. R. Richardson, J. H. Collins, W. D. Mayo, Robert B. Lea, J. D. Goodpasture, H. G. Gwyn, T. L. Herbert.

Fully Prepared to do a General Banking Business.

JOHN RAMAGE & SON,

48 North College Street, Nashville,

Offer the best stock of custom-made BOOTS, SHOES, and SLIPPERS, in all grades, of

Trunks, Traveling and Hand Bags.

LOWEST CASH PRICES!

SHADE MURRAY, WM. C. DIBRELL. BYRD MURRAY

Murray, Dibrell & Co.,

WHOLESALE

BOOTS and SHOES,

No. 2 Public Square, : : Nashville, Tenn.

Gates & Pohlman,

Corner College and Union Streets, Nashville, Tenn.,

Are the oldest Jewelers in the State, and have constantly in stock the very latest and best designs, in patterns as well as the finest in quality and finish of all goods pertaining to the Jewelry trade. They defy competition in prices, and warrant every article to be as represented by them. **Watches, Clocks and Jewelry** repaired by the most practical workmen Orders by mail promptly attended to. Their motto is, *"Quick sales and small profits."*

West Tennessee Christian College,

HENDERSON, TENN.

The first Annual Session of this Institution will open on the first Monday in October.

For healthiness of Locality, moral community, pleasant surroundings, hospitable, people, full and thorough course of instruction, cheapness of Board, etc, we challenge comparison.

Schools of English, Mathematics, Ancient and Modern Languages, Sciences, Bible, Music and Art.

Those wishing to give their sons and daughters an education that will fit them for their life work, should investigate this Institution, its terms and what it does, before sending elsewhere.

Board for young ladies, in boarding house with President, $12.00 per month. This includes washing, fuel and lights. Board for young men, including same things, $8.50 to $9.00 per month.

Tuition, $1.00 to 5.00, according to grade. For further particulars address,

J. B. INMAN, PRES.,
JOHN BARHAM, SEC.

TENNESSE female COLLEGE!

FRANKLIN, TENN.

(Establishe in 1856.)

An English, Classical, Business, French, German, Music and Art Boarding and Day

School for Young LADIES.

With an average patronage of 150 pupils for the past 29 years the College will open its thirteenth year

Sept. 1, '85, and close June 3, '86.

NON ENOMINATIONAL.

New Administrations, New furniture Capacity for 200 young ladies, Practical Teachers, Modern Methods, Thorough work. Library Reading Room, Ladies Business College and Ladies Boarding in the Building at Moderate prices, are a few of the features which make the College

A Popular Institution.

The only Female College in the South where marks, medals, and set examinations are recognized as opposed to true principles of education.

Write for particulars.

jul 16,3t. M. T. EDGERTON, Pres't

TEXAS LANDS!

Persons who have capital they wish to invest profitably, can do so by investing now, in Tex as lands.

The undersigned is agent for the sale of lands amounting to OVER HALF MILLION ACRES. Prices range from 50 cents to $6,00 per acre.

These lands are all going up, and in five years from date, will be worth twice the present price. For particulars, address

J. T. POE.

Longview, Texas.

SPRING, 1885.

CARPETS! CARPETS!

We have the largest and most complete stock of Carpets of all grades, Mattings, Oil Cloths, Linoleum, Rugs, etc, that we have ever shown to the trade. These goods are brought from the factory, and our prices are the lowest. All orders promptly filled.

MANLOVE & Co.,

26-2 Summer St., - - Nashville, Tenn.

O. T. CRAIG & SON,

BRENTWOOD, TENN.

MAUD MULLER, 1924.

—Breeders of—

Duroc Jersey-Swine.

A CHOICE LOT OF PIGS NOW READY TO SHIP.

All our Breeders Registered.

Address C. W. CRAIG,

Brentwood, - Tennessee.

SWEET GUM & MULLEIN

This sweet gum taken from the tree of the Southern swamps contains a stimulating expectorant principle which loosens the phlegm, and cuts the false membrane, relieving the early morning cough in Consumption, curing Coughs, Croup and Whooping Cough. This, combined with the mucilaginous healing and flesh producing principle in the Mullein Plant of the old field, presents in **Taylor's Cherokee Remedy of Sweet Gum and Mullein**, the finest known remedy for **Coughs, Croup, Whooping Cough, Colds, and Consumption.** For full information send 2 ct. stamp for "Taylor's Riddle Book" for the welfare of home and amusement of the little ones. **WALTER A. TAYLOR, Atlanta, Ga.**

Use DR. BIGGERS' HUCKLEBERRY CORDIAL for Diarrhœa, Dysentery & Children Teething. For sale by all druggists

---

THIS NEW **ELASTIC TRUSS**

Has a Pad different from all others, is cup shape, with Self-Adjusting Ball in center, adapts itself to all positions of the body while the ball in the cup presses back the intestines just as a person does with the finger. With light pressure the rupture is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free. EGGLESTON TRUSS CO., Chicago, Ill.

THE GOSPEL ADVOCATE.

VOLUME XXVII., NUMBER 44 | NASHVILLE, TENNESSEE, NOV., 4, 1885. | TWO DOLLARS PER YEAR IN ADVANCE.

EDITORS:

D. LIPSCOMB | E. G. SEWELL.

J. C. McQUIDDY, Office Editor.

ASSOCIATE EDITORS:

J. A. HARDING. JOHN T. POE.

Subscription Rates to Gospel Advocate.

Single subscriber, per annum in advance..... $2,00
Single subscriber for six months in advance..... $1,00
Clubs of five, three of these new, per annum each..... $I,50
Clubs of ten, five of which must be new, each..... $1,25
Clubs of ten, all old, each..... $1,50

SUBSCRIBE NOW.

AN OLD GERMAN HYMN.

Dost thou in a manger lie
Who hast all created,
Stretching infant hands on high,
Savior long awaited!
If a monarch, where Thy state?
Where Thy court on Thee to wait?
Royal purple, where?
Here no regal pomp we see,
Naught but need and penury;
Why thus cradled here?

Pitying love of fallen man
Brought Me down thus low;
For a race deep lost in sin,
Rushing into woe,
By this lowly birth of Mine,
Countless riches shall be thine;
Matchless gifts, and free;
Willingly this yoke I take,
And this sacrifice I make,
Bringing joy to thee.

Heaven was not heaven to the Son of God with man lost and hopeless in the world. He left heaven, came to earth, was born of woman, suffered the temptations, trials, sorrows of a homeless human being, and died the shameful and excruciating death of the cross to save man. What have you done, my brother, or sister, to show gratitude for this love? Unless we have the same spirit that dwelt in him we are none of his. To accept the blessing, enjoy the favor, and sacrifice nothing for Christ and our fellow-man is selfish—is precisely the opposite spirit to that manifested by the Savior. He gave and received not. He gave blessing for cursing; he gave his own life on the cross to save the lives of his enemies. His body was given as a sacrifice unto death that our bodies might be given as living sacrifices holy and acceptable unto God. Are we while claiming to be Christians giving our bodies as living sacrifices to serve him and save our fellow men? What have you sacrificed, my brother or sister, to honor God and help humanity? Merely to refrain from evil is not what is demanded, but we must do good, positively and actively to be saved.

A full-hearted trust in God as the fountain and source of all wisdom, and a corresponding distrust of man's own understanding, is the source and guarantee of good to man. Then man will prize God's instruction as the highest and only source of true wisdom; will seek it, will follow it as the only guidance to good. He will use his own mind and will to learn and follow the instruction of the Lord. "The sacrifice of the wicked is an abomination to the Lord; but the prayer of the upright is his delight." Prov. xvi. 8. The meaning of this clearly is, that while man is pursuing a course of wickedness, God is willing to accept no offering that he brings to him. Men frequently pursue courses of sin, make gain by fraud, gambling, deceit, by callings hurtful to mankind and dishonoring to God, then to ease their consciences they bring an offering to the Lord. This is not acceptable to God, the wages of sin he spurns. God is no beggar, he needs no help. Man needs fruit in sacrifices that he makes that will abound to his account. The context here clearly shows that prayers that those pursuing a wicked course frequent bring to the Lord are included. Frequently men pursuing a course they know to be wicked will pray to God. God is not pleased with the prayers of such. They should turn from their wicked ways that God may accept their prayers.

This language does not apply specifically to those out of the church. It was doubtless spoken with special reference to the Jews. A man in the church who refuses to do the will of God cannot be heard by God. It is equally true of those outside of the church, a man that prays for God to forgive his sins, while refusing to do the will of God, makes his prayers an abomination to God. The true man announced a well established truth of God, when he said, "We know that God heareth not sinners, but if a man be a worshipper of God, him he heareth." In consequence of this well established truth, Christ said, "If thou bringest thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift, and go and be reconciled to thy brother, then come and offer thy gift." This means if you are conscious of having wronged thy brother so that he has something against thee, go be reconciled to him, correct the wrong, then offer the gift This teaches that God is not willing to accept offerings from us while we are conscious that we have committed a wrong against our brother. D. L.

Dear Bros. Lispcomb and Sewell.—In the ADVOCATE of Oct. 7, in reply to W. T. Webb, regarding the two thieves crucified with Jesus, you say that the language of both thieves was in ridicule, i. e., "One reviled Jesus, saying, If thou be the Christ, save thyself and us. The other, rebuking him, (in mockery) said, Dost not thou fear God? etc. Then, in mockery of his claims to be a king, said, Remember me when thou comest into thy kingdom. Both spoke in mockery, and the Savior silenced them by saying, To-day you will be with me in the ground. This, I fully believe to be the meaning of the language, but the world has misconstrued what was spoken in raillery of the Savior to be an earnest prayer," etc.

It was with astonishment I read this answer of yours; for though Matthew and Mark say both of those crucified with him reviled him, (reproached, in the new version) yet Luke says emphatically, "And *one* of the malefactors which were hanged, railed on him, saying," etc., "but the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? and we indeed, justly, for we receive the due reward of our deeds, but this man hath done nothing amiss." What right have we to suppose that he spoke ironically or in mockery? This is far too much inference for those who teach that words in the Bible have commonly the same meaning they have elsewhere, and who strive earnestly to get the world to learn that when they read anything there it "means just what it says." The descrepancy, to my mind, is not a serious one, and if you will allow me I will give, not a deep or difficult exposition, but the very easiest and most natural explanation of these inharmonious passages. Doubtless both thieves reviled (the new version has it reproached) as Matthew and Mark tell us, but one, seeing the meek and gentle manner in which he endured the insults and revilings of that trying hour, and the God-like manner in which he endured the shame and suffering of his ignominious death, became convinced that he was more than man, and all he claimed to be, his reproaches ceased, and the now repentant thief answered his companion as above. Having heard Jesus' claim to a kingdom, he submits at the last moment to his claims, and pleads, "Lord, remember me when thou comest into thy kingdom." His words are evidently sincere, and not ironical. Your explanation must certainly be something new, for I have never seen it before; but we had better let discrepancies alone than deal thus with them.

Also in the same paper, in answer to a question of W. L. Hamilton, you say, "We have no account of any one casting out devils save Christ and the apostles. We have an account of other than these casting out devils in Mark ix, 38, 39: "And John answered him, saying, Master, we saw one casting out devils in thy name, and he followed not us," etc.—[A Sister.

We are not surprised at this criticism, nor will we fall out with any one for disagreeing with us. But things we are not accustomed to are horrifying to us, things worse in character to which we are accustomed, are venial. It seems to me our sister does much more violence to the word in supposing one thief first reviled, then repented, than I do in presenting the idea that the rebuking and petition were both in irony. All three record the occurrences happening at one and the same moment. Two mention that both thieves reviled, but narrates no repentance or change. It seems to me that the failure to tell this so important a matter, where so many circumstances, such as the wonder of the Centurion, is mentioned, would be a strange thing. The other, narrating the same things precisely, says not a word of the reviling or penitence, but represents only the petition after the repentance. Such a course to me seems strange. To supply such a strange incident seems to me to greatly add to the revelation. my construction changes not a word, nor adds a word, but interprets the language to harmonize with the other records. D. L.

"If I regard iniquity in my heart, the Lord will not hear me." Psalm 66: 18. If a man cherishes evil—a desire to do evil in his heart—if he purposes to do wrong God will not hear him. When a man sincerely desires to do good, to do God's will—for that alone is good—God will hear him, will answer his prayers and lead him into the fullness of divine truth. As the fear of the Lord is the beginning of wisdom, so the will of the Lord is the foundation of all good. To desire good is to desire God's will. It is the only standard of good, it is the only instruction that can lead to true good. On the other hand man's understanding unenlightened and unguided by the word of God is the source of evil, leads to evil and is only evil. It is a fountain of unmixed evil. Hence Solomon admonishes, "Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him and he shall direct thy paths. Be not wise in thine own eyes: fear the Lord, and depart from evil. It shall be health to thy navel and strength to thy bones." Prov. iii. 5–8. D. L.

THE GOSPEL ADVOCATE.

TEXAS DEPARTMENT.

EDITORS;

C. M. WILMETH, | T. F. RAWLINS.

D CAREFULLY.

ALL communications or reports for publication from Texas should be sent to this office.

ALL subscriptions, orders for books, remittances and communication of every character, should be addressed to this office.

TO INSURE prompt attention and avoid confusion in preparing our matter for the press, and in keeping the account of the ADVOCATE, it is important that the above instructions be complied with strictly.

Address ALL letters, either on business or for publication, to GOSPEL ADVOCATE, Weatherford Texas.

T. F. RA LINS, Offic Manager.

WEATHERFORD, TEXAS, OCT. 28, 1885.

GREED FOR GAIN.

Sister Bostick's article "Saving something for Old Age," as found in last week's issue, brings up some reflections that we give to our readers:

The great rage for riches and the mighty efforts frequently by questionable means—to "lay up treasure upon the earth," certainly is an evil that needs combating. There is nothing much more demoralizing to the church than this "greed of gain," this striving for the accumulation of the unrighteous mammon.

In this lesson (Matt. vi, 19-34,) the Savior admonishes his disciples several times against this striving for riches, or even the necessaries of life. "Be not anxious," He says: "what ye shall eat or drink or what ye shall put on." Then he calls their attention to the birds of Heaven how they are fed and the lilies of the field how they are clothed; then he asks, "Are not ye of much more value than they? Therefore be not anxious about these things. "But *seek ye first* his kingdom and righteousness, and all these things shall be added unto you." But while we should not *strive* after, be *anxious* about, or *depend* upon the uncertain riches of earth, still we do not think it certain that the possession of wealth when properly used or even the accumulation of "something for old age," a sin, or a violation of the lesson of the Savior. Wealth or riches is a relative term. As compared with some of our fellow-creatures we may be rich, and compared with others we are very poor. What we have and accumulate in a legitimate way, by "working the thing that is good," is ours, to be used as the Lord directs, if we are the Lord's. Here it seems to us is the great trouble in these matters; the greed, the avarice, the eager striving for riches for the love of it, forgetting that "the *love* of money is the root of all evil." Then when our minds become so absorbed in money-getting and money-hoarding as to neglect seeking the kingdom of Heaven, as to fail to lay up treasures in Heaven; if we with Annanias and Saphira deal deceitfully with the Lord, or with the young man cling to our riches, refuse to give up *all* for the Lord, then is it hardly possible for us to enter into the kingdom of Heaven. In understanding these as all other lessons, we must consider the time, place, surroundings and parties. We should always note the difference between general principles and special teachings. With the church at Jerusalem, there was a great persecution coming upon them that was to scatter them all abroad, and that was speedily to be followed by the utter destruction of the city and the national government, besides, there was a special demand for charity that perhaps could not be met otherwise than by selling what they had and having all things common. Hence, we see the wisdom in the course pursued here; but the surroundings all indicate that this is a special case and hence we think our sister errs in saying "they sold all and had all things common after Christ's kingdom was established."

So we think the case of the young man is a special one, but we learn an important lesson from it, that if we love and trust in riches more than in Him we "shall hardly enter the kingdom of Heaven." Or, as we learn from him elsewhere, that if we will not forsake, or give up whatsoever stands in the way of following after him, be it father or mother, sister or brother, or houses or lands, is not worthy of him. If we have riches let us use them wisely, righteously, as the faithful stewards of God. Use them as they will bring blessing and reward, and not condemnation upon us. If we have "food and raiment, let us therewith be content," Striving always and with all our means (earthly riches) to lay up treasures (not on earth, but) in Heaven, where they cannot "take to themselves wings and fly away,"

NEWS AND NOTES.

Bro. Poe has been quite sick with an attack of billious fever.

Bro. Silas Scarborough has moved from Eastland to DeLeon, Texas.

Bro. Dimmitt had twenty-five additions to the congregation at San Angela.

W. E. Hall, of St. Louis, visited his aunt, sister Artie Hall, at Waco during her last illness.

For club rates, see announcements on first page of paper. Send clubs to this office at same rate.

C. K. Marshall, of Ky., expects to spend a few months in Texas, commencing about the first of next year.

Bro. Clark has recently held a good meeting at Gray's Prairie, in Kaufman Co., with twenty-nine additions.

Bro. H. S. Howell has revived the *Christian Star* at Dallas. He is doing a good work in Dallas and other parts of the State.

F. S. Young has been employed by the Sherman church as solicitor of missionary funds. Bro. Young is a good worker in any department.

H. H. Whitlock had seventeen additions at Pleasant Glade, Tarrant county. He is a splendid preacher—publicly and from house to house.

Joe Harding has returned to Dallas and gone to work to revive his congregation, which is down with dengue fever. From present indications he will have them on their feet again soon.

Bro. Smith, of Somerville county, has just closed an excellent meeting near Comanche Peak, in Hood county. Quite a number of additions and the brethren greatly strengthened and encouraged.

W. G. Sweeney will continue to preach for the Commerce St. church, Dallas, till next Spring. He tendered his resignation, but the congregation unanimously refused to accept, so he will remain till his year is out.

In announcing that the unexpired time of all subscribers to the *Texas Christian* would be filled out by the ADVOCATE, we had reference only to those whose subscription was received under Bro. Wilmeth's management.

Let us exhort you, brethren, to keep the same preachers till they have time enough to do something permanent. These frequent changes are unwise, as a rule. Take the example of a church in Georgia that gives its preacher a good home, provided he will remain with them the remainder of his life. If he leaves the church the property reverts to the church. If he remains with them till death, the property falls to his family.

The *Guide* states that Bro. Rosecrans has been employed as S. S. Evangelist by the S. S. Convention, of Texas. Bro. R. promises not to *force* the organ into the Sunday-school. He is quite liberal in leaving that matter with the schools.

Our Wednesday night prayer meetings at this place, as presided over by Bro. Hart, are after our own *heart*, and a feast to the soul. I only wonder that any stay away. Come and be edified and made strong. Bro. Hart is one of the best teachers of the Bible for a general assembly I have ever met.

W. F. Black is conducting a meeting for the Commerce St. church, Dallas. C. McPherson, W. H. Bagby, Joe Harding, J. S. Harring, C. M. Wilmeth and Geo. B. Peak, of Ky., have been in attendance. Large audiences greet him each night, and all admit him to be a learned and eloquent preacher. He is expected to protract a month.

Bro. McPherson says in the *Guide* that Dallas and Thorps Spring are among the places that expressed a desire for the services of Bro. Rosecrans. Does he mean that the churches at these places have dono so, or that some individuals have made such a request? He knows that the First church at Dallas and the church at Thorp Spring have no part nor lot in human societies; and he should not make statements that put his brethren in a false light before the public. Make the *amende*, Bro. Mac.

DEAR ADVOCATE:—April 13, 1883, the Lord sent into the home of J. H. Wood, Cedar Plains, Ala., a little son, Alvis Buckner, but permitted him to remain only a short time; for Sept. 17th, 1885, He called him up higher, and transplanted him into the immortal kingdom. But, like David, we can say, we can't bring him back to us, but we can go to him. May the Lord help his stricken parents to bear this loss with Christian fortitude, is the prayer of a brother in Christ.—[J. J. Wallace, Denton, Tex.

Bro. A. writes from a destitute section of the country to a strong congregation for help. He says: "There are but two or three brethren here, and they are poor—not able to support a meeting, but there is a prospect of doing great good here if we could have a two or three weeks meeting. Can't you send us out a preacher?" The congregation says to Bro. B., who is a suitable man, 'Go and hold this meeting and we will support it.' He goes and a great work is accomplished. How many congregations can do likewise?

Bro. H. G. Orr, of Ellis county, comes to us in a letter with hearty congratulations in our new sphere of work. We would like to give his letter entire, but as it is marked "private" will give only one or two paragraphs; he says: "Having been a subscriber for the dear old ADVOCATE for 16 years, I now feel under additional obligations to work for it. May your courage to contend earnestly for the sufficiency of the Scriptures unto all good works and to oppose all innovations, never fail you; and I feel confident the Texas Department will watch and oppose everything not in accordance with the Word of God."

We have recieved many encouraging private letters from brethren congratulating us on our work, and expressive of their high apreciation of the ADVOCATE. We give a few brief extracts:

Bro. W. F. Bandy, of Denton co., says: "The ADVOCATE is certainly the *best* paper published by our brethren. I shall try to get some subscribers for it. It deserves an extended circulation. I hope you may have abundant success with the Texas Department."

Bro. L. N. Murdock, of Ennis, says: "I think a more general introduction of the ADVOCATE will do much good towards counteracting (as I think) the evil influences of societies. I will work for it. Send sample copies."

We trust the brethren will not be disappointed in our work. We shall certainly endeavor to contend earnestly and at the same time respectfully and lovingly for the truth. The faith once *for all*, delivered to the saints. That our work may be a *greater* success we ask the aid of all lovers of the truth. Aid us with your pen, and aid us in extending our circulation and field of usefulness. Preaching can do no good unless it reaches the ears of the people, neither can a paper unless it finds readers. The brethren help us to make the Texas Department what you desire it, and help us to circulate it, and may God help us all in the good work.

Miss Artie Hall passed peacefully from earth at Waco, October 13th. She was once connected with the office of the *Iron Preacher*, published by her nephew, W. E. Hall, at New Orleans. She was afterwards a contributor to the *Christian Preacher*, and a firm friend of the editor. For several years she taught in Waco University, and last year in Add-Ran College. In all these positions she acquitted herself in the most acceptable manner. A sufferer from chronic complaints for many years, sister Artie bore it all with a Christian resignation worthy of our imitation. Not many purer, nobler spirits leave this earth for the land of delights. With her thousands of friends in Texas, Tennessee and the whole South, we drop a tear for our temporal loss and breathe a thanksgiving for her eternal gain.

The Turkish Mission is prospering beyond the most sanguine expectations. We have a deep interest in this mission, as Bro. Shishmanian who inaugurated it embraced the gospel in Texas, and is our personal friend as well as faithful brother. There is now a native of Turkey in the Bible College at Lexington preparing for the ministry, and money is needed for the support of himself and family. Will not the brethren of Texas do something for this brother? We raised money a few years ago for Bro. Shishmanian, and wish we could raise a hundred dollars now for this purpose. The money can be sent directly to J. W. McGarvey, Lexington, Ky., and not have to go through any society. Brethren, send something if it be ever so small an amount; and also let us hear from you on the subject.

The brethren in East Texas are laboring to evangelize destitute fields. They are opposed to human societies, but in favor of co-operation of churches. We append the following report of Bro. Brill, their evangelist:

"The work in our corner of East Texas is progressing very well. I have been chosen, for another year, as evangelist for part of four counties: Sabine, San Augustine, Nacogdoches, and part of Shelby, by the last Co-operation meeting held at Milam, embracing the fifth Lord's day in August. We had seventeen additions to the congregation at Milam during the meeting. Bro. D. A. Leak and I had eight additions at Patroon, Shelby Co., embracing the fourth Lord's day in September. Bro. Leak and Bro. Padon had a rousing meeting at Willow Grove, Shelby county, embracing the third and fourth Lord's days in September, with fifty-two additions. Bro. Lakey and Bro. Veach had a fine meeting at Brookland, Sabine County, with eighteen additions. Bro. Ware had several additions."—[John F. Brill, Milam, Oct. 10, 1885.

"Whatsoever is not of faith is sin," and without faith it is impossible to please God. "By faith Abel offered a more excellent sacrifice than Cain," in that it was according to the word. "So then faith cometh by hearing, and hearing by the word of the Lord." We can do all the work that God has authorized us to do by faith, and all the faith we can have in christianity comes by hearing the word of God. What sayeth it? "The church is the ground and pillar of the truth." The church is to sound out the gospel. The church, individually and collectively, is to minister to those who labor in the gospel. If we are of those who are of faith then we will make our faith alive by our works, and by works of faith. In striving, we must "strive lawfully." We must "run along the line" if we wish to gain the "prize of the high calling of God as it is in Christ Jesus." In the work and worship of the church, "whatsoever is not of faith is sin."

"If the state meeting selects some church to act as a missionary board for twelve months, does not that church become a missionary society for that length of time? And what does it lack of being an organization? Will some of the brethren who oppose societies, but favor the state meeting and the central church, explain this difficulty?"—*Christian Messenger.*

We see no difficulty in the above questions. The brethren of the State, a district or a county agree to co-operate through some church for preaching the gospel, just as the Gentile churches co-operated through the church at Jerusalem for the relief of the poor saints in Judea. You may call that church a missionary society; but if so, it is the Lord's own missionary society, for the Lord established it. And if it is an organization, it is the Lord's organization, for it is organized according to God's word. But this cannot be said of human societies; for they have officers and laws unknown to the word of God.

BAPTIST HISTORY.

Bro. Lipscomb—I have read your article on "Baptistic Teaching," but being engaged in protracted meetings, I had no time till now, to review it. You quote Barnabas and Hermes as favoring baptismal regeneration and endorsed by Mr. Orchard, saying: "Remember Mr. Orchard is here tracing back to the apostles those whom he claims as Baptists. According to the strict construction of his language only disciples would have been admitted to the supper. Modern Baptists would not have been permitted to partake of the eucharist because they are not baptized for the remission of sins." I am somewhat astonished at your fairness in quoting an author. My brother, what does Orchard say in a foot-note in regard to the quotation you made?—hear him: "I am not willing to endorse the above two fathers as orthodox, or as cotemporaries of the apostles, still their testimony is conclusive respecting the action of baptism, assign them to what age we may."

Of origin, he says: "His education being guided by Clemens, proved injurious to his views of truth; and his after eminency in the school and the church, was exceedingly pernicious to the cause of pure and undefiled religion." You may claim him in his mysticism, for Orchard wanted only to establish by them the act and subject of baptism, and not the design, or he, like you, would have readily endorsed them as faithful expounders of the truth.

This may be said of all your quotations from Orchard, and I consider it unnecessary to quote them all, for out of the mouth of two or three witnesses all things shall be established, and enough has been discovered to show how fairly you represent the Baptists. To the climax of fairness, you assert that "these are the people through whom Orchard and other Baptists claim a succession. They universally represent them as teaching baptism for the remission of sins!!"

"I challenge Bro. Porter to find a single church before Luther, or a single Biblical student that did not believe like the disciples of to-day, that baptism connected with faith and repentance is in order to the remission of sins; that did not hold that no man is a Christian until he has put on Christ in baptism, that did not believe that to be born of water, without which no one can enter the kingdom of heaven, is baptism." Had you read properly and without partiality, Orchard, you would have discovered the blunder of the above assertion, for he says on page 22: 'Though the churches sustained a primitive character for more than one hundred years, yet, during this century, and particularly towards its close, the scriptural simplicity of the institution became obscured, from the introduction of various rites borrowed from the Old Testament; and baptism was now supposed to convey some peculiar advantages to the receiver.' (Wall and Bingham.) Thus when heresies made their appearance, baptism in order to remission appears also. Again Mosheim, according to Orchard, says: (Hist. C. 2, p. 2, c. 486) 'There being persons of narrow capacities, the teachers of religion thought it advisable or expedient to instruct such in the essential truths of the gospel, by placing those truths, as it were, before their eyes, under visible objects. (Mosh. Hist. c. 6, p. 2, c. 681.) By these and other expedients the purity of the original institutions became sophisticated; and when once the ministers of relig on had departed from the ancient simplicity of the gospel, and sullied the native purity of divine truth by a motley mixture of human inventions, it was difficult to set bounds to this growing corruption.' Orch. Hist., page 22, 23. Thus we let you enjoy the benefit of these corruptions as a mark of your scriptural position of baptismal regeneration. But what says the Scriptures? "Ye are all the children of God by faith in Christ Jesus." Gal. iii. 26. And as such they were baptized, verse 27. "For as many of you as have been baptized into Christ have put on Christ.." From this the apostle argues that believers in Christ can no longer "be under the law," because they are the sons of God, which the Galatians have publicly acknowledged by being baptized as the characteristic sign of the sons of God. To put on Christ in baptism has no more to do with making a sinner a son of God, than the putting on of the uniform of one's country makes the soldier. The uniform serves only as an outward sign, of the already sworn allegiance as a soldier to stand by its flag, and whosoever sees him dressed with that uniform knows on what side he is pledged to fight; even so with the baptized—for emblematically they declare in the act of baptism that Christ was delivered for their offences, died for their sins, was buried, and rose again for their justification, and thus by faith they behold the cleansing of their souls, and the remission of their sins by his blood, and their justification by his righteousness, and loving him for this unmerited grace, they put him on as their Captain and Lawgiver in a public act, which forcibly pictures their faith in Christ and his work. The picture is grand if not soiled by human invention.

Now, in conclusion, permit me to say that nowhere in the New Testament is baptism mentioned in connection with remission, except to Jews, never to Gentiles, because the Jews understood what ceremonial cleansing means, while Gentiles, ignorant of this, would ascribe as you have done, the cleansing efficacy of Christ's blood to the water of baptism. This is worthy of due consideration.

J. J. PORTER.

Our Lord Jesus Christ himself hath said that he would draw all men unto himself. He will do it. Be not faithless, but believing, O ye downhearted disciples.

What is a luxury? asks an exchange. A luxury is something you don't want until you see somebody else with it.

Petersburg Debate, No. 10.—Conclusion.

PENNINGTON.

"The Missionary Baptist church is the church or kingdom of Christ on earth."

Elder P. said: "I'm amused at Dr. B's. effort to turn my good Old Baptist, Methodist and Presbyterian brethren against me. Why certainly I don't cast them off. They are in God's kingdom, and will finally be saved in Heaven. My Old Baptist brethren are a little off. They have left the fold and are wandering a little, but will get back to us again. They were once with us and God will save them notwithstanding their little breaking off from the Father's flock.

We have articles of belief, but not a creed. The Dr. denies his creed that Lard wrote and fastened upon the churches. We'll see him when he shakes that off. Dr. you are not as clear of creeds as you thought you were. Appleton says the 'ana-Baptists are the seed of the original church.' The seed is exactly like the thing itself. The Dr. berates me for saying that no man can come to God or understand his will unless he first be enlightened by the Holy Spirit. Here is what the Book says: 'No man can come to me except the Father which sent me draw him.'—John vi-44.

Most assuredly I believe that our religious friends, the Old Baptists, the Methodists, etc., will be saved. God has both a visible and invisible kingdom. We possess by virtue of inheritance the visible kingdom and other believers are in the invisible one.

Elder P. here concluded that it would be best to attempt his successive argument again. But since his utter defeat at John's end of the line, he concluded it the part of wisdom to start at some other point. Accordingly he began to forge his claim at New Port, R. I., his first link being John Clark. All historians agree that Roger Williams was founder of the Baptists in America in the year 1539, but Elder P. would not have it thus, and proved from a tombstone in the New Port cemetery that one John Clark antedated him by one year. Of course it would spoil the sauce to accept Roger as the first link in America, as he was not baptized by the sanctified hands of a Baptist preacher. He then professed to trace the church from Clark back through England, Wales, France and into the vales of Piedmont, through the German Baptists to the Waldenses. This end of the chain proved too much for him and his floundering was enough to excite the pity of the most callous hearted. His attempt was so intangible and incoherent that I find it utterly impossible to place it before the readers of the ADVOCATE. It consisted of snatches of history resnatched from Ray's succession. He was so disconcerted at the Dr's. flank movement in capturing John's material that his discomfiture was perfectly obvious to all. He never was himself again but with much repetition, time-calling and exhortation, managed to fill out his time.

BRENTS.

"Now we are ready to examine that "creed" of which the gentleman has told you so much. And let me say now, and for always, that Moses E. Lard never conceived, wrote nor endorsed a single word, line or sentence of the document which Elder P. has flung into my teeth. The man who charges that said document was gotten up by M. E. Lard, fastened, as a creed, on churches, by him; or that it ever was endorsed by our leading papers, is guilty of perpetrating an unmitigated slander upon our brotherhood. I talk thus plainly that I may be understood. Such reckless charges made in the face of the facts which could have been known—and *must* have been known, in the very nature of the case, do not argue much for the candor of the man making them. Moses E. Lard copied that creed into his *Quarterly*, not to endorse it, but to give its writer one of the most scathing rebukes that was ever administered. The gentleman could not have seen this document, which he calls a "creed," without also seeing the name of its real author appended to it, and also the rebuke and terrible censure of Lard, yet he comes along despite this and boldly affirms that Lard is the author, that it was adopted by many churches and endorsed by all the papers!

The good brother says that he didn't exclude the Methodist, Old Baptist, etc., but they are in he kingdom. I now assert most positively that he has roundly surrendered his proposition. Yours "is the church or kingdom." Your own definition is that "church" and "kingdom" are the same. Are *they* in this Missionary Baptist "church or kingdom"? If so, all right; if not, all wrong. You have roundly surrendered, and so far as this proposition is concerned, we might as well dismiss and go home. Oh! you say they are in the invisible kingdom, and not in the visible? Very well. As soon as conversion takes place, you claim that the spirit is in the invisible kingdom, and that the body remains out of the kingdom until it joins the visible Baptist Zion. Before he joins the Missionary Baptist church, his body is in the devil's kingdom—the world and God has possession of his spirit. A kind of joint partnership, it seems? No wonder that the devil and Michael disputed over the body of Moses!

You say they are all in the invisible kingdom, and good enough for heaven, but are not quite good enough to eat at a Baptist table—a man can get to heaven easier than he can get into the Baptist church. If they are good enough for heaven, why are you going as a theological pugilist up and down the earth, smiting all who don't belong to your Zion?

Certainly, no man cometh to the Father except He draw him, but it isn't said that the Holy Spirit does this drawing by operating abstractly. If the gentleman had not been afraid to read the next verse, (John vi, 45) he might have became enlightened on the subject of drawing. "Every man, therefore, that hath heard or hath learned the Father, cometh unto me."

My brother, not content with his first attempt at Succession, thinks he can "succeed" better from the other end of the line. Of course he has our sympathies in his miserable failure. No man ought to attempt such a feat as to trace an unbroken line of Baptist churches from the present back to the apostles. I will now let you hear from some leading Baptists on this subject. (Dr. B. here read six letters from as many professors of church history, in as many Baptist colleges and universities, in which they all charged the man who would attempt to prove succession, of imprudence, foolhardiness, or downright ignorance). Your own historians say that you or any other man are doing a vast deal of harm to the Baptist church in attempting such a feat as you have on hand. So my brother, you had better go home, and quit injuring the Baptist cause in this country by chasing such a phantom as succession.

I will give my friend a much easier job to accomplish: If he will trace an *unbroken* line back to John Clarke's church in New Port, I will give up the question. Or, better still if the gentleman will give us the name of the man who immersed the preacher that baptized him, we, for the sake of peace, will give up the discussion. The brother is careering all through creation leaving missing links of a hundred years in his chain. That kind of work won't do. The chain is no stronger than the weakest link in it. Let him come closer home, trace the line to John Clarke, or Roger Williams, or prove beyond doubt that he has been baptized by a successor of the apostles. Get down to this kind of work; and quit skipping here, yonder and everywhere.

My brother says the Old Baptist are all right—are safe for heaven—because they once belonged to his church; then I suppose we are "all right" for the same reason, as he has repeatedly told you that we broke off from his church!

There is scarcely any doctrine but what the Waldenses held to and practice. They persisted in being simply called "Christians;" they baptized for the "remission of sins." Yet the gentlemen in his extreme eagerness to forge his chain, can hug them with all their heresies to his bosom. But grant that Elder P. could trace his line back to the Waldenses, he is then more than a thousand years from the apostles. And further than this he can never go. I propose to build a wall of fire 400 years deep, through which you never can pass. Dr. Wall says that every writer for the first 400 years of the Christian era, without a single exception, taught baptism for the remission of sins, and these very writers constituted the very "Baptist church" which you hid away in the year A. D., 300. No, sir. You can never stretch your link over this gap. You would not tolerate such doctrine as they taught, and you shall not claim them as your brethren. Thus the Baptist chain with its end and middle links extracted amounts to absolutely nothing.

You have now heard all that my friend could say for his Baptist church, and you must determine whether or not he has sustained his proposition.

GEORGE GOWEN.

DEAR BRETHREN:—You will be surprised to receive a letter from this part of Florida. My purpose in writing is to state our condition here, in order to secure help. We, the disciples, numbering nine, have organized, and meet every Lord's day for social worship and Sunday-school. Bro. J. H. Roulhac, of Tennessee, has been preaching some for us, but he will begin his labors as evangelist soon. Bro. T. H. Blenus, who is now stationed in Jacksonville, Fla., came and held a meeting for us last April.

A gentleman here very kindly gives us the use of a hall, which is used during the week for public meetings of various kinds. Of course this is not a permanent arrangement for us, and as our town is growing rapidly, we feel that it is very essential to procure a lot and build a cheap house or put up a tent. We have opposition here as the cause of Christ always meets with in trying to build up. We are determined to work faithfully, and are willing to do all we can financially, but our means are limited. I have thought for some time of writing to several of our papers, but I see so many calls for help that I have put it off till I feel we must have help. If any who read this feel disposed to assist us, the contribution will be thankfully received and rightly appropriated. Ocala is a thriving town of nearly two thousand inhabitants, and is destined to be the chief city of southern Florida. It is an important place, and we ought by all means to have a live church here, and we feel sure we could soon build up one if we had a house and lot of our own. We appeal to the lovers of Christ to help us establish His cause in this growing country. If you are willing to help us, please send your contributions to R. W. Howe, or J. D. Parker, Ocala, Fla,

ANNIE PITTMAN.

Ocala, Fla., Sept. 30, 1885.

SUNDAY SCHOOL LESSON.

BY GRANVILLE LIPSCOMB.

THE STORY OF JONAH.

Jonah i, 1-17. Nov. 8.

Golden text: "Arise, go to to Nineveh, that great city, and cry against it."—verse 2. Time—Supposed to be about 770 B. C. Places—Ninevah, Joppa, Tarshish. Persons — Jonah the prophet, ship-master and mariners.

INTRODUCTION.—Of the history of this prophet, we know no more than what is contained in the book of Jonah, and one additional statement in II. Kings xiv, 25, where he is mentioned as a "servant" of the Lord God, acting as his prophet. This was in the reign of Amaziah king of Judah, and Jeroboam, the son of Joash king of Israel. The prophet Jonah was of Gath-bepher in lower Galilee and in Jeroboam's dominion. The Few Testament statement statements of Jonah were based on the Old Testament with the exception of the sign or typical meaning of his remarkable sojourn in the sea-monster during three days and nights, which is a revelation of Christ himself. Why he did not wish to obey the command of God to preach to the Ninevites, we can only surmise; perhaps it was his prejudice towards the neathen, or it might have been on account of the awful doom which he was to announce, for it is evident that Jonah thought they were to be destroyed without remedy, as there were no conditions of salvation expressed, he thought their doom certain. It has been truly said that, practically, Jonah was a Calvinist; "yet forty days and Ninevah shall be overthrown," seemed to imply to him no chance for them, although upon just principles of the divine judgment they were to be allowed to repent. His disinclination to go may have been on account of his dislike of the labor and responsibility of the work. Many a man will be lost on account of indolence and slothfulness. Any man to day with the ability to preach and save souls will be judged for the nonuse of his talents. So of all duties. Jonah in his endeavor to escape was engulfed in the sea monster, and taught his utter helplessness to get away from the presence of God. There is no path of safety but the path of duty. It may be arduous, but God to all such is a present help. Tarshish, the place where Jonah sought to go, was a city in the south of Spain, the furthest point from the field of duty that Jonah knew. "Whtiher shall I go from thy spirit, or whither shall I flee from thy presence? If I ascend up to heaven, thou art there. If I make my bed in hell, behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me." The disasters which follow us in the path of disobedience should teach us to adhere strictly to God's commandment.

EXPLANATORY NOTES.

Now the word of the Lord came unto Jonah, the son of Amittai, saying. The direction and guidance of God to man, whether individually or collectively, has ever been in words. God has spoken to man. *Arise, go to Nineveh, that great city, and cry against it.* Nineveh was the capital of the Assyrian kingdom, on the east bank of the Tigris; was first built by Nimrod; (Gen. x, 11) it is called the "great city," and its size is given as three days' journey. The average length, east to west, was twenty miles, and the average breadth, west to south, was about twelve miles, containing a population of six hundred thousand people. It has long been in ruins. *But Jonah rose up to flee unto Tarshish.* Tarshish was probably Tartessus in Spain, the furthest point westward in the knowledge of Jonah. *From the presence of the Lord.* Vain, indeed, must be the attempt to hide from the presence of the omnipresent God. *Went down to Joppa.* A celebrated sea port on the east coast of the Mediterranean. Its present population is 7,000. *Paid the fare thereof.* That is, paid for the passage to Tarshish. *The Lord sent out a great wind into the sea.* This stormy messenger was sent to intercept Jonah. God makes wind his angel, and fires his ministers.—Heb. i, 7. *A mighty tempest in the sea, so that the ship was like to broken.* This storm in comparison with others was a very severe and terrible one. It filled the experienced mariners with terror and alarm. *Cried every man to his God.* To their various heathen Gods. *Cast forth the wares that were in the ship*, into the sea to lighten it. *This* was the cargo of merchandise. *Fast asleep.* Worn out with his journey, Jonah was stupefied by guilt and fatigue. Many now are asleep while in the midst of imminent danger. *The ship master.* That is, the captain of the crew. *What meanest thou, O, sleeper.* It was a matter of surprise to the captain that any passenger on board could be insensible to the danger upon them. *Arise, call upon thy God.* The heathen people knew no better than to put the God of Israel upon a level with heathen deities. *Cast lots.* A common method to determine matters of uncertainty. *The lot fell upon Jonah.* A providential thing. The fugitive prophet was pursued by divine justice. *Tell us, we pray thee.* These heathen sailors were kind hearted, and though in the midst of great peril, proceeded to inquire the cause. Many would have immediately hurled him overboard. without a word of inquiry. *I am a Hebrew.* This was the name by which Israel was known to foreigners.

(continued on page 703)

SOUR BREAD.

Sour bread is caused by poor yeast, or an excessive fermentation in the dough. Sour biscuits are caused by the use of an adulterated, impure, or improperly compounded baking powder. Both are unwholesome, producing intestinal derangements, indigestion, etc.

The sour or alkaline taste attending the use of cheap, low-grade baking powders is due to the fact that such powders are not properly combined, and that the ingredients used in them are impure. The cream of tartar of the market used by their manufacturers is adulterated from five to twenty per cent. They do not know how much lime it contains, and hence are unable to mix it with the alkali or soda in proper proportions. As high as 11.85 per cent of lime has been found by the chemists in some of these powders, due to these causes. The result is an imperfect action which renders the bread, biscuit, or pastry heavy, sour, and disagreeable, or a residuum of lime and dirt, imparting a bitter taste to the food. Any baking powder that does this is unfit for use.

There can be no heavy or sour bread, biscuit, or cake where a perfectly made pure baking powder, like the "Royal," is used. In the use of the Royal no residuum is left, and the loaf raised by it is always sweet, light, and wholesome, and noticeably free from the peculiar tastes complained of. This is because it is composed of nothing but absolutely pure materials, scientifically combined in exactly the proper proportions of acid and alkali to act upon and destroy each other, while producing the largest amount of raising power. We are justified in this assertion by the unqualified statements of the Government Chemists, who, after thorough and exhaustive tests, recommended the "Royal" for Government use because of its superiority over all others in purity, strength, and wholesomeness. There is no danger of sour or bitter bread or biscuit where the Royal Baking Powder alone is used.

H. B. Grubbs Cracker Co.,

MANUFACTURERS OF

Candy and Crackers,

21 N. Market St., - - - - - - Nashville, Tenn

A large stock of Fire-works Constantly onhand.

Without fear of contradiction, we guarantee all of our goods to be STRICTLY PURE AND WHOLESOME.

Send us your orders, or specify our goods when you order of your Grocery House. Our Stick Candy is known as the "Lion Brand." In the manufacture of our Candies, we use only the best confectioner's A Sugar, vegetable colors, and fruit flavors. In order to be certain that our ingredients are pure, DR. LUPTON, Professor of Chemistry in the Vanderbilt University, will give all material used by us, a careful chemical analysis. ☞Price List sent on application.

THE GOSPEL ADVOCATE.

NASHVLLE, TENN., NOV., 4, 1885.

CONTENTS.

An Old German Hymn 689
Baptist History 691
Petersburg Debate—No. 10 692
Sunday School Lesson 693, 703
Review of Bro. Porter 694
To W. L Ferguson, Vineyard, Ark 695
Faith and Works 695
Ocala, Fla 695
The Urimmersed in Communion 692
Away Down in Tennessee 696
Report of Meetings 696
General News 698
Items and Personals 698, 690
Letter From Ohio 690

HOME READING.

Mementos 700
The Lord's Money 700
How Jamie Hated Order 700
They Forced me to Fight 700
Self-Made Poverty 700
What to Teach Girls 700
Mixed 700

TEXAS DEPARTMENT.

Greed for Gain 690
News and Notes 690, 691

REPLY TO BRO. PORTER.

We beg Bro. Porter's pardon, but that foot note is by Mr. Graves, and not Orchard. It is signed "ed." for editor, to distinguish it from the notes of the historian. Orchard was not the editor, he was the writer of the history. The egotistic style marks it as Graves', not Orchard's. There is not another so egotistic sentence in the book, outside of Graves' introductory essay. Mr. Graves appended the note as a partizan to break the force of the teachings. These two writings come to us as well attested for age and authenticity as do any of the writings of ancient. times. They are quoted by Irenaus, Clement of Alexandria, Origen, Tertullion, and others of the most ancient writers. They must have antedated these for them to quote them, whether they were written by Barnabas and Hermas mentioned in scripture, it is certain they were written in the first century, and were received as giving a true statement of the Christian faith and practice by the whole primitive church.

Bro. P. makes a correct statement when he says "Orchard wanted only to establish by them the act and subject of baptism, and not the design." Mr. Orchard was a Baptist, and did not wish to establish the design of baptism; suppressed many things teaching it. Yet he found it utterly impossible to trace the act and subject without tracing the design. They were inseperable all thro' the early church. Bro. P. charges us with misconstruing Orchard, and quotes him as saying corruptions entered the church, etc. Nobody denies that corruptions early entered the church, or that all historians say that Origen held mystical views on some subjects, but that does not mean to intimate that Orchard, Mosheim or any one else said when he narrated facts as to what was universally taught and believed on the subject, action and design of baptism, they were untrue. If this is not the meaning, his criticism is meaningless on this question. And does he mean to intimate that Orchard or Mosheim said the design of baptism was changed towards the end of the 2nd century, from rites borrowed from the Old Testament? If so, he was entirely wrong. Had he read what Mosheim said as referred to by Orchard, he would have seen there was not the least allusion to the design of baptism, but that after baptism, "milk and honey, the food of infants, was given to show they had thus been born again by baptism, and that they must manifest the simplicity and innocence of infants in their lives and conversations. Certain military forms, (like Bro. Porter's comparing baptism to a soldier putting on or off a uniform) to express the new and solemn engagement by which Christians attached themselves to Christ as their leader and chief." You are the man that follows these changes, and additions, and corruptions,—LOT we. Then Bro. P. intimates I was wrong in saying that Mr. Orchard was tracing the Baptist church through these different bodies of baptized believers. Well, the caption of his history is, "HISTORY OF THE BAPTISTS IN ALL AGES." Chapter 1st is headed "Primitive Baptists." He says, "our design is to trace the existence and practice of these societies from the Jewish Jordan to the British Thames." He begins that history with the preparatory work of John, then of Christ. He says, "those who refused John's baptism excluded themselves from the privileges of the gospel kingdom." (page 4.)

On page 6, he comes to Pentecost, and declares, "three thousand felt the force of truth, · · · arose, were baptized and washed away their sins, and the same day were added unto the church." He adds, "this Christian assembly, as it was the first, so it is the mother church in the Christian dispensation."

On page 12, after presenting the ordinance as further referred to in the Scripture, says, "we now turn to the writings that stood next in importance to the sacred oracles, in order to ascertain the views encouraged by the early fathers on baptism." He assigns the article of Barnabas to the year 45, and says of him, "Barnabas, Paul's companion, (Acts xv, 2) and like him, sound in the faith. This worthy minister says on baptism, 'consider how he hath joined the cross and the water together; for this he saith, Blessed are they who, putting their trust in the cross, descend into the water. ' · · Again, we go down into the water full of sins and pollution, but come up again bringing forth fruit.' "

He next introduced "Hermes, whom Saul salutes in the church at Rome. Rom. xvi, 14, says, · · · Before a man receives the name of the Son of God, he is ordained to death, but when he receives that seal, he is freed from death and delivered unto life; now that seal is water, into which men descend under an obligation to death, but ascend out of it appointed to life."

Then he introduces "Ignatius, a disciple of John, and acquainted with Peter and Paul."

Now after these declarations of Orchard, how can Bro. Porter attribute the note of the partizan Graves to Orchard? How can he deny that Orchard is tracing Baptists through these men? He places them next the apostles, and in the same line with John, Jesus, the apostles, then Barnabas, Hermes. If he is tracing Baptists through the apostles, he is doing it through these men.

On the language of Justin Martyn, page 24, "This food we call the Eucharist, of which none are allowed to be partaker but such only as are true believers, and have been baptized in the laver of regeneration for the remission of sins."

Mr. Orchard approvingly quotes Dr. Wall as saying, "On this statement Dr. Wall observes, 'this is the most ancient account of the way of baptizing next the Scriptures, and shows the plain and simple manner of administering it. The Christians of these times had lived, many of them, in the days of the apostles.' "

Through the 1st chapter, Orchard traces the Primitive Baptists, as he calls them, to the 50th page; and in the history of these Primitive Baptists, reaching down to the year 400, most of the quotations we made are to be found.

He then begins with the churches in the different countries, in Italy, Africa, France, Spain, Germany, England, Austria, etc., as different lines through which Baptists may be traced. But not one single line, not one single individual, does Mr. Orchard present—not one has Bro. Porter presented—not one can be presented—we repeat the challenge—before the 14th century that did not recognize baptism as the act in which God bestowed pardon on the sinners. We did not misread nor misrepresent Mr. Orchard. He, though a Baptist, recognized that John, Jesus, the apostles and the whole early church taught baptism for the remission of sins—and he recognized that no man could trace a baptism or a church back to the apostles without going through thirteen hunred years of the church holding to this idea without one dissenting voice. One, Bro. Porter, only one who received men as Christians without baptism.

Bro. Porter misrepresents Orchard, Mosheim, and all church historians, when he represents them as teaching baptism for the remission of sins was one of the innovations, charges or corruptions coming into the church. The corruptions they speak of are such as substitute other ideas, words and comparisons for those of the Scriptures as Bro. Porter does. Will he find where the Scripture ever compared baptism to putting on or taking off a uniform? That is a singular comparison for a final perseverance Baptist to make. Christ compares it to a birth—born of water—a death and burial into Christ, a resurrection into a newness of life. The Scriptures say we are baptized into Christ—into his death—put on Christ, not a uniform, but Christ—we rise to a new life, we are baptized into the remission of sins—for the remission of sins—to wash away sins—into Christ, the like figure whereunto baptism doth now also save us, and not a single soul is recognized as a Christian or in a saved state after Christ died, until he had put on Christ in baptism. Why does Bro. Porter prefer other types, other words, other comparisons, to express the results of baptism than those used by the Holy Spirit? Words are the signs of ideas. If he had the same idea the Holy Spirit had, the same word would best convey that idea. Having a different idea from the Spirit, he must use other words to express his ideas. Then he contorts and twists and wrests the words of the Spirit to make them conform to his ideas.

He says the Gentiles were never commanded to be baptized for remission of sins as were the Jews—they were commanded to be baptized that they might be saved. Peter told Cornelius words whereby he and his house might be saved—he commanded them to be baptized. Paul tells the Romans, a majority of whom were Gentiles, that they had obeyed from the heart the form of doctrine delivered them, thereby being made free from sin. He tells the Galatians, "ye were baptized into Christ, to put on Christ." To come to Christ is to come to remission of sins, and all other blessings in Christ. He said in the Ephesians, Christ "gave himself for the church that he might sanctify it, having cleansed it with the washing of water, by the word."—Revision. He addresses Jew and Gentile as one, making no difference between them.

Bro. Porter says, the Jews understood what ceremonial cleansing means; does Bro. Porter mean to say an ordinance of the Lord Jesus Christ, sealed by his blood, is a mere ceremonial ordinance? —and that the blessings promised through it are ceremonial blessings? We would like him to be explicit on this point. It savors of sacrilege.

The Jews, as does every man who studies the Old Testament, understood that when any requirement or condition, ceremonial or otherwise, was made the condition of a blessing, that requirement must be complied with, before the blessings could be enjoyed. That is precisely what we say of baptism. The Spirit of God has revealed baptism as a divinely appointed condition of pardon. This has been sealed by the blood of Christ and confirmed by the oath of Jehovah. We say that no man can appropriate the promise without complying with the conditions. I am sorry Bro. Porter does his head and heart the injustice to charge that we ascribe the cleansing power of the blood of Christ to water. He knows better; and not only my brethren, but the public and many of his own brethren will know that he in this lends himself to the work of repeating a very foul slander. Why will a Christian man do this? D. L.

Be careful, ye Christian business men, lest your long absences from home which began as a habit do not continue from choice. Home ought to be the happiest place on earth to a good man. A wrong turn here is more easily prevented than corrected.—*Christian Advocate.*

Preachers as well as business men need to heed this admonition. They are necessarily called much from home. They sometimes seem to lose interest in their homes and families, and are not anxious to get home when they can. A preacher's wife and children are entitled to every moment of his time and attention that are not earnestly given to his work. To fail to give them is not only a wrong to his family, but it weakens his influence with others, who soon see the existence of such indifference and it demoralizes himself.

The Unimmersed in Communion.

Relative to the subject of receiving the unimmersed to church privileges, A. Campbell says in *Christian Baptist*, page 528:

"I object to making it a rule *in any case*, to receive unimmersed persons to church ordinances.

1. Because it is nowhere commanded.
2. Because it is nowhere precedented in the New Testament.
3. Because it necessarily corrupts the simplicity and uniformity of the whole genius of the New Institution.
4. Because it not only deranges the order of the kingdom, but makes *void* one of the most important institutions ever given to man. It necessarily makes immersion of non-effect."

This is all true, and while we accept the Bible as true, the above will forever be correct. We should not for popularity, or members, disregard the law of Christ, nor become more charitable than the Master whose law we profess to follow. J. T. P.

FAITH AND WORKS.

There are two salvations spoken of in the Bible. The common, or present salvation, and the eternal salvation. The one depends upon faith, and the other upon good works, or obedience to what the Lord commands. At first thought this may appear wrong to many, but when considered in the light of divine testimony, it will be found true. Men are justified or condemned here, as they have *believed* or *disbelieved* the gospel of Christ. They are justified or condemned in the world to come, as they have *done* or have *not done* the things commanded of Christ. Faith alone can no more admit us to the eternal salvation, than good works can introduce us into the common salvation. We proceed now to demonstrate from the scriptures what we have asserted above.

By faith men are introduced into a state of favor, or grace. This state of favor is found only in Christ. "In whom we have redemption through his blood, the forgiveness of sin."—Eph. i, 7. Now, the apostle says "he that cometh to God, must believe that he is, and "without faith it is impossible to please him."

After believing in Christ we are sealed with the Spirit in him and are justified by believing, as the apostle says, Rom. iii, 22: The righteousness of God is attained by or through faith, (and not without it.) "He that believes and is baptized shall be saved."—Mark xvi, 16. This salvation is present and means the pardon of past sins. It is by faith in Christ that we come to repentance and baptism, and to the remission of sins, and into the new state, for "if any man be in Christ, he is a new creature, (or new creation,) old things are past away, and old things become new." He is in a new state, a state of favor with God. He stands in God's favor, or grace. His past sins—his old sins are passed away, and he is now enjoying the common salvation, by faith. Not by faith only: but by faith in Christ as the primary, or moving cause to obedience, which brings him to the place where God promised to meet with him, and pardon his past sins, thus enabling the man in this state of grace, or favor, to pray and work acceptably to God. But this salvation is only from the past life. By faith in Christ and obedience to the gospel, we are justified from the past wickedness of our life, and God looks upon us with the same grace as if we had never sinned.

To obtain the eternal salvation now, we must work. The apostle exhorts, "work out your own salvation," that is your eternal salvation. "Well done, good and faithful servant," can only be affirmed of those who have *done these.* Only such as have *done* the commandments of Christ, shall enter in through the gates into the city, and have a right to the tree of life. In the last great day the "come ye blessed of my Father" will be said only of those who have fed the hungry, clothed the naked, given drink to the thirsty, etc. While others shall go away into everlasting punishment because they have *not done* these things. So we close as we began, the common salvation—pardon, or salvation from past sins depends upon faith in Christ and brings us into salvation here, while the eternal salvation depends upon what we do. J. T. P.

Ocala, Florida.

BROS. L. & S.: You will see from the above that I am still in Florida. My wife's health is steadily improving, and we shall remain sometime longer. I have about made arrangements to evangelize during the winter months in the counties of Marion and Sumpter in this State, and will try to send you a news item occasionally. Enclosed herewith you will find a letter from sister Pitman, asking help to purchase a lot and build a house here. The nine or ten brethren and sisters here can be excelled by none. They are poor financially, but rich in faith and piety. They meet for worship every Lord's day, and have an interesting Bible class and Sunday-school, in which all the members generally participate. Could you not publish sister P's. letter and give it a favorable notice. This is a central point in the State and is destined to be one of the largest places in the interior of the State, and we ought to have the cause firmly established here. To this end a house is a necessity, as the hall they are now permitted to use is an unsuitable place. It is in the second story over a business house, where all the theatres and dances are held, and even this they have no assurance of being able to keep. J. H. ROULHAC.

To W. L. Ferguson, Vineyard, Ark.

"You ask the reason why we wear the name Baptist. Simply because we could not help it if we would. It has been the name historians have accorded to us for two hundred years past as an appropriate name, i. e., a people who baptize—baptizers; for we alone baptize—administer Scriptural baptism. So the followers of Luther are rightly Lutherans, of Calvin, Calvinists, and of Campbell, Campbellites. But it is a Bible name inspired by the Holy Spirit; for it called John the first Christian, the Baptist—the baptizer, i. e., immerser. We Baptists are very well satisfied with it."—*Tenn. Baptist.*

The above seems conclusive, and "that's the end on't." "Could not help it if we would." Well there are some things we can't "help." "The swallows will fly over our heads, but we can 'help' their building nests in our hair." But if "we are very well satisfied" that they should do this, we must take what follows. "Historians have accorded it to us for two hundred years." And what were they called previous to that? What do "historians" say about the name? "Tenebris Lux Lucet." "Two hundred years" does not reach back to John the Baptist, and besides, his name was not long used as a leader, for he said of Christ, "He must increase but I must decrease." John iii. 30. And the last we read in an old book written something over "two hundred years" ago, about his disciples, is where Paul found a few of them, and they knew 'only the baptism of John' and 'we have not even heard whether there be any Holy Spirit.' Queer Baptists these. The Spirit certainly had not converted them, or they would have known something about 'it.' And as to names, what about the 'Novatians,' Waldenses,' 'Bohemians,' 'Paulicians,' 'Mennonites,' 'Petrobrussians?' and if John the Baptist was the 'first Christian,' why was it not so recorded? and why was it recorded in that same old book that 'the disciples were styled Christians first in Antioch?' and that Jesus said of John that the least (Gr microtepos) in the kingdom of the heavens is superior to him? 'A people who baptize—baptizers; for we alone baptize—administer Scriptural baptism.' Ah! indeed. Is this true? Does nobody know nothing but the 'John' followers? Well! *Well!!* WELL!!! 'We alone.' Yes. What is 'scriptural baptism?' Is it not the immersion of a penitent believer into water, and his or her emersion out of it, by the authority of Jesus Christ for the remission of sins, into the name of the Father, Son and Holy Spirit, into the one body the church of Jesus Christ? And do we not find others who perform this action as well as those who call themselves 'Baptists?' 'O but we've got the succession." Have you, indeed! and can you produce all the links or 'mile stones' in the chain? *No!* 'Succession.' Why then do you not teach and baptize as did the apostles? When the apostles say 'for,' why do Baptists say 'because of' the remission of sins? A poor method of proving 'succession.'

Luther made Lutherans, Calvin made Calvinists, and Campbell Campbellites. Well let us go a little farther and say in full, and correctly too, that Christ makes Christians, and that is an 'inspired name' and does one thing which all the other names 'inspired' though they may be fails to do, it suggests and directs our attention to Christ himself and to no other person, and 'we could not help it if we would,' and *we would not help it if we could.* 'It has been the name that historians have accorded to' the followers of Christ for more than eighteen hundred years, whatever else they may have been called by friend or foe. And we Christians are very well satisfied with it. Men may nick-name us if they wish to, but they are responsible to God, and in the judgment must answer to Him for 'the deeds done in the body,' and for every 'idle word.' P. H. A.

"Away Down In Tennssee."

From the Atlantic Missionary:

For three years I have plodded on at my work in Buffalo without so much as a week's rest. This not because the church required it but because I have never found a convenient season to leave it even for a short time. At length at the request of the church and very much according to my own inclination I took a considerable vacation. After casting about in mind among several places, Tennessee was selected as all in all a most desirable region for recreation and rest. There are nearly all of Mrs. Tribble's relatives and friends, and there also are hosts of as true and good friends to me as I have in any place. I chose to spend the few weeks of my vacation among these friends. Accordingly on September 10th we set out for Franklin, Tenn., once a charge of mine and where yet I feel as much at home as anywhere on earth. After a more or less tiresome journey of nearly thirty-six hours we reach our destination, thoroughly realizing by this time that it is a long, long way from western New York to middle Tennessee. It is needless as it is impossible to describe the changes that come over a place in the course of a few years. It is only a little above eight years since I became preacher for the church in Franklin. The face of the town and the surrounding country has changed very little since then. The landscape is as incomparably beautiful, the old town is as staid and quiet as when I first saw them eight years ago. But the people have changed and sometimes the changes are very melancholy and affecting. The congregation before which I stood then for the first time and to which I ministered with so much pleasure to myself, has for the most part disappeared. Many of them are gone elsewhere; not a few have gone to Heaven; some are enfeebled by age and disease. Many begin to show signs of age whom I can hardly think of as ever growing old, so full of life and energy they seemed. While here and there one has lapsed into the ways of sin, the body of those who remain are faithful. Those who were young and thoughtless eight years ago are beginning to take life more seriously and earnestly and occupying reponsible places in the church. And the older ones so far from abating their former zeal have added much to it. It was delightful to find so many whom I so much loved and for whose growth I labored according to my ability, steadfast in the faith and increasing in the knowledge of the Son of God. The church at Franklin was perhaps never more prosperous than it appears to be now. Besides this faithful remnant of other days it has in its membership a large number of young people, brought in mainly since I preached for the church. During the whole of my stay there a remarkable meeting was in progress under the conduct of Bro. A. M. Growden, formerly of Australia, and more recently of Murfreesboro, Tenn. There were during the time at least sixty baptisms besides about thirty added otherwise. Bro. Growden has been unanimously called to preach for the church and will enter upon the work there in a few weeks. With so earnest and capable a preacher, an excellent eldership, and a body of intelligent and workful members the future of this church ought to be worthy of its past.

Of course I took in Nashville in the course of my vacation. The church in that important and prosperous city progresses most hopefully. During Bro. Lin Cave's ministry of rather more than five years with the Church street church, he has received into the membership of that church somewhere between three and four hundred people. The church numbers now about eight hundred members. But this church has something better than members to show for its progress. Two prosperous missions in different parts of the city are almost ready for independent and self-supporting existence. In North Nashville a commodious and comfortable chapel has been built at a considerable cost in which there is a flourishing Sunday-school, besides regular meeting on Lord's day and prayer meeting during the week. About forty were added to this mission in a recent meeting. In South Nashville there is another flourishing Sunday-school and the brethren are arranging to meet for worship on Sunday. Money has been largely subscribed for a new building in South Nashville and the plans of the building are already under consideration. These dry facts tell the condition of the church in Nashville better than columns of eulogy and praise.

The church in Edgefield (East Nashville) has made steady and permanent gains under the strong ministry of Bro. W. J. Loos. He has just resigned his work there to return to Kentucky. He has made a good name in Nashville as a man of fine ability and high character, and will be followed wherever he goes by the prayers and good wishes of all. I did not fail to call at the office of the GOSPEL ADVOCATE; but was disappointed of finding Bro, Lipscomb or Bro. Sewell in. Bro. Lipscomb was off at Louisville, looking after a gift of some thousands of dollars to the proposed Orphan School at Franklin College. Bro. Sewell I believe was also out of the city. I had the pleasure however of making the acquaintance of Bro. J. C. McQuiddy, recently become office editor of the ADVOCATE whom I found plying his calling with all diligence. He reports the paper prospering as never before and with a promising outlook. The ADVOCATE is the oldest paper among us and is emphatically *sui generis*. Dissenting from some of its positions most decidedly, I can yet bear witness from personal knowledge that it has been a power for truth and righteousness in Tennessee, and I am glad of its success.

In making up these hasty notes I must leave many names not only dear to me but to many who will read this, unmentioned. I cannot forbear however to mention again the name of R. Lin Cave to whom I owe so much for my delightful visit to Tennessee. Mrs. Cave will be remembered by her many friends in Virginia as the daughter of Dr. Hopson, reared and educated in Virginia and ardently attached to her many friends in the Old Dominion. Bro. Cave is not only thoughtful and scholarly as a preacher but he is dilligent and devoted to his work, and so has won a place in the hearts of his people and in the esteem of his brethren and the public in general of which any man might well be proud. He speaks most loyally and gratefully of his friends and brethren in his native State, and his heart often fondly turns as do the hearts of us all to the good old commonwealth of Virginia. May I add that I had many eager inquiries in Franklin and Nashville about Brother and Sister Spencer, both of whom are gratefully remembered in the hearts of numbers for faithful work done there in other years?

But my vacation is ended and I am home again, thankful for the little it has been given me to do in the past, and resolved for the future on "more work and better." J. M. T.

Report of Meetings.

Embracing the third and fourth Lord's days of September, we held a meeting with the brethren at Campbell's Station, Maury county, Tenn. The meeting was one of unusual interest, as some serious troubles that had been dividing and disturbing the brethren there for some time were amicably settled, and we hope settled to stay. The prospects when we left, we thought very encouraging for the future work of that congregation, and we know it will turn out so, if all will do right. Bro. J. R. Bradley, their regular monthly preacher, was with us nearly all the time, and rendered much assistance in the meeting, and we enjoyed his hearty co-operation, and that of the brethren also During the meeting eleven were immersed, two immersed Cumberlands united with the brethren, three were reclaimed, and three others took membership, making in all nineteen added to the congregation during the meeting. All seemed greatly encouraged by the meeting, and we hope much permanent good was accomplished there.

We were also with the brethren at Coopertown, in Robertson county, Tenn., which embraced the fourth Lord's day of September and first of October. Brethren Wright and Davis, who live there, began the meeting, and we joined them on Tuesday night, and remained with them till the close. Good audiences attended, and good attention given, and one was baptized, and the brethren edified and strengthened. The brethren there, so far as we could see, are doing well, and we hope will do still better. They have the advantage of two good preachers in their midst, as named above, and surely will do well.

The second Lord's day of October we began a meeting at Allensville, Ky., which lasted till Friday night following, only at night, through the week. The interest increased to the close, but no additions. But there will doubtless be a harvest for them in future, if they will continue to sow the good seed into the hearts of the young, and show in their own lives the beauty and holiness of the religion of Jesus. They have a strong hold upon that community, and a fine opportunity to do good. There has been a congregation there for many years, and we hope will be for many years to come.

On the third Lord's dav of October, Bro. J. C. McQuiddy and myself began a meeting with the brethren at Bethany meeting house, near Olmstead Station, Ky. The meeting continued for nine days and nights, and resulted in the immersion of thirteen, three of whom were Methodists, and four united with the brethren from the Baptists, and one took membership, making eighteen in all. We had meeting day and night, preaching to the church for its edification in day time, and to the world at night. The meeting was a very interesting one throughout, large attendance, especially on Lord's days and at night, and we hope much good seed that was sown will bring forth fruit in the future. The cause of truth is rapidly gaining ground in this community, and we hope it will continue to gain, and we are sure it will, if the members there will continue to work faithfully, and will show in their lives what the religion of Jesus can do for men. And this we trust they will strive daily to do. All should rejoice in the success of truth, and in the salvation of souls. E. G. S.

DEAR ADVOCATE:—We have access to several very good houses in which to meet. One about finished; $25.00 will complete a very good neighborhood school and church house. Much good may be done the coming year, but it will take money, and we hope individual donations will be made, and that one Lord's day collection this fall will be given to help the Indian Mission work on. The church in Paris cannot support the work without help, and we can't afford to give it up. While the whole world is under the whip and spur after money, let us do what we can to develop our Indian neighbors. Show them we are not after their lands or any thing else, but to do them good, not only for this world but the world to come. R. W. OFFICER.

Paris, Texas, Oct. 23rd, 1885.

NEVER SAY DIE

THOUGH YOU COUGH

Till Your Heart Aches

When the "LIFE RESTORING" *East India Remedy* is at hand. One bottle will satisfy the most skeptical that **DR. H. JAMES'** Preparation of *Indian Hemp* will positively cure *Consumption, Bronchitis, Asthma, Nervous Debility,* and *Nasal Catarrh.* It is an *Imported* remedy. Try it—prove it for yourself.

Here are a few extracts from letters of persons who were CURED, and now order for their friends:

"I fear cousin is in a decline, and as thy medicines cured my only brother of a *Hemorrhage of the Lungs* about a year ago, I wish cousin to take them." Thy true friend,
HANNAH MICKLE, Near Woodbury, N. J.

"As your medicine cured me of *Consumption*, some three years ago, I want him to try them. *I gained fifteen pounds while taking the first three bottles.*
J. V. HULL,
Lawrenceburg, Anderson Co., Ky.

"Mother has been suffering with *Bronchitis* nearly twenty years, and tried most all kinds of medicine, and says the **Cannabis Indica** is the only thing that gives her relief."
JANE A. ASHBROOK,
Lovelaceville, Ballard Co., Ky.

"I know all about the **Cannabis Indica.** Fifteen years ago it cured my daughter of the *Asthma;* she had it very bad for several years, but was perfectly cured. Please send me a $9 box of your medicine."
JACOB TROUT,
Deep River, Poweshick Co., Iowa.

"I have taken the **Cannabis Indica** as directed, and am happy to tell you that I am perfectly cured of *Nasal Catarrh.* You were right, my trouble was not Consumption, but *Catarrh.*
JAMES A. CALDWELL,
Wabash Av., Chicago, Ill.

"It has cured Mrs. Bebout of *General Debilty* of the whole system, of two or three years' standing, and others are trying it with success."
BEBOUT & LESLIE,
Simpsons' Store, Washington Co., Pa.

Ask your druggist for Dr. H. JAMES' **Cannabis Indica,** and if they fail you, send to us direct. **$2.50** per bottle or three bottles for **$6.50.** Pills and Ointment, **$1.25** each. CRADDOCK & CO., Proprietors, 1032 Race Street, Philadelphia Pa.

Hege's Improved Circular Saw Mill.

Write for Circulars

Unexcelled for Accuracy Simplicity and Durability.

With Universal Log Beam Rectilinear Simultaneous Set Work, & Double Eccentric Friction Feed.

Price from $200 to $1,000.

Engines, Boilers, Shingle Machines, Planers and General Wood Working Machinery.

SALEM IRON WORKS, SALEM, N. C.

$5.45 FOR **27c.** Any one sending us 27 cents, and the address of 10 of their friends, will receive, by mail, Staple Goods, no receipts, trash or jewelry, but goods that retail for $5.45. This is a genuine offer and a fortune to you. *Certain Satisfaction.*
Niagara Supply Co., Drawer 168, BUFFALO, N. Y.

A. B. C. STEAM COOKED CRUSHED WHITE OATS.

A.B.C. Wheat, A.B.C. Barley, A.B.C. Maize,

Hulled, Steam-Cooked Desiccated.

BEWARE OF IMITATIONS! !

American Breakfast Cereals.

Made from the Finest Grains. All Impurities removed. Prepared for the table in ten minutes. Ask for A. B. C. Brand only.
(Registered Trade Mark)
PATENTED.
For sale by all Grocers. Send for circulars, etc., to THE CEREALS M'F'G Co., 83 Murray Street, N. Y.
(Incorporated 1875.)

H. W. HAYES,

—Dealer in **All kinds of**—

SEWING MACHINES,

Needles, Parts and Attachments, Household Goods and Notions.

A Good No. 1. Sewing Machine for $15.00. Warranted for five years.

Repairing promptly Attended to, and old Machines made as good as new.

155 Union st., Nashville, Tenn.

REFER TO THE EDITORS OF THIS PAPER.

AGENTS COIN MONEY who sell DR. CHASE'S FAMILY PHYSICIAN. Price $2.00. Write for Circular. Address, A. W. HAMILTON & Co., Ann Arbor, Mich.

DR. C. P. DUNCAN'S

—GREAT—

Vegetable Summer Remedy.

Medicated Blackberry Elixir.

or the next several months the various troubles of the bowels and stomach, which are so annoying, and so often fatal to all ages, sexes and classes of humanity, will no doubt prevail as usual to a great extent. These afflictions are sometimes sudden and always painful. A speedy and effectual cure depends mainly upon a quick application and efficient remedy, and just here, we desire to say that Dr. DUNCAN'S Medicated Blackberry Elixir, is **the medicine** of all others to speedily cure all bowel troubles, such as Diarrhoea, Cholera Morbus, Dysentery, Summer complaints, cholera infantum, flatulence, flux, Pains in the bowels, etc. The elixir may be given with perfect safety to the most delicate children, in doses as directed, as it contains no hurtful ingredient. It is palatable and does not produce Nausea. For sale by all druggists. Price 50 cents.

DR. C. P. DUNCAN.

Liver and Kidney Medicine.

The great superiority of this medicine over all other Liver medicines, consists in the combination of those vegetable compounds, which possess the wonderful power of arousing all the secretions of the whole human system to a natural and healthy action. It acts upon the liver directly and at same time sets up a proper secretion of those glands situated in the stomach and bowels. It is a lock up of these secretions of these glands that brings on dyspepsia, indigestion, sour stomach, heart-burn palpitation of the heart, vertigo, or swimming of the head, sick or nervous headache, constipation of the bowels accompanied at the same time with pains in the shoulders, back, sides and limbs. To treat the above symptoms intelligently and successfully, as in other cases, you must use the medicine, that strikes and removes the causes from the system to produce and bring on the disease. This is effectually done with Dr. Duncan's Liver and Kidney Medicine. Price 75 cents.

Spurlock, Page & Co.,
Proprietor,
NASHVILLE, - - - - TENN.

"THE BEST IS CHEAPEST."

ENGINES, Horse Powers **THRESHERS** SAW-MILLS, Clover Hullers

(Suited to all sections.) Write for FREE Illus. Pamphlet and Prices to The Aultman & Taylor Co., Mansfield, Ohio

CATARRH

AND DISEASES OF THE THROAT, causing Loss of Smell, Offensive Breath, Deafness, Cough, Hay Fever, Bronchitis, and Incipient Consumption, permanently cured, by a treatment so effective that it cures the worst cases, though the bones of the nose have become affected. No douches, snuffs, washes, inhalers, or atomizers. The medicines are so pleasant that a child will take them. The only internal treatment offered to the public for these dangerous diseases. Dr. Brockington has had fifteen years experience in the treatment of this class of diseases, and a trial will convince the most incredulous of the efficacy of his treatment. The most obstinate cases cured at small expense. Send full description of case and Fifty (50) cents (mere cost), for a trial package [by mail], to last fifteen days, with full instructions for treatment.
Address, DR. C. N. BROCKINGTON,
369 FOURTH AVENUE, LOUISVILLE, KY.

M. FRANK & Co.,

(M. FRANK, Late of D. Weil & Co.)

103 Union St. between Market and College.

(Formerly occupied by A. Winter.)

Dry Goods, Notions, Cloaks,

Blankets, House-Furnishing oods,

—AND—

Ladies and Gents Underware,

Nashville, Tenn.

MONEY $50—$500 1—10 years. State amount.

Send 6 cents for Specifications. Mention this paper.
F. ALBUM Treas'r,
Merchants Block,
CHICAGO, ILL.

—BARGAINS IN—

BOOTS, SHOES & RUBBERS

liable Goods at **LOWEST PRICES.**

JOHN HOLAHAN.

ree Opposit ADVOCATE Office.

99 Union St. - - - - - - - - Nashville, Tenn

NATHANIEL BAXTER, President; THOS. PLATER Vice President; J. P. WILLIAMS Cashier; W. P. BANG, Ass't. Cashier,

THE FIRST NATIONAL BANK

F NASHVILLE, TENN. (Reorganized.

Designated Depository and Financial Agent of the United States

CAPITAL STOCK, - - - - - $700,000 00
UNDIVIDED PROFITS, - - - 400,000 00

Receives Deposits, Deals in United States Bonds and Local Securities, and Foreign an Domestic Exchange. Drafts drawn on all European points. Our facilities for making collections at all accessible points are unsurpassed.

Man Wanted SALARY $75 to $100 for our business in his locality. Responsible house. References exchanged. GAY & BROS. 12 Barclay St., N. Y.

WANTED An active Man or Woman in every county to sell our goods. Salary $75 per Month and Expenses. Canvassing Outfit and Particulars FREE. STANDARD SILVER-WARE Co., Boston, Mass.

SOUTH KENTUCKY COLLEGE,

HOPKINSVILLE, KY.

Midway between Nashville, Tenn., and Evansville, Ind., on the St. Louis and Southeastern railway connecting at Guthrie with the Chesapeake and Ohio & Louisville and Memphis branch of the L. & N. R. R., and at Nortonville with

Fall Term . Session Opens Sept., 1885.

BUILDINGS NEW, HANDSOME AND COMMODIOUS;

108 feet long front; three stories high; with two wings, respectively 90 and 116 feet long. Fine study halls, provided with the best single seats; also splendidly appointed recitation, music, and art rooms. Matriculates last session, 180.

THIS SCHOOL IS INTENDED FOR BOTH SEXES.

Prof. and Mrs. James E. Scobey, so long connected with the Female Institute at Murfreesboro, Tenn will have exclusive charge of the boarding department, in the College building, where only girls will be permitted to board. Young men and boys can find good boarding at moderate rates in the city, or they can be placed under the immediate supervision of Capt. Fitts commandment of cadet, in his own, or in the family of V. M. Metcalfe, where the responsibility for advancement and culture will be fully ured

THE FACULTY

Is composed of four gentlemen and three ladies in the Literary department, two Music teachers, and teacher of Art, and two lecturers, all of whom are experienced, successful teachers.

Mrs. L. F. Gates, who has been Matron at the Institute, Murfreesboro, will occupy same position in South Kentucky College.

In all the appointments necessary to a superior school, South Kentucky College stands in the front rank For Catalogues, Announcements, etc., Address

S. R. CRUMBAUGH, Prest.
JAMES E. SCOBEY, Vice Prest.

BURRITT COLLEGE,

Spencer, Tennessee.

This institution was chartered in 1848, and is under the control of the Christian brotherhood. It is the pioneer of mixed Colleges, and in this regard it has proved quite a success Teaching the Bible is an important feature of the institution.

Located on the Cumberland plateau, it is FREE FROM EPIDEMICS. The water is free stone and chalybeate. Invigorating breezes render the location a delightful summer resort. Doyle Station—nine miles distant—on the McMinnville and Manchester Railroad, is the nearest Railroad Station.

TERMS:

Primary Department, per session,	$ 7 50	Commercial Department, per session	$25 00
Preparatory Department, per session	15 00	Lessons, Instrumental Music	$15 00 to 20 00
Collegiate Department, per session	20 00	Lessons in Art Department	2 50 to 20 00

Board and washing for males, per week, from $2.00 to $2.50; Fuel, light, and incidental expenses, per session, $10.00; Board (including washing, fuel, and light,) females, per we $3.00

The Fall Session of 1885, Begins on the Last Monday in July.

For further particulars, address— Prof. A. T. SEITZ, President,
W. H. SUTTON, Secretary Board of Trustees.

Geo. E. Cooper & Co.,

Manufacturers and Dealers in

Tinware, STOVES, Furnaces,

House-Furnishing Goods.

Tin and Slate Roofing and Galvanized Iron Cornice Work a Specialty.

Also our **Patent Chimney Top** for smoky chimneys has no equal. Write for prices.

GEO. E. COOPER & CO.

2 North Market treet

NASHVILLE, - - TENN

Pianos & Organs

Of all makes direct to customers from headquarters, at wholesale prices. All goods guaranteed. No money asked till Instruments are received and fully tested. Write us before purchasing. An investment of 2 cents may save you from $50.00 to $100.00. Address

JESSE FRENCH, Nashville, Tenn.,
Wholesale Distributing Dep't for the South.

Farquhar's Improved Cotton Planter

Very Simple and Perfect in its Operation; Drops Unrolled Seed or Fertilizer with remarkable regularity in any desired amount. It is the Cheapest, most Reliable and Best COTTON PLANTER in existence.

SEND FOR CATALOGUE.

Also, Steam Engines, Threshing Machines, Saw-Mills, &c.

Address, A. B. FARQUHAR, York, Pa.

General News.

Forty women are employed as law reporters in the city courts of Chicago.

The gardeners of Albany, N. Y., and vicinity will raise over 1,500,000 cabbages this season.

The School Board of Plainville, Conn., has voted to employ no teacher who will not agree to remain single during the school year.

Three million pupils now attend the free schools in the Southern States, and over $10,000,000 is annually raised to support them.

Harris, who klled his nephew, young Frank, in Marshall county Tenn., was sentenced to the penitentiary for life, by Judge McLemore.

The Waterbury, Conn., watch factory turns out about 300,000 watches every year. Much of the work is done by women, whose pay averages $1.50 a day.

Cole, the negro tried in Nashville for the murder of the brakeman, Ludington, at Edgefield function, last August, was sent to the penitentiary for 20 years.

The Marquis of Lorne, the Queen's son-in-law was recently mobbed when making a political speeech at Brentford. He fled, took the cars, left the town and went home.

A deposit of natural soap, twenty-five feet wide, has been discovered near Mammoth, Montana. It is said to resemble Castile soap, both in appearance and quality.

Miss Cleveland writes to a friend in Washington that she has been paid $7,250 thus far as her share of the profits upon her book, "George Eliot's Poetry and Other Studies."

The United States District Attorney has brought suit against Chas. B. Loring former Commissioner of Agriculture, to recover $50,000 claimed to be wrongly appropriated.

The rice harvest has begun in Louisiana, and the crop is estimated at from 700,000 to 1,000,000 sacks, which is a wonderful increase over last year, when the yield was 410,000 sacks.

While excavating under the library in Woburn recently, a wooden pipe, laid eighty-five years ago to carry water under the canal, was unearthed in a perfect state of preservation.

The Indians are said to be more peaceably inclined than they have been for years. It is attributed to the firm policy of President Cleveland in seeing justice is done them by the government agents among them.

Gen. Geo. B. McClellen, the commander of the Federal armies in Virginia for a good while during the war, died near Newark, New Jersey, Oct. 29. Mrs. McClellen desires him to be buried without military honors.

A man bv the name of Buford, near St. Louis, shot and killed his father and wounded a brother over a quarrel about some horses. They are said to be related to the Kentucky Bufords, who have made an unenviable record for violence.

Local option, it seems, has been adopted in Switzerland by a very large majority. It is to operate by cantons. In Scotland, nearly all the Parliamentary candidates are pledged to the system, and it is vindicating itself everywhere, as practicable and effective.

A Personal word will often change a vote in politics, and few citizens hesitate to do this much for party. A personal word will often induce the sinful to forsake his sins and be saved. Why is it that there are so few of the followers of Christ to work in this way for the Master?

Ferdinand Ward, Gen. Grant's bank partner has been sentenced to the penitentiary for ten years. He was convicted on the testimony of J. D. Fish, who was sent to the penitentiary for complicity in these frauds some time ago. Ward asked to be conveyed to the penitentiary at once.

In the next Congress an effort will be made to do away with the sunset guns, now fired at all military posts in the country. It is a silly senseless waste of powder, and results in a score or more of deaths each year. The sun knows its business, and doesn't want any flip-floppery about it.—*Detroit Free-Press.*

The greatest forces of nature are silent forces. Gravity, which regulates the universe, operates as noiselessly as the dew-drops steal out of the air. Only by blotting it out could the world be brought to realize its power, or appreciate its loss. So it is with the earnest, silent, honest, thoughtful man.—*Nashville American.*

Elections take place in the following states Nov 3d: New York, Virginia, Massachusetts, Pennsylvania, Iowa, Mississippi, Nebraska, New Jersey, Connecticut, Colorado and Maryland, Some hold elections for all state offices, some for only one or two offices, Interest centers particularly in New York and Virginia.

It is well for those young men who are making haste to be rich, and those who are tempted to use money not their own in speculation, to ponder over the words of Fish, the famous banker, when as a witness in Ward's trial, he was asked his name, age and occupation. He said: "My name is James D. Fish, age 66 years; my occupation is that of a convict in the penitentiary." There is a lesson and a sermon to young financiers that they would do well to heed in the fierce whirl and temptation of business—*Nashville Union.*

The Seventh Day Adventists recently held a state Conference and Camp-meeting at Greenbrier, Robertson county, Tenn. These people do an immense amount of missionary work, very greatly, in a quiet, from-house-to-house visitation. It is generally done in the poorer sections of the country, and the missionary line on a simple, unostentatious way, and commend themselves to the masses in this way. The strength of their plea lies in the appeal to the ten commandments as the law of God. Those who go back to the Mosaic law for church membership cannot resist the argument to accept the Mosaic Sabbath. Hence their strength. Among those who recognize that the Mosaic law was done away, and with it the Jewish Sabbath, they can make no headway. It is strange that anyone who ever understood the distinction between the Old and New Testaments should have trouble on this subject.

ITEMS AND PERSONALS.

Bro. Alsup gave us a call on his return from Arkansas. His stay was short. Held a meeting at Paragould, with three additions.

L. Jones writes from Arkada, Tex.: Bro. N. S. Williams' meeting at Woods' school-house, near Arkada, lately, resulted in twenty-eight additions. The meeting continued 17 days from the fourth Sunday in August.

J. D. Floyd writes from Winchester, Tenn.: "I recently held a meeting at Pleasant Plains, Coffee County, preaching ten discourses. One added by baptism, and in the estimation of the brethren, much good was done in getting the claims of the ancient gospel before the people of the community, as we had a good hearing for the first time."

At Smyrna, Rutherford Co., Tenn., there were five baptisms the past week. The prospect was good for more additions, but the excessive rains closed them out. The brethren and sisters there have commenced worship every Lord's day, and will do well, we think.

In the ADVOCATE of the 7th inst., or the 30th of September, in your items and personals, you make me say "our congregation now numbers about twenty," when it should have been seventy. We have built us a neat little house to worship in, and we have additions at almost every preaching day.—[W. L. Ferguson, Vineyard, Ark.

Bro. Meeks gave us a pleasant call during the past week. He had just closed a meeting at Hurricane Mills, Humphreys County, with 15 added to the congregation. He is on his way to Pulaski to hold a meeting. We wish for him good success. Bro. M. has been in feeble health for some time. Though improving, he is not yet looking fully himself.

G. T. Ryan writes: "Bro. Wallace C. Tharp, of Glasgow, Ky., commenced a meeting at Antioch Church, Logan County, Ky., Monday night, Oct. 12. Continued twelve days, with twelve confessions and baptisms and three restored. The brethren and community very much edified and rejoiced. We esteem Bro. Tharp very highly for his love and devotion to the cause of Christ."

Bro. B. C. Young also gave us a call on his return from Springfield, Mo. He preached four weeks with only four additions, then continued eleven days longer with twenty more. He makes this statement that preachers may be encouraged to persevere in the meeting. Only one or two attended the meeting that failed to obey the gospel. The meeting is the result of a few brethren and sisters without a preacher, determining to meet and worship God and teach their children the Scriptures.

Bro. J. M. Kidwell writes from Dixon Springs, Oct. 26th, says: I spent last week with the church at Alexandria. There were 9 added to the one body, all by confession and baptism Two of the nine were from the Methodist church. Alexandria is my old mother church. Here, I obeyed the gospel, and here, 20 years ago I began trying to preach to the people. My wife and daughter spent the week with me at the hospitable home of Bro. S. W. McClellan. We had one baptism here yesterday.

The congregation at Landersville sent Bro. Brown Godwin to Mt. Hope, the week after first Lord's day in October. He spoke eight times and had ten additions, four from the world and six from the Baptists. One addition at Landersville at his regular appointment in October. The cause is prospering as never before in North Alabama. Tne work is being done without any missionary society, convention, or any other human invention. We have a few brethren who claim to be Harding men. They will not promise anything because they think it wrong, and then they will not give anything because they have not promised.—[G. W. Bowling.

Bro. Harding never objected to brethren promising to give, or giving. He has insisted it was their duty to give,—to give all, if the cause demands it, and trust the Lord. They promised this in their consecration to Christ. He applies this to the private Christian as well as to the preacher. And if private Christians in the church would do as Bro. H. teaches they should, no preacher would be afraid to do as he says preachers should do. Any one that makes Bro. Harding's teaching an excuse for not giving, makes a hypocrite of himself with a very scanty covering.

T. H. Wallace writes from Higdon, Ala.: "Truly I will comply at my earliest possible convenience. I am slowly convalescing from a protracted illness. I have preached two years here to three congregations by their special request upon promises only, and to be almost entirely neglected in sickness has a deep and hurting power in my heart. True, times have been very hard, and money is out of the question almost. But God's goodness has provided us with bountiful harvests once more, and those wishing to be a help can do so in the necessaries of life. May God remember us in good works and sustain us."

Bro. R. W. Officer writing from Paris, Texas, Oct. 22, says: I returned last night from Indian Council, Tuska Homma, Ind. Ter. Six turned to the Lord, but I was under promise to return to Paris, by the 22, so I am here. We celebrated the Lord's death, last Lord's day, in Tuska Homma for the first time in the history of the world. I see in the ADVOCATE of the 14th, that I am going back to Tennessee on account of Lota's health. I think her health would be as safe in Texas as in Tennessee. I cannot leave my field here now. We have a church and school-house for teaching and preaching; $25,00 will complete the house. We expect much as the result of our efforts in the Indian Territory

Bro. J. H. Roulhac writes from Ocala, Fla.: "I have been preaching here for nearly four months occasionally, and at other places in this section, and believe much good can be done by faithful work. So far my preaching while blessed with some additions has been purely a labor of love. I have been operating on Bro. Harding's plan, and have spent several dollars for the privilege, and have received none. But perhaps Bro. H will think I have received as much as my preaching is worth. Well perhaps that is so. True, I have asked for no assistance, but that is in accordance with Bro. H.'s idea. I am not complaining, for I expected nothing, and have not been disappointed." Bro. H.'s plan includes the needing and looking for something.

The Church of Christ at Paris, Texas. To the Christian brotherhood, greeting:

Our sister Amelia Howard, is traveling in the interest of the Indian Mission Work, which the church at this place is now making a strong effort to establish in the Indian Nation. Such courtesy and assistance as is rendered her, will be faithfully expended in sustaining and proclaiming the Gospel of Christ to this race of people. We commend her to your Christian love and oversight. R. W. OFFICER, Evangelist,

E. L. DOHONEY, W. H. SLUDER, } Elders
J. J. HAMILTON, ASA THOMPKINS, J. D. ELLIOTT, T. F. WHITE. } Dec ons.

Oct. 25, 1885.

The above is an exact copy of the action expressed by the church in this city on the fourth Lord's day in October 1885. Having had a perfect understanding of the work to which attention is called from the very first. I can truly say I have never seen a field that made a heavier demand on our attention. We have a very good house, a school of about 20 scholars, and much interest is being awakened. Our sister Josie M. Martin did a good and faithful work; but she will spend a year in school, preparing herself to teach. Brethren, "Let us work while it is day." A grand field is open before us. Those who can do no more, can pray God's blessing to rest upon our efforts. Brethren, pray for us.

Respectfully, R. W. OFFICER,

Paris, Texas, October 26, 1885.

(Papers please copy.)

W. H. Dixon writes: "Some of my meetings have been reported and some have not. Our meetings have all been good; since July over 200 have been added. Home meeting, Cane Creek, was in September, 3rd Lord's day—34 in all. Bethel, in Maury county, 1st Lord's day in October, nine sermons, ten confessions. From there I went to my regular appointment at Chestnut Ridge, in Lincoln county, Tenn.,—two on 2nd Lord's day in October. From there, same day at 3 p. m., went to Bedwill School-house, preached six sermons, resulting in 14 confessions and one from Separate Baptists, and a move for a new house and work for a new congregation. From there to Philadelphia, Lincoln Co., Tenn., to regular work, 3rd Lord's day in October. From there at night to Nat Grove, in Marshall county, Tenn.; school-house; 2 at night and 2 next morning at water, one from the Methodists. Also at this place is a move for a new house and work. This makes three new places for congregations this year, besides my regular work at old ones. "Let us work while it is day."

Letter From Ohio.

As we frequently see articles in the ADVOCATE and other religious papers, on the subject of "marriage and divorce," we deem it expedient to pen a few thoughts on the subject, as it is a question of prime importance, one that should be well considered in the light of the Scripture. I think if any man will read the Scriptures with no other motive in view save to learn the will of the Lord, he will arrive at a correct understanding of that will. If such is not the case, God's will to man is enshrouded in mystery, and He has left us to grope our way in darkness. But He has assured us the case is far otherwise, for His "word is a lamp to out feet and a light to our pathway," in all things that pertain to our duty to our God and to our fellow man. Hence, in our search through the Scriptures, we can find no cause for which a man is at liberty to put away his wife and *marry another* without becoming an adulterer. When we look into God's book and find that He "is without variableness neither a shadow of turning," that is, He is *unchangable* and God is unchangable in order for us to arrive at a correct understanding of the above subject, it will be necessary for us to know what the mind of the Lord was from the beginning.

The Savior said to the Pharisees, Matt. xix, 8, "He; Moses, saith unto them, because of the hardness of your hearts, suffered you to put away your wives, but from the beginning it was not so." Now I ask, has God changed His mind from what it was in the beginning? It so, He is a changable Being. God doesn't change His law to accommodate the hardness of wicked men's hearts. If He did, then the Discipline of the M. E. Church is true where it says "God is in Christ, reconciling Himself to the world;" but the world must be reconciled to Him, and not Him to the world.

It is true, in the very same chapter, 9th verse, "I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery;" but Paul in Romans, vii, 3, says, "the woman which hath a husband is bound by the law to her husband so long as he liveth. If while her husband liveth she be married to another man she shall be called an adulteress." Paul doesn't say that the woman which hath an husband is bound by the law to her husband till she or he commits fornication, but as long as he liveth. So the law of the spirit of life enunciated through the apostle Paul, binds them together as husband and wife till death separates them. But does this not array Paul against Christ? No; I want to show that there is perfect agreement between Christ and Paul, that they both teach the same thing. I want to show you that the law as enunciated both by Christ and Paul, binds the husband and wife together as such until death separates them. If I can show that such is the case, then I will have shown that Christ and Paul are not at variance with each other.

Now, in order to understand them, we must find out what class of individuals they are addressing. They were not addressing the same class of persons. Christ was addressing the Pharisees under the law of Moses, while Paul was writing to Christians who were under the law of the Spirit of life in Christ Jesus. Paul says "he that despises Moses' law died without mercy upon the testimony of two or three witnesses;" that is, those who transgressed that law must be put to death. That was the penalty annexed to that law. Moses, on account of the hardness of their hearts suffered them to put away their wives for various other causes besides fornication, and they understood from this Christ's teaching that this permit from Moses was wrong, and they thought they would array Christ against Moses, and by bringing them into conflict, they would have an opportunity to accuse him before the Chief Priests. But Christ gave him to understand that his divorce business was only a permit, and that, too on account of the hardness of their hearts. That is, Moses permitted this evil in order to prevent a greater evil. But Christ told them that if they put away their wives except it be for ornication, and marry again, they committed adultery. So, then, according to Christ's teaching, every one under the law of Moses who had put away his wife except for that one cause, fornication, and married again, were living in adultery. So then, Christ told the Pharisee if he put away his wife except for fornication and married another, he was an adulterer. Under the law of Moses, when the woman committed that deed, both she and the man with whom she committed the deed were put to death. See Deuteronomy xxii, 22. So then Christ's teachings under the law of Moses bound the husband to his wife as long as she lived, for when she committed fornication she died; that was as long as she lived. And as she was taken and put to death, of course her husband was loosed from the law, and at liberty to marry again. So this view of the subject harmonizes the statement of the Savior made in Matthew xix, 9, with that of Paul in Romans vii, 2-3, and makes them both teach the same things, viz, that the woman which hath a husband is bound by the law to to her husband as long as he liveth; and as nothing but the death of Christ freed the Jew from the law of Moses, so they could be married to another even to Christ, so nothing but the death of the husband will free the woman from the law that binds her to him so that she will be free to marry again.

But as we have more to say on this subject, we will bring this article to a close, hoping if we are in error some good brother will correct us from the error of our way, and lead us into the true light. Yours for the truth,

EVANGELIST.

Peter was not very eloquent, but he was prodigiously effective; from which the average preacher may get encouragement.

An ounce of keep-your-mouth-shut is better than a pound of explanation after you have said it.

To have what we want is riches, but to be able to do without it is power.—*George MacDonald.*

Home Reading.

MEMENTOS.

Two little shoes—a curl of golden hair,
A childish toy—a tiny vacant chair;
What memories they bring!
I feel again his kisses warm and sweet,
I hear once more the noise of little feet,
And merry laughter ring.

Through this still room just as I did of old,
Until I almost fancy I behold
Him just about to spring
To my embrace, forgetting, in my joy,
That in a fairer home beyond the sky
Our pet boy doth now sing.

Heaven's ways are mine—yet on his vacant chair,
When e'er I look and see he is not there,
My sad heart will rebel;
O, Father! with Thy peace my spirit fill:
Teach me to bow submissive to Thy will—
Thou doest all things well.

—[Selected.

THE LORD'S MONEY.

"Bertie, Bertie, isn't this a shame?" cried little Caspar Hall, as he held up a silver quarter for his older brother to look at.

It was a bright quarter, and at first sight there was nothing the matter with it, but closer inspection showed that it had been bored, and the hole had afterward been carefully filled up.

"They would n't take it where I bought my slate, said Caspar ruefully, "and then I tried to pass it at the candy shop, and the lady shook her head, and when I offered it to the conductor of the car he was quite cross, and asked me if I didn't know how to read. When I said 'Yes, of course I did,' he pointed to a notice in big letters, 'No mutilated coin received here.' What shall I do with it?" finished the little fellow, with a sigh.

"You have no idea who gave it to you, have you, Caspar?" said Bertie.

"Not the least. It is part of the change I had from Uncle John's Christmas gift to me."

"Well, you must be sharper next time. Now, if I were you, I would put it into the missionary box. The society will work it off somehow."

"But I do n't want to put a whole quarter in the box."

"It is not a whole quarter, Casp; it's a quarter that's had a hole in it. Nobody 'll take it from you. You may just as well get rid of it in that way as any other."

Bertie and Caspar Hall were in their father's library when this conversation took place. They thought themselves alone. But, just on the other side of a curtain, which divided the room from the parlor, their little cousin Ethel was sitting. As Caspar moved toward the mantel where the family missionary box stood in plain sight, Ethel drew the curtain aside and spoke to him.

"Boys," she said, "I did not mean to listen but I could not help overhearing you, and Casper, dear, do n't drop that quarter into the box, please."

"Why not, Ethel?"

"The Lord's money goes into that box."

Bertie looked up from his Latin grammar to meet the glowing face of the little girl. Her eyes were shining and her lip quivered a little, but she spoke gravely: "It was the lamb without blemish, do n't you know, that the Hebrews were to offer to the Lord? If you saw Jesus here in this room, you would not like to say: 'I give this to Thee, because nobody else will have it.' It was gold, frankincense and myrrh the wise men offered the infant Jesus."

The boys drew nearer Ethel. She went on: "It isn't much we can give to him who gave himself to us, but I believe we ought to give him our best, and what costs us something. Excuse me, but it seems you mean to drop a battered coin into God's treasury, just to get it out of sight."

Caspar and Bertie agreed with Ethel. They were about to do wrong for want of thought. Are there no older people who should remember that the Lord's money ought to be perfect, and of our best?—*M. E. Sangster, in Christian Giver.*

How Jamie Hated Order.

When Jamie came rushing in from play to supper, his mother was obliged to speak to him about hanging up his hat; and when his hunger was satisfied, and he started from the table, she said:

"Jamie, do not leave your napkin like that! Fold it, and put it in the ring! Has my boy no sense of order?"

"No, mamma," cried Jamie, rushing back to do as his mother told him. "I hate order! It's always hindering and interfering."

"Some people might say it was disorder that is always hindering and interfering. For instance, had you folded your napkin at the proper time, you would not have had to come back to do it," said Mrs Wright. She added, "I guess you love order as well as any of us if the truth were known."

"No, mammy, I am sorry, but I positively hate order. What I love is to fly my kite, or to make a boat and sail it on the pond; and when it is dark I love to come in and see you, and eat supper of blackberries and milk and doughnuts. But I just despise to be always folding up or hanging up something."

In emphasizing his views, Jamie jerked the table-cloth so that the baby's tray and spoon went clattering to the floor together. Then there were two more thing to pick up.

"Still," said Mrs. Wright, I think there some kinds of order which you like."

"I am afraid not, mamma; not one."

"When you have played out of doors until the last minute, and you get into the house just as clock strikes one, then do you mind your dinner being in order?"

Jamie smiled, and looked a little sober.

"Yesterday, when Uncle Charles came to take you to ride with him, if you could be ready in five minutes—Uncle Charles, who is so elegant—then were you sorry to find clean collar, necktie, handkercbief, gloves, hat, all ready to lay your hand on them?"

"Mamma?"

"Would you like to find yourself at school with holes in your jacket? Do you hate, when you go up stairs at night, tired, to find a bed made up comfortably?"

"Mamma, what do you mean?"

"That it is not order which you hate, but the trouble necessary to gain it. Ah, my boy! No one of us likes that, but ought not each of us to take a part of it? Or should papa or mamma and Bridget do all the tiresome picking up and 'fixing up,' while Jamie only enjoys it?"

Jamie put two arms around his mother's neck. "Mamma, you are great for explaining things, aren't you?"—*Boston Beacon.*

"They Forced Me to Fight."

Powers, the sculptor, writing to a friend on the folly of what the people call marrying without the means to support a family, expressed frankly his own fears when he found himself in this very position; but he adds, with characteristic candor, "To tell the truth, however, family and poverty have done more to support me than I have to support them. They have compelled me to make exertions that I hardly thought myself capable of; and often, when on the eve of despairing, they have forced me, like a coward in the corner, to fight like a hero."

Self-Made Poverty.

I would not say hard words against poverty; wherever it comes, it is bitter to all; but you will mark, as you notice carefully, that while a few are poor because of unavoidable circumstances, a very large mass of the poverty of London is the sheer and clear result of profuseness, want of forethought, idleness, and worst of all, drunkenness. Ah, that drunkenness! that is the master evil. If drink could be got rid of, we might be sure of conquering the devil himself. The drunkenness created by the infernal liquor-dens, which plague-spot the whole of this huge city is appalling. No, I did not speak in haste, or let slip a hasty word; many of the drink-houses are nothing less than infernal; in some respects they are worse, for hell has its uses as a divine protest against sin, but, as for a gin-palace, there is nothing to be said in its favor. The vices of the age cause three-fourths of the poverty. If you could look at the homes to-night, the wretched homes where women will tremble at the sound of their husband's feet when he comes home, where little children will crouch down with fear upon their little heap of straw, because the human brute who calls himself "a man" will come reeling home from the place where he has been indulging his appetite—if you can look at such a sight and remember it will be seen ten thousand times over to-night, I think you would say, "God help us by all means to save some." Since the great axe to lay at the root of this deadly upas is the gospel of Christ, may God help us to hold that axe there, and to work constantly with it till the huge trunk of the poison tree begins to rock to to end fro, and we get it down and London is saved from the wretchedness and misery which now drips from every bough.—*C. H. Spurgeon.*

What to Teach Girls.

Give your daughters a thorough education. Teach them to cook and prepare the food of the household. Teach them to wash, to iron, to darn stockings, to sew on buttons, to make their own dresses. Teach them to make bread, and that a good kitchen lessons the doctor's account. Teach them them that he only lays up money whose expenses are less than his income, and that all grow poor who have to spend more than they receive.

Teach them that a calico dress paid for fits better than a silken one unpaid for. Teach them that a full healthy face displays greater lustre than fifty consumptive beauties. Teach them to purchase, and to see that the account corresponds with the purchase. Teach them good common sense, self-trust, self-help and industry. Teach them that an honest mechanic in his working dress is a better object of esteem than a dozen haughty finely dressed idlers. Teach them gardening and the pleasure of nature. Teach them if you can afford it, music, painting, etc., but consider them as secondary objects only. Teach them that a walk is more salutary than a ride in a carriage. Teach them to reject with disdain all appearances, and to use only "Yes" or "No" in good earnest.

MIXED.

Yes, things are liable to get mixed in this world, and we should make allowance for it and do the best we can. Yet sometimes it is aggravating. In a late number of the ADVOCATE appeared an article that should have appeared more than six months ago. I wrote it then as a salutatory when I expected Bro. Granville Lipscomb and myself would take charge of the *Sunday School* and *Family* department; and now here it is, six months after it should have appeared—no doubt many readers do not understand it. My apology for not writing more, is that I have been traveling almost constantly and have not had time. The editors' apology, I suppose, is that Bro. McQuiddy was absent from the office most of the time, and Bro. Lipscomb had more weighty matters to attend to. Be this as it may, I make all proper allowance, and shall in future, as in the past, do all I can for the ADVOCATE, and write for the family and dear children whenever I have an opportunity. I hope some time that we can sustain a separate Sunday-school and family paper—separate, yet not independent of the ADVOCATE, for I am sure the time is approaching very near when we want a *sound, safe paper* for our young people and little children as we have in the *old reliable* ADVOCATE. We need it now, and must have it soon, but where to find the money and men whose heart is in the work. Men and women who have the time and talent for such a work are difficult to find. While I do not believe in drawing any sectional lines in christianity, yet it is a burning shame to our people that so many should go North or East to find literature for their children, and then have it so *mixed* with error that it is difficult to find the truth. May the good Lord guide us all in the right way, and make us more useful every day.

UNCLE MINOR.

The zealous preacher who went off to rest, but preached twice a day to meet an unexpected but urgent demand for pulpit service, came home weary in body but joyful in God.

DANGER SIGNAL.

When a person gives you counterfeit money he perpetrates a crime against the law and your pecuniary interests; but when he gives you an inferior and dangerous medicine in the place of one of recognized and well known curative properties he commits the blackest of crimes, for he conspires against your health and life.

"The New York Herald," Sept. 21, 1885, says: "To endorse a counterfeit medicine is to injure the manufacturer and the buyer, and the buyers will soon drop away from a counterfeited medicine that they find worthless. Manufacturers of counterfeit articles fail because they have not the experience and apparatus of the large manufacturer to produce the same curative results. The large manufacturers have the utmost incentive, while they are protected, to make their medicine as perfect and curative as possible."

For example, take the experience of Simmons Liver Regulator prepared by J. H. Zeilin & Co., of Philadelphia; their firm has devoted years of time, employed the most eminent chemists of the land, and spent thousands of dollars in bringing their medicine to the perfection it has attained. They expended a large amount of money in bringing it to the attention of the people, and its use has made Simmons Liver Regulator widely popular. In order to make money from the great reputation gained by this remedy, unscrupulous adventurers have gotten up cheap counterfeits, dangerous to health, and stick on these frauds a name closely resembling Simmons Liver Regulator, to deceive the unwary into buying their inferior goods.

FERNANDINA, Nassau Co., Fla.

"I have used Dr. Simmons Liver Regulator and always found it to do what is claimed for it. The last bottle and two packages did me no good and were worse than nothing. I see it is not put up by J. H. Zeilin & Co., and not genuine, and a waste of money to buy it. I would be glad to get the pure and genuine. Send me some from honest hands (with red Z and Zeilin & Co.'s signature on the Wrapper). The fictitious stuff sold will injure some one badly.

BENJ. T. RICH."

The genuine Simmons Liver Regulator has become the Faultless Family Medicine and has the endorsement of the thousands who have used it. If you want Simmons Liver Regulator see that the Druggist gives you the genuine, not something he claims is "just as good," and because he makes more off it.

A Physician's Opinion.

Dr. Orr says: "I am well acquainted wifhthe composition of Dr. Duncan's ough Balsam. I have used it in my amily and in my practice for several years, and do not hesitate to say that I believe it to be the best remedy known to the medical profession for the speedy Cure of Colds, Coughs, Sore Throats, Whooping Cough, and far surpassing all other remedies for the speedy cure of Croup and Hives in children. It is very pleasant to take, and perfectly harmless." Price 50 cents.

Special Notice

We would call the attention of the readers of this paper, especially those who are suffering with Dyspepsia, or Indigestion, to Dr. Duncan's Liver and Kidney Medicine It is, beyond doubt, the best an most reliable remedy known or ever offered for sale, for the Cure of Constipation, Sour Stomach, Sick Headache, Torpid Liver, and all Kidney troubles. It is the best and heapest. 75 cents.

WEAKLEY & WARREN,

Manufacturers and Wholesale and Retail Dealers in

FURNITURE & MATTRESSES,

The Largest, Finest and Best Assorted Stock in the South.

Parties in want of Furniture and Mattresses will subserve their interest by giving them a call.

Nashville, Tenn.

10 & 12 - - - - - N. College St.

Add-Ran College,

THORP'S SPRING, HOOD CO., TEXAS.

The Thirteenth Annual Session opens the second Monday in Sept., 1885, and closes the last Thursday in May, 1886. There are ten distinct schools with an experienced teacher at the head of each. Not a single day is wasted from the beginning to the close of the session. Every day in the week has its proper share of study and recreation. Recitations every day—only the Bible studies on Sunday. Thorp's Spring is a prohibition village; noted for its healthfulness and the simple, steady and moral habits of its inhabitants. Send for catalogue.

A. & R. CLARK, PROPRIETORS.

L. & N.

(LOUISVILLE NASHVILLE R. R.)

—OFFERS—

Superior Advantages to the Traveling Public in

THROUGH CARS, QUICK TIME, AND

SURE ONNECTIONS

SHORT LINE TO

The North-West!

VIA EVANSVILLE.

Through Sleepers to the West via McKenzie Through Sleepers to the South via Montgomery. Through Sleepers to the North-east via Louisville.

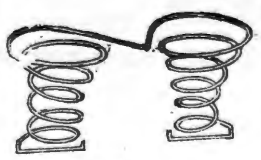
EMIGRANTS

Seeking homes on the line of this road will receive special LOW RATES. See agent of this company, or address

C. P. ATMORE, G. P. & T. A. Louisville, Ky.

Ed. H. MILLER,

— anufacturer of—



SPRING BED

ND

MATRESSES

South llege St., Nashville,

And dealer ll kinds of Beddings. I make the best ing Bed now in use—the Twin Spring Bed hey are bu proof. Try a set. Old mattresses neatly rep ired.

E MILLE .

C.A. LITTE R AND CO.

Farm Impliments; Engines and Mill Machiner Agen s.

uperior Ga in D ills, Swiss Feed Cutter, Champion Horizontal Sorghum Mill.

John Deer Steel lows, A vanced Chilled Plows, Cortlan Spring-Wagons.

86 Market st. - - - Nashville, Tenn.

Established 1857.

The GREAT CHURCH LIGHT

FRINK'S Patent Reflectors for Gas or Oil, give the most powerful, softest cheapest & Best light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A Liberal discount to churches and the trade. *Don't be deceived by cheap imitations.*

I. P. FRINK, 551 Pearl St., N. Y.

OPIUM MORPHINE HABIT EASILY CURED. BOOK FREE. DR. J. C. HOFFMAN, Jefferson, Wis.

Phillips-Buttorff Mf'g. Co.,

Manufacturers of all kinds of

Cooking and Heating Stoves, Tin-ware and House-Furnishing Goods.

COOKING STOVES:

Hermitage for Coal; New Enterprise for Wood; Home Production, Economy in Fuel, Perfect in Operation; Guaranteed in Ever of the word.

24 and 26 College St. - - - - - Nashville, Tenn

Capital Planing Mill!

Cor. Line and Vine Streets, near Northw st Cor. CAPT OL O N

J. W. McCULLOUGH,

DEALER IN

Lumber, sash, Doors, Blinds, scroll sawing, Flooring, Ceiling, Siding, Etc.

Telepone 551. : : : Nashvil e, ennessee

O. EWING. FRANKW. GAINES

EWING & GAINES!

WHOLESALE HARDWARE,

40 South Market Street, Nashville, Tennessee.

Complete Stock of Hardware, Guns, Cutlery and Guns Belting, at the lowest prices.

Prompt and Careful Attention given to Orders. TRY US.

Maxwell House Shoe Store,

Old Ladieis' Common-sense Shoes, Old Men's Broad bottomed Boots and Shoes, Children's, Misses' and Boys' School Shoes,

At REDUCED PRICES, FOR CASH!

T. E. WINSTEAD & CO.,

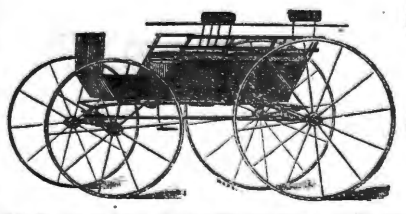
154, Church St., erry Block, opp. Maxwell House, NASHVILLE.

Walsh & McGovern,

DEALERS IN

Leather, Hides, Oils, Shoe Findings,

Nos. 16 & 18 North Market St., Nashville, Tenn.



MURKIN & HUNT

28 30 32, South College Street,

—Manufacturers of—

Fine Carriages, Berlins. Landaus, Cabriolets, Coupes, and all Kinds of Heavy Work

We have enlarged our Factories and Store-rooms by the addition of the three-story building adjoining, and have now improved facilities for the manufacture of first-class work.

OUR SPECIALTIES: Improved Timken and Brewster Spring Buggies; Platform Double-Spring and Three-Spring Phætons· Barouches, Rockaways, and Wagons of Every Description.

Special Attention Given to Repairing. Inspection Solicited. Telephone 332.

P. A. SHELTON.

DEALER IN

STAPLE and Fancy GROCERIES.

Flour, Bacon, Lard, Tobacco and Cigars, Country Produce

—**—

NO. 9 BROAD ST. - NASHVILLE, TENN

American National Bank,

Cash apital, $1,000,00

Board of Directors.

E. W. Cole, John G. Houston, J. F. Demoville, John Orr, Byrd Douglass, Jr., John M. Lea, J. Kirkman, Rev. Dr. R. A. Young, V. L. Kirkman, R. L. Weakley, A. W. Harris, M. Burns, T. A. Atchison, W. G. Bush, Gen. W. H. Jackson, John Woodard, J. A. Pigue, C. E. Hillman W. W. Berry Wm. Porter, Edgar Jones.

This Bank has united with it the **THIRD NATIONAL BANK** of this city, and has increased its Capital Stock to **$1,000,000**. With increased facilities in every particular we can confidendently assert that it will offer superior advantage in all departments of the Bank to its patrons and friends.

JOHN KIRKMAN, President, A. W. HARRIS, Cashier. E. W. COLE, Chairman Executive Committee

EDGAR JONES, Vice-President JOHN M. LEA, Vice-President.

HUSTON, President. THEO. PLUMMER, Sec'y and Treasurer

NASHVILLE LUMBER CO.

Building Lumber.

CEILING, SIDING, FLOORING AND DRESSED LUMBER.

Cheap Stock at Low Prices.

Mills and Office on Northwestern Railroad, immediately in rear of Union Stock Yards.

Buy your Fall and Winter Clothing, Gents Furnishings and Hats from

W. A. LANNOM,

THE CASH CLOTHIER,

18 PUBLC SQUARE, NASHVILLE, TENN.,

Where you have the largest stock to select from in **FINE CUSTOM MADE AND MEDIUM GOODS** of the latest styles in Cloths, Cassimeres, Tricos, Worsteds, Corkscrews, etc., etc., in all the different grades and colors, in all sizes to fit from the largest man to the smallest boy.

The largest stock and greatest variety of **GENTS FURNISHINGS AND HATS** in the city, at prices far below the regular **FURNISHING AND HAT HOUSE** prices. Our terms are **Cash and Prices Bottom.** For your own interest inspect our stock before buying elsewhere.

W. A. LANNOM, Nashville, Tenn.

A SPLENDID BARGAIN

Concert Organette!

THE CHEAPEST MUSICAL INSTRUMENT EVER OFFERED.

This is universally owned to be the most **complete, perfect, and superior instrument** of its kind ever manufactured. Not only is its form more artistic, and its works more simple, but it contains **double the number of reeds** to be found in any other instrument of its description. It has also the unusual and most **valuable** quality that **IT CAN BE CHANGED** instantly from **a high to a low key** and back again at pleasure. The **Concert Organette** is fast making its way into the drawing rooms of our most respectable people, it possessing the most desirable advantage over Pianos and Cabinet Organs, that **IT CAN BE PLAYED BY ANYONE** even if totally ignorant of a single note of music.

TWO STOPS.

TWO FULL SETS OF ORGAN REEDS.

With a Concert Organette in your parlor you can give dancing parties, and it is equally appropriate for sacred music.

The **Concert Organette**, has **two stops** with **two sets** of the finest and strongest **Organ Reeds**, 22 in number. It rivals the Cabinet Organ in the power, fullness and sweet melodiousness of its tones all through the register Price, only **$12.00** each. We have made up our mind to **enormously increase our sales**, and to do it in the shortest time possible, we make this

EXTRAORDINARY OFFER we will sell this splendid Twelve Dollar **Concert Organette** for **Only Seven Dollars**

TO ANY PERSON WHO WILL ORDER BEFORE FEB. 1st 1886, So Take Advantage of this offer now and send your order at once. We send free, with each order, a good selection of music and guarantee every instrument perfect. We will send C. O. D., if Three Dollars is sent with the order, the balance, Four Dollars can be paid at express office when the Organette is received. Send P. O. Money Order or Registerd Letter to **World M'f'g. Co. 122 Nassau Street, New York**

PASCHALL & FALL,

WHOLESALE

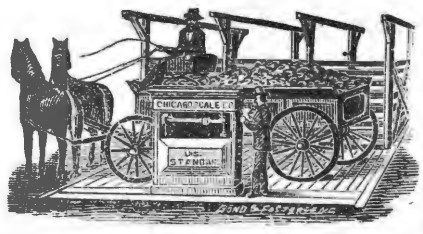
HARDWARE, CUTLERY, IRON, WAGON MATERIAL, ETC

Fishing Tackle.

Nos. 57, 59 and 61 South Market St.,

NASHVILLE, TENNESSEE.

Our Prices are Very Low.



Agents for Chicago Scale Co.' Platfrom Wagon Scales.

SOL. FRANKLAND & CO.,

46 College St., (2nd Door from Union St.,)

Established in 1864,

Offer great bargains in Dress Goods, Silks, Velvets, Flannels, Blankets, Domestics, Sheetings Table Linens, Cassimeres.

All Goods Warranted as Represented, or Money Refunded.

AGENTS WANTED FOR THE PICTORIAL COMPLETE STOCK-DOCTOR

Embracing Horses, Cattle, Sheep, Swine, Poultry, Bees and Dogs. By Hon. J. Periam and Dr. A. H. Baker, V. S. Covers every subject pertaining to **Stock of Farm** both in **Health and Disease.** Two charts for telling ages of Horses and Cattle; 720 Engravings and 14 Colored Plates. **Farmers clear $100 a month. ACT NOW! Exclusive Territory.** Book absolutely without competition. For confidential terms and "Extracts from Agent's Report," etc., address **N. D. THOMPSON PUB. CO., St. Louis, Mo., or New York.**

A sure cure for **THROAT and LUNG DISEASES, Colds, Coughs, Hoarseness, Sore Throat, Loss of Voice, Influenza,** and all such Throat Troubles yield instantly to its magical and soothing influence. For **Laryngitis, Bronchitis, Quinsy, Asthma and Consumption,** Dr. J. H. McLean's Tar Wine Lung Balm is the only remedy that will give sure relief. It has cured Lung Diseases where all other remedies have failed. Why will you suffer from Throat and Lung Troubles when such a pleasant remedy is offered you? For Croup it is a positive specific. For Singers and Speakers the Tar Wine Lung Balm is an absolute necessity. Nothing has ever been discovered which will give such immediate relief, and it will positively cure Throat Troubles. Don't Delay.

Cure that bad Cold! Stop that Cough!

Those whose Lungs and Throat are sore, hard and dry, will realize the soothing effect of a single dose of Dr. J. H. McLean's Tar Wine Lung Balm, and to give all doubting skeptics a chance to be assured of its wonderful, soothing and miraculous virtues, I put up Trial Bottles, costing 25 cents each. Every dealer in the United States should have them. If they have not, please ask them to send for a dozen as a test. Every one trying that 25 cent size will be convinced of the miraculous benefits he will receive from taking

Dr. J. H. McLean's Tar Wine Lung Balm.

If you have a cold in the head, tickling in the nose, forehead and throat you have Catarrh; get a box of Dr. J. H. McLean's Catarrh Powder, and use it once a day, besides Dr. J. H. McLean's Tar Wine Lung Balm to heal your throat and lungs.

This entire Family was Cured by DR. J. H. McLEAN'S TAR WINE LUNG BALM.

Price of Trial Bottles 25 Cents Each.

I can send them only by Express. If you will send me $3.00, or that amount in postage stamps, I will send you one dozen.

Large bottles, which contain six times as much as the 25 cent bottles, - $1.00
Or six bottles for - - - - - - - - - - 5.00

After using Dr. J. H. McLean's Tar Wine Lung Balm, let me hear from you.

DR. J. H. McLEAN, Cor. Broadway and Biddle Streets, ST. LOUIS, MO., Proprietor of

DR. J. H. McLEAN'S WONDERFUL STRENGTHENING CORDIAL.

Thomas Robinson, a prominent Livery Stable keeper of Columbus, Ga., states that Dr. J. H. McLean's Tar Wine Lung Balm is the best remedy he has ever used for coughs and colds. Says he would not be without it if it cost $10.00 a bottle.

If you are Costive, Billous, or afflicted with Liver or Kidney Complaint, be sure to take Dr. J. H. McLean's Homœopathic Liver and Kidney Pellets. They are small crystal coated granules, and one is sufficient to relieve the bowels. Try them; sent by mail, 25 cents a vial. DR. J. H. McLEAN.

WHAT THE DOCTORS SAY!!

Dr. M. W. Scott, Smith Station, Wis., writes: "Please send me one dozen of Dr. J. H. McLean's Tar Wine Lung Balm. I consider it the best cure for Coughs and Consumption in the world. My cough was so bad that I could not sleep day or night, and it has cured me completely."

Mrs. R. S. Fischbucken, M. D., writes: "Having used your Tar Wine Lung Balm and finding it the best medicine in use for all Throat and Lung Diseases, I enclose herewith one dollar, for which please send me six bottles for use in my practice."

Kentucky University,

LEXINGTON.

The University has three Colleges—College of Arts, College of the Bible, and Commercial College. The College of Arts has two courses, Clasical and Scientific, with twelve Professors and Teachers The session continues from the Second Monday in September to the Second Thursday in June. Tuition twenty dollars per session: Matriculation fee ten dollars. Boarding at reasonable rates. College of Bible tuition free. For catalogues or other information apply to Chas. Louis Loos, President, or Robert Graham, President of the College of the Bible

SITUATIONS To subscribers. Circulars free. **Home Study**—60 Professors. **Corr. University**, 88 LaSalle St., Chicago, Ill.

DO YOU WANT A DICTIONARY?

We want a club of Subscribers to THE CINCINNATI WEEKLY TIMES in your place, and ask you to get us one on terms that will astonish you. A "Webster's Unabridged" or a "Webster's National Pictorial" Dictionary without money and with comparatively little labor. Write us for our Dictionary offer. **THE WEEKLY TIMES,** 230 Walnut Street, Cincinnati.

ASBESTUS INSOLE PAT 1881

Prevents Colds, Rheumatism. $1 by mail. Send for circulars. **Cleansed by Fire.** A livelihood for agent and families with $1. C. C. CO., Box 1282, Cincinnati, O

PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes good. Use in time. Sold by druggists. CONSUMPTION 25 CTS. 25 CTS.

PAYSON'S INDELIBLE INK. No preparation and only a common pen needed. Established **50 Years.** Superior and popular for decorative work on linen. Received Centennial **Medal & Diploma.** Sold everywhere.

Readings and Recitations!

100 CHOICE SELECTIONS NO. 24 NOW READY.

This number is uniform with the Series, and contains another hundred splendid **Declamations and Readings,** combining **Sentiment, Oratory, Pathos, Humor, Fun,** 216 pages. Price **30cts.,** postpaid. Sold by Booksellers. Every boy who speaks pieces, every member of a Lyceum who wants **Something New** should **get the whole set. 24 Nos. only $4.80.** Every number different. Nothing repeated. Club rates and full list of **contents free. P. GARRETT & CO., 708 Chestnut Street, Philadelphia, Pa.** Also, **MODEL DIALOGUES,** 382 pages, $1.

BETHANY COLLEGE,

West Virginia.

Begins its forty-fifth session **January 1885,** It has 595 Alumni; four College Degree Courses—the Classical, the Scientific, the Ministerial and the Ladies' course; also professional courses in Engineering, practical Physics and Chemistry, with ample training in the use of instruments and apparatus, both in field work and the labaratory. Also a thorough Academical course, complete in itself and arranged as a preparatory to the college courses.

Expenses reduced to the most reasonable terms, and enery facility afforded the student to economize both as to time and costs.

All classes open to both sexes on equal terms Send for catalogue to—

W. K. PENDLETON, Pres't.

WOMAN OR MAN WANTED TO MAKE 125 Per Cent. PROFIT. taking orders for our celebrated oil portraits. Previous knowledge of the business unnecessary. **$2.25 Outfit Free.** The agent realizes $66 profit per week on only 4 orders per day. Reilly Bros. & Co., 444 Broome St., N. Y

Rates of Advertising in Gospel Advocate

One inch one insertion.....60
One inch, one month.....2,00
One inch, three months.....5,00
One inch, six months.....7,50
One inch, twelve months.....12,50

A discount of 10 per cent. on these rates on order of $25.00; 20 per cent. for order of $50.00 30 per cent. for order of $100.00.

Note these Rules Carefully

(1) Write only on one side of your paper.

(2) Write your name, post-office, county, and State, plainly.

(3) When changing your paper, give the office from which you change, and the one you wish it changed to.

(4) When ordering a book, give the name, edition, style of binding, and price, as near as possible, and state plainly HOW and WHERE you wish it sent.

(6) Write very plainly and make e clerks and printers happy

SUNDAY SCHOOL LESSON.

(Continued from page 693)

I fear the Lord, the God of heaven, which hath made the sea and the dry land. Here it is clear that Jonah did not estimate his God upon a level with those of these devout heathen, but gave Him that superior claim of being the creator of all things, and the only one who is to be feared and adored. *They were exceedingly afraid.* Jonah's plain statement of the truth made a great impression upon them. *Why hast thou done this?* A hard question. It was unanswered, and is unanswerable. Why go on in sin and answer it, who can? *What shall we do unto thee that the sea may be calm unto us?* These kind-hearted men wished Jonah to suggest his own penalty, as he best knew the character of the God of Israel. It seemed clear that something must be done to remove the cause. *Cast me forth.* Jonah was a feeble type of Christ who was sacrificed for others. *Nevertheless the men rowed hard to bring it to land.* They were anxious to save Jonah if possible. *But they could not.* The storm bore relentlessly down upon them. *Let us not perish for this man's life and lay not upon us innocent blood.* This shows they were well nigh converted to a knowledge of the true God, and feared they might be punished for throwing overboard his prophet. A point well considered, since God frequently punishes those who punish His people, even when it is His will that His people be punished. *Cast him into the sea; and the sea ceased her raging.* The cause of our disasters must be removed and all will be calm. *Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows.* These people were conversant with the worship of the true God, and now that they believed in Him, knew how to worship Him. *Now the Lord had prepared a great fish to swallow up Jonah.* This to a child of faith is entirely satisfactory, and undoubted. All that is difficult or impossible to men becomes perfectly easy in the hands of God. It is perfectly absurd for one to be searching the seas for a fish with such capacity of throat and stomach as to swallow a man entire. When God who can take a camel through the eye of a needle, could have caused the least minnow of the brook to take Jonah down with all the ease that "we can swallow a ripe strawberry." *Jonah was in the belly of the fish three days and three nights.* This was to typify or give the sign mentioned by Christ in Matt. xii, 40. This is a clear proof of the divinity of the God of Israel and his son Jesus Christ, through whom this was fulfilled seven hundred years after Jonah's sojourn in the sea monster.

QUESTIONS.

1 What is the Golden Text?

2 Who was commanded to go preach to Nineveh?

3 Of what people and place was Jonah?

4 Where was Nineveh, and in whose country?

5 What was the extent and population of Nineveh?

6 Did Jonah obey the commandment to cry against it?

7 Why did he not wish to go, do you suppose?

8 At what port did he embark?

9 Where did he intend to go?

10 Did he make a safe voyage to Tarshish?

11 What happened to the ship?

12 Who caused the tempest to come upon them?

13 Were the mariners alarmed?

14 In what country was Jonah when the storm came?

15 Who awoke him and told him to call on his God?

16 Why did the seamen cast lots?

17 Upon whom did the lot fall?

18 Can you relate what passed between Jonah and the mariners?

19 What did they do with him?

20 What b came of Jonah then?

21 Is anything impossible with God?

22 What good impressions were made on the sailors?

23 What acts of worship did they perform?

24 How long was Jonah in the fish?

25 What great event did this typify?

16 What other lessons can you learn from this history?

☞ The lesson for next Lord's day, Nov. 15, will be "The Effect of Jonah's Preaching," Jonah iii, 1-10.

The *Golden Era* pithily says: "If intemperance should break out among horses and cattle, there would be an extra session of Congress called in less than three weeks to stay the evil. But, pshaw! it's only men that get drunk."

The best cough medicine is Piso's Cure for Consumption. Sold everywhere. 25 cents.

The Chicago *Tribune* calls attention to the fact that less than fifty years ago, under papal rule, the possession of a Bible was high treason in Italy. Now Bible depots are established in every Italian city, and the Bible is a free book.

Have you heard of Dr. J. H. McLean's Tar Wine Lung Balm? It is really wonderful how rapidly it cures Coughing, Throat and Lung Troubles.

W. W. WILKISON, Jr.,
WATCHMAKER,
98 UNION ST., in Advocate Office,
Clocks, Watches, Jewelry, &c.
Repaired cheaper than the Cheapest.
Give me a Trial.

DR. JOHN BULL'S
Smith's Tonic Syrup
FOR THE CURE OF
FEVER and AGUE
Or CHILLS and FEVER,
AND ALL MALARIAL DISEASES.

The proprietor of this celebrated medicine justly claims for it a superiority over all remedies ever offered to the public for the SAFE, CERTAIN, SPEEDY and PERMANENT cure of Ague and Fever, or Chills and Fever, whether of short or long standing. He refers to the entire Western and Southern country to bear him testimony to the truth of the assertion that in no case whatever will it fail to cure if the directions are strictly followed and carried out. In a great many cases a single dose has been sufficient for a cure, and whole families have been cured by a single bottle, with a perfect restoration of the general health. It is, however, prudent, and in every case more certain to cure, if its use is continued in smaller doses for a week or two after the disease has been checked, more especially in difficult and long-standing cases. Usually this medicine will not require any aid to keep the bowels in good order. Should the patient, however, require a cathartic medicine, after having taken three or four doses of the Tonic, a single dose of KENT'S VEGETABLE FAMILY PILLS will be sufficient. Use no other.

DR. JOHN BULL'S
SMITH'S TONIC SYRUP,
BULL'S SARSAPARILLA,
BULL'S WORM DESTROYER,
The Popular Remedies of the Day.

Principal Office, 831 Main St., LOUISVILLE, KY.

Phillips, Randle & Co.
—KEEP—
THE BEST COAL IN THE CITY.

Call at 50 North Cherry Street; they have always on hand,

Mud River, Cumberland, Jellico, Anhracite, Diamond, and Number 12 Coal.

A trial order solicited. Satisfaction guaranteed.

TELEPHONE 169. - - - NASHVILLE TENN.

Richardson's New Method
FOR THE
PIANOFORTE!

The sucsess of this celebrated instruction book has been phenomenal

After more than a quarter of a century of trial, amid a multitude of competitors,

RICHARDSON

continues to bring, yearly, great credit to its publishers, and to the widow of the compiler a large and comfortable income.

More than half a million pupils have learned from its pages

It is published with American, and also with foreign fingering

Richardson's New Method for the Pianoforte is the most correct of instructors; having been very carefully revised, and every error eliminated.

Valuable additions have, from time to time, been made.

Teachers accustomed to use "Richardson" need no urging to continue to do so Young Teachers in search of a reliable Instruction Book, are perfectly safe in adopting this.

Price $3.00, for which price it will be mailed, post free, to any address.

OLIVER DITSTON & CO., BOSTON.

C. H. Ditston & Co., 867 Broadway, N. Y. J. E. Ditston & Co., 1228 Chestnut St. Phila,

Send to John C. Haynes & Co., Boston, (branch house of O. Ditson & Co., for grand illustrated Catalogue of all Musical Instruments, strings and Trimmings.

AGENTS We have the best selling **BOOKS** and **BIBLES.** Books particularly adapted to the wants of Southern and Western people. ☞ **Family Bibles** a specialty. **Very low prices.** B. F. JOHNSON & Co., Pub's, 1013 Main St., Richmond, Va.

STEIN'S SAFETY
Stocking Supporters.
NO MORE BLOOD-STRANGLING GARTERS.
RECOMMENDED BY ALL THE LEADING PHYSICIANS.

Children's one attachment, 6c. a pair,
" two " 8c. "
Misses' " " 10c. "
Ladies' " " 13c. "
Misses', with a belt, - - 18c. "
Ladies' " " - 20c. "
Stocking, Abdominal, and Catamenial Bandage Supporter combined - - 50c. "
Health Skirt Supporter, - 25c. "
Brighton Gents' Garter, 15c. "

FOR SALE BY
ALL FIRST-CLASS STORES.
LEWIS STEIN,
Sole Owner and Manufacturer,
178 CENTRE ST., New York.

NOW READ

Extra Premium, all wool, full 10-4 Blankets at $3 a pair; regular selling price at $5,80

Extra fine quality 10-4 Blankets warranted both warp and filling, all wool (when we say wool we mean it) at $3,75 a pair; price in season $5,25.

California fleece, full 11-4, lovely borders guaranteed all wool at $4,75 a pair regular price $7,00.

Wool and cotton mixed, extra heavy, special service, full 10-4 wide Blankets at $2 a pair.

All wool filling 10-4 wide Blankets at $2 per pair.

Heavy gray wool Blankets 10-4 at $1,50 per pair; actually worth $2,75.

Extra heavy silver gray, all wool filling Blankets, full 11-4 wide at $2,25, cheap at $3,00

Good quality, silver gray, all wool 11-4 wide, fancy borders at $2,75. This blanket sells in season at $4,00.

Finest qality gray California, all wool, warranted 11-4 wide, at $3,75; regular price, $4,00.

Hirsch Bros. & Co.
56 N. COLLEGE STREET
Headquarters For Drygoods At
LOWEST PRICES!

Wharton & Co.,
Druggists and Prescriptionists.
Fine Soda Water, Mineral Waters Etc.
Corner College and Union Sts.,
Nashville, - - Tn.

HOW PRINTING PAYS
"The Proof of the Pudding," &c.

How richly it pays to own a Model Press is shown in a handsome little book, containing several hundred "proofs," from the 15,000 people who have Model Presses. Business men, Clergymen, Teachers, Boys, Girls, persons out of work,—everybody interested. A Press and Outfit complete, from $5.00 to $10.00 and up. Book mailed free. Address,
The Model Press Co., Limited,
912 Arch St., Philadelphia, Pa.

Cuticura
A
POSITIVE CURE
for every form of
SKIN and BLOOD DISEASE
FROM
PIMPLES TO SCROFULA.

Eczema A, or Salt Rheum, with its agonizing itching and burning, instantly relieved by a warm bath with CUTICURA SOAP and a single application of CUTICURA, the great Skin Cure. This repeated daily, with two or three doses of Cuticura Resolvent, the New Blood Purifier, to keep the blood cool, the perspiration pure and unirritating, the bowels open, the liver and kidneys active, will speedily cure Eczema Tetter, Ringworm, Psoriasis, Lichen, Pruritus, Scall, Head, Dandruff, and every species of itching, Scaly, and Pinply Humors of the Skin and Scalp, with Loss of Hair, when the best physicians and all know remedies fail.

Cuticura Remedies are absolutely pure and and the only infallible Blood Purifiers and Skin Beautifiers free from poisonous ingredients.

Sold everywhere. Price, Cuticura, 50 cents; Soap, 25 cents; Resolvent, $1. Prepared by Potter Drug and Chemical Co., Boston, Mass.

☞ Send for "How to Cure Skin Diseases."

NEW HOUSE! NEW GOODS!

J. W. ORCHARD,

Manufacturer and Dealer in PLAIN and DECORATIVE

WALL PAPER,

Window Shades,

Looking-Glasses, Picture Frames and Cornices, Chair Cane, Picture Cord and Nails, Wall Brackets and Parlor Easels.

Looking-Glasses put in old frames. Old pictures and frames repaired.

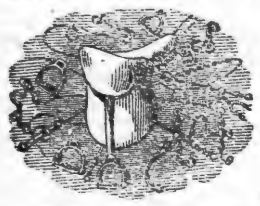
134 Union Street.

Between College and Cherry,

NASHVILLE, - - TNN.

A. C. & J. C. MARCH,

(Successors to J. D. March & Son,)



Manufacturers of and Dealers in

Saddles, Harness, Bridles, Collars, Trunks, Bags, Valises, Hames, Whips, Chains.

REPAIRING DONE ON SHORT NOTICE.

NORTH MARKET STREET,

NASHVILLE, - - TENN.

NASHVILLE, CHATTANOOGA & ST. LOUIS RAILWAY.

BUSINESS MEN, TOURISTS, EMIGRANTS, FAMILIES, REMEMBER

The Best Route to St. Louis and the West via McKenzie.

The Best Route to West Tennessee and Kentucky, Mississippi, Arkansas, and Texas points is via McKenzie.

The Best Route to the Summer Resorts and Mountain Retreats of Tennessee, Virginia and the Carolinas, via McKenzie and Nashville.

The Best Route to the celebrated Colleges, Universities, Seminaries and other Educational Institutions in the Southeast, via McKenzie and Nashville.

The Best Route to points in East Tennessee, Virginia, the Carolinas, Georgia and Florida is via Chattanooga.

DON'T FORGET IT!

—By this line you secure the—

MAXIMUM OF SPEED, SAFETY, COMFORT, SATISFACTION,

—AT THE—

MINIMUM OF EXPENSE, ANXIETY, BOTHER, FATIGUE.

Be sure to Buy your Tickets over the

N., C & ST. L. RAILWAY!

If you are going to Washington City, Baltimore, Philadelphia, or New York.

The Inexperienced Traveler need not go amiss; few changes are necessary, and such as are unavoidable are made in union Depots.

THROUGH SLEEPERS!

—BETWEEN—

Nashville and Atlanta, and Atlanta and Jacksonville, Fla., Nashville and Martin (to connect with Sleeper service via Cairo to St. Louis and Chicago.) Nashville and Columbus. Nashville and Memphis (Sleeper Humboldt to Mobile, and Milan to New Orleans.) McKenzie and Little Rock, and Little Rock and Texas points.

Call on or address

J H PEERLES, T. A., Chattanooga, Tenn.
W W KNOX, T. A., Nashville, Tenn.
S FINLEY, Ticket Agent, Memphis, Tenn.
A WRENN, Trav. A., Atlanta, Ga.
W L DANLEY, G P & T A, Nashville, Tenn

FITS STOPPED FREE

Marvelous success. Insane Persons Restored. DR. KLINE'S GREAT NERVE RESTORER for all BRAIN & NERVE DISEASES. Only sure cure for Fits, Epilepsy and Nervous Affections. INFALLIBLE if taken as directed. No Fits after first day's use. Treatise and $2 trial bottle free to Fit patients, they paying expressage. Send name, P. O. and express address to DR. KLINE, 931 Arch St. Philadelphia, Pa. Sold by druggists.

S. HOGAN, J. S HOPKINS

Hogan & Hopkins.

—Dealers in Custom Made

Boots and Shoes.

—oOo—

We will sell the very best makes of Boots and Shoes, and endeavor to make the prices so that no one can possibly sell cheaper than we do.

No. 20 Public Squrse, Nashville, Tenn.

SALE MEN:

SAM R. HOPKINS, L. D SIMPSON, W. MAYES.

MR. AND MRS. W. LIPSCOMB'S SCHOOL AT OWEN'S STATION

WILL OPEN Aug., 31, 1885. This is truly HOME SCHOOL, with every kind of care necessary for the comfort and welfare of pupils. Parents and others would do well to inquire as to its merits.

Terms for 20 weeks, including Board, Tuition and Washing, $75,00. $25,00 for music with use of piano. Address

W. LIPSCOMB

M. A. SPURR, President, FRANK PORTERFIELD, Cashier, R. S, COWAN, Teller, J. H. THOMPSON. Vice President.

Commercial National Bank,

OF NASHVILLE, TENNESSEE.

CAPITAL STOCK, - - - $250,000,00.

North College Street.

BOARD OF DIRECTORS.

M. A. Spurr, R. H. Dudley, J. A. Thomas, Sam Cowan, Jos. Frankland,
W. A. Benson, J. H. Thompson, W. E. Norvell, W. A. Wray, J. F. Bowers,
J. Jungerman, A. W. Wills, E. R. Richardson, J. H. Collins, W. D. Mayo,
Robert B. Lea, J. D. Goodpasture, H. G. Gwyn, T. L. Herbert.

Fully Prepared to do a General Banking Business.

JOHN RAMAGE & SON,

48 North College Street, Nashville,

Offer the best stock of custom-made BOOTS, SHOES, and SLIPPERS, in all grades, of Trunks, Traveling and Hand Bags.

LOWEST CASH PRICES!

SHADE MURRAY, WM. C. DIBRELL. BYRD MURRAY

Murray, Dibrell & Co.,

WHOLESALE

BOOTS and SHOES,

No. 2 Public Square, : : Nashville, Tenn.

Gates & Pohlman,

Corner College and Union Streets, Nashville, Tenn.,

Are the oldest Jewelers in the State, and have constantly in stock the very latest and best designs, in patterns as well as the finest in quality and finish of all goods pertaining to the Jewelry trade. They defy competition in prices, and warrant every article to be as represented by them. Watches, Clocks and Jewelry repaired by the most practical workmen Orders by mail promptly attended to. Their motto is, "*Quick sales and small profits.*"

West Tennessee Christian College,

HENDERSON, TENN.

The first Annual Session of this Institution will open on the first Monday in October.

For healthiness of Locality, moral community, pleasant surroundings, hospitable, people, full and thorough course of instruction, cheapness of Board, etc, we challenge comparison.

Schools of English, Mathematics, Ancient and Modern Languages, Sciences, Bible, Music and Art.

Those wishing to give their [redacted] daughters an education that will fit them for their life work, should [redacted]tion, its terms and what it does, before sending elsewhere.

Board for yo[redacted] boarding house with President, $12.00 per month. This includes washing, fuel and lights. Board for young men, including same things, $8,50 to $11,00 per month.

Tuition, $1.00 to 5.00, according to grade. For further particulars address,

J. B INMAN, PRES.,
JOHN BARHAM, SEC

China, Glass and Queensware

We have the best Electric Lamp made, the best imported Student's Lamp, "Mays' New Ideal" Lamp, requires no chimney or shade; in fact, we are headquarters for the best Lamps in use. We keep the largest stock of CHINA, GLASS and QUEENSWARE, South of the Ohio river, all of which will be sold as cheap as good goods can be sold in any market. Why not buy first-class goods when you can get them at about what you are paying for trash? Come and see us, or send your orders.

HICKS, HOUSTON & CO.

TENNESSE female COLLEGE!

FRANKLIN, TENN.

(Establishe in 1856.)

An English, Classical, Business, French, German, Music and Art Boarding and Day

School for Young LADIES.

With an average patronage of 150 pupils for the past 29 years the College will open its thirteenth year

Sept, 1, '85, and close June 3, '86.

NON ENOMINATIONAL.

New Administrations, New furniture Capacity for 200 young ladies, Practical Teachers, Modern Methods, Thorough work. Library Reading Room, Ladies Business College and Ladies Boarding in the Building at Moderate prices, are a few of the features which make the College

A Popular Institution.

The only Female College in the South where marks, medals, and set examinations are recognized as opposed to true principles of education.

Write for particulars.
jul 16,8t. M. T. EDGERTON, Pres't

TEXAS LANDS!

Persons who have capital they wish to invest profitably, can do so by investing now, in Texas lands.

The undersigned is agent for the sale of lands amounting to OVER HALF MILLION ACRES. Prices range from 50 cents to $6,00 per acre.

These lands are all going up, and in five years from date, will be worth twice the present price. For particulars, address

J. T. POE.

Longview, Texas.

SPRING, 1885.

CARPETS! CARPETS!

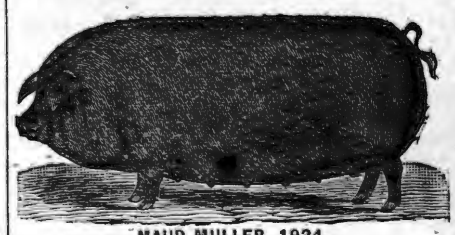
We have th largest and most complete stock of Carpets o all grades, Mattings, Oil Cloths, Linoleums, Rugs, etc., that we have ever shown to the trade. These goods are brought from the factory, and our prices are t e lowest. All orders promptly filled.

MANLOVE & Co.,

26-2 Summer St., - - Nashville, Tenn.

O. T. CRAIG & SON,

BRENTWOOD, TENN.



MAUD MULLER, 1924.

—Breeders of—

Duroc Jersey-Swine.

A CHOICE LOT OF PIGS NOW READY TO SHIP.

All our Breeders Registered.

Address C. W. CRAIG,

Brentwood, - Tennessee.

SWEET GUM & MULLEIN

This sweet gum taken from the tree of the Southern swamps contains a stimulating expectorant principle which loosens the phlegm, and cuts the false membrane, relieving the early morning cough in Consumption, curing Coughs, Croup and Whooping Cough. This, combined with the mucilaginous healing and flesh producing principle in the Mullein Plant of the old field, presents in Taylor's Cherokee Remedy of Sweet Gum and Mullein, the finest known remedy for Coughs, Croup, Whooping Cough, Colds, and Consumption. For full information send 2ct. stamp for "Taylor's Riddle Book" for the welfare of home and amusement of the little ones. WALTER A. TAYLOR, Atlanta, Ga

Use DR. BIGGERS' HUCKLEBERRY CORDIAL for Diarrhœa, Dysentery & Children Teething. For sale by all druggists.

THIS NEW ELASTIC TRUSS

Has a Pad different from all others, is cup shape, with Self-Adjusting Ball in center, adapts itself to all positions of the body while the ball in the cup presses back the intestines just as a person does with the finger. With light pressure the hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free. EGGLESTON TRUSS CO., Chicago, Ill.

THE GOSPEL ADVOCATE.

VOLUME XXVII., NUMBER 45 | NASHVILLE, TENNESSEE, NOV., 11, 1885. | TWO DOLLARS PER YEAR IN ADVANCE.

EDITORS:

D. LIPSCOMB | E. G. SEWELL.

J. C. McQUIDDY, Office Editor.

ASSOCIATE EDITORS:

J. A. HARDING. JOHN T. POE.

Subscription Rates to Gospel Advocate.

Single subscriber, per annum in advance	$2,00
Single subscriber for six months in advance	$1,00
Clubs of five, three of these new, per annum each	$1,50
Clubs of ten, five of which must be new, each	$1,25
Clubs of ten, all old, each	$1,50

SUBSCRIBE NOW.

Building the Tower of Babel.

In the eleventh chapter of Genesis, we have a brief account of the building of the tower of Babel. And with this is connected one of the most important events connected with the early history of our race. Up to this time the whole world was of one language and one speech; that is, all the people used the same dialect. The same word represented the same object or the same idea to all. And this language, this dialect was without doubt the language that God gave to Adam and Eve when he created them. Language was a *gift to* man, and *not* an *invention* of man. And up to this time, far up towards two thousand years from the creation of man, the wisdom of the world had invented no other. Noah had carried this original language in his family through the flood, and it was the one universal language of man to the time this rash attempt was made to build this tower of independence. This confounding, confusing of their speech was a judgement brought upon them to stop them in their mad career.

This fact indicates therefore that the attempt to build this tower was an exceedingly wicked, presumptuous attempt, and we may well enquire wherein did this wickedness consist; what was the character of the sin of those people? that such a calamity should befall them. The effect of it has never yet been effaced. Dialects have been multiplying from then till now, and still going on. Thousands have been numbered already, and how many thousands more may yet be numbered no mortal can tell. The sin that brought and entailed upon the whole race of man such a calamity as this must have been great.

When man first sinned and was cast out of the garden, a curse was placed upon the ground, and it was caused to bring forth thorns and thistles to man, and this curse has never yet been removed. The thorns and thistles still grow, and thus stand as a lasting monument of God's displeasure for sin and rebellion on the part of man. And the continued trouble of speech, the continued multiplication of dialects is as palpable and unremovable as the thorns and thistles upon the physical earth. The German, French, English, and other dialects of speech to-day are as certainly a judgement brought upon man for his sin as the piercing thorns and thistles are, and should constantly remind us of this great sin, whatever it may be. What then is the character of the sin? Let us examine the history of the case, and upon what grounds the Lord bases this great, this unending judgment. When the people were rapidly multiplying after the flood, and had found the plain of Shinar, and determined upon building this tower, we have the following items concerning it: "And they said one to another, go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said go to let us build us a city, and a tower whose top may reach unto Heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth."—Gen xi, 3-4. And they said *let us* build a city and a tower, and *let us* make *us* a name. This language shows that the whole thing was a piece of presumption entered into on the part of the people without enquiring of the Lord, a sort of effort to be independent of the Lord, to be independent of his word, of his will, and of his power. This has been one of the greatest troubles with man through all time, and among all people. Men have never been willing to say Lord, what wilt thou have us to do? They prefer to say to one another, *let us* do so and so. It was the wicked presumption of the antediluvians to walk in their own ways, in the imaginations of their own heart, that caused the Lord to send the flood upon them. And in this tower business the same presumption prevailed. And not only this presumption, this disposition to throw off the will and wisdom of God, and go off their own way, was manifested; but a disposition and effort to concentrate and bring their own strength and power together, as human beings, and establish monuments of strength and power that should vie with God Himself. This disposition on the part of men to concentrate and centralize power as directed by human power, as directed by human wisdom, has been prominent in all ages, and among all people. In the great struggle for the accomplishment of this end, nations have arisen and fallen, while rivers of human gore has flowed, and millions of human lives have been sacrificed. Empires and kingdoms, thrones and dominions, have labored and struggled, one after another, to bring the whole world into one grand power that could control and use the strength, the riches, the wisdom and power of all men in one mighty, one universal dominion. And it is astonishing to what an extent some of them in ancient times succeeded towards the accomplishment of this end. Yet these combinations have all passed away one after another, scarcely leaving their footsteps upon the sands of time, while the mighty cities that were the centres of these efforts have gone into such oblivion as to live only in the records of the past. What are Babylon, Thebes, Nineveh and Carthage? they live only in history to tell of the fruitless attempts on the part of man to concentrate all human power and human greatness into one great centre; and all this after the abortive efforts of Babel. That this effort at the concentration of human power and human greatness was one part of the sin of the city and tower-builders is apparent from what God Himself said on the occasion—"And the Lord came down to see the city and the tower which the children of men builded. And the Lord said, Behold the people are one, and they have all one language; and this they begin to do: and now, nothing shall be restrained from them which they have imagined to do. Go to, let us go down and there confound their language that they may not understand one another's speech." Verses 5,7. These verses show plainly, as we think, that the concentration of human strength, the centralization of human power, wealth and greatness, was the thing those people aimed at. But alas for them! Their efforts, like all others of similar character, utterly failed. The name Babel, that is confusion, was given to this city and tower because the whole thing ended in confusion, when the speech was confounded so that they could not understand each other's words.

These fruitless efforts of men to centralize all human power, wisdom, wealth and greatness, ought to be a lesson to the church of God in spiritual things. But it seems to have no effect. The religious world seems quite as anxious to build spiritual towers whose tops may reach unto heaven as the Babel builders, were. The whole Church of God, the whole spiritual world, was of one language and speech when the Church of God was first established; and this one language, this one pure speech, was given by the God of heaven through Jesus Christ and the Holy Spirit. This pure speech in the Church of God was as thoroughly the gift of God as anything ever given to man. The gospel itself is no more the gift of God from heaven than is the entire revelation of all things pertaining thereto in order to save rebellious man. The New Testament contains a full development of heaven's dialect regarding all things spiritual, and so long as the professed people of God were satisfied with this pure speech, their language was one, and no discord obtained. But so soon as men became dissatisfied with divine arrangements, and began to build towers of their own; then it was that confusion, division, strife, discord, and all the troubles that curse the Church, the kingdom of God, began. The first, and thus far the most extensive effort at tower-building, the largest centralization of power and wealth the religious world has ever beheld, is that of Roman Catholicism. The mystery of this iniquity began to work in Paul's time, was then hindered from formal development till after that apostle had passed away. The monster temple that Romanism has reared, and the destructive work that it has carried on against the pure Spiritual institutions that God built and expressed in the very words of the Spirit of God, are so well known as to scarcely need mention. An entirely new dialect almost has been invented by these Babel-builders. Think of their dialect: "The Holy Catholic Church, Pope, Lord God the Pope, Cardinals, the vatican, the Holy See of Rome, Holy Orders," and such like without end; not one word of which is found in the divine vernacular as given to us in the New Testament.

Then next after this, see the Greek Church, the High Church of England, the Lutheran, the German reformed, the Baptist, Presbyterian and Methodist,—all towers built by human wisdom, and all having spiritual dialects, differing from the one pure and uniform speech given from on high. The name of every denomination in christendom is of human origin, and every formula, and every item of government peculiar to these denominations as such, is of human, not divine origin. These denominations of course differ as to the number and character of things purely human. But every single thing that distinguishes and marks them as parties, as denominations, is purely human. God built but one church, one body, and gave a dialect, pure and spiritual, amply sufficient for its government, and for the

management of all its spiritual concerns, and for its perpetuation till the close of time. And all that differs from that is purely human, and creates division, dissention and strife among those claiming to be the Lord's people. And everything that the disciples of Christ introduce into the work of the church of God not given in the New Testament is as purely human as anything Romanism ever introduced. Missionary societies of every grade, and all sorts of conventions and preacher associations to enact regulations for carrying on the work of the church are Babel-towers, either great or small, and are hurtful to, and subversive of the church of God, and destructive to the divine dialect that God gave for the accomplishment of the work the Church of God is intended to accomplish on this earth All should be satisfied with this, and let tower-building alone. E. G S.

MORTON AND MOORE DEBATE.

Editors the GOSPEL ADVOCATE:—The Morton and Moore debate commenced on the 26th ult., and lasted four days. The propositions were as follows:

FIRST DAY—MONDAY.

The New Testament scriptures teach that in conversion the Holy Spirit operates immediately or direct on the heart of the sinner and bears an immediate, direct personal testimony to the believer in Christ of his pardon—H. O. Moore affirms, J. M. Morton denies.

SECOND DAY—TUESDAY.

The language of the apostles in Acts ii–38, is applicable only to the murderers of Christ present on th occasion, and there is no other passage of S pture in the New Testament, teaching that baptism is a condition of pardon for past sins.—H. O. Moore affirms; J. M. Morton denies.

THIRD DAY—WEDNESDAY.

Pouring or sprinkling water on a proper subject in the name of the Father, Son and Holy Spirit, is the only Scriptural baptism.—H. O. Moore affirms; J. M. Morton denies.

FOURTH DAY—THURSDAY.

In the Christian dispensation penitent believers are the only Scriptural subjects for baptism,—J. M. Morton affirms; H. O. Moore denies.

We have not been furnished any notes of this debate, but have seen several brethren that attended part of the time, and some all the time, and the expression of all indicated that the outcome of it will be favorable to truth. So far as we could learn, all the brethren present, were all satisfied, even delighted with Bro. Morton's defence of truth. Some of the propositions are very strange ones for any man that ever read the Bible, to affirm, yet Mr. Moore did affirm them, and tried to prove them. Of course he failed, as the Bible teaches no such things. But it shows that he was willing to shoulder all the teachings of Methodism on the points named, and this is just what men ought to do in discussion. Too many try to dodge the real issues in such discussions, and we are glad to see that there is one man that is willing to take his positions squarely, without quibbling. Other debatants on Methodism might learn something from him on these matters. E. G. S.

H. M. Lovelady writes from Cave Creek, Ark.: "One confession and baptism and one wanderer restored to the fellowship of the church at Mt. Hercy fourth Lord's day in September. Appointed meeting at Bro. Morris' on Buffalo first Lord's day in October. Result, five confessions and baptisms. Good attention at both meetings. The address of David Ellis, aged 50 years, when last heard from was at Hickman, Ky. Left Dyersburg, Tenn. He or any person knowing his whereabouts whould confer a great favor by addressing Wm. Hudson, Jasper, Newton Co., Ark."

THE GOSPEL ADVOCATE.

TEXAS DEPARTMENT.

EDITORS;

C. M. WILMETH, | T. F. RAWLINS.

READ CAREFULLY.

ALL communications or reports for publication from Texas should be sent to this office.

ALL subscriptions, orders for books, remittances and communication of every character, should be addressed to this office.

TO INSURE prompt attention and avoid confusion in preparing our matter for the press, and in keeping the account of the ADVOCATE, it is important that the above instructions be complied with strictly.

Address ALL letters, either on business or for publication, to GOSPEL ADVOCATE, Weatherford Texas.

T. F. RAWLINS, Offic Manager.

WEATHERFORD, TEXAS, NOV. 11, 1885.

Some Thoughts About Job.

Having just finished a course of Bible readings with my children in the book of Job, it occurred to me that a little talk with the readers of the ADVOCATE about Job would not be without interest, at least to the writer and other admirers of this wonderful historic sketch and fine specimen of oriental poetry.

The Talmud pronounces the story of Job an allegory, and many persons regard it as a grand parable illustrating the justice of God in suffering the righteous to be afflicted while the wicked prosper. But when we examine the story carefully with all its references and attendant circumstances, we are forced to the conclusion that Job was a man and not a fabulous hero.

Inspired men referred to him as a man, whose historic record was as literally true as other men. Ezekiel said "Though these three men, Noah, Daniel and Job were in the land they should deliver but their own souls by their righteousness, saith the Lord God." If Noah and Daniel were men, righteous men, literally true men, was not Job also a man?

James also certainly regarded it as credible history, when he wrote, "Ye have heard of the patience of Job and seen the end or design of the Lord that he is very pitiful and full of tender mercy." If the story of Job is not real history, could we learn anything of God's pity and mercy toward man from it?

In Genesis 46: 13 we learn that Job was the son of Issachar, grandson of Jacob and an immediate descendant of Abraham. Issachar with his family, together with Jacob and other ten of his sons, went to Egypt to remain there during the sore famine. Our imagination only can picture Job, probably only a lad then in that caravan of sixty-six souls with their cattle and goods going down into Egypt to be supplied from Pharaoh's stores by their dear long lost Joseph.

The next we read of Job is this: "There was a man in the land of Uz, whose name was Job, and that man was perfect and upright, and one that feared God and eschewed evil." Here the question arises, Was this the same Job that was the son of Issachar? When we examine some of the circumstances and references connected with the story we must certainly conclude he was the same. He lived in Uz among the Edomites who were also descendants of Abraham, and Job's cousins. He bad probably fled from Egypt when another king arose who knew not Joseph, as perhaps many others did to escape oppression. And like most people do, went among his relatives to live.

If the story of Job had been a fiction the writer certainly would have used fictitious names and residences for other characters who figured in the story. But we find Eliphaz the Temanite and other descendants of Abraham real men, mentioned in Scripture, coming to talk with Job concerning the probable reason why God had permitted his sore trial. Eliphaz living in the neighborhood of his son Teman who was now an old man and perhaps prominent in his tribe constituted him a Temanite. Eliphaz was Jacob's nephew while Job was his grandson. But as Esau who was Jacob's twin brother was married long before Jacob was, this accounts for Eliphaz's great age over that of Job. Bildad must have been the son of Shua as he was called the Shuhite, who was one of Abraham's sons by Ketura. Zophar must have been a descendant of Naaman, a grandson of Benjamin.

These men must have been very old men, for they were older than Job, and he was old even at the time of his severe trial.

The young man Elihu who figures so conspicuously in the story was of the kindred of Ram, also a descendant of Abraham.

Now these men all seemed to have a perfect knowledge of the God of Abraham, of Isaac and of Jacob which shows conclusively that they were literal and immediate descendants of Abraham, and had been duly educated in the faith of the father of the faithful. That these men all lived in the same age of the world and that in the time when men lived to such a great age we can but conclude that they all must have been contemporaneous with Job the son of Issachar. The story could not have been written at an earlier period because these men and localities did not exist, and the occurrence could hardly have been later because it shows to have been during the patriarchal age for Job was a patriarch and as there is no mention of any order of priesthood but Job himself was priest of his household.

There have been many wild conjectures made by would-be-theological speculators, concerning this hero of patience. But none, perhaps, so wild as those who conclude that it is a thrilling romance used to illustrate certain things.

AMANDA BOSTICK.

Need of Sending Out Evangelists.

We are all rejoiced at the triumphs of the truth during the past season. The work was accomplished with so little difficulty and with such delight that it is pleasant to retrospect it. Still after the heat of battle is over and the smoke has cleared away, there may be somewhere some silent, secret regrets, to say the least of it.

The preacher has added his hundreds and enjoyed the communion and hospitality of brethren whose hearts were aglow with the love of God. But it may be that these ingatherings of souls antedated the ingathering of the fruits of the earth, and that, therefore, the good brethren failed to make any substantial provision for the future of the preacher and his family, so that he hears the first blasts of winter with a shudder, not knowing whence will come the needed raiment to warm the chilled bodies of his wife and little ones. He may not complain, and may the Lord help him to bear his lot without complaint! But how many good brethren would feel shame and remorse, if they could look from their homes of plenty and luxury upon the gnawing need of some of our best and most faithful evangelists. This all comes of a hap-hazard way of doing the work of the Lord. He that preaches the gospel should live of the gospel; and if the community where it is preached cannot support it, his congregation ought to fellowship the preacher in the good work, for the church is the pillar and ground of the truth. This neglect of your toiling preachers is a down-right shame and a clear lack of brotherly love. I remember—oh! I will never forget—that shortly after my marriage,

when we lived near the old homestead, one exceedingly cold night we were aroused by a messenger from my mother, who sent us some extra comforts, accompanied by a message that she could not rest till she knew we had plenty of cover for that cold night. O that the church would exercise a mother's love for all her children!

Again: The preacher now must enter the school-room, the shop, the farm or some other department of secular labor, to make a livelihood for his family. His work as an evangelist must stand still for another year before he can strike again. What for—that the iron may get hot? No; rather that it may get cold. Many of the converts go back to the world before they are confirmed in the word; and the work so well begun, but too soon cut short, must be done over. He has had no chance to carry out the third part of the commission, teaching them to observe all things commanded. This is not apostolic, not wise and not satisfactory to any man with sense enough to successfully preach the gospel. It is not satisfactory to the church to which the preacher belongs, if the church has one particle of pride and a correct idea of its mission. Such a church, realizing that it is the pillar and support of the gospel, will be wide awake to good opportunities to plant the good seed and also to water it and thoroughly cultivate the field occupied. This suggests the necessity of the church taking more direct control of the work for which God will hold it responsible—of sending out evangelists, of sounding out the truth

NEWS AND NOTES.

W. J. Hudspeth, of Arkansas, will probably locate at Anson, Jones county.

T. W. Caskey expects to attend the Bible Institute at Thorps Spring Christmas week. The program will be published soon.

W. S. Dabney, of Goliad, is an agent for the ADVOCATE, and has full authority to receive subscriptions and money for the same.

The church of Christ has had more success in the gospel this year than ever before; and yet some brethren say we can do nothing without a human plan.

Bro. W. J. Jones, who has recently moved to Thorp Spring, is one of the best evangelists in the State. Why not the congregation at Thorp Spring send him forth to destitute fields? Let us work while it is day.

Bros. Smith and Grubbs had fifty additions at Hico, in September, and raised money to build a house. Bro. Grubbs expects to hold a debate there in November. Thus the good work goes on without human societies.

The churches which have had large ingatherings should double their diligence in studying Christian duty and church work. Put your new members to work or they will go back to the beggarly elements of the world.

The Whitt *Moon*, the local paper of the town, is publishing a condensed report of the Price-Wilmeth debate recently held in that place. Its enterprise is a compliment to the proprietors and the lively little city it represents.

The Methodists recently baptized a young man face foremost at Oak Grove, Titus county. They are always trying experiments. We heard of one Methodist preacher trying to immerse a man without going into the water, and he let the man slip away from him and almost drowned him. They would do better to go back to the old apostolic way of going down into the water and burying them in baptism.

Bros. W. H. D. Carrington and A. McGary, of Austin, expect to attend the editor's debate with Dr. Oatman at Pettytown, commencing December 1st. Bro. Carrington has debated with Dr. Oatman and considers him an honorable gentleman.

Bro. Burnett's debate in Arkansas, with Mr. Watson of the Methodist church, is reported as a grand success for the truth. The church showed their appreciation of Bro. Burnett's work by presenting him a purse of fifty dollars and a suit of clothes.

J. H. Garrison, the progressive missionary to Boston, eats with pedobaptists when he has the opportunity. Will he now receive them into his congregation and, like W. T. Moore, of London, fellowship the unimmersed? We wait for developments to answer.

Bro. Watson baptized an excellent lady at Greenville on the second Lord's day in October, and one of the public school teachers took membership. His audiences are gradually increasing, and he hopes to have Bro. Dimmitt with him in a protracted meeting soon.

Sister Bettie S. Clarkson, of Denison, writes that the young converts at our meeting there last Spring are quite faithful and steady in attendance at Sunday-school, church service and prayer-meeting. She reports the Sunday-school as flourishing. We rejoice at their growth in grace.

"When the editors learn that the kingdom of Jesus Christ was not established solely that their particular paper might be a grand success, they will have taken a long stride Heavenward."—*Texas Department Guide.*

Do you mean the editors of the *Guide*, or are you measuring others by your own half-bushel? "Judge not that you be not judged."

Bro. West, of Blanco, writes: "I am in a good meeting at home. Four confessions and interest good. Have had some twenty-odd additions at other points in the last four weeks. I have preached out a horse in the last few months, that is, I have one less. If you meet any man who has an old gospel horse that he wants to send out, tell him to send him out."

C. M. Wilmeth closed his meeting at Kingston, after eight days' continuance, with 16 additions, about half of whom were by baptism, one from the Baptists and the remainder by restoration and recommendation. Dr. R. Watson, their regular preacher, was present most of the time and did valuable service for the Master. He is an exceedingly pleasant yoke-fellow in the gospel.

We hope that for the sake of sound speech, Bro. F. S. Young will not publish himself to the world as "State solicitor," or "State evangelist," as such terms are unscriptural. It is sufficient to say that he is an evangelist, and as evangelist he can preach, set things in order, or solicit funds as circumstances may require. He is doing a good work, and we hope he will give no occasion for stumbling.

F. G. Allen, editor in chief of the *Apostolic Guide*, thinks that the action of the Foreign Mission Board in regard to W. T. Moore's case, and in sending Bro. Jefferson across the ocean to *correspond* about the African mission has caused the brotherhood to lose confidence in the board, so that they will not contribute to foreign missions until a new board is appointed. Why not do away with the unsciptural board altogether and send your money to the scriptural elders of the church of God in Cincinnati and give the glory to God instead of the Society? Who will answer in the light of reason and revelation and the last judgement? If the society is rotten, let us try the church of God.

Sister Mattie Fox, of Throckmorton, writes to get some one to go there and preach. Thockmorton is a town of four or five hundred inhabitants and there never has been but one Christian preacher there. There are three or four sisters there. We hope that some preacher will pay them a visit before long. We need good evangelists at work in just such places as this. What church will lead out in putting an evangelist into that region?

J. B. Rutledge, of Ezzell, Lavacca county, writes that because of failing health he wishes to remove to the north-west part of the state. He wants to get into a community where he can rent a little farm, tend it, and preach too. He has no family but his wife; so that here is an opportunity for some church or churches to locate with them a zealous worker and good man, at a very small cost to them. Address Bro. Rutledge as above.

F. S. Young is laboring at San Antonio, under the direction of the church at Sherman. Eight have been added to the congregation by his labors. He expects to remain a month, and we trust much good will be accomplished. He could not engage in a better work. The Cause at San Antonio ought to be established by all means; and we hope as the elders at Sherman have turned their attention to it, that they will determine to make that mission a success before hastening on to other points.

Bro. Aten says in the *Guide:* 'We have a number of respectable private schools, such as Carlton, Holt's School, Add-Ran, Lampasas and others, but what we need and ought to have, is a college that could command the respect and confidence of the whole brotherhood, and be under its control—a central institution in a central location, in which the whole church could take the proper pride and proper interest." What does Bro. Aten say to Dallas, as a central location for a central institution? We are moving in that direction and we we would like to have him come over and help us.

B. F. Hall's debate Eldorado, Wise co., with Mr. Milburne, of the Baptist church, came to a close rather suddenly after two days discussion before closing the first proposition. Mr. Milburne came from Tennessee with battle on his breath and started in to discuss three propositions, but flickered before he finished the first. If the Baptists have any more belligerent debaters in Tennessee send them out to Texas, and we will Hall them over the coals till they learn modesty and more about the Bible. This man Milburne is an able speaker, but is very deficient in Bible knowledge, we are informed. Debates are a good school for such.

The Gatesville *Advance* is the livest prohibition paper in the state, and its war on wickedness is not confined to rum. We recommend the following to circus-going Christians:

"The *Advance* contains no advertisement of the circus, and we care very little whether you applaud the paper or abuse it on account of it. In our conviction of our duty to God and to the people we could not conscientiously place in our columns a recommendation of a concern the only object of which is to defraud the people. We lost $50 by it, but that will have very little effect on the dimensions of our grave or the size of our tombstone. We are going to do what we conceive to be our duty if we have to go around over the world with only one suspender."

Now while the missionary societies are giving so much dissatisfaction, is the time for the church of God to arise and assume its own work, which has been heretofore committed to other hands. There is no gospel work for which the Church is not thoroughly furnished in the word of God.

For The Sake of Others.

"Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." 1 Cor. viii. 13.

"It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth or is offended, or is made weak." Romans xiv. 21.

In the early Christian church there was trouble both with the Jewish and heathen converts concerning the eating of meats. Among the Jews, certain meats were held to be unclean, and therefore not to be eaten. The eleventh chapter of Leviticus tells the kind of meats they were permitted to eat, and such as were prohibited. Under the Christian dispensation there is no ceremonial distinctions regarding meats, and all things that are good or fitting food for the body, may properly be eaten. But among the early Jewish converts, some, with a weak conscience, and from long use, still regarded some meats as unclean, and so refrained from eating them, or if from the example of others they were induced to eat, they felt in their hearts that they were doing wrong, and so their conscience was defiled. Many of the Jewish converts realizing their freedom from many of the restraints of the old Levitical law, could eat of these meats with undefiled conscience, and commit no sin. But Paul, in the fourteenth chapter of his letter to the Romans, explains that while there is nothing unclean of itself, to him that esteemeth anything to be unclean, to him it is unclean. Verse 14: And "he that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin. Vs. 23: He therefore cautions them, lest this liberty of theirs become a stumbling block in the way of the weaker brother, (vs. 13,) and begs them to "Destroy not him with thy meat for whom Christ died.' Vs. 15, and says, vs. 21, It is good neither to eat flesh or drink wine, nor anything whereby thy brother stumbleth, or is offended, or is ma le weak."

The difficulty with the converts from idolatry was of a different kind. It was customary among the heathens after having made sacrifices to their idols, to make feasts of the food thus offered, and not only to eat themselves, but to invite their friends to partake with them. Indeed, Athenacus informs us that among the heathens, feasts were always regarded as religious things, and so they were wont to sacrifice before all their feasts; and it was accounted a very profane thing among them to eat at their private tables any meat whereof they had not first sacrificed on such occasions. The church at Corinth had been converted from idolatry. These Christian converts being among an idolatrous people, had friends and relatives, with whom they wished to keep up acquaintance and maintain good neighborship. The question then with them, and which they had propounded to Paul was, that if invited to eat with them at their tables, and food was set before them that had been offered to idols, what should they do? Should they eat such meats? The answer given by Paul, found in the eighth chapter of 1st Corinthians, is characteristic of the man who placed charity, a love for our fellow man, above all things. He explains to them that while there could really be no harm in the eating of such meat, as an idol was nothing in the world, yet some eating it with the conscience of the idol, and their conscience being weak is defiled, he tells them that for the sake of the weaker brother who might thus be made to sin, being emboldened to eat by the example of the stronger brother whose knowledge made it no sin for him to eat, it would be better for him not to eat. He closes the chapter thus: "But take heed, lest by any means this liberty of yours become a stumbling block to them that are weak. For if any man see thee which hast knowledge, sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; and through thy knowledge shall the weak brother perish, for whom Christ died? But when you sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

To-day there is no question among the people as to the propriety or sinfulness of eating flesh. But the principle Paul wished to teach the brethren at Rome and at Corinth reaches down through broad vista of eighteen hundred years, and it is as true to-day as then that it is good to neither eat flesh or drink wine, nor anything whereby thy brother stumbleth, or is offended or made weak. To no thing is the principle so applicable as to the *moderate* use of intoxicating liquors. All men admit that drunkenness is sinful. But the example of the drunkard is no stumbling block in the way of others. If all who drank a glass of intoxicating liquors became drunkards, and methinks 't were well if it were so, there would be few drunkards in the world. It is the moderate drinker, who drinking occasionally seems never the worse for such indulgence, whose pernicious influence causes the weak brother to stumble, first into the snare of occasional drinking, but assuredly at last into the pit of hopeless drunkenness. In the application of this principle there is this difference. Paul urged the brethren to give up that which was of itself a good thing, lest the use might cause a weak brother to go astray. But intoxicating liquor of any kind is of itself an evil thing. Scientists declare that it is in no manner a food, that taken, even in small quantities, it has a bad effect on the system, and that it ranks among the most deadly poisons. I could give quotations on this subject, had I space, from eminent scientists, men whose learning have given them a world-wide fame, until you would tire of reading.

But there are persons who do not, will not so regard it. Who insist that it does them no injury. To such, Paul's advice to the Romans and Corinthians presents an unanswerable argument against its use; that for the sake of others, if not for themselves, they ought to abstain. How can a man, calling himself a Christian, give his example and influence to that which is the cause of so much evil? Did you ever think for a moment if all calling themselves Christians, were total abstainers, and used their whole influence against this thing, how much more easily we could banish the evil from our country? And yet people, whose names are on the church books, in the face of Paul's admonition, and hundreds of like passages in the Holy Scriptures, keep wines, brandies or other intoxicating liquors in their closets and drink them to their own detriment, and to the detriment of all whom their example may influence. People calling themselves Christians, visiting saloons, voting for license, and against prohibition, prattling about "personal liberty" and "sumptuary laws," when the Bible recognizes no liberty in man to commit sin of any kind against one's own body, against one's neighbor, or against the Creator!

Our Savior said go into all the world and preach the gospel to every creature. And yet where people claiming to be Christians spend one dollar for missionary purposes, they spend one hundred dollars for intoxicating liquors. If the whole church would but give its whole influence against this evil, how much easier it would be to do away with it. Many heathens, in the profession of their false religions, abstain entirely from all use of intoxicants. And yet, although Christianity has promulgated so much purer code of morals than any other religion, the whole tenor and scope of the Bible, teaching the evils of dram-drinking as of other things, many Christians indulge boldly, and loudly proclaim it no sin unless used to excess.

I know a man who having been rescued from drunkenness, reformed, and joined the church, and was trying to lead a better life, who was tempted to drink again in the house of a man who called himself a Christian, and who believing drunkenness wrong, thought there could be no harm in a single dram. I know a good father and mother who dread above all things lest their only son becomes a drunkard, and have made him promise never to touch a drop until he is twenty-one. Yet they keep intoxicating liquors in their homes, drinking when they choose, not to excess by any means, but in his presence. For the sake of that son, they will not themselves abstain from this evil thing. Which will be apt to go farthest with that child, precept or example? Many a man to-day is staggering towards a drunkard's grave, who was first led into the downward road by the example of some one, who perhaps caring little for himself, yet could not, or would not refrain from its use for the sake of others. Paul says, "Destroy not him with thy meat for whom Christ died." Then, oh Christian friends, if not for our own sakes, then for the sake of others, our friends, our relatives, our neighbors, let us abstain entirely from the use of all intoxicants, lest our example lead others into that downward way that leads to destruction, and we thus destroy him for whom Christ died.

MRS. T. P. HOLMAN.

NOTES FROM LESTER STATION, TENNESSEE.

"Our life is a dream;
Our time as a stream
Glides swiftly away,
And the fugitive moment
Refuses to stay."

These are the beautiful and expressive words of the poet, and its sentiment ought to impress itself upon all our minds. We are living for the present, and yet our actions are in their bearings connected with eternity. The past is gone from us save as a matter of pleasant or unpleasant recollections, and as a matter of record either to our credit or leading to our condemnation by the great Judge of all the earth, when we pass into his solemn presence. The future is yet before us with its pages of our destiny white and pure, capable of being written full of good deeds or of evil actions. To us belongs only the present moment. How are we acting now? Are we working and waiting for the Master? Should he come at once are we ready to see him? are our words such as we would have spoken if we thought that before we spoke again, that grand event to which we are looking, should take place? We have grand possibilites all around us. Here are the poor and the sick for us to visit and minister unto; there are the erring ones to be redeemed from sin. A kind and cheering word spoken at the right moment may save them from eternal ruin. The wisest man of earth has said: "A word fitly spoken is like apples of gold set in pictures of silver." James says: "If any man among you seem to be religious and bridleth not his tongue, but decieveth his own heart, this man's religion is vain." It is then a matter of great importance then that we watch our words. Then we have our daily duties of prayer and praise to our Creator. Also the duties of the Lord's house—its service of prayer, praise and of song, where duty demands of us to contribute our mite in prayer, exhortation or teaching. It is also our imperative duty to show our faith in Christ by partaking of that monumental institution that he left us, that is the Lord's Supper. Then we show our love to him by our liberal gift for the support of his Cause, in accordance with the command to "lay by in store as we have been blessed." Thus our Christian duties will keep all our time fully occupied, and yet we will never have more than the present moment with us, yet if we have dealt faithfully and earnestly, we each in the day of his coming may say: "I have fought my way through—I have finished the work thou gavest me to do. Each will then from his Lord recieve the glad word "Well and faithfully done, enter into my joy and sit down upon my throne."

ANDREW PERRY.

SUNDAY SCHOOL LESSON.

BY GRANVILLE LIPSCOMB.

EFFECT OF JONAH'S TEACHING.

Jonah iii, 1-10. Nov. 15.

Golden Text:—"The men of Nineveh shall rise in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here."—Luke xi, 32.

Time—about 770 B. C. Place, Nineveh. Persons, Jonah, Ninevites, with the king and nobles.

INTRODUCTION.—Jonah, on being swallowed by the great fish which the Lord had "prepared," was yet conscious, and deeply repented his disobedience. He therefore cried to God in his affliction, and endeavored, despite his awful surroundings, to "look toward his Holy Temple." True prayer is the language of the Lord, without reference to attitude or earthly surroundings, without chart or compass, and cramped in the whale's belly with the "weeds" wrapped about his head, the earnest petition of the broken and contrite heart of this recreant prophet was heard in heaven. A divine message to the sea-monster in the bottom of the Mediterranean, caused Jonah to be cast forth on dry land, and he realized that "salvation is of the Lord." Again Jonah received a divine command to go preach to the Ninevites. An arduous journey of many miles lay before him, but in a true spirit of submission and gratitude to God, he obeyed. The exact distance he must travel to reach Nineveh we may not know, as we know not at what point on the sea coast he was cast forth. The student may approximate the distance we safely conclude it was by ascertaining the nearest point on the sea coast to Nineveh. The journey was made, and the great city of Nineveh had been penetrated by a day's journey by this strange prophet, whose wonderful deliverance from the sea had doubtless strengthened his heart to speak fearlessly the impending doom which awaited this sinful people; the words of the proclamation were few, but direct and powerful. "Yet forty days, and Nineveh shall be overthrown," was the piercing cry of this strange herald. From lip to lip it went until the whole city was aroused to a true sense of their danger. A public fast was proclaimed, and the proud populace of Nineveh was clothed in sackcloth and sat in ashes. Their faith was characterized by turning every one from his evil way. This caused God to have mercy on them, and He spared their lives. But singular to state, this displeased Jonah, who was angry because God spared Nineveh, and he went complaining out of the city, still hoping that God would destroy the Ninevites. He sat under a booth upon which grew a gourd-vine for his comfort, and impatiently waited to see what would become of them. Jonah's sorrow for the loss of the gourd vine was used to rebuke his lack of humanity, and to commend the divine mercy upon the great city of Nineveh.

EXPLANATORY NOTES.

The word of the Lord came unto Jonah the second time. It is easy to condemn Jonah for his disobedience, but the words of a greater personage than Jonah is yet by many disobeyed with impunity. *Nineveh, that great city.* Nineveh was the third city on the Tigris, and in it were more than 120,000 who were yet too young to discern their right hand from the left. This would imply a population of half a million. *Preach unto it the preaching that I bid thee.* Every man sent of God to preach is unauthorized to preach any in God's name except the message of God's own choice. See Gal. 1, 8-9. *Yet forty days and Nineveh shall be overthrown.* Jonah doubtless announced these words with great power, as he was anxious to see them fulfilled. *So the people believed God.* The conviction was deep and sincere—belief which meets the divine approval and true repentance are inseparable. Faith strong enough to move to action implies repentance. *Put on sack-cloth.* An outward sign of grief. *Let neither man nor beast, herd nor flock, taste anything.* This is referred by some to the strictures with which men were bound to keep their fast, but this must be a general prohibition, explained by what follows: let all, man and beast, forbear to eat or drink, that the fast might be solemn, that the cry of man seconded with the cry of hungry cattle might enter the ears of God, who preserveth man and beast. *Who can tell if God will turn and repent?* Though there was no promise of salvation in Jonah's words, the Ninevites rightfully presumed that His mercy was great. Why should God have sent His prophet to admonish us of sin? If destruction alone had been His object, would He not rather have left them unapprized of their doom? According to the just principles of the divine judgments, "At what instant I shall speak concerning a kingdom to pluck up, and to pull down, and to destroy it, if that nation against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them." Jer. xviii, 8. *God saw their works that they turned from their evil way.* True faith and repentance always result in a turning from sin. *And he did it not.* That is God spared their lives which had been threatened on account of sin.

QUESTIONS.

1 What is the Golden Text? 2 What came to Jonah the second time? 3 What did God command him? 4 Can you tell where and what size was Nineveh? 5 What preaching did God command him to preach? 6 How far do you think he had to go to reach Nineveh? 7 Can you relate what Jonah said in the stomach of the great fish? 8 Can you repeat Jonah's sermon? 9 What effect did it have? 10 Did the repentance of the Ninevites please Jonah? 11 Did it please God? 12 What demonstration did the Ninevites make of their repentance? 13 Was their faith such as to cause them to turn from sin? 14 Where did Jonah go? 15 Why was he angry? 16 Are we not liable to be so selfish as to grieve over our own small losses and disregard the great loss of others? 17 how did the Lord show Jonah his sin? 18 How many inhabitants do you think there were in Nineveh? 19 If we turn from our sins will the good Lord pardon us? 20 Will we be judged according to the light that we have? 21 Is the ~~preaching~~ of the gospel and obedience to it of more importance than anything else?

☞ The lesson for next Lord's day, Nov. 22, is "Hezekiah's Good Reign."—II Kings xviii. 1-18.

American National Bank,

Cash apital, $1,000,00

Board of Directors.

E. W. Cole, John G. Houston, J. F. Demoville, John Orr, Byrd Douglass, Jr., John M. Lea, J. Kirkman, Rev. Dr. R. A. Young, V. L. Kirkman, R. L. Weakley, A. W. Harris, M. Burns, T. A. Atchison, W. G. Bush, GEN. W. H. Jackson, John Woodard, J. A. Pigue, C. E. Hillman, W. W. Berry, Wm. Porter, Edgar Jones.

This Bank has united with it the **THIRD NATIONAL BANK** of this city, and has increased its Capital Stock to **$1,000,000**. With increased facilities in every particular we can confidently assert that it will offer superior advantage in all departments of the Bank to its patrons and friends.

JOHN KIRKMAN, President, A. W. HARRIS, Cashier. E. W. COLE, Chairman Executive Committee

EDGAR JONES, Vice-President JOHN M. LEA, Vice-President.

HUSTON, President. THEO. PLUMMER, Sec'y and Treasurer

NASHVILLE LUMBER CO.

Building Lumber.

CEILING, SIDING, FLOORING AND DRESSED LUMBER.

Cheap Stock at Low Prices.

Mills and Office on Northwestern Railroad, immediately in rear of Union Stock Yards.

Buy your Fall and Winter Clothing, Gents Furnishings and Hats from

W. A. LANNOM,

THE CASH CLOTHIER,

18 PUBLC SQUARE, NASHVILLE, TENN.,

Where you have the largest stock to select from in **FINE CUSTOM MADE AND MEDIUM GOODS** of the latest styles in Cloths, Cassimeres, Tricos, Worsteds, Corkscrews, etc., etc., in all the different grades and colors, in all sizes to fit from the largest man to the smallest boy.

The largest stock and greatest variety of **GENTS FURNISHINGS AND HATS** in the city, at prices far below the regular **FURNISHING AND HAT HOUSE** prices. Our terms are **Cash and Prices Bottom.** For your own interest inspect our stock before buying elsewhere.

W. A. LANNOM, Nashville, Tenn.

PASCHALL & FALL,

WHOLESALE

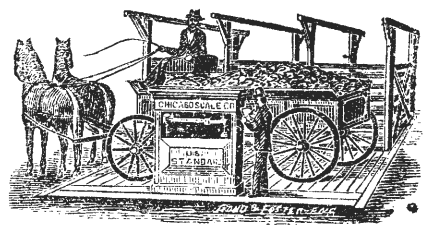
HARDWARE, CUTLERY, IRON, WAGON MATERIAL, ETC

Fishing Tackle.

Nos. 57, 59 and 61 South Market St.,

NASHVILLE, TENNESSEE.

Our Prices are Very Low.



Agents for Chicago Scale Co.' Platform Wagon Scales.

H. B. Grubbs Cracker Co.,

MANUFACTURERS OF

Candy and Crackers,

21 N. Market St., - - - - - - Nashville, Tenn

A large stock of Fire-works Constantly onhand.

Without fear of contradiction, we guarantee all of our goods to be **STRICTLY PURE AND WHOLESOME.**

Send us your orders, or specify our goods when you order of your Grocery House. Our Stick Candy is known as the "Lion Brand." In the manufacture of our Candies, we use only the best confectioner's A Sugar, vegetable colors, and fruit flavors. In order to be certain that our ingredients are pure, DR. LUPTON, Professor of Chemistry in the Vanderbilt University, will give all material used by us, a careful chemical analysis. ☞Price List sent on application.

THE GOSPEL ADVOCATE.

NASHVLLE, TENN., NOV., 4, 1885.

CONTENTS:

Building the Tower of Babel 705
Morton and Moore Debate 706
For the Sake of Others 708
Notes from Lester Station, Tenn 708
Sunday School Lesson 709
The Harding-Peters Debate 710
Queries 710
A Short Sermon on Debt-Paying 711
West Tennessee Co-operation Meeting 711
A Tonic for the tired 712
Obituaries 712
General News 714
Items and Personals 714, 715
Poison at the Front Door 719

TEXAS DEPARTMENT.

Some Thoughts About Job 706
Need of Sending out Evangelists 706
News and Notes 707

HOME READING.

Remember Thy Creator 716
Sidney's Manners 716
Hard on the Pig 716
Grace in a Restaurant 716
Popping by a Plant 716
General Harrison's Temperance 716
Motive 716
Blameless not Faultless 716

THE HARDING - PETERS DEBATE.

Judge not from the above heading that you are to be treated to a dry, methodical treatise, giving all the arguments that were presented by the speakers.

The debate occured at Vine Grove, Hardin county, Ky., a little village of about 400 inhabitants, situate 37 miles southwest of Louisville, on the C. O. & S. W. Railroad. There are very few disciples at this point, I believe but one or two in the little village. The Methodists and Baptists hold the fort.

The debate was brought about in this way. Elder T. C. Peters, of the Methodists, preached a sermon, as he claimed to arouse the Baptists, in which he stated there were only two places where babies are not found—in the Baptist church and in hell. He stirred the wrong people on the subsect of infant baptism and other points of difference between the disciples and the Methodists. J. A. Harding was selected to conduct the discussion on the part of the Christian brotherhood.

A brief description of the disputants will not be out of place just here. T. C. Peters is about six feet two inches high, weighing nearly 200 pounds, has dark complexion, and is of a commanding appearance. He is quick to see a point, and very candid and honest in discussion, has read Ditzler's writings considerably, but is not posted in the classics, and has read church histories but little. He is cool, affable and pleasant in discussion.

J. A. Harding is about five feet ten inches in statue, weighs about 175 pounds, light complexion, blue eyes, and light hair. He is a rapid speaker, quick to see a point, good at repartee, is always ready on the points in dispute, and has all the authorities at hand bearing on the subjects in controversy, and speaks with considerable power.

The discussion began Oct. 27, and continued four days, three sessions each day.

The work of the spirit in conversion, the action, subject and design of baptism were discussed The writer heard only the closing speeches on the subject of baptism, and the entire discussion on the design of baptism. So soon as I reached the scene of the conflict it was easily to be seen that Bro. Harding had the sympathies of by far the greater part of the audience. I had not been there long until I heard some one say, "Peters ought never to have attempted to debate with that man."

Quite an amusing position was taken by Elder Porter on the meaning of "*E is*," in Acts ii, 38. When pressed time and again to tell what it was equivalent to, or what it meant, he answered that it figuratively had respect to the remission of sins. Who ever heard of a preposition being figurative, having meaning! But men in straits will catch at straws!

The closing day, in the afternoon session, Bro. Peters made a desperate effort to gain the sympathies of the people. Bro. Harding, he said, had said his (Peters') pious old father was in hell, and that all the pious unimmersed were there. He made a powerful exhortation on this man of straw, for Bro. Harding said he had no faith as to the future of the pious unimmered, but that the Lord would do right. He said that salvation was promised to the man that believes and is baptized.

In the opening speech at night, Bro. Harding said that he did not say they were in hell, and did not think it was quite fair for his opponent to put these words in his mouth. When Peters arose to speak, he said he did not say Bro. Hardinh said they were in torment, but that he meant to teach that that was the consequences of his doctrine.

Bro. H. called the attention of his audience, and it was clearly visible that many so understood Peters, when Peters said if he did say that it was a slip of the tongue. This had a good effect for the truth.

All went off quietly and pleasantly. After the debate was over, the congregation engaged in singing "In the Sweet By and By." Bro. Peters seemed to sing with much enthusiasm. A Jew remarked to me, "did you see how that old man sung? he was so glad to get out of that fight that he sings like a little boy after the fight is over!"

I think the debate will do much in establishing the cause at Vine Grove. J. C. M.

QUERIES.

The question has been asked here several times, what become of J. B. Ferguson? some say he went crazy, others say he left the Christian church and joined some of the denominations. Which did he do? If not too much trouble let us have the answer through the ADVOCATE.—[Mrs. J. R. Jones.

Jesse Ferguson became a spiritualist. He died here twelve or fifteen years ago, not a member of any church.

Was Judas Iscariot at the Lord's supper in the city? And at what supper was it that his hand was on the table? Luke 22: 21. Give all the Scriptures on the subject.—[J. P. Martin, Cookeville, Tenn.

Any one can take the account given, Matt. 26: 24; Mark 14: 18; Luke 22: 14-21, and in reading these he has all the Scriptures bearing on the subject before him. They speak of the twelve being present at the supper—of Judas being present, and then the Savior commanded, "All of ye drink of it." There is no account of Judas or any of them having left. Jno. 13: 30 says, "He then having received the sop went immediately out." Some think this meant before the supper was finished, but I have always thought Judas partook of the supper before going out. I think no one would have doubted this, but that they think the Savior ought not to have done it. They construe the language to make it teach what they think was proper for the Savior to do, and not according to its natural import. This is wrong and will pervert the whole Scriptures. The reason for this interpretation is they think it is wrong to participate when wicked persons do it. I think it morally certain that the inspired apostles participated in the Lord's supper, with Ananias and Sapphira. And we presume there has never been an occasion of observing the Lord's supper from that day to this, but that persons unworthy have participated in the observance.

If a man marries who has been married, and then marries the third time, his second wife not knowing anything about either marriage, will that second wife be at liberty to marry again according to the divine law without committing adultery? Would the man who marries this second wife commit adultery.

The second wife who married him in ignorance of his first marriage, if she left him so soon as she learned of the first marriage, and on account of it, would not be guilty of intentional adultery. And refusing to live with him would indicate her determination not to be guilty of adultery. The marriage to the third woman only repeated his crime of adultery, and showed his reckless disregard of divine law. Either crime on the part of the husband was sufficient to release the wife from the marriage vow she had taken. But she must have left him on account of the crime, not lived with him condoning the crime, then leaving him for other causes and making this crime of his an excuse to marry again.

God shows plainly that a crime committed before marriage that would justify separation if committed after marriage and concealed, so as to deceive another into marriage, is to be treated as though the same had been committed after marriage. Deut. 22: 13-22. If a woman marry a man, and he find that she is not a maid, the matter is to be investigated by the elders of the city, and if found true "Then they shall bring her to the door of her father's house, and the men of her city shall stone her with stones that she die." This is the same punishment visited on her as on one guilty of adultery. But the innocent party to such imposition is to go harmless. If she was not guilty of adultery, then no one would be guilty in marrying her.

I live among the sects, without a disciple near me. A few persons have learned that baptism is essential, and have expressed a determination to be baptized. (They have been *poured* or *sprinkled* and belong to the Methodist church.) I think they would rather be baptized by a disciple, but as there is none, who performs baptism, within ten or fifteen miles of us, they talk of being baptized by a Methodist. What must I advise them? Are prayer meetings Scriptural? If so, how should they be carried on? Is it right for young converts to meet and pray together in order to learn to pray in public? Please answer as soon as possible through the ADVOCATE, it is my only advisor in such cases.—[R. H. Strickland, Peter's Landing, Tenn.

I would certainly advise these people not to be baptized by one who does not believe in baptism. While we believe that one who does not know the wrong of their teaching, and is baptized to obey God, is acceptably baptized, is true. But for a man to baptize another who does not believe it required of God, is to commit a sin. A man who believes another has been baptized acceptably by having water poured or sprinkled on him, cannot believe God requires or authorizes him to immerse that individual. "Whatsoever is not of faith is sin." For a man to immerse another believing he has already been acceptably baptized is not in faith, not to obey God, but to please the person demanding baptism; this is sin. A

man that induces another to sin is a partaker of that sin. To ask a man to baptize one in the name of the Lord who believes he is already baptized in that name, is to ask him to commit a sin in the sight of God. Our brother had much better do the baptizing himself. Or if there is one in ten or fifteen miles who teaches and baptizes, send for him to come and instruct you in the way and put you to keeping house for the Lord. Cornelius sent much further than this for Peter to instruct and baptize him.

2. Meetings for mutual study, exhortation and prayer one for another are certainly scriptural and helpful. Acts 12: 12: "Many were gathered together praying." "Confess your faults one to another, and pray one for another that you may be healed." Jas. 5: 16. "Where two or three are gathered together in my name there am I in the midst of them." Matt. 18: 19, 20. "If two of you shall agree as touching any thing they shall ask, it shall be done for them of my Father." Matt. 18: 19.

3. It most certainly is.

Will the writer of "News and Notes" please accept thanks for the following from his department last week?—"There is so much of the spirit of wrangle and fault-finding and so little of the spirit of do. Give us more of the latter and less of the former." Can't you send a marked copy each to Bro. Harding, the *Guide* and the *Standard*? I have been afraid to hand any of our papers to "out-siders" lest they should think that our editors were all frauds, hypocrites or liars, working only to build up their respective papers, for the purpose of "feathering their own nests." "And now abideth faith, hope, charity—these three, but the greatest of these is charity."

J. R. W.

We have but one suggestion to make to the suggestion of J. R. W. I have no doubt Bro. Harding, Bro. Allen, and every honest lover of the truth, regrets the necessity of controversy with brethren, or anyone else. The necessity of the controversy arises from the disposition in man to sin and to go into error. So long as that disposition continues, so long the necessity of controversy will continue. That disposition is constant, is unceasing in seeking to work. It must be met with remonstrance, with arguments with exposure. These must be as constant as that. No movement for the better, even when originated by God Himself, has ever lasted one generation without the introduction of evil and wrong. That wrong must be met and exposed, or the error triumphs. Our movement is not different from others. The truth must be maintained by watchfulness, fidelity to the truth; by conflict from without and within. Whenever a church is not engaged in active conflict with error within itself, it is floating down a broad stream to an open hell. Those who introduce error are responsible for the controversies. A man who will not oppose error when it presents itself is a traitor to God, to Christ, who died to root out error and establish truth—and who sent his servants into the world to prove all things and hold fast the good—and are charged to contend earnestly for the faith once delivered to the saints.

Brethren complaining indiscriminately at all when engaged in controversies, those who oppose as well as those who introduce error, throw their influence for the error. It says, let error be introduced without opposition—error with quiet is preferable to truth with controversy. If they would freely condemn those who introduce error and produce the necessity of controversy, then their influence would be for truth and against error and against controversy.

If it is wrong to set aside God's law for introduction into his kingdom, and to acknowledge those unwilling to obey him as his children, it was Bro. Allen's duty, it is everry Christian's duty, in his sphere, to oppose it and expose the treason to God in substituting human law for divine. Bro. Allen would have been a traitor to God and right not to have met the issue. It was his duty more than others, because he could reach those liable to be led into error better than others. The fact that it is a question not for present, but for future action, does not change the duty. It is as great a crime to prepare people's hearts for treason against God in the future as to lead them into it now. Brethren, Christ's life was a warfare for truth and against error. The Christian must gain the better land through conflicts and trials. He who discourages a faithful maintenance of truth opposes God.

D. L.

A Short Sermon on Debt-Paying.

Paul says "Owe no man anything but to love another." This I understand simply means, pay your debts, all of them, but that of love, which is perpetual, never can be fully discharged. But all others can and should be. We should never contract a debt unless we have at least a reasonable assurance that we will be able to meet it when due. I do not consider it a debt until it is due. I give my note for money to be paid in twelve months; this note satisfies the claim until it matures; then, if not paid, or satisfaction made in some way, it becomes a debt and I am made defaulter.

Many good men fail to pay punctual because others fail to pay them. One failure will cause another, and another and another. Some there are who will not pay a debt so long as they can avoid it; and some, too, who profess to be Christians, do this. This is bad fruit to be found growing on a good tree. The church has suffered untold disgrace on this very score. We reason with honest men of the world to try to show them that they ought to unite with the church and give their influence on the side of religion; and the reply is, when those who are already members learn to pay what they owe, you might then talk to me about joining; if I had what the church members owe me it would be a relief to me; but I am fearfully cramped and pressed because I cannot pay what others owe me.

This is a grave evil among us. A man being a church member should be a recommendation for honest dealing. A member of church neglecting to pay what he justly owes should be a subject of church discipline, and thus remove this blot and stumbling block.

Another evil of great magnitude, growing out of a want of a proper observance of this injunction of the apostle is, many good preachers are not only driven from the field ministerial, but are fearfully mangled financially, and their confidence in the brethren much impaired. Indeed, this whole system of bargaining to give so much gospel for so much money is an outgrowth of this failure to observe the rule to owe no man anything. We are certainly under the same obligation to him who ministers to us in spiritual things as we are to him who furnishes us our winter's fuel, or our coffee and sugar; and just as long as we fail in this we owe it to him. The same is taught by Christ in Matt. v, 23, 24, that is taught by Paul in Rom. xiii, 8. We here have the lesson from the Great Teacher that we should be just, even before we are generous. When we bring our gift to the altar, and then remember that a brother has a claim against us, we are to leave the gift and then procure reconciliation, then offer the gift. (See Living Oracles.) It is a sin to make a show of generosity at the expense of others.

J. C. McCoy.

—*A. C. Review.*

West Tenn. Co-operation Meeting.

A harmonious and profitable meeting of the brethren of West Tennessee was held at Henning Oct. 28, 29 and 30. The attendance was reasonably large, and the exercises were very interesting. A resolution was passed to the effect that one or more good men in each county be requested to work up their counties in the interest of co-operation, to influence the brethren to send up their cash and pledges to the general co-operation meeting. A number of brethren present agreed to canvass their counties, and the executive committee agreed to use their best efforts to induce someone to work in each county of West Tennessee. The evangelist reported that he had worked altogether two months and a half, during which time he had preached 77 discourses, baptized 10, organized one church, received $66.90 in cash and $113,00 in pledges.

The treasurer made a report showing the whole amount of cash and pledges received during the year to be $412.90; the amount of cash and pledges on hand after the evangelest is paid and all other expenses are met is $168.05.

Bro. J. B. Inman, president of West Tennessee Christian College, attended the meeting, and, besides contributing much to its interest and success, preached two effective sermons, and said a few words in the interest of the College. The College is located at Henderson, Tenn., seventeen miles from Jackson, on the Mobile and Ohio R. R. The location is a most excellent one. Bro. Inman is a most experienced educator, and no doubt the College under his supervision will be one of the best schools in the State. Considering the advantages it is a very cheap school. The brethren of West Tenn. and adjoining sections would do well to patronize the school.

Bro. B. W, Lauderdale, of Bailey, Tenn., was present, and besides other profitable work, delivered a masterly sermon on the "Beginning of the Kingdom of Christ." The sermon should be published in tract form and distributed all over the United States.

Sister John Barham, of Henderson, Tenn., on a few hours notice, prepared and read a very interesting and instructive essay on the subject "How shall the sisters of the church do effective work for Christ?" Every one said it was well done.

Lack of space forbids that we should make mention of other brethren and sisters who helped to make the meeting profitable and interesting. We all went away to our homes feeling that it had been good for us to come together. May the Lord prosper His work.

W. H. WINDES.

Newburn, Tenn.

"Arrangements are being completed for a debate between a *Gleaner* editor and Eld. D. Lipscomb, of the GOSPEL ADVOCATE, Nashville, Tenn. Also between a *Gleaner* editor and Mr. Briney, of Mayfield, Ky. Also between a *Gleaner* editor and Mr. Ratliffe, of Mill Springs, Mo. Also between Bro. Milburn and Mr. Burnett, of the *Christian Messenger*, Texas. And arrangements are now completed for a debate between a *Gleaner* editor and Mr. Treat, of Bloomington, Ind."—*Baptist Gleaner.*

It will be seen the *Gleaner* folks propose to clean out things generally, and be done with the job.

At Tonic for the Tired.

Watch the faces as they go by you on a crowded street, and just notice what a tired look many of them wear. If we could read all the hearts around us, we would find multitudes who are weary in spirit, and sometimes sigh for a pillow in the grave. Some are tired out with life's hard struggles, with bearing the heat and burden of the day. Others persist in piling up anxieties as high as the old-fashioned peddler's pack. They cary a huge load of care as to to how they shall make both ends meet, and how they shall "foot the bills" that accumulate, and how they shall provide for all the hungry mouths and scanty wardrobes. One is tired from trying to do too much, and another of waiting for something to do, Grevious burden of spiritual despondency makes Brother Smallfaiths's heartache, and put an extra wrinkle in Sister Weakback's countenance. Here is a disciple who is tired waiting for success, and there is another of waiting for answers to prayer.

Do you suppose the dear Master does not see all these tired bodies and exhausted nerves and weary hearts? To those who are honestly run down with honest toil, he says, "Come ye apart into a quiet place and rest awhile," God puts a night of sleep after every day of work, for this very purpose of recruiting lost force. To Christians with small purses he kindly says, "Your life consisteth not in the abundance of things ye possess. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich. My grace is sufficient for thee; at my right hands are treasures lorever more." There is not really money enough in this land to give everybody a fortune; but there are promises enough in the Bible and grace enough in Christ Jesus to make everybody rich to all eternity. Just think what a millionaire a man is who has a clean conscience here, and a clear hope of heaven hereafter! To poor Bro. Smallfaith, and sorrowful Mrs. Weakback, he gives a wonderful lift in these words, "Lo, I am with you always. No man shall pluck you out of my hands. It is my Father's good pleasure to give you the kingdom."

. . . . . .

If we had thh sense and the grace to drop all superfluous anxieties, and pitch off all sinful desires, and heave overboard all worry, Christ would give us strength enough to carry every legitimate load in life. What a precious word for the weary in this: "Cast your care on HIM, for he careth for you." I need hardly inform intelligent Bible-readers that this very verse literally reads, "For He *has you on His heart.*" He who piloted the patriarch through the deluge, and fed the prophet by the brook, and supplied the widow's cruse, and watched over the imprigoned apostle, and numbers every hair of our heads, He has every one of us on his great almighty loving heart! What fools we are to tire ourselves out and break our selves down, while such an all-powerful Helper is close by our side. Suppose that a weary traveller who is trudging up hill on one of those hot July days were overtaken by a wagon, whose owner kindly said to him, "My friend, you look tired; throw that knapsack into my wagon; it will rest you, and I will see that it is safe." Imagine the foolish pedestrian eyeing him suspiciously, and blurting out the churlish reply, "I can't trust you sir; drive along; I'll carry my own luggage!" But this is just the way that tens of thousands of Christians treat God.

When our divine Master says to us, "cast your care on me," he does not release us from legitimate duty, or the joy of doine it. He aims to take the needless *tire* out of us by taking sinful anxiety out of our hearts and putting the *tonic of trust* into its place. This glorious doctrine of trust is a restful one to the overloaded. For let us remind ourielves again that it is not honsst work thet usually breaks God's children down. Work strengthens sinew, promotes appetite and induces wholesome sleep. The ague fit of worry consumes strength, disorders the nerves, and banishes sweet, refreshing slumber. A life consecrated to Christ, that oils all its joints with cheerful faith, and tones its blood with the iron of the promises, never grows pale in the cheek or crippled in its gait.—*T. L. Cuyler, D.D., in N. Y. Evangelist.*

It is easy and pleasant to give assent to an abstract truth or to to acknowledge adhesion to a general principle; but it is not always so easy or so pleasant to assent to the practical application which follows that acknowledgment. Every Christian, for example, professes his wish to be made more like Christ, but that willingness often oozes away when one comes to the consideration of the virtues that make one Christ-like. Many of us are willling to be like Christ, yet not willing to be like Christ, yet not willing to meet wrong with pardon, to repay good for evil, to bless them that despitefully use us. Willing to be like Christ? yet not willing to give up one's life, one's convenience, one's pleasure, not even one's luxuries for the extension of that kingdom for which Christ died. Willing to be like *Christ?* yet not willing to go down among the publicans and sinners, to be known as a friend of outcasts, to risk even one's reputation, for the sake of rescuing the lost whom Jesus came to seek. What spurious Christ-likeness is this, which is not like Christ? And how surprised and injured some of us would be, if our prayers for Christ-likeness were suddenly answered, and we all at once found ourselves doing things that would injure our business, deplete our purses, and destroy our selfish ease, simply because we were doing the things which Christ would have us to do?—*Sunday School Times.*

Bro. William F. Linn writes from Detroit, Mich.: "Bro James A. Harding spent a short time at this place in October, preaching at one of the mission points of the Fourth and Plum Street church, resulting in six additions. This was his second meeting here within nine months; and although he has been with us repeatedly within the past five years, many of the brethren have expressed themselves as enjoying his preaching this time even better than before. Bro. Harding's meetings are not followed by any reaction, but always leave the church with more vigor and energy for work. There is no man outside the congregation who has done anything like as much for it as he has. His influence for good is felt in every family, and he is honored and prized for his bold utterance and faithful adherence to the truth as it is in Christ Jesus."

God only knows how blessed he could make us, it we would but let him.—*G. MacDonald.*

Religion is the most gentlemanly thing of the world. It alone will gentilize if unmixed with cant.—*Coleridge.*

Act always so that the immediate motive of thy will may become a universal rule for all intelligent beings.

Words that reach the heart, come from the heart. The writing that takes hold of others, is the expression of thought or feeling which has first taken hold of the writer.

Obituaries.

With a sad heart I record the death of Sister Nancy H ill one of the best women I ever saw. She was born in Franklin county, Ala., April 9th, 1854, and was married to John D. Hill, May 23rd, 1867. She obeyed the gospel under the preaching of T. B. Larimore in 1873, her maiden name was Richardson. She died at Fayette C. H., Sept 9, 1885. The writer conversed with her a few days before her death She was anxious to depart and be with Christ. Just before her death, she called her children around her and bid them good-bye. Then, asking her husband to raise them to meet her in heaven, she passed over the Dark River. She leaves a good companion and six children and many friends, on this side of the River. A good mother, a good wife, a good neighbor and a good Christian has left. Oh, how she will be missed! HALBROOK.

Mr. James H. Wood died at his home six miles from Irene, Tex., at 2 o'clock, P. M., Sept 29th, 1885. Mr. Wood was born in Cannon Co., Tenn., Sept. 19th 1827, and lived there until about six years ago, when he moved to Texas. He was a member of the Christian church for many years, and lived in the discharge of his duty so far as we know. He was a pious man, an obedient son to his parents, was a moral young man. He made a true soldier in the Mexican war. Brother Wood was captain of a company of soldiers in the Southern Army in 1860.He seems to have always tried to help his fellow men. His circle of friends and relatives are large. He leaves a wife and five children to mourn his loss, We have had cause to mourn with them, but do not weep as those having no hope. Blessed are they that die in the Lord for they shall rest from their labors. May we all be prepared to meet Bro. Wood when we are called to go hence, where parting will be no more. SARAH S. SHIRLEY.

Allow me to announce the death of our much beloved brother James A. Prosser, familliarly known as (Berry,) who departed this life May 24th, 1885, at his home in Lincoln county, Tenn. Bro. Prosser obeyed the gospel in Sept., 1868; made the good confession in a house made principally by himself, under the preaching of Bro. T. J. Shaw Bro, P. put up this house in 1868, with some aid, but mainly through his own expense, in which was school-gospel taught the people, and as a result, a large congregation worships not far from where the old house now stands. Bro. P. was the first to make the good confession in the old house. Many were added at that time, some of whom have passed over the river; others remain to mourn his loss, among whom is his dear companion and eight living children, all of whom that are old enough are members. The church at Chestnut Ridge has lost one its strongest pillars, the community one of its livest citizens, and a more useful man in his neighborhood will be hard to find. Bro. P. was liberal with his means to all.

We pray the Lord to support and strengthen the widow and children while in the deep water through which they are called to pass. W. H. DIXON.

Departed this life Aug. 18, 1885, Mattie A. Coe, daughter of J. R. and Martha Coe She was born Dec. 2, 1844. She obeyed the gospel at the age of 17, and was married to Lafayette W. Layne, Jan. 25, 1865. She leaves a husband and five children, mother, sisters and brothers, to mourn their loss—to mourn as none but they can mourn. Her disease had long been preying upon her vital frame, and seemed to bid defiance to all medical aid and the careful nursing and unremitting attention of loving relatives and friends. Her death though not unexpected. was a severe shock to her family and friends and especially so to the devoted husband, who watched by her bed side so patiently, so constantly, so tenderly, anticipating her every want, and endeavoring in every possible way to mitigate her sufferings. She was a member of the Christian church, and died in the triumph of a living faith. Before her spirit had taken its flight heavenward, she expressed a willingness to answer the summons; said she had no fears of death, and her only pain was parting from her family She was an effectionate and devoted wife, a kind and loving mother, a meek and humble christian. Possessing a social nature and many lovable qualities of mind, she won many friends, and those who knew her best loved her most. Grieve not, stricken ones. God gave—God hath taken away. Life's brief span will soon be over; then we will join our loved ones on the Other Shore, where our achings and longings and separations will be forever stilled in the peaceful realms of eternal bliss;—where no stormy clouds of trouble will ever hover around us, and where no tear will ever dim the eye.

"Sleep on, dear mother, take thy rest.
God called thee home, He thought it best
Yes, 'tis best—She isgone above,
Where all is peace and endless love."

CORA L. LAYNE.

ROYAL

BAKING POWDER

Absolutely Pure.

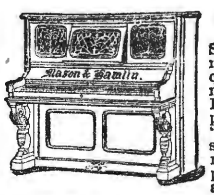
Lhis powder never varies. A marvel of purity, strength and wholesomeness. Mooe economical than the ordinary kinds, and cannot be sold in competition with the multitude of low-test. short weight alum or phosphate powders. *Sold only in cans.* ROYAL BAKING POWDER Co., 106 Wall St., N. Y.

A BIG OFFER. To introduce them, we will **GIVE AWAY** 1,000 Self-Operating Washing Machines. If you want one send us your name, P. O. and express office at once. **The National Co.** 23 Dey St., N. Y.

4% LONG LOANS.
To stand as long as interest is kept up. **Personal security only** for interest. Send 6 cents for particulars, Loan forms, etc. Name this paper. T. S. Gardner, Manager, Palace Building, Cincinnati, O.

Mason & Hamlin

ORGANS: Highest Honors at all Great World's Exhibitions for eighteen years. One hundred styles, $22. to $900. For Cash, Easy Payments or Rented. Catalogues free.

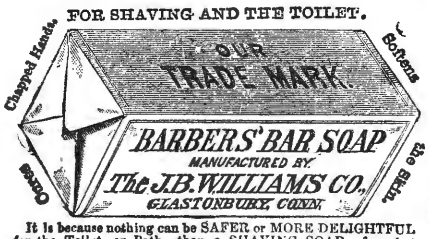


PIANOS: New mode of Stringing. Do not require one-quarter as much tuning as Pianos on the prevailing "wrest-pin" system. Remarkable for purity of tone and durability.

ORGAN AND PIANO CO.

154 Tremont St., Boston. 46 E. 14th St. (Union Sq.), N. Y.
149 Wabash Ave., Chicago.

FOR SHAVING AND THE TOILET.



It is because nothing can be SAFER or MORE DELIGHTFUL for the Toilet or Bath, than a SHAVING SOAP of perfect PURITY and MILDNESS, that this article is so extensively used for TOILET purposes. It is a LUXURY with which no lover of fine soap can AFFORD to be unacquainted. Put up in square and round cakes; also, in pound bars. Ask your Druggist for it, or send 20. stamp for trial sample. Does YOUR Barber use it? Williams' Genuine Yankee and other Shaving Soaps are the finest in the world.

H. W. HAYES,

—Dealer in **All kinds of**—

SEWING MACHINES,

Needles, Parts and Attachments, Household Goods and Notions.

A Good No. 1. Sewing Machine for $15.00. Warranted for five years.

Repairing promptly Attended to, and old Machines made as good as new.

155 Union st., Nashville, Tenn.

REFER TO THE EDITORS OF THIS PAPER.

AGENTS COIN MONEY who sell DR. CHASE'S FAMILY PHYSICIAN. Price **$2.00.** Write for Circulars. Address. A. W. HAMILTON & Co., Ann Arbor, Mich.

DR. C. P. DUNCAN'S

—GREAT—

Vegetable Summer Remedy,

Medicated Blackberry Elixir.

or the next several months the various troubles of the bowels and stomach, which are so annoying, and so often fatal to all ages, sexes and classes of humanity, will no doubt prevail as usual to a great extent. These afflictions are sometimes sudden and always painful. A speedy and effectual cure depends mainly upon a quick application and efficient remedy, and just here, we desire to say that Dr. DUNCAN'S Medicated Blackberry Elixir, is **the medicine** of all others to speedily cure all bowel troubles, such as Diarrhoea, Cholera Morbus, Dysentery, Summer complaints, cholera infantum, flatulence, flux, Pains in the bowels, etc. The elixir may be given with perfect safety to the most delicate children, in doses as directed, as it contains no hurtful ingredient. It is palatable and does not produce Nausea. For sale by all druggists. Price 50 cents.

DR. C. P. DUNCAN.

Liver and Kidney Medicine.

The grear superiority of this medicine over all other Liver medicines, consists in the combination of those vegetable compounds, which possess the wonderful power of arousing all the secretions of the whole human system to a natural and health action. It acts upon the liver directly and at same time sets up a proper secretion of those gla situated in the stomach and bowels. It is a lock up of these secretions of these glands that brings on dyspepsia, indigeftion, sour stomach, heart-burn palpitation of the heart, vertigo, or swimming o the head, sick or nervous headache, constipation of the bowels accompanied at the same time with pains in the shoulders, back, sides and limbs. To treat the above symptoms intelligently and successfully, as in other cases, you must use the medicine, that rikes and removes the causes from the systemth produce and bring on the disease. This is effect fly done with Dr. Duncan's Liver and Kidney edicine. Price 75 cents.

Spurlock, Page & Co.,
Proprietor,
NASHVILLE, - - - - TENN.

Baltimore Church Bells

Since **1844** celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY, **J. REGESTER & SONS,** Baltimore, Md.

CATARRH

AND DISEASES OF THE THROAT, causing Loss of Smell, Offensive Breath, Deafness, Cough, Hay Fever, Bronchitis, and Incipient Consumption, permanently cured, by a treatment so effective that it cures the worst cases, though the bones of the nose have become affected. No douches, snuffs, washes, inhalers, or atomizers. The medicines are so pleasant that a child will take them. The only internal treatment offered to the public for these dangerous diseases. Dr. Brockington has had fifteen years experience in the treatment of this class of diseases, and a trial will convince the most incredulous of the efficacy of his treatment. The most obstinate cases cured at small expense. Send full description of case and Fifty (50) cents (mere cost), for a trial package [by mail], to last fifteen days, with full instructions for treatment.

Address, DR. C. N. BROCKINGTON,
309 FOURTH AVENUE, LOUISVILLE, KY.

M. FRANK & Co.,

(M. FRANK, Late of D. Weil & Co)

103 Union St. between Market and College.

(Formerly occupied by A. Winter.)

Dry Goods, Notions, Cloaks,

Blankets, House-Furnishing oods,

—AND—

Ladies and Gents Underwear,

Nashville, Tenn.

MONEY $50—$500 1—10 years. State amount.

Send 6 cents for Specifications. Mention this paper. **F. ALBUM** Treas'r, Merchants Block, CHICAGO, ILL.

—BARCAINS IN—

BOOTS, SHOES & RUBBERS

liable Goods at **LOWEST PRICES.**

JOHN HOLAHAN.

rec **Opposit ADVOCATE Office.**

99 Union St. - - - - - - - - Nashville, Tenn

THANIEL BAXTER, President, THOS. PLATER Vice President, J. P. WILLIAMS Cashier, W. P. BANG, Ass't. Cashier,

THE FIRST NATIONAL BANK

F NASHVILLE, TENN. (Reorganized.

Designated Depository and Financial Agent of the United States

CAPITAL STOCK, - - - - - $700,000 00
UNDIVIDED PROFITS, - - - 400,000 00

Receives Deposits, Deals in United States Bonds and Local Securities, and Foreign and Domestic Exchange. Drafts drawn on all European points. Our facilities for making collections at all accessible points are unsurpassed.

WOMAN WANTED SALARY $35 to $50 for our business in her locality. Responsible house. References exchanged. GAY & BROS, 14 Barclay St., N. Y.

WANTED An active Man or Woman in every county to sell our goods. Salary $75 per Month and Expenses. Canvassing Outfit and Particulars FREE. STANDARD SILVER-WARE Co., Boston, Mass.

SOUTH KENTUCKY COLLEGE,

HOPKINSVILLE, KY.

Midway between Nashville, Tenn., and Evansville, Ind., on the St. Louis and Southeastern railway connecting at Guthrie with the Chesapeake and Ohio; Louisville and Memphis branch of the L. & N. R. R., and at Nortonville with R.

Fall Term . Session Opens Sept., 1885.

BUILDINGS NEW, HANDSOME AND COMMODIOUS;

103 feet long front; three stories high; with two wings, respectively 90 and 116 feet long. Fine stu halls, provided with the best single seats; also splendidly appointed recitation, music, and art rooms. Matriculates last session, 183.

THIS SCHOOL IS INTENDED FOR BOTH SEXES.

Prof. and Mrs. James E. Scobey, so long connected with the Female Institute at Murfreesboro, Tenn will have exclusive charge of the boarding department, in the College building, where only girls will b permitted to board. Young men and boys can find good boarding at moderate rates in the city, or they can be placed under the immediate supervision of Capt. Fitts commandment of cadet, in his own, or in the family of V. M. Metcalfe, where the responsibility for advancement and culture will be fully ured

THE FACULTY

Is composed of four gentlemen and three ladies in the Literary department, two Music teachers, and teacher of Art, and two lecturers, all of whom are experienced, successful teachers.

Mrs. L. F. Gates, who has been Matron at the Institute, Murfreesboro, will occupy same position in South Kentucky College.

In all the appointments necessary to a superior school, South Kentucky College stands in the front rank For Catalogues, Announcements, etc., Address

S. R. CRUMBAUGH, Prest.
JAMES E. SCOBEY, Vice Prest.

BURRITT COLLEGE,

Spencer, Tennessee.

This institution was chartered in 1848, and is under the control of the Christian brotherhood. It is the pioneer of mixed Colleges, and in this regard it has proved quite a success Teaching the Bible is an important feature of the institution.

Located on the Cumberland plateau, it is FREE FROM EPIDEMICS. The water is free stone and chalybeate. Invigorating breezes render the location a delightful summer resort. Doyle Station—nine miles distant—on the McMinnville and Manchester Railroad, is the nearest Railroad Station.

TERMS:

Primary Department, per session	$ 7 50	Commercial Department, per session	$25 00
Preparatory Department, per session	15 00	Lessons, Instrumental Music	$15 00 to 20 00
Collegiate Department, per session	20 00	Lessons in Art Department	2 50 to 20 00

Board and washing for males, per week, from $2.00 to $2.50; Fuel, light, and incidental expenses, per session, $10.00; Board (including washing, fuel, and light,) females, per we e $3.00

The Fall Session of 1885, Begins on the Last Monday in July.

For further particulars, address— Prof. A. T. SEITZ, President,
W. H. SUTTON, Secretary Board of Trustees.

Geo. E. Cooper & Co.,

Manufacturers and Dealers in

Tinware, STOVES, Furnaces,

House-Furnishing Goods.

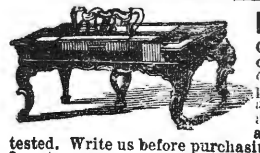
Tin and Slate Roofing and Galvanized Iron Cornice Work a Specialty.

Also our **Patent Chimney Top** for smoky chimneys has no equal. Write for prices.

GEO. E. COOPER & CO.

2 North Market treet

NASHVILLE, - - TENN



Pianos & Organs

Of all makes direct to customers from headquarters, at wholesale prices. All goods guaranteed. No money asked till Instruments are received and fully tested. Write us before purchasing. An investment of 2 cents may save you from $50.00 to $100.00. Address

JESSE FRENCH, Nashville, Tenn.,
Wholesale Distributing Dep't for the South.

MAGIC LANTERNS

And **STEREOPTICONS,** all prices. Views illustrating every subject for **PUBLIC EXHIBITIONS,** etc. *A profitable business for a man with small capital.* Also Lanterns for Home Amusement. 136 page Catalogue *free.*
McALLISTER, Optician, **49 Nassau St., N. Y.**

McShane Bell Foundry

Manufacture those celebrated **Bells** and **Chimes for Churches, Tower Clocks, &c., &c.** Prices and catalogues sent free, Address
H. McSHANE & Co., Baltimore, Md

General News.

Statistics show that Southern prisons contain 12,000 convicts.

The man who studies vice to avoid it is like him who takes poison to see how it tastes.

The Postmaster-general has decided that special deliveries of letters shall not be made on Sunday.

There has been very little wife-beating in Maryland since the whipping-post law went into effect.

If it was not for the solace and comfort we generally find in complaining life would be almost unendurable.

Said an old colored man in Atlanta the other day, "you can't put ignorance on top of knowledge, *and make it stay there.*"

The members of the Royal Family of England seldom go to church more than once on Sunday. They always are present once.

Queen Victoria has been asked to mark the fiftieth year of her reign by reviewing her voluntary troops, as she did in 1861.

Minnesota taxes dogs at their appraised value, and the 60,000 in the State foot up $197,000. The lowest figure for any canine is 92 cents.

Jumbo, the great elephant, had three objects of fear—a mouse, a cat and a rat. He would howl at the sight of a cat and shiver at a rat.

For the last six years a nephew of the late king Cetewayo has been studying in Stockholm, and has now returned to his native country as a missionary.

President Cleveland told the members of the Baltimore Synod, the other day, that he remembered every word of the Presbyterian Shorter-Catechism.

An old preacher said that when he preached about hell he sung about heaven—and *vice versa.* His idea was that he thus got the advantage of the law of mental reaction.

In Montreal there has been 2,000 deaths from small-pox among French Catholics, and only 80 Protestants. The ignorance and superstition fostered by Catholicism cause this difference.

Frost-bitten members of the church and people who will not pay their debts are among the foremost patrons of circuses, and such other concerns as are adapted to "hard times."—*Christian Neighbor.*

It is so strange that when a current is set on foot in society against an evil that leads so many to ruin, Christian parents—Christian mothers, will lead in again, starting a counter current—downward the way of evil.

How many Southern men have, since the war, made money and saved it it, by ion? mighty few. Thousands have lost, and the money squandered mounts up into the hundreds of millions.—*Atlanta (Ga.) Chronicle.*

James Russell Lowell acknowledges that if Greek is simply retained in college courses for disciplinary purposes, the same results may be reached through other means. He favors, however, the retention of Greek for other reasons.

The decrease in the postal revenue, growing out of the reduction of letter postage from three to two cents, has been larger than was anticipated. It had been supposed that the deficiency for the fisrt complete fiscal year, under the reduced postal law, would not be more than $4,000,000, whereas, it will reach about $6,000,000.

"Just a little party! What is a little party? It is a big party in short clothes. What is a big party? It is the ante-room to a german. And what is a german? It is hugging set to music, and the anteroom to eternal disgrace. And what is eternal disgrace? It is hell-fire—that's it."—*Sam Jones.*

Miss Wilson, a member of the Society of Friends, hearing there was a province in China as large as all England with but one missionary in it, determined to go and labor there. Her journey of three months, made entirely alone, was safely accomplished, and ever since reaching the province she has done great good.

The whole matter of secular business on Sunday is simply and solely a question between human greed for money and divine wisdom and thought for humanity, and the *Union* is old-fashioned enough to believe that Almighty God will win in this contest, as he has in all similar ones before.—*Springfield Union.*

David C. and W. P. Johnson, general agents for the Louisiana Lottery Company, of New Orleans were convicted in the United States Court at Cincinnati, recently, of using the mail for distributing lottery advertisements. The case was prosecuted by the Society for the Suppression of Vice, which has been pushing the matter for the past year.

Cocaine, which has proved a useful remedy for such a variety of ills, is now claimed as a preventive of sea-sickness by a Russian physician, M. Manassein, in St. Petersburg. Having had occasion to make several journeys this summer, he took with him some cocoaine. He did not have a sufficient quantity to make his experiments on a large scale, but on all those to whom it was given it had an almost magical effect.

The doctrine of purgatory has its advantages yet in the collecting of money. The University College of Ottawo is raising money to build a chapel on the credit of prayers and masses for the soul; and it distributes to those who contribute, certificates that the holder "shall be entitled to share in twenty-five masses daily, and in all the prayers and good works of the Oblate Fathers of the University, for ten years for 25 cents, and forever for $2.00." One may affiliate his relatives and friends, living or dead, in these benefits on these same terms.

The immense new granite building devoted to the State, War and Navy Departments at Washington, is nearing completion—that is to say, it will pretty certainly be finished within two years. It has already cost about $9,000,000, and when completed will foot up at least $10,250,000. It is the largest granite building in the world, and covers about four acres and a half, or an acre more than the Capitol. There will be more than twenty acres of flooring, and the pipes would stretch nearly forty miles in a straight line. It comprises four wings, and is perfectly fire-proof.

The church party in England is greatly alarmed over the fact that a majority seem to favor immediate disestablishment. All seem to expect it, but are unprepared for its coming so suddenly. To stay it some are proposing to divide the State aid with the dissenting churches. But it will not hurt the spirituality of the church. The Church will never know its own strength and power until stripped of all dependence in outside and inside human organizations. It relies on God alone for its support. We should pray and labor for its deliverence from all other alliances and helps.

The elections in New York and Virginia both went strongly Democratic.

President Cleveland, as is customary with our Presidents, writes a very pious Thanksgiving proclamation, setting Thursday, the 25th inst., as the day.

The Vicar General of one of the Roman Catholic dioceses in Brazil considers the Bible a dangerous book. In a circular to the clergy, he says that Protestant missionaries are overrunning the diocese and distributing books fair in appearance but which are "designed to instil poison into the minds of the unwary. Among these books," he continues, "they bring the Bible in the vernacular, without notes, without the ecclesiastical authorization, and mutilated, with which they sacriligiously endeavor to combat the truth." He exhorts the priests to warn the people not to buy these pernicious works; and, if they have already fallen into "unwary hands," the priests are to take them and "burn or destroy them." One of the missionaries saw a priest burn a New Testament which he snatched from the hands of the woman who had purchased it. He burned in the presence of a missionary, declaring that it was a Protestant book and false. The Rev. W. M. Brown, the Superintendent of the American Bible Society's work, says one of his colporteurs in the North (Parahyba) had a box of Bibles and Testaments weighing one hundred pounds taken, from him forcibly, and burned; and the authorities would not listen to his complaint, replying that he was a Protestant, and that the Government would not protect heretics.

ITEMS AND PERSONALS.

Bro. G. Lipscomb closed a meeting at Liberty, Christian county, Ky., on Sunday night, Nov. 1, with 20 added to the Lord.

Bro. Growden is holding a meeting of interest in Columbia. There had been 33 additions at last accounts, about 28 of these by baptism.

Bro. Larimore is holding a series of meetings with Church Street Church. He is having a good hearing, and doing excellent preaching. There have been eight or ten additions up to date—Nov. 9.

J. C. Martin writes from McMinnville, Tenn.: "Bro. Arthur M. Growden begins a series of meetings for us third Lord's day of this month. I believe the congregation is ripe for a good meeting."

The tract on Acts of Apostles is going off finely. Brethren can do a great amount of missionary work with but little cost by circulating this tract, the price only being ten cents each for a tract of 64 pages.

J. T. Boone writes from Joplin, Mo.: "Am laboring half my time at Joplin. Protracted meeting now. To date seven confessions and seven added by letter. Bro. Crenshaw doing the preaching."

Bro. H. L. Walling writes from McMinnville, Tenn., Nov. 5, says: "I preached once at Arkadelphia, the first Lord's day in November, with two additions, one from the Methodist and one from the world."

D. M. Breaker writes from Brooklyn, Ill., Nov. 2: "My meeting closed to-night with forty additions; twenty-eight by confession and baptism, six reclaimed, four from the Baptists, and two as baptized believers. These, with those already members, have been organized into a congregation which now numbers forty-seven members. Dr. J. D. Young and J. H. Stephenson are the elders."

Bro. Hobbs retires from the *Guide*.

Bro. Rice Sewell has recently held meetings at Bethlehem, White county, with five additions, and at Spencer with seven.

The Cumberland river is again rising which will interfere with the building of the bridge, and likely postpone its completion until next summer.

Bro. Denton, of Burritt College, gave our office a call during the past week. He was down as a witness in a case in court, but had to return again. We rejoice to hear of the prosperity of Burritt College.

Robert Kirby writes from Kettle, Ky., Oct. 26: "On last Saturday I went to my regular appointment at Ashmold on Marrowbone, preached four discourses, and two were added to the Lord by confession and baptism."

Bro. McQuiddy, formerly of the GOSPEL ADVOCATE, has settled in Texas, and will preach for the church at Sweetwater.—*Christian Messenger.*

A mistake, Bro. Burnett. It is a brother of our McQuiddy. We do not propose to spare him yet.

Brown Godwin writes from Bel Green, Ala., Nov. 3: "Have just closed a series of meetings at this place. Immersed eight. One from the Baptists united with us. The brethren are to commence meeting on the first day of the week in the court-house."

J. K. Walling writes from Sparta, Tenn.: "I closed my meeting at Livingston with increasing interest; four added to the congregation. I was highly pleased with the prospects of the church at Livingston. They have a good new house nearly finished in the very best style."

The papers report the Mormons as growing weary under the operation of the law and discouraged. True bills are still found against those having more than one wife, and convictions follow. It is reported that but few polygamous marriages have been formed since the law against polygamy is enforced.

Bro. Northcross writes from Bunker Hill, Tenn.: "We commenced a protracted meeting at Cool Springs, Giles county, on Tuesday night after the3rd Lord's day in September, and continued about one week, which resulted in 28 volunteers for Christ. This makes 41 additions for this year at this place. To God be all the praise.'

Bro. George Gowen, from Flat Creek, Tenn., says "Please report Bro. T. C. Little's meeting at this place the third Lord's day in September. Nine coufessions and baptisms, which with the eight at the regular appointments make seventeen as the ingathering during the year. Nearly all of the members are heads of families. Bro. Little is very much beloved and has been employed for another year."

Bro. A. C. Henry writing from Hartselle, Ala., says: "I have recently been on a visit to my native home in South Ala., preached while gone, at Pine Apple, Fatama, McCants, Crossroads and Mount Willing. There were two added to the Cause, one at Pine-Apple restored, and one by confession and baptism at McCants. The brethren asked me to help them get an evangelist to go into that country to travel and preach all the time. It is a field very much in need of a preacher. They can support a young man well, and will do so. I know a few that would suit them exactly. Bro. J. W. Shepherd will fill the place, and the climate will suit him. Brown Godwin or Charlie Sparkman can either of them do a good work in that field. If any brother feels inclined to take the work he should write to Dr. David Adams, Pine-Apple, Ala, who will give all necessary information."

J. R. Bradley writes from Roberson Fork, Tenn., Nov. 5: "Since my last report, I have baptized seven. Five at "Nights of Honor" hall, where I have been preaching on fourth Sunday nights, after preaching at Roberson Fork at eleven o'clock. One at Philadelphia, Lincoln county; one at Gipsonville, Giles county, which is a Baptist church. We also had one wanderer to come back at this place, who had wandered from Bethel congregation. Preached seven times at this place. A good hearing all the time."

Bro. R. S. Robertson writes from Alexandria, Tenn.: "Began a meeting at Defeated, Smith county. Tenn., the third Lord's day, (in Oct.) and continued until Friday night. Seven were added to the church of Christ. I went from there to Mt. Pleasant, Macon co., Tenn., there I met Bro. W. H. Carter, of Lafayette. He rings like true metal. Five were added. We had to stop our meeting on account of the rain. We think others would have obeyed if we could have continued the meeting."

D. M. Breaker writes from Brooklyn, Ill., Oct. 30: "I began a meeting at this place last Saturday night. Up to this date sixteen have made the good confession, two have been reclaimed, and two from the Baptists have taken their stand with us. I organized a congregation last night of twenty members. There are nine to be baptized to-day. Brooklyn is between Metropolis and Paducah, nine miles from the former and three from the latter. Shall go on a few days longer."

R. W. Norwood writes from Landersville, Ala.: "I have just reached home from Perry and Wayne counties, Tenn., where I have been laboring for the past few weeks. Began at Farmers Valley on Saturday night before the second Lord's day in October; delivered twelve discourses, result, five by confession and baptism. Began at Linden on Saturday night before the third Lord's day in October, and delivered seven discourses and Bro. Cane Land two; result, two by confession and baptism, and one reclaimed. Bro. Land is a workman that needeth not to be ashamed—full of zeal. May the Lord spare him yet many days to labor in his vineyard."

A brother in Texas sends the Orphan School fifty dollars, and twelve dollars and fifty cents for ten copies of ADVOCATE to be distributed. Bro. Trible in the article copied from *Atlantic Missionary* in last week's ADVOCATE speaks of the "proposed Orphan School." Why he calls it the *proposed* school we cannot tell. It is now in successful operation—second annual session. The first session went through smoothly and satisfactorily. It now has twenty girls that else had not been in any school—as well taught as they would be in any school in Tennessee or elsewhere. They do all the work of the place—cook, wash, milk the cows, make butter, keep the house neat and tidy—and are as happy contented set of girls as can be found. They are preparing themselves for usefulness, and progress well. The school has 160 acres of land, good building worth 12 to 15,000 dollars, and about twenty thousand dollars endowment fund. I do not know a school on a better foundation. The school could support double the number of pupils on the endowment and rentals, but it has had to spend over two thousand dollars in repairs and purchasing necessary outfit for operations. We are not able to receive one-half the applications. Brethren could do good in hunting up a neglected girl in their neighborhood and sending her to school. Terms for such are 30 dollars per session of five months. It is rather strange, but a very strong and decided Presbyterian has done more in this work than any one else.

Sister Rorex, from Scottsboro, Ala., gives the following statement. We commend this appeal to the brethren. Only a year or two ago Bro. J. A. Harding held the first meeting. The brethren are few around them and help from a distance is desirable. Contributions may be forwarded to this office:

"Kind brethren, We are building us a church house here; the brethren have given liberally, according to their means. We think we can have our house ready to hold a meeting in, about the first of December, but we are not able to seat it. We cannot do it without aid from brethren at a distance. Prejudice runs high among the sects here, and we are very much ridiculed, but we think when we get our house ready, so *good* men who are preaching the word of God in its purity, can come and present the truth to the people, a vast amount of good can be accomplished. We think when we have done as much for ourselves as we are able, the good brethren and sisters will willingly aid us.

Most Respectfully
MRS. I. P. ROREX.

J. B. Davis writes from Homer, La.: "I have been preaching a good deal since I reported to you last, but the success has been meager, owing to various causes. I have never been in any country where a stronger opposition was made to the truth than in this. Not open and manly opposition, but a dogged, sullen, won't hear, lying opposition. The preacher shuts the people's eyes and stops their ears by telling and binding them in the church not to hear us, They harden their hearts by falsehood and misrepresentation. They tell the people our sermons and our papers are full of abuse of the denominations; that we do nothing but disturb and break up the churches, and sow discord where peace and good-will exist; that we unsettle the faith of the believing and lead them away from the faith of their fathers, and thus lead them all into hell. By this means many places are bound in idolatry hopelessly. But we are not discouraged or cast down. Where we had but one preacher one year ago, we now have four, and the contest thickens, but we know victory is ours. For Christ the great captain of our salvation leads us, and by his help we will overcome. Five baptisms since last report."

Bro. Rufus Green writing from Kent, Mo., Oct. 28th, says "I closed my meeting last night at Elkhorn, McDonnel county; eleven accesssions; ten by confession and baptism; one by commendation; closed with increasing interest. I obtained three subscribers for the GOSPEL ADVOCATE at this place. We need more good workers here but we want good men who will oppose the introduction of innovations in the church, such as State boards, Missionary societies, and I am prevailing on many good brethren in the South-west to lay aside worldly insitutions and read the GOSPEL ADVOCATE and *Christian Review* in order to a return to the primitive order of things. Oh that brethren will soon learn the one important lesson; that the *Church* of God is the *Lord's* missionary society and the only *Bible* society on earth for the spread of the gospel. I go from here to Oak Grove, Newton county to commence a meeting to-night. Will report again next week." Writing from the same place, Nov. 2nd, Bro. Green says: "I closed my meeting at Oak Grove, last night with four accessions, all by con fession and baptism. I go from here to commence a meeting to-day at Lone-Store, Newton county. From there I go to Elk-Horn again, and from Elk-Horn I go to Indian Springs. I am doing all I can for the GOSPEL ADVOCATE. Will report again next week."

An ability and an opportunity to do good ought to be considered as a call to do it.—*Cecil.*

Home Reading.

REMEMBER THY CREATOR

BY N. J.

Remember thy Creator now,
While in thy youthful days;
Each day before Him humbly bow
And give Him thanks and praise.

Remember, as your heart you lift
To Him upon the throne,
That every good and perfect gift
Comes down from Him alone.

Remember that His love and care
Attend you night and day;
If you in all His blessings share,
Then, without ceasing, pray.

Remember, He saw us in sin,
And His own Son He gave;
He loved the world He sent Him in,
Our precious souls to save.

Then praise His name and learn His will
Taught in His word of truth;
Remember thy Creator still
While in thy days of youth.

Christian Standard

SIDNEY'S MANNERS.

ELIZABETH E. BACKUP.

"What a polite little fellow! Such pleasing ing manners! With what a gentlemanly grace he doffed his hat! It is refreshing to meet a well-bred child."

"Yes, he is city-bred evidently. I think the Greens take summer-boarders. Our country cousins excel in some sterling qualities, but it is a pity that they do not pay more attention to the small courtesies of life. Such uncouth, unattractive specimens as we have met in these wilds!"

The above conversation was not intended for the ears of our twelve-year-old hero, whose frank, boyish politeness had so charmed the fastidious mother and daughter. But he heard the flattering words, and turned to his play with a fresh sense of his own importance. Had not his graceful manners excited the admiration of the wife and daughter of a well-known judge? And none knew better than they what good manners were, for at home did not they move in the charmed "first circles"?

All was commotion in the large, well-cared-for barn. Baby Mollie was dancing to the notes of a rollicking song, and when she paused for breath, received, by way of applause, the rapturous embraces of enthusiastic brothers and sisters, Sidney joined the merry group, and while the baby's feet moved to and fro, the wild notes rang out until the very rafters rang.

In the midst of the din, Maria, the nurse, rushed to the rescue of her darling. "Shure, you'll kill the the innocent," she cried· She's getting light in the head."

It was Sidney, knight of the lovely manners, who shouted in reply, "Confound you, Maria, let Mollie alone and go about your business!"

"It's my business to mind Molly, Sir Sidney, and she'll not sleep a wink the night if she stays in this racket. If you *must* raise Cain, just do it without her."

If a wild frolic is to "raise Cain," the children certainly accomplished the feat. Fun was in the ascendant, and game after game was played with hearty good will and enjoyment. But whatever the game, Sidney ruled throughout like the commander-in-chief of a little army. By-and-by his subjects grew restive, and undertones of mutiny were heard.

"Guess he thinks he's the boss!" said sturdy little Ned.

"Yes, the world was made for Sidney," said sarcastic Cousin Sadie; while Lizzie, encouraged by these comments, bust forth in open rebellion. "Mamma didn't we say we were to mind you, and you've just bossed us round long enough. Let some one else have the say."

Lizzie was usually his loyal subject, and Sidney, quite taken by surprise. arose in hot wrath and administered a hasty punishment. Yes, the polite and chivalrous Sidney Gray gave his sister a smart slap in the face as he exclaimed,—

"Take that, and give me no more of your sauce!"

"For shame, Sidney" cried Sadie, "to strike a a girl and your sister! What would old Mrs. Jones say of your charming manners if she could see you now? Tom Green is shy and awkward, with none of your dainty city airs, but you wouldn't catch him domineering over a crowd of children, least of all striking his sister. And for once Sidney had nothing to say.

It was little Ned who turned tell-tale that evening. "Mamma," he said, "Sid struck Lizzie, hard—right in the face."

"O Ned, I didn't mean to tell!" cried Lizzie.

"And why not, pray?' cried bold cousin Sadie. "Sid's a little tyrant, and aunt ought to know it. It all comes of what Maria calls 'so mighty sot up by people's foolish praises.' 'Oh wad some power the giftie gie us, to see oursel's as ithers see us!' softly hummed the provoking girl.

Sidney looked at her angrily, and wished she were a boy that he might knock her down. But his mother's gentle words recalled his better self, and Sidney pleaded guilty to the charges brought against him, and kissed Lizzie as some slight amends for the indignity of the afternoon. If I've been 'mighty sot up,'" said Sidney, "I've been considerably taken down, and if Sadie will give me a rest, I'll promise to turn over a new leaf which shall begin and end with the Golden Rule.

"Agreed! my Lord Chesterfield! said the incorrigible Sadie with a low bow.

"We should all cultivate gentle, refined manners," said Mrs. Gray, "but not as a mere outside polish to be put on and off at will. Genuine politeness should prompt to a kindly consideration of the feelings of others; and back of the pleasing manner should be the heart, kind and true.

"Come now, Sid, we'll seek for that kind of a heart, said Sadie.—*Watchman.*

"HARD ON THE PIG.

I remember once saying at a mission tea-party to a lot of men, whose swinish behavior in the public-house when another lady and myself had gone in to invite them to a mission service, had greatly disgusted me, "You working men know how to behave to a lady like courteous gentlemen everywhere but in a public-house; you would never demean yourself by cadgering: but once go near a man in the 'public' and it is always 'Gie us tup-pence for a pot of beer'—just like a pig beginning to grunt for wash the moment you approach his sty," I added with some asperity, remembering my Saturday nights sufferings. Up rose a hoary-headed doctor and said, very solemnly, "I think that's rather hard." The men looked delighted, for my words had gone rather disagreeably home. He paused and looked around benignantly on the offended audience, and then added, dryly, "Hard I mean on the pig." Instant fall of countenances all around. "Did you ever hear," he went on, "of a pig going into a public-house at all? And did you ever hear of pig taking a drop too much? And, above all, when did you ever hear of a pig going home and knocking around around his sow? This was too much for an English audience; a roar of laughter dispersed the sore feeling, and nine of the drinking men acknowledged the justice of the home-thrust by signing the pledge that night.

GRACE IN A RESTAURANT.

A clerk and his country father entered the restaurant Saturday evening and took seats at a table where sat a telegraph operator and reporter The old man bowed his head and was about to say grace, when a waiter flew up singing, "I have beefsteak, codfish balls and bull heads." Father and son gave their orders, and the former again bowed his head. The young man turned the color of a blood-red beet and touching his arm exclaimed in a low, nervous tone, "Father it isn't customary to do that in restaurants!" "It's customary with me to return thanks to God wherever I am, said the old man. For the third time he bowed his head, and the telegraph operator paused in the act of carving his beefsteak and bowed his head, and the journalist put back fish ball, and bowed his head, and there wasn't a man who heard that short and simple prayer that didn't feel a profounder respect for the old farmer than if he had been the President of the United States.—*Syracuse Standard.*

"POPPING BY A PLANT.

In houses wherein reside one or more daughters of a marriageable age an empty flower-pot of an ornamental character is encircled by a ring and suspended from the window or verandah by three light chains. Now the Juliets of Japan are, of course attractive, and their Romeos as anxious as those of other lands. But instead of serenades by moonlight and other delicate ways of making an impression, it is etiquette for the Japanese lover to approach the dwelling of his lady bearing some choice plant in his hand, which he proceeds to plant in the empty vase.

This takes place at a time when he is fully assured that both mother and daughter are at home, and I need scarcely say that neither of them is at all conscious that the young man is taking such a liberty with the flower-pot outside their window. It is believed that a young lover so engaged has never been seen by his lady or her mamma in this act of sacrilege—at any rate my friend tells me that during his long residence in Japan he never heard of any one being detected in the act or interfered with in any way.

The fact is, this act of placing a pretty plant into the empty flower-pot is equivalent to a formal proposal to the young lady who dwells within, and this eastern fashion is, as I think, a most delicate and harmless way of proposing to a lady. The youthful gardener, having settled his plant to his mind, retires, and the lady is free to act as she pleases. If he is the right man she takes every care of his gift, waters it and tends to it with her own hands, that all the world may see, in a word that the donor is accepted as a suitor. But if he is not a favorite, or if stern parents object, the poor plant is torn from the vase and the next morning lies limp and withered on the verandah or on the path below.

General Harrison's Temperance

A public dinner had been given him on one occasion. At the close of the dinner one of the gentlemen drank his health. The General pledged his toast by drinking water. Another gentleman offered a toast and said "General, will you not favor me by drinking a g[illegible] wine?" The general, in a very gentlemanly way, begged to be excused. He was again urged to join in a glass of wine. This was too much. He rose from his seat and said, in the most dignified manner, "Gentlemen I have twice refused to partake of the wine cup. I hope that will be sufficient. Though you press the matter ever so much not a drop shall pass my lips. I made a resolve when starting life that I would avoid strong drink. That vow I have never broken. I am one of a class of seventeen young men who graduated at college together. The other sixteen members of the class now fill now fill drunkards' graves, and all from the pernicious habit of wine drinking I owe all my health, my happiness and my prosperity to to that resolution. Would you urge me to break it now?—*Youth's World.*

Motive.

It is related that when Andrew Fuller went into his native town to collect for his cause of mission, one of his old acquaintances said:

"Well, Andrew, I'll give five pounds seein its *you.*

"No said Mr. Fuller, I can take nothing for the cause, seeing its for *me,*" and handed the money back.

The man felt reproved, but in a moment he said: "Andrew, you are right, Here are ten pounds, seeing its for the *Lord Jesus Christ.*

Blameless, Not Faultless.

No christian is or can be faultless before the Lord. Blameless all may and ought to be. The child that does its needle-work faithfully is commended, though not a stitch is perfect. The child is blameless, not faultless. The Christian who lives up to his light and ability is blameless, but in God's sight faulty. He is not conscious of his defect, his eyes are not as sharp as God's; his best efforts are like the needle-work of the little girl, well done for her, but so defective in fact that every stitch must be removed and done again by a more skillful and experienced hand.

PEMBERTON'S

The *WORLDS* Great Nerve

TONIC

FRENCH WINE COCA

The wonderful Invigorator and EXHILARINE, to impart Health, Strength and Vigor to Mind and Body. The **Ideal Nerve Tonic** and **Intellectual** Beverage, highly endorsed by the elite of the Medical Profession; for the cure and prevention of Mental and Physical Exhaustion, Chronic and Wasting Diseases, Dyspepsia, Kidney and Liver Affections, Heart Disease, Melancholia, Hysteria, Neuralgia, Sick Headache, Throat and Lung Affections, Tired Feelings, etc. This marvelous Tonic acts like a charm. For Convalescents and Invalids this delightful Invigorant is the sine-qua-non. The Invigorating and Strength-restoring properties of French Wine Coca are truly wonderful and excel all other Tonics and Stimulants. One trial will charm and excite your enthusiasm. For sale by Druggists. Send for Book on Coca, and Pemberton's Wine Coca. Price, **$1.00 per bottle.**

J. S. PEMBERTON & CO., M'f'g Chemists, Atlanta, Ga.

VASSAR COLLEGE, Poughkeepsie, N. Y.
FOR THE LIBERAL EDUCATION OF WOMEN, with a complete College Course, Schools of Painting and Music, Astronomical Observatory, Laboratory of Chemistry and Physics, Cabinets of Natural History, a Museum of Art, a Library of 15,000 Volumes, ten Professors, twenty-three Teachers, and thoroughly equipped for its work. Students at present admitted to a preparatory course. Catalogues sent on application.
J. RYLAND KENDRICK, D. D., *Acting President.*

FRANK D. HILL & CO., REAL ESTATE
Agents, No. 6 North 11th Street, Richmond, Va.

300 VIRGINIA FARMS in the vicinity of Richmond. **FOR SALE.**
Write for Catalogue; mailed free.
Lands shown near Richmond free of cost.

A Physician's Opinion.

Dr. Orr says: "I am well acquainted with the composition of Dr. Duncan's Cough Balsam. I have used it in my family and in my practice for several years, and do not hesitate to say that I believe it to be the best remedy known to the medical profession for the speedy Cure of Colds, Coughs, Sore Throats, Whooping Cough, and far surpassing all other remedies for the speedy cure of Croup and Hives in children. It is very pleasant to take, and perfectly harmless." Price 50 cents.

Special Notice

We would call the attention of the readers of this paper, especially those who are suffering with Dyspepsia, or Indigestion, to Dr. Duncan's Liver and Kidney Medicine It is, beyond doubt, the best and most reliable remedy known or ever offered for sale, for the Cure of Constipation, Sour Stomach, Sick Headache, Torpid Liver, and all Kidney troubles. It is the best and cheapest. 75 cents.

WEAKLEY & WARREN,

Manufacturers and Wholesale and Retail Dealers in

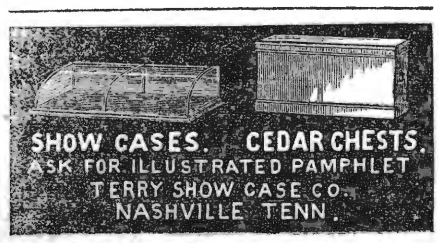
FURNITURE & MATTRESSES,

The Largest, Finest and Best Assorted Stock in the South.

Parties in want of Furniture and Mattresses will subserve their interest by giving them a call.

Nashville, Tenn.

10 & 12 - - - - - N. College St.



Add-Ran College,

THORP'S SPRING, HOOD CO., TEXAS.

The Thirteenth Annual Session opens the second Monday in Sept., 1885, and closes the last Thursday in May, 1886. There are ten distinct schools with an experienced teacher at the head of each. Not a single day is wasted from the beginning to the close of the session. Every day in the week has its proper share of study and recreation. Recitations every day—only the Bible studies on Sunday. Thorp's Spring is a prohibition village; noted for its healthfulness and the simple, steady and moral habits of its inhabitants. Send for catalogue.

A. & R. CLARK, PROPRIETORS.

L. & N.

(LOUISVILLE NASHVILLE R. R.)

—OFFERS—

Superior Advantages to the Traveling Public in

THROUCH CARS, QUICK TIME, AND

SURE ONNECTIONS

SHORT LINE TO

The North-West!

VIA EVANSVILLE.

Through Sleepers to the West via McKenzie Through Sleepers to the South via Montmery. Through Sleepers to the North-east via Louisville.

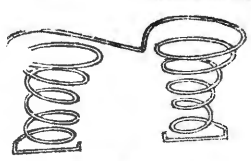
EMIGRANTS

Seeking homes on the line of this road will receive special LOW RATES. See agent of this company, or address

C. P. ATMORE, G. P. & T. A. Louisville, Ky.

Ed. H. MILLER,

— anufacturer of—



SPRING BED

ND

MATRESSES

South llege St., Nashville,

And dealer ll kinds of Beddings. I make the best ng Bed now in use—the Twin Spring Be hey are bu proof. Try a set. Old mattresses neatly rep fred.

MILLE .

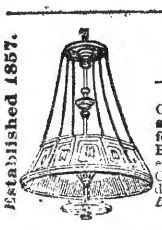
C. A. LITTERER AND CO.

Farm Impliments; Engines and Mill Machinery Agents.

uperior Gain Dill s, Swis s Feed Cutter, Champion Horizontal Sorghum Mill.

John Deer Steel Plows, A vanced Chilled Plows, Cortlan Spring-Wagons.

86 Market st. - - - Nashville, Tenn.



Established 1857.

The GREAT CHURCH LIGHT

FRINK'S Patent Reflectors for Gas or Oil, give the most powerful, softest cheapest & Best light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. *Don't be deceived by cheap imitations.*
I. P. FRINK, 551 Pearl St., N. Y.

OPIUM MORPHINE HABIT EASILY CURED. BOOK FREE. DR. J. C. HOFFMAN, Jefferson, Wis.

Phillips-Buttorff Mf'g. Co.,

Manufacturers of all kinds of

Cooking and Heating Stoves, Tin-ware and House-Furnishing Goods.

COOKING STOVES:

Hermitage for Coal; New Enterprise for Wood; Home Production, Economy in Fuel, Perfect in Operation; Guaranteed in Every Sense of the word.

24 and 26 Colle S. - - - - - - Nashville, Tenn.

Capital Planing Mill!

Cor. Line and Vine Streets, near Northwest Cor. CAPTOL GROUNDS.

J. W. McCULLOUGH,

DEALER IN

Lumber, sash, Doors, Blinds, scroll sawing, Flooring, Ceiling, Siding, Etc.

Telephone 551. : : : Nashville, Tennessee

O. EWING. FRANKW. GAINES

EWING & GAINES!

WHOLESALE HARDWARE,

40 South Market Street, Nashville, Tennessee.

Complete Stock of Hardware, Guns, Cutlery and Guns Belting, at the lowest prices.

Prompt and Careful Attention given to Orders. TRY US.

Maxwell House Shoe Store,

Old Ladies' Common-sense Shoes, Old Men's Broad bottomed Boots and Shoes, Children's, Misses' and Boys' School Shoes,

At REDUCED PRICES, FOR CASH!

T. E. WINSTEAD & CO.,

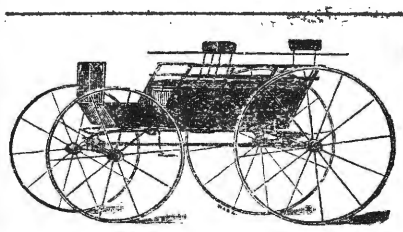
154, Church St., erry Block, opp. Maxwell House, NASHVILLE.

Walsh & McGovern,

DEALERS IN

Leather, Hides, Oils, Shoe Findings,

Nos. 16 & 18 North Market St., Nashville, Tenn.



MURKIN & HUNT

28 30 32, South College Street,

—Manufacturers of—

Fine Carriages, Berlins. Landaus, Cabriolets, Coupes, and all Kinds of Heavy Work

We have enlarged our Factories and Store-rooms by the addition of the three-story building adjoining, and have now improved facilities for the manufacture of first-class work.

OUR SPECIALTIES: Improved Timken and Brewster Spring Buggies; Platform Double-Spring and Three-Spring Phætons; Barouches, Rockaways, and Wagons of Every Description.

Special Attention Given to Repairing. Inspection Solicited. Telephone 332.

P. A. SHELTON.

DEALER IN

STAPLE and Fancy GROCERIES.

Flour, Bacon, Lard, Tobacco and Cigars, Country Produce

—****—

NO. 9 BROAD ST. - NASHVILLE, TENN

"CURED BY LIGHTNING."

The Sun, of New York, dated August 26, 1885, contained the following press dispatch:

CURED BY LIGHTNING.

CINCINNATI, O., AUG. 25.—Edward Burge, a railroad man, has for a number of years been suffering with a paralyzed arm. When the storm came on Saturday evening he was out in his yard, and was about to pull up a bucket of water when lightning struck his arm. He attempted to move it, and to his great delight he discovered that the stroke of lightning had made his arm alive again.

NOW, WHY IS IT

That, after five thousand years of study and practice, physicians are still unable to cure such common ailments as Dyspepsia, Indigestion, Liver and Kidney troubles?

Common sense convinces one that something must be wrong. Other branches of science, surgery, dentistry, etc., have achieved wonderful results, while medicine still remains to a great extent an *experiment*. Thinking people are exclaiming: Why all these injurious drugs? Why all these large bills and yet no cure? Surely the doctor ought to relieve me after his five thousand years of profound study. Can it be he is still groping in the dark? Let us take an illustration: Here is an ordinary headache, known to the doctor since Adam's time, and yet what physician in Europe or America can cure it?

Now if a physician, after all the knowledge his profession has acquired in five thousand years, cannot cure a simple headache, how can he undertake to cure the more serious disorders which affect the human family?

Recently the Press was filled with reports of the meetings of the New York County Medical Societies. They debated thus:—In the case of a dying man, can one school consult with the other school to save the man's life? The decision was "no." Let the man die first, before either would yield. One venerable doctor with a very rich practice arose and denounced *Allopathy as murder*. An opponent equally famed, standing amongst the highest in his profession, got up and gravely assured the assembly that *Homœopathy* was the *greatest humbug of the age*.

Well, after this "showing up" of medicine, as reported in the papers, what are we poor ignorant sufferers to think?

In September, 1878, all London was astonished by a new departure in medicine,—a beautiful application of Electro-Magnetic force, which positively cured headache, neuralgia, etc., in two to five minutes (we refer to Dr. Scott's Pure Bristle Electric Hair Brush). The people wondered, the doctors were dumbfounded, while the practical inventor was hailed as a Public Benefactor.

We could fill pages with illustrations of the gross errors of medicine, and thinking people are desiring and awaiting a new departure in therapeutics.

One is now at hand, and it threatens before long to revolutionize the old experimental schools. It has been conclusively demonstrated in the hospitals of London, as well as in large private practice, that most remarkable cures attend the application of Electro-Magnetism to diseased parts of the body. Persons thought to be dead have been restored, and diseases heretofore baffling the best medical skill have yielded to a remedy which is believed to be the "Vital Spark" itself.

It acts immediately upon the blood, nerves and tissues, producing more benefit in a few hours than the doctor has given in weeks or months.

It has been well said, "electricity is the steam in the human engine which keeps it going and regulates its movements. It is the 'Vital Spark,' life itself, pervading all nature with power to kill or to cure."

DR. SCOTT'S ELECTRIC BELT. DR. SCOTT'S ELECTRIC CORSETS.

Sent postpaid, on trial.

Pall Mall Electric Association,
LONDON and NEW YORK.
(Every mail brings similar letters.)

HOLLIS CENTRE, MAINE, Aug. 29. I suffered severely from back trouble for years, and found no relief till I wore Dr. Scott's Electric Corsets. They cured me, and I would not be without them. MRS. H. D. BENSON.

NILES, MICH., Jan. 5, 1885. Dr. Scott's Electric Corsets have cured me of acute dyspepsia, from which I had suffered for eight years. His Electric Hair Brush cures my headache every time. MRS. WM. H. PEAK.

PEORIA, ILL. I suffered from kidney, liver, and nervous troubles for twelve years. Dr. Scott's Electric Belt entirely cured me, after all other remedies had failed. His Electric Hair Brush has cured my neuralgia. C. W. HORNSH.

NEWARK, N. Y., June 1. Dr. Scott's Electric Corsets have entirely cured me of muscular rheumatism. It has also cured a severe case of headache and female trouble of eighteen years' standing. MRS. L. C. SPENCER.

Mention this Paper.

BALTIMORE, MD. Intense nervous debility has been my trouble for years. Physicians and their medicines did not help me. I finally derived great relief from Dr. Scott's Electric Belt. L. H. MILLER.

Probably never, since the invention of Corsets, has so large a demand been created as now exists for Dr. Scott's Electric Corsets and Belts. They are worn daily in over eight thousand families in the city of New York alone.

If you have *any* pain, ache, or ill-feeling from any cause, if you seem "pretty well," yet lack energy and do not feel "up to the mark," if you suffer from disease, we beg of you at once to try these remarkable curatives. They cannot and do not injure like medicine. Always doing good, never harm. *There is no shock or sensation felt in wearing them.* There is no waiting a long time for results; Electric-magnetism acts quickly,—generally the first week, more frequently the first day, and often even during the first hour they are worn their wonderful curative powers are felt.

The celebrated DR. W. A. HAMMOND, of New York, formerly Surgeon-General of the U. S. Army, lately lectured upon this subject, and advised all medical men to make trial of these agencies, describing at the same time most remarkable cures he had made, even in cases which would seem hopeless.

The Corsets do not differ in appearance from those usually worn, as we substitute our flat steel magnetods in place of the ordinary corset-steels. They are all equally charged, differing only in quality and design. They are elegant in shape and finish, made after the best French pattern, and warranted satisfactory in every respect. Those who have tried them say they will wear no others. Most of the above applies equally well to the Electric Belt for gents or ladies.

The prices are as follows: **$1.00, $1.50, $2.00,** and **$3.00** for the Corsets, and **$3.00** each for the Belts. We make these in dove and white only. They are sent out in a handsome box, accompanied by a silver-plated compass, by which the Electro-magnetic influence can be tested. If you cannot get them in your town, we will send either kind to any address, postpaid, on receipt of price, with 20 cents added for packing or registration, and we guarantee safe delivery into your hands. Remit in post-office money-order, draft, check, or in currency by registered letter. In ordering, kindly state exact size of Corset usually worn; or, where the size is not known, take a measurement of the waist over the linen. This can be done with a piece of common string, which send with your order. Remit to

GEO. A. SCOTT, 842 Broadway, N. Y.
AGENTS WANTED, LIBERAL TERMS.

SOL. FRANKLAND & CO.,

46 College St., (2nd Door from Union St.,)
Established in 1864,

Offer great bargains in Dress Goods, Silks, Velvets, Flannels, Blankets, Domestics, Sheetings Table Linens, Cassimeres.

All Goods Warranted as Represented, or Money Refunded.

AGENTS WANTED—STOCK-DOCTOR
FOR THE PICTORIAL COMPLETE

Embracing Horses, Cattle, Sheep, Swine, Poultry, Bees and Dogs. By Hon. J. Periam and Dr. A. H. Baker, V. S. Covers every subject pertaining to Stock of Farm both in Health and Disease. Two charts for telling ages of Horses and Cattle; 720 Engravings and 14 Colored Plates. Farmers clear $100 a month. ACT NOW! Exclusive Territory. Book absolutely without competition. For confidential terms and "Extracts from Agent's Report," etc., address
N. D. THOMPSON PUB. CO., St. Louis, Mo., or New York.

A sure cure for **THROAT and LUNG DISEASES.**
Colds, Coughs, Hoarseness, Sore Throat, Loss of Voice, Influenza, and all such Throat Troubles yield instantly to its magical and soothing influence. For **Laryngitis, Bronchitis, Quinsy, Asthma, and Consumption,** DR. J. H. MCLEAN'S TAR WINE LUNG BALM is the only remedy that will give sure relief. It has cured Lung Diseases where all other remedies have failed. Why will you suffer from Throat and Lung Troubles when such a pleasant remedy is offered you? For Croup it is a positive specific. For Singers and Speakers the TAR WINE LUNG BALM is an absolute necessity. Nothing has ever been discovered which will give such immediate relief, and it will positively cure Throat Troubles. DON'T DELAY.

This entire Family was cured by Dr. J. H. McLean's Tar Wine Lung Balm.

Stop that Bad Cold! Stop that Cough!

Those whose Lungs and Throat are sore, hard and dry, will realize the soothing effect of a single dose of DR. J. H. MCLEAN'S TAR WINE LUNG BALM, and to give all doubting skeptics a chance to be assured of its wonderful, soothing and miraculous virtues, I put up Trial Bottles, costing 25 cents each. Every dealer in the United States should have them. If they have not, please ask them to send for a dozen as a test. Every one trying that 25 cent size will be convinced of the miraculous benefits he will receive from taking

Dr. J. H. McLean's Tar Wine Lung Balm.

If you have a cold in the head, tickling in the nose, forehead and throat you have Catarrh; get a box of DR. J. H. MCLEAN'S CATARRH POWDER, and use it once a day, besides DR. J. H. MCLEAN'S TAR WINE LUNG BALM to heal your throat and lungs.

Price of Trial Bottles, 25 Cents Each.

I can send them only by Express. If you will send me $2.00, or that amount in postage stamps, I will send you one dozen.

Large bottles, which contain six times as much as the 25 cent bottles, - - - - - - - - - - $1.00
Or six bottles for - - - - - - - - - - 5.00

After using DR. J. H. MCLEAN'S TAR WINE LUNG BALM, let me hear from you.

Dr. J. H. McLEAN,
Cor. Broadway & Biddle Sts., ST. LOUIS, MO., Proprietor of
Dr. J. H. McLean's Wonderful Strengthening Cordial.

THOMAS ROBINSON, a prominent Livery Stable keeper of Columbus, Ga., states that Dr. J. H. McLean's Tar Wine Lung Balm is the best remedy he has ever used for coughs and colds. Says he would not be without it if it cost $10 a bottle.

If you are Costive, Bilious, or afflicted with Liver or Kidney Complaint, be sure to take Dr. J. H. MCLEAN'S HOMŒOPATHIC LIVER AND KIDNEY PELLETS. They are small crystal coated granules, and one is sufficient to relieve the bowels. Try them; sent by mail, 25 cents a vial.

DR. J. H. McLEAN.

WHAT THE DOCTORS SAY! !

DR. M. W. SCOTT, Smith Station, Wis., writes: "Please send me one dozen of Dr. J. H. McLean's Tar Wine Lung Balm. I consider it the best cure for Coughs and Consumption in the world. My cough was so bad that I could not sleep day or night, and it has cured me completely."

MRS. R. S. FISCHRUCKEN, M. D., writes: "Having used your Tar Wine Lung Balm and finding it the best medicine in use for all Throat and Lung Diseases, I enclose herewith one dollar, for which please send me six bottles for use in my practice."

PARSONS' PURGATIVE PILLS
MAKE NEW, RICH BLOOD.

These pills were a wonderful discovery. No others like them in the world. Will positively cure or relieve all manner of disease. The information around each box is worth ten times the cost of a box of pills. Find out about them and you will always be thankful. One pill a dose. Illustrated pamphlet free. Sold everywhere, or sent by mail for 25 cts. in stamps. Dr. I. S. Johnson & Co., 22 C.H. St., Boston.

HIGHLAND HOME
MALE AND FEMALE INSTITUTE.

The next session of this School will open October 5, 1885, and close April the 16, 1886. The Session will be divided into two terms of three and one-half months each.

TERMS:	Per Month:
Primary Class and Arithmetic as far as Division	$2,00
Grammar, Arithmetic, etc	3,50
Latin, Greek and Higher Mathematics (except surveying)	4,50
Music on Piano, Organ, Guitar, Cornet, and other Band Instruments	3,00
Use of Instrument	1,00
FOR THE SESSION,	
Board, Washing and Lights	$80,00
Incidental for all, except the first class	2,00
Incidental for first-class	50
Vocal Music (Elementary)	1,00
Book Keeping and Surveying per term	40,00

Lessons in Harmony can be had by those who wish.

J. M. Barnes, President,
S. Jordan,
M. L. Kirkpatrick.
Highland Home, Ala

SEND FOR CATALOGUE,

Kentucky University,
LEXINGTON.

The University has three Colleges—College of Arts, College of the Bible, and Commercial College. The College of Arts has two courses, Clasical and Scientific, with twelve Professors and Teachers. The session continues from the Second Monday in September to the Second Thursday in June. Tuition twenty dollars per session: Matriculation fee ten dollars. Boarding at reasonable rates. College of Bible tuition ree. For catalogues or other information apply to CHAS. LOUIS LOOS, President, or ROBERT GRAHAM, President of the College of the Bible

BETHANY COLLEGE.
West Virginia.

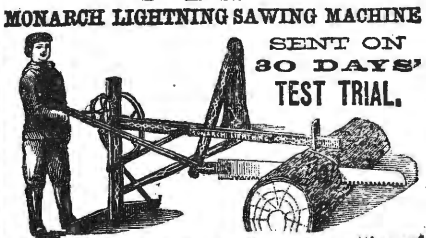
Begins its forty-fifth session **January 1885**, It has 595 Alumni; four College Degree Courses—the Classical, the Scientific, the Ministerial and the Ladies' course; also professional courses in Engineering, practical Physics and Chemistry, with ample training in the use of instruments and apparatus, both in field work and the labaratory. Also a thorongh Academical course, complete in itself and arranged as a preparatory to the college courses.

Expenses reduced to the most reasonable terms, and enery facility afiorded the student to economize both as to time and costs.

All classes open to both sexes on equ al terms
Send for catalogue to—
W. K. PENDLETON, Pres't.

SITUATIONS To subscribers. Circulars free. **Home Study**—60 Professors. **Corr. University,** 88 LaSalle St., Chicago, Ill.

Sawing Made Easy.
MONARCH LIGHTNING SAWING MACHINE



SENT ON 30 DAYS' TEST TRIAL.

For logging camps, wood-yards, farmers getting out stove wood, and all sorts of log-cutting—**it is unrivaled.** *Thousands sold yearly.* A boy of 16 can saw logs **fast** and **easy.** Immense saving of **labor** and **money.** Write for elegantly illustrated catalogue in 6 brilliant colors, also brilliantly illuminated poster in 5 colors. **All free.** Agents Wanted. *Big money made quickly.*
MONARCH MF'G CO., (A) 206 State St., Chicago, Ill.

"PERFECTION"
Interior Glass Fount Student Lamp.

[Pat. Nov. 22, '81]

Combining with our Self-Acting Valve and Non-Heating Burner, the one thing needed to make an

ABSOLUTELY PERFECT LAMP.

No running over of the oil nor leaking of the fount.

Ask for Perfection Glass Fount STUDENT LAMP.

Manufactured and for sale, at wholesale only, by the

Manhattan Brass Co.,
First Ave. and 28th St., N. Y.

Send for Illustrated explanatory Circular.

Free Perfumery An elegant sample casket of perfumery will be sent to you for 6c. in stamps (to cover postage and packing). A harvest for agts. World Mfg. Co. P. O. box 2633, N. Y. city.

DO YOU WANT A DICTIONARY?

We want a club of Subscribers to THE CINCINNATI WEEKLY TIMES in your place, and ask you to get us one on terms that will astonish you. A "Webster's Unabridged" or a "Webster's National Pictorial" Dictionary without money and with comparatively little labor. Write us for our Dictionary offer. **THE WEEKLY TIMES,** 230 Walnut Street, Cincinnati.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.

CATARRH

Also good for Cold in the Head, Headache, Hay Fever, &c. 50 cents.

"THE BEST IS CHEAPEST."
ENGINES, Horse Powers **THRESHERS** SAW-MILLS, Clover Hullers
(Suited to all sections.) Write for FREE Illus. Pamphlet and Prices to The Aultman & Taylor Co., Mansfield, Ohio

R of Advatesertising nl Gospel Advocate

One inch one insertion,..... 50
One inch, one month..... 2,00
One inch, three months..... 5,00
One inch, six months..... 7,50
One inch, twelve months.... 12,50

Note these Rules Care ully

(1) Write only on one side of your paper.

(2) Write your name, post-office, county, and State, plainly.

(3) When changing your paper, give the office from which you change, and the one you wish it changed to.

(4) When ordering a book, give the name, edition, style of binding, and price, as near as possible, and state plainly HOW and WHERE you wish it sent.

(6) Write very plainly and make e clerks and printers happy

DEAR BROS. LIPSCOMB & SEWELL:

Some two weeks since, Bro. Granville Lipscomb began a meeting at Liberty Church, about seven miles south of this place. I attended as often as I could very well do, and heard him preach some good sermons. It had been quite a while since I had heard him, and I must say, I think he has developed much power as a preacher of the gospel. Relying as he does, on the Bible and its teachings, he becomes strong in the love and the power of his might.

He enlisted the church in the work, and though at the beginning of the meeting the weather was a little unfavorable, still the congregations increased day by day, and the interest grew proportionately. Both congregation and interest were fully maintained to the close of the meeting, which lasted fifteen days. The immediate results were fi teen baptized, and four strayed sheep restored to the fold. There was much rejoicing among the faithful, as there ought to have been. Our hearts rejoice, giving God the praise for his merciful works to the children of men.

The church here has called to its service Bro. L. W. Welsh, late of Hanibal, Mo., who, on yesterday, began his work. He is, or was, an entire stranger to the brethren here, and comes because the church had heard of his good works, which in this case have preceded him; but we trust not all. We hope there are many to follow after. I heard him Sunday night. He seems quite at home in the pulpit. His manner is easy and bespeaks with the confidence of one who understands his subject. His delivery is without vehemence; his words well chosen, and his utterances measured, He gave us a good discourse on the possibility of understanding the Scriptures, and affirmed that when understood they must of necessity be believed. He took for his text Luke 24: 45. "Then opened he their understanding, that they might understand the Scriptures."

Bro. Gant, I understand, has just closed a meeting northwest of this place, some twelve or fourteen miles, with about fifty additions.

Minor Metcalfe, son of "Uncle Minor," is very low with typhoid fever, with little hope of his recovery. We all heartily sympathize with the family in its sore distress. May the grace of the Lord be sufficient for them and all of us in every trouble and misfortune. JAS. E. SCOBEY.

Hopkinsville, Ky., Nov. 3, 1885.

Have you heard of Dr. J. H. McLean's Tar Wine Lung Balm? It is really wonderful how rapidly it cures Coughing, Throat and Lung Troubles.

Best, easiest to use and cheapest. Piso's Remedy for Catarrh. By druggists. 50 cents.

The best Ankle Boot and Collar Pads are made of zinc and leather. *Try them.*

Substitute for Calomel and Quinine

Simmons Liver Regluator, purely vegetable, is equal in power to blue mass or calomel, but without any of their injurious properties "I have used Simmons Liver Regulator, and find it a most excellent medicine, acting like a charm on the liver. It is a most excellent substitute for calomel. Have tried it in several cases of bilios disorders, chills and fever, and find it effects a cure in a most satisfactory manner.

DR. J. H. BOWEN, Clinton, Ga.

No article entering so generally into the food of every family has been found more villainously adulterated than baking powder. For the purpose of underselling those powders of absolute purity and wholesomeness which alone are safe for use in food, hundreds of dealers are putting up baking powders with cheap and adulterated cream of tarter, which contains lime, earth, etc., adding strength by the free use of alum.

These adulterated powders are "shoved" upon the public with the greatest persistency. They are first given away—left in samples at private residences, with circulars containing bogus analyses and certificates, and false representations as to their value, etc. This fact of itself is sufficient to condemn them. A first-class article will sell on its merits. No manufacturer whose goods are of value can afford to give them away, and none but the cheapest make, and most inferior or unmarketable goods require to be distributed free in order to get the public to use them, and this method is adopted only by parties who have failed to dispose of their wares through the ordinary and legitimate channels of trade.

Free samples of articles of food left at the house should be regarded with suspicion. There is no guarantee of their wholesomeness, while there is real danger that they contain a fatally poisonous compound. Many instances of poisoning from the use of such samples are recorded.

The only safe way is to consign all such samples immediately to the ash barrel, and to turn a deaf ear to the statements made by their venders. It is not worth while to trifle with life and health to the extent of testing every doubtful baking powder that comes along. Better to rely upon an old and reliable brand like the Royal, which has by a quarter of a century's constant use proved its perfect wholesomeness and efficiency, or some other brand that is not so worthless and cheap that its proprietors can afford to give it away by the cart-load. It is in its favor that the Royal Baking Powder is never given away, sold by means of lotteries, nor accompanied by chromos, spoons, crockery or other gifts, except the gifts of absolute purity, wholesomeness, full weight and superlative leavening power. Its own merits have been its chief advertisement, and they have secured for it the constant patronage of the American people to an extent beyond the combined sale of all other baking powders. The Royal Baking Powder is certified by all the Government chemists as absolutely pure and perfect.

W. W. WILKISON, Jr.,
WATCHMAKER,
98 UNION ST., in Advocate Office,
Clocks, Watches, Jewelry, &c.
Repaired cheaper than the Cheapest.
Give me a Trial.

DR. JOHN BULL'S
Smith's Tonic Syrup
FOR THE CURE OF
FEVER and ACUE
Or CHILLS and FEVER,
AND ALL MALARIAL DISEASES.

The proprietor of this celebrated medicine justly claims for it a superiority over all remedies ever offered to the public for the SAFE, CERTAIN, SPEEDY and PERMANENT cure of Ague and Fever, or Chills and Fever, whether of short or long standing. He refers to the entire Western and Southern country to bear him testimony to the truth of the assertion that in no case whatever will it fail to cure if the directions are strictly followed and carried out. In a great many cases a single dose has been sufficient for a cure, and whole families have been cured by a single bottle, with a perfect restoration of the general health. It is, however, prudent, and in every case more certain to cure, if its use is continued in smaller doses for a week or two after the disease has been checked, more especially in difficult and long-standing cases. Usually this medicine will not require any aid to keep the bowels in good order. Should the patient, however, require a cathartic medicine, after having taken three or four doses of the Tonic, a single dose of KENT'S VEGETABLE FAMILY PILLS will be sufficient. Use no other.

DR. JOHN BULL'S
SMITH'S TONIC SYRUP,
BULL'S SARSAPARILLA,
BULL'S WORM DESTROYER,
The Popular Remedies of the Day.

Principal Office, 231 Main St., LOUISVILLE, KY.

Philips, Randle & Co.
—KEEP—
THE BEST COAL IN THE CITY.

Call at 50 North Cherry Street; they have always on hand,

Mud River, Cumberland, Jellico, Anhracite, Diamond, and Number 12 Coal.

A trial order solicited. Satisfaction guaranteed.

TELEPHONE 169. - - - NASHVILLE TENN.

Richardson's New Method
FOR THE
PIANOFORTE!

The sucsess of this celebrated instruction book has been phenomenal

After more than a quarter of a century of trial, amid a multitude of competitors,

RICHARDSON

continues to bring, yearly, great credit to its publishers. and to the widow of the compiler a large and comfortable income.

More than half a million pupils have learned from its pages.

It is published with American, and also with foreign fingering

Richardson's New Method for the Pianoforte is the most correct of instructors; having been very carefully revised, and every error eliminated.

Valuable additions have, from time to time, been made.

Teachers accustomed to use "Richardson" need no urging to continue to do so Young Teachers in search of a reliable Instruction Book, are perfectly safe in adopting this.

Price $3.00, for which price it will be mailed, post free, to any address.

OLIVER DITSON & CO., BOSTON.

C. H. Ditson & Co., 867 Broadway, N. Y. J. E. Ditson & Co., 1228 Chestnut St. Phila,

Send to John C. Haynes & Co., Boston, (branch house of O. Ditson & Co., for grand illustrated Catalogue of all Musical Instruments, strings and Trimmings.

AGENTS We have the best selling BOOKS and BIBLES, Books particularly adapted to the wants of Southern and Western people. Family Bibles a specialty. Very low prices. B. F. JOHNSON & Co., Pub's, 1013 Main St., Richmond, Va.

STEIN'S SAFETY
Stocking Supporters.
NO MORE BLOOD-STRANGLING GARTERS.
RECOMMENDED BY ALL THE LEADING PHYSICIANS.

Children's one attachment,	6c.	a pair.
" two "	8c.	"
Misses' " "	10c.	"
Ladies' " "	13c.	"
Misses', with a belt, - -	18c.	"
Ladies' " " -	20c.	"
Stocking, Abdominal, and Catamenial Bandage Supporter combined - -	50c.	"
Health Skirt Supporter, -	25c.	"
Brighton Gents' Garter,	15c.	"

FOR SALE BY
ALL FIRST-CLASS STORES.
LEWIS STEIN,
Sole Owner and Manufacturer,
178 CENTRE ST., New York.

NOW READ

Extra Premium, all wool, full 10-4 Blankets at $3 a pair; regular selling price at $5,80

Extra fine quality 10-4 Blankets warranted both warp and filling, all wool (when we say wool we mean it) at $3,75 a pair; price in season $5,25.

California fleece. full 11-4, lovely borders guaranteed all wool at $4,75 a pair regular price $7,00.

Wool and cotton mixed, extra heavy, special service, full 10 4 wide Blankets at $2 a pair.

All wool filling 10 4 white Blankets at $2 per pair.

Heavy gray wool Blankets 10-4 at $1,50 per pair; actually worth $2,75.

Extra heavy silver gray, all wool filling Blankets, full 11 4 wide at $2,25, cheap at $3,00

Good quality, silver gray, all wool 11 4 wide, fancy borders at $2,75 This blanket sells in season at $4,00.

Finest quality gray California, all wool, warranted 11-4 wide, at $3,75; regular price, $4,00.

Hirsch Bros. & Co.
56 N. COLLEGE STREET
Headquarters For Drygoods At
LOWEST PRICES!

Wharton & Co.,
Druggists and Prescriptionists.

Fine Soda Water Mineral Waters Etc.

Corner College and Union Sts.,
Nashville, - - Tn.

BABY HUMORS, Skin Blemishes AND BIRTH MARKS are cured by **Cuticura**

For cleansing the Skin and Scalp of Birth Humors, for allaying Itching, Burning and Inflammation, for curing the first sympoms of Eczema, Psoriasis, Milk Crust, Scall Head Scrofula, and other inherited skin and blood diseases, Cuticura, the great Skin Cure, and Cuticura Soap, an exquisite Skin Beautifier, externally, and Cuticura Resolvent, the new Blood Purifier, internally, are infallible. Absolutely pure. Sold everywhere. Price, Cuticura, 50c.; Soap, 25c.: Resolvent, $1. POTTER DRUG AND CHEMIAL CO., Boston. Send for "How to Cure Skin Diseases.

BACK ACHE, Uterine Pains, Soreness and Weakness speedily cured by CUTICURA ANTI-PAIN PLASTER. Warrantad. 25c.

$65 A MONTH & board for 3 live young men or ladies, in each county. Address P. W. Ziegler & Co., Phila.

PAYSON'S INDELIBLE INK. No preparation and only a common pen needed. Established 50 Years. Superior and popular for decorative work on linen. Received Centennial Medal & Diploma. Sold everywhere.

WOMAN OR MAN WANTED TO MAKE $125 Per Cent. PROFIT. taking orders for our celebrated oil portraits. Previous knowledge of the business unnecessary. $2.25 Outfit Free. The agent realizes $66 profit per week on only 4 orders per day. Reilly Bros. & Co., 444 Broome St., N. Y

NEW HOUSE! NEW GOODS!

J. W. ORCHARD,

Manufacturer and Dealer in PLAIN and DECORATIVE

WALL PAPER,

Window Shades,

Looking-Glasses, Picture Frames and Cornices, Chair Cane, Picture Cord and Nails, Wall Brackets and Parlor Easels.

Looking-Glasses put in old frames. Old pictures and frames repaired.

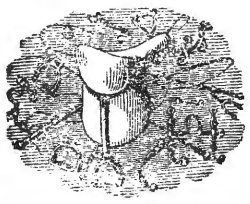
134 Union Street.

Between College and Cherry,

NASHVILLE, - - TENN.

A. C. & J. C. MARCH,

(Successors to J. D. March & Son,)



Manufacturers of and Dealers in

Saddles, Harness, Bridles, Collars,

Trunks, Bags, Valises,

Hames, Whips, Chains.

REPAIRING DONE ON SHORT NOTICE.

NORTH MARKET STREET,

NASHVILLE, - TENN.

NAHVILLE, CHATTANOOGA & ST. LOUIS RAILWAY.

BUSINESS MEN, TOURISTS, EMIGRANTS, FAMILIES, **REMEMBER**

The Best Route to St. Louis and the West **via McKenzie.**

The Best Route to West Tennessee and Kentucky, Mississippi, Arkansas, and Texas points is **via McKenzie.**

The Best Route to the Summer Resorts and Mountain Retreats of Tennessee, Virginia and the Carolinas, **via McKenzie and Nashville.**

The Best Route to the celebrated Colleges, Universities, Seminaries and other Educational Institutions in the Southeast, **via McKenzie and Nashville.**

The Best Route to points in East Tennessee, Virginia, the Carolinas, Georgia and Florida is **via Chattanooga.**

DON'T FORGET IT!

—By this line you secure the—

MAXIMUM OF SPEED, SAFETY, COMFORT, SATISFACTION,

—AT THE—

MINIMUM OF EXPENSE, ANXIETY, BOTHER, FATIGUE.

Be sure to Buy your Tickets over the

N., C & ST. L. RAILWAY!

If you are going to Washington City, Baltimore, Philadelphia, or New York.

The Inexperienced Traveler need not go amiss; few changes are necessary, and such as are unavoidable are made in union Depots.

THROUGH SLEEPERS!

—BETWEEN—

Nashville and Atlanta, and Atlanta and Jacksonville, Fla., Nashville and Martin (to connect with Sleeper service via Cairo to St. Louis and Chicago.) Nashville and Columbus. Nashville and Memphis (Sleeper Humboldt to Mobile, and Milan to New Orleans.) McKenzie and Little Rock, and Little Rock and Texas points.

Call on or address

J H PEERLES, T. A., Chattanooga, Tenn.
W W KNOX, T. A., Nashville, Tenn.
S FINLEY, Ticket Agent, Memphis, Tenn.
A WRENN, Trav. A., Atlanta, Ga.
W L DANLEY, G P & T A, Nashville, Tenn

FITS STOPPED FREE

Marvelous success.

Insane Persons Restored by DR. KLINE'S GREAT NERVE RESTORER

for all BRAIN & NERVE DISEASES. *Only cure for Fits, Epilepsy and Nerve Affections.* INFALLIBLE if taken as directed. *No Fits after first day's use.* Treatise and $2 trial bottle free to Fit patients, they paying expressage. Send name, P. O. and express address to DR. KLINE, 931 Arch St. Philadelphia, Pa. *Every druggist.*

S. HOGAN, J. S HOPKS.

Hogan & Hopkins.

—Dealers in Custom Made—

Boots and Shoes.

—oOo—

We will sell the very best makes af Boots and Shoes, and endeavor to make the prices so that no one can possibly sell cheaper than we do.

No. 20 Public Square, Nashville, Tenn.

SALESMEN:

SAM R. HOPKINS, L. D SIMPSON, W. MAYES.

MR. AND MRS. W. LIPSCOMB'S SCHOOL AT OWEN'S STATION

WILL OPEN Aug., 31, 1885. This is truly HOME SCHOOL, with every kind of care necessary for the comfort and welfare of pupils. Parents and others would do well to inquire as to its merits.

Terms for 20 weeks, including Board, Tuition and Washing, $75,00. $25,00 for music with use of piano. Address

W. LIPSCOMB

M. A. SPURR, President, FRANK PORTERFIELD, Cashier, R. S, COWAN, Teller, J. H. THOMPSON, Vice President.

Commercial National Bank,

OF NASHVILLE, TENNESSEE.

CAPITAL STOCK, - - - $250,000,00.

North College Street.

BOARD OF DIRECTORS.

M. A. Spurr, R. H. Dudley, J. A. Thomas, Sam Cowan, Jos. Frankland,
A. A. Benson, J H Thompson, W. E. Norvell, W. A. Wray, J. F. Bowers,
J. Jungerman, A. W. Wills, E. R. Richardson, J. H. Collins, W. D. Mayo,
Robert B. Lea, J. D. Goodpasture, H. G. Gwyn, T. L. Herbert.

Fully Prepared to do a General Banking Business.

JOHN RAMAGE & SON,

48 North College Street, Nashville,

Offer the best stock of custom-made BOOTS, SHOES, and SLIPPERS, in all grades, of **Trunks, Traveling and Hand Bags.**

LOWEST CASH PRICES!

SHADE MURRAY, WM. C. DIBRELL. BYRD MURRAY

Murray, Dibrell & Co.,

WHOLESALE

BOOTS and SHOES,

No. 2 Public Square, : : Nashville, Tenn.

Gates & Pohlman,

Corner College and Union Streets, Nashville, Tenn.,

Are the oldest Jewelers in the State, and have constantly in stock the very latest and best designs, in patterns as well as the finest in quality and finish of all goods pertaining to the Jewelry trade. They defy competition in prices, and warrant every article to be as represented by them. **Watches, Clocks and Jewelry** repaired by [illegible] ctical workmen Orders by mail promptly attended to. Their motto is [illegible] *profits."*

JCAlexander's

West Tennessee Christian College,

HENDERSON, TENN.

The first Annual Session of this Institution will open on the first Monday in October.

For healthiness of Locality, moral community, pleasant surroundings, hospitable, people, full and thorough course of instruction, cheapness of Board, etc, we challenge comparison.

Schools of English, Mathematics, Ancient and Modern Languages, Sciences, Bible, Music and Art.

Those wishing to give their sons and daughters an education that will fit them for their life work, should investigate this Institution, its terms and what it does, before sending elsewhere.

Board for young ladies, in boarding house with President, $12.00 per month. This includes washing, fuel and lights. Board for young men, including same things, $8,50 to $11,00 per month.

Tuition, $1.00 to 5 00, according to grade. For further particulars address.

J. B INMAN, PRES.,
JOHN BARHAM, SEC

China, Glass and Queensware

We have the best Electric Lamp made, the best imported Student's Lamp, "Mays' New Ideal" Lamp, requires no chimney or shade; in fact, we are headquarters for the best Lamps in use. We keep the largest stock of CHINA, GLASS and QUEENSWARE, South of the Ohio river, all of which will be sold as cheap as good goods can be sold in any market. Why not buy first-class goods when you can get them at about what you are paying for trash? Come and see us, or send your orders.

HICKS, HOUSTON & CO.

TENNESSE female COLLEGE!

FRANKLIN, TENN.

(Establishe in 1856.)

An English, Classical, Business, French, German, Music and Art Boarding and Day

School for Young LADIES.

With an average patronage of 150 pupils for the past 29 years the College will open its thirteenth year

Sept. 1, '85, and close June 3, '86.

NON ENOMINATIONAL.

New Administrations, New furniture Capacity for 200 young ladies, Practical Teachers, Modern Methods, Thorough work. Library Reading Room, Ladies Business College and Ladies Boarding in the Building at Moderate prices, are a few of the features which make the College

A Popular Institution.

The only Female College in the South where marks, medals, and set examinations are recognized as opposed to true principles of education.

Write for particulars.

jul 16,8t. M. T. EDGERTON, Pres't

TEXAS LANDS!

Persons who have capital they wish to invest profitably, can do so by investing now, in Texas lands.

The undersigned is agent for the sale of lands amounting to **OVER HALF MILLION ACRES.** Prices range from 50 cents to $6,00 per acre.

These lands are all going up, and in five years from date, will be worth twice the present price. For particulars, address

J. T. POE.

Longview, Texas.

SPRING, 1885.

CARPETS! CARPETS!

We have th largest and most complete stock of **Carpets o all grades, Mattings, Oi Cloths, Linoleums, Rugs, etc.** that ave ever shown to the trade. These goods are brought from the factory, and our prices are t e lowest. All orders promptly filled.

MANLOVE & Co.,

26–2 Summer St., - - Nashville, Tenn.

O. T. CRAIG & SON,

BRENTWOOD, TENN.

MAUD MULLER, 1924.

—Breeders of—

Duroc Jersey-Swine.

A CHOICE LOT OF PIGS NOW READY TO SHIP.

All our Breeders Registered.

Address C. W. CRAIG,

Brentwood, - Tennessee.

SWEET GUM & MULLEIN

This sweet gum taken from the tree of the Southern swamps contains a stimulating expectorant principle which loosens the phlegm, and cuts the false membrane, relieving the early morning cough in Consumption, curing Coughs, Croup and Whooping Cough. This, combined with the mucilaginous healing and flesh producing principle in the Mullein Plant of the old field, presents in **Taylor's Cherokee Remedy of Sweet Gum and Mullein,** the finest known remedy for **Coughs, Croup, Whooping Cough, Colds, and Consumption.** For full information send 2 ct. stamp for "Taylor's Field Book" for the welfare of home and amusement of the little ones. **WALTER A. TAYLOR, Atlanta, Ga**

Use DR. BIGGERS' HUCKLEBERRY CORDIAL for Diarrhœa, Dysentery & Children Teething. For sale by all druggists

THIS NEW **ELASTIC TRUSS**

Has a Pad different from all others, is cup shape, with Self-Adjusting Ball in center, adapts itself to all positions of the body while the ball in the cup presses back the intestines just as a person does with the finger. With light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free. EGGLESTON TRUSS CO., Chicago, Ill.

THE GOSPEL ADVOCATE.

VOLUME XXVII., NUMBER 46 | NASHVILLE, TENNESSEE, NOV. 18, 1885. | TWO DOLLARS PER YEAR IN ADVANCE.

EDITORS:

D. LIPSCOMB | E. G. SEWELL.

J. C. McQUIDDY, Office Editor.

ASSOCIATE EDITORS:

J. A. HARDING, JOHN T. POE.

Subscription Rates to Gospel Advocate.

Single subscriber, per annum in advance	$2,00
Single subscriber for six months in advance	$1,00
Clubs of five, three of these new, per annum each	$1,50
Clubs of ten, five of which must be new, each	$1,25
Clubs of ten, all old, each	$1,50

SUBSCRIBE NOW.

ABRAHAM.

Abraham was so much devoted to the service of God as to be called the friend of God, and the father of us all. He is known as one of the best men of earth as far as a knowledge of the Bible extends. It is quite common for men to suppose that in such cases the Lord has been especially favorable to such men, and that they have had advantages above the commonality of mankind. Men who fail to serve God devotedly themselves, are very apt to conclude that those who do, could not have done so if they had had no better chances than themselves. In other words, those who claim to be servants of God and yet know that they are not as faithful as others, generally claim that their chances are not so good as those who are more faithful, and that if the more faithful ones had had their surroundings, they would have been no better than themselves. Since everybody concedes that Abraham was a remarkably good man, it will be worth something to examine his surroundings and see whether they were more favorable than ours, and whether there was any special favor bestowed on him or not, to make him what he was. In the first place, very much depends upon our means of knowing the will of God. In the days of Abraham, the will of God was not written down at all, and only made known from time to time by open vision, and these communications had to be kept in memory, and taught to their children, and others about them. But at the present time we have the will of God fully developed in the scriptures of truth, and have these things in our own language and tongues wherein we were born, and thus have the opportunity to read and study this will by day and by night. There never lived a people on earth with better opportunities to know the Lord's will than the people of this country, in this, the latter part of the nineteenth century. So in this matter our chances, our opportunities, are far better than those of Abraham were; and yet the life of Abraham was out of sight ahead of the majority of those who claim to be the people of God now. Then in the next place, the character of the requirements, and the sort of sacrifice to be made in doing them is a matter of much importance. The first requirement made at the hands of Abraham as given in the Bible was, that he should leave his native country and his kindred, and come out into a strange country where the Lord should direct him. In doing this, he had to give up his old home, give up his kindred and all the endearments of his native land, and so far as he could see, take a leap in the dark, not knowing whither he was to go. If the people of these days had to do the like of this to serve God, we think the Lord's servants would be few, and far between. People in these days cannot be induced to give up the love of the world, its treasures and pleasures so as to serve the Lord, and remain at their houses and among their brethren, their kindred and friends. If they had all these to forsake, and to start for a strange land, not knowing what was to be their condition when there, how many of those claiming to be the servants af God would bear the test? how many are there now that would be willing to give up all, to risk all for Christ's sake? But when this demand was made at the hands of Abraham, he obeyed, and went out, not knowing where, but trusting that God would take care of him. In this case then, instead of the surroundings and the character of the requirements being in Abraham's favor, they are against him as compared with ours. He had to take the risk of losing all he had, of giving up all for the Lord's sake, while we may be Christians, servants of God at home, and enjoy all the fond endearments of kindred and of home. Abraham instead of having special help from the Lord to do his will, had something far better; he had faith in his own heart so strong that he was perfectly willing to trust God, having full assurance that he could lose nothing in the end by doing just what the Lord directed to be done. We need much more of this simple, yet sublime faith which Abraham had. It was his faith and obedience that made him better than others, not any special favor or help. And from this time forward Abraham had no fixed or certain dwelling place, but wandered about from one section to another, as circumstances required. And yet not one word of murmur or complaint ever escaped his lips, even when he had to go down from Canaan to Egypt on account of famine. But we are ever ready to murmur and complain about the smallest matters. While there never was a people more highly favored than we, there never was a people more ready to murmur and complain of our lots, of our mishaps.

One of the next prominent requirements made of Abraham, was one that involved fleshly suffering, which was circumcision. But not one murmur, or one question of why something else would not do as well, ever escaped his lips. But among those now professing to be Christians, there are all sorts of objections and excuses, even about going up to the house of the Lord on the first day of the week, when there is nothing to hinder or make afraid. Such Christians as these should be ashamed of themselves when they compare with Abraham.

And then another demand made of Abraham was that of offering his own son, Isaac, as a burnt offering before the Lord. This was a sacrifice worth talking about. This was a sacrifice a thousand fold greater than we are called to make now. Who among Christians of to-day is ready for such a sacrifice as this if it were demanded? They would turn out to be few and hard to find if such a sacrifice as this was, had to be made by them. Very few are willing to make any sort of sacrifice, even in money, or property for the Lord's Cause. Very few of those who have talent to work in the Lord's vineyard are willing to make any sacrifice at all in that direction. Thus when we come to examine the surroundings of Abraham, and the character of the requirements made at his hands, and the sacrices he had to make, and to compare them with what God requires of us, we find the difference altogether in our favor, and against Abraham. And yet when we look at his obedience, and his devotion to God, we are left so far behind that we ought to be ashamed. It is not the advantageous situations in life that makes Godly men, but in the devotion of the heart and life to the will of God. Faithfulness here, will make an Abraham out of any one. Without faithfulness here, no man can be a son of Abraham. Abraham's faith is worthy of imitation. It never failed him. No matter how sore the trial, he always had faith enough to carry him through. And if we would ever sit down with Abraham in the eternal kingdom of God, we must have the same character of faith that prompted him in his obedience. We must have faith strong enough to lead us into the doing of all the Lord requires of us, so that we, like he was, may be brought into harmony with God's divine will. There is one other difference between Abraham and us. That is that Abraham's promises only pertained to this life, to this world, while we have the promise of the life that now is, and also of that which is to come. Abraham therefore stands as one of the grandest examples of obedience, of entire submission to the will of God the world ever saw. If Adam had been as faithful, he would not have been cast out of the garden. Men have much to say about Adam's primeval state, and of the fallen, depraved state of the whole race of man since the fall. But in spite of all this theology, the Bible shows Abraham to have been a much better, a much more obedient man than Adam was. Adam disobeyed one of the first commands ever given him, and that on the first temptation. While Abraham, like all other men, was imperfect, he obeyed all the commands God gave him, so far as the Bible records. Adam brought death, with all its pains and woes into the world, while Abraham stands and will forever stand, as one of the brightest human models of obedience to God the world has ever seen. And in all the history of Abraham there is not one word about any sort of direct help being given to Abraham. Not one word about any direct work of the Spirit of God upon him. Many in these days are accustomed to think that no man can do the will of God without such direct aid. Let them show where such help was granted to Abraham if they can. No intimation of any such thing. And if there had been, this would take away all virtue of actual obedience, of actual submission to the will of God, out of the character of Abraham. But as the Bible gives the case, Abraham, not the Holy Spirit in him, obeyed God. If the claim of modern orthodoxy be true, no credit of obedience can be given to any man. For orthodoxy says men cannot obey God till moved thereto by the Holy Spirit. And if this be true the obedience rendered is not of the man, and the virtue, the credit of obedience is due not to the man but to the spirit of God. Upon this principle there is, there *can* be no such thing as obedience on the part of man. He is only a machine, moving when the motive power is brought to bear upon him Such an imputation is degrading

to man, and dishonoring to God, and foreve destroys man's power to obey God, and yet leaves God threatening eternal condemnation to man if he does not obey. Theology may mutter as much as it pleases about the fall of man, what he lost and the disabilities he has inherited on account of that fall, and the spiritual power he possessed before the fall, and all that; but the Bible gives us the history of plenty of men since the fall that were far better, more obedient than Adam. Among these may be mentioned Abel, Seth, Enoch, Abraham, Isaac, Elijah, and such like. Men who never did refuse to do anything God commanded, so far as the Bible records. Paul gives a long list of this sort of men in the eleventh chapter of Hebrews, but does not put Adam in the list. And yet according to orthodoxy Adam had a wonderful advantage over all these others. And the orthodoxy of the whole world cannot show that one particle of direct spiritual aid was ever given to one of these ancient worthies of whom Paul makes such noble mention. Let all therefore study and imitate the life of Abraham. It was his obedience, his humble submission to the will of God that made him the friend of God and this submission as a matter of choice on his part. If we will do likewise, we shall be blessed with faithfut Abraham. But our space is full, and we have not said near all that we desired about Abraham and his life. We may say more. E. G. S.

Baptists Saved or Lost—Which?

It is not often I get my consent to reply to anything said or written about what I have penned. It is strangely true that brethren do not always deport themselves to one another on paper as they do when face to face. This is no reason why some things should not be called in question. The article of Bro. Henderson in ADVOCATE of Oct. 7, and a long letter from Bro. S. I. S. Cawthorn of some import call imperatively for notice. If sister Addison and her honored consort, "uncle Bijah" as we called him, were not saved. Why not? Will you answer because they held to some errors. Have you no errors my dear brethren? If you have not, and are certain of it, I will make a pilgrimage to Andalusia and— (Bro. Henderson's home, if I can find it,) to do you honor. As Bro. Rogers said to me once, "you must not set your coulter too diggin." I have, nearly, a twenty five years' record as a preacher of the gospel, and I thank God it is one brim full of warfare and persecution. I have fought everything that I thought was wrong in the kingdom and out of it, at home or abroad, among the brethren (so called) or among sectarians. For this I have been threatened, prosecuted before the courts, ostracised, slandered, my horse's mane and tail shaved, my shade trees pulled up, out-houses turned over. In the conflict I have not always maintained the spirit of Christ, and whenever I failed to exhibit it, I have realized that my locks were clipped and my strength gone. The Spirit of the dear Savior has a powerful effect on any man. Christ is the power of God and the wisdom of God, and he will prevail wherever and whenever he reaches mankind fairly.

There are two ways of presenting Christ. By word and by deed. The preacher in setting Jesus before the people must preach and practice if he would succeed in winning souls to the Lord. Paul has given the character and life of the preacher in few words. "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing these that oppose themselves, if God peradventure will give them repentance to the acknowledging the truth, and that they may recover out of the hand of the devil, who are taken captive at his will." For a preacher to fail to be and do as set forth by Paul is to come short of God's will. In the great conflict with sentient beings, I find it extremely difficult to exhibit the Spirit of the Master. When men are saying all manner of evil about you, and doing all they can to provoke you, it is no easy task to keep the center of gravity over the base. Hear the thundering words of the God that shook Sinai. "If a man has not the Spirit of Christ *he is none of his.*" My dear brethren, I find I have brick to make and no straw. I find I am burdened with my own wrongs and those of my brethren, and I fear to declare too strongly against the Baptists, lest I pass my own sentence. That is selfishness you say. Yes, I answer. I repeat, my brother, that I feel like bowing before Jehovah's awful throne and asking the Lord to have mercy upon me a man who lacks so much of being just what the full measure of a Christian calls for. In truth, if the Lord saves these alone who are perfect, I am satisfied I will not be of the number. Baptists are wrong. Yes I believe that, and I do not hesitate to tell them so, and prove it to them. But can a man hold to no wrong and be saved? Then for twelve hundred years of the world's history not a man went to heaven. Are you certain you are now right, or are you like Mary of old sitting at the feet of Jesus still learning from the Master who speaks as never man spake. Indeed may it not be that the best informed of us, now hold some errors which the next generation will be perfectly astonished at, and wonder that we were so blinded as not to see them. Oh! but you will say the Baptists believe that men are pardoned before baptism, when the New Testament teaches otherwise. Yes I know they do, and I am surprised that they do not see it, but I have learned from taking observations on myself and others that no one is worse lost than he that is lost in religion. Men with as great errors have loved Jesus and died for him and *gone to hell, will you say?* Understand me, I am no apologist for sin and error. I do not want to look too graciously upon my own derelictions, nor will I be a very consecrated Rhadamanthus and send spirits to heaven or hell at will. I see many things I would not know how to settle did the God of heaven make me judge.

Here is a Methodist who loves to talk about Jesus, gives his money freely for the cause of Christ (in his way)—he manifests the best kind of spirit and is consistent in every thing, save he has not been baptized; on the other side of the street lives a man not so good as the other, but he claims to be a member of the church of Christ and of course has been baptized. He is indifferent, goes to church when it suits his convenience, and thinks the Methodist will go to hell (though a better man than he) and he to heaven, and why?

Now if it were not for the fact thet Jesus said "Except a man be born of water and of the Spirit, he cannot enter the kingdom," we would all declare in favor of the Methodist. God loves devotion, zeal and consecration. If a man believes, it is well to show it by his actions. When I see such zeal manifested by the sects, and such lukewarmness by many of our own brethren, I let slip such expressions as this: "I think that Methodist who loves the Lord so well he is anxious to do all he says, and strives to do so, will go to Heaven." Why do you not preach it then? Ah! that is another question. The Lord has told me what to preach and I do it as nearly as I can. He did not say go preach what *you* think will save the world, but what *He* said would save them. I would be afraid for men or myself to trust "*my thinks*" on so important a question when they can so easily have the solid truth of the Almighty supporting them; There is no security when we cut loose from God's word. I sometimes venture to think God will save a great many who leave out what they think unimportant. I do this when I notice that God suspended his law in David's case, and did not kill him for murder. But when I remember that God met Moses on the way and sought to kill him, his own elect, because he would dare wait upon him without honoring his law by circumcising his children, I then feel that I should move cautiously, and so I do. Why preach the primitive gospel and suffer so much persecution if Baptists can be saved? We do not contend that Baptists will be saved because they are Baptists, but because in addition to this, they belong to the church of God. Believing in Jesus Christ and obeying him make a man a Christian. If that does not, what does? Some Baptists do this, then where is the objection? I claim that old brother and sister Addison did obey. Oh but Baptists add to God's word and God will add the plagues written in his book to them. I claim that they did not add anything to God's Word, but took Jesus along with the Baptist doctrine, not knowing anything about the abstruse doctrinal tenets of that church and not caring anything for them. Brethren let us move slowly and cautiously along here. It is a very easy matter to get up a character that savors strongly of Pharisaism. Now be sure you are supporters of God's word before you pronounce sentence and even then it is better to say, God says so. A man cannot enter the kingdom unless he is born of water and of the Spirit. I hesitate not to declare this.

Again those guilty of envy, hating, killing, adultery, drunkenness etc., cannot inherit the kingdom. Just plenty of our brethren are guilty of these things. Shoot the bad birds in your own field before you go over into your neighbor's to slaughter the good ones. I will read anything you may write brethren, and I admit that sectarianism presents some problems of difficult solution, so you see I am aware of the trouble ahead, but you will have to find some nook or corner of God's book unnoticed by me, before I will consent that such good old people are damned. As intimated before, a long fight, strange to say, has converted much of my pugnacity into love. I feel not less inclined to contend for the Faith once delivered to the saints, but crave to war under the leadrship of Jesus. Now brethren I do not do any great amount of boasting about sticking to God's word. We can show that we have added "organs," "societies," etc., and I think we are doing pretty well in fifty years. Let us outstrip the Baptists in sticking to God's word; in contending for the faith once delivered to the saints, in devotion; holiness; piety and righteousness. As we make war upon Baptists, let us do it in love, remembering that much is due them for their long devotion to the truth, and for the persecution they have sustained in their advocacy of it. Orchard's history shows that they are not now as near the truth as they were two hundred years ago, for like us, then they taught "Baptism of Repentance for the remission of sins." If some one a hundred years hence, should write our history it might show us to be quite different from what we were in the forties and fifties. So you see brethren there is plenty of room for forbearance. Extremes are generally wrong and dangerous.

J. M. BARNES.

ITEMS AND PERSONALS.

Bro. J. A. Harding is in a meeting at Franklin, Ky. He will likely be there some time.

Levi Speer, has removed from Bremond, Tex., to Carbon Tex, where he will do evangelizing work.

Bro. G. Lipscomb has been preaching the past week at Smyrna, in Rutherford county. Seven confessions.

Bro. F. H. Davis reports a meeting at Sycamore Chapel, began second Lord's day in Nov., with fifteen baptisms and one from the Baptists.

Bro. P. H. Wallace, writes from Higdon, Ala.: "I and Bro. J. J. Newby held a two days meeting at Pine Grove, our home church. with five added to the church by confession and baptism."

Bro. Larimore is still doing excellent preaching, night and day, in Nashville. There have been over thirty added to the congregation to date. About half of these by confession and baptism. He will continue this week.

At the residence of Mr. Jno. Kelly, of this place, Mr. Sam Steel of near Nashville, was united in marriage to Mrs. Lizzie Kelly, of this place by Elder E. B. Cayce. Bro. Steel and wife have our best wishes for their happiness.

Dr. Hobson recently had another stroke. He was at Quincy, Ill., on his way to Nashville. Bro. Cave was telegraphed, he went and brought him home. He is better, suffers none; his mind unaffected but his health feeble.

We are sorry to learn that Bro. Growden was unable to continue his meeting at Columbia. It closed with much interest. He has been confined to his bed with nervous prostration. We trust he will be up and able to do good service soon.

Bro. H. S. Walling, writes from McMinnville, Tenn., Nov. 12: "I preached one discourse at Highland, the second Lord's day; one made the good confession. We thank the Lord for the plain gospel, and pray for faithful workers."

R. W. Officer writes from Collierville, Tenn., Nov. 13: "I am on my way to Winchester, Tenn. Expect to return to Texas as soon as I can, and prosecute the work before me there with an eye single to the development of our Indian Mission. There is a good interest over there.

We met Bro. Dr. Grizzard, of Winchester, at church on Friday. He was in the city with his step-father Bro. Daniel Parker, of Thompson's Creek, Bedford county, to consult Dr. Briggs in reference to affliction of Bro. Parker. We were sorry to see Bro. Parker looking feeble.

Bro. R. S. Robertson writes from Cherry Creek, Tenn.: "I am in the midst of an interesting meeting. Twenty have been added. Eleven made the confession last night. Do not know how long I will stay. We think there will be many persuaded to obey the gospel yet. I will give full report soon."

Bro. A. J. McCarty, writing from Madisonville, Texas, Nov. 7, says: "I am holding a very interesting meeting five miles west of Madisonville. Eight have come out on the Lord's side up to date. This used to be a very strong Baptist community. We hope to do much good out here next year. To the Lord be all the glory."

Bro. R. H. Gardner, writes from Paragould, Ark: "Bro. Alsup, while here, organized a congregation numbering fourteen; since then we have commenced to build a house, have $600 subscribed. This is certainly a country in which great good could be accomplished. We all want Bro. A. to move out here, tell him to come. We have good schools, and clever people.

Bros. Brien and Srygley attended Bro. Larimore's meeting the past week. Bro. Brien and Eld. Grimes, of the Baptist church, have a two days debate this week near Nazareth, Rutherford county. The organization of the kingdom and the relative position of faith and repentance in the order of conversion, are the questions.

A brother, writes from Bowling Green, Ky., Nov. 9th: "Bro. Canfield, of Indianapolis, commenced our meeting Saturday night. He tells the "Oid old story;" ever new, and ever dear, to every Christian heart, with an earnestness that cannot fail to do good. We hope it will encourage the faithful, strengthen the weak, and call back the wandering. We ask your prayers.

Bro. C. C. Cofer writes from Anderson, Tenn., "I have just returned from Rock Springs, Ala. I preached a few sermons, and received one by confession and baptism. I met with a good brotherhood, and hope I may meet them all again. They want to get a preacher for next year. May the good Lord give them a good one. They had a good preacher last year—Bro. Goodwin is in bad health, and tells the brethren that he cannot visit them any longer. I have baptized four here since I wrote you. We have a lively church here and a good sunday-school.

It has been announced that a discussion will begin at Watertown, Wilson county, Tenn., Dec. 15, between Moody of the *Gleaner* and our senior editor. The announcement was made without the agreement of D. L. It is announced in the *Gleaner* that it had been better the man had never been born than to meet Mr. Moody. D. L. has not given his consent fully to enter the field of debate, but he finds it hard to deny his Baptist brethren when they desire his help in investigating for truth, and unless he should be frightened too badly, it is probable he will be on hand with a few pebbles of truth to cast at the giant.

Bro. C. R. Edwards writes from Mt. Willing, Ala.: "We began a meeting at Union Church, near Calhoun Sta., which resulted in 25 additions. After this I also assisted the brethren at Salem church, near Calhoun; immediate result was 16. After this I also labored with the church at Mt. Willing, and the immediate result at this point was five additions from the Baptist, two by immersion, one reclaimed. This church is the place where Bro. E. G. S. preached and I had the pleasure of hearing him in 1883. When sitting and reading the ADVOCATE in the presence of my parents they often express their desire to see and hear its editors preach the wonderful word of God, though it is preached through the ADVOCATE."

BRO. J. M. Kidwill, Smithville, writes: "The Methodist brethren at Castalian Springs, Sumner County, kindly gave us the use of their house and I preached a few sermons at that place, beginning Monday night after the fourth Lord's day in last month. We had rain and mud, and much cool and disagreeable weather. We had a good hearing considering the weather, one addition by obedience The first Lord's day in this month I was with the brethren at Bagdad, near the line of Smith and Jackson Counties, and continued until Wednesday night. Rain hindered us seriously again, though we had a good meeting with four additions by obedience, one a Methodist. The brethren at Bagdad have about completed and paid for a good house, and seem to be alive to the cause. The church there has met with a serious loss in the death of brother Bezebel Clark, one of the elders, and a pillar in the congregration. Though dead, he leaves a good name and a good influence to speak for the cause he loved so well. He had his heart set on the completion of the house and the meeting, but a few days before the meeting began he was called to join the general assembly above.

Last week Bro. Jessee Sewell and Bro. J. H. Davis were coming from Winchester to Dechard in the night, the horse become frightened, threw Bro. Davis out and hurt him, but not dangerously. After running a short distance the buggy struck a log and threw Bro. Sewell out, but he hung and was dragged some distance. We are glad to know though bruised badly no bones were broken. After spending a night with Bro. E. G. Sewell in Edgefield he was able to go home quite sore, but with the prospect of soon being well. On Monday last week Bro. Kidwill's horse ran away with him, bruised him up and so wrecked his buggy that he feared he would not be able to attend a meeting at Flippin, Ky., promised.

Bro. W. A. Odeneal, writing from Pulaski, Tenn., Nov. 10th, says: "We have had two good meetings at Cool Spring; the first by Spivy and Northcross, in August, including the fourth and fifth Lord's days, Bro. Northcross doing most of the preaching, with 12 or 14 added. Then in October, beginning Tuesday night before the fourth Lord's day, and lasting one week, with 28 more; preaching by Smith and Northcross. They did some good old-fashioned preaching. They were not ashamed to preach the truth, and I wish they may never grow wise above what is written. We have a very good Sunday-School, with good attendance. We have a great responsibility resting upon us—greater I fear than we (can or) will bear—some 30 or 40 babies to raise! Just think of it, when we are children ourselves. But we must work the harder to raise them."

Bro. E. A. Elam, writes from Sparta, Tenn, Nov. 10, 1885.—"Last meeting at Cookeville, embracing 1st Lord's in Nov. and following week, eight added by obedience to the gospel. The congregation at Cookeville is small, but influential and desirous of doing good and building up. Some more of them need to take the ADVOCATE and keep up with the progress of the cause, and the brotherhood in the State, Brother Slaughter you may show this to some of the brethren if you will, and ask them to subscribe for this paper, without which they must remain ignorant of what is being done around them in the spread of the gospel, besides depriving themselves of the sound religious instruction, and religious food it contains. It contains good sermons every week, ready made and a sure fit, for you can always find something there helpful and that suits your case. Congregations are better posted in the Bible, easier to govern, more harmonious and selfsacrificing. who study regularly the ADVOCATE. At Owens Chapel, Williamson Co., was one of the most pleasant meetings of the season, embracing 3rd and 4th Lord's day in Oct. 14 obeyed the gospel and one reclaimed. The gentle and precious influences of christianity, it seems, have more generally permeated the hearts, homes, and daily lives and *business* of members than is the case with many congregations. This congregation has elders most earnest, prayerful and zealous and better acquainted with their duties and the duties of the church, and, therefore, more thoughtful and studious than we generally meet. Not more so however, than all should be. Oh the need of a prayerful, assiduous, gentle watch-care in all the congregations! It is delightful to be in homes and communities where everything chimes in and moves quietly onward to the time and with the harmony of heaven's sweet music, thoughts words and actions being subdued by the gospel, and hearts mellowing and ripening under the influences of Jesus, for the home of the soul. Yet, there are members at Owens Chapel who do not come up to this beauteous picture by a great deal. Here is Bro. William Lipscomb's school, where pupils learn morality and Christianity, along with literary studies. We need more such schools. There is too much recklessness in sending to school by christsan parents. They never seem to regard the religious influences of schools at all. Style, display and the ways of the world are preferred to the cultivatiou of a meek and quiet spirit and the preparation of the heart as well as head for life and eterniiy.

SCRAPS.

I met a Bro. Bently, of Michigan, in Detroit, a few days ago. In the course of our conversation something was said about the London mission. I soon saw that he was not very well informed as to the facts about that work, and hence I asked where he got his information. "I take the *Evangelist* and the *Standard*" he replied, "and through the *Standard* I learn what the *Guide* says." He was much astonished when I informed him that Allen's articles were not published in the *Standard*; but that paper had charged him with making false statements, and had insinuated that he did it from unworthy motives, and had then refused to publish both sides of the controversy. He was astonished to know that Allen was willing and anxious to publish both sides of the question in his paper, but that Errett and Garrison could not be induced to give their readers an opportunity to hear him in his defence. He was much astonished when I told him that when Moore took charge of the church it was connected with the Baptist denomination, but had in it a number of unimmersed members, and that some of those are unimmersed to this day. I informed him that Moore's tabernacle was a very large structure, that his church had a membership of several hundred (more than 500); that they had recently expended $3000 in repairs on their building, but that they do nothing towards sustaining their preacher; that this great church with its great meeting-house, which demands so much in the way of repairs, is a misson point (?) of the foreign society.

I see that Bro. Allen states in a late issue of the *Guide* that Bro. Coop of England pays all of Moore's salary and has done from the first. He paid it all through the foreign society for several years; but when jealousy began to be aroused on account of Moore's receiving so much more than the other missionaries (?) he paid only a part of it through the society. There are two great advantages in Bro. Coop's paying through the society: (1) It is one of the best ways to let a great multitude of people know how much he gives and (2) it swells the society's report and makes it look more respectable. Of course the society has no more to do with it than the man in the moon, but it needs the glory of it, and so he pays through the society.

Bro. Edmund Shepherd, of Canada, was in England several years ago, and he had an opportunity to see something of Bro. Moore's way of working. He did not like it at all. There are quite a number of disciples in England and Scotland, that have been earnest in contending for the right way of the Lord for many years. Bro. Moore seemed to consider these unworthy of his fellowship and ignored them altogether. In this matter especially Bro. Shepherd was much astonished. Our missionary to England (?) could not fraternize with immersed believers in the Lord who cling to the Bible as their only rule of faith and practice and who meet to "break the loaf" upon every first day of the week but he could cheerfully go into a Baptist church, that had in its fellowship a number of sprinkled members, and become its pastor! When Bro. Shepherd told Isaac Errett about Moore's not doing anything as he should, especially in not recognizing the brethen in England, the editor of the *Standard* replied, "I know, I know all about that;" but turned the matter by making some remark about Moor's being supported by influential friends, or something of the kind. Bro. Shepherd spoke of the matter to the Plum street church, of Detroit, from whom I get my information.

The recent convention of the Foreign Missonary Society, at Cleveland, by a unanimous vote endorsed Moore and his work. That is, by a unanimous vote they agree that it is right for a disciple to unite with a church composed of immersed and unimmersed members, and to affiliate as brethren in the Lord. How rapidly these gentlemen are stepping along! The next step will be to receive sprinkled people who are satisfied with their sprinkling, and the next, to sprinkle those who desire sprinkling. Both of those steps will be taken by the "progressive" among the disciples within less than twenty-five years, I doubt not; it is quite likely that both will be practiced by them to some extent within less than ten years. J. A. H.

DEAR BRO. L. S.:—Though times are, and have been hard, and money still scarce, yet the cause of our Master is gaining ground in the "Lone Star" State. During the past summer and fall many have been added to the faithful by the labors of our self-sacrificing preachers. When I look back over the past and compare the present with twenty years ago, we see that the success of primitive Christianity has been almost marvelous. In communities where pure primitive Christianity was known only to be ridiculed and scoffed at, we now have churches and numbers of members, and all this has been achieved by the preachers who had faith in God and the power of His word, and we have scores of preachers yet who are loyal to the Lord and believe his word is an all-sufficient rule and guide to the faith and practice of God's people. They believe the Scripture, without any human legislation, is the best missionary plan adopted, and they have no faith in the present clerical ecclesiastical organizations that are making an effort to get the dominion over the church that they may lord it over the heritage of God. I imagine I can see a beast rising up out of the sea (church) having seven horns in embryo. Shall the saints wander after this missionary beast and give their power to him? Many are beginning to see that it is the object of this beast to crush every one who does not receive his mark in their forehead. We have a host of preachers in Texas who have not received the mark of the beast, and are opposed to setting aside the law of the Lord for human expedients. Opposed to everything human in the worship of God, they have been quietly moving on, not suspecting any human usurpation. I would appeal to them to arise in the strength of our God and speak out. Why halt between two opinions? if the Lord be God, follow him; if Baal, then follow him. I thank God I do not feel like I am alone. I thank God for the host we have on the side of truth. To wit: E. W. Dabney, W. S. Dabney. G. W. Harvey, B. P. Sweeney, J. F. Driskill, Quitman Pringle, J. J. Pringle, J. V. Wright, J. R. Lane, J. C. Sewell, J. S. Smith, J. F. Grubbs, W. K. Hamblin, W. L. Harrison, J. W. Jackson, J. A. Lincoln, J. I. Jones, W. E. Williams, J. C. Matthews, C. H. Apling, A. B. West, J. S. Durst, A. J. King, S. T. Dowe and a host of others too numerous to mention. The next State meeting is to be held in the city of Austin. I would say to all the brethren who are opposed to human expedients in the church of God, let us go up to the next State meeting and show that we be not a few that are on the Lord's side. I have no objection to an annual consultation meeting, but I am opposed to a general convention to appoint one man or the elders of one church to handle all the funds and manage all the missionary operations of an entire State. More anon. D. PENNINGTON.

Questions for Honest Men.

1. How is it that Masons, whose ritual and laws are made by men, all speak and do the same things and are one? But professed Christians who have a perfect divine law are divided, speaking many contrary things. Are not preachers and churches to blame for this disgrace?

2. How is it that in Missouri where I held a good meeting, brethren were liberal, and quite a sum sent to me by outside masons; and in another place for a severe lecture in the lodge I received more than the church gave? And in some places I received the most I got from brethren who were masons. And sometimes all I received were from poor brethren who were masons, and not a cent from such ones who were not masons.

3. Had I labored as long and successfully for the masons as I have for the church, would masons not give grand honors? And would they not give much money as well as honors?

These questions had best be settled, as they will be at the bar of God. I mean no ill will, but only to try to make professors take away these reproaches. As Paul is my exemplar I will, as he, 'Boast a little and complain.' Let all honest Bible editors and preachers hold forth these questions. They may provoke some to duty. Amen, so mote it be. JAS. L. THORNBERRY.

Items and Incidents.

I have been preaching in Fleming, Lewis and Rowan counties since July 30th. Bro. Elijah Petty who lives on Sugartree Run, Fleming county, came to my meeting on Kinney and aided me. He is a sound Bible man, a good zealous preacher. He is a young man of family and doing much good. He has taken great interest in me, and we have had several good and successful meetings. Numbers I do not know, nor do I care to know. I shall know at the judgment how many have proved faithful. Then all will receive just paise and reward. But how can those who persistently refuse to honor and pay those who have left all and labored on to poverty and old age? Now, brethren, as Paul, let me "boast a little" and warn brethren, Who has more bravely and persistently contended for the truth against all departures than I? And yet I am going to try to reform in educating the poor, and for legal and all reform. Now brethren I desire for you to be bold in the great day. How can you be when you remember you have failed to pay the old preachers? Yea, because I, like the men of old, cry aloud against sin, some of you are offended and ignore us. Shall I shame you by turning to honest, brave men of the world and ask them to support me? How is it that good brethren and men of the world and of the denominations say I have never been appreciated, sent for, honored nor paid. Had I done as much for one of your political parties as I have for our Cause, would not some brethren who now neglect me, honor and give me money even for my children? Do you neglect me because I in conscience, oppose all human aid to Christ's Cause? Some of you go to the circus, buy tobacco and whisky, but have no money for me. Some of you let a few brethren support the Church. Now we desire for your salvation. I write thus. A just God cannot save you unless you honor those who labor in his cause. Do you say to me cease labor because not supported? Your damnation then is sure.

JAMES L. THORNBERRY.

Denmark has virtually abolished freedom of the press and of speech.

SUNDAY SCHOOL LESSON.

BY GRANVILLE LIPSCOMB.

HEZEKIAH'S GOOD REIGN.

II Kings xviii 1-12 Nov. 22.

Golden Text: "He did that which was right in the sight of the Lord." verse 3.

TIME—726 to 721 B. C.

PLACES—Jerusalem, Samaria, Halah, Habor, Gaza.

PERSONS—Hezekiah, king of Judah; Hoshea, king of Israel; Shalmaneser, king of Assyria.

INTRODUCTION.—The decline in Israel after Jeroboam II. was rapid. Six kings in succession reigned until Samaria was destroyed by the Assyrians. In Judah, Uzziah, Jotham and Ahaz reigned, and there was general neglect of the worship of God until the reign of Hezekiah, the son of Ahaz. He ascended the throne of Judah at the age of twenty-five years. The meaning of his name, "the Strength of Jehovah," well suited his character and work, as he did that which was right in the sight of the Lord. His work was one of difficulty, as the image and grave worship abounded in Judah and Benjamin. The brazen serpent preserved since the days of Moses had also been made an idol. This, too, was broken in pieces. Among all the kings of Judah, there was none who trusted in God as did Hezekiah. So the Lord was with him and he was greatly prospered, in wars against the Philistines and in wealth and influence. II. Chron. xxxii, 27-29. In sixth year of his prosperous reign, Samaria, the capital of Hoshea, king of Israel, was taken by the Assyrians, and the inhabitants imprisoned in Halah, and the cities of the Medes; for their sins they were there punished, thus verifying the proverb of wisdom: "when the righteous are in authority the people rejoice, but when the wicked beareth rule the people mourn."—Prov. xxix, 2.

EXPLANATORY NOTES.

*Hoshea, * * * king of Israel.* The last king of the Northern kingdom. He was a usurper, having slain his predecessor, Pekah, the son of Remaliah. *Hezekiah, * * * king of Judah.* He was the son of Ahaz, who was one of the worst kings of Judah. It is remarkable that a king so wicked should have a son as good as Hezekiah. His mother's influence must have formed his character. *He did that which was right.* This was said unqualifiedly of Asa and Josiah also, who were kings of Judah. (I. Kings xv, 11; II. Kings xxii, 2). No higher encomium could be given any one. *Removed the high places and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made.* Thus without discrimination did Hezekiah abolish every idol in his dominions. *For unto those days the children of Israel did burn incense to it.* The historian seems to be aware that this fact had not yet been placed on record. As a relic it was a matter of some interest, but as an idol it was right to destroy it. *Nehushtan.* That is, the "brass thing." *He trusted in the Lord God of Israel.* Without asking aid, or purchasing help from foreign powers, like Asa and Ahaz. *He clave to the Lord and departed not from following him.* Other good kings, as Solomon, Jehosaphat and Amaziah had fallen away in their last days, but Hezekiah remained faithful to the last. *The Lord was with him.* He always is with those who cleave unto Him. *He rebelled against the king of Assyria.* He shook off the Assyrian yoke, and by an energetic movement against the Philistines, recovered from that people the territory which they had taken from his father Ahaz. *Shalmaneser, king of Assyria, came up against Samaria and besieged it.* The seige of Samaria was commenced and long carried on by Shalmaneser, but was completed by Sargon. *They took it.* That is, the work of both Shalmaneser and Sargon resulted in the downfall of Samaria. *Did carry away Israel.* They were never again brought together, but were gradually lost among the surrounding nations. *Unto Assyria.* Referring to the Assyrian empire in general. Some of the captives were placed in the cities of the Medes. *Because they obeyed not the voice of the Lord.* Thus the reasons are given why God suffered the ten tribes to be deprived of their freedom, while Judah and Benjamin enjoyed His protection under the good reign of Hezekiah.

QUESTIONS.

1 What is the Golden Text?
2 Whose son was Hezekiah?
3 What was his mother's name?
4 How old was he when he began to reign?
5 Of what character was Ahaz his father?
6 What was the character of Hezekiah?
7 What other kings of Judah were said to have been of the same character?
8 What reformations were effected by him?
9 What had been done with the serpent?
10 What did Hezekiah do with it?
11 What name did the Jews call it?
12 In whom did Hezekiah trust?
13 Did he forsake God as did Solomon and others?
14 What foreign yoke did he break from his countrymen?
15 What time in Hezekiah's reign did Samaria fall into the hands of the Assyrians?
16 In whose dominion was Samaria?
17 Where were the ten tribes taken by their enemies?
18 For what cause were they punished?
19th Were they ever again brought together?

☞ The lesson for next Lord's day, Nov. 29th, is, "Hezekiah's Prayer Answered."—II. Kings xx, 1-17.

"Royal" Declared the Best.

The fact that Royal Baking Powder is, in all respects, the best baking powder offered to the public has been established beyond question.

Prof. H. A. Mott, when employed by the U. S. Government to analyze the various baking powders of the market to determine which was the best and most economical, after an extended investigation, reported in favor of the Royal, and it was adopted for government use.

Prof. Mott has continued his examinations of baking powders sold at the present day, and now affirms it as his deliberate judgment, arrived at after most thorough research and a careful examination of the principal brands of the market, that the Royal is undoubtedly the purest and most reliable baking powder offered to the public:

OFFICE, DR. H. A. MOTT, CONSULTING CHEMIST,
61 BROADWAY, NEW YORK, Feb. 12, 1885.

* * * The Royal Baking Powder is absolutely pure, for I have so found it in many tests made both for them and the U. S. Government.

I will go still further and state that, because of the facilities that company have for obtaining perfectly pure cream of tartar, and for other reasons dependent upon the proper proportion of the same, and the method of its preparation, THE ROYAL BAKING POWDER IS UNDOUBTEDLY THE PUREST AND MOST RELIABLE BAKING POWDER OFFERED TO THE PUBLIC.

HENRY A. MOTT, PH.D., etc.

PASCHALL & FALL,

WHOLESALE

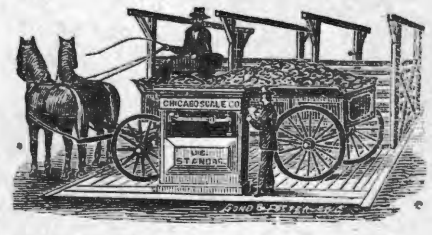
HARDWARE, CUTLERY, IRON, WAGON MATERIAL, ETC

Fishing Tackle.

Nos. 57, 59 and 61 South Market St.,

NASHVILLE, TENNESSEE.

Our Prices are Very Low.



Agents for Chicago Scale Co.' Platform Wagon Scales.

H. B. Grubbs Cracker Co.,

MANUFACTURERS OF

Candy and Crackers,

21 N. Market St., - - - - - - Nashville, Tenn

A large stock of Fire-works Constantly Onhand.

Without fear of contradiction, we guarantee all of our goods to be STRICTLY PURE AND WHOLESOME.

Send us your orders, or specify our goods when you order of your Grocery House. Our Stick Candy is known as the "Lion Brand." In the manufacture of our Candies, we use only the best confectioner's A Sugar, vegetable colors, and fruit flavors. In order to be certain that our ingredients are pure, DR. LUPTON, Professor of Chemistry in the Vanderbilt University, will give all material used by us, a careful chemical analysis. ☞Price List sent on application.

THE GOSPEL ADVOCATE.

NASHVLLE, TENN., NOV., 18, 1885.

CONTENTS:

Abraham 721
Raptists Saved or Lost—Which? 722
Items and Personals 723
Scraps 724
Questions for Honest Men 724
Items and Incidents 724
Sunday School Lesson 725
Decision of Character 726
General News 727
Obituaries 728
Appeal from South Alabama 728
South Alabama 728

TEXAS DEPARTMENT.

The Whitt Debate 730
What Must we do about it? 730
Co-operation Work 731
News and Notes 731

HOME READING.

The Skin 732
The Christians Obedience 732
A Marked Youth 732
Personal Habits 732
Its Just my Luck 732

Decision of Character.

The great failure of the religion our Savior gave to the world is in the persons who accept it. So many who accept it fail to persevere, their zeal is short-lived, they are the excitable stony ground hearers who lack stability of character, firmness of purpose, the power of patient perseverance that can endure to toil, withstand opposition and discouragements and be faithful unto the end.

Others fail to develop the Christian life because they let evil passions control them, unholy desires dominate and direct their lives and the good seed are choked out by the briars and thorns that grow in their hearts and bear unholy fruits in their lives. Men who are ambitious of this world's honors, its wealth, worldly power and greatness, fail to do the work needed to develop the true Christian character. In striving for these earthly ends they mar the Christian character and present a distorted view of it to the world. It is utterly impossible to live a life of fashion, to keep up with the extravagances of society, to seek the honors, powers, emoluments of earth and at the same time develop the true character of a Christian.

But there is nothing more hurtful to the proper development of character, and that more interferes with true, faithful, effective Christian work than a lack of decision of character. When right and wrong are before us we fail to promptly decide for the right; fail to openly place ourselves on the side of right, and so commit ourselves to it. Every moment of undecision is so much given to the support of error and wrong. To be undecided and uncommitted to the right, is to at least place the error and the wrong on an equal footing with truth and right. The evil one improves diligently every moment so given to entrench himself so as to hold the ground against truth and justice.

This lack of decision frequently arises from lack of courage to promptly decide and maintain the right. So often we see men unwilling to decide, unwilling to act, until they know what others think, how others will do. They form their judgments and direct their courses not by their own conscientious convictions, but by the course others persue. God has always approved those who not only decide for themselves under his guidance, what is right, but promptly and with vigor pursue the right. The admonition given to Joshua must be heeded by every one who will do effective service for God. "Be strong and of good courage; be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest." Joshua's determination was, let others do as they will, "as for me and my house we will serve thy Lord." In the various relationships of life this lack of prompt decision for the right is the cause of much the greater portion of evil that comes on the world. In the family, the parents parly and hesitate to maintain the right, the children run into the evil that leads to ruin while they thus are undecided. In the church the teacher and the elders take counsel of what will be popular, rather than of God and right. They hesitate and falter in maintaining right, and innovation, contention and strife are in the church before they are aware of it, and the wrong rules because the rulers are afraid, and fail to stand for the truth with promptness and decision.

The same thing is true in the individual. He sees the right, he parleys with the wrong, consults his fears, delays, and the evil has the mastery over him. One chief hindrance to men becoming Christians, is this same undecision in courageously and promptly embracing the truth when it is first seen. They hesitate, resist their convictions, ask what others will think of it, their conscience is stifled, their regard for right is trifled with and before they are aware of it, their courage is all gone, they have lost their will power, conscience is seared and their power to act is destroyed and they are lost, the victims of indecision and moral cowardice. When man promptly decides for the right and courageously follows it, God in his providence opens up to him new and rich fields of divine truth. To him who uses opportunities, as well as talents, as God gives them, they shall be given more abundantly, but from him who fails to use the opportunity presented it shall be taken.

This indecision more than any thing we know destroys the influence and power of preachers. They ought to promptly and courageously decide for the right on every question that arises. For them to do this would give them power, influence, and would forestall and destroy the tendency to wrong before it gained headway. Every moment of hesitation is time, influence and power lost to the preacher gained by the opposition.

We were impressed by a note of Bro. Hawkins to Allen in reference to the Moore controversy. He said he was surprised at the number of preachers who waited to see the result, who succeeded, before they took position. This is to help the wrong. We have often been surprised at this moral cowardice in preachers. It is the chiefest source of weakness among them. It is the cause of the decline of the power of the pulpit, and is making the preacher simply a weather cock. On so many questions this moral cowardice shows itself. The preacher should lead, control and mould public sentiment on all questions of religion and morality. They could and would do this if they would habitually and promptly meet every issue as it arises with courage and fidelity to truth, The preacher who for a moment recognizes the right of any human being or beings under any plea, to change the law of God, is a traitor to God. He who hesitates is guilty.

D. L.

"Never would call a boy of mine 'Alias," said Mrs. Jones, "if I had a hundred to name. Men by that name is allus cuttin' up capers. Here's Alias Thompson, Alias Williams, Alias the Nighthawk—all been took up for stealin'."

Dear Bro. McQUIDY:—The October number of *The Firm Foundation* was received by me this week, and in it I see that Bro. A. McGary, the editor, calls in question a practice of Bro. Harding with respect to baptized sectarians. He says "I allude to his practice of receiving converts from the sects on an immersion that has not the characteristics of the "one baptism," and hence is not authorized by Christ. This voices a thought that entered my mind early after I became a disciple of the Lord. Of course Bro. H. does not stand alone in this practice, he is in company with almost all our preachers. I believe that in this we are grievously in error, and that there is as much ground for baptizing such a second time as there was for the rebaptism of those whom Paul found at Ephesus, who knew only the baptism of John. I cannot see that Baptists, or any sectarian baptism taking into account the teaching by which it is preceded among them, is any more valid than their sprinkling. I would like to see this matter discussed more in the papers, for if it prove an error, the sooner it is set aside the better. A brother, who is firm for the truth on almost all matters, when approached by me on this, answered: "It is better to err on the side of charity." This hardly satisfies my mind.

At Lobo church, five were added during a meeting in October, held by Bro. C. Sinclair.

Bro. Fowler writes: "I closed at Minto, on Lord's day last, with many more people than could not get in the house. Excellent interest and three confessions, all grown up; one man 67 years of age, a valuable acquisition.

I said something about Bro. Wm. Crewson's work in Muskoka, in my last, but here is a fuller account. Bro. Crewson went to work in the two districts of Parry Sound and Muskoka, about ten months ago, the ground being almost entirely new. He was assisted by Bro. Finch, one month, Bro. Stirling, two or three, and Bro. Nimero, one month; and the result of their united effort, was the addition of 60 in Parry Sound, and 127 in Muskoka, making 187, the organization of two congregations of 37 each in Ridout, and Baysville, the balance being distributed in smaller numbers in other places; and the building of the first meeting house for our brethren in Muskoka and Ridout. This is very encouraging, and Bro. C., must be highly gratified with the result of his courageous movement in invading the wilds of Muskoka. Bro. C. is about to remove his family and make his home at Baysville. These things assure us that Christ's gospel has not lost its power. Your Brother in Christ,

EDGAR MACKLIN.

Stratford, Canada.

DEAR ADVOCATE:—In the Choctaw Nation it is not often the case that there are enough children in a neighborhood to afford a full school. So after the children of the neighborhood are gathered in, their tuition met by the Indian government, it is then our purpose to supply the lack, with fatherless and motherless children from various parts of the Territory, and out of the mission fund pay their way. We want good teachers—women are preferred. I can assure them there is no danger. Any Christian woman who wishes to be an Indian missionary, please le me hear from her. R W. OFFICER.

Paris, Texas.

Nervous old lady boards a train; when about to seat herself discovers a horrid man with a gun in the car. "I hope that thing is not loaded." Frolicsome Sportsman—"Yes, ma'am, it is. However, I will insert this cork in the muzzle. There; quite safe now," The timid one is satisfied.—*Life.*

General News.

Gen. Custer's sister is giving readings in Oregon.

Lieut. Greeley, of arctic fame has, sailed for Europe.

The Furniture Factory of Weakley and Warren was destroyed by fire on the night of the 12th inst. It will throw a number of workmen out of employment.

There was a destructive fire in Galveston on the morning of the 13th inst. A heavy gale was blowing, and near a thousand dwellings were destroyed.

Bayard Taylor's memory is to be kept green by a memorial window in the Protestant Episcopal Church of the Advent, at Kennett Square. His friends in New York are raising the money.

It is not enough to feel right, to have good principles; we must carry them out practically. To hate wrong things is as important as to love good things. Not only must virtue be approved, but vice must be condemned and opposed vigorously. Fight evil.

Frederick Brown, of Fort Worth, Texas, the inventor of the magnetic telephone which is attracting much attention from electricians at present because of its operation without batteries, a tall slender, man of 40, with a small, shrewd face and quick nervous movements.

We sometimes think it is political changes that destroy a state or empire. It is something more than that; it is sin. It is when a people become corrupt and not worth saving that they they perish; when they cease to care for God, when they cease to care for purity, then they are ready to loose their liberty.

The steamboat "Mountain girl," was run into and sunk on the Ohio River, about twenty-five miles below Cincinnatti, on Nov. 6th. She was a stern wheel, eighty-ton low water boat, and at the time of the collision there were sixiy-five persons on board, nearly all of whom were asleep in their berths, Two persons were drowned, and and a circus on board lost most of its horses and curiosities.

The street-car strikers in St. Louis recently blew up two cars with dynamite, and killed one woman and injured other persons. The authorities now have under arrest six men, who confess that they did the work, and that the plot was concocted in the assembly of the Knights of Labor. Many of the older labor organizations of the city have condemned severely the course of the Knights of Labor in the present strike.

The early Christians "went everywhere preaching the word," and telling the glad news that they had learned of the Lord and of his apostles. They preached without licence, without ordination, without pulpits, without parish, without call, and without salary, but *not* without success. Why do not men do so to day? There are sinners enough to be saved, and there are Christians enough to teach them the way of life; why is not the work done?—*The Christian.*

One of the greatest obstacles to the accomplishment of such a work as that above suggested, is the lack of consecration on the part of believers. There are many who would gladly wear the crown, but few who are ready to deny themselves and take up the cross and follow the heavenly Master. This the early disciples counted it an honor to do, and rejoiced that they were ready to suffer for Christ; and this spirit must again possess the church before the complete evangelization will be accomplished.—*Christian Evangelist.*

B. P. Shillaber ("Mrs. Partington") is now 70 years old and a cripple, having had rheumatism for thirty years. He has lost the use of his lower limbs and now wheels himself abuot in a chair and is totally helpless. He lives in Chelsea, Mass.

Mr. Stead, the editor of the *Pall-Mall Gazette*, England, who exposed the system and habit grown common in England among the aristocracy of securing pretty young girls from the lower and middle classes for prostitution, has been tried and convicted of crime. He in exposing the matters, technically violated the law, the courts seemed more anxious to punish him than the criminal violators of the law. Mr. Stead had the nerve and sound judgment to refuse to give bail and go to prison. It is said the Prince of Wales was involved in the scandal.

The Freedman's Aid Society of the Methodist Episcopal church held its eighteenth annual meeting in New York last week. Dr. Rust's report showed that the work of the past year exceeded that of any previous year. There are 22 institutions supported among the colored people of the South, with 112 teachers and 2,243 pupils. In many of the districts, the churches are used during the week for school purposes. Five colleges for the whites, with 1,822 pupils, are supported by the Society. The expenditures for the year were $174,742, of which $70,000 was put in real estate.

Foreign.

The Greek Chamber of Deputies has voted another grant of $5,000,000 for the army.

Queen Victoria has presented Mme Marie Roze who sang before her on Saturday, a diamond locket.

The estimated expenditures for the German army and navy next year shows an increase of forty million marks.

It is stated at Madrid that Germany objects to the Pope's decision concerning Spanish sovereignty over the Caroline Islands.

The use of tobacco is to be absolutely prohibited in all the government schools in France, on the ground that it affects injuriously the ability to study.

A letter from Point Aux, Esquimaux, on the Gulf of St Lawrence, tells of miserp and starvation at that place. Some sixty families are out of food and will surely die of starvation unless aid is forthcoming.

Dr. Wm. Benjamin Carpenter, LL.D., F. S. R., an eminent English physiologist, is dead. Dr. Carpenter died from the effects of terrible burns, caused by the upsetting of a lamp while he was taking a vapor bath for rheumatism.

How much power one good man can have. One Hezekiah saved Judea when all were ready to perish. Five men could haved Sodom. Why cannot you be the one person willing to stand alone for wright and against wrong?

The statement of mortality for the five weeks ending Oct. 31, shows 1,391 deaths in Montreal from small-pox. Of those who died, 1,286 were French-Canadians. Forty-five cases of small-pox was verified yesterday. There are now receiving relief from the city 1,567 persons. There are 572 cases of small-pox among those persons.

One thousand four hundred and seventy dissenting Scotch clergymen have signed an address to Mr. Gladstone, declaring that they look to him to overthrow the State church. They say: "The time has come to sever the relations between the Church and the State. . . . Dissenting Christians have refrained too long from making this contest, and we now insist that the coming Parliament terminate the unjust and injurious connection."

To "burn like paper" is one of the most familiar and universal of similes, but there has just been built in Breslau, Germany, a very successful and quite fire-proof paper chimney fifty feet in height. Nobody, however, is astonished nowadays at any use that is made of paper. Chimneys, car-wheels, and boats are already fashioned of it, and there is no reason to suppose that it would not do for policemen's clubs and cannon.—*Harper's Weekly.*

The bulletin of the Geographical Society of Marseilles estimates the total number of Jews in the world at 6,377,602—that is, 5,407,602 in Europe, 245,000 in Asia, 413,000 in Africa, 300,000 in America, and 12,000 in Oceanca. The Europeau Jews are distributed as follows: 1,643,708 in Austria-Hungary, 561,612 in Germany, 60,000 in Great Britain, 3,000 in Belgium, 3,946 in Denmark, 1,900 in Spain, 70,000 in France, 2,652 in Greece, 7,373 in Switzlerland, 8,693 in Holland, 36,289 in Italy, 600 in Luxembourg, 200 in Portugal, 260,000 in Roumania, 2,552,145 in Russia, 3,492 in Servia, 3,000 in Sweden and Norway, and 116,000 in European Turkey. There are about 150,000 in Asiatic provinces of Turkey, 15,000 in Persia, 47,000 in Asiatic provinces of Russia, in India and China, 19,000 and 14,000 in Turkeystan and Afghanistan. In Africa there are about 35,000 in Algeria, 100,000 in Morocco, 55,000 in Tunis, 6,000 in Tripoli, 200,000 in Abyssinia, 8,000 in Egypt, 8,000 scattered over the desert, and about 1,000 at the Cape of Good Hope.

The Interior thinks the hedgehog covers his back with spines to conceal the fact that he has a very weak back-bone. Yet, doubtless the hedgehog imagines that he has a tremendous back-bone because he is so disagreable. A man with a very powerful will may be a very agreeable fellow, while one with only a cartilage like a shark's may snap and snarl and make himself generally hateful, with the idea that he is proving his own indepence. People not seldom put quite to high a value upon their independence. Independence is a very decent virtue; but it is not the queen of virtues. Humility is quite as royal, even if it does boast quite as much. Independence is not mentioned in the beautitudes, which do not pronounce blessing on the meek and the poor in heart and the peace makers, It may be a duty to stand up for one's rights and claim one's own; but it is a hundred times oftener one's duty not to stand for one's right and not to claim one's own, but to submit to the will of others, When a person selects independence as his one favorite virtue, which he will boast himself of and cultivate most assiduously, the time has come when he will make himself a nuisance to all his neighbors. For independence, if a virtue, is the virtue most closely allied to selfishness; as its essence consists in maintaining one's own views or rights gainst the opinions or claims of others.

But the making of preaching a regular profession to be supported by regular organizations, such as the *Evangelist* advocates, has destroyed that spirit of self consecration, and so long as the order it advocates is perpetuated, the preaching of the gospel will become more and more professional and perfunctory in its character. Less and less self-consecration or devotion to the cause of God will be found in the churches. God relied on this personal self-consecration as his means to spread his religion. He left that state of affairs that will best promote it. Men in trying to change God's order drive out his spirit.

Obituaries.

My dear wife who for 12 long years has been my nearest and dearest friend, God has seen fit to take from me. She has left me with four small children to make the best of I can. God being my helper, I will try to bring them up in the fear and admonition of the Lord. If I could commune with her departed spirit to-night, my first message would be 'dear wife, I cannot forget you, my prayer to God is that I may ever hold sacred the command of God.' She was followed to the tomb by many friends and relatives, who with me mourn her loss. Though we can not mourn as those who have no hope. She first joined the church at Mount Pisgah, and there remained until 1877, and having learned the way of the Lord more perfectly she joined the church of Christ at Mount Zion, Gibson county, and remained a devout Christian the remainder of her life. God speed the day when the partition walls will be broken down between the church of Christ and the sectarian world. She was born February 28, 1845, and was married November 17, 1872; departed this life April 24, 1885. W. I. ARNOLD.

Bradford Station, Tenn.

Died at the residence of her son-in-law, Bro. D. J. Flippin, Sister Jennie Scott, in the 80th year of her life. It could be said that from a child she had been pious. For more than forty years she had been identified with the church of Christ About thirty years of this time was spent in the fellowship of the congregations of McKinney and Hackberry Grove, Collin county, Texas. None ever walked among us more faithfully than aunt Jennie. I do not call to mind a single accusation against her ever uttered by any one. She was prayerful, studious, charitable, and attentive upon the worship and services of the church. It could be truly said of her, "she walked with God." She was formerly from Middle Tenn., and was much attached to the GOSPEL ADVOCATE. I think that she has been a subscriber from its beginning. She leaves children, grand-children and great-grand-children behind her; but with them she has left a noble example of the power of faith, hope and love, in shaping life. May they imitate it in life and meet her in heaven. She was called from earth on Monday morning October 12, and her body was laid beside that of her husband who preceded her 28 years. "Blessed are the dead who die in the Lord, from henceforth; yea, saith the Spirit, they rest from their labors, and their works do follow them." R. C. HORN.

McKinney, Texas.

Died at McMinnville, Tenn., Aug. 11, 1885, WALTER A. BURGER, son of Dr. J. M. and E. J. Burger, in the 20th year of his age. The subject of this sketch was born at Manchester, Tenn., April 2, 1866. In the year 1876 his parents moved to McMinnville, when young Walter was about ten years old. He was an interesting child and endeared himself to all who were brought into any relationship with him, whether as acquaintances, teachers or employers, by his sweet disposition and correct doportment, his industry, his zeal for the acquisition of useful knowledge, and his unswerving integrity. At the age of fifteen he confessed his faith in Christ and was baptized by Elder E. A. Elam, and from that time until the hour when, at the summons of the Divine Master, while yet on the threshold of life, he departed for a better world, he remained a most exemplary and consistent member of the church of Christ. The death of this estimable young man, the exceptional correctness of whose daily walk and conversation, together with his laudable efforts in the way of self improvement have frequently called forth remarks from his teachers and others of his acquaintance, leave a void in the community and especially in the bereaved family circle which can never be filled, and in the present state of society when there are so few like him, his early demise is doubly sad, for had he lived his example would have had great influence for good. But with all the bitterness of bereavement comes the sweet consolation that their loss is his eternal gain. He bore the pains of his sickness with true Christian resignation and fell asleep in Jesus as sweetly and calmly as he had lived. "Truly Death loves a shining mark."

T. B. F.

Robert Williamson was born in Montgomery county, Ala., August 28, 1833, and died near Midway, Madison county, Texas, Oct. 11, 1885. As he was developing into manhood he had a severe illness which to a great extent impaired his lungs, and he finally became a consumptive. Being an invalid for a long time, his change, though sad, was not expected. In 1864 he married my sister, and after her death in 1882 he married Mrs. Paralee Saunders near Midway. In his earlier life, the religious influences brought to bear upon him were of the Calvinistic Baptist order, and for a long time he tried to believe these doctrines, but afterward, having learned the simple truth as it is in Christ Jesus, he confessed his Savior and was baptized by Dr. A. C. Henry, at Strata, Ala., August 24, 1873. In Jan., 1879, he came to Texas and settled near Midway, Madison county. As to his public and private life, I suppose none could boast of a more unspotted character. He was generous to a fault, often suffering himself to be imposed upon in consequence of his generosity. He ever gave his influence to those matters that were for the public good, add was always a friend to the poor. He was a kind husband, a loving father, a warm-hearted friend, an upright citizen, and, best of all, a true, zealous, humble Christian. Besides his friends and brethren, he leaves two daughters and a wife to mourn his loss; but we sorrow not as those who have no hope. He is blessed, for he died in the Lord. He rests from his labors, and his works follow him. His spirit has gone "where the wicked cease from troubling, and the weary be at rest." Let us all so live that when we shall be called to go we may enjoy "that rest that is prepared for the people of God." R. H. BONHAM.

Peter Tittle departed this life October the 30th, 1885. The subject of this notice was born in Warren county Tennessee, about sixty years ago. From there he moved to Dade county, Ga., where he spent the greater portion of his life. He has a numerous connection and many friends in that country. He moved from Georgia to Granville, Tenn., a few years ago and spent his life with his children. Mr. Tittle was never connected with any church, but was a strong believer in the Christian faith. Before he died he gave utterance to the expression that he had thoroughly repented of his sins and was awaiting an opportunity for being baptized. He said he was willing to die, and that there was nothing in his way to heaven. This dear old man lived to be about sixty years old. His whole life has been spent in a way and manner that was helpful to those with whom he was connected. He was loved by all who knew him. He was the father of ten children, nine of which are now living and walking in his footprints. He leaves his dear wife with whom he has spent many happy hours. She and her bereaved children have our heartfelt sympathy, and we share with them the feeling of the loss of one who was so loved by his people.

Granville, Tenn., Oct. 31, 1885. R. E. CROSS.

APPEAL FROM SOUTH ALABAMA.

Dear Brethren and Sisters:

We again appeal to your charity for undying souls and ask you where'er you be, to consider yourselves interested in this immense American work, South Alabam, and West Florida. This is a vast field ready for the reaper, but how can they reap unless we who love the Lord send them? Brethren, this people are calling from all directions for the pure gospel of our Master—are we his servants, stewards in his house, and will we refuse to use that which is his own to magnify his name on earth. A few noble souls have responded to our cry for help with prayers for our success; and one, an invalid sister in Kentucky she desires that her name be kept. The Lord knoweth her; may she rejoice at the result in this work. Brethren and sisters send in your fellowship. We have one evangelist in the work, Bro. S. I. S. Cawthorn, who is meeting the flood-tide of opposition, and Bro. Harrison is ready to enter the field and assist in the battle for the supremacy of truth, and the salvation of this people. We are few and poor—help us in the fight. Send your fellowship to Bro. E. Dixon, Andalusia, Ala.

Yours in hope E. DIXON,
J. J. BARROW.
L. M. JOURDAN,

Church of Christ, Andelusia, Ala.

Bro. D. M. Breaker writes from Metropolis, Ills., Oct. 12: "After resigning my work at Clinton, Ky., I consented, at the earnest solicitation of the congregation at this place, to serve them for a short time, intending at the close of the year to return to my home in Chattanooga. Some time before I came here, a disagreement occurred between some of the members and one of the elders; and these members had withdrawn from the active work of the congregation. The brethren thought if any one could effect a reconciliation, I could do it, as all parties agreed in the desire to secure my services. I was willing to make the effort, and have done my best, and failed. Some recent occurrences have not only strengthened the opposition of the disaffected members, but added considerable to their number. The matter culminated last night in the withdrawal of about thirty members upon letters of commendation. Others will follow. This so reduced the financial strength of the congregation that my resignation was inevitable. The parties who have withdrawn will probably organize a congregation. I have the satisfaction of knowing that the failure to secure harmony and to prevent rupture is not *my* fault. And this is substantiated by resolutions adopted by the congregation.

After holding meetings at two or three points I shall go on to Chattanooga."

South Alabama.

There will be a meeting at Pleasant Point, Butler county, Ala, on the fifth Lord's day in November for the purpose of making some arrangements to support our preachers who are doing such excelient work in the field. I thank my God for such a band of indefatigable workers as our country can now claim. Every one of them has held good meetings and deserves better treatment from the brethren than he has received. I have made it a point to ask these preachers, whom I have met, what they have received this year, and will report. Bro. Harrison about $20, Butler $1 50, Cawthorn a few dollars, Golson a few dollars. Now I have seen these brethren go out to hold meetings, remain a week or two, return home, report ten, twenty or thirty added, and ask what did the brethren send home to sister Harrison, Golson, Price, Butler or other preacher, and the answer would be, Not a cent. Brethren, this ought not to be. Let us change it. Never let a man hold a meeting for you and send him away empty. Give him twenty-five dollars any way. Why a preacher will wear out more Sunday clothes than you give to him all put together. Pay it in corn, meat, syrup or any thing that a family can use. Again, go right to work and raise at least seventy-five dollars, then four churches can keep a man in the field. Three hundred dollars will help a family very much. These men deserve to be well treated. If you will feed and clothe them and their children much good can be done in spreading the kingdom. To the preachers I say, brethren go around to all the churches and urge them to do their duty. See the individual members at their homes and urge them to raise money for the cause next year. There are thirty-six churches south of the Alabama river and much should be done by all. J. M. BARNES.

EDITORS ADVERTISER: I have a card from Bro. Vanhook stating that "Bro. Moffitt, Cor. Sec. of Gen. Mis. Con., will be in Selma Nov. 14th–16th, and desire to meet our brethren there. Come if you can." This Cor. Sec. Gen. Mis. Con., was in college with me and I would like to see him, but I am sorry he does not come as a scriptural preacher of the gospel. Instead he comes representing an unscriptural institution, that has already exhibited some of the betting of the beast. Brethren of Tennessee, I have been urging you to send preachers down here and occupy the fields that are destitute. You see now that others are taking notice and I cannot say I rejoice.

J. M. BARNES.

Dispense love freely; for the more you give away the more you have.

NEVER SAY DIE
THOUGH YOU COUGH
Till Your Heart Aches

When the "LIFE RESTORING" *East India Remedy* is at hand. One bottle will satisfy the most skeptical that **DR. H. JAMES'** Preparation of *Indian Hemp* will positively cure ***Consumption, Bronchitis, Asthma, Nervous Debility,*** and ***Nasal Catarrh.*** It is an ***Imported*** remedy. Try it—prove it for yourself.

Here are a few extracts from letters of persons who were CURED, and now order for their friends:

"I fear cousin is in a decline, and as thy medicines cured my only brother of a ***Hemorrhage of the Lungs*** about a year ago, I wish cousin to take them." Thy true friend,
HANNAH MICKLE, Near Woodbury, N. J.

"As your medicine cured me of ***Consumption,*** some three years ago, I want him to try them. ***I gained fifteen pounds while taking the first three bottles.*** J. V. HULL,
Lawrenceburg, Anderson Co., Ky.

"Mother has been suffering with ***Bronchitis*** nearly twenty years, and tried most all kinds of medicine, and says the **Cannabis Indica** is the only thing that gives her relief."
JANE A. ASHBROOK,
Lovelaceville, Ballard Co., Ky.

"I know all about the **Cannabis Indica.** Fifteen years ago it cured my daughter of the ***Asthma;*** she had it very bad for several years, but was perfectly cured. Please send me a $9 box of your medicine." JACOB TROUT,
Deep River, Poweshick Co., Iowa.

"I have taken the **Cannabis Indica** as directed, and am happy to tell you that I am perfectly cured of ***Nasal Catarrh.*** You were right, my trouble was not Consumption, but ***Catarrh.***
JAMES A. CALDWELL,
Wabash Av., Chicago, Ill.

"It has cured Mrs. Bebout of ***General Debility*** of the whole system, of two or three years' standing, and others are trying it with success."
BEBOUT & LESLIE,
Simpsons' Store, Washington Co., Pa.

Ask your druggist for Dr. H. JAMES' **Cannabis Indica,** and if they fail you, send to us direct. **$2.50** per bottle or three bottles for **$6.50.** Pills and Ointment, **$1.25** each. CRADDOCK & CO., Proprietors, 1032 Race Street, Philadelphia Pa.

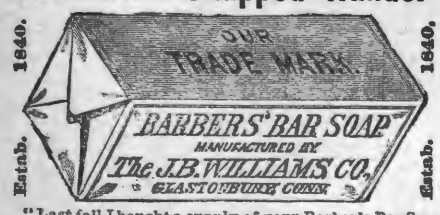
A. B. C. STEAM COOKED CRUSHED WHITE OATS.

A.B.C. Wheat, A.B.C. Barley, A.B.C. Maize,
Hulled, Steam-Cooked Desiccated.
BEWARE OF IMITATIONS!!

American Breakfast Cereals.

Made from the Finest Grains. All Impurities removed. Prepared for the table in ten minutes. Ask for A. B. C. Brand only.
(Registered Trade Mark)
PATENTED.
For sale by all Grocers. Send for circulars, etc., to THE CEREALS M'F'G Co., 83 Murray Street, N. Y.
(Incorporated 1875.)

No More "Chapped Hands."



"Last fall I bought a supply of your Barber's Bar Soap for **Toilet use,** and found it the **finest thing** I ever used, having escaped 'chapped hands' for the first winter in 20 years." LEWIS MERRIAM, Greenfield, Mass.
For the TOILET EXQUISITE, for SHAVING SUPERFINE. Ask your druggist for it, or send 2c. stamp to the manufacturers for trial sample.

H. W. HAYES,
—Dealer in **All kinds of**—
SEWING MACHINES,

Needles, Parts and Attachments, Household Goods and Notions.

A Good No. 1. Sewing Machine for $15.00. Warranted for five years.

Repairing promptly Attended to, and old Machines made as good as new.

155 Union st., Nashville, Tenn.

REFER TO THE EDITORS OF THIS PAPER

$5.45 FOR Any one sending us 27 cents, and the address of 27c. 10 of their friends, will receive, by mail, **Staple Goods,** no receipts, trash or jewelry, but goods that retail for $5.45. This is a genuine offer and a fortune to you. *Certain Satisfaction.*
Niagara Supply Co., Drawer 268, BUFFALO, N. Y.

DR. C. P. DUNCAN'S
—GREAT—
Vegetable Summer Remedy.
Medicated Blackberry Elixir.

or the next several months the various troubles of the bowels and stomach, which are so annoying, and so often fatal to all ages, sexes and classes of humanity, will no doubt prevail as usual to a great extent. These afflictions are sometimes sudden and always painful. A speedy and effectual cure depends mainly upon a quick application and efficient remedy, and just here, we desire to say that Dr. DUNCAN'S Medicated Blackberry Elixir, is **the medicine** of all others to speedily cure all bowel troubles, such as Diarrhoea, Cholera Morbus, Dysentery, Summer complaints, cholera infantum, flatulence, flux, Pains in the bowels, etc. The elixir may be given with perfect safety to the most delicate children, in doses as directed, as it contains no hurtful ingredient. It is palatable and does not produce Nausea. For sale by all druggists. Price 50 cents.

DR. C. P. DUNCAN.

Liver and Kidney Medicine.

The grear superiority of this medicine over all other Liver medicines, consists in the combination of those vegetable compounds, which possess the wonderful power of arousing all the secretions of the whole human system to a natural and healthy action. It acts upon the liver directly and at same time sets up a proper secretion of those glands situated in the stomach and bowels. It is a lock up of these secretions of these glands that brings on dyspepsia, indigestion, sour stomach, heart-burn palpitation of the heart, vertigo, or swimming of the head, sick or nervous headache, constipation of the bowels accompanied at the same time with pains in the shoulders, back, sides and limbs. To treat the above symptoms intelligently and successfully, as in all other cases, you must use the medicine, that strikes and removes the causes from the system with produce and bring on the disease. This is effectually done with Dr. Duncan's Liver and Kidney Medicine. Price 75 cents.

Spurlock, Page & Co.,
Proprietor,
NASHVILLE, - - - - TENN.

Readings and Recitations!

100 CHOICE SELECTIONS No. 24 NOW READY.

This number is uniform with the Series, and contains another HUNDRED splendid **Declamations and Readings,** combining **Sentiment, Oratory, Pathos, Humor, Fun.** 216 pages. Price **30cts.,** postpaid. Sold by Booksellers. Every boy who speaks pieces, every member of a Lyceum who wants **Something New** should **get the whole set. 24 Nos. only $4.80.** Every number different. Nothing repeated. Club rates and full list of **contents free. P. GARRETT & CO., 708 Chestnut Street, Philadelphia, Pa.**
Also, **MODEL DIALOGUES,** 332 pages, $1.

M. FRANK & Co.,
(M. FRANK, Late of D. Weil & Co.)
103 Union St. between Market and College.
(Formerly occupied by A. Winter.)
Dry Goods, Notions, Cloaks,
Blankets, House-Furnishing oods,
—AND—
Ladies and Gents Underwear,
Nashville, Tenn.

HOW PRINTING PAYS

"The Proof of the Pudding," &c.
How richly it pays to own a Model Press is shown in a handsome little book, containing several hundred "proofs," from the 15,000 people who have Model Presses. Business men, Clergymen, Teachers, Boys, Girls, persons out of work,—everybody interested. A Press and Outfit complete, from $5.00 to $10.00 and up. Book mailed free. Address,
The Model Press Co., Limited,
913 Arch St., Philadelphia, Pa.

—BARGAINS IN—
BOOTS, SHOES & RUBBERS
liable Goods at **LOWEST PRICES.**
JOHN HOLAHAN.
rse Opposit ADVOCATE Office.
99 Union St. - - - - - - - Nashville, Tenn

DANIEL BAXTER, President; THOS. PLATER, Vice President; J. P. WILLIAMS, Cashier; W. P. BANG, Ass't. Cashier,
THE FIRST NATIONAL BANK
F NASHVILLE, TENN. (Reorganized.

Designated Depository and Financial Agent of the United States

CAPITAL STOCK, - - - - - $700,000 00
UNDIVIDED PROFITS, - - - 400,000 00

Receives Deposits, Deals in United States Bonds and Local Securities, and Foreign and Domestic Exchange. Drafts drawn on all European points. Our facilities for making collections at all accessible points are unsurpassed.

Man Wanted SALARY $75 to $100 for our business in his locality. Responsible house. References exchanged. GAY & BROS. 12 Barclay St., N. Y.

WANTED An active Man or Woman in every county to sell our goods. Salary $75 per Month and Expenses. Canvassing Outfit and Particulars FREE. STANDARD SILVER-WARE Co., Boston, Mass.

SOUTH KENTUCKY COLLEGE,
HOPKINSVILLE, KY.

Midway between Nashville, Tenn., and Evansville, Ind., on the St. Louis and Southeastern railway connecting at Guthrie with the Chesapeake and Ohio & Louisville and Memphis branch of the L. & N. R. R., and at Nortonville with S.

Fall Term. Session Opens Sept., 1885.

BUILDINGS NEW, HANDSOME AND COMMODIOUS;
108 feet long front; three stories high; with two wings, respectively 90 and 116 feet long. Fine study halls, provided with the best single seats; also splendidly appointed recitation, music, and art rooms. Matriculates last session, 180.

THIS SCHOOL IS INTENDED FOR BOTH SEXES.

Prof. and Mrs. James E Scobey, so long connected with the Female Institute at Murfreesboro, Tenn will have exclusive charge of the boarding department, in the College building, where only girls will be permitted to board. Young men and boys can find good boarding at moderate rates in the city, or they can be placed under the immediate supervision of Capt. Fitts commandment of cadet, in his own, or in the family of V. M. Metcalfe, where the responsibility for advancement and culture will be fully ured

THE FACULTY

Is composed of four gentlemen and three ladies in the Literary department, two Music teachers, and teacher of Art, and two lecturers, all of whom are experienced, successful teachers.
Mrs. L. F. Gates, who has been Matron at the Institute, Murfreesboro, will occupy same position in South Kentucky College.
In all the appointments necessary to a superior school, South Kentucky College stands in the front rank
For Catalogues, Announcements, etc., Address

S. R. CRUMBAUGH, Prest.
JAMES E. SCOBEY, Vice Prest.

BURRITT COLLEGE,
Spencer, Tennessee.

This institution was chartered in 1848, and is under the control of the Christian brotherhood. It is the pioneer of mixed Colleges, and in this regard it has proved quite a success Teaching the Bible is an important feature of the institution.
Located on the Cumberland plateau, it is FREE FROM EPIDEMICS. The water is free stone and chalybeate. Invigorating breezes render the location a delightful summer resort. Doyle Station—nine miles distant—on the McMinnville and Manchester Railroad, is the nearest Railroad Station.

TERMS:

Primary Department, per session,	$ 7 50	Commercial Department, per session,	$25 00
Preparatory Department, per session,	15 00	Lessons, Instrumental Music,	$15 00 to 20 00
Collegiate Department, per session,	20 00	Lessons in Art Department,	2 50 to 30 00

Board and washing for males, per week, from $2.00 to $2.50; Fuel, light, and incidental expenses, per session, $10.00; Board (including washing, fuel, and light,) females, per week $3.00

The Fall Session of 1885, Begins on the Last Monday in July.

For further particulars, address— Prof. A. T. SEITZ, President,
W. H. SUTTON, Secretary Board of Trustees.

Geo. E. Cooper & Co.,
Manufacturers and Dealers in
Tinware, STOVES, Furnaces,
House-Furnishing Goods.

Tin and Slate Roofing and Galvanized Iron Cornice Work a Specialty.

Also our **Patent Chimney Top** for smoky chimneys has no equal. Write for prices.

GEO. E. COOPER & CO.
2 North Market Street
NASHVILLE, - - TENN

Hege's Improved Circular Saw Mill.

Unexcelled for Accuracy Simplicity and Durability.

With Universal Log Beam Rectilinear Simultaneous Set Work, & Double Eccentric Friction Feed.

Engines, Boilers, Shingle Machines, Planers and General Wood Working Machinery.

Write for Circulars to

Price from $200 to $1,000.

SALEM IRON WORKS, SALEM, N. C.

Pianos & Organs

Of all makes direct to customers from headquarters, at wholesale prices. All goods guaranteed. No money asked till Instruments are received and fully tested. Write us before purchasing. An investment of 2 cents may save you from $50.00 to $100.00. Address

JESSE FRENCH, Nashville, Tenn.,
Wholesale Distributing Dep't for the South.

THE GOSPEL ADVOCATE.

TEXAS DEPARTMENT.

EDITORS;

C. M. WILMETH, | T. F. RAWLINS.

READ AREFULLY.

ALL communications or reports for publication from Texas should be sent to this office.

ALL subscriptions, orders for books, remittances and communication of every character, should be addressed to this office.

TO INSURE prompt attention and avoid confusion in preparing our matter for the press, and in keeping the account of the ADVOCATE, it is important that the above instructions be complied with strictly.

Address ALL letters, either on business or for publication, to GOSPEL ADVOCATE, Weatherford Texas.

. F. RAWLINS, Office Manager.

WEATHERFORD, TEXAS, NOV. 18, 1885.

THE WHITT DEBATE.

This discussion was held in Whitt Academy, a very large stone building, which was filled during the entire debate. It commenced Oct. 19 and closed Oct. 29, comprising ten sessions of two hours each. Five questions were discussed, three on baptism, the setting up of the kingdom and the operation of the spirit. There were present the following Methodist preachers: J. M. Edwards, B. W. Williams, C. H. Ellis, R. M. Morris, A. T. Culberson and S. J. Vaughan; and the following Christian preachers: H. D. Bantau, J. H. Harbison, S. Jewell, Bro. Hall, L. B. Grogan, F. L. Young and Bro. Childers.

J. M. Edwards was chosen Moderator by Mr. Price; H. D. Bantau by myself, and they chose Mr. Rice, of White, as the Presiding Moderator. Mr. Rice was the founder and first editor of the *Texas Methodist*, of Fort Worth. He has been Presiding elder of the North-west Texas Conference, and has been the Methodist champion of nearly a score of debates; one of these with Dr. B. F. Hall, and three with T. W. Caskey. As might be expected, he is well prepared on the points at issue; and also has the advantage of a good voice, and a forcible style and manner of address. All things considered, I do not think that I have ever met a more forcible debater. His spirit and language were almost unexceptional. He never used the epithet "Campbellite" during the entire discussion, and conformed otherwise to the rules of honorable debate.

We do not propose to give our readers even an outline of the discussion; but shall only present a few novel positions taken by Mr. Price. He claimed that the kingdom of Christ was in exisistence *de facto* before Pentecost, but not *de jure*, which is virtually admitting that the law had not gone forth, as Isaiah prophesied it would, from Jerusalem. His strongest fight was against a new organization, denying it outright; but it was shown that Christ was the new head, and the apostles new ministers. There were new laws laid down, and new ordinances enjoined, and it was called a "new man," or new body.

Most of his argument on infant baptism was from the identity of the covenants, but he brought a passage from Isaiah about "bringing children on their shoulders," which could be applied to Indians carrying their papooses on their backs, with as much propriety as it could be to infant baptism. He also quoted "feed my lambs," but that was explained by quoting Peter: "As newborn babes, desire the sincere milk of the word;" showing that Peter understood that he was to *feed* them on *milk*, and not on *water*.

He took the position that the children of the Jews were broken off from the olive tree with their parents, and, therefore, were grafted back when their parents were. But it was shown that all were broken off by unbelief, and were to be grafted in by faith. He said that no man could prove that there were *not* infants in the households baptized; but he never attempted to prove that there were any there. Of course it was necessary to do that before he could base an argument on them.

He called the Red Sea baptism a "dry-land immersion," which was not denied, but it was shown that it was a shadow of our real immersion in water, just as the rainbow has no water in it, but is a shadow of the water in the cloud lying between it and the sun. He quoted Psalm 77 to show that the baptism was by pouring; but it was too plain that the Israelites went over on dry land; besides, Josephus says that the clouds poured out the rain on the Egyptians after the Israelites were over. Romans 6 was claimed as spirit baptism, and Col. iii, 3, "hid with Christ in God," quoted as proof, Mr. Price adding, "here we have a complete burial," thereby proving baptism to be a burial, the very thing he started out to disprove. Having failed to meet the scriptural arguments for immersion, he fled to Ditzler's definitions and his so-called "history of immersion," for refuge. He quoted as a lexicographer, Julianus, who never made a lexicon; and gave as definition the questionable renderings of Jacob Ditzler. But this was done in his last speech, so that he could not be exposed, as he deserved to be, before the audience. Still, thinking men remembered our quotation from Moses Stuart: "*Bapto* and *baptizo* mean to dip, plunge or immerse into anything liquid. All lexicographers and critics of any note are agreed in this." He claimed that immersion commenced with Montanus, because in connection with him we have the first mention of *trine* immersion.

On the operation of the Holy Spirit, he claimed that the gospel was simply for enlightment, where Paul said it was the power of God unto salvation. He claimed that the spirit strove with the antediluvians, and that it could not have been through the word, as there was no preachers there. But Noah, "a preacher of righteousness," appeared on the scene and dispelled that delusion. He claimed that the word could not give pungent conviction, and that the spirit was to "reprove" the world; but it was shown that the Scriptures are profitable for "reproof," and that "the law of the Lord is perfect, converting the soul."

He denied that miracles were entirely done away, but would not attempt to prove Holy Spirit baptism. Wherever he showed that the spirit operated in conviction and regeneration, the context would show that the spirit operated through the word. He found where Christ said to Peter in regard to his divinity, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." But turning back to Christ's baptism, it was seen that God said "This is my beloved son, in whom I am well pleased."

The design of baptism was the most interesting question; but we have space to give only a few thoughts. Twelve affirmative arguments were laid down at the outset, based upon clear passages of Scripture. Mr. Price attempted to blunt some of the points. He took several positions on the commission. First, the language could not be construed so as to allow baptism to be a condition of salvation. Then he took the position that spirit baptism was meant, but could not reply to the objection that the apostles could not baptize with the Holy Spirit. Finally, he took the position that the salvation was ultimate salvation, but this was done in his ultimate speech, so that the audience did not get to see his ultimate defeat in embracing the doctrine by baptism, always in grace. He said that the "baptism of repentance" meant a "sorrowful heart;" so that Jerusalem, and all Judea, and the region round about Jordan received a sorrowful heart in Jordan, confessing their sins. that was rather a watery place for a mourner's bench.

On Acts. ii, 38, he took the Ditzler dodge in rendering *epi to onomati*, "relying upon the name." It was shown that there was no word in the Greek for the word "relying." He stated that Wilkes, in the Louisville debate, did not deny Ditzler's criticism of the passage; but it was shown from page 301 of the debate that Wilkes did most flatly deny it. An attempt of Mr. Price to rally on this point by reading from Wilkes on another point, fell flat on the audience. In his final speech he made almost no effort to answer the arguments advanced; but spent the time in exhortation and in ridiculing baptism. He told a very amusing story about an ignorant fellow standing and looking up for the Holy Spirit to come down on him after baptism. But one of the audience said that that fellow and Price made the same mistake—thought that the Holy Spirit was material, something that could be seen and felt.

The debate closed without a single circumstance to mar the amicable spirit in which it was conducted from the start; and it is hoped that lasting good was accomplished to the glory of God.

What Must We Do About It?

In the *Apostolic Guide* of Sept. 11, there appeared an article under the above heading, and over the signature "Beta," wherein he suggests the idea of calling together the "workers of the State," to organize a "State Missionary society," through which to evangelize the State.

First, let me ask, have we not THE missionary society of divine appointment for the purpose,—the law of which, if obeyed, would exhaust the entire mental and financial ability of the same? And was it not organized more than eighteen hundred years ago? And was it not to continue to the end of time? Is it possible that this institution is a failure, or are some of the brethren dissatisfied with it? Now, will Beta, or some one of "the workers," please answer the above questions and give us some light along here?

Come, brethren, let us bear in mind that "the just shall live by faith." "We walk by faith, and not by sight;" and whatsoever you do in word or deed, do all in the name of Jesus Christ, giving thanks to God the Father by him." Now please tell us how you are going to organize a "State missionary society" in the name of Jesus. If you cannot organize it by his authority, it is positively forbidden, "for whatsoever ye do in word or deed, do *all* in the *name* of the Lord Jesus," This covers the entire ground, both need and deed. (Bear in mind we are speaking of church work). Again, can you organize such a society and work therein by faith in christ, or the one faith of the Bible? If not then it would be sin, "for whatsoever is not of faith is sin." Would it be a good work? If so, the Scriptures must thoroughly furnish you in regard to organization and operation of it, for "the Scriptures thoroughly furnish the man of God unto all good works." Would such society "pertain to life and Godliness"? If so, the authority for the organization of, and instruction as to the work therein, must come through the knowledge of or revelation of Jesus Christ. For, "according to his divine power, he hath given unto us *all* things that pertain unto life and godliness, through the knowledge of him that has called us to glory and virtue." II. Peter i, 3.

Come, dear brethren, let us think before we

make the venture, and see if possible whence we are tending. Let us be candid. Can such society exist with the approbation of divine law? Jesus, our king, head and sole law-giver, has thro' the apostles given us an organization, and the law to govern us as his subjects, in his organization. Now, does this law (the Word of God) demand or permit the organization of such a society? If so, please refer us to the chapter and verse. If not, although some brethren have conceived the idea of the organization, of a State missionary society, and seem very anxious to be delivered, we trust they may never be able to give birth to the thing, for if it cannot exist under the approbation of divine law, it surely would be a bastard when born. Another relic of Rome. Come, brethren, let use our every effort to get the congregations to do their whole duty—that is, bring their whole mental and financial ability into his service through the congregations, the divine organization that God has given, through which to evangelize the world.

Now, if Beta thinks that there is neither precept nor example by which we should be guided in the accomplishment of this great work, let him give us his name and deny that there is, and we will serve him to the best of our ability in a search after the truth in regard to this matter. Dear brethren, let us search for the truth in the love of the truth, that the truth may make us free, that we may be "perfectly joined together, of the same mind and of the same judgment, speaking the same things, that there be no divisions among us," and thereby avoid carnality. And this we can do if we will work by the same rule—the rule that God has given; to the neglect of the opinions of man. Come, Beta, please attend to this, will you?

In brotherly love,
W. F. BANDY.

CO-OPERATION WORK.

The churches in east Texas are co-operating together in the spread of the gospel, and will be able to evangelize much of east Texas without consent or suggestion of the State meeting. Thus proving that the churches can do this work without the aid of the State wheel.

The congregations at Jacksonville, Troupe, Lone Dove, and Larrissa have employed Bro. H. Hamilton to evangelize, and are sending him into destitute places, and building up the cause of Christ. They are thus "sounding out" the word, while other congregations spend all their money to sound the word in, by keeping the preaching for one church all the time. Bro. Hamilton is a sound, gospel preacher, and will sow the good seed wherever he goes. Bro. J. M. Ratliffe, of Missouri, is to locate either at Longview or Troupe, (is perhaps there now,) and the congregations at Longview, Peatown, Bellvue, and Hallville will no doubt put him to work in Gregg, Harrison and Smith counties. Thus we will have two excellent preachers in the field. If Huntsville, Palestine, Willis, Bethany, Westfield and other points south will now confer together, and put out one or two good men, we shall soon have eastern Texas fully under gospel influence. West Mountain in Upshur county, Shady Grove, and Mount Pleasant have put Bro. Stalbird in the field up there, and thus the work is prospering in east Texas without presidents, secretaries, or State evangelists, and thus it might prosper everywhere if the churches would agree to co-operate together to sound out the word. Let the churches awake. We want to hear from Concord, Goliad, and from all points south and east.

Brethren Brill and Leak are doing noble work too, just below Bro. Hamilton's field of labor. Bro. H. A. Smith in Titus county, Bro. T. R. Burnett, and R. W. Officer, still further up, are all doing noble work for the Master. One or two years work in this way will compel the world to hear, and to come to the great supper. Push on the noble work, brethren, and so long as you keep it in the churches, you can do a church work; put it in the hands of an outside society, whether State meeting, convention, or what not, and it is no longer a work of the church of Christ. In the employment of Bro. Hamilton and others, there is no stipulated price. It is not so much preach for so much money. It is not making merchandise of the gospel. But the brethren have said, "We will support you." That is all.

ARGUS.

NEWS AND NOTES.

Any preacher who desires a home and field of labor in southern Texas, would do well to address W. S. Dabney, Goliad, Tex.

Sam Small is a new evangelist, who bids fair to eclipse Sam Jones. It is fashionable now for an evangelist to be called "Sam," and no others need apply.

Why are so many of our preachers poor? One brother writes: "This is the result mainly of covetousness—poor pay." You may not believe it, but most preachers do, away down in their heart.

Bro, F. M. Taylor, of Angoria, Tex., says: "The ADVOCATE reaches me regularly. I am much pleased with it. Especially do I like its position in regard to organs, organizations, State meetings, etc. We want apostolic ground. Success to the Texas Department.

W. H. D. Carrington, of Austin, the author of the late articles in the ADVOCATE on baptism, contemplates writing a book on the action of baptism, exposing the dodges of Ditzler and others of his ilk. He is eminently fitted for the task, and such a book is really needed.

Parker county can boast (?) of an organization of Free-thinkers, out in the country among the farmers—the first on docket. They should be labeled "Cross Timber Club of Infidel Descendants of Tadpoles and Monkeys," and sent to Barnum's museum of rare and wonderful animals.

Bro. Ezzell saved his home by his appeal and borrowing a small sum of money to be paid soon. If those who have not bought the Great Legacy would send him a dollar at once, they would get more than the worth of their money and do him a great favor. Address S. R. Ezzell, Greenville, Texas.

The editor of this department, while engaged in the Whitt debate, made his home with Bro. Isom Cranfill and family. With Bro. H. D. Bantau as a companion and so pleasant a home, one would never get weary of debating with a Methodist preacher as long as the Jordan does not run dry and the gospel is the power of God unto salvation.

John R. Allen and Wm. Price, both Methodist preachers, are discussing the action of baptism in the *Texas Christian Advocate*, the organ of Methodism in Texas. Mr. Price wants the General Conference to strike immersion from the discipline; but Allen argues that there is no plainer proof for sprinkling in the Bible than there is for immersion. In fact, he says there is no conclusive proof for sprinkling, while many Methodist authors, such as Clarke and Wesley, do recognize allusions to "the ancient manner of baptizing by immersion." I move that they strike out sprinkling and go back to Bible baptism. That would be a step in the right direction.

Report of Meeting.

The meeting at La Grange, Ky., began on Saturday night before the first Lord's day in November, and continued 9 days and 10 nights. The meeting was begun under rather trying circumstances. Most of the brethren thought to attempt a meeting was only to fail. However, we had been invited there by their present preacher, Bro. G. H. Combs, so we determined to surmount every obstacle if possible. We continued some time with small audiences, but our audiences grew until the house would not hold them. Twenty were added to the congregation. One made the confession who was not baptized. Her father sternly forbade, What a responsibility! A weak, sinful man forbidding a soul to obey its God! When we went to see him about the matter he would not talk about it, but left the room abruptly. When I asked him if he would give an account for her sins, he said he supposed not. Children should be obedient, but when a child has been dutiful to a parent, the parent then owes some things to a child. Instead of forbidding obedience to the Lord, he owes it to himself, God and child to encourage in that obedience, instead of so acting as to call down the anathemas of Heaven on his head.

The brethren were much encouraged over the success of the meeting. All resolved to live closer to God.

Bro. Combs assisted much by prayers, reading and exortations. He is a young man of much promise.

LaGrange is the present home of Bro. John T Hawkins. He was with us during the greater part of the meeting. He contemplates moving to some point near Lexington, soon.

I took a good list of names here to the ADVOCATE, and think the way is just opening up to introduce many more in that section. We long shall remember the brethren of LaGrange for their kindness. The Lord willing we have promised to visit them again another year

J. C. M.

Bro. D. C. Cullum writes from Sycamore, Tenn., Nov. 9th: "As an item of good news I would report a meeting held in Pleasant View, by Bro. J. P. Grigg, of North Nashville, commeneing on on Saturday night before the first Lord's day in this month, and continued until Saturday night following. Preaching of night only with only two exceptions. Notwithstanding the rain, muddy roads and dark nights, Bro. Grigg had a full house to preach to most of the time and the result was seventeen added to the church; six from the Methodist, two from the Baptist, one the Adventists, one from the Catholics, and seven from the world. And in teaching, the good done cannot be told. Praise the Lord for his goodness

Bro. E. P. Traber, writes, from Lowes, Graves, county, Ky., Nov. 7, 1885: "I began a meeting at Hebron Church, October 26, under very discouraging circumstances. The Baptist were holding forth on both sides of us; one of their churches being two miles east and the other only a mile west from our church. These Baptist are very hostile against the church of Christ, saying many hard things in their sermons about us. This opposition and dark rainy nights have been great obstacles in the way of our meeting, but notwithstanding all these hindrances, the gospel is prevailing in these parts. There have been ten additions to date and many more almost persuaded. Six additions Thursday night; five of whom we immersed yesterday. If the weather should be fair, we hope for many more additions before our meeting comes to a close.

Home Reading.

THE SKIN.

The following rhymes were written by Sir Alfred Power, who during a long official career, was the main instrument in establishing the present Poor Law system in Ireland. His name, says an English paper, deserves to be held in honor as that of one of the strong officials to whom Ireland owes whatever good government it has had in the last two generations It may fairly be classed with those of Sir Thomas Larcom, Sir Alexander MacDonnell and Sir Richard Griffeth, all of whom in their different departments devoted long and laborious lives to the details of Irish administration. Sir Alfred Power is now an octogenarian, and lives in retirement at Dublin:

There's a skin without, and a skin within,
A covering skin and a lining skin;
But the skin within is the skin without,
Doubled inwards and carried completely throughout.

The palate, the nostrils, the windpipe and throat
Are all of them lined with this inner coat,
Which through every part is made to extend,
Lungs, liver, and bowels from end to end.

The outside skin is a marvelous plan
For exuding the dregs of the flesh of man,
While the inner extracts from the food and the air
What is needed the waste of the flesh to repair.

Too much brandy, whiskey or gin,
Is apt to disorder the skin within,
While if dirty and dry, the skin without
Refuses to let the sweat come out.

Good people all, have a care of your skin,
Both that without and that within,
To the first, give plenty of water and soap,
To the last, little else but water, we hope.

But always be very particular where
You get your water, your food, and your air,
For if these be tainted or rendered impure,
It will have its effect on the blood, be sure.

The food which will ever for you be the best
Is that you like most, and can soonest digest.
All unripe fruit and decaying flesh
Beware of, and fish that is not very fresh.

Your water, transparent and pure as you think it,
Had better be filtered and boiled ere you drink it,
Unless you know surely that nothing unsound
Can have got to it over or under the ground.

But of all things the most I would have you beware
Of breathing the poison of once breathed air:
When in bed, whether out or at home you may be,
Always open the windows and let it go free.

With clothing and exercise keep yourselves warm,
And change your clothes quickly if caught in a storm,
For a cold caught by chilling the outside skin
Flies at once to the delicate lining within.

All you who thus kindly take care of your skin
And attend to its wants without and within,
Need never of cholera feel any fears,
And your skin may last you a hundred years.

The Christian's Obedience.

I want you, if you would be Christ's, to be just like the brave men that rode at Balaclava,

"Yours not to reason why;
Yours but to do and die"—

if it need be, if Jesus calls you thereto. Be this your song—

"Through floods and flames if Jesus leads,
I'll follow where He goes."

That kind of faith which at the very outset cries, "I shall not do that, it is not essential;" and then goes on to say, "I do not agree with that, and I do not agree with the other," is no faith at all. In that case it is you that is master, and not Christ. In His own house you are beginning to alter His commands. "Oh," says one, "but as to baptism; I was baptized, you know, a great many years ago, when I was an infant." Say you so? You have heard of Mary when her mistress said, "Mary, go into the drawing-room, and sweep and dust it." Her mistress went into the drawing-room, and found it dusty. She said, "Mary, did you not sweep the room and dust it?" "Well, maam, yes, I did; only I dusted it first, and then I swept it." That was the wrong order, and spoiled the whole; and it will never do to put Christ's commands the other way upwards, because then they mean just nothing. We ought to do what He bids us, as He bids us, when He bids us, in the order in which He bids us. It is ours simply to be obedient, and when we are so we may remember that to believe Christ and to obey Christ is the same thing, and often in Scripture the same word that is read "believe" might be read "obey." He is the Author of eternal salvation to all them that obey Him, and that is to all them that believe on Him. Trust Him then right heartily, and obey Him right gladly.—*Spurgeon.*

A MARKED YOUTH.

Years ago there lived in the interior of New York a boy, the son of a farmer, who also worked at the trade of a potter. The boy was a marked youth, because he would do with might whatever he undertook. He was a leader in the ordinary sports of boyhood, and whenever the farm or pottery relaxed their hold upon him he would be found repairing some damaged article, or devising a new implement.

His father was poor; the farm was small and could only be enlarged by clearing up the primeval forest. They boy was anxious to acquire knowledge, but his services were so necessary to his father that he could not be spared to attend the winter term of the common school.

But the boy was in earnest. With the aid of his brother, one year his junior, he chopped and cleared four acres of birch and maple woodland, plowed it and planted it with corn, harvested the crops, and then asked as his compensation to be allowed to attend school during the winter. Of course, the father granted his wish.

When the boy was seventeen, his father's pottery business had so increased as to demand a more extensive factory. A carpenter was hired to build the new building, and the boy assisted him. So familiar did he become with the tools and the trade that he determined, with the aid of his younger brother, to erect a two-story frame dwelling-house for his father's family. The two boys cut the timber from the forest, planed and framed the structure and then, invited the neighbors to assist at the "raising." They came from far and near to see what a lad of seventeen had done. When every mortise and tennon was found to fit its place, and the frame was seen to stand perfect and secure, the veterans cheered the young architect and builder. From that day he was in demand as a master carpenter.

That boy was Ezra Cornell the founder of Cornell University.

"Seest thou a man dilligent in his business? he shall stand before kings; he shall not stand before mean men."

The meaning of this old proverb is that the man who has done well in little things shall be advanced so that he shall not waste himself on work to which obscure and unambitious men are adequate. Ezra Cornell illustrated the Bible saying.—*Anon.*

PERSONAL HABITS.

The power of winning love and friends, which is such a precious possesion to all young people, especially to young girls, will, in connection with good behavior and good manners, depend very largely upon personal habits, chief among which are order, personal neatness, promptness and cheerfulness

The girl or woman who is personally disorderly and untidy in her room and dress, puts a great strain upon the patience and affection of all who are associated with her, who are possessed of refined and cultivated tates. In fact, I believe nothing is so disenchanting, so contrary to ideal young womanhood as a lack of neatness and tidiness in person and dress. This wonderful physical organism with which we have been endowed, depends for its perfection and health and attractiveness upon the care we give it. The teeth, the hair, the complexion are all dependent for their beauty—and it is quite right that we shou'd strive to make them beautiful—upon constant attention to those conditions which insure their health and perfection, the most important of which is perfect cleanliness. At the present time no young girl can hope for recognition or welcome in refined and cultivated society upon whose teeth tartar and other discoloring deposits are allowed to accumulate; whose breath is not pure and sweet; whose hair is muggy and untidily kept; whose finger-nails are neglected and dark at the edges. These things may seem trifles, but most assuredly they are not, for they are the outward expression of an inward grace; all these marks really reveal character. An untidy girl may be talented and good-mannered, but she lacks one of the most essential qualities for gaining and retaining respect and affection.

"IT'S JUST MY LUCK."

"It's just my luck, mother. I might have known I wouldn't get a place, for all it seemed as though I was sure of it. I'm the most unlucky boy in the world, and always was ever since I can remember. There's Osmond Grey, he got the place, just as he does everything. He is no better scholar than I am but be always comes out ahead."

This was said in a tone of mingled impatience and regret, as the speaker, a lad of fourteen summers, looked earnestly at his mother. That she was sadly disappointed her face plainly revealed.

"If Mr. Bemis has taken Osmond Grey into his counting-house instead of you, he had a reson for it. If you fail as often as you complain you do, there is a reason for it," responded Mrs. Cowley. "I have been afraid for a good while, that you would grow to be a bad man."

"That's the way you always talk, mother. It seems as though you blame me for everything that happens."

"No I don't, my son; I love you too well for that. I'm afraid I love you too well for your own good."

"No, mother, you know you couldn't do that. Uncle Jack says we belong to an unlucky family. He says that he always had bad luck, and I suppose I must expect to have it."

"Your uncle has his own luck, my son. He has been his own enemy. You are not old yet to realize it, but he reaps the reward of his own doings; he is kind hearted and generous, but he is apt to put off till to-morrow what ought to be done to-day. He isn't quite ready to do anything that can be left for another time. Then, he has spent a small fortune for liquor and tobacco, and that is the secret of his luck. You are a great deal like him, but it would break my heart to have you grow up to be such a man as he is.

"Why, mother, I thought you loved Uncle Jack!" exclaimed Ned Cowley.

"I do love him. But I know his faults, and he knows them too; though he says it's too late for him to change. If you would ask Mr. Bemis why he gave the place in his counting-house to Osmond Grey instead of you, I think he will tell you. I don't know how we can live now, my health is so poor, unless you can earn some money somewhere.

Mr. Bemis was surprised at receiving a call from Ned Cowley, and still more surprised when he was respectfully asked the reason for his preference in the selection of an under clerk. "I know it is a strange question for me to ask," added the boy.

"It is strange, but as you asked it, I will answer it," was the reply. "Until within a fortnight, I intended to give the place to you. I knew you were a good scholar, a handsome writer, and a quick accountant. Then, I knew that your mother needed the help of your wages. But I heard some one say you were like your Uncle Jack, and I began to watch you. I saw you drink a glass of beer at the public house at the corner, and one day I saw you puffing a cigar. That was the way your Uncle Jack began and I didn't dare trust you."

"Thank you for telling me this, Mr. Bemis." And despite the tremor in his voice, and the blushes that burned upon his cheeks, the boy did not shrink from the earnest gaze of his companion. "I thought it was my *luck*. Now I've found out it was my *fault*, and I'll change my habits If you will give me any kind of a chance to work, I'll do the best I can, and see where the luck comes."—*Select.*

You must get into the habit, when reading *a real book*, of looking intensely at words, and assuring yourself of their meaning, syllable by syllable, letter by letter. You might read all the books in the largest library in the world (if you could live long enough), and remain an "illiterate," uneducated person; but if you read ten pages of a good book with real accuracy, you are forever more, in some measure, an educated person.—*John Ruskin.*

DANGER SIGNAL.

When a person gives you counterfeit money he perpetrates a crime against the law and your pecuniary interests; but when he gives you an inferior and dangerous medicine in the place of one of recognized and well known curative properties he commits the blackest of crimes, for he conspires against your health and life.

"The New York Herald," Sept. 21, 1885, says: "To endorse a counterfeit medicine is to injure the manufacturer and the buyer, and the buyers will soon drop away from a counterfeited medicine that they find worthless. Manufacturers of counterfeit articles fail because they have not the experience and apparatus of the large manufacturer to produce the same curative results. The large manufacturers have the utmost incentive, while they are protected, to make their medicine as perfect and curative as possible."

For example, take the experience of Simmons Liver Regulator prepared by J. H. Zeilin & Co., of Philadelphia; their firm has devoted years of time, employed the most eminent chemists of the land, and spent thousands of dollars in bringing their medicine to the perfection it has attained. They expended a large amount of money in bringing it to the attention of the people, and its use has made Simmons Liver Regulator widely popular. In order to make money from the great reputation gained by this remedy, unscrupulous adventurers have gotten up cheap counterfeits, dangerous to health, and stick on these frauds a name closely resembling Simmons Liver Regulator, to deceive the unwary into buying their inferior goods.

FERNANDINA, Nassua Co., Fla.

"I have used Dr. Simmons Liver Regulator and always found it to do what is claimed for it. The last bottle and two packages did me no good and were worse than nothing. I see it is not put up by J. H. Zeilin & Co., and not genuine, and a waste of money to buy it. I would be glad to get the pure and genuine. Send me some from honest hands (with red Z and Zeilin & Co.'s signature on the Wrapper). The fictitious stuff sold will injure some one badly.

BENJ. T. RICH."

The genuine Simmons Liver Regulator has become the Faultless Family Medicine and has the endorsement of the thousands who have used it. If you want Simmons Liver Regulator see that the Druggist gives you the genuine, not something he claims is "just as good," and because he makes more off it.

A Physician's Opinion.

Dr. Orr says: "I am well acquainted with the composition of Dr. Duncan's Cough Balsam. I have used it in my family and in my practice for several years, and do not hesitate to say that I believe it to be the best remedy known to the medical profession for the speedy Cure of Colds, Coughs, Sore Throats, Whooping Cough, and far surpassing all other remedies for the speedy cure of Croup and Hives in children. It is very pleasant to take, and perfectly harmless." Price 50 cents.

Special Notice

We would call the attention of the readers of this paper, especially those who are suffering with Dyspepsia, or Indigestion, to Dr. Duncan's Liver and Kidney Medicine It is, beyond doubt, the best and most reliable remedy known or ever offered for sale, for the Cure of Constipation, Sour Stomach, Sick Headache, Torpid Liver, and all Kidney troubles. It is the best and cheapest. 75 cents.

WEAKLEY & WARREN,

Manufacturers and Wholesale and Retail Dealers in

FURNITURE & MATTRESSES,

The Largest, Finest and Best Assorted Stock in the South.

Parties in want of Furniture and Mattresses will subserve their interest by giving them a call.

Nashville, Tenn.

10 & 12 - - - - - - N. College St.

Add-Ran College,

THORP'S SPRING, HOOD CO., TEXAS.

The Thirteenth Annual Session opens the second Monday in Sept., 1885, and closes the last Thursday in May, 1886. There are ten distinct schools with an experienced teacher at the head of each. Not a single day is wasted from the beginning to the close of the session. Every day in the week has its proper share of study and recreation. Recitations every day—only the Bible studies on Sunday. Thorp's Spring is a prohibition village; noted for its healthfulness and the simple, steady and moral habits of its inhabitants. Send for catalogue.

A. & R. CLARK, PROPRIETORS.

L. & N.

(LOUISVILLE NASHVILLE R. R.)

—OFFERS—

Superior Advantages to the Traveling Public in

THROUGH CARS, QUICK TIME, AND

SURE CONNECTIONS

SHORT LINE TO

The North-West!

VIA EVANSVILLE.

Through Sleepers to the West via McKenzie Through Sleepers to the South via Montgomery. Through Sleepers to the North-east via Louisville.

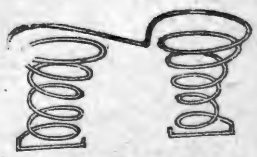
EMIGRANTS

Seeking homes on the line of this road will receive special LOW RATES. See agent of this company, or address

O. P. ATMORE, G. P. & T. A. Louisville, Ky.

Ed. H. MILLER,

— anufacturer of—



SPRING BED

ND

MATRESSES

South llege St., Nashville,

And dealer ll kinds of Beddings. I make the best ing Bed now in use—the Twin Spring Be.. hey are bu proof. Try a set. Old mattresses neatly ref ired.

.MILLE .

C. A. LITTERER AND CO.

Farm Impliments; Engines and Mill Machinery Agents.

uperior Gain Dills, Swiss Feed Cutter, Champion Horizontal Sorghum Mill.

John Deer Steel Plows, A vanced Chilled Plows, Cortlan Spring-Wagons.

86 Market st. - - - Nashville, Tenn.

Established 1857.

The GREAT CHURCH LIGHT

FRINK'S Patent Reflectors for Gas or Oil, give the most powerful, softest cheapest & Best light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A Liberal discount to churches and the trade. *Don't be deceived by cheap imitations.*

I. P. FRINK, 551 Pearl St., N. Y.

OPIUM MORPHINE HABIT EASILY CURED. BOOK FREE. DR. J. C. HOFFMAN, Jefferson-Wis.

Phillips-Buttorff Mf'g. Co.,

Manufacturers of all kinds of

Cooking and Heating Stoves, Tin-ware and House-Furnishing Goods.

COOKING STOVES:

Hermitage for Coal; New Enterprise for Wood; Home Production, Economy in Fuel, Perfect in Operation; Guaranteed in Every Sense of the word.

24 and 26 Colle S - - - - - - Nashville, Tenn

Capital Planing Mill!

Cor. Line and Vine Streets, near Northwest Cor. CAPTOL GROUNDS.

J. W. McCULLOUGH,

DEALER IN

Lumber, sash, Doors, Blinds, scroll sawing, Flooring, Ceiling, Siding, Etc.

Telephone 551. : : : Nashville, Tennessee

O. EWING. FRANK W. GAINES

EWING & GAINES!

WHOLESALE HARDWARE,

40 South Market Street, Nashville, Tennessee.

Complete Stock of Hardware, Guns, Cutlery and Guns Belting, at the lowest prices.

Prompt and Careful Attention given to Orders. TRY US.

Maxwell House Shoe Store,

Old Ladies' Common-sense Shoes, Old Men's Broad bottomed Boots and Shoes, Children's, Misses' and Boys' School Shoes,

At REDUCED PRICES, FOR CASH!

T. E. WINSTEAD & CO.,

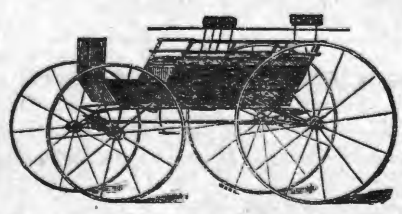
154, Church St., erry Block, opp. Maxwell House, NASHVILLE.

Walsh & McGovern,

DEALERS IN

Leather, Hides, Oils, Shoe Findings,

Nos. 16 & 18 North Market St., Nashville, Tenn.



MURKIN & HUNT

28 30 32, South College Street,

—Manufacturers of—

Fine Carriages, Berlins. Landaus, Cabriolets, Coupes, and all Kinds of Heavy Work

We have enlarged our Factories and Store-rooms by the addition of the three-story building adjoining, and have now improved facilities for the manufacture of first-class work.

OUR SPECIALTIES: Improved Timken and Brewster Spring Buggies; Platform Double-Spring and Three-Spring Phætons· Barouches, Rockaways, and Wagons of Every Description.

Special Attention Given to Repairing. Inspection Solicited. Telephone 332.

P. A. SHELTON.

DEALER IN

STAPLE and Fancy GROCERIES.

Flour. Bacon, Lard, Tobacco and Cigars, Country Produce

NO. 9 BROAD ST. - NASHVILLE, TENN

Buy your Fall and Winter Clothing, Gents Furnishings and Hats from

W. A. LANNOM,

THE CASH CLOTHIER,

18 PUBLC SQUARE, NASHVILLE, TENN.,

Where you have the largest stock to select from in **FINE CUSTOM MADE AND MEDIUM GOODS** of the latest styles in Cloths, Cassimeres, Tricos, Worsteds, Corkscrews, etc., etc., in all the different grades and colors, in all sizes to fit from the largest man to the smallest boy.

The largest stock and greatest variety of **GENTS FURNISHINGS AND HATS** in the city, at prices far below the regular **FURNISHING AND HAT HOUSE** prices. Our terms are **Cash and Prices Bottom.** For your own interest inspect our stock before buying elsewhere.

W. A. LANNOM, Nashville, Tenn.

American National Bank,

Cash apital, $1,000,00

Board of Directors.

E. W. Cole,	John M. Lea,	A. W. Harris,	John Woodard,
John G. Houston,	J. Kirkman,	M. Burns,	J. A. Pigue,
J. F. Demoville,	Rev. Dr. R. A. Young,	T. A. Atchison,	C. E. Hillman
John Orr,	V. L. Kirkman,	W. G. Bush,	W. W. Berry
Byrd Douglass, Jr.,	R. L. Weakley,	Gen. W. H. Jackson,	Wm. Porter, Edgar Jones.

This Bank has united with it the **THIRD NATIONAL BANK** of this city, and has increased its Capital Stock to **$1,000,000.** With increased facilities in every particular we can confidendently assert that it will offer superior advantage in all departments of the Bank to its patrons and friends.

JOHN KIRKMAN, President, A. W. HARRIS, Cashier. E. W. COLE, Chairman Executive Committee

EDGAR JONES, Vice-President JOHN M. LEA, Vice-President.

HUSTON, President. THEO. PLUMMER, Sec'y and Treasurer

NASHVILLE LUMBER CO.

Building Lumber.

CEILING, SIDING, FLOORING AND DRESSED LUMBER.

Cheap Stock at Low Prices.

Mills and Office on Northwestern Railroad, immediately in rear of Union Stock Yards.

PARSONS' PURGATIVE PILLS

MAKE NEW, RICH BLOOD.

These pills were a wonderful discovery. No others like them in the world. Will positively cure or relieve all manner of disease. The information around each box is worth ten times the cost of a box of pills. Find out about them and you will always be thankful. One pill a dose. Illustrated pamphlet free. Sold everywhere, or sent by mail for 25 cts. in stamps. Dr. I. S. Johnson & Co., 22 C.H. St., Boston.

SOL. FRANKLAND & CO.,

46 College St., (2nd Door from Union St.,)

Established in 1864,

Offer great bargains in Dress Goods, Silks, Velvets, Flannels, Blankets, Domestics, Sheetings Table Linens, Cassimeres.

All Goods Warranted as Represented, or Money Refunded.

BETHANY COLLEGE,

West Virginia.

Begins its forty-fifth session **January 1885,** It has 595 Alumni; four College Degree Courses—the Classical, the Scientific, the Ministerial and the Ladies' course; also professional courses in Engineering, practical Physics and Chemistry, with ample training in the use of instruments and apparatus, both in field work and the labaratory. Also a thorough Academical course, complete in itself and arranged as a preparatory to the college courses.

Expenses reduced to the most reasonable terms, and every facility afforded the student to economize both as to time and costs.

All classes open to both sexes on equal terms Send for catalogue to—

W. K. PENDLETON, Pres't.

SITUATIONS To subscribers. Circulars free. **Home Study**—60 Professors. **Corr. University,** 88 LaSalle St., Chicago, Ill.

CARDS 60 Fancy Pictures, and 25 elegant Cards in Gilt Edge, Silk Fringe, Hidden Name, &c., 1 Songster, 1 50 Prize Puzzle, and 8 parlor games, all for 10 cts. Game of Authors 10 cts. **IVY CARD CO., Clintonville Conn.**

150 CARDS, in new styles, Embossed, Hidden name, Gold Edge, Transparent, &c., &c., of latest designs and lowest prices. 50 samples with name on 10 cts. Todd Card Co., Clintonville, Conn.

Kentucky University,

LEXINGTON.

The University has three Colleges—College of Arts, College of the Bible, and Commercial College. The College of Arts has two courses, Clasical and Scientific, with twelve Professors and Teachers. The session continues from the Second Monday in September to the Second Thursday in June. Tuition twenty dollars per session: Matriculation fee ten dollars. Boarding at reasonable rates, College of Bible tuition free. For catalogues or other information apply to Chas Louis Loos, President, or Robert Graham, President of the College of the Bible

CATARRH

And Diseases of the Throat, causing Loss of Smell, Offensive Breath, Deafness, Cough, Hay Fever, Bronchitis, and Incipient Consumption, permanently cured, by a treatment so effective that it cures the worst cases, though the bones of the nose have become affected. No douches, snuffs, washes, inhalers, or atomizers. The medicines are so pleasant that a child will take them. The only internal treatment offered to the public for these dangerous diseases. Dr. Brockington has had fifteen years experience in the treatment of this class of diseases, and a trial will convince the most incredulous of the efficacy of his treatment. The most obstinate cases cured at small expense. Send full description of case and Fifty (50) cents (mere cost), for a trial package (by mail), to last fifteen days, with full instructions for treatment.

Address, Dr. C. N. BROCKINGTON, 309 Fourth Avenue, Louisville, Ky.

A sure cure for **THROAT and LUNG DISEASES. Colds, Coughs, Hoarseness, Sore Throat, Loss of Voice, Influenza,** and all such Throat Troubles yield instantly to its magical and soothing influence. For **Laryngitis, Bronchitis, Quinsy, Asthma and Consumption,** Dr. J. H. McLean's Tar Wine Lung Balm is the only remedy that will give sure relief. It has cured Lung Diseases where all other remedies have failed. Why will you suffer from Throat and Lung Troubles when such a pleasant remedy is offered you? For Croup it is a positive specific. For Singers and Speakers the Tar Wine Lung Balm is an absolute necessity. Nothing has ever been discovered which will give such immediate relief, and it will positively cure Throat Troubles. Don't Delay.

Cure that bad Cold! Stop that Cough!

Those whose Lungs and Throat are sore, hard and dry, will realize the soothing effect of a single dose of Dr. J. H. McLean's Tar Wine Lung Balm, and to give all doubting skeptics a chance to be assured of its wonderful, soothing and miraculous virtues, I put up Trial Bottles, costing 25 cents each. Every dealer in the United States should have them. If they have not, please ask them to send for a dozen as a test. Every one trying that 25 cent size will be convinced of the miraculous benefits he will receive from taking

Dr. J. H. McLean's Tar Wine Lung Balm.

If you have a cold in the head, tickling in the nose, forehead and throat you have Catarrh; get a box of Dr. J. H. McLean's Catarrh Powder, and use it once a day, besides Dr. J. H. McLean's Tar Wine Lung Balm to heal your throat and lungs.

This entire Family was Cured by DR. J. H. McLEAN'S TAR WINE LUNG BALM.

Price of Trial Bottles 25 Cents Each.

I can send them only by Express. If you will send me $3.00, or that amount in postage stamps, I will send you one dozen.

Large bottles, which contain six times as much as the 25 cent bottles, - $1.00
Or six bottles for - - - - - - - - - 5.00

After using Dr. J. H. McLean's Tar Wine Lung Balm, let me hear from you.

DR. J. H. McLEAN, Cor. Broadway and Biddle Streets, ST. LOUIS, MO., Proprietor of

DR. J. H. McLEAN'S WONDERFUL STRENGTHENING CORDIAL.

Thomas Robinson, a prominent Livery Stable keeper of Columbus, Ga., states that Dr. J. H. McLean's Tar Wine Lung Balm is the best remedy he has ever used for coughs and colds. Says he would not be without it if it cost $10.00 a bottle.

If you are Costive, Bilious, or afflicted with Liver or Kidney Complaint, be sure to take Dr. J. H. McLean's Homœopathic Liver and Kidney Pellets. They are small crystal coated granules, and one is sufficient to relieve the bowels. Try them; sent by mail, 25 cents a vial. DR. J. H. McLEAN.

WHAT THE DOCTORS SAY!!

Dr. M. W. Scott, Smith Station, Wis., writes: "Please send me one dozen of Dr. J. H. McLean's Tar Wine Lung Balm. I consider it the best cure for Coughs and Consumption in the world. My cough was so bad that I could not sleep day or night, and it has cured me completely."

Mrs. R. S. Fischbuckem, M. D., writes: "Having used your Tar Wine Lung Balm and finding it the best medicine in use for all Throat and Lung Diseases, I enclose herewith one dollar, for which please send me six bottles for use in my practice."

A Splendid Christmas Gift

Ladies Do Your Own Stamping

With our new $1.00 Outfit

You can *SAVE Money* by doing your own Stamping

You can *MAKE Money* by doing it for others.

Good $5 Stamping Outfit for $1.00

85 Parchment Stamping Patterns full size, price 10c. each	$3.50	Teaches also How to Stamp Plush, Felt, &c. Teaches the Kensington, Plush Ribbon and other stitches. Also How to Do KENSINGTON, LUSTRE PAINTING, &c. The patterns contained in this outfit are all useful and desirable for stamping Hatbands, Lamp and Table-Mats, Tidies, Doylies, Towel Racks Lambrequins, Splashers, etc.	
26 Initials, size 1½ in., for Hatbands, Handkerchiefs, &c.	.75		
1 Illustrated Book of Instruction in Kensington Embroidery Work	.10		
1 Felt stamping Pad, imp. pat.	.15		
1 Box best Stamping Powder.	15		
1 Felt Tidy, with design stamped all ready to work, with 4 knots of silk and needle	.35		
Retail Value	$5.00		

1 vine of Roses, 3½ in. wide	1 single Rose and Bud, 4x2 in.
1 little Girl, 5 in high	1 bunch of Pansies, 4x5 in.
1 Kitten, 3½ in. high	1 bunch of Roses & Buds, 3x5 in.
1 little Butterfly	1 sprig of Golden Rod, 4 in. high
1 little Bird	1 sprig of Daisies, 4 in. high
1 Bird, 4x5 inches	1 sprig of Smilax, 5 in. high
1 design, 2 Owls on Branch	1 single Buttercup, 2x2 in.
1 Star and Anchor	1 sprig of Asters, 2x3½ in.
1 design of Child's Face	1 sprig of Barberries, 3 in. high
1 Sprig of Daisies, 4x5 in.	1 vine of Leaves, 1½ in. wide
1 growing design of Violets, for Lambrequins, &c, 6 inches high	1 vine of Point Russe Stitches, 1¼ in. wide
1 single Daisy and Forget-me-not, 2x2 in.	Snow-flake designs for Crazy Patchwork
1 sprig of Bachelor's Button, 3½ in high	1 strip of Scallops for Skirts, Infant's Blanket &c
1 cluster of Strawberries, 2½x3 in.	1 vine with Scallop, 2½ in. wide
1 sprig of Forget-me-nots, 1½x2 in.	1 Braiding Vine, 2 in. wide
1 bouquet of Daisies & Forget-me-nots 5x6 in.	1 Braiding Vine, 1½ in. wide
1 vine of Daisies and Ferns, 6½ in. wide	Design of Crying Child for Tidy in outline
	1 outline design, Boy and Girl Skating, 7 in. high

With the Outfit You Can Learn the Art of the Kensington Embroidery. You can learn Perforated Stamping, and do your own stamping. You can adorn your house with hundreds of beautiful articles of Kensington Embroidery. You can teach the art of Kensington Embroidery and Stamping and do embroidery for others. Many young ladies who begin business with our Embroidery Outfits are now doing a very pretty and paying business in their own homes. REMEMBER the entire Outfit will be sent in a box for only ONLY THREE DOLLARS. Get three of your friends to send with you and get your own Send Postal Note, Money Order or Registered Letter, Postage Stamps taken. Send all orders to One Dollar TWO outfits $1,75 FOUR outfits for OUTFIT FREE! World Man'f'g Co. 122 Nassau Street, New York

It is seldom that we have an opportunity to direct attention to anything so really worthy of notice as this Complete Stamping Outfit. While the price is almost ridiculously low for the entire outfit, the number, excellence and variety of the articles furnished almost exceeds belief. Even for a family to do its own stamping the outfit would be of great service; but when it is realized, that by means of the instructions, samples and materials that are included as "Outfits," any lady can easily become skilled in making choice Kensington Lace of most elegant patterns, and in executing every description of perforated stamping thus making a nice addition to her income in a very easy and pleasant way, it would seem that scarcely anyone would neglect taking advantage of so favorable an opportunity. These stamping outfits are particularly appropriate for holiday presents and, in our opinion, well worthy of attentive consideration. Kindly mention our paper when you order.

AGENTS WANTED—FOR THE PICTORIAL COMPLETE STOCK-DOCTOR

Embracing Horses, Cattle, Sheep, Swine, Poultry, Bees and Dogs. By Hon. J. Periam and Dr. A. H. Baker, V. S. Covers every subject pertaining to Stock of Farm both in Health and Disease. Two charts for telling ages of Horses and Cattle; 720 Engravings and 14 Colored Plates. Farmers clear $100 a month. ACT NOW! Exclusive Territory. Book absolutely without competition. For confidential terms and "Extracts from Agent's Report," etc., address N. D. THOMPSON PUB. CO., St. Louis, Mo., or New York.

Rates of Advertising in Gospel Advocate

One inch one insertion	$0
One inch, one month	2,00
One inch, three months	5,00
One inch, six months	7,50
One inch, twelve months	12,50

A discount of 10 per cent. on these rates on order of $25.00; 20 per cent. for order of $50.00 30 per cent. for order of $100.00.

Note these Rules Carefully

(1) Write only on one side of your paper.

(2) Write your name, post-office, county, and State, plainly.

(3) When changing your paper, give the office from which you change, and the one you wish it changed to.

(4) When ordering a book, give the name, edition, style of binding, and price, as near as possible, and state plainly HOW and WHERE you wish it sent.

(6) Write very plainly and make clerks and printers happy

Gleanings From West Kentucky.

We are expecting Bro. Thomas, (district evangelist) to-night, and hope to have him with us few days.

Bro. J. W. Johnson, of Tennessee, will be at Millburn, to-night, and preach Sunday, where he will meet as I predicted several weeks ago, a host of new brethren and sisters, 44 in all.

I learn that Bro. S. A. Hastin, of Tenn., is now in a meeting at Woodville. Have not learned what success he has had, at present writing.

Bro. Andrew Perry, of Tennessee, made a brief tour among some of the churches in this part of the state in the interest of the GOSPEL ADVOCATE, and also the publications of our brotherhood. We assisted him in his work and hope he will succeed wherever he may go.

W. A. Utley, of Scale, Ky., immmersed several persons in Trigg county, Ky., last Lord's day.

I have a number of protracted meeting ahead, and, am making engagements for meetings far ahead. I am moving from point to point very slowly, for my manner in holding meetings is this, I have time to begin a meeting and no time to close I remain just as long as I can do good, and then go to another engagements. Dear Brethren be patient and I will get around by and by.

EDWARD P. TRABUE,

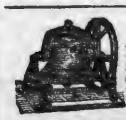
Lowes, Ky,

Bro. Robert Kirby writes from Kettle, Cumberland Co., Ky: "In GOSPEL ADVOCATE number 42, October 21, on page 671,, there is a mistake I wish to correct. The meeting I joined Bro. Goolsby in was at Marietta, instead of Messialtta. I went from there to Cayce's Fork, on Marrowbone. There were three additions instead of five. Please correct these mistakes and oblige.

Have you heard of Dr. J. H. McLean's Tar Wine Lung Balm? It is really wonderful how rapidly it cures Coughing, Throat and Lung Troubles.

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

Graveyards are full of people who believed they could be cured by dosing the system with poisonous drugs. If you are ailing and have tried medicine without being cured, do not be discouraged, but take advantage of the offer we make you. We will send you, on trial, one of our Electric Medicated Appliances to suit your case, provided you agree to pay for it if it cures you in one month. If it does not cure you, it costs you nothing. *Is not this a fair offer?* Different Appliances to cure DYSPEPSIA, RHEUMATISM, LIVER AND KIDNEY DISEASES, PILES, LUNG DISEASES ASTHMA, CATARRH, LAME BACK, AGUE, DEBILITY, and many other Diseases. Remember, we do not ask you to buy them blindly; but merely to try them, at our risk. 125,000 Cures made during 1884, in cases where all other treatments had failed. Prices very low. Illustrated book, giving full particulars, and blank for statement of your case, sent free. Address, at once, Electric Pad M'f'g Co., 564 State St., Brooklyn, N.Y



McShane Bell Foundry
Manufacture those celebrated **Bells** and **Chimes for Churches, Tower Clocks, &c., &c.** Prices and catalogues sent free, Address H. MCSHANE & Co., Baltimore, Md

PAYSON'S INDELIBLE INK.
No preparation and only a common pen needed. Established 50 Years. Superior and popular for decorative work on linen. Received Centennial **Medal & Diploma.** Sold everywhere.

MONEY $50—$500 1—10 years. State amount. Send 6 cents for Specifications. Mention this paper. **F. ALBUM** Treas'r, Merchants Block, CHICAGO, ILL.

"THE BEST IS CHEAPEST."
ENGINES, Horse Powers **THRESHERS** SAW-MILLS, Clover Hullers
(Suited to all sections.) Write for FREE Illus. Pamphlet and Prices to The Aultman & Taylor Co., Mansfield, Ohio

AGENTS COIN MONEY who sell DR. CHASE'S FAMILY PHYSICIAN. Price $2.00. Write for Circulars. Address A. W. HAMILTON & Co., Ann Arbor, Mich.

FEMALE COMPLAINTS
Treated scientifically at home, at very small expense, with absolutely no pain, no caustics, no unnecessary examinations. Permanent cure guaranteed. Book and question blank free. Address with stamp, Dr. C. N. BROCKINGTON, (Mention this paper.) 809 4th Ave., Louisville, Ky.

CATARRH
Causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough and Consumption, cured in from one to three months, even though bones of nose are affected. No snuffs, washes, douches, inhalers or atomizers used. Book and blank free. Address with stamp, Dr. C. N. BROCKINGTON, [Mention this paper.] 809 4th Ave., Louisville, Ky.

A No. 1. MIDDLE TENNESSEE FARM FOR SALE.

We are now offering for sale that rich and highly improved farm of Mr. R. R. Owen, situated 11 miles South of Nashville, and 1½ miles East of Owen's Sta, on the Decatur R. R., convenient to Owen's Chapel, and near the well-known school of Prof. Lipscomb, and being in an exceptionally good neighborhood.

This farm embraces 280 acres, 200 of which being rich, level land, in a high state of cultivation; the remainder in woodland and blue-grass pastures. The dwelling is a two-story brick, comparatively new, is beautifully situated on an elevated lawn, commanding a beautiful view of the lovely valley of the Little Harpeth; together with stables, barns, etc., in good repair.

For further information, call on or address

HAGAN, & CO.,
No. 64, N. Cherry St.
NASHVILLE, - TENN.

W. W. WILKISON, Jr.,
WATCHMAKER,
98 UNION ST., in Advocate Office,
Clocks, Watches, Jewelry, &c.
Repaired cheaper than the Cheapest.
Give me a Trial.

DR. JOHN BULL'S
Smith's Tonic Syrup
FOR THE CURE OF
FEVER and AGUE
Or CHILLS and FEVER,
AND ALL MALARIAL DISEASES.

The proprietor of this celebrated medicine justly claims for it a superiority over all remedies ever offered to the public for the SAFE, CERTAIN, SPEEDY and PERMANENT cure of Ague and Fever, or Chills and Fever, whether of short or long standing. He refers to the entire Western and Southern country to bear him testimony to the truth of the assertion that in no case whatever will it fail to cure if the directions are strictly followed and carried out. In a great many cases a single dose has been sufficient for a cure, and whole families have been cured by a single bottle, with a perfect restoration of the general health. It is, however, prudent, and in every case more certain to cure, if its use is continued in smaller doses for a week or two after the disease has been checked, more especially in difficult and long-standing cases. Usually this medicine will not require any aid to keep the bowels in good order. Should the patient, however, require a cathartic medicine, after having taken three or four doses of the Tonic, a single dose of KENT'S VEGETABLE FAMILY PILLS will be sufficient. Use no other.

DR. JOHN BULL'S
SMITH'S TONIC SYRUP,
BULL'S SARSAPARILLA,
BULL'S WORM DESTROYER,
The Popular Remedies of the Day.

Principal Office, 831 Main St., LOUISVILLE, KY.

Phillips, Randle & Co.
—KEEP—
THE BEST COAL IN THE CITY.

Call at 50 North Cherry Street; they have always on hand,

Mud River, Cumberland, Jellico, Anhracite, Diamond, and Number 12 Coal.

A trial order solicited. Satisfaction guaranteed.

TELEPHONE 169. - - - NASHVILLE TENN.

Richardson's New Method
FOR THE
PIANOFORTE!

The sucsess of this celebrated instruction book has been phenomenal

After more than a quarter of a century of trial, amid a multitude of competitors,

RICHARDSON

continues to bring, yearly, great credit to its publishers, and to the widow of the compiler a large and comfortable income.

More than half a million pupils have learned from its pages.

It is published with American, and also with foreign fingering

Richardson's New Method for the Pianoforte is the most correct of instructors; having been very carefully revised, and every error eliminated.

Valuable additions have, from time to time, been made.

Teachers accustomed to use "Richardson" need no urging to continue to do so Young Teachers in search of a reliable Instruction Book, are perfectly safe in adopting this.

Price $3.00, for which price it will be mailed, post free, to any address.

OLIVER DITSON & CO., BOSTON.
C. H. Ditson & Co., 867 Broadway, N. Y. J. E. Ditson & Co., 1228 Chestnut St. Phila,

Send to John C. Haynes & Co., Boston, (branch house of O. Ditson & Co., for grand illustrated Catalogue of all Musical Instruments, strings and Trimmings.

AGENTS We have the best selling **BOOKS** and **BIBLES.** Books particularly adapted to the wants of Southern and Western people. **Family Bibles** a specialty. **Very low prices.** B. F. JOHNSON & Co., Pub's, 1013 Main St., Richmond, Va.

Sawing Made Easy.
MONARCH LIGHTNING SAWING MACHINE

SENT ON 30 DAYS' TEST TRIAL.

For logging camps, wood-yards, farmers getting out stove wood, and all sorts of log-cutting—it is unrivaled. *Thousands sold yearly.* A boy of 16 can saw logs fast and easy. Immense saving of labor and money. Write for elegantly illustrated catalogue in 6 brilliant colors, also brilliantly illuminated poster in 5 colors. All free. Agents Wanted. *Big money made quickly.* MONARCH MF'G CO., (A) 206 State St., Chicago, Ill.

NOW READ

Extra Premium, all wool, full 10-4 Blankets at $3 a pair; regular selling price at $5,80

Extra fine quality 10-4 Blankets warranted both warp and filling, all wool (when we say wool we mean it) at $3,75 a pair; price in season $5,25.

California fleece, full 11-4, lovely borders guaranteed all wool at $4,75 a pair regular price $7,00.

Wool and cotton mixed, extra heavy, special service, full 10-4 wide Blankets at $2 a pair.

All wool filling 10-4 wide Blankets at $2 per pair.

Heavy gray wool Blankets 10-4 at $1,50 per pair; actually worth $2,75.

Extra heavy silver gray, all wool filling Blankets, full 11-4 wide at $2,25, cheap at $3,00

Good quality, silver gray, all wool 11-4 wide, fancy borders at $2,75. This blanket sells in season at $4,00.

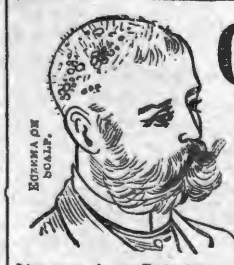
Finest quality gray California, all wool, warranted 11-4 wide, at $3,75; regular price, $4,00.

Hirsch Bros. & Co.
56 N. COLLEGE STRE
Headquarters For Drygoods At
LOWEST PRICES!

Wharton & Co.,
Druggists and Prescriptionists.

Fine Soda Water and Mineral Waters Etc.

Corner College and Union Sts.,
Nashville, - - Tn.



Cuticura
A POSITIVE CURE
for every form of
SKIN and BLOOD DISEASE
FROM
PIMPLES TO SCROFULA.

Eczema A, or Salt Rheum, with its agonizing itching and burning, instantly relieved by a warm bath with CUTICURA SOAP and a single application of CUTICURA, the great Skin Cure. This repeated daily, with two or three doses of Cuticura Resolvent, the New Blood Purifier, to keep the blood cool, the perspiration pure and unirritating, the bowels open, the liver and kidneys active, will speedily cure Eczema Tetter, Ringworm, Psoriasis, Lichen, Pruritus, Scall, Head, Dandruff, and every species of Itching, Scaly, and Pimply Humors of the Skin and Scalp, with Loss of Hair, when the best physicians and all know remedies fail.

Cuticura Remedies are absolutely pure and and the only infallible Blood Purifiers and Skin Beautifiers free from poisonous ingredients.

Sold everywhere. Price, Cuticura, 50 cents; Soap, 25 cents; Resolvent, $1. Prepared by Potter Drug and Chemical Co., Boston, Mass.

Send for "How to Cure Skin Diseases."

KIDNEY PAINS, Strains and Weakness instantly relieved by the Cuticura Anti-Pain Plaster. New, elegant, infallible.

PISO'S CURE FOR CONSUMPTION
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes good. Use in time. Sold by druggists.
25 CTS.

NEW HOUSE! NEW GOODS!

J. W. ORCHARD,

Manufacturer and Dealer in PLAIN and DECORATIVE

WALL PAPER,

Window Shades,

Looking-Glasses, Picture Frames and Cornices, Chair Cane, Picture Cord and Nails, Wall Brackets and Parlor Easels.

Looking-Glasses put in old frames. Old pictures and frames repaired.

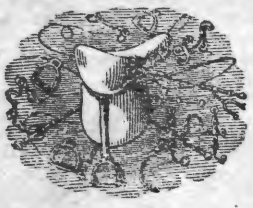
134 Union Street.

Between College and Cherry,

NASHVILLE. - - TNN.

A. C. & J. C. MARCH,

(Successors to J. D. March & Son,)



Manufacturers of and Dealers in

Saddles, Harness, Bridles, Collars, Trunks, Bags, Valises, Hames, Whips, Chains.

REPAIRING DONE ON SHORT NOTICE.

NORTH MARKET STREET,

NASHVILLE, - - TENN.

NAHVILLE, CHATTANOOGA & ST. LOUIS

RAILWAY.

BUSINESS MEN, TOURISTS, EMIGRANTS, FAMILIES, REMEMBER

The Best Route to St. Louis and the West **via McKenzie.**

The Best Route to West Tennessee and Kentucky, Mississippi, Arkansas, and Texas points is **via McKenzie.**

The Best Route to the Summer Resorts and Mountain Retreats of Tennessee, Virginia and the Carolinas, **via McKenzie and Nashville.**

The Best Route to the celebrated Colleges, Universities, Seminaries and other Educational Institutions in the Southeast, **via McKenzie and Nashville.**

The Best Route to points in East Tennessee, Virginia, the Carolinas, Georgia and Florida is **via Chattanooga.**

DON'T FORGET IT!

—By this Line you secure the—

MAXIMUM OF SPEED, SAFETY, COMFORT, SATISFACTION,

—AT THE—

MINIMUM OF EXPENSE, ANXIETY, BOTHER, FATIGUE.

Be sure to Buy your Tickets over the

N., C & ST. L. RAILWAY!

If you are going to Washington City, Baltimore, Philadelphia, or New York.

The Inexperienced Traveler need not go amiss; few changes are necessary, and such as are unavoidable are made in union Depots.

THROUGH SLEEPERS!

—BETWEEN—

Nashville and Atlanta, and Atlanta and Jacksonville, Fla., Nashville and Martin (to connect with Sleeper service via Cairo to St. Louis and Chicago.) Nashville and Columbus. Nashville and Memphis (Sleeper Humboldt to Mobile, and Milan to New Orleans) McKenzie and Little Rock, and Little Rock and Texas points.

Call on or address

J H PEEBLES, T. A., Chattanooga, Tenn.
W W KNOX, T. A., Nashville, Tenn.
S FINLEY, Ticket Agent, Memphis, Tenn.
AB WRENN, Trav. A., Atlanta, Ga.
W L DANLEY, G P & T A, Nashville, Tenn

DO YOU WANT A DICTIONARY?

We want a club of Subscribers to THE CINCINNATI WEEKLY TIMES in your place, and ask you to get us one on terms that will astonish you. A "Webster's Unabridged" or a "Webster's National Pictorial" Dictionary without money and with comparatively little labor. Write us for our Dictionary offer. THE WEEKLY TIMES, 230 Walnut Street, Cincinnati.

S. HOGAN, J. S HOPKINS.

Hogan & Hopkins.

—Dealers in Custom Made—

Boots and Shoes.

We will sell the very best makes af Boots and Shoes, and endeavor to make the prices so that no one can possibly sell cheaper than we do.

No. 20 Public Square, Nashville, Tenn.

SALESMEN:

SAM R. HOPKINS, L. D SIMPSON, W. MAYES.

MR. AND MRS. W. LIPSCOMB'S

SCHOOL AT

OWEN'S STATION

WILL OPEN Aug., 31, 1885. This is truly HOME SCHOOL, with every kind of care necessary for the comfort and welfare of pupils. Parents and others would do well to inquire as to its merits.

Terms for 20 weeks, including Board, Tuition and Washing, $75,00. $25,00 for music with use of piano. Address

W. LIPSCOMB

China, Glass and Queensware

We have the best Electric Lamp made, the best imported Student's Lamp, "Mays' New Ideal" Lamp, requires no chimney or shade; in fact, we are headquarters for the best Lamps in use. We keep the largest stock of CHINA, GLASS and QUEENSWARE, South of the Ohio river, all of which will be sold as cheap as good goods can be sold in any market. Why not buy first-class goods when you can get them at about what you are paying for trash? Come and see us, or send your orders.

HICKS, HOUSTON & CO.

M. A. SPURR, President, FRANK PORTERFIELD, Cashier, R. S, COWAN, Teller, J. H. THOMPSON. Vice President.

Commercial National Bank,

OF NASHVILLE, TENNESSEE.

CAPITAL STOC , - - - $250,000,00.

North College Street.

BOARD OF DIRECTORS.

M. A. Spurr, R. H. Dudley, J. A. Thomas, Sam Cowan, Jos. Frankland,
W. A. Benson, J. H. Thompson, W. E. Norvell, W. A. Wray, J. F. Bevers,
J. Jungerman, A. W. Wills, E. H. Richardson, J. H. Collins, W. D. Mayo,
Robert R. Lea, J. D. Goodpasture, H. G. Gaya, T. L. Herbert.

Fully Prepared to do a General Banking Business.

JOHN RAMAGE & SON,

48 North College Street, Nashville,

Offer the best stock of custom-made BOOTS, SHOES, and SLIPPERS, in all grades, of

Trunks, Traveling and Hand Bags.

LOWEST CASH PRICES!

SHADE MURRAY, WM. C. DIBRELL. BYRD MURRAY

Murray, Dibrell & Co.,

WHOLESALE

BOOTS and SHOES,

No. 2 Public Square, : : Nashville, Tenn.

Gates & Pohlman,

Corner College and Union Streets, Nashville, Tenn.,

Are the oldest Jewelers in the State, and have constantly in stock the very latest and best designs, in paiterns as well as the finest in quality and finish of all goods pertaining to the Jewelry trade. They defy competition in prices, and warrant every article to be as represented by them. **Watches, Clocks and Jewelry** repaired by the most practical workmen Orders by mail promptly attended to. Their motto is, "*Quick sales and small profits.*"

West Tennessee Christian College,

HENDERSON, TENN.

The first Annual Session of this Institution will open on the first Monday in October.

For healthiness of Locality, moral community, pleasant surroundings, hospitable, people, full and thorough course of instruction, cheapness of Board, etc, we challenge comparison.

Schools of English, Mathematics, Ancient and Modern Languages, Sciences, Bible, Music and Art.

Those wishing to give their sons and daughters an education that will fit them for their life work, should investigate this Institution, its terms and what it does, before sending elsewhere.

Board for young ladies, in boarding ho... ...nt, $12.00 per month. This includes washing, fuel and lights. Board fo... ...g same things, $8,50 to $11.00 per month.

Tuition, $1.00 to 5 00, according ... for further particulars address,

J. B INMAN, PRES.,
JOHN BARHAM, SEC

TJBatey's Co

TENNESSE female COLLEGE!

FRANKLIN, TENN.

(Establishe in 1856.)

An English, Classical, Business, French, German, Music and Art Boarding and Day

School for Young LADIES.

With an average patronage of 150 pupils for the post 29 years the College will open its thirteenth year

Sept. 1, '85, and close June 3, '86.

NON ENOMINATIONAL.

New Administrations, New furniture Capacity for 200 young ladies, Practical Teachers, Modern Methods, Thorough work. Library Reading Room, Ladies Business College and Ladies Boarding in the Building at Moderate prices, are a few of the features which make the College

A Popular Institution.

The only Female College in the South where marks, medals, and set examinations are recognized as opposed to true principles of education.

Write for particulars.

jul 16,8t. M. TEDGERTON, Pres't

TEXAS LANDS!

Persons who have capital they wish to invest profitably, can do so by investing now, in Texas lands.

The undersigned is agent for the sale of lands amounting to OVER HALF MILLION ACRES. Prices range from 50 cents to $6,00 per acre.

These lands are all going up, and in five years from date, will be worth twice the present price. For particulars, address

J. T. POE.

Longview, Texas

SPRING, 1885.

CARPETS! CARPETS!

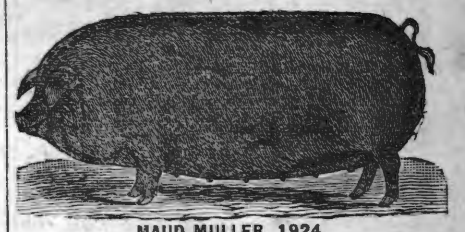
We have th largest and most complete stock of **Carpets o all grades, Mattings, Oi Cloths, Linoleums, Rugs, etc.,** that we have ever shown to the trade. These goods are brought from the factory, and our prices are t e lowest. All orders promptly filled.

MANLOVE & Co.,

26-2 Summer St., - - Nashville, Tenn.

O. T. CRAIG & SON,

BRENTWOOD, TENN.



MAUD MULLER, 1924.

—Breeders of—

Duroc Jersey-Swine.

A CHOICE LOT OF PIGS NOW READY TO SHIP.

All our Breeders Registered.

Address C. W. CRAIG,

Brentwood, - Tennessee.

FOR COUCHS, CROUP AND CONSUMPTION USE

TAYLOR'S "CHEROKEE" REMEDY

OF SWEET GUM AND MULLEIN.

The Sweet Gum from a tree of the same name growing in the South, combined with a tea made from the Mullein plant of the old fields. For sale by all druggists at 25 cents and $1.00 per bottle.

WALTER A. TAYLOR, Atlanta, Ga.

THIS NEW ELASTIC TRUSS

Has a Pad different from all others, is cup shape, with Self-Adjusting Ball in center, adapts itself to all positions of the body while the ball in the cup presses back the intestines just as a person does with the finger. With light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free. EGGLESTON TRUSS CO., Chicago, Ill.

THE GOSPEL ADVOCATE.

VOLUME XXVII., NUMBER 47 | NASHVILLE, TENNESSEE, NOV. 25, 1885. | TWO DOLLARS PER YEAR IN ADVANCE.

EDITORS:

D. LIPSCOMB | E. G. SEWELL.

J. C. McQUIDDY, Office Editor.

ASSOCIATE EDITORS:

J. A. HARDING, JOHN T. POE.

Subscription Rates to Gospel Advocate.

Single subscriber, per annum in advance..... $2,00
Single subscriber for six months in advance..... $1,00
Clubs of five, three of these new, per annum each..... $1,50
Clubs of ten, five of which must be new, each..... $1,25
Clubs of ten, all old, each..... $1,50

SUBSCRIBE NOW.

SOME INCIDENTS IN THE LIFE OF ABRAHAM.

One of the most objectionable traits of humanity, is selfishness, a disposition to have everything our own way, and to subserve our own interest. The principle of selfishness is very strongly condemned in the New Testament. The character of Abraham is a living example of unselfishness. We have a remarkable example of this in the thirteenth chapter of Genesis. Abraham and Lot had bean down into Egypt sojourning there on account of a sore famine in the land of Canaan. Both of them, though journeying about from place to place, had rapidly increased in wealth, in the abundance of herds and flocks, and in all things they needed. They were at this time returning from Egypt, and their flocks were so large that there was not sufficient room for them to continue together, and a strife and contention was growing up between the herdmen of the two men. Abraham was not slow to see the trouble that would arise between him and Lot, and said, "Let there be no strife I pray thee, betwern me and thee, and between my herdmen and thy herdmen, for we are brethren. Is not the whole land before thee? Separate thyself I pray thee from me; if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." We never saw a finer example of unselfishness than this. Christians at the present day, may well take an example from this action of Abraham. Money, loving men, and those who always want first choice of everything, would have looked out for the best section and would have taken that, and would have said "Lot, look out for yourself, I am going to the right." Then very likely the difficulty between them would have increased. But Abraham, in the goodness and unselfishness of his heart said to Lot: "You look around and make your choice, select your country, your own direction, and take it, and I will take the other. So Lot chose the plain of Jordan, because it was well watered, and went on towards Sodom, and Abraham dwelled in the land of Canaan. If congregations and individuals would always act upon this principle, they would avoid most of the difficulties that otherwise frequently become incurable. Frequently a difference of opinion arises between two brethren, or between two parties in the congregation and each side determines not to yield, nor be outdone by the other. And in such cases there are always plenty of news bearers, and they bear the tidings from one party to the other, never allowing anything to loose its point and sharpness by passing through their hands. Thus the bad passions of men are aroused, and sharper and still sharper things are said on both sides, until incurable alienations are engendered between friends, or the contending parties of congregations; whereas a little unselfishness at the start, such as Abraham manifested toward Lot, would have prevented the whole thing. Paul says in the New Testament: "For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope."—Rom. xv, 4. This beautiful and impressive incident regarding Abraham was written for our learning, and for our profit. And if we would be wise, we would carefully treasure it up in our hearts, and practice its principles in our lives. Ah! how many bickerings, how many disputes, how much back-biting, how many heart-aches might be prevented, if brethren everywhere would study and imitate the pure and unselfish spirit of Abraham. Another incident in the life of Abraham was his hospitality. In the heat of the day he sat in the door of his tent, and saw three men approaching his tent. He ran to meet them, and urged them to stop with him, that water might be brought to wash their feet, and that they might have something to eat, and refresh themselves, and then go on their way. These strangers turned out to be angels, and so Abraham entertained them unawares. This was a specimen of genuine hospitality. Christians are required to use hospitality not only towards one another, but are exhorted to entertain strangers, stating that that thereby some have entertained angels unawares. This beautiful incident in the life of Abraham is also written for our learning, and we ought to profit by it.

Abraham was also a praying man. When he was informed that Sodom and Gomorrah were threatened with a terrible overthrow, he made that memoriable prayer in the eighteenth chapter of Genesis. He began his pleading first that if fifty righteous people were found in Sodom, that the Lord would not destroy the place, and he said he would not. Then he began to drop down in the number, and kept coming down till he got to ten, and the Lord said, "If ten righteous persons are found there, I will spare the city for their sakes." This incident not only shows that that Abraham was a praying man, but it also shows that God hears the righteous when they pray. This is an illustration of what James expressed when he said the effectual fervent prayer of a righteous man availeth much. Abraham was a man, only a man, but he was a Godly man, and this incident of God hearing the prayer of Abraham ought to be satis factory to every one that God not only always has been, but always will be a prayer-hearing God, when the righteous pray to him. All the pure and holy men of olden time were praying men. They all realized their dependence upon God, put their trust in him, and prayed to him in a manner that showed that they had full confidence that he would hear and answer when they prayed.

All Christians ought to take courage from this example of God hearing the prayer of Abraham, and pray to him daily and earnestly. There is too much indifference among the people of God on this subject, and too much of a feeling of self-reliance. They fail to realize their entire dependence upon him for all things. From him we have life, and breath, and all things we enjoy. In him we live and move, and have our being. Every good gift and every perfect gift is from above. Hence, all Chsistians should, in all things, give thanks for the blessings they receive, and pray to God always. And in the matter of prayer we should not be selfish, praying alone for ourselves, and for things connected with out own interest. This beautiful and earnest prayer of Abraham is a good example of unselfish prayer. It was all in the interest, in the behalf of others, and prayed in their behalf. And never was their a more earnest, heartfelt prayer recorded than this one of Abraham. What a good thing if Christians would evorywhere thus pray! They certainly have the right, the privilege to pray for the blessings of heaven to attend them in their own personal lives. But they should by no means stop there. Their earnest desires and their soul-stirring prayers should go out in behalf of others, as well as of themselves. This Abraham did.

In the 24th chapter of Genesis, we are told: "And Abraham was old, and well stricken in age and the Lord had blessed Abraham in all things." What more could be said of a man than is here said of Abraham? The Lord had blessed Abraham in all things. Money-loving men are afraid to enter upon the service of God, for fear it will cost them money, and keep them back from making money. Abraham was not afraid of this. He was willing to forsake all to follow the Lord. In those days the blessings promised and bestowed pertained directly to this life. Hence, Abraham, though leaving home, and becoming a wanderer, the very thing men would think would waste all they had, increased in wealth all the time. And as Abraham was blessed temporally in all things, so Christians that will forsake all for Christ, will be blessed in all things spiritual, in all things pertaining to the good of their souls, and this is the one thing needful. And besides, the humble, faithful child of God will be fed in this life. For he has the promise of this life and also that which is tocome. And besides, as the outcome of this Godly, faithful life of Abraham, he will enjoy the eternal kingdom, the home in glory. So likewise the faithful Christian by doing the will of God in faithfulness, like our father Abraham, will dwell with him forever in the home beyond.

Abraham also looked to the interest and well-being of his son, and made his oldest and most faithful servant swear that he would go and take a wife for Isaac from among his kindred, and not from among the Canaanites. Christians do not always act thus by any means. They often encourage their children to marry Godless young men, because they have money and worldly standing. This is all wrong, and many times do they regret it when it is too late. Christians should always marry Christians, if they wish to honor God, and be like faithful children. The Christian scriptures very plainly teach this principle, and it ought to be regarded. E. G. S.

"It is more blessed to give than to recieve" was never better illustrated than by the lightness, joyfulness of that noble woman's heart, as she turned away from the cottage of suffering, where she had been overwhelmed with words and tears of gratitude for a little trifling service, and substantial help. Try it yourself, and see.

THE GOSPEL ADVOCATE.

TEXAS DEPARTMENT.

EDITORS;

C. M. WILMETH, | T. F. RAWLINS.

READ CAREFULLY.

ALL communications or reports for publication from Texas should be sent to this office.

ALL subscriptions, orders for books, remittances and communication of every character, should be addressed to this office.

TO INSURE prompt attention and avoid confusion in preparing our matter for the press, and in keeping the account of the ADVOCATE, it is important that the above instructions be complied with strictly.

Address ALL letters, either on business or for publication, to GOSPEL ADVOCATE, Weatherford Texas.

T. F. RAWLINS, Office Manager.

WEATHERFORD, TEXAS, NOV. 25, 1885.

DEAR BROS. WILMETH & RAWLINS:—In No. 42 of GOSPEL ADVOCATE, I notice written by Bro. S. W. Smith a report of a meeting at Porter school-house, near Glenrose, in which he says that we preached seven days and baptized thirteen. I wish to state furthermore that on the next night after the close of the meeting referred to that a Methodist preacher had an appointment to commence a protracted meeting at the same place. As I desired to continue my efforts in defence of the truth, I asked him to let me work with him and have a union meeting. He consented; then I told him that we must understand each other before we commenced. I told him that I would not take any part in praying for God to convert the mourners, but that I would give them the exact instruction that the inspired teachers gave to persons wanting to be saved. He said that nobody could object to that. So we went to work, and our work ran together pretty well, for he worked on God to try to get Him reconciled to the sinners, and I on the other hand worked on the sinners, showing them how and beseeching them to be reconciled to God. Furthermore he called up the mourners to be prayed for and instructed; he prayed for them and I instructed them and baptized one of his mourners and four others, making in all baptized during my stay eighteen. Taking everything into consideration it was the most enjoyable meeting that I ever attended. I wish that I could always have a Methodist preacher with me in my meetings, for when the gospel and Methodism are placed as it were side by side, there is such a contrast that the people are obliged to see the truth; for by proper investigation truth invariably gains and error loses. May the good work continue until the gospel banner shall be unfurled in every neighborhood. To the Lord be all the praise. Success to the ADVOCATE.

H. H. WHITLOCK.

NEWS AND NOTES.

Clark Braden is lecturing in Pennsylvania.

Joe Harding has had dengue fever, but is up and going again.

Tom W. Matthews, of Kentucky, expects to move to Dallas, Texas.

Brethren, beware of festivals and church fairs They do "gender strife."

Bro. Pinkerton, of Terrell, has been attending Bro. Black's meeting at Dallas.

C. L. Cole, of Scyene, recently held a meeting at Bale's school-house, with ten additions.

Send on clubs for the ADVOCATE. Now is the time to work. See club rates on first page.

The editor of this department is again domiciled at Dallas, and should be addressed accordingly.

Bro. Black's meeting in Dallas, has resulted at this writing, in over sixty additions, and still the interest is unabated.

We are now beginning to receive some exchanges regularly. The *Messenger* has not yet reached us. Will Bro. B. please X.

W. F. Black, the evangelist, says that he has never spent a day of sickness in bed during his ministry. He is a perfect picture of health.

Bro. J. C. Beddington, of Alpine, Ga., desires to move to western Texas, and desires to correspond with some good Bro. in that section of the State.

A Baptist preacher—quite an able man—has been delivering a series of lectures on Revelation in this place. Much interest and investigation has been elicited.

Dark insinuations are beneath the dignity of Christian editors. It is like stabbing a man in the dark. It is more manly and scriptural to criticise openly and by name.

A consultation meeting was held with the Pearl and Bryan street church, Dallas, Nov. 13th and 14th; but with small attendance. "If at first you don't succeed, try, try again."

We understand that C. A. Worley, another Baptist preacher, has refused to affirm the direct operation of the Holy Spirit. We rejoice to see the Baptists embracing the truth on this point.

On Nov. 12th, a subscription was completed to pay off all the indebtedness on the house of worship at the corner of Pearl and Bryan streets, Dallas, the amounts to be paid by Dec. 1st, 1885.

We had the pleasure of meeting some very dear brethren and sisters in our visit to the N. W., which made our hearts glad. Wish we had space to mention in detail the pleasures of the trip.

R. M. Gano is going in the banking business in Dallas. More preachers become bankrupt than bankers; and we hope that Bro. Gano, out of his abundance, will help to supply the needs of the needy.

G. W. Williams writes from Waldron, Ark., that he is engaged in meetings all the time, with good success. Among the number won to Christ is a Missionary Baptist preacher, of good standing and scholarship.

Remember in sending remittances, or writing for publication or on any business connected with the paper, or for books, to address your letter to GOSPEL ADVOCATE, Weatherford, Texas. Otherwise delays may occur.

Bro. Jno. T. Poe and Bro. Wm. C. Holloway are both the King's standard bearers and *workers* in grand army who contend earnestly for the faith once (for all) delivered to the saints. Address them at Longview, Texas.

R. C. Horn writes that he sells goods six hours and rides eleven miles, a day during the week, and preaches on Lord's days. He desires to be at the Institute at Thorp Spring, and will prepare an essay on the subject assigned him.

Bro. Burnett went to Bogoda, Red River county, to debate with E. W. Alderson, of the Methodist church; but Mr. Alderson's "wife's mother lay sick of a fever," and he did not come. Bro. Burnett is now engaged in a debate at the same place with C. A. Worley, of the Baptist church. The propositions are:

1, "The Scriptures Teach that salvation, remission of sins, or pardon, precedes baptism."—Worley affirms.

2, "The Scriptures teach that a Christian may apostatize or fall away, and be finally lost."—Burnett affirms.

We found the congregation at Seymour hard at work. The singing of the congregation cannot be surpassed even at Add-Ran. Bro. Farthing an earnest worker lives here and preaches for them once a month, and for the few small congregations in the surrounding country as he can.

Salaries and contracts with preachers may not be wrong; but it is wrong to refuse or neglect to remunerate a faithful laborer just because you have no contract with him. If a preacher visits you and you invite him to labor for you, give him reasonable financial support. Do not let him go away empty.

J. W. Atchison writes from George's Creek, Tex., Nov, 7: "On the first Lord's day in this month Bro. S. W. Smith held a meeting at this place with the following additions: Four baptized, two by letter, three reclaimed. Much interest manifested. Bro. Smith is a power as a reasoner. God bless him."

It is with sorrow that we chronicle the death of the infant son of Wm. and Emma Bernard, of Dallas county. He died on the 19th of September after a very brief illness; age seven months and five days. But with the mother we can say that "we hope and pray there will be a happy reunion in a better world where partings never come."

As reports of protracted meetings are becoming fewer, let us have some reports of regular work. Let us hear from churches that are meeting every Lord's day and conducting schools. Let us also hear what the preachers are doing during the winter to keep life in the disciples made and churches revived during the summer. What are you doing for next year's campaign?

The church at Thorp spring has taken steps towards supporting W. J. Jones as an evangelist. This is a wise move and we hope it will succeed. Churches that wish to assist in this good work, should communicate with the elders at Thorp Spring. We have a suggestion to make in this connection. Would it not be wise to send Bro. Jones to look after Houston again? The Sherman church has been supporting an evangelist for a short while at San Antonio, and why not Thorp Spring do a like work for Houston? The work begun there should not be abandoned nor neglected, as there is a good nucleus for a congregation in that railroad and commercial centre.

At Wichita Falls we found Bro. Bandy hard at work preaching the ancient gospel which Paul declared to be the power of God unto salvation. We found much prejudice and opposition—more than is usually met with in these days, but by patiently and kindly presenting the truth as it is in Jesus, we think that much of that was removed, and that a much kindlier feeling and better understanding of our teaching now exists. We knew of only four or five members of the church when we went there, but "discovered" quite a number of others (sisters) during the meeting. The minds of the people are now prepared to fully receive and embrace the truth, and we hope some congregation that desires to do a little missionary work will send a preacher and sustain him at least a month that the cause may be thoroughly established at this very important point. In the meantime we would exhort the few brethren who are there to be faithful. Contend earnestly for the faith and let its principles be manifested in your lives and God will bless you. From this place Bro. B. went to Frankfort, Collin county, to join Bro. Faulkner in a meeting and we returned to this place where we now are resting.

If you go to Seymour you will certainly see more prairie dogs to the square foot than commonly grows in this country; and be careful if you walk out at night to keep the road lest you fall by the way. We know whereof we speak, and certify that we do know.

The Thorp Spring congregation feels itself aggrieved that it has been charged with progression. As a congregation, it is outspoken for the old paths, and those who have judged it to be progressive have drawn their conclusion from the conduct of a few of its members.

Bro. J. H. Skiles, of Dallas, well known to many of our readers, died of Dengue fever at his residence rather suddenly. He was a promising young lawyer, and a zealous Christian, although he abandoned preaching a few years ago for the practice of the law. He stood high at his home and had many friends throughout the state. His death was a great shock to his friends, as he was young and robust.

Bro. Burnett. of the *Messenger*, does not approve of the Bible Institute at Thorp Spring, and does not accept the place assigned him on the program. But he says he will write an essay upon the subject assigned, and publish it in the *Messenger*. Now some one will be claiming that there is as much authority for the Institute as there is for the *Messenger*. The Institute has a periodical existence; the *Messenger* a continuous existence. The former has a temporary president and secretary; the latter has a permanent president and secretary (or scribe,) in the person of T. R. Burnett. In the one, brethren meet for oral investigation; in the other, they meet in written investigation. The resemblance is considerable, with the scales tipping in favor of the Institute—or "protracted meetings," to use sound speech!

Program of Bible Institute.

To be held at Thorp Springs, Tex., Dec. 28, 1885, to Jan 1, 1886.

MONDAY.

AFTERNOON: Enrollment and organization.

NIGHT: Opening address by R. E. McKnight, of Ft. Worth.

TUESDAY.

MORNING: "Home Culture," address by H. Pangburn, of Hutchins.

AFTERNOON: "The Diaconate," essay by R. C. Horn, of McKinney.

NIGHT: "Christian Liberality," sermon by Chas. Carlton, of Bonham.

WEDNESDAY.

MORNING: "Pastoral Work," address by W. C. Dimmitt, of Sherman.

AFTERNOON: "The Sunday School," essay by A. Clark, of Add-Ran College,

NIGHT: "The Lord's Day Worship," sermon by Joe Harding, of Dallas.

THURSDAY.

MORNING: "Religious Debates," address by T. W. Caskey, of Greenville.

AFTERNOON: "The Work of an Evangelist," essay by T. R. Burnett, of Bonham.

NIGHT: "Christian Education," address by R. M. Gano, of Dallas.

FRIDAY.

MORNING: "Christian Union," address by John T. Poe, of Longview.

AFTERNOON: "Modern Materialism," essay by W. H. Wright, of Bedford.

NIGHT: Closing sermon, by Bro. Pinkerton of Terrell.

The usual queries and criticisms will be had in connection with each subject.

C. M. WILMETH, for Committe.

JUDGE NOT.

BY M. H. JAQUITH.

With a frown on her face, Carry Cross ran up the steps of a handsome house, and twice impatiently rang the bell, and, saying to the girl who answered it, "I will go to Dolly's room," she passed up the stairs and tapped at a door.

Dolly Varney welcomed her with a kiss, and made a motion as if to lay aside some exquisite embroidery, but, excusing herself, kept on. "O how lovely it is!" cried Carry. "I do wish I had, or felt free in my conscience to take, time to do such work; but I have pledged so many hours to church-work of one kind or another I can't do it. Is it for yourself?"

"No—not exactly," was the hesitating reply of her busy friend.

"Somebody's going to find it nice to be a friend of yours, I suppose," laughed Carry. "But I came in to pour out my soul to you, Dolly. 'Cross is my name, and cross my nature, too,' as we used to say in our old play. I've just come from the Ladies' Society, and Mrs. Axminster has rung so many changes on that word 'self-denial,' that I hate the very sound of it; and if I wasn't too cross to be thankful for anything, I would be that she is not to be my judge at the last day! But why weren't you there?"

"I couldn't well go to-day; you see I am so busy at this embroidery," and an embarrassed look swept over Dolly's face.

"Well, I went; and Mrs. Axminster said so much of the church's need, and the world's need, and the heathen's need, and the need of the poor, and everybody else's need, that although I had made up my mind to have a new cloak just as nice, and a little better, than Maud Johnson's, she lectured me out of any comfort I shall ever have in wearing it, if I get it at all. But she don't deny herself anything; at the Dorr's reception, the other night, she had on the most exquisitely hand-embroidered satin dress, almost exactly the same pattern you are now at work on; and for her to talk to me—I mean to all of us—in that way, that's why I am glad she's not going to be my judge."

While Carry was saying this, the color had come and gone again over Dolly's face; for she had mentally lived over some painful hours. Her father had come home a few months before, and told her mother and her that he was on the verge of bankruptcy, that only by the greatest retrenchment could he go on, and then it was the merest chance; but he shrank from having it known, lest a panic should bring on the dreaded collapse; so the servants had been discharged, and expenses lessened where the economy could be hidden. But Dolly had made pledges to various causes and charities, never dreaming that her allowance would be cut off. She had gone and explained to Mrs. Axminster that she wanted to earn the money promised, and the outcome had been that she had received work. "I shall have to go without a trip this summer, and I need it more than I do the dress; but it is 'for His sake,' and I must do my part in self-denial," Mrs. Axminster had said, responding heartily to the girl's appeal.

How Dolly "hated to tell," but she must in justice to Mrs. Axminster, and, after a little pause, it came out bravely.

"I embroidered that very dress, and this is to go with it, Carrie,"—as she held up the shining band. "I felt that I must earn the money I had pledged, and not call on my father for it. Mrs. Axminster very generously gave me a hundred dollars for the work, and I have been happy in toiling over it; but she had to give up a trip to have it.

Carry's face flushed in sympathy. "Did she, indeed? How I have been judging her, and so unkindly, too! I heard her tell mother that she had planned to go and see her only sister, an invalid, and that it had been her greatest cross this year to give it up; but she had felt it to be her duty. And that was her self-denial, while I was feeling so hard at her because I should have to give up my cloak! She would have good reason to say, 'I am glad Carry Cross is not to be my judge.' I feel as though I ought to go and get down on my knees and confess to her," added the impulsive girl. "And you too, you precious precious Dolly," she went on after a moment's struggle with herself. When I came in here and found you so leisurely sitting over your elegant embroidery, I was taking great credit to myself for my self-denial in laying by some of my foolish fancy-work and going to the Ladies' Society, and was almost ready to lecture you, yet in my heart I knew I'd rather go than stay at home. Now my confession is done, and you must absolve me and let me go to my music-lesson, and I shall be fifteen minutes behind time."

As she went out of the door she said: "Carry Cross, the jury has declared you guilty, and the judge says you must not only go without that new cloak, but you shall wear these gloves a month longer, and put the price of a new pair of best quality in Mrs. Axminster's favorite charity box."

Life is wasted if we spend it
Idly dreaming how to die;
Study how to use, not end it;
Work to finish, not to fly.

Godly living—best preparing
For a life with God above;
Work! and banish anxious caring!
Death ne'er comes to active love.

Death is but an opening portal
Out of life to life on high;
Man is vital, more than mortal,
Meant to live, not doomed to die.

Praise for present mercies giving,
With good works your age endow;
Death defy by Christlike living,
Heaven attain by service now.

—*Newman Hall.*

Ballooning.

Alfred E. Moore, of Winstead, Conn., made a forty-six mile journey in thirty-five minutes in a balloon, the 24th of September. The trip was made at an average of 6,000 feet above the earth, and from this altitude he could see the cities of Hartford, New London, New York, New Haven, and Bridgeport, like mere dots, through the glass. In speaking of his experience, he said: "Balloons, in descending, frighten the crows and poultry terribly. Going over farm-houses, I never heard such a racket in my life. When you are far up and above the clouds, the awful silence is terrible. You can hear the watch tick in your pocket, and the snapping of a straw hat will make you start. The rushing of blood through your whole body is an experience you wouldn't care to have lost. There is no sensation of moving along, when, perhaps, you are going at the rate of a mile a minute, and everything is as still as death."

MEETING AT DAYSVILLE, KENTUCKY.

We began a meeting with the congregation at Daysville, Ky., the second Lord's day of November, and closed on Monday night after the third Lord's day. The meeting was well attended throughout, and very fine attention given to the preaching. Four were added by confession and baptism, two of whom were to be baptized on Tuesday morning, the morning we left. Two united with us from the Baptists, one was reclaimed, and two took membership, making nine in all. The members of the congregation took quite an interest in the meeting, and we think were strengthened and very greatly benefitted, and we are sure the seed sown will result in much good hereafter. The cause of truth is decidedly growing in this community, and a bright future is in store for them if they will be faithful in all the Lord's appointments. E. G. S.

Home Reading.

Dear little readers of the ADVOCATE:—This morning, while eagerly scanning the pages of this good paper, my eyes fell upon the familiar name of V. M. Metcalfe, (Uncle Minor) as you all best know him. I am always glad to see his name, and read his letters in the ADVOCATE, and I also love to read the letters from the dear little ones to Uncle Minor. I want to tell you all what I know of him and think of him, but you must not tell him when you write to him again. I first met him when I was a little girl, five years old, or that is as far back as I remember him. He was then a member of the church and a noble worker in the Christian cause, and was loved by all who knew him, especially the young ladies. He was kind and thoughtful, always having a pleasant smile and word for those around him. Ever since my childhood days, when I would think of him and his dear parents, brothers and sisters, it was with feelings of deepest admiration, for I never knew a more lovable Christian family. I have several times met Uncle Minor since he has become an old man, and each time have felt as much rejoiced as if I had met a near relative, yet sad to see him growing old, and to think that his great work of love must soon cease forever. Who of our young men will be ready to take up the work he must soon lay down, and fight the battle from youth to age as he has done and is still doing? Are you dear little ones treasuring up his precepts and the Bible lessons he has taught you, that you may be good and useful as he is? Watch your thoughts that you may speak no evil. Watch your actions that you may not wrongfully injure your playmates or anyone el e. Learn to govern your temper that you may not call your best friends ugly names, or ill-treat your enemies, if you have any. If you learn while young, to subdue and overcome the evil spirit you will not find it hard to live the Christian life when you get older.

I would gladly help dear Uncle Minor in his great work of love among the little ones, if it is only by one word of cheer and encouragement. Many of the dear little folks whom he has been so faithfully teaching will rise up and bless his name and memory, after he has gone to rest from his labors, and to wear the bright crown that awaits him above.

Dear little readers, one and all, I hope you will help Uncle Minor work for the blessed Savior who died for you as well as the aged. Remember you must begin young to live for Christ. Let us constantly labor to construct a golden chain of good thoughts, words and deeds to draw us up to the pearly gates. The influence of a little child will often draw the most wicked heart to Christ, so work for the cause of the dear Savior as you grow older and stronger. You can, like our dear Uncle Minor, be able to do much and lasting good for those left behind. The aged Christian soldiers are crossing over to the other shore. Younger ones must take their places. Prove yourselves worthy. M. T. M.

Gainesboro, Tenn., Nov. 4, 1885.

For the Young.

Why are some Christians like Wasps? Not because they sting, but because they are larger at their birth than at any other time during life. Did you ever see a young wasp? If not, I advise you to examine one and let this figure make an impression on your mind. The Savior illustrated truth that he wished to impress. So should we, especially for young minds. Now let us see about this waspy Christian. They come into the church during a big protracted meeting—no harm in this. Spiritual life is high; they are zealous and anxious to work for Jesus; they seek opportunities to work for the Master, in season and out of season; they promise to be of great service to the church in every way; they are full of the missionary spirit; they have "tasted that the Lord is good," and now they talk to their companions and neighbors about religion; they spend their money it may be liberally to have the gospel preached around them, they think of those who are in heathen lands, and send a helping hand to them. But by and by, the first shrinkage begins when he goes to church and they *have no preacher*. He knows it is his duty to meet on the first day of the week with the saints to break the loaf, and he says, "now don't these old elders ruin everything! They have the same speech every Sunday about the death and suffering of Jesus. I don't feel happy like I did during our big meeting, so I wont sing—don't *feel* like it." He used to take a front seat, now he *shrinks* back until he is nearly at the door. Now he only occasionally meets with the few who celebrate the death of Christ. He contributed at the big meeting to the preacher who held it, but now that he is asked to bear his part of the burden—no, not burden, but duty, he says, "no, I don't like *your* preacher. Things are dull and monotonous at *your* church now. I wish you would tell the clerk of the church to *scratch* my name off the church book." So he rapidly dies.

But others are a long time in shrinking. In fact, the shrinkage is so gradual that they are almost unconscious of the change. I hereby warn all young Christians of the danger of shrinkage. Work is the remedy; lose no opportunity to do good. And never neglect to assemble with the saints on Lord's day, whether you have a preacher or not. Join in singing the praises of God. If you can't sing well, do the best you can. "Add to your faith courage, knowledge, patience, temperance, godliness," and remember you can only grow strong and useful by exercise of all your powers. Do not neglect that which you know to be your duty, whether you like it or not; and this exhortation applies to old as well as young. If you would avoid shrinkage, engage in spiritual work and grow thereby. What I mean by spiritual work, is, to study the word of God and do the things that are commanded by the spirit. May God bless and help his children to grow until we reach perfection—Heaven.

UNCLE MINOR.

The Story of a Lion.

The memory of the lion was preserved in its ancient haunts long after it had become extinct. The scene of one of the prettiest stories told by Ælian is laid in Pangæum, which, from its mention by Xenophon, must have been a favorite haunt of lions.

Endemus tells the tale that in Pangæum, in Thrace, a bear attacted the lair of a lion, while it was unguarded, and killed the cubs that were too small to defend themselves. And when the father and mother came home from hunting somewhere and saw their children lying dead, they were much aggrieved, and attacked the bear; but she was afraid, and climbed up a tree as fast as she could, and settled herself down, trying to avoid the attack. Now, when they saw that they could not avenge themselves on her, the lioness did not cease to watch the tree, but sat down in ambush at the foot, eyeing the bear that was covered with blood. But the lion, as it were, without purpose, and distraught with grief, after the manner of a man, rushed off to the mountains, and chanced to light upon a wood-cutter, who, in terror, let fall his ax; but the lion fawned upon him, and reaching up saluted him as well as he could, and licked his face with his tongue. And the man took courage. Then the lion encircled him with his tail, and led him, and did not suffer him to leave his axe behind, but pointed with his foot for it to be taken up. And when the man did not understand, he took it up in his mouth and reached it to him. Then he followed while the lion led him to his den. And when the lioness saw him she came up and made signs, looking at the pitiable spectacle, and then up at the bear. Then the man perceived and understood that the lion had suffered cruel wrong from the bear, and cut down the tree with might and main. And the tree fell, and the lions tore the bear in pieces; but the man the lion led back again, safe and sound, to the place where he lighted on him, and returned him to the very tree he had been cutting.—*Popular Science.*

Do Not Give Up.

A dull boy in a certain school was frequently reproached by his teacher, and made little progress. One day he made a first attempt to write. The scrawl was so wretched it excited the laughter of the boys who sat near him. A gentleman visiting the school, witnessing his distress, said to him: "Never mind, my lad; do not be discouraged, and you will be a writer some day. I recollect when I first began, of being quite as awkward as you; but I persevered, and now look! see what I can do!"

He took the pen, and wrote his name in a large legible hand.

Years after, when the dull boy had become one of the most celebrated men of his day, he met again the man who had spoken to him those few encouraging words. He said to him:

"It is my firm conviction that I owe my success in life, under God's blessing, to those few words you spoke to me that day when I sat so discouraged, trying to write."—*Indianapolis Journal.*

A Hint to the Boys.

I stood in the store the other day when a boy came in and applied for a situation.

"Can you write a good hand?" was asked.

"Yaas."

"Good at figures?"

"Yaas."

"That will do—I don't want you," said the merchant.

"But," I said when the boy had gone, "I know that lad to be an honest, industrious boy. Why don't you give him a chance?"

"Because he has n't learned to say 'Yes, sir,' and 'No, sir.' If he answers me as he did when applying for a situation, how will be answer customers after being here a month?"

What could I say to that? He had fallen into a habit, young as he was, which turned him away from the first situation he had ever applied for.—*New London Day.*

Sharks in British Waters.

It is rarely that a summer passes without one or two sharks being captured round our shores. The first one taken this year has been secured by some Gosport men, who were fishing for mackerel off the Isle of Wight, and who state that the brute made a furious attack upon their nets. This, of course, is a mistake. The shark was simply picking the mackerel out of the nets, as a schoolboy picks apples off a tree. When captured, however, and killed, he was found to be four feet ten inches in length. Had he survived he would probably have gone on growing at the rate of at least a foot a year for several years to come. Very large sharks frequent our coast in warm weather, but are seldom seen as they do not come inland. Ten feet is by no means a rare length for a shark in English waters, although it is not common. But shark ten feet in length would certainly not hesitate to attack a swimmer; for the mode of attack of the shark is misrepresented in sailor's stores. He does not at once bite his man in two or swallow him whole. He snaps at him like a wolf at a buffalo, tears a big piece out him and then renews the attack; and shark of eight feet in length, or even six feet, would be quite large enough to take off the leg of a swimmer below the knee.

When we thank God for what he is to us, in the secret chambers of our own being, we ought also to thank him for what he is to others. Every noble life which we see, or of which we read, every holy companionship, every gallant deed wrought within our sight, every influence that comes to us from others' lives, is no less a gift from God on high than if it had been designed for us alone. Every one of us has reason enough to thank God constantly for what he has given to us immediately; we have no less reason to thank him for all of personal good that comes from the example or the words of God's brave servants around us. That is a good thing to remember, not only in the chamber of prayer, but in the street, in the workshop, in the office—wherever the heart can be thankfully uplifted for a moment to Him who is the Lord and giver of all.—*S. S. Times.*

The more we work for Christ the more will our hearts go out to him in love and adoration.

Cultivate the society of pure Christian men and women. The truest friendships are thus made.

If only more personal piety could be formed among us, what a heaven this world might become.

SUNDAY SCHOOL LESSON.

BY GRANVILLE LIPSCOMB.

HEZEKIAH'S PRAYER ANSWERED.

II Kings 20: 1–17. November 29.

Golden Text: The Lord hear thee in the day of trouble. Ps. 20: 1.

TIME—713 B. C.

PLACES—Jerusalem capitol of Judah. Babylon capitol of Chaldea.

PERSONS—Hezekiah, thirteenth king of Judah; Isaiah the prophet; Berodachbaladan, son of king of Babylon.

INTRODUCTION. Hezekiah's reign was not unattended by trials. Sennacherib came up against all the fenced cities of Judah and took them; and levied a tax upon Hezekiah, to pay which Hezekiah took all the gold there was in the house of the Lord, and in his own house, and cut off the gold from the door and pillars of the temple; the king of Assyria then sent a great host against Jerusalem, reviled Hezekiah and his people for trusting in the Lord, and threatened to destroy them as he had other nations. Hezekiah in his distress sent to the prophet Isaiah, asking him to pray to God for protection against his enemies. Isaiah's answer was one of comfort. He predicted the overthrow of Sennacherib, king of Assyria, which took place in one night, when the Angel of God slew 185,000 of Assyrians. Sennacherib returned to Nineveh, where he was slain by his own sons while in the act of worshipping his idol god. About this time Hezekiah was taken sick, and was warned by the prophet Isaiah that he should die. For the good of his countrymen who needed his counsel, Hezekiah wished to live longer, and prayed to be spared, and was granted fifteen years more. The promise of God was, that for his servant David's sake, Jerusalem should be defended. The recovery of Hezekiah was in answer to prayer, yet in the use of means, as Isaiah placed a lump of figs upon the carbuncle and he recovered. The shadow upon the dial went backward ten degrees as a sign that his recovery was sure. Hezekiah, though one of the best of men, was not absolutely perfect, as he made an ostentatious display of his treasures to the messengers sent to him from the king of Babylon. For this pride, God showed him that all these treasures should one day be carried into Babalon.

EXPLANATORY NOTES.

Sick unto death. His death would have been, without special divine interposition. *The prophet Isaiah.* Whose name means "the salvation of Jehovah," was one of the greatest of prophets. *Set thine house in order.* This is desirable with every one as far as possible, to settle matters which can be done by us better than by those who survive. *Thou shalt die.* This is true of us all, but our times are in the divine hand. *Turned his face to the wall.* That he might not be confused by the sight of anyone present. *Prayed unto the Lord.* Hezekiah considered that God was able to prolong his days, since in Him we live and move and have our being. *I beseech thee, O Lord.* This earnest call was answered in heaven. *Remember now how I have walked before thee in truth.* This was no boastful utterance, but the humble claim of one who was conscious of having done the best he could to follow the Lord. *Hezekiah wept sore.* "Josephus says he was affected because he had no peer to succeed him in the kingdom." This may have been in part the cause, as Manasseh, who succeeded him, was born three years after this. It is more probable that his desire to live was that tenacity of life common to the human race, and the welfare of his country which, to human judgment, seemed sorely in need of a king of such rare qualities. *Afore Isaiah was gone out into the middle court.* This expression was designed by the historian to show the promptness with which God answered the prayer. *The captain of my people.* This expression reminds us that the sparing of Hezekiah's life was for the good of the Lord's people. *On the third day thou shalt go up into the house of the Lord.* The complete restoration to health in so short a time shows the miraculous character of the cure. See his song of thanksgiving, Isa. xxxviii, 9–20. *I will add unto thy days fifteen years.* "Bloody and deceitful men shall not live out half their days," says the Psalmist. (Psa. 55, 23.) But long life and good days are among the rewards of the righteous. *A lump of figs.* Prayer does not do away with the use of means, but should always be in conjunction. *What shall be the sign?* Asking for a sign is pleasing or displeasing to God according to the spirit, in which it is done. No blame is attached to Hezekiah or Gideon, because theirs were real desires of the heart. The "evil generation" that sought a sign from Christ was a demand which in their hearts they hoped he could not furnish. *Shall the shadow go forward ten degrees or back ten degrees?* Hezekiah is given his choice between the two signs, as Ahaz his father was given his choice between two kinds of signs—"ask it either in the height or in the depth below." Isa. 7, 11. Apparently, it was felt that he was entitled to at least as much favor as his irreligious father. *It is a light thing for the shadow to go down.* This he said because it was customary for it to go that way; and yet, strictly speaking, there is as much need of divine wisdom and power to cause the shadow to advance as to go backward. The existence of nature is as great a miracle as the suspension can ever be. *Let the shadow turn backward ten degrees.* This was because it would appear more difficult. Whatever may have been the cause of the phenomenon, it was given as a miraculous sign.

(Continued on page 751).

Buy your Fall and Winter Clothing, Gents Furnishings and Hats from

W. A. LANNOM,

THE CASH CLOTHIER,

18 PUBLC SQUARE, NASHVILLE, TENN.,

Where you have the largest stock to select from in **FINE CUSTOM MADE AND MEDIUM GOODS** of the latest styles in Cloths, Cassimeres, Tricos, Worsteds, Corkscrews, etc., etc., in all the different grades and colors, in all sizes to fit from the largest man to the smallest boy.

The largest stock and greatest variety of **GENTS FURNISHINGS AND HATS** in the city, at prices far below the regular **FURNISHING AND HAT HOUSE** prices. Our terms are **Cash and Prices Bottom.** For your own interest inspect our stock before buying elsewhere.

W. A. LANNOM, Nashville, Tenn.

American National Bank,

Cash Capital, $1,000,000

Board of Directors.

E. W. Cole,	John M. Lea,	A. W. Harris,	John Woodard,
John G. Houston,	J. Kirkman,	M. Burns,	J. A. Pigue,
J. F. Demoville,	Rev. Dr. R. A. Young,	T. A. Atchison,	C. E. Hillman
John Orr,	V. L. Kirkman,	W. G. Bush,	W. W. Berry
Byrd Douglass, Jr.,	R. L. Weakley,	Gen. W. H. Jackson,	Wm. Porter,
			Edgar Jones.

This Bank has united with it the **THIRD NATIONAL BANK** of this city, and has increased its Capital Stock to **$1,000,000.** With increased facilities in every particular we can confidently assert that it will offer superior advantage in all departments of the Bank to its patrons and friends.

JOHN KIRKMAN, President, EDGAR JONES, Vice-President
A. W. HARRIS, Cashier. JOHN M. LEA, Vice-President.
E. W. COLE, Chairman Executive Committee

PASCHALL & FALL,

WHOLESALE

HARDWARE, CUTLERY, IRON, WAGON MATERIAL, ETC

Fishing Tackle.

Nos. 57, 59 and 61 South Market St.,

NASHVILLE, TENNESSEE.

Our Prices are Very Low.

Agents for Chicago Scale Co.' Platfrom WagonScales,

H. B. Grubbs Cracker Co.,

MANUFACTURERS OF

Candy and Crackers,

21 N. Market St., - - - - - - Nashville, Tenn

A large stock of Fire-works Constantly onhand.

Without fear of contradiction, we guarantee all of our goods to be **STRICTLY PURE AND WHOLESOME.**

Send us your orders, or specify our goods when you order of your Grocery House. Our Stick Candy is known as the "Lion Brand." In the manufacture of our Candies, we use only the best confectioner's A Sugar, vegetable colors, and fruit flavors. In order to be certain that our ingredients are pure, DR. LUPTON, Professor of Chemistry in the Vanderbilt University, will give all material used by us, a careful chemical analysis. ☞Price List sent on application.

HUSTON, President. THEO. PLUMMER, Sec'y and Treasurer

NASHVILLE LUMBER CO.

Building Lumber.

CEILING, SIDING, FLOORING AND DRESSED LUMBER.

Cheap Stock at Low Prices.

Mills and Office on Northwestern Railroad, immediately in rear of Union Stock Yards.

THE GOSPEL ADVOCATE.

NASHVLLE, TENN., NOV., 25, 1885.

CONTENTS.

Some Incidents in the life of Abraham 737
Judge Not 739
Ballooning 739
Meeting at Daysville, Ky 739
Sunday School Lesson 741
Singing People into the Church 742
Obituaries 744
Friends Lost 744
Arkansas 744
General News 746
Items and Personals 747
A Distinction with a Difference 747
The Plum Street Church 748
Should Business men preach the Gospel 748

TEXAS DEPARTMENT.

News and Notes 738
Program of Bible Institute 739

HOME READING.

For the Young 740
The Story of a Lion 740
Do not give up 740
A Hint to the Boys 740
Sharks in British Waters 740

Singing People Into the Church.

It seems to be a common thing with some of our preachers, during protracted meetings, to depend to a great extent on the singing to get people to obey the Lord. I recently heard at two meetings two different preachers say they had known "more persons to come into the church (I think one said more conversions made) under the inspiration of certain songs, than from any other cause." One of them seems to consider the tune more important than the words, saying, "it takes a soul-stirring tune to arouse the people to action." The other brother said he had "known more souls brought to Christ" under the inspiration of the hymn beginning,

"There is a fountain filled with blood,
Drawn from Immanuel's veins,"

Than by any other means. Where is that fountain? Where is the authority for the sentiment of the lines? It pleased God by the "foolishness of preaching to save men;" and I suppose it matters not whether the gospel is spoken or sung, but let us be sure it is the gospel, and not sing the sentimental songs of our own imagination. The apostle bids us to "teach and admonish one another with psalms and hymns and spiritual songs." But surely he cannot mean that we should sing anything not drawn from the Lord's own revelation, and contrary to it. Take for instance the song beginning,

"Pass me not, oh gentle Savior,
Hear my humble cry,
While on others Thou art calling,
Do not pass me by."

As if the Savior ever turned away His ear from the humble petition of his children! It is the sinner who must come to Christ. *Whosoever will.* And if we are not saved, it is not because Jesus has passed us by, but because we *would not come to him.*

Another hymn—

"I'm weary, I'm fainting,
My day's work is done;
I'm watching, I'm waiting
For life's sinking sun."

How can a vigorous young Christian, just starting out in the race for eternal life, and whose soul should be filled with desire to work, whose life is all before him, stand up and sing that, with the spirit and the understanding, without feeling ashamed of himself? These are not all, but must suffice for the present.

Of the making of singing books there seems to be no end. And if some one would only make a book with no hymns but such as are true in sentiment, such as are in accord with the Scriptures, what a good thing it would be? Let us be careful how we sing and what we sing. A SISTER.

The above criticism by a sister, on the singing of the church, is timely. Oftentimes the exciting stimulus of the tune is depended upon to move people to act, rather than the truth preached or sung. Mr. Capel, the Romish prelate, who recently made a visit to America, remarked that in England, mesmerism was used to cure bodily ills, but he found in America that it was used to cure the ills of the soul." It seems to me that an electric battery in the house to stir the blood, would be as legitimate as rousing to action simply by the rolling, rolicking excitement of a "Jump Jim Crow" tune. Then in conforming the teaching of the present day to popular orthodoxy, our hymns have suffered. Were I a singer, I could not sing the hymn, "Pass me not," etc. The hymn is based on the idea that God is partial,—calls one, passes another by who wishes to come to him. It is ultra Calvinism, and a slander on the character of God and his Christ.

Frequently, too, we preach a discourse arguing that God has made the way of salvation plain, and that it is the duty of all to look into and study that way, that they may walk in it. God has made it so plain and easy that the wayfaring man, though a simpleton, may not err therein, and it is followed in direct contradiction by, "Here we are but straying pilgrims, Oft our pathway is dim." The Bible represents we are pilgrims, but never does it represent we are, or should be, *straying* ones. When one goes astray all the others are left until this one is sought by the good shepherd, and brought back to God. God's children are not straying, neither is their pathway dim. If it is dim to any, it is dim to those who close their eyes and refuse to let the sun of righteousness shine into their hearts; that refuse to take the word of God, which is "a lamp to my feet and a light to my path." God's highway is a highway of holiness, in which the redeemed of the Lord shall walk; and it is slander upon Almighty God to say it is is a thing mysterious or hidden. Were I or any teacher to get up before an audience, and teach that the Savior calls one and passes another by, that his pathway is dim, obscure, difficult to know, all would say it was hurtful heresy—dangerous, and a slander on the character of God. It is just as great a sin to sing a lie as to preach it. It is more dangereus, because under the seductive power of song, error is the more readily introduced into the heart. Then again, people take it for granted that the songs have been carefully purged of all error, and are taken as second to the word of God in authority, and they are not on their guard to separate truth from error, as they are in hearing when others speak.

The hymnology deserves a critical revision, that all unscriptural dogmas should be eliminated from it. Mr. Campbell and others did this in the original hymn book. A number of brethren wanted to be more orthodox, and under the plea of a demand for a larger book, which never existed, they revised and supplanted it with a book large in size and with nearly all the emendations and corrections made by Mr. Campbell eliminated, and the expressions that were objectionable to him as touching error, restored. That book never obtained much circulation, but has been very greatly the basis for the later publications of songs. Some of these changes made by him may have been a little extreme,—Bro. Cline in "Popular Hymns" was more critical than others—but in this are errors; and the present hymnology needs a thorough revision, that error may be purged out of our service of song.

In addition to that a style of music and song light--almost frivolous—and much of it meaningless, came into vogue. It has had its day. A demand for a return to a more serious, devotional and instructive service of song is desired. The service that excites the emotions only, that does not cultivate the true, devotional feelings of the heart. that does not inspire the soul with a deep reverence for God and his holy word, fails of the true end of worship in psalms, hymns and spiritual songs. Much of the song service is light and rollicking, and fails entirely in accomplishing that which God intended should be accomplished by this service. We think a revision of hymns is needed, and a reformation in the style of songs used in worship to God imperatively demanded.

I fear you will get worried with the multiplicity of explanations of the seeming contradiction in I. John i, 8 and iii, 9; but as you have allowed so many to explain it for us, and in your paper of Oct. 28th, allowed Bro. Poe to shoot an arrow at you, I hope you will not get alarmed if I should cut down on it with a pop-gun. This may be considered a very windy article—but it takes wind to shoot a pop-gun. I feel now just as Bro. Poe did when he let his arrow loose. I have never seen an answer to that query that suits me. Bro. Rowe says as long as the presence of God's love prevents the introduction of sin, we will not or cannot sin. But what light does that throw upon the subject? if any, I fail to see it. As long as a man will keep his hands off of things that belong to others, he cannot and will not steal, but some fail to do this, and steal. It is very clear that if we keep the love of God in our heart to the extent that it *will* prevent the introduction of sin, we cannot sin. But this is exactly where John i, 8, comes in, and says if we make such a claim we deceive ourselves. Therefore we cannot expect this of any one, for John lets us know that it is an impossibility. So that passage cannot be misunderstood. But when we get to iii, 9, somebody does misunderstand it. Bro. Poe leaves it after shooting his arrow at it, just as all the others did. He failed to throw any light on it for me, at least. He closed his argument in this way: "therefore, they cannot sin." Now if they cannot, John deceived himself. He has reasoned, as all others have on the subject, that John meant, "He that is begotten of God, cannot consistently sin." Now, I want to know what there is in it to make us think that John meant anything except just what he says. He says *cannot*, and consistently is not in the whole chapter. This reminds me of the Dutchman who rejoiced so when he found that the word into meant at, or "nearly chust close enough to be comfortably warm." Now suppose we tack on that long word where Christ was talking to Nicodemus, "Verily, verily, I say unto thee, except a man be born of water, he cannot consistently enter into the kingdom of God." John iii, 5. If there is any reason or authority for the one more than the other, I will be pleased to see it. The sanctified Book says when they are regenerated, or born again, they cannot sin. They prove it by I. John iii, 9; and if John had reference to the disciples of Christ, he was mistaken, or the sanctificationists are right. There is no dodging the conclusion, but I don't think John had reference

to the disciples in iii, 9. If he did it is a plain contradiction, for i, 8, says we are deceived if we think we can live without committing sin, and iii, 9, says we do not and cannot sin; and it cannot be harmonised without assuming that John said one thing and meant another, which is certainly very poor harmony. I am not willing to accept it, neither am I willing to think that the beloved apostle contradicted himself or made any mistakes. I look at it in a way that I don't have to censure him with either, and don't have to add any long words to the passage.

In iii, 8, he holds up before my mind the devil; say the devil sinned from the beginning; now if he did he was certainly perfect at the business. To this end was the son of God manifested, that he might destroy the works of the devil. Now who is he talking about? Christ. And says, "whosoever is begotton of God, does not and cannot sin." Who is the only begotten of God? Christ. To my mind John aims to teach us this: That there are but two leaders of the human family—Christ and the devil. In 8th verse he says here is a perfect model in his kingdom. He was a sinner from the beginning. He never makes a mistake. Everything he does is sin. And in the 9th verse he says, here is a perfect model in his kingdom. He never does anything but righteousness; he never makes any mistakes; he is the only begotten of God; he doeth no sin, because His (God's) seed, a part of God, abideth in him. Not the word, which is the seed of Christ's kingdom, but His (God's) seed abideth in him, and he cannot sin. Why? Because he is begotten of God. So you see there is a perfect model at the head of both armies. And we will determine by the uniform they wear which army men belong to. As he has now shown us that the devil is at the head of one army, and cannot do anything but sin, and Christ at the head of the other army and cannot sin, he then says in verse 10th, in this, or in this way, the children of God are manifest, and the children of the devil are manifest or known. To my mind this is the idea conveyed by the apostle, though it may not suit others. If not they should leave it where they find it.

A. F. HALL.

Does your church teach, or understand the Bible to teach, the right of a Christian to pray for an alien? If it claims this right, in what way is or can our prayers be answered, if there is no direct or divine influence brought to bear upon the sinner only through the written word of God? And if through the word, is it through our prayers?—[W. L. Kimbro, Singleton, Tenn.

The Bible certainly teaches the duty of Christians to pray for alien sinners, but not for them to be pardoned while failing to obey the conditions of pardon given by God. While I will not say it is necessarily a sin, at least other than a sin of ignorance, for a Christian to pray for God to forgive a man while he is refusing to obey God, or for him to pray for himself while thus refusing, we say such prayers cannot be heard and answered by God. No man's prayers can be heard or answered by God while he is refusing to do what God commands him to do. He has commanded the sinner to believe in Christ, to repent and be baptized for the remission of sins. A prayer for forgiveness either by Christians or the sinner himself while refusing to comply with these conditions, can be heard and answered.

But Christ prayed for the wicked sinners; Stephen did. Paul said, "My heart's desire and prayer to God for Israel is that they may be saved." We can pray for sinners, nor do we believe a sinner will ever come to God without earnest and hearty prayer at every step he takes, nor do we believe that prayer is offensive to God if he is going forward in prompt obedience to God. The point that we make is, that when God commands men to believe, repent and be baptized for the remission of sins, that it is a sin, a mockery of God to refuse to do what God commands, but instead to pray God to forgive sin while refusing the obedience.

When we say that conversion must take place through the means of the word of God, we mean through all the means that God has provided in that word. In other words, the word of God is the revelation of the divine law for saving men. Now we maintain God is able to answer prayer through the operation of his laws, just as easily as he is to do it without these laws. Those who oppose us in these matters, whether they intend it or not, deny God's ability to effect his work through his own laws. They seem to think that he is unable to do it through his own laws and must needs go out of them to do what he cannot do in and through them. The laws of God revealed in the Scriptures define the modes and conditions of God's conveying blessings to his children. Prayer is one of these conditions. It enters into and becomes a part of the condition of God's blessing. When we pray for daily food we do not expect God to go out of his regular laws for giving food to bestow it. Our prayers so enter into the workings of these laws that without the prayer the law fails to bring the blessing; with prayer the working of the law brings it. How it enters into and brings the blessing, I do not know. God has not revealed it. That it does, I have no more doubt than I have in the existence of God. When Paul prayed that the Jews might be saved, it was not that they might be saved by any other means than through the word of God, and the means therein revealed. Hence in same chapter he immediately adds, "They have a zeal of God, but not according to knowledge. But being ignorant of God's righteousness (way of justification) they go about to establish their own righteousness," (way of justification.) In the same chapter he declares, "Faith comes by hearing, and hearing by the word of God." This shows plainly that his prayer did not contemplate an influence outside of, or apart from the word of God, but it contemplated the salvation to be effected through the word. In harmony with this, Paul beseeches Christians to pray "for me, that utterance may be given me that I may open my mouth boldly to make known the mystery of the gospel," recognizing the gospel preached as the means through which their prayer for the salvation of sinners would be answered. Paul prayed that the Colossians might be filled with the knowledge of his will in all wisdom and spiritual understanding. Col. 1: 9

Again, 2 Thes., "Finally pray for us, that the word of the Lord may run and be glorified even as it is with you." All these show that prayers for sinners were to be effectual in their salvation, only through the word of God. How they effected the bringing of the word to bear on their hearts is not revealed. It is a degrading idea of God that says, having formed his laws of operation and conditions of blessing he is not able to accomplish all work and bestow all blessing, answer all prayers through these chosen laws and conditions.

D. L.

A native of Madagascar who studied medicine in Edinburgh and returned home, now has seventy young men studying under him, and a large class of women whom he is training for nurses. He is in great favor with his Queen, and is about to marry the Prime Minister's daughter.

Analyze the Baking Powder.

Under the directions of the New York State Board of Health, eighty-four different kinds of baking powders, embracing all the brands that could be found for sale in the state, were submitted to examination and analysis by Prof. C. F. CHANDLER, a Member of the State Board and President of the New York City Board of Health, assisted by Prof. EDWARD G. LOVE, the well-known late United States Government chemist.

The official report shows that a large number of the powders examined were found to contain alum or lime; many of them to such an extent as to render them seriously objectionable for use in the preparation of human food.

Alum was found in twenty-nine samples. This drug is employed in baking powders to cheapen their cost. The presence of lime is attributed to the impure cream of tartar of commerce used in their manufacture. Such cream of tartar was also analyzed and found to contain lime and other impurities, in some samples to the extent of 93 per cent of their entire weight.

All the baking powders of the market, with the single exception of "Royal" (not including the alum and phosphate powders, which were long since discarded as unsafe or inefficient by prudent house-keepers) are made from the impure cream of tartar of commerce, and consequently contain lime to a corresponding extent.

The only baking powder yet found by chemical analysis to be entirely free from lime and absolutely pure is the "Royal." This perfect purity results from the exclusive use of cream of tarter specially refined and prepared by patent processes of the N. Y. Tarter Co, which totally remove the tartrate of lime and other impurities. The cost of this chemically pure cream of tarter is much greater than any other, and on account of this greater cost is used in no baking powder but the "Royal."

Prof. Love, who made the analyses of baking powders for the New York State Board of Health, as well as for the Government, says of the purity and wholesomeness of "Royal:"

"I have tested a package of 'Royal Baking Powder' which I purchased in the open market, and find it composed of pure and wholesome ingredients. It is a cream of tartar powder of a high degree of merit, and does not contain either alum or phosphates of any injurious substances."

E. G. LOVE, Ph. D.,
Late Analyst New York Board of Health, and United States Government Chemist.

SOUTHERN ANTIDOTE FOR MALARIA.

It should be generally known that Simmon's Liver Regulator, prepared by J. H. Zeilen, & Co., is relied upon to secure to the people immunity from all malarial disorders. That this medicine does what is claimed for it is proved by its popularity, and any one who has lived in the South three years has no doubt seen its curative effects and the protection it gives against the return of this sickening and dangerous malady.

Platinum wire can be drawn so fine that is no longer visible to the "naked" eye, and can only be felt. It can only be seen with a magnifying glass when the wire is held against white paper. It is used in telescopes and similar instruments.

Dr. Milton J. Roberts, of New York, who invented the wonderful little saw which, run by electricity, is used for operations where diseased bones have to be cut into, and is capable of making 12,000 revolutions a minute, says he does not intend to patent it. He desires that it may be used by any physician who can thereby ameliorate human suffering.

The darkest hour in the history of any young man is when he sits down to study how to get money without honestly earning it.—*Horace Greely.*

A holy act strengthens the inward holiness. It is a seed of life growing into more life.—*Robertson.*

Of all the anguish in the world, there is nothing like this: the sense of God without the sense of nearness to him.

Obituaries.

CORA, youngest daughter of Mr. and Mrs. C. C. Gewin, died at her home in Madison, Alabama, August 31, 1885. As sinks the evening star to rest in all of her brilliancy and beauty, so gently and yet so beautifully has our sweet friend passed away from our earth forever. For two weeks she wrestled with that terrible disease, typhoid fever, at all times patient and uncomplaining; but on the morning of August 31st, at 4:30 o'clock, her sweet spirit winged its flight from earth to heaven The lovely character of our dear friend was pure as the sparkling dewdrops, gentle as the summer zephyr, and as modest as the sweet violet. She possessed all of the rare virtues that so beautifully adorn female character; and in the brightness and buoyancy of youth, when life holds out to fresh young hearts all of its most fascinating charms. she has been called away. It was believed by the ancient Greeks that those who died young were peculiarly favored by the gods, as they escaped the many ills and misfortunes that are incident to long life. Hence the proverb, "Those whom the gods love die young." So with our sweet friend! She was taken away ere relentless time had cast one shadow o'er her happy heart. She passed away with the beautiful flowers of summer before the early breath of autumn, and like her lovely companions, too fragile to withstand the chilling blasts of winter. But when the summer returns to us—when the "roses come again," we will miss the presence of sweet Cora in our midst; she will be blooming in beauty in that far-off home of the blest. To the venerable father and the devoted mother we extend our heartfelt sympathy in the loss of their youngest daughter, the pet and pride of their household; and to the loving sisters and affectionate brothers, who will from day to day miss her presence,—for indeed "sister, thou wast mild and lovely and gentle as the summer's breeze." But if faithful you will again embrace the form of that lovely sister and be reunited in the bright "Paradise" above, where one by one, the good, the true, the beautiful of earth will be gathered.

Madison, Ala., Sept, 9, 1885. A FRIEND.

Brother Alexander Dodd has departed this life. This is another sad blow to this family. But a few months ago we had to part with our darling mother. Our home is again overshadowed by the dark winged angel of death. May we have the courage and fidelity to say, "the Lord hath given and the Lord hath taken, blessed be his name." Though he slay me yet will I trust him. Sometimes he seemed to realize that we had not grown in the divine life as we should have done, and most earnestly repented, asking the Lord to pardon us and exhorting all the loved ones to greater faith in their Christian life. We feel sure that he was pardoned, for the Lord has promised to hear and bless his children. John says, "He is faithful and just to forgive us and to cleanse us from all unrighteousness when we confess our sins." May God bless the bereaved father and the dear motherless daughter who is at home. What a sweet consolation to know when we lay our loved ones in the silent tomb that the spirit so lately departed from the lifeless clay, is at peace with its Maker. 'Tis sad indeed to part with those who have traveled with us o'er life's rugged road, but we cannot wish them back since their spirits are resting from life's toils and bitter tears. So we will have to say farewell! farewell! Oh, farewell dear mother, brother, farewell! SALLIE M. DODD.

Boston, Tenn.

Friends Lost.

A good brother, whose friendship and brotherly kindness I have always regarded very highly, and whose good opinion I desire still, informs me that I have lost many friends. This is sad indeed. In a world so cold and cheerless as this, I suppose none have more friends than they want. I am sure my friends have never been any burthen to me. I am truly sorry to lose even one, much less many. The reason assigned is on account of my opposition to the State meeting and human plans for the spread of the gospel. Now I beg to remind those friends, whom I have lost on this account, that while *their opinion* is, that these human plans are not hurtful to the cause of Christ, *my opinion* is that they foreshadow the complete downfall of the present reformation. And while I see this so, I would be worse than a traitor not to give the alarm, and try to persuade my brethren to desist from a thing so detrimental to our common religion. It is not that I like my brethren less, who are engaged in these expedients, but I love the cause of Christ more. As for these associations, conventions, State meetings, or whatever name they my be called by, no brother who advocates them has ever attempted, by command or precedent, to prove them right, while I, with hundreds of good brethren all over this State, have denied the propriety and the righteousness of these meetings on the ground that the law of the Lord—the *perfect* law—says not one word about them. We have labored to get these brethren to see that while the apostles taught the churches the "all things commanded" of Christ, they said nothing of such animal gatherings for missionary work or any other work. On the contrary they taught that the congregations were the missionary societies—already formed of the Lord—for sounding out the word. Thus we give to the Lord the credit of forming his own missionary society.

But the loss of friends in my work, and even *many* friends, does not necessarily argue that I am wrong. Many of our Lord's own disciples forsook him, went back, and walked no more with him. Jesus himself was considered a disturber of the peace. Multitudes turned against him, even to his death. The apostles were considered pestilent fellows, because they told the people of their sins, and dared prescribe against human innovations and base idolatries which had already begun to stop the work they had done. I am earnest for Christ and his cause, for its purity and perfection, just as it was in the beginning. And there stands, identified with me, some of the noblest men and women on earth, and I am proud of my company—proud to be identified with those who are jealous for the purity of God's word—for the ancient order of things. God bless them, they number some thousands in this State, even who have not yet bowed the knee to Baal. And while one informs me I am losing friends by opposing innovations, I have knowledge of the fact that many noble Christian friends, I never knew before, are with me in my work. They bid me God speed.

Oh! that my brethren would all stand by a "thus saith the Lord," as in the beginning of this reformation. Our brethren, many of them, have lost sight of the fact that our religion is a warfare. They cry peace, peace, when Jesus has taught us there can be no peace. Brethren, let us countenance nothing in religious worship for which we have not a thus saith the Lord. Why should we? Has not this been our watchword all along, "The Bible alone, our rule of faith and practice?" But Israel is corrupted—Israel has turned away from the pure worship. Jezebel hath done this. She has been taken to wife and has brought with her her idols. Solomon has married strange wives, and Israel has been led astray. Or to drop the figure. We have brought into this reformation from the sects thousands who have come to us unconverted, and they have brought with them their sectarian opinions, and dogmas, and have exercised them among us until Israel—spiritual Israel—is corrupted. We have been too eager for members—too anxious to get the sects at any sacrifice. We need to examine the law again—to come back fully to the word of God. And then to seek, not a display of members, but a church purified, without spot or blemish, fairer than the moon, and more terrible than an army with banners. To all the dear brethren jealous for the ancient order, and who are determinep to defend it against all humanisms, the Lord knows them. He will bless and save such. Only be faithful, dear brethren, and in kindness let us instruct those who oppose themselves in opposing the divine order of things. J. T. P.

ARKANSAS.

It may not be uninteresting to many of your readers to have a sketch of a trip to Arkansas. I left home Oct. 16, for that state; stopped off at Martin, and poeached at night. Next morning boarded the train for Cairo, Ill s. Here we stay over several hours. We spent the day looking around. It appears to us that half the population were colored. We learned that there were about forty grog shops, counting those in the hotels. This perhaps is enough to run a city of 12,000 inhabitants. We inquired for churches, preachers, worshipers, but could learn nothing definite more than the town was full of churches, but no man seemed to know the whereabouts of the worshipers. We learned from a man who once lived there, that there was once a congregation of disciples in the place; but discord ruined it, and that the meeting-house had been rented out to colored people. We were thoroughly impressed with the idea that many in Cairo if not all were without life and without God in the world. The town has greatly improved since we touched here 22 years ago. We left here at 9:30 at night. We did not get to any of the country between this point and Arkansas, but if feeling is to be taken as evidence it is pretty rough. We reached our destination about 4 o'clock, a. m., found where Bro. Gardner lived in time for breakfast. Bro. G. procured a two-horse vehicle, and we set out for Pine Knot church, 12 miles distant. The trip was occasionally enlivened by contact of our conveyance with a block. stump reminding us of the Apostles' injunction "prove all things, and hold fast to the good," as we occasionally laid hold of the first substantial moving that came in the way to keep from going overboard. Between bumps we were refreshed with a sermon on the individual labors, trials, sacrifices and triumphs of Bro. Harris, of Dunkling co., Mo.

At Pine Knot, we found a church of about 100 members, five of them preachers. They were in good, working order. Bro. Harris and the writer preached three days for them, resulting in three additions. This part of the country is on the ridge that runs from Missouri line to Helena, Ark. The soil, timber, and water have the appearance of the ridge land of Tennessee. They produce from 35 to 40 bushels of corn to the acre, and from 800 to 1,200 pounds of cotton. The band of brethren at Pine Knot seemed to be an earnest, devoted band of brethren.

Paragould, is the county town of Green county, a thriving place of 1,200 or 1,500 inhabitants. They have several saw mills, stores, factories. There were twenty new buildings going up in the town—it is at the crossing of the Cairo & Texas Narrow guage and the Iron Mountain R. R. There are four grog-shops, two schools, one church building under the control of the Methodist people. We delivered seven discourses in the Methodist house, with no visible effect, more than to arouse the indignation of Mr. Foster, who at the conclusion of the sixth sermon got up and brought many false accusations against us and alleging tnat we were too plain in our sermons, and taught as if Methodists, Baptists and Presbyterians did not teach the Bible—that we had insulted these parties. We appealed to the audience to know it any one was insulted, or if his false accusations were true? There was no man or woman supported him. As to plainness of manner we confessed our sins in this. He told us that if we had preached just what Methodists, Baptists and Presbyterians taught he would have said nothing. We told him that we taught the Bible; if they did not teach it, the fault was in them, not us. Mr. Foster ordered the sexton to lock us out. This however was reversed by officers and many members requesting us to remain and use the house while we stayed.

We learned that Bro. F. had been very industrious for two days among the people of the town; this all understood we were treated kindly by the members of the Methodist church. We induced the scattered disciples to commence to meet and worship every first day of the week. They are now trying to build a house of worship. Any brother or sister wishing to advance the cause would do well to help these brethren in their struggle. Send your contributions to R. H. Gardner, Paragould, Ark.

We found a generous and hospitable people, good society, good schools. Notwithstanding the place has four whisky shops, we saw no one drunk and heard very little swearing or quarreling. The lands east of the town are very rich bottoms, reaching to St. Francis river, and are of three or four grades. These lands can be purchased for five or six dollars per acre. We stopped at Jonesboro on our return, found a few disciples, got a few names for the ADVOCATE. The brethren here are anxious to have preaching. We left them an appointment for the fifth Lord's day in this (November) month. We reached home on Nov. 2; found all well, for which we thank God,

A. ALSUP, JR.

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test. short weight alum or phosphate powders. *Sold only in cans.* ROYAL BAKING POWDER Co., 106 Wall St., N. Y.

Mason & Hamlin

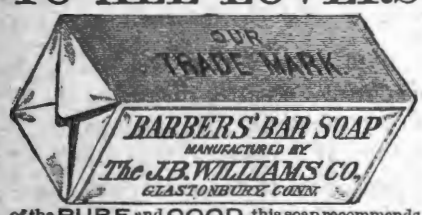
ORGANS: Highest Honors at all Great World's Exhibitions for eighteen years. One hundred styles, $22. to $900. For Cash, Easy Payments or Rented. Catalogues free.

PIANOS: New mode of Stringing. Do not require one-quarter as much tuning as Pianos on the prevailing "wrest-pin" system. Remarkable for purity of tone and durability.

ORGAN AND PIANO CO.

154 Tremont St., Boston. 46 E. 14th St. (Union Sq.), N. Y.
149 Wabash Ave., Chicago.

TO ALL LOVERS



of the PURE and GOOD, this soap recommends itself. For the TOILET without an equal, for SHAVING a great luxury. In pound bars, also in packages of 6 Round or Square Cakes. Ask your druggists for it, or send 2c. stamp for trial sample.
IT WILL DELIGHT YOU.

VASSAR COLLEGE, Poughkeepsie, N. Y.
FOR THE LIBERAL EDUCATION OF WOMEN, with a complete College Course, Schools of Painting and Music, Astronomical Observatory, Laboratory of Chemistry and Physics, Cabinets of Natural History, a Museum of Art, a Library of 15,000 Volumes, ten Professors, twenty-three Teachers, and thoroughly equipped for its work. Students at present admitted to a preparatory course. Catalogues sent on application.
J. RYLAND KENDRICK, D. D., *Acting President.*

H. W. HAYES,

—Dealer in **All kinds of**—

SEWING MACHINES,

Needles, Parts and Attachments, Household Goods and Notions.

A Good No. 1. Sewing Machine for $15.00. Warranted for five years.

Repairing promptly Attended to, and old Machines made as good as new.

155 Union st., Nashville, Tenn.

REFER TO THE EDITORS OF THIS PAPER

WOMAN OR MAN WANTED TO MAKE 125 Per Cent. PROFIT taking orders for our celebrated oil portraits. Previous knowledge of the business unnecessary. **$2.25 Outfit Free.** The agent realizes $66 profit per week on only 4 orders per day. Reilly Bros. & Co., 44 Broome St., N. Y

DR. C. P. DUNCAN'S

—GREAT—

Vegetable Summer Remedy.

Medicated Blackberry Elixir.

or the next several months the various troubles of the bowels and stomach, which are so annoying, and so often fatal to all ages, sexes and classes of humanity, will no doubt prevail as usual to a great extent. These afflictions are sometimes sudden and always painful. A speedy and effectual cure depends mainly upon a quick application and efficient remedy, and just here, we desire to say that Dr. DUNCAN'S Medicated Blackberry Elixir, is **the medicine** of all others to speedily cure all bowel troubles, such as Diarrhoea, Cholera Morbus, Dysentery, Summer complaints, cholera infantum, flatulence, flux, Pains in the bowels, etc. The elixir may be given with perfect safety to the most delicate children, in doses as directed, as it contains no hurtful ingredient. It is palatable and does not produce Nausea. For sale by all druggists. Price 50 cents.

DR. C. P. DUNCAN.

Liver and Kidney Medicine.

The great superiority of this medicine over all other Liver medicines, consists in the combination of those vegetable compounds, which possess the wonderful power of arousing all the secretions of the whole human system to a natural and health action. It acts upon the liver directly and at same time sets up a proper secretion of those gla situated in the stomach and bowels. It is a lock up of these secretions of these glands that brings on dyspepsia, indigestion, sour stomach, heart-burn palpitation of the heart, vertigo, or swimming o the head, sick or nervous headache, constipation of the bowels accompanied at the same time with pains in the shoulders, back, sides and limbs. To treat the above symptoms intelligently and successfully, as in other cases, you must use the medicine, that rikes and removes the causes from the system produce and bring on the disease. This is effect fly done with Dr. Duncan's Liver and Kidney edicine. Price 75 cents.

Spurlock, Page & Co.,
Proprietor,
NASHVILLE, - - - - TENN.

M. FRANK & Co.,

(M. FRANK, Late of D. Weil & Co.)

103 Union St. between Market and College.

(Formerly occupied by A. Winter.)

Dry Goods, Notions, Cloaks,

Blankets, House-Furnishing oods,

—AND—

Ladies and Gents Underwear,

Nashville, Tenn.

Just published, 12 Articles on
Practical Poultry Raising.
By FANNY FIELD.
The greatest of all American writers on Poultry for Market and Poultry for Profit. Tells how she cleared $449 on 100 Light Brahmas in one year; about a mechanic's wife who clears $300 annually on a village lot; refers to her 60 acre poultry farm on which she clears $1,500 annually. How to put up buildings, raise green food, etc. Tells about incubators, brooders, spring chickens, capons, and how to feed to get the most eggs. Price 25cts. Stamps taken. Address R. B. Mitchell, 61 Dearborn Street, Chicago.

A BIG OFFER. To introduce them, we will **GIVE AWAY** 1,000 Self-Operating Washing Machines. If you want one send us your name, P. O. and express office at once. **The National Co.** 28 Dey St., N. Y.

CARDS 60 Fancy Pictures, and 25 elegant Cards in Gilt Edge, Silk Fringe, Hidden Name, &c., 1 Songster, 1 $50 Prize Puzzle, and 8 parlor games, all for 10 cts. Game of Authors 10 cts.
IVY CARD CO., Clintonville Conn.

150 CARDS, in new styles, Embossed, Hidden name, Gold Edge, Transparent, &c., &c., of latest designs and lowest prices. 50 samples with name on 10 cts. TODD CARD Co., Clintonville, Conn.

—**BARGAINS IN**—

BOOTS, SHOES & RUBBERS

liable Goods at **LOWEST PRICES.**

JOHN HOLAHAN.

res Opposit ADVOCATE Office.

99 Union St. - - - - - - - Nashville, Tenn

DANIEL BAXTER, President. THOS. PLATER Vice President. J. P. WILLIAMS Cashier. W. P. BANG, Ass't. Cashier.

THE FIRST NATIONAL BANK

NASHVILLE, TENN. (Reorganized.

Designated Depository and Financial Agent of the United States

CAPITAL STOCK, - - - - - $700,000 00
UNDIVIDED PROFITS, - - - 400,000 00

Receives Deposits, Deals in United States Bonds and Local Securities, and Foreign an Domestic Exchange. Drafts drawn on all European points. Our facilities for making co lections at all accessible points are unsurpassed.

WOMAN WANTED SALARY $35 to $50 for our business in her locality. Responsible house. References exchanged. GAY & BROS, 14 Barclay St., N. Y.

WANTED An active Man or Woman in every county to sell our goods. Salary $75 per Month and Expenses. Canvassing Outfit and Particulars FREE. STANDARD SILVER-WARE Co., Boston, Mass.

SOUTH KENTUCKY COLLEGE,

HOPKINSVILLE, KY.

Midway between Nash le, Tenn., and Evansville, Ind., on the St. Louis and Southeastern railway connecting at Guthrie wi Louisville and Memphis branch of the L. & N. R. R., and at Nortonville with the Chesapeake and Ohio & .

Fall Term. Session Opens Sept., 1885.

BUILDINGS NEW, HANDSOME AND COMMODIOUS;

106 feet long front; three stories high; with two wings, respectively 90 and 116 feet long. Fine stu halls, provided with the best single seats; also splendidly appointed recitation, music, and art rooms. Matriculates last session, 180.

THIS SCHOOL IS INTENDED FOR BOTH SEXES.

Prof. and Mrs. James E Scobey, so long connected with the Female Institute at Murfreesboro, Tenn will have exclusive charge of the boarding department, in the College building, where only girls will b permitted to board. Young men and boys can find good boarding at moderate rates in the city, or they can be placed under the immediate supervision of Capt. Fitts commandment of cadet, in his own, or in the family of V. M. Metcalfe, where the responsibility for advancement and culture will be fully ured

THE FACULTY

Is composed of four gentlemen and three ladies in the Literary department, two Music teachers, and teacher of Art, and two lecturers, all of whom are experienced, successful teachers.
Mrs. L. F. Gates, who has been Matron at the Institute, Murfreesboro, will occupy same position in South Kentucky College.
In all the appointments necessary to a superior school, South Kentucky College stands in the front rank
For Catalogues, Announcements, etc., Address

S. R. CRUMBAUGH, Prest.
JAMES E. SCOBEY, Vice Prest.

BURRITT COLLEGE,

Spencer, Tennessee.

This institution was chartered in 1848, and is under the control of the Christian brotherhood. It is the pioneer of mixed Colleges, and in this regard it has proved quite a success Teaching the Bible is an important feature of the institution.
Located on the Cumberland plateau, it is FREE FROM EPIDEMICS. The water is free stone and chalybeate. Invigorating breezes render the location a delightful summer resort. Doyle Station—nine miles distant—on the McMinnville and Manchester Railroad, is the nearest Railroad Station.

TERMS:

Primary Department, per session,	$ 7 50	Commercial Department, per session	$25 00
Preparatory Department, per session	15 00	Lessons, Instrumental Music	$25 00 to 20 00
Collegiate Department, per session	20 00	Lessons in Art Department	2 50 to 20 00

Board and washing for males, per week, from $2.00 to $2.50; Fuel, light, and incidental expenses, per session, $10.00; Board (including washing, fuel, and light,) females, per we e $3.00

The Fall Session of 1885, Begins on the Last Monday in July.

For further particulars, address— Prof. A. T. SEITZ, President,
W. H. SUTTON, Secretary Board of Trustees.

Geo. E. Cooper & Co.,

Manufacturers and Dealers in

Tinware, STOVES, Furnaces,

House-Furnishing Goods.

Tin and Slate Roofing and Galvanized Iron Cornice Work a Specialty.

Also our **Patent Chimney Top** for smoky chimneys has no equal. Write for prices.

GEO. E. COOPER & CO.

2 North Market treet

NASHVILLE, - - TENN

Baltimore Church Bells

Since 1844 celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY, J. REGESTER & SONS, Baltimore, Md.

4% **LONG LOANS.**
To stand as long as interest is kept up. Personal security only for interest. Send 6 cents for particulars, Loan forms, etc. Name this paper. T. S. Gardner, Manager, Palace Building, Cincinnati, O.

Pianos & Organs

Of all makes direct to customers from headquarters, at wholesale prices. All goods guaranteed. No money asked till Instruments are received and fully tested. Write us before purchasing. An investment of 2 cents may save you from $50.00 to $100.00. Address.
JESSE FRENCH, Nashville, Tenn.,
Wholesale Distributing Dep't for the South.

General News.

Wm. E. Hughes, the newly appointed consul at Costa, Rica, is a son-in-law of the late Bishop Leonidas Polk, of La., formerly of Tennessee.

Bradley, the murderer of revenue collector Miller, has been safely lodged in the prison at Chester, Ill. He announced his intention to escape.

Capt. F. S. Hamilton is under arrest in Jersey City. He was book-keeper for a ffreworks firm, and it is alleged that he is $7,000 short in his accounts.

A spring has been discovered on the side of Lookout mountain, the water of which gives an electric shock when tasted, or when the hand is thrust into it.

The imports of dry goods at the port of New York during the past week were valued at $1, 241,107 and the amount thrown on the market at $1,315,458.

In obedience to the President's proclamation the cattle have been removed from the Cheyenne reservation, but Oklahoma territory is full of cattle and boomers.

It is reported that secret meetings of the nail manufacturers and strikers were held in Pittsburg last week, but as the nailers refused to compromise, no settlement was reached.

It is stated that the Philadelphia authorities are making up the conspiracy phase in the matter of stolen bonds, and have undoubted proof that some prominent physician there is implicated.

A youthful daughter of Commissioner Atkins was married on the 16th to Dudley Porter, son of Ex-Gov. Porter. Rumor says the marriage was contrary to the wishes of the parents of the parties.

The business failures occurring throughout the country during the last week, as reported to R. G. Dun & Co., number for the United States 212, and for Canada, twenty-eight as against 223 last week and 179 the week previous.

Andrew Bruon, late president of the Hot Springs National Bank, indicted for false entries on the bank's books and swearing false returns to the Controller of the Currency, has been acquitted in the United States Court.

The Associated Cutlery Manufacturers of the United States met in New York last week. Resolutions were adopted, protesting against foreign competition and undervaluation. About thirty firms from the different states were represented.

The river at Memphis has been doing much mischief lately. The stone wall protecting the Custom House from the river was recently undermined, and now the bank at Hopefield on the opposite side is caving at the rate of ten feet an hour.

Otto Koblank went to his boarding house drunk, in Jersey City, last week, and began to abuse his landlady, Mrs. Sweeney. He finally seized a kettle of boiling water and poured it oyer the unfortunate woman. Mrs. Sweeney is in great agony and cannot recover.

The first Comptroller of the Treasury has decided that the law directing the reissue of mutilated, lost or destroyed government bonds does not apply to a detached coupon alleged to have been lost or mutilated, and that a mutilated coin cannot be treated by the treasury officers as coming under the provisions of this statute.

There is a shade tree in Texas called the umbrella china, the origin of which is attributed to Mirabeau B. Lamar, second president of the Lone Star State, and ancestor of the present Secretary L. Q. C. Lamar, who produced the tree by reversing the common china, putting the branches under ground and letting the roots sprout.

A mortgage for $6,000,000, signed by Chauncey Vibbard, president of the New England and Southwestern Railroad, to the Central Trust Company of New York, was filed at Middletown, N. Y., last week. It covers the line from the Erie connection to Brewster, 26 miles, including the projected bridge over the Hudson at Storm King.

A sensation was created at Cleveland, Ohio, last week, when the United States District Court referred the case against Hon. A. S. Nothway, the alleged embezzling president of the Jefferson, O., National Bank to the Supreme Court of the United States. There were errors in the drafting of the indictment which made such a course necessary.

Among recent issues of patents, the following were to Tennessee: George W. and W. Lawhan, Knoxville, cistern cut-off; Samuel J. Lee, Chattanooga, wrench; William J. McGavock, Memphis, current wheel; Patrick Nolan, Chattanooga, railway switch; Henry M. Pierce, Nashville, manufacturing cove and furnace for the manufacture of coke.

Pittsburg Pa., Nov. 16.—The National Rabbinical Convention, of the Reformed Hebrew Church, called to consider the propriety of abolishing many of the traditional features of the Hebrew religion, was opened at Concordia Hall, Allegheny City, at 10 o'clock this morning, by Rev. Dr. L. M. Wise, of Cincinnati. Thirty-five delegates, from all parts of the country, presented credentials. Rev. Dr. Kohler, of New York, through whose efforts the convention was brought about, made a lengthy address, advocating the passage of a series of resolutions tending toward the reform of Judaism in America. Dr. Kohler said the movement contemplates the doing away with some of the traditional features of Judaism, such as the belief of the orthodox Hebrews that they are all to go back to Palestine. It is intended also to eliminate all the teachings that give Judaism a national or oriental character.

FOREIGN.

It is reported that 8,000,000 cartridges have been shipped from Odessa for Varna.

The cable connecting Nantucket with Martha's Vineyard, was landed one day last week.

The Cockerill works of Seraine, are about to send 20,000 rifles and fifteen guns to Belgrade.

The Journal Des Deats' Constantinople correspondent says: "Turkey has refused to intefere between Servia and Bulgaria."

Turkey has ordered 20,000 tons of coal at New Castle, to be delivered in six weeks, and has sent $150,000 to Hungary for the purpose of additional artillery horses.

The London daily newspapers, in their editorials on the Bulgarian-Servian war, are unanimous in condemning Servia, and express great anxiety as to the future of the Balkans.

The Essex and Kingsville stage, in which were a number of passengers, was attacked by highwaymen near Kingsville, Ont., one night last week. The robbers who were not mounted, fired five shots at the driver, who whipped up the horses and succeeded in escaping.

The first book ever printed in the Congo language, is a translation of the gospel of John which has just been issued in Sweeden.

The traffic receipts of the Canadian Pacific Railway for the week ending Nov. 14, were $198,000, an increase of $31,000 over the corresponding week last year. The company now has 3,527 miles of line now in operation.

An Italian astronomer declares that the planet Mars is peopled by intelligent beings, who are trying to attract attention from dwellers on this planet. He is now engaged in making experiments with a view to discover what the messages mean.

Great Britain is waging war too against one of the Asiatic princes. Of course they are unable to cope with the power of the British. The overthrow of the effeminate government at the coast and the subjection of the people to British dominion will be the result.

The interest in the English Parliamentary election seems to increase in intensity as it draws near. A million of new voters to whom the suffrage has been extended and the questions involved some of them revolutionary in their character to both church and state, cause this interest.

An attempt was made to wreck the Glencoe express three miles west of St. Thomas, Ont., on the Air-line Road last week, by piling obstructions on the track. Three brothers, Felix, Arthur and Henry Graham, of Wyandotte, Mich., were arrested on suspicion. It is believed, however, that they are innocent.

The war between Servia and Bulgaria, seems to be under full headway. A battle has been faught, the Servians gaining a decided victory. There seems to be an impression in court circles in Europe that there is great probability of its resulting in a war between Austria and Russia. Later intelligence indicates that the tide of victory has turned in favor of the Roumelians.

An extensive plan for draining the valley of Mexico, and, in a great measure, disposing of its lake, is now being performed. Mexican sanitary authorities say that if successful this draining will reduce the death rate of the valley over one-half. The plan includes the construction of a canal from Lake Lexcoco to Lake Zumpergo, thence the water is to pass through a tunnel five and one-half miles long. The estimated expense is $4,000,000.

Bismarck has issued an order, which he is strictly and most cruelly enforcing, that all Poles shall leave Prussia and return to Poland, no matter how long they have lived in Prussia or what their business or local position may be. Many of these Poles have lived so long in Prussia as to have forgotten their native language. They have been given no time to settle their affairs or dispose of their property, but have been forced to take whatever German thrift and conscience would give. To make matters worse Russia has issued an order prohibiting the entry of these exiles into the czar's domain unless they can prove that they were born therein. Thus there are encamped on the frontier thousands of men, women and children, penniless, homeless and miserable, without the right to move forward and not daring to return. All this is in direct contravention of the German constitution, which forbids the expulsion of aliens except by action of the legislative assembly alone, and deprives the crown or chancellor of that right. This most inhuman exercise of power by the chancellor must come back with redoubled force on its originators.

ITEMS AND PERSONALS.

E. G. Sewell preached at Bellevue last Lord's day.

Bro. John T. Poe has had the dengue fever; but we are glad to learn he is able to be out again.

Bro. A. I. Hobbs has retired from the editorial staff of the *Apostolic Guide*. He did not intend to be a fixture on the *Guide* force.

Bro. Willie Craig, formerly of near Brentwood, Williamson Co., has gone to Arkansas, to labor with the churches. May his efforts be blessed.

The office editor has just returned from a pleasant and successful trip from Northern Kentucky. He hopes to visit that country again in the near future.

The protracted meeting at the Church Street Christian Church is still in progress, and under the eloquent preaching of Elder T. B. Larimore about fifty conversions have already been made. —*Nashville Union.*

Bro. J. W. Mountjoy was with the brethren at Church street congregation one day last week. He was on his way home from Georgia. The brethren were all glad to see him again, and hear him speak some words of comfort and cheer.

Bro. R. S. Robertson writes from Cherry Creek, Tenn.: "Closed our meeting to day. It continued three weeks. Thirty-two were added to the Church, four from the Baptists took their stand on the Bible alone. We left the church much improved."

Some have misunderstood our special offer for balance of this year free. Please take notice that in order to get the benefit of that offer, the full price of the paper, two dollars, must be sent. No agent's commission nor club rates allowed. As has often been repeated in these columns, *no two propositions can be combined.* Please remember.

Major B. Hall writes from Berry's Store, Ala.: "Perhaps a short report will not be out of order. I went to Walnut Grove church, Big Coon, Ala., first Lord's day and Saturday before, in November, spoke to the people four times, one young lady came forward, made the good confession and was baptized in the same hour of the day. May the Lord have all the praise."

The ADVOCATE is still gaining every week. If our friends will continue to make an effort for its circulation, we will reach seven thousand this year. Subscribe now, so as to get the advantage of our special offer, extending to 1st of January, '87, *i. e*, you can get the paper from now till 1st Jan. 1887, for $2.00. We ask all preachers to interest themselves especially for the ADVOCATE.

Bro. Ewing Morgan, of Bowling Green, Ky., Nov. 20, writes: "Bro. J. M. Canfield, of Indianapolis, Ind., is holding us a meeting. which began Nov. 7th. Up to date have had 27 additions; 7 by confession and baptism, and twenty by commendation, and the interest still increasing. Bowling Green congregation wants a good preacher and pastor for next year. Bro. Canfield is an excellent preacher.

Rufus Green writes from Kent, Newton County, Mo.: "Since my last report, I have closed a meeting at a school-house in Newton county, called Lone Star, in company with Bro. J. L. Wood, organized a congregation of 20 members. I want to say through the ADVOCATE that I have been receiving letters from brethren in Tennessee and Texas; as soon as I am through with my meetings I will answer them. Look out for another list of subscribers for the G. A. soon."

Bro. B. F. Howard, of Kentucky, is in Texas, looking out for a home. He is well versed in the Bible, and is a writer of some note. He presented us with his tract on the Lord's day, which has received very high encomiums from some of our best thinkers. From the brief examination we have given it, we think it a very excellent tract on the subject. Price 10 cents. Standard Publishing Co., or furnished from this office.

J. B. Billingsley writes from Tilden, Miss.: "Since the 1st of July, in the counties of Prentice, Tishomings and Itawamba, Miss.; have held nine protracted meetings, lasting from three to seven days each. Had 66 additions. The brethren seem to be much built up, and many seemed almost persuaded to be Christians, It looks as if I might do well, having some 2,000 square miles all to myself—have preached to many, and have many to preach to that have never heard our plea presented. The ADVOCATE is doing a good work."

When in Louisville, on my way home from Middletown, Ky., I called on A. I. Hobbs a little while. I had a very pleasant stay with him and found him very social and interesting. We are always glad to meet our preaching brethren, notwithstanding there may be some differences. We can understand each other better by personal intercourse than we can by continual controversy at a distance. I like honest discussion anywhere, but I don't like the spirit of much of it that is carried on. Men are seeking to be leaders, I fear, instead of at all times seeking the truth.

Bro. V. M. Metcalfe, (Uncle Minor) gave the office a call last week. He was sad and grief-stricken over the death of his son Minor. He spoke of him as a promising young man, always seeming interested in the church and its work—made promises that he would soon unite with the church, but as our brother expressed it: "The saddest thing about his death was, he died without becoming a Christian." How distressing to the heart of a Christian parent. We need not assure our brother, he and his family have our most heart-felt sympathy in this sad bereavement.

We presume the discussion with Elder Moody and D. L., may be regarded as settled. The questions are: "The Scriptures teach that man, by nature, is so depraved in mind and heart, that he is unable without a direct enabling power of the Holy Spirit to obey the Gospel of the Son of God."—Moody affirms. 2nd, "The Scriptures teach that Baptism to a penitent Believer, is in order to the Remission of his sins."—Lipscomb affirms. The first question is accepted by D. L., in the express understanding a full discussion of the work of the Spirit to conversion, is to be had. The time is Dec. 15th. Place, the Baptist church house, near Watertown, Wilson county Tennessee.

In traveling, a man sees many different faces, as well as many different ways. Some are modest and retiring in their nature, others bold and boisterous. In my last journey, these two characters were clearly exhibited by two young ladies. One seemed to desire to attract as little attention as possible, the other seemed to make an effort to be more conspicuous than anybody else on the train. She succeeded, but ah, at what a cost! How foolish she appeared! The contrast between the two was very great. In the one were traits to be admired and loved, in the other, traits to be feared and avoided. A man remarked to me that if he were going to select a wife he would shun the boisterous and seek the modest and unassuming. Many would do well to remember this.

Bro. Brill, of Sabine county, writes: "Four additions at the Crawford School-house, Nacogdoches county, Oct. 13 and 14. Two by confession and baptism, one by immersion, from the Methodist church, one stray child reclaimed. One by baptism to-day, a Macedonian, St. Augustine county."

Bro. H. L. Walling writes from McMinnville, Tenn., Nov. 20: "Our much esteemed young Bro. A. M. Growden, of Australia, commenced a meeting here on the 13th inst., and the interest has steadily increased until the present. The people go through rain and mud to hear him. 13 have confessed faith; 12 have been baptized. The church is much pleased with Bro. Growden as an evangelist. Oh that the Lord would send us more of such laborers in his vineyard."

Bro, H. F. Williams writes from Wales, Tenn. "The congregation at Rural Hill have repaired and reseated their house. It is all furnished except the inside. The protracted meeting was postponed on this account till the 1st Lord's day in November, which threw it in a very busy time for the farmers. Cold, dark nights and rough country, however, did not prevent Bro. R. P. Meeks from having good crowds and fine attention. He preached till Wednesday night, with one addition. He closed out here and began a meeting the next night in Pulaski. This, you know, is a hard place. Bro. J. C. Watson and I, had made arrangements for him to storm the fort, and continue the seige till satan's rank were broken. He entered upon the work joyfully and voluntarily. Ably, clearly and kindly does he wield the sword, so free from affectation, gush and imitation, yet so strong-pointed, and at times so eloquent is he that the crowd seems never to grow weary. We had begun to feel assured that our prayers for the cause in Pulaski would be realized, when on Monday morning Bro. M. received a message from home stating that his aged father was at the point of death. So the meeting had to close at once. We can only hope and say 'the will of the Lord be done.' But we had counted so much on the P. meeting. I have failed to mention Bro. M.'s chief attraction as a preacher. It is his meekness. Oh, that we all had this virtue, both in writing and speaking."

A Distinction with a Difference.

In the ADVOCATE of Nov. 8, in an article headed "Scraps," the printers represent me as saying what I did not say. In the printed article these words occur: "When Bro. Shepherd told Isaac Errett about Moore's not doing anything as he should," etc. I wrote, or intended to write, "When Bro. Shepherd told Isaac Errett about Moore's not doing things as he should."

The sentence, "Bro. Shepherd spoke of the matter to the Plum Street Church, of Detroit, from whom I get my information," should have read, "Bro. Shepherd spoke of the matter to the elders of the Plum Street Church, of Detroit, from whom I got my information."

When typographical blunders do not materially affect the meaning of what I write, I do not notice them; but in these cases they make me say what is not true. J. A. H.

The Youth's Companion

will be sent free to January 1st, 1886, and a full year's subscription from that date, to January, 1887, to all who send $1.75 now for a year's subscription. The YOUTH'S COMPANION is a weekly paper, and has nearly 350,000 subscribers.

THE PLUM STREET CHURCH.

Detroit, as I have had occasion to say before, is a most beautiful city. It extends for about nine miles along the Detroit river, and is about four miles wide; since the extension of its limits, it is supposed to contain more than two hundred thousand inhabitants. Here is found one of the busiest, brightest and most faithful band of workers for Christ that I have ever seen,—"The Plum Street Church." I recently closed the eighth series of meetings which I have conducted for the congregation within the last five years, (seven of them were in the city and one in Port Huron) and as these meetings were continued from three to six weeks—on an average, about a month each, I have had a fair chance to know the brethren and to study their way of working. The church began operations sixteen or seventeen years ago with about thirty members; it now owns two meeting houses and rents a third; it conducts eleven meetings each week in these houses besides the meetings of the officers; it has more than three hundred members and teachers, more than four hundred pupils in its Lord's day schools; it has more than thirty men who can lead the meetings in reading, prayer, exhorting and teaching, *it has never employed a pastor for a single day;* and it has been composed for the most part from the beginning, of men and women who earn their living by daily labor. It has by far a greater number of young people in it than any other church that I have seen of its size; and as a rule, each one seems to consider himself commissioned to work for the salvation of men from the day that he enters the church. The church has additions from time to time at its regular meetings, averaging I suppose, more than one to each Lord's day, taking it year by year. The members are more regular and prompt in attending the meetings than they are in any church that employs a pastor that I have ever seen; this is especially true of the Lord's day morning meeting. While riding in a railway car with Bro. John T. Hawkins, recently, I asked him what church of his acquaintance has the best attendance at its Lord's day morning meetings. He promptly responded: "The church at Meaford, Ontario." *This is another church that never employs a pastor.* After a close study of many churches through a number of years, I am satisfied beyond a doubt that those that do without a hired pastor *from principle* have a much better attendance of their members at the regular meetings, and their members are much better informed in the Scriptures. About this there is no doubt whatever. Churches that are willing to follow the Scriptural way will find it much better and much pleasanter.

The Plum Street church recently lost one of its most faithful and powerful young men by the death of

JAMES SANDERSON.

The congregation has two elders, viz, P. C. Gray and Walter Sanderson. James Sanderson is the grandson of the one, and the son of the other. He was one of the best informed and most talented young men that I have met, but singularly modest and unassuming. At twelve years of age he became a Christian, and at twenty-eight he died. In the way of church work, he first gained distinction in the Lord's day school even in that church of fine teachers, he soon became pre-eminent; his class became one of the largest in the school; pupils were attracted from other schools by his reputation, and through his class came into the church. When the church built its mission chapel on Fourteenth Avenue, it determined to give the oversight of the work, (under the eldership) at that place to three young men, James was one of the three. It was not long then till he became as much esteemed as a public speaker as he was as teacher in the school. The members of the congregation were enthusiastic in their praises of his earnest and thoughtful addresses. But especially was this highly educated and brilliant young man loved and honored by the poorer and more unfortunate of the congregation. He was so kind to them, so mindful of their welfare, so gently courteous in his treatment of them. They will never forget him. I knew him well, and can readily receive the words of his father, that "not only outside and amongst strangers, but at home he was if possible even more courteous and considerate."

But the poems which are appended to this, will give the reader a better idea of what he was, and will do more good than further writing from me. "The Long Vacation" seems almost prophetic. Many times has his aged grandfather spoken to me of his own departure, and has added: "But James is a fine lad, and he can do the work now better than I can." Little did we imagine that James would be taken first. God grant that we may meet him in the fair land to enjoy the long vacation. J. A. H.

THE LONG VACATION.

"Grandpa, vacation is almost here,
Only a week and another day,
And we're going away, you know, Grandpa, dear,
Oh, ever and ever so far away!

"It's more than a hundred miles, Papa said,
Away and away to the shore of the sea,
Where there's only the sky and the ocean ahead,
And the ships that go sailing so fast and free.

"And Papa will give me a boat of my own,—
A boat with a mast, and oars to row;
And then I can sail by myself, all alone,
And follow the way that the big ships go.

"Hurrah for vacation! I know you would cheer
If you were going to school, like me,
And your long vacation was just so near
And as happy as mine is going to be."

The old man fondled the bright, gold head,
And smiled at the eyes of fearless blue,
And answered the boy in his glee, and said,
"My vacation is coming, too.

I have been in a school these many years
That has wearier studies than yours, my boy;
I have learned all my lessons of sorrow and tears,
And I wait for vacation to bring me joy.

"For soon I shall breathe the sea's soft breath,
And down to the great grey ocean grope,
Whose name on the hither side is Death,
But its name on the further side is Hope.

"And then, and then— but you're crying, my dear;
Are you frightened at Grandpa for talking so?
'T is cause for rejoicing, and not for fear—
But you're only a child, and cannot know.

"Forget it, my darling! And now, good-bye!
You'll be gone when a week and a day are past;
Far off to the sea like a bird you'll fly,
To sail in your boat with the oars and mast."

. . . . . .

Ah! who knows aught of the thing that will be
Even a week and a day ahead?
Ere ever that sun rose fresh on the sea,
The boy with the golden hair was dead.

The old man watched as he drifted away,
And followed his sail with eyes tear-wet.
He yearned to be gone himself, that day,
But he waits for his long vacation yet.

Detroit, Aug., '81. —J. S.

"WHEN THE VEIL FALLS."

I.

When the veil falls, and on mine opening eyes
Breaks Heaven's new glory, like a cloudless sun,
Shall I be glad because the night is done?
Or may not doubt and sudden dread arise
When I behold with infinite surprise,
Upon an awful throne the shape of One
Unknown, and when I find, in Heaven begun,
Naught left me that I knew in earthly guise?

Like one born blind, whose darkness was his home,
Whose gain of sight seemed loss of all he knew,
Scarce paid for by an untried world of light;—
Like him, while that great radiance strikes me thro',
May I not mourn, "O, mighty crystal dome!
O, glorious Day,—shall there be no more night?"

II.

But if a voice should speak from that high throne,
"Behold, this is the light thou long hast sought,"
Then should my soul make answer, "Lord, I thought
I had come forth in this strange land alone;
But now I know, whatever be unknown,
That Thou art here, without Whom all were naught.
Yea, is not this the earth, wherein I wrought,
When Thou wast with me, in the dark years flown?

"O, Father! Thou hast led me,—lead me still;
The darkness and the light are one to Thee.
Give me Thy hand, and let me close mine eyes,
That are not yet full used to all I see.
Go with me as Thou didst before, until
This human fear of glory in me dies."

Detroit, June, '82. —J. S.

Should Businees Men Preach the Gospel.

Of course they should, from my standpoint. Who or what should keep them from it? Why should they keep silence? We always try to justify our course. *We are always right* until we find out our wrong. I notice in the last ADVOCATE a short notice copied from the *A. C. Review* and commented on by J. A. Harding in which he takes the position that a preacher of the gospel should not be entangled with the affairs of life, and should do *nothing else* but *preach the gospel.* Now, I do not like to antagonize Bro. Harding, because he is my *beau ideal* of a gospel preacher, one that goes right along and trust in the Lord. Yet I think his views as expressed, are calculated to discourage and do harm to a large class of men who are trying to do good. What difference is there between a preacher of the gospel who *makes tents*, sells goods, farms, teaching school, or prints papers, and a man who follows these occupations, and every time he has an opportunity tells the story of the cross? None at all, from my standpoint. In the apostolic age, Peter was a fisherman, Paul a tent maker, Luke a physician; they followed these trades for a living, and just so we have in this age good men who are not dependent on the *sanctuary* for a living, but work with their own hands that "they may have to give to those that need," and I think that we should encourage all such, instead of telling them that they should give up everything and devote all their time to preaching. I do not wish to be understood, however, as objecting to a man giving all his time when circumstances justify him in so doing; if a man has *brains, strength, money,* and *faith* enough to put in *full time,* all right; he ought to do it. Especially is this so when he finds great cities that are almost wholly given up to idolatry, and it takes all his time from house to house to tell the "Old old story;" let him do his best. God will bless him, whether he gives all his time to preaching, or only a portion of it; whether he preachesonly on Lords day or any day in the week; whether he farms, merchandises, or publishes a paper. Yes; tell of a dying, bleeding suffering, living Saviour. Do your duty for the present hour, for this is all you have. Life is given to us as a stage upon which to act our part. All that God requires is to *do our duty* in the station he has called us. The apostles and the early Christians, so far as we can find out; were not dependent on the church for a living, but worked with their own hands, yet lost no opportunity to preach the gospel. I have no objection to Bro. Harding and thousands of others devoting all their time to preaching, if circumstances justify, but I do object to him or any one else throwing *cold water* on any poor preacher who is working hard to support his family, and trying to do all the good he can while passing through life. My doctrine is to use common sense in religion, as in everything else, and do the best you can with what you have, ever trusting in the living God for all our help. V. M. METCALF.

THE YOUTH'S COMPANION.

ANNOUNCEMENTS FOR 1886.

The aim of the Companion is to provide the best matter for the instruction and entertainment of its subscribers. In pursuance of this purpose, we announce important accessions to its list of Contributors, that already includes nearly all the distinguished Authors of this country and Great Britain, and some of those of France and Germany. A few selections from the Announcements for 1886 are given below.

Illustrated Serial Stories.

A CAPITAL SERIAL FOR BOYS, by J. T. TROWBRIDGE.
IRON TRIALS, a Thrilling Story, by GEO. MANVILLE FENN.
AN ANONYMOUS LETTER, by M. R. HOUSEKEEPER.
QUEER NEIGHBORS, by C. A. STEPHENS.
AWAY DOWN in Poor Valley. CHARLES EGBERT CRADDOCK.

Adventures.

ARCTIC ADVENTURES, by Lieut. GREELY, U. S. N.
THE SLAVE CATCHERS of Madagascar, Lieut. SHUFELDT.
AMONG THE BREAKERS, by C. F. GORDON CUMMING.
CANADIAN ADVENTURES, by E. W. THOMSON.
ADVENTURES OF STOWAWAYS, by WM. H. RIDEING.
MY ESCAPE from Morro Castle, by JUAN ROMERO.
A BOY'S ADVENTURES in Montana, by JAMES W. TOWLE.
MY ADVENTURE with Road Agents, FRANK W. CALKINS.
EXPLOITS with Submarine Boats and Torpedoes in Naval Warfare, by T. C. HOYT.

Natural History.

INCIDENTS OF ANIMAL Sagacity, by REV. J. G. WOOD.
STORIES from the Fisheries, Prof. SPENCER F. BAIRD.
DOGS WHO EARN THEIR LIVING, JAMES GREENWOOD.
STORIES of Old Trappers and Fur-Buyers, F. W. CALKINS.
AMUSING SKETCHES of Whale-Hunting, A. F. MYERS.
PERILS OF PEARL DIVING, by Col. T. W. KNOX.
THE ROGUE ELEPHANT, by W. T. HORNADAY.
THE KEEPERS OF THE ZOO: or Anecdotes about Animals, gleaned from the Keepers of the Zoological Gardens, London, by ARTHUR RIGBY.

Special Articles.

CHANCES FOR AMERICAN BOYS, by THE MARQUIS OF LORNE.
DRAMATIC EPISODES in English History, by JAMES ANTHONY FROUDE.
GLIMPSES OF ROUMANIA, by THE QUEEN OF ROUMANIA.
A MUSIC LESSON, by the Famous Singer, CHRISTINE NILSSON.
OBSCURE HEROES, by CANON FARRAR.
THE VICTIMS OF CIRCUMSTANCES, by WILKIE COLLINS.
THE SPEED OF METEORS, by RICHARD A. PROCTOR.
OUR FUTURE SHOWN BY THE CENSUS, by FRANCIS A. WALKER.
ADVICE TO YOUNG SINGERS, by CLARA LOUISE KELLOGG.
ADVICE TO A BOY ENTERING COLLEGE, Four Papers, by President C. W. ELIOT, of Harvard University. President NOAH PORTER, of Yale College. President F. A. P. BARNARD, of Columbia College. Professor MOSES COIT TYLER, of Cornell College.

Useful and Practical.

BOYS WHO CAME FROM THE FARM, H. BUTTERWORTH.
VIOLIN BOWING—Buying a Violin, by ROBT. D. BRAIN.
LOCKS AND KEYS; or Wonders of Locksmiths, H. E. WILLIS.
SMALL STOCK-RAISING for Boys, by LEMUEL PAXTON.
SHORT-HAND AS A PROFESSION, H. W. GLEASON.
A YOUNG FOLKS' Shakespeare Club, Prof. W. J. ROLFE.
HOME-SEEKING IN THE WEST—Homesteading—How Land is Pre-empted—How to Secure Land by Tree Culture, by E. V. SMALLEY.

Entertaining.

ANECDOTES of John Marshall, by J. ESTEN COOKE.
A STORY of a Storm-Bound Train, by OSCAR KNOX.
EXPLOITS OF BICYCLISTS, by BENJ. F. SPENCER.
A RAW RECRUIT, and What Happened to Him, A. D. CHILDS.
STORIES OF LETTER-CARRIERS, T. W. STARKWEATHER.
THE PERILS of Precocious Children, Dr. W. A. HAMMOND.
A BOY at the Battle of Fredericksburg, THOS. S. HOPKINS.
THE "CRITTER BACK" REGIMENT, and Other Tales of Old Campaigns, by AMOS MURRAY.

Illustrated Sketches.

YOUNG MEMBERS OF THE HOUSE OF COMMONS, by H. W. LUCY.
AMONG CANNIBALS, by JOSEPH HATTON.
THE PRINCE AND PRINCESS BISMARCK, by MRS. E. M. AMES.
LORD TENNYSON AMONG HIS FAMILIARS, by BRAM STOKER.
FIGHTING THE ARCTIC COLD, by Lieut. SCHWATKA.
AN EDITOR'S EXPERIENCE IN THE WILD WEST, J. L. HARBOUR.
LIFE IN TURKEY, by the U. S. Minister to Turkey, Hon. S. S. COX.
TRICKS OF MAGIC and Conjuring Explained, by "PROF. HOFFMAN."
BITS OF TRAVEL in Southern California, by HELEN HUNT JACKSON.

The EDITORIALS on leading events at home and abroad will be fundamental in character, and marked in their impartial treatment of the subjects discussed. The **CHILDREN'S PAGE** will be a special feature, as heretofore, and will be filled with stories, jingles, and pictures adapted to the youngest readers.

FREE to Jan. 1, 1886 To any one who subscribes now, and sends us $1.75, we will send the Companion free from the time the subscription is received to January 1st, 1886, and a full year's subscription from that date. *Remit Money Order, Check, or Registered Letter.*

Subscription Price, $1.75 a year. Sample Copies Free. Please mention this Paper.

Address **PERRY MASON & CO.,** Publishers, 41 Temple Place, BOSTON, MASS.

W. W. WILKISON, Jr.,
WATCHMAKER,
98 UNION ST., in Advocate Office,
Clocks, Watches, Jewelry, &c.
Repaired cheaper than the Cheapest.
Give me a Trial.

Walsh & McGovern,
DEALERS IN
Leather, Hides, Oils, Shoe Findings,
Nos. 16 & 18 North Market St., Nashville, Tenn.

PEMBERTON'S
The WORLDS
Great Nerve
TONIC
FRENCH WINE COCA
ERYTHROXYLON COCA PLANT
The wonderful invigorator and EXHILARINE, to impart Health, Strength and Vigor to Mind and Body. The **Ideal Nerve Tonic** and **Intellectual** Beverage, highly endorsed by the elite of the Medical Profession; for the cure and prevention of Mental and Physical Exhaustion, Chronic and Wasting Diseases, Dyspepsia, Kidney and Liver Affections, Heart Disease, Melancholia, Hysteria, Neuralgia, Sick Headache, Throat and Lung Affections, Tired Feelings, etc. This marvelous Tonic acts like a charm. For Convalescents and Invalids this delightful Invigorant is the sine-qua-non. The Invigorating and Strength-restoring properties of French Wine Coca are truly wonderful and excel all other Tonics and Stimulants. One trial will charm and excite your enthusiasm. For sale by Druggists. Send for Book on Coca, and Pemberton's Wine Coca. Price, **$1.00 per bottle.**
J. S. PEMBERTON & CO., M'f'g Chemists, Atlanta, Ga.

FRANK D. HILL & CO., REAL ESTATE
Agents, No. 6 North 11th Stroet, Richmond, Va.
300 VIRGINIA FARMS in the vicinity of Richmond. **FOR SALE.**
Write for Catalogue, mailed free.
Lands shown near Richmond free of cost.

MAGIC LANTERNS
And **STEREOPTICONS**, all prices. Views illustrating every subject for **PUBLIC EXHIBITIONS**, etc. ☞ *A profitable business for a man with small capital.* Also Lanterns for Home Amusement. 136 page Catalogue free.
McALLISTER, Optician, 49 Nassau St., N. Y.

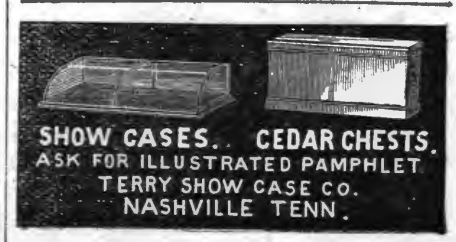
A Physician's Opinion.

Dr. Orr says: "I am well acquainted with the composition of Dr. Duncan's Cough Balsam. I have used it in my family and in my practice for several years, and do not hesitate to say that I believe it to be the best remedy known to the medical profession for the speedy Cure of Colds, Coughs, Sore Throats, Whooping Cough, and far surpassing all other remedies for the speedy cure of Croup and Hives in children. It is very pleasant to take, and perfectly harmless." Price 50 cents.

Special Notice.

We would call the attention of the readers of this paper, especially those who are suffering with Dyspepsia, or Indigestion, to Dr. Duncan's Liver and Kidney Medicine It is, beyond doubt, the best and most reliable remedy known or ever offered for sale, for the Cure of Constipation, Sour Stomach, Sick Headache, Torpid Liver, and all Kidney troubles. It is the best and heapest. 75 cents.

WEAKLEY & WARREN,
Manufacturers and Wholesale and Retail Dealers in
FURNITURE & MATTRESSES,
The Largest, Finest and Best Assorted Stock in the South.
Parties in want of Furniture and Mattresses will subserve their interest by giving them a call.
Nashville, Tenn.
10 & 12 - - - - - N. College St.



A sure cure for **THROAT and LUNG DISEASES. Colds, Coughs, Hoarseness, Sore Throat, Loss of Voice, Influenza,** and all such Throat Troubles yield instantly to its magical and soothing influence. For **Laryngitis, Bronchitis, Quinsy, Asthma, and Consumption,** Dr. J. H. McLean's Tar Wine Lung Balm is the only remedy that will give sure relief. It has cured Lung Diseases where all other remedies have failed. Why will you suffer from Throat and Lung Troubles when such a pleasant remedy is offered you? For Croup it is a positive specific. For Singers and Speakers the Tar Wine Lung Balm is an absolute necessity. Nothing has ever been discovered which will give such immediate relief, and it will positively cure Throat Troubles. Don't Delay.

Stop that Bad Cold! Stop that Cough!

Those whose Lungs and Throat are sore, hard and dry, will realize the soothing effect of a single dose of Dr. J. H. McLean's Tar Wine Lung Balm, and to give all doubting skeptics a chance to be assured of its wonderful, soothing and miraculous virtues, I put up Trial Bottles, costing 25 cents each. Every dealer in the United States should have them. If they have not, please ask them to send for a dozen as a test. Every one trying that 25 cent size will be convinced of the miraculous benefits he will receive from taking

Dr. J. H. McLean's Tar Wine Lung Balm.

If you have a cold in the head, tickling in the nose, forehead and throat you have Catarrh; get a box of Dr. J. H. McLean's Catarrh Powder, and use it once a day, besides Dr. J. H. McLean's Tar Wine Lung Balm to heal your throat and lungs.

Price of Trial Bottles, 25 Cents Each.

I can send them only by Express. If you will send me $2.00, or that amount in postage stamps, I will send you one dozen.

Large bottles, which contain six times as much as the 25 cent bottles, - - - - - - - - - - - $1.00
Or six bottles for - - - - - - - - - - - 5.00

After using Dr. J. H. McLean's Tar Wine Lung Balm, let me hear from you.

Dr. J. H. McLEAN,

Cor. Broadway & Biddle Sts., St. Louis, Mo., Proprietor of

Dr. J. H. McLean's Wonderful Strengthening Cordial.

Thomas Robinson, a prominent Livery Stable keeper of Columbus, Ga., states that Dr. J. H. McLean's Tar Wine Lung Balm is the best remedy he has ever used for coughs and colds. Says he would not be without it if it cost $10 a bottle.

If you are Costive, Bilious, or afflicted with Liver or Kidney Complaint, be sure to take Dr. J. H. McLean's Homœopathic Liver and Kidney Pellets. They are small crystal coated granules, and one is sufficient to relieve the bowels. Try them; sent by mail, 25 cents a vial.

DR. J. H. McLEAN.

WHAT THE DOCTORS SAY! !

Dr. M. W. Scott, Smith Station, Wis., writes: "Please send me one dozen of Dr. J. H. McLean's Tar Wine Lung Balm. I consider it the best cure for Coughs and Consumption in the world. My cough was so bad that I could not sleep day or night, and it has cured me completely."

Mrs. R. S. Fischrucken, M. D., writes: "Having used your Tar Wine Lung Balm and finding it the best medicine in use for all Throat and Lung Diseases, I enclose herewith one dollar, for which please send me six bottles for use in my practice."

This entire Family was cured by Dr. J. H. McLean's Tar Wine Lung Balm.

AGENTS WANTED—STOCK-DOCTOR
FOR THE PICTORIAL COMPLETE

Embracing Horses, Cattle, Sheep, Swine, Poultry, Bees and Dogs. By Hon. J. Periam and Dr. A. H. Baker, V. S. Covers every subject pertaining to **Stock of Farm** both in **Health and Disease.** Two charts for telling ages of Horses and Cattle; 730 Engravings and 14 Colored Plates. **Farmers clear $100 a month. ACT NOW! Exclusive Territory. Book absolutely without competition.** For confidential terms and "Extracts from Agent's Report," etc., address
N. D. THOMPSON PUB. CO., St. Louis, Mo., or New York.

PARSONS' PURGATIVE PILLS
MAKE NEW, RICH BLOOD.

These pills were a wonderful discovery. No others like them in the world. Will positively cure or relieve all manner of disease. The information around each box is worth ten times the cost of a box of pills. Find out about them and you will always be thankful. One pill a dose. Illustrated pamphlet free. Sold everywhere, or sent by mail for 25 cts. in stamps. Dr. I. S. Johnson & Co., 22 C.H. St., Boston.

BETHANY COLLEGE,
West Virginia,

Begins its forty-fifth session **January 1885,** It has 595 Alumni; four College Degree Courses—the Classical, the Scientific, the Ministerial and the Ladies' course; also professional courses in Engineering, practical Physics and Chemistry, with ample training in the use of instruments and apparatus, both in field work and the labaratory. Also a thorough Academical course, complete in itself and arranged as a preparatory to the college courses.

Expenses reduced to the most reasonable terms, and enery facility afforded the student to economize both as to time and costs.

All clope [illegible] s
Send for catalogue to—
W. K. PENDLETON, Pres't.

CATARRH

And Diseases of the Throat, causing Loss of Smell, Offensive Breath, Deafness, Cough, Hay Fever, Bronchitis, and Incipient Consumption, permanently cured, by a treatment so effective that it cures the worst cases, though the bones of the nose have become affected. No douches, snuffs, washes, inhalers, or atomizers. The medicines are so pleasant that a child will take them. The only internal treatment offered to the public for these dangerous diseases. Dr. Brockington has had fifteen years experience in the treatment of this class of diseases, and a trial will convince the most incredulous of the efficacy of his treatment. The most obstinate cases cured at small expense. Send full description of case and Fifty (50) cents (mere cost), for a trial package (by mail), to last fifteen days, with full instructions for treatment.

Address, Dr. C. N. BROCKINGTON,
309 Fourth Avenue, Louisville, Ky.

Established 1857.

The GREAT CHURCH LIGHT

FRINK'S Patent Reflectors for Gas or Oil, give the most **powerful, softest cheapest & Best** light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A Liberal discount to churches and the trade. *Don't be deceived by cheap imitations.*
I. P. FRINK, 451 Pearl St., N. Y.

Kentucky University,
LEXINGTON.

The University has three Colleges—College of Arts, College of the Bible, and Commercial College. The College of Arts has two courses, Clasical and Scientific, with twelve Professors and Teachers. The session continues from the Second Monday in September to the Second Thursday in June. Tuition twenty dollars per session: Matriculation fee ten dollars. Boarding at reasonable rates. College of Bible tuition free. For catalogues or other information apply to Chas. Louis Loos, President, or Robert Graham, President of the College of the Bible

C. A. LITTERER AND CO.

Farm Impliments; Engines and Mill Machinery Agents.

Superior Gain Drills, Swiss Feed Cutter, Champion Horizontal Sorghum Mill.

John Deer Steel Plows, Advanced Chilled Plows, Cortlan Spring-Wagons.

86 Market st. - - - Nashville, Tenn.

SITUATIONS To subscribers. Circulars free. **Home Study**—60 Professors. **Corr. University,** 88 LaSalle St., Chicago, Ill.

OPIUM MORPHINE HABIT EASILY CURED. BOOK FREE. Dr. J. C. Hoffman, Jefferson, Wis.

Phillips-Buttorff Mf'g. Co.,

Manufacturers of all kinds of

Cooking and Heating Stoves, Tin-ware and House-Furnishing Goods.

COOKING STOVES:

Hermitage for Coal; New Enterprise for Wood; Home Production, Economy in Fuel, Perfect in Operation; Guaranteed in Every Sense of the word.

24 and 26 Colle S - - - - - - Nashville, Tenn.

Capital Planing Mill!

Cor. Line and Vine Streets, near Northwest Cor. CAPTOL GROUNDS.

J. W. McCULLOUGH,

DEALER IN

Lumber, sash, Doors, Blinds, scroll sawing, Flooring, Ceiling, Siding, Etc.

Telephone 551. : : : Nashville, Tennessee

O. EWING. FRANK W. GAINES

EWING & GAINE

WHOLESALE HARDWARE,

40 South Market Street, Nashville, Tennessee.

Complete Stock of Hardware, Guns, Cutlery and Guns Belting, at the lowest prices.

Prompt and Careful Attention given to Orders. TRY US.

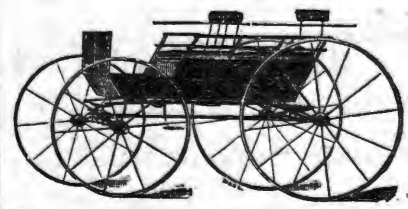
Maxwell House Shoe Store,

Old Ladies' Common-sense Shoes, Old Men's Broad bottomed Boots and Shoes, Children's, Misses' and Boys' School Shoes,

At REDUCED PRICES, FOR CASH!

T. E. WINSTEAD & CO.,

154, Church St., erry Block, opp. Maxwell House, NASHVILLE.



MURKIN & HUNT

28 30 32, South College Street,

—Manufacturers of—

Fine Carriages, Berlins. Landaus, Cabriolets, Coupes, and all Kinds of Heavy Work

We have enlarged our Factories and Store-rooms by the addition of the three-story building adjoining, and have now improved facilities for the manufacture of first-class work.

OUR SPECIALTIES: Improved Timken and Brewster Spring Buggies; Platform Double-Spring and Three-Spring Phætons· Barouches, Rockaways, and Wagons of Every Description.

Special Attention Given to Repairing. Inspection Solicited. Telephone 332.

P. A. SHELTON.

DEALER IN

STAPLE and Fancy GROCERIES.

Flour, Bacon, Lard, Tobacco and Cigars, Country Produce

NO. 9 BROAD ST. - NASHVILLE, TENN

SOL. FRANKLAND & CO.,

46 College St., (2nd Door from Union St.,)

Established in 1864,

Offer great bargains in Dress Goods, Silks, Velvets, Flannels, Blankets, Domestics, Sheetings Table Linens, Cassimeres.

All Goods Warranted as Represented, or Money Refunded.

Rates of Advertising nl Gospel Advot e

One inch one insertion,..... 60
One inch, one month.....2,00
One inch, three months.....5,00
One inch, six months.....7,50
One inch, twelve months..... 12,50

A discount of 10 per cent. on these rates on order of $25.00; 20 per cent. for order of $50.)0 30 per cent. for order of $100.00.

Note these Rules Care ully

(1) Write only on one side of your paper.

(2) Write your name, post-office, county, and State, plainly.

(3) When changing your paper, give the office from which you change, and the one you wish it changed to.

(4) When ordering a book, give the name, edition, style of binding, and price, as near as possible, and state plainly HOW and WHERE you wish it sent.

(6) Write very plainly and make e clerks and printers happy

SUNDAY SCHOOL LESSON.

(Continued on page 741).

The dial of Ahaz. This was a contrivance for measuring time erected by Ahaz. *King of Babylon sent letters and a present unto Hezekiah.* According to Josephus, the kink of Babylon wished to form an alliance with Hezekiah. *Hezekiah hearkened unto them.* This displeased the Lord. *He showed them all the house of his precious things.* This was to give his Babylonian visitors a knowledge of his reresources, when his trust should have been wholly in the Lord. *What said these men, and from whence came they unto thee?* These two questions of Isaiah divulged the human weakness of this great king, and were the preface to the woes which followed. *Behold thi days come that all that is in thine house, and that which thy fathers have laie up into store unto this day, shall be carried unto Babylon..* This was fulfiled about a century after by Nebuchadnezzer, king of Babylon. See I. Kings xxiv, 10-16.

QUESTIONS.

1 What is the Golden Text?

2 Who was sick unto death?

3 Who told Hezekiah that his sickness was fatal?

4 What did Hezekiah do when he heard it?

5 Did God hear the prayer?

6 Who informed Hezekiah that his prayer was heard?

7 How many years did God add to his life?

8 What sign was given?

9 What remedy was used to cure him?

10 Ought our prayers to be made in the use of means?

11 At what time in the life of Hezekiah did the king of Babylon send letiers and a present to Hezekiah?

12 How did Hezekiah receive them?

13 What did he show them?

14 Was this pleasing to God?

15 What was pronounced on the nation of Jews?

16 By whom was this fulfilled?

17 Should we trust in god in the arm of flesh?

18 What great power had God destroyed to protect Jerusalem before?

19 How many were slain in one night by the Angel of God?

20 Ought we to go with our troubles to God?

21 Ought we wait until the hour of trouble to honor and pray to him?

22 Whose prayers will he hear?

☞ The lesson for next Lord's day, Dec. 6, is "The Sinful Nation." Isaiah i, 16-17.

Have you heard of Dr. J. H. McLean's Tar Wine Lung Balm? It is really wonderful how rapidly it cures Coughing, Throat and Lung Troubles.

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

"PERFECTION"

Interior Glass Fount Student Lamp.

[Pat. Nov. 22, '81]

Combining with our Self-Acting Valve and Non-Heating Burner, the one thing needed to make an

ABSOLUTELY PERFECT LAMP.

No running over of the oil nor leaking of the fount.

Ask for Perfection Glass Fount STUDENT LAMP.

Manufactured and for sale, at wholesale only, by the

Manhattan Brass Co.,

First Ave. and 28th St., N. Y.

Send for Illustrated explanatory Circular.

"THE BEST IS CHEAPEST."

ENGINES, Horse Powers **THRESHERS** SAW-MILLS, Clover Hullers

(Suited to all sections.) Write for FREE Illus. Pamphlet and Prices to The Aultman & Taylor Co., Mansfield, Ohio

PAYSON'S INDELIBLE INK.

No preparation and only a common pen needed. Established 50 Years. Superior and popular for decorative work on linen. Received Centennial Medal & Diploma. Sold everywhere.

MONEY $50—$500 1—10 years. State amount.

Send 6 cents for Specifications. Mention this paper. F. ALBUM Treas'r, Merchants Block, CHICAGO, ILL.

★ To introduce our New Catalogue of rare and curious Novelties we will GIVE AWAY 4000 sets of elegant gold edged Christmas cards. Send 3 one cent stamps for postage and write at once to World M'f'g Co. P.O. Box 2633 N.Y. City ★

FEMALE COMPLAINTS

Treated scientifically at home, at very small expense, with absolutely no pain, no caustics, no unnecessary examinations. Permanent cure guaranteed. Book and question blank free. Address with stamp, Dr. C. N. BROCKINGTON, (Mention this paper.) 309 4th Ave., Louisville, Ky.

CATARRH

Causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough and Consumption, cured in from one to three months, even though bones of nose are affected. No snuffs, washes, douches, inhalers or atomizers used. Book and blank free. Address with stamp, Dr. C. N. BROCKINGTON, [Mention this paper.] 309 4th Ave., Louisville, Ky.

A No. 1. MIDDLE TENNESSEE FARM FOR SALE.

We are now offering for sale that rich and highly improved farm of Mr. R. R. Owen, situated 11 miles South of Nashville, and 1½ miles East of Owen's Sta., on the Decatur R. R., convenient to Owen's Chapel, and near the well-known school of Prof. Lipscomb, and being in an exceptionally good neighborhood.

This farm embraces 280 acres, 200 of which being rich, level land, in a high state of cultivation; the remainder in woodland and blue-grass pastures. The dwelling is a two-story brick, comparatively new, is beautifully situated on an elevated lawn, commanding a beautiful view of the lovely valley of the Little Harpeth; together with stables, barns, etc., in good repair.

For further information, call on or address

HACAN, & CO.,
No. 64, N. Cherry St.
NASHVILLE, - TENN.

DR. JOHN BULL'S

Smith's Tonic Syrup

FOR THE CURE OF

FEVER and AGUE

Or CHILLS and FEVER,

AND ALL MALARIAL DISEASES.

The proprietor of this celebrated medicine justly claims for it a superiority over all remedies ever offered to the public for the SAFE, CERTAIN, SPEEDY and PERMANENT cure of Ague and Fever, or Chills and Fever, whether of short or long standing. He refers to the entire Western and Southern country to bear him testimony to the truth of the assertion that in no case whatever will it fail to cure if the directions are strictly followed and carried out. In a great many cases a single dose has been sufficient for a cure, and whole families have been cured by a single bottle, with a perfect restoration of the general health. It is, however, prudent, and in every case more certain to cure, if its use is continued in smaller doses for a week or two after the disease has been checked, more especially in difficult and long-standing cases. Usually this medicine will not require any aid to keep the bowels in good order. Should the patient, however, require a cathartic medicine, after having taken three or four doses of the Tonic, a single dose of KENT'S VEGETABLE FAMILY PILLS will be sufficient. Use no other.

DR. JOHN BULL'S
SMITH'S TONIC SYRUP,
BULL'S SARSAPARILLA,
BULL'S WORM DESTROYER,
The Popular Remedies of the Day.

Principal Office, 831 Main St., LOUISVILLE, KY.

Phillips, Randle & Co.

—KEEP—

THE BEST COAL IN THE CITY.

Call at 50 North Cherry Street; they have always on hand,

Mud River, Cumberland, Jellico, Anhracite, Diamond, and Number 12 Coal.

A trial order solicited. Satisfaction guaranteed.

TELEPHONE 169. - - - NASHVILLE TENN

Richardson's New Method

FOR THE

PIANOFORTE!

The sucsess of this celebrated instruction book has been phenomenal

After more than a quarter of a century of trial, amid a multitude of competitors,

RICHARDSON

continues to bring, yearly, great credit to its publishers, and to the widow of the compiler a large and comfortable income.

More than half a million pupils have learned from its pages.

It is published with American, and also with foreign fingering.

Richardson's New Method for the Pianoforte is the most correct of instructors; having been very carefully revised, and every error eliminated.

Valuable additions have, from time to time, been made.

Teachers accustomed to use "Richardson" need no urging to continue to do so. Young Teachers in search of a reliable Instruction Book, are perfectly safe in adopting this.

Price $3.00, for which price it will be mailed, post free, to any address.

OLIVER DITSTON & CO., BOSTON.

C. H. Ditston & Co., 867 Broadway, N. Y. J. E. Ditston & Co., 1228 Chestnunt St. Phila,

Send to John C. Haynes & Co., Boston, (branch house of O. Ditson & Co., for grand illustrated Catalogue of all Musical Instruments, strings and Trimmings.

AGENTS We have the best selling BOOKS and BIBLES. Books particularly adapted to the wants of Southern and Western people. ☞ Family Bibles a specialty. Very low prices. B. F. JOHNSON & Co., Pub's, 1013 Main St., Richmond, Va.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.

CATARRH

Also good for Cold in the Head, Headache, Hay Fever, &c. 50 cents.

AGENTS COIN MONEY who sell DR. CHASE'S FAMILY PHYSICIAN. Price $2.00. Write for Circular. Address, A. W. HAMILTON & Co., Ann Arbor, Mich.

Sawing Made Easy.

MONARCH LIGHTNING SAWING MACHINE

For logging camps, wood-yards, farmers getting out stove wood, and all sorts of log-cutting—it is unrivaled. *Thousands sold yearly.* A boy of 16 can saw logs fast and easy. Immense saving of labor and money. Write for elegantly illustrated catalogue in 6 brilliant colors, also brilliantly illuminated poster in 5 colors. All free. Agents Wanted. *Big money made quickly.*
MONARCH M'F'G CO., (A) 206 State St., Chicago, Ill.

NOW READ

Extra Premium, all wool, full 10-4 Blankets at $3 a pair; regular selling price at $5,80

Extra fine quality 10-4 Blankets warranted both warp and filling, all wool (when we say wool we mean it) at $3,75 a pair; price in season $5,25.

California fleece. full 11-4, lovely borders guaranteed all wool at $4,75 a pair regular price $7,00.

Wool and cotton mixed, extra heavy, specia service, full 10-4 wide Blankets at $2 a pair.

All wool filling 10-4 wide Blankets at $2 per pair.

Heavy gray wool Blankets 10-4 at $1,50 per pair; actually worth $2,75.

Extra heavy silver gray, all w ol filling Blankets, full 11-4 wide at $2,25, ch at $3,00

Good quality, silver gray, all wool 11-4 wide, fancy borders at $2,75. Thi anket sells in season at $4,00.

Finest qality gray California, all wool, warranted 11-4 wide, at $3,75; regular price, $4,00.

Hirsch Bros. & Co.

56 N. COLLEGE STRE

Headquarters For Drygoods At

LOWE T RIC ST

Wharton & Co.,

Druggists and Prescriptionists.

Fine Soda Waters Mineral Waters Etc.

Corner College and Union Sts.

Nashville, - - Tn.

"I owe my Restoration to Health and Beauty to the CUTICURA REMEDIES."

Testimonial of a Boston lady.

Disfiguring H rumor, Humiliating Eruption Itching, tortues, Scrofula, Salt Rheum, and Infantile Humors cured by Cuticura Remedies. Cuticura Resolvement, the blood purifier' cleanses the blood and prespirations of impurities and poisonous elements, and thus removes the cause. Cuticura, the great skin cure, Instantly allays Itching and Inflamation clears the skin Scalp, heals Ulcers and sores, and restores the Hair.

Cuticura Soap, an exquisite Skin Beautifier and Toilet Requisite, prepared from Cuticura, is indispensable in treating Skin Diseases, Baby Humor, Skin Blemishes, Chapped and oily Skin.

Cuticura Remidies are absolutely pure, and the only infalible Blood Purifiers and Skin Beautifiers.

Sold everywhere. Price, Cuticury, 50 cts; Soap, 25 cents; Resolvent $1.00. POTTER DRUG AND CHEMICAL CO., BOSTON.

Sharp, Sudden, Sciatic, Neuralgic, Rheumatic and Nervous Pains instantly relieved by CUTICURA ANTI-PAIN PLASTER. 25 c.

NEW HOUSE! NEW GOODS!

J. W. ORCHARD,

Manufacturer and Dealer in PLAIN and DECORATIVE

WALL PAPER,

Window Shades,

Looking-Glasses, Picture Frames and Cornices, Chair Cane, Picture Cord and Nails, Wall Brackets and Parlor Easels.

Looking-Glasses put in old frames. Old pictures and frames repaired.

134 Union Street.

Between College and Cherry,

NASHVILLE - - TNN.

A. C. & J. C. MARCH,

(Successors to J. D. March & Son,)

Manufacturers of and Dealers in

Saddles, Harness, Bridles, Collars, Trunks, Bags, Valises, Hames, Whips, Chains.

REPAIRING DONE ON SHORT NOTICE.

[illegible] MARKET STREET,

NASHVILLE, - - TENN.

NAHVILLE, CHATTANOOGA & ST. LOUIS RAILWAY.

BUSINESS MEN, TOURISTS, EMIGRANTS, FAMILIES, REMEMBER

The Best Route to St. Louis and the West via McKenzie.

The Best Route to West Tennessee and Kentucky, Mississippi, Arkansas, and Texas points is via McKenzie.

The Best Route to the Summer Resorts and Mountain Retreats of Tennessee, Virginia and the Carolinas, via McKenzie and Nashville.

The Best Route to the celebrated Colleges, Universities, Seminaries and other Educational Institutions in the Southeast, via McKenzie and Nashville.

The Best Route to points in East Tennessee, Virginia, the Carolinas, Georgia and Florida is via Chattanooga.

DON'T FORGET IT!

—By this Line you secure the—

MAXIMUM OF SPEED, SAFETY, COMFORT, SATISFACTION,

—AT THE—

MINIMUM OF EXPENSE, ANXIETY, BOTHER, FATIGUE.

Be sure to Buy your Tickets over the

N., C & ST. L. RAILWAY!

If you are going to Washington City, Baltimore, Philadelphia, or New York.

The Inexperienced Traveler need not go amiss; few changes are necessary, and such as are unavoidable are made in union Depots.

THROUGH SLEEPERS!

—BETWEEN—

Nashville and Atlanta, and Atlanta and Jacksonville, Fla., Nashville and Martin (to connect with Sleeper service via Cairo to St. Louis and Chicago.) Nashville and Columbus. Nashville and Memphis (Sleeper Humbold: to Mobile, and Milan to New Orleans) McKenzie and Little Rock, and Little Rock and Texas points.

Call on or address

J H PEEPLES, T.A., Chattanooga, Tenn.
W W KNOX, T. A. Nashville, Tenn.
S FINLEY, Ticket Agent, Memphis, Tenn.
A B WREEN, Trav. ., Atlanta, Ga.
W L DANLEY, G P. & T A, Nashville, Tenn

DO YOU WANT A DICTIONARY?

We want a club of Subscribers to THE CINCINNATI WEEKLY TIMES in your place, and ask you to get us one on terms that will astonish you. A "Webster's Unabridged" or a "Webster's National Pictorial" Dictionary without money and with comparatively little labor. Write us for our Dictionary offer. THE WEEKLY TIMES, 200 Walnut Street, Cincinnati.

S. HOGAN, J. S HOPKINS.

Hogan & Hopkins.

—Dealers in Custom Made—

Boots and Shoes.

We will sell the very best makes of boots and Shoes, and endeavor to make the prices so that no one can possibly sell cheaper than we do.

No. 20 Public Square, Nashville, Tenn.

SALESMEN:

SAM R. HOPKINS, L. D SIMPSON, W. MAYES.

MR. AND MRS. W. LIPSCOMB'S SCHOOL AT OWEN'S STATION

WILL OPEN Aug., 31, 1885. This is truly HOME SCHOOL, with every kind of care necessary for the comfort and welfare of pupils. Parents and others would do well to inquire as to its merits.

Terms for 20 weeks, including Board, Tuition and Washing, $75,00. $25,00 for music with use of piano. Address W. LIPSCOMB

M. A. SPURR, President, FRANK PORTERFIELD, Cashier, R. S, COWAN, Teller, J. H. THOMPSON. Vice President.

Commercial National Bank,

OF NASHVILLE, TENNESSEE.

CAPITAL STOC , - - - $250,000,00.

North College Street.

BOARD OF DIRECTORS.

M. A. Spurr, R. H. Dudley, J. A. Thomas, Sam Cowan, Jos. Frankland, W. A. Beason, J. H. Thompson, W. E. Norvell, W. A. Wray, J. F. Bowers, J. Jungerman, A. W. Wills, E. R. Richardson, J. H. Collins, W. D. Mayo, Robert B. Lea, J. D. Goodpasture, H. G. Gwyn, T. L. Herbert.

Fully Prepared to do a General Banking Business.

JOHN RAMAGE & SON,

48 North College Street, Nashville,

Offer the best stock of custom-made BOOTS, SHOES, and SLIPPERS, in all grades, of Trunks, Traveling and Hand Bags.

LOWEST CASH PRICES!

SHADE MURRAY, WM. C. DIBRELL. BYRD MURRAY

Murray, Dibrell & Co.,

WHOLESALE

BOOTS and SHOES,

No. 2 Public Square, : : Nashville, Tenn.

Gates & Pohlman,

Corner College and Union Streets, Nashville, Tenn.,

Are the oldest Jewelers in the State, and have constantly in stock the very latest and best designs, in patterns as well as the finest in quality and finish of all goods pertaining to the Jewelry trade. They defy competition in prices, and warrant every article to be as represented by them. Watches, Clocks and Jewelry repaired by the most practical workmen Orders by mail promptly attended to. Their motto is, "*Quick sales and small profits.*"

West Tennessee Christian College,

HENDERSON, TENN.

The first Annual Session of this Institution will open on the first Monday in October.

For healthiness of Locality, moral community, pleasant surroundings, hospitable people, full and thorough course of instruction, cheapness of Board, etc, we challenge comparison.

Schools of English, Mathematics, Ancient and Modern Languages, Sciences, Bible, Music and Art.

Those wishing to give their sons and daughters an education that will fit them for their life work, should investigate this Institution, its terms and what it does, before sending elsewhere.

Board for young ladies, in boarding house with President, $12.00 per month. This includes washing, fuel and lights. Board for young men, including same things, $8,50 to $11,00 per month.

Tuition, $1.00 to 5 00, according to grade. For further particulars address,

J. B. INMAN, PRES.,
JOHN BARHAM, SEC

China, Glass and Queensware

We have the best Electric Lamp made, the best imported Student's Lamp, "Mays' New Ideal" Lamp, requires no chimney or shade; in fact, we are headquarters for the best Lamps in use. We keep the largest stock of CHINA, GLASS and QUEENSWARE, South of the Ohio river, all of which will be sold as cheap as good goods can be sold in any market. Why not buy first-class goods when you can get them at about what you are paying for trash? Come and see us, or send your orders.

HICKS, HOUSTON & CO.

TENNESSE female COLLEGE!

FRANKLIN, TENN.

(Establishe in 1856.)

An English, Classical, Business, French, German, Music and Art Boarding and Day

School for Young LADIES.

With an average patronage of 150 pupils for the past 29 years the College will open its thirteenth year

Sept, 1, '85, and close June 3, '86.

NON ENOMINATIONAL.

New Administrations, New furniture Capacity for 200 young ladies, Practical Teachers, Modern Methods, Thorough work. Library Reading Room, Ladies Business College and Ladies Boarding in the Building at Moderate prices, are a few of the features which make the College

A Popular Institution.

The only Female College in the South where marks, medals, and set examinations are recognized as opposed to true principles of education.

Write for particulars.
jul 16,8t. M. T. EDGERTON, Pres't

TEXAS LANDS!

Persons who have capital they wish to invest profitably, can do so by investing now, in Texas lands.

The undersigned is agent for the sale of lands amounting to OVER HALF MILLION ACRES. Prices range from 50 cents to $6,00 per acre.

These lands are all going up, and in five years from date, will be worth twice the present price. For particulars, address

J. T. POE.

Longview, Texas.

SPRING, 1885.

CARPETS! CARPETS!

We have the largest and most complete stock of Carpets of all grades, Mattings, Oil Cloths, Linoleums, Rugs, etc., that have ever shown to the trade. These goods brought from the factory, and our prices are the lowest. All orders promptly filled.

MANLOVE & Co.,

26-2 Summer St., - - Nashville, Tenn.

O. T. CRAIG & SON,

BRENTWOOD, TENN.

MAUD MULLER, 1924.

—Breeders of—

Duroc Jersey-Swine.

A CHOICE LOT OF PIGS NOW READY TO SHIP.

All our Breeders Registered.

Address C. W. CRAIG,
Brentwood, - Tennessee.

FOR COUGHS, CROUP AND CONSUMPTION USE

TAYLOR'S CHEROKEE REMEDY

OF SWEET GUM AND MULLEIN.

The Sweet Gum from a tree of the same name growing in the South, combined with a tea made from the Mullein plant of the old fields. For sale by all druggists at 25 cents and $1.00 per bottle.

WALTER A. TAYLOR, Atlanta, Ga.

THIS NEW ELASTIC TRUSS

Has a Pad different from all others, is cup shape, with Self-Adjusting Ball in center, adapts itself to all positions of the body while the ball in the cup presses back the intestines just as a person does with the finger. With light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free, EGGLESTON TRUSS CO., Chicago, Ill.

THE GOSPEL ADVOCATE.

VOLUME XXVII., NUMBER 48 | NASHVILLE, TENNESSEE, DEC. 2, 1885. | TWO DOLLARS PER YEAR IN ADVANCE.

EDITORS:

D. LIPSCOMB | E. G. SEWELL.

J. C. McQUIDDY, Office Editor.

ASSOCIATE EDITORS:

J. A. HARDING. JOHN T. POE.

Subscription Rates to Gospel Advocate.

Single subscriber, per annum in advance	$2,00
Single subscriber for six months in advance	$1,00
Clubs of five, three of these new, per annum each	$1,50
Clubs of ten, five of which must be new, each	$1,25
Clubs of ten, all old, each	$1,50

SUBSCRIBE NOW.

ISAAC AND JACOB.

The history of Isaac is very short, and nothing of very great notoriety is presented concernin him. But what is said of him, represents him as decidedly a Godly man. But one thing is said of him that would detract from his character, and that was when he went into the country of Abimilech, he said of his wife that she was his sister, fearing that if she were known as his wife, those wicked people would slay him to get his wife. This was a weakness in Isaac, and not a rebellious spirit. This is the only weakness mentioned regarding him. And it is easy to see that this was not a fixed purpose of his heart to disobey God, but a weakness to which he yielded under strong temptation. God in all ages has been merciful toward this sort of weakness. But when men deliberately and as a matter of choice because the will of God does not suit them rebell against it; there is but little mercy for them.

One item is mentioned of Isaac, that speaks loudly regarding his character, and that is, that when the servant that Abraham had sent after a wife for him was just reaching home with her, Isaac had walked out to meditate, as our common version has it; but the marginal note has it, *to pray*. This indicates that Isaac was a devotional man, and one that prayed to God regularly. All truly Godly men, in all ages, have been praying men.

Much more is said of Jacob, than of his father, Isaac. Jacob was a man of more force of character, but not always as Godly as his father Jacob had his heart strongly set on worldly prosperity, and was not always conscientious how he accomplished his designs. And this trait of Jacob leaves some unenviable spots upon his character. His shrewdness in buying his brother's birthright for a mess of pottage, and having him convey it over to him by an oath, before he would allow him to eat of it, was indicative of an avaricious disposition, and a willingness to obtain something without a proper equivolent paid. This incident also shows a great recklessness on the part of Esau, in bartering away his birthright, his lawful inheritance, for nothing. And after he thus despised his birthright, and proved himself unworthy of it, it was kept from him, and he was never allowed to secure it again. But this fact did not at all justify Jacob in what he did. In studying these things, we must learn to distinguish between the history of the Bible and its morality. The Bible tells things just as they were, and gives both sides of humanity, the good and the bad. And many times it records the bad deeds of men without at the time, passing any condemnation upon them. But we are not to conclude every time these wicked actions are named and not condemned at the time, that therefore they are approved. God never approved a wrong thing in any man. But sometimes these bad deeds are recorded, without at the time naming the condemnation they merit. Yet all these wrongs are somewhere condemed unmistakeably in the divine volume. So it is with Jacob. Several things are told of him without at the time saying these things were wrong. But elsewhere all such things are condemned. He deliberately allowed himself to be made a tool of by his mother to palm off a deception upon his good old father, which required several palpable falsehoods to carry out. And he went through with these falsehoods, from beginning to end, and no condemnation named at the time. But shall we conclude there from that falsehood and deception are sometimes right? certainly not for these things are so strongly condemned in other places as to leave us no room to misunderstand. The matter to which we refer, was when Isaac being very old, and near the end of his life, told his son Esau to go and secure venison, and make him savory meat such as he loved and bring to him, that he might eat thereof and bless him. His mother heard it, and told Jacob to go and kill a kid and bring it, and she would prepare the meat, and he could take it to his father, and obtain the blessing instead of Esau. Jacob said, his father might discover the deception, and then he would bring a curse instead of a blessing. The excuse he offers rather indicates fear of detection than of wrong doing. If he had really been opposed to wrong doing, he would have said, mother it wonld be wrong to deceive my aged father; I cannot do that; then he would have showed himself strictly honest, and opposed to all wrong. But this he did not do. And when his mother said she would risk the discovery and the curse, he went forward and carried the thing through very successfully, telling two direct falsehoods, besides the general deception. When Isaac asked him who he was, he answered, "Esau;" and when he asked him how he found the venison so soon, he replied, "the Lord brought it to me," when he knew it was every word false, and he had gone and killed a kid, instead of finding venison. Thus one falsehood demanded another, as is usually the case. This leaves a very dark stain on Jacob's character. People ought always to do right, and leave the result with the Lord. If they will, they will always come out right. But it may be replied, that God recognized Jacob's curse by conferring the blessing on him instead of on Esau, throuuh his father Isaac, and making it unchangable. But it should be remembered that God frequently overrules the wickedness of men to bring out good and just results. There are many such cases on record. We will only mention one. Judas who betrayed the Savior, acted through avarice; but God made it the channel through which Jesus was brought to the cross, and died for a perishing world. But this does not justify the avarice of Judas. Neither does the fact that Jacab, and not Esau, received the blessings, justify the deception and falsehood of Jacob in order to get it; and, besides, Jacob was a reat sufferer after this, and doubtless much of s trouble and disappointment was on account of this sin. He had to leave home on account of the wrath of his brother, and was badly treated by Laban regarding his wives, causing him to retaliate upon Laban, and do other wrongs regarding Laban's herds and flocks. When Laban deceived him about Rachæl because she was the younger, I doubt not Jacob thought bitter of the deception he, as the younger brother, had passed upon his father. And when in his old age he had such trials about Joseph, and then about Benjamin, I doubt not he thought again about his deception and falsehood upon his own good old father. But one good thing about Jacob was, he never tried to justify this great wrong. While he was weak through the flesh, and did wrong, he never tried to justify it, nor did he at any time manifest any dissatisfaction with God's law, or any disposition to change that law, and substitute somethir g else in its place. There was never any apparent rebellion on the part of Jacob. He took all that came upon him without murmur or complaint, and in these regards. stands unstained in the divine record, and is named by Jesus as one with whom others will sit in the eternal kingdom, and is named by Paul in Hebrews as one of the men of faith. And the trials and tribulations through which he passed had the effect to subjugate and train him more and more to the divine will, and made him an humbler and better man. And if the same temptations had been brought before him in his old age, he would no doubt have resisted and overcome them. We should therefore strive to imitate the humility and virtues of Jacob, and profit by them, and try to avoid his follies. He was a man with whom God communed, and to whom he made many promises, and upon whom he conferred many blessings. The Lord has always shown forbearance with men who manifested a purpose and desire to do his will, but who, through weakness of the flesh and strong temptations sometimes failed. But we may be sure that if we pervert the will of God and substitute something else because it accords better with our wisdom and our preference, the Lord will reject him. But through weakness we are liable to come short of duty, and do and say and think wrong things. But if we will watch, and repent, and pray, we may be forgiven. We have many advantages over Jacob, as we live under the fully developed state of the kingdom of God, with a perfect law of liberty in our own language and tongue wherein we were born, with the privilege of reading and studying it by day and by night. And with all these privileges and opportunities, if we do wrong, there will be much less apology to be offered for us than there was for Jacob, since we have been so much more highly favored than he was. All should cultivate a devotional heart, and realize the importance of a Godly life; and then, like Jacob, we will have a peaceful end here, and sit down with Abraham, Isaac and Jacob in the eternal kingdom.

E. G. S.

There is always a presumption that a pure-hearted will be a right-minded man; and it is delightful to see such a one stand up before the ambitions sophist, and dart on his ingenuities a clear ray of conscience that scatters them like mist. The divine light of a good mind is too much for the mystifications of guilt.—*Martineau.*

THE GOSPEL ADVOCATE.

TEXAS DEPARTMENT.

EDITORS;

C. M. WILMETH, T. F. RAWLINS.

HEAD QUARTERS.

ALL communications or reports for publication from Texas should be sent to this office.

ALL subscriptions, orders for books, remittances and communication of every character, should be addressed to this office.

TO INSURE prompt attention and avoid confusion in preparing our matter for the press, and in keeping the account of the ADVOCATE, it is important that the above instructions be complied with strictly.

Address ALL letters, either on business or for publication, to GOSPEL ADVOCATE, Weatherford Texas.

T. F. RAWLINS, Office Manager.

WEATHERFORD, TEXAS, NOV. 25, 1885.

NEWS AND NOTES.

Elder Wm. McKinney, of Mantua, Collin county, recently died at his home at an advanced age. He has been a pillar in the Mantua church for a third of a century.

Old subscribers to the *Christian Preacher* and *Texas Christian*, who are indebted to us, will please remit the amount at once that our old business may be settled up. Address C. M. Wilmeth, Dallas, Tex.

T. R. Burnett, editor of the *Messenger*, is expected to hold a debate with Mr. Miller, a primitive Baptist, from Clinton, Ky., at Alexander, Erath county. The discussion is set for December 28, but may be put off to a later date.

"Uncle Minor's" suggestion about a separate family and Sunday-school paper suits our idea of the demand of the times. As long as we do not furnish good family literature, people will go to other sources for it.

Christ says, "suffer little children to come unto me and forbid them not; for of such is the kingdom of heaven." Yet Christadelphians claim that infants cease to exist at death; so it should read according to their doctrine—"Of such is the kingdom of dust."

Bro. Milam writes, that none of the brethren suffered in the late Galveston fire, except Bro. Gillen, whose residence was burned, but he was well insured. The brethren meet every Lord's day though few in number and without preaching, and have a Sunday-school of forty children.

C. M. Wilmeth is gathering material for the "Life and Times of Talbot Fanning," and would be pleased to receive from his friends and co-laborers any facts and incidents which would throw light on that useful life. Address C. M. Wilmeth, Dallas, Tex.

Mr. Little a primitive Baptist preacher, from Clinton, Ky., says that election includes all heathen, infants, idiots and maniacs. Then the gospel is a positive disadvantage. It would be better for us to emigrate to a heathen land or go crazy and find heaven in an insane asylum. But is it not strange that the Lord allows only the elect to go crazy, while the non-elect all continue with sound minds?

This is certainly a day of debates. Twice this year the writer has been called upon one day to commence a debate the next—once by telegram. When we learn that an editor of the *Baptist Gleaner* is booked for debates with D. Lipscomb, J. B. Briney, W. B. F. Treat and T. R. Burnett, it might seem that the field was thoroughly *gleaned*. But the writer has one arranged for December, and two laid over for next year and if the *Gleaner* man comes into our field, he may get some of the chaff threshed out of his Baptist bundle. Remember this is to be taken as a prediction and not a threat.

R. W. Officer, we are glad to see, will not return to Tennessee, but remain at his post at Paris. All eyes are turned to the Indian Misson. As it is already the pride of Bro. Officer and the Paris church, so let us make it the pride of all Texas by contributing to its support. Sister Amelia Howard, who is traveling in its interest, should be warmly received and liberally assisted in all the churches.

Bro. Jefferson Park, recently deceased, was one of the first members of the church of Christ in Dallas, and a pillar in the church till the day of his death. He was a man of extraordinary physical constitution, clear mind and indomitable will. He stood firm for the old paths and opposed all innovations upon the worship of the church, when those of less courage would have shrunk from the conflict. The church is largely indebted to his liberality and management for the elegant and substantial brick house on the corner of Pearl and Bryan streets; and in his will he bequeaths a valuable city lot towards the payment of the debt on the house, provided that if any instrument of music be introduced in the worship of the church or Sunday-school the lot shall revert to his natural heirs.

The Spirit of Christ.

"If we have not the spirit of Christ, we are none of his." Whatever may be the distinction between the disposition of Jesus and the Holy Spirit, it seems evident the passage has reference to the former idea and not the latter. We must have the disposition of Christ, or we are not in the spiritual image of Christ; and, if we are not in his image, we will not be recognized as his. This ought to stimulate us to pattern after him in all things. Our one great desire should be to become like Christ.

He is full of truth, righteousness and love; and so should we be. He is so merciful, tender and forgiving; and so should we be. He was always about his Fathers business, "going about doing good;" and so should we be. It behooved him to fulfil all righteousness; and so should we. This applies, not only to baptism, in which he set us a holy example, but to all our Christian life, to which baptism introduces us. How can a man claim to have the spirit of Christ and refuse to do that which he cheerfully did? If you have no sympathy for the poor, you have not the spirit of him who was always the poor man's friend. If you have no desire to save souls, you have not the spirit of him who tasted death for every man—who came not, to call the righteous but sinners to repentance.

But some, who speak often of the spirit of Christ, magnify his mercy and overlook his love of justice, truth and right. While he came to call sinners to repentance, he came not to save them without repentance. While he came to save men from their sins, he did not propose to save them in their sins. He condemned sin always in the severest terms. He hesitated not to denounce the Scribes and Pharisees as hypocrites; and called the wicked Jews the children of their father, the devil. Ah! with what vehemence he ever met the wily speeches of his sinful opposers. He said even to his most ardent apostle, Peter, "Get thee behind me Satan." Have we the spirit of Christ, if we wink at sins, which he condemned? Can we let go unexposed the false teachings which he so severely denounced? Certainly not. It may be an unpleasant task to enter into a sharp conflict with error and its advocates; but if we are filled with the spirit of Christ, we will wax bold like Paul who said to wicked Elymas, "O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" And we may have the courage of our convictions, and rebuke our brethren, as he withstood Peter to the face because he was in the wrong. We lack the spirit of Christ here, as much as in any other respect; and Christians who are tender at this point would do well to inquire of what spirit they are. Is it the spirit of Christ, who faced death for the sake of truth; or is it the spirit of cowardice, that seals their lips?

The Christian Preacher.

The *Christian Preacher* will be issued as a monthly, in pamphlet form, commencing with the new year. It will take on the features of a homiletic monthly, and will be a repository of sermons, matured essays and general religious information. Its contributors will be able and experienced writers, and acknowledged pulpit orators. Its chief aim will be the thorough restoration of primitive Christianity, necessary to the union of all God's people.

The size will be thirty-two pages, and the subscription price one dollar a year.

Address all subscriptions to

C. M. WILMETH.

Nov. 25, 1885. Dallas, Tex.

Why this Indifference?

The evangelist asks, why is it that the members who seemed so warm in the faith at our protracted meeting now do not attend at the Lord's day service? The elders wonder that after they have exhorted the brethren so often and freely to be at their post, that so few come out. And the members themselves confess that they have very little desire to come, and regret their apathy and indifference. They can see that it is the Lord's will that they should not forsake the assembling of themselves together. They can see that it is intended for them to use the several items of worship as means of growth in grace; but they do not delight in them. They have no appetite for them. They are bored by the best of preachers. The Sunday-school is irksome to them. The songs are almost intolerable. It does look like the Lord's plan has failed to meet the demand; and consequently many have endeavored to mend it by introducing entertainments into the worship and employing sensational preachers who can "draw."

But it is not God's plan that is the failure. It is perfect; but our practice is imperfect. Let us look at another picture. God has given another system—the system governing natural life. He has given means of growth in nature—natural ordinances. But here is a man, who has spread before him the richest of viands, but they do not arouse his appetite; he has the downiest of beds but he spends sleepless nights; he has the best of raiment, but he is often too cold or too hot. The good things of life do not satisfy him nor serve the purpose for which they were made. Why is this? Because the man has neglected one of the laws of natural health and growth, exercise. He is a pampered pet of luxury, and is paid for his sloth and idleness in dyspepsia, dengue and gout. Exercise, healthful labor, would make him enjoy life, which is now a burden to him.

So it is with many Christians. They go to church and have the gospel poured into their ears week after week, month after month, and year after year, without doing the works contained therein. The spiritual food is gulped down into their spiritual stomachs without spir-

itual mastication and spiritual exercise so that there is no spiritual digestion and they become spiritual dyspeptics, capable of criticising the preaching of Paul, or of becoming impatient at the prayer of Jesus. Who could satisfy them with teaching when they never try nor expect to teach? Who could teach them to pray, when they never try to pray? Who could teach them how to sing, when they never try to sing? Who could interest them in the *modus operandi* of feeding the poor, when they never give anything to the poor? Who could interest them about the plan of spreading the Gospel, when they consider that they have no part nor lot in it? Ah! if they would but exercise themselves in these divine duties, they would find that the word of God is bread indeed, and that every crumb of it gives strength and comfort. They that do are blessed in the deed. Be not forgetful hearers, but doers of the word. The more you labor in the Lord's vineyard, the more you love the word of God and hunger after its lessons. The more you do the commandments, the more you are inclined to leave on the ordinances. It is the idler that has no taste for spiritual worship; it is the earnest laborer that has the sharpest relish for religious service. Paul, more abundant in labors than all others, tarried seven days at Troas, to meet with the brethren when they came together on the first day of the week to break bread.

A Slander Answered.

In the GOSPEL ADVOCATE of the 11th instant, there is a letter from J. B. Davis, dated Homer, La., from which I make the following extracts:

"I have never been in any country where a stronger opposition was made to the truth than in this. Not openly and manly opposition, but a dogged, sullen, wont-hear, lying opposition. The preacher shuts the people's eyes and stops their ears by telling and binding them in the church not to hear us. They harden their hearts by falsehood and misrepresentation. They tell the people our sermons and our papers are full of abuse of the denominations, that we do nothing but disturb and break up the churches, and sow discord where peace and good will exists, that we unsettle the faith of their fathers, and thus lead them all into hell. By this means many places are bound in idolatry hopelessly."

To the above grossly slanderous tirade against our people and ministers I made the following reply: 1, It is not only untrue that our people are not restrained by their pastors from hearing ministers of Mr. Davis' church preach, but ministers of his church have been invited to preach in our church, and have held repeated services in them.

2, Our people have not only heard the Disciples preach, but have uniformly treated them with the courtesy due from our Christian denomination towards another, and are subscribing liberally to enable them to build a church in this community.

3, Where members of other churches have not attended the preaching of Mr. Davis and other ministers of his church, it has not been because they were restrained from doing so by their pastors, but because they were repelled by the insults flung at their religious belief.

4, If there were lacking anywhere else a proof of this spirit of abuse, Mr. Davis' letter will furnish an ample supply of it, and obviate the necessity of going any farther to substantiate the charge which he alleges others to have made against him.

5, As to his charge of our not waging "an open and manly opposition, but a dogged, sullen, wont-hear, lying opposition," I make two answers: First, we have never learned it to be a Christian duty to make any sort of opposition either open or secret, against those who are preaching the Gospel, as Mr. Davis claims to be doing. Second, I would ask how "open and manly" is *his* attack that traduces the character of a people in a paper that circulates exclusively among those who are strangers to them.

Respectfully yours

J. W. MEDLOCK,

Pastor M. E. Church South, Homer, La.

Homer, La., Nov, 20, 1885.

A CARD.

Bro. Harding's challenge in the ADVOCATE of Oct. 28th is most respectfully declined. The article from the *Guide* was written about one year ago. After it was sent to the *Guide*, mature reflection, caused by an ever increasing aversion to personal controversies in our religious papers, led me to countermand its publication. Without my order, in some way the business cannot explain, it appeared in the *Guide* about nine months afterwards. Hence, I could not have "simply wanted to injure" Bro. Harding. My article was originally written in response to his article in the ADVOCATE of Nov. 26, 1884, under the same heading, and was intended to prevent his article from *injuring me*. I do not say that he intended to injure me, nor did I say that the statements of his article, though false in *most particulars*, were made with a knowledge of the fact; hence, I see no good reason for the feeling he manifests, nor for other severe things said since, which I shall not answer. He publishes his philippic in the ADVOCATE, mine appeared in the *Guide*, nine months afterwards, against my wish. So far we are about even. Whether or not his statements were correct, he and others may judge in the light of a year's facts, and of my writings in the *Guide* and elsewhere.

A. I. HOBBS.

A REPLY TO THE ABOVE CARD.

Just as I expected, the invitation to A. I. Hobbs to engage in a joint investigation of the charge which he published against me, namely, the charge that I had made statements about him that were false in "most particulars," is declined. He is such a lover of peace, he is so opposed to personal controversy in our religious papers he cannot think of engaging in such an investigation. No, no; he is such a peacable man he can only charge his brother, (in a paper that reaches perhaps forty thousand readers,) with making false statements; when called upon to produce his proofs, and to give his brother a chance to be heard, he "respectfully" declines; he is too great a lover of peace to discourse such matters.

In writing about "F. G. Allen and the *Guide*," I made certain statements about A. I. Hobbs and the Fourth and Walnut Street Church of Louisville; the statements stirred up A. I. Hobbs to write a note for his paper, the *Guide*, in which he accused me of making statements about him that were, he said, in most particulars false; he became sorry that he had written this note, and then countermanded its publication; it was suppressed for the time, but in some way, after nine months, appeared in the paper; I told our readers of his charge, and notified them that they should hear further about the matter by and by—that I would never rest under the charge of having made false statsments about any one; upon returning from Canada, I searched diligently to learn if I had made any assertion about A. I. Hobbs, or the church, that was not strictly correct. I failed to find any error in the statement; then I published in our paper what A. I. Hobbs had said, and invited him to come forward with his proofs. I demanded as a simple matter of justice that he should sustain his charge, or publicly withdraw it. I promised him that our readers should see all that he might write, provided he would give my articles to his readers; but his love for peace is so overpowering, he could not think of being so quarrelsome as to prove the charge; besides, it is a great deal easier to make charges than to prove them, anyhow. Having gotten into close quarters, and not liking to be squeezed, our friend looks about for the best way out, and finally decides *to back out*. No doubt that is the easiest if not the most honorable way out of the difficulty.

He says his article was originally written in response to one of mine which had appeared in the ADVOCATE. But he did not give his readers one word of what I said, nor the slightest intimation as to what I was writing about, so far as he was concerned, further than to say I had gone out of my way to attack him, and to charge that I had made statements about him that were in most particulars false.

He says that I published my "philippic" in the ADVOCATE, and he his in the *Guide*, but he fails to add that I gave all that he said about it to our readers, whereas, he did not give one word of what I wrote to his. To have given this additional information would have spoiled the point of his sentence, and for that reason, doubtless, it was left out.

Now, that A. I. Hobbs has left the *Guide*, I think, as a simple matter of justice, that paper owes to him and to me to publish the above card and this reply.

J. A. H.

Book Notices.

We have received a copy of the Life and Times of John Tomline Walsh, M. D. The style is simple, easy and readable. There are some very good selections of poetry in the back of the book, some of which are well worth the price of the book, 75 cents. Send to the Standard Pub. Co., Cincinnati, O, for a copy of the book. The book is gotten up in good style, and is calculated to do good.

We have on our table a copy of Chang Foo, by D. R. Dungan. Chang Foo is an honest enquirer in search of truth. The book is writen in the characteristic style of its author. All the modern religions are thoroughly discussed and contrasted with the ancient order of things as taught by Christ and the apostles. The typography of the book is excellent, and the book is also well and neatly bound. Published and sold by Standard Publishing Co. Price One Dollar.

J. C. M.

Lord Teignmouth, who died in England recently in his 90th year, could remember seeing Perceval, Canning and Sheridan all in the House of Commons together. He was a man of much culture, greatly interested in philanthropic movements and very religious. He lived for many years in Edinburgh, but possessed a large estate in the North Riding of Yorkshire and Langton Hall.

The peanut crop in Tennessee is about harvested. The quality of reds is good, but only about one-hrlf of an average crop. The whites are poor in quality and about one third of a crop. Taking all in all, the Tennessee crop will not make more than 40 per cent, of the last year's crop in Tenn., The reds are the best this season; whits are very poor xuality. We estimate now in the hands of farmers in Tennesse 10,000 bages of old stock, while the new crop is estimated 400,000 bushels.

Home Reading.

In looking over some papers, I chanced to come across the following, which I have revised. Tho' "quaint and queer," it may do the young some good, and if children of older growth should read it, perhaps they will be reminded of some of their imperfections. It was written long ago, in our old Puritanical age, I know not by whom. Customs change, but good manners never. So read, cut it out and paste it in your scrap-book for future reference. Remember the advice of Uncle Minor.

Dear children, if you will attend
The sober counsel of a friend;
Such lessons I will give,
As you with safety may receive.

First, you must fear, obey and love
That God who made the worlds above
The sun, the moon and all the train
Of stars that deck the heavenly plain.

With the wide earth and mighty seas,
The little plants, the lofty trees,
Huge mountains and smallest hills,
Broad streams and wending rills.

Honor the rulers of your land;
Obey their every just command;
With reverence your parents treat,
And all their wishes kindly meet.

To your superiors submit,
In every thing that's right and fit;
To your inferiors kindly bend,
And ever cordially befriend.

Always for your companions choose,
The good who every vice refuse;
But wicked actions never praise,
Nor imitate the sinners' ways.

Let wisdom all your steps attend,
Let virtue be your bosom friend,
And love and honor you shall gain,
And joy and lasting peace attain.

IN COMPANY.

Intrude not where you're not desired,
Nor stay till every one is tired.
Writhe not your limbs in every shape
Of awkward gesture like an ape.

Nor twist your hands, nor hit your toes,
Nor hum a tune nor pick your nose,
Nor keep in motion as you sit,
Nor on the floor or carpet spit.

If you must yawn, just turn aside,
And with your hand the motion hide;
And when you blow your nose, be brief
And neatly use your handkerchief.

Do not allow yourselves to look
In letters, papers, or a book,
Till you have leave. If one is reading
Don't overlook him, 'tis ill-breeding.

Speak not too fast, nor yet too slow,
Nor raise your voice, nor mutter low,
Nor drawl, nor stammer; but speak clear
And plain that every one may hear.

Should any one a story tell,
Be patient and attend it well,
And if he blunder, drawl, mistake,
No spiteful observation make.

UNCLE MINOR.

TOM'S BERRIES.

BY FRANCIS E. WADLEIGH.

"I say, Tom, are you going berrying?" cried Joe Brewer, as he and his cousin Alfred overtook the two Jarvis boys tramping along the road.

As it was a bright, warm August day, when raspberry bushes were in full bearing, when blackberries were just ripening and whortleberries hardly abundant enough to make it much fun to stoop and gather them, and as all four of the boys were equipped with tin cups and pails of different sizes, the question seemed almost an unnecessary one.

"Yes, we are going to pick raspberries in the Roberts pasture," answered Tom.

"So are we! Let's pick together and see who'll get the most. Are you getting them for your mother?

"No; mother isn't ready to do her preserving yet. We are going to sell ours to Mrs Martin; she says she wants just as many as we can get to-day, for she wants to make a lot of jam to morrow. If you haven't any especial use for the berries you pick, I guess she will buy them."

"All right! We want to sell all we can because we want to get enough money to pay our way to Aunt Anna's; grandpa said we could go if we would earn the money ourselves; he hasn't any to spare, you know," said Joe.

Tom Jarvis and his brother were trying to earn sufficient money to buy a mircoscope; they had been doing odd jobs for the neighbors and picking fruit for sale for more than a year, in order to scrape together the six dollars needed to purchase the microscope they desired. And if all went well to-day they hoped to earn the last sixty cents yet remaining to make up that sum.

Busy fingers soon made the deep tin pails grow heavier and heavier; presently Joe exclaimed, "We've done splendidly this morning! See our four-quart pail is brim full and the six-quart is well supplied! How many have you got?"

"We filled our six-quart first and have just begun on our small one. But oh! Joe, you've got no end of leaves in your berries! And there are some little sticks too! See how clean ours are."

"No wonder you get on so slowly then! I don't fuss over them as you do; people have to pick them all over after us, what is the use in being so particular? Besides, leaves weigh just as much."

"Yes, but nobody wants to pay eight or nine cents a pound for leaves. Mother says what is worth doing at all is worth doing well, and I don't think you'll find a single bug, or leaf, or stick among our berries."

"And mother makes us wash our hands clean before we start out to pick," chimed in Tom's brother.

"Oh, you are too everlasting particular! I am working to make money, not to show off my dainty ways!"

By and by the two cousins had filled their pails and run off to Mrs. Martin's to sell them. When they got there she was churning, and told them to wait a little while and then she would weigh the berries. She was just giving them their money, sixty-three cents for nine pounds of berries, when the Jarvis boys came in.

"Oh, what beautiful bereies!" she cried glancing into Tom's pail. "Where did you get them?"

"In the Roberts pasture, ma'm; we four boys picked together."

"I should never guess it from the looks of the fruit? You have just nine pounds, too; let me see, I always give more for clean berries—I will give you eight cents a pound, will that suit you? And I will takes as many more at that price as you will bring."

"Shall we bring some more?" asked Joe.

"No, I only want nice ones and from long experience I know that Tom's berries are, like Tom himself, trustworthy; I never have them to pick over when he brings them. You see, Joe, a boy shows his character even in such little things as this; if he is honest and true, so is his work; if he has established a good reputation for himself by his little, daily, unconsidered deeds, one can always depend on him. And remember, too that the Golden Rule can be applied to almost every deed in life; would you, Joe or Alf, want to purchase the berries you picked, or these clean ones?"

Joe and Alf were silent, but they took the lesson to heart and were not envious when, a week later, Tom proudly exhibited a new microscope. —*Good Cheer.*

Morning Bible Reading.

The best time for Bible reading is in the morning. The mind and body are fresh after the repose of the night, and the highest powers of thought may be brought to bear upon the chapter selected. But with most people, each recurring morning brings its own pressing tasks. Business cares, the daily toil, and the duties of the house, are the first and most engrossing concerns. Some hours must pass, with many, before they can find time to sit down to quiet reading. Let the plan be honestly tried by taking some words from God's book for the first meditation of the morning. Make for a month a fair steadfast trial of the plan of studying the Bible when your faculties are at mental high-water mark. You wonder at the familiarity of this or that friend with the Psalms, the Epistles, the Gospel. It has been gained a little, at a time, by patient daily reading—thoughtful, prayerful reading, too, which was hived by the soul as something worth treasuring. We shall all gain immeasurably in our influence, as well as our comfort, by giving more of our unwearied thought to the Holy Book. A few tired, sleepy, worn-out moments at night, and those only, are almost an insult to the Master whom you profess to serve.—*Exchange.*

Sheep.

Walking down the street the other day, I saw a solid looking farmer riding leisurely along. As soon as he saw me he reined up his horse and said,

"Howdy, Uncle Minor, so glad to see you. How are the cick folks? how long you going to stay with us? got time to talk a little?"

"Yes, my sick son better; can't stay long, yet will always stop long enough to have a talk with you."

I do not remember for ten years to have met this farmer and good bro'her without having a pleasant chat on some religious subject, and often learning something of practical value in Christian life. He gave me this time a nice little sermon, and I will reproduce it far the good of all concerned. Said he:

"When I was married and went to myself, my father gave me six good sheep. I kept them up in a pen for a few days. But shearing time soon came on, and after getting all the wool they had, I turned them out to shift as best they could to get a little grass, or browse upon the bushes. No doubt they could have lived on this, but the dogs soon got among them and killed the last one. For several years I owned no sheep, but after a while bought some. I took great care of my "big, fine" sheep, but my flock did not increase much, as I did not watch over the lambs. Most of the little fellows died. But this was the way my neighbors did, and I was a young farmer, and thought if I did as well as they, all was right. After years of failure, I learned that I must take care of the little lambs if my stock was to increase.

"One cold winter morning I found a little newborn lamb freezing to death. I carried it to the house. We all thought it dying; but my good wife and children wrapped it up in some warm clothes and placed it near the fire, and it soon showed signs of life. We nursed it a few days carefully, and it was soon able to run with its mama. It is now one of the largest and finest sheep I have. I have at last learned how to keep a good flock of sheep. *Watch and attend to them all, and especially the lambs.*

"Now," says he, for the moral, "I hate to say it, yet I must—most of the preachers and elders—I mean elder women as well as men—shake hands with and notice the old sheep, and pass round the lambs. New converts are born into the fold of Christ only to be frozen to death. No words of sympathy, no strengthening, helping hands. Hence so many die. Now this "sheep business" has put me to thinking of my duty too, and by the grace of God, I am going to divide my food with the balance of the flock, and especially with the little lambs, more than I have in the past."

May we not all learn a lesson from the foregoing? The "Great Shepherd" will soon come, and will no doubt want to know of the under shepherds—"why has not my flock increased more? where are the lambs?" Then many mothers, fathers and elders in Israel will have to confess: "Let them starve and freeze to death."

And now a word to the young disciples—Be careful that you are not out on a frolic at feeding time, and dance out of the flock. Dogs may devour you, or you may fall into a pit. Don't get too far away or you may freeze to death.

UNCLE MINOR.

I have been benefitted by praying for others; for by making an errand to God for them I have gotten something for myself.—*Rutherford.*

We should never begrudge ourselves a half-holiday when we feel the need of it and by honest and faithful exertion have earned it.

SUNDAY SCHOOL LESSON.

BY GRANVILLE LIPSCOMB.

THE SINFUL NATION.

Isaiah i, 1-18. Dec. 6.

GOLDEN TEXT:—"Cease to do evil; learn to do well." Verse 17.

TIME—About 740 B. C.

PLACE—Jerusalem.

PERSONS—Isaiah and the Jewish nation.

INTRODUCTION.—We know very little of the personal history of the prophet Isaiah. He was the son of one Amos. He appears to have married a wife who herself had the gift of prophecy. This may have been one reason of his distinction as a prophet of God. In this lesson we have Isaiah's appeal to Judah. The time of God's long forbearance with the kingdom of Judah is drawing to a close, but before sentence is pronounced upon them, one final appeal is made. In this lesson a plain statement is given of the relation in which the nation stood to God, and of the relation of God to it. The sins of their past lives seem to preclude all hope amost of reformation, and yet they were given one more last tender exhortation to come back to the gracious Father who would pardon them, though their crimes were as scarlet and their sins crimson, they should be washed as white as snow. Here is a principle for individual application. The grace of Christ is exceeding abundant, and will reach the very chief of sinners, provided they will "cease to do evil, and learn to do well." From divine grace, "None are excluded thence, but those who do themselves exclude." "The Lord is merciful and gracious, slow to anger, and plenteous in mercy," says David; and he adds, "He will not always chide, neither will he keep his anger forever."

EXPLANATORY NOTES.

The vision of Isaiah. The prophets were called *seers*, (I. Samuel ix, 9) because they could *see* into the future; and their prophecies were called *visions* because they were as clearly presented to the mind as objects are to the eye. *Concerning Judah and Jerusalem.* The kingdom of Judah was the principal object of this prophecy, though other powers related to it are mentioned. *In the days of Uzziah, Jotham, Ahaz and Hezekiah.* From which it appears that Isaiah prophecied during fifty years. *Hear O heavens, and give ear O earth.* This was doubtless designed to call the attention of all intelligences to that which is almost passing wonder that this nation should have been so obdurate. *Nourished and brought up children.* Such a mention is calculated to remind them of their obligations to God, which among the Jews was a lasting one. *Rebelled against me.* Rebellion against God is as bad as witchcraft. I. Samuel xv, 23. *The ox knoweth his owner and the ass his master's crib.* The prophet's reference to these dumb brutes was to show they felt more gratitude than Israel. *My people do not consider.* They showed less thankfulness than brutes do to those who tend them. This was a severe rebuke. *A sinful nation, ah a people laden with iniquity, a seed of evil doers, children that are corruptors.* There the prophet expressed indignation, wonder and pity at the condition of the people of Israel. *They are gone away backward.* When instead they should have gone forward. *Why should we be stricken any more?* This is an intimation that the former trials of this nation had been designed for their good, but had been fruitless. *The whole head is sick and the whole heart faint.* This was a description of the nation as such, and was not designed to prove anytning as to the natural depravity of the human race. *From the sole of the foot even unto the head, there is no soundness in it.* That is, in the nation as such. *But wounds and bruises and putrefying sores. They have not been closed, neither bound up, neither mollified with ointment.* The figure for the nation is that of a human form, in wretched condition, made more miserable by long neglect. To apply this language to the nature of man is very improper. The subject is the nation. *Your country is desolate, your cities are burned with fire.* All this was on account of their disobedience. *The daughter of Zion is left as a cottage in a vineyard*, or rather as a booth or temporary residence reared to shelter a solitary watcher of a vineyard. When it should have been considerable as the capaitel of Judah. *As a lodge in a garden of cucumbers.* The comparison here in likening Jerusalem to a rude hut in a garden in which a man was stationed to scare away the jackals or other wild animals. *As a beseiged city* All these figures were to intensify the thought of desolation and solitariness. *A very small remnant*, or the faithful few, who like the steadfast in Elijah's time remained true to God's service, while the great majority were given over to idolatry and crime. *As Sodom . . . like unto Gomorrah.* The faithful were the salt of the Nation, fortheir sake God had borne with the Nation. *Hear the word of the Lord . . . give ear unto the Law.* That is the prophet would here tell them what God said about them, not to republish the statutes. *To what purpose is the multitude of your sacrifices.* The performance outward externals in religion are unavailing if joined to iniquity. *I delight not in the blood of bullocks* &c. All the 11, 12, 13, 14 & 15 verses are strong terms expressive of God's indignation at all their performances, however exact when not offered in the right spirit. *Wash you, make you clean.* That is reform your characters and be at heart what you appear to be outwardly.

[*Continued on page 767.*]

Why Baking Powders Spoil.

THE "ROYAL" ALWAYS FRESH, PURE, AND WHOLESOME.

It has been found by both practical and chemical tests that most of the baking powders, although they may possess a considerable amount of strength when first made, lose their leavening power, and become worthless, when a few weeks old. As is well known, the leavening gas of a baking powder is produced by the action of an acid upon an alkali, and this action is brought about through the influence of moisture. When, therefore, through imperfect processes of manufacture, the water, which is always present in the ingredients from which they are compounded, is permitted to remain in the finished baking powders, it causes the action of their elements to set in at once, so that when they come to be used they are found to have lost their strength to an extent corresponding with their age.

As the housekeeper has no means of knowing, when buying baking powder from the shelf of the grocer, how long it has been made and its consequent strength, some of the tests made by the Government chemists, showing the difference in strength between the same brands when fresh and when old, are given. From three to eight per cent of water was found in all the fresh samples except "Royal." To this fact, together with their imperfect combination, is to be attributed the loss of strength shown in all other grades.

Name.	Cubic inches of leavening gas per ounce of powder. When fresh.	When not fresh.
Royal Baking Powder (abeolutely pure)	127.4	126.9*
Horsford's (Phosphate)	125.5	32.7
Charm (alum)	116.9	69.05
Cleveland's (contains lime)	110.8	61.2
Dr. Price's	103.3	53.08
Snow Flake, Groff's (contains lime)	101.88	52.
Pearl (contains lime)	93.2	47.5
Andrews & Co's (alum)	78.7	41.8
Bulk baking powder	75.	5.

*This sample, from the shelf of a retail grocer, was over five years old.

The remarkable fact apparent from the above is the perfect keeping quality of Royal Baking Powder, which it was found had practically retained its strength or leavening power, while all others had lost so much of their leavening gas as to be comparatively valueless.

This great superiority of Royal Baking Powder arises from the perfect purity of its ingredients, the extraordinary care in its manufacture, and the scientific principles employed in its combination. The articles used are thoroughly dried by heat before being compounded, by which the moisture is entirely expelled, and are so prepared and coated as to prevent the action of the acid upon the alkali prematurely, or except under the influence of both water and heat necessarily used in cooking or baking.

The Royal Baking Powder will retain its full strength for any length of time in all climates and under all conditions of atmosphere, and will be found, whenever used, to possess the full leavening power it contained when first made.

MURKIN & HUNT

28 30 32, South College Street,

—Manufacturers of—

Fine Carriages, Berlins. Landaus, Cabriolets, Coupes, and all Kinds of Heavy Work

We have enlarged our Factories and Store-rooms by the addition of the three-story building adjoining, and have now improved facilities for the manufacture of first-class work.

OUR SPECIALTIES: Improved Timken and Brewster Spring Buggies; Platform Double-Spring and Three-Spring Phaetons; Barouches, Rockaways, and Wagons of Every Description.

Special Attention Given to Repairing. Inspection Solicited. Telephone 332.

THE GOSPEL ADVOCATE.

NASHVILLE, TENN., DEC., 2, 1885.

CONTENTS.

Isaac and Jacob.....753
A Slander Answered.....755
A Card.....755
Book Notices.....755
Sunday-School Lesson.....757
The Eldership.....758
When Mamma Was a Little Girl.....758
A Religious Life.....759
Herndon's Notes on Bible Lesson For 1886.....759
Strange Things.....760
Keep the Heart Young.....760
General News.....762
Items and Personals.....763
Report From Wilson County.....763
Kentucky News.....764
The Object of Preaching.....764
A Dreadful Thing.....764

TEXAS DEPARTMENT.

News and Notes.....754
The Spirit of Christ.....754
The Christian Preacher.....754
Why this Indifference.....754

HOME READING.

Tom's Berries.....756
Morning Bible Reading.....756
Sheep.....756

THE ELDERSHIP.

Paul sent from Miletus to Ephesus, and called to him the elders of the church, and to these he delivered a last farewell charge. Among other things we note one peculiar feature, into which Paul seems to have thrown his whole soul into one sentence: "Take heed unto yourselves, and to all the flock over which the Holy Spirit hath made you overseers, to feed the flock of God, which he hath purchased with his own blood."

First, they were to take heed unto themselves, and secondly, to all the flock over which they had been made overseers. How were they to take heed to the flock? By feeding them. To this end he commended these elders to God, and to the word of his grace, which he said was able to build them up, and give them an inheritance among all them that are sanctified. See Acts xx. Peter exhorts these elders, "Feed the flock of God." But to the church he says, "As new born babes, desire the sincere milk of the word, that ye may grow thereby." The duty of the elder is plain, then. He must teach the church the word of God, or see that the church is regularly and properly taught the word, that they may grow up into Christ.

A lack of duty in these matters on the part of the elders causes the sheep to stray into strange pastures, and frequently to be lost. We have found elders in our travels—shepherds—who had allowed their whole flock to stray off from them in this way. One, we have now in mind, where the whole flock had been strayed off for over two years—the elders sitting quietly waiting for them to stray back again. Some of them had dropped in with strange flocks, and seemed to feel at home, while others still ran at large in the woods. All they ever needed was food. The right kind of food would have kept them in the flock at home. The elders themselves we found to be nearly starved to death, because they were simply too lazy to eat. By a few days' coaxing and feeding gently, we succeeded in getting most of the flock rounded up again, and prevailed upon the elders to feed them. They are doing well. Another flock we found scattered for want of attention on the part of the elders. Upon inquiry, we found one of the elders thought more of politics than of his flock. He was deeply interested in the politics of his country. He was a correspondent for his county paper, and seemed to take great pride in discussing neighborhood gossip through the paper, with his neighbors, but could never be prevailed upon to feed the flock of God. While a few of the sheep would gather at their accustomed feeding place, the shepherd would not appear, and the flock disappeared unsatisfied. Occasionally, this elder would hear that John Wesley, or Calvin, or Luther were rounding up their flock at some point several miles distant, and straightway he would harness his team, take his family and away to see the show, while some half dozen of his own flock were waiting for him at the old feeding place. Elder, "take heed to thyself and to all the flock."

Another one of the elders of this flock generally lies at home, or visits his relatives, or has his relatives visit him, instead of taking heed to feed the flock of God, over which God hath made him overseer. Watchman, where is your charge? Elder, who will feed your flock, and what kind of food will they have when you are away? Remember you must account to God for your flock as well as yourself. These are some of the reasons why evangelists succeed so poorly in protracted meetings, because most of their time must be spent in hunting up stray sheep, and in trying to pursuade the eldership to duty. It is the main cause of dying and dead churches. We would awake the eldership to duty again. Resting as they do under the condemnation of heaven, it is strange they sleep.

What a fearful responsibility to be an overseer or bishop in the church of God! But elders may answer: "Am I my brother's keeper?" You surely are. God appointed you to keep him. He told you how you could keep him, and your did not use the means. Through your laziness and indifference, the flock is allowed to stray off and starve. And possibly once a year, you may induce some evangelist to come and try to round them up for you, and when one or two weeks of hard labor has been given to the work, you forget you have a duty to perform towards the evangelist; you forget that "those who preach the gospel must live of the gospel," and you send him away empty-handed. But God shall require his own at your hands, he will come some day and demand his flock, and will also know why you have not supported, or had supported, those who labored in word and doctrine. Better a thousand times you had never been born, than that you thus trifle with the ordinances of the Lord's house, or that you wilfully suffer his flock to stray and be lost. Christ purchased these sheep with his own blood, and think you he will treat the matter lightly when he has set you to watch, to oversee and feed them for him, and you allow them to needlessly stray away and be lost? In the name of the Great Shepherd—who may be even now at your very door—awake to your duty. Meet with your flock, encourage, exhort them. Organize a Bible class, teach them. Worship with them, and by constant vigilance see that none are lost. Do *your* duty, and God's blessings will be upon you.

JOHN T. POE.

Bro. J. M. Kidwell writes from Lafayette, Nov. 20: "In my report of the meeting at Bagdad, I mentioned the death of Bro. Clark, I think he spelled his name Bazaleel, but as his name was evidently taken from the Bible and knowing the loyal character of the ADVOCATE to Bible teaching and Bible words I gave the Bible spelling Bezaleel; your printer gave his name as Bezebel. Please take Bezebel back, and give Bazaleel Clark as the name of the dear, good brother who has gone to that rest that remains for the people of God."

Dear Bro. P. I notice your exegesis of the 9th verse of the 31st of John, and must confess that the difference between the rays reflected by you and Bro. Rowe are to my mind equal—no light to me. It may be blindness on my part, if so I ask you to bear with me, and let us reason together. An apostle of Christ is speaking and he is talking to Christians, and is speaking about being *born* of *God*. Is this all that he is talking about? No, he is also discussing that have that

Read 1st and 2nd chapter down to 18th verse then read 18, 10, 22, 23, and 26, verses. You see he speaks of false teachers, seducers, antichrist then again in 20, 21, 24, 25, 27, 28, 59, verses, he sets up the truth in Christ, then he commences the same theme with the 3rd chapter and at the 7th verse he calls to the front the seducers and in the 8th verse he contrast, and shows who are the children of the devil; and for what purpose Christ was manifested. Now comes in the trobble, "whosoever is born of God doth not commit sin: For his seed (God's seed) remaineth in him, and he cannot sin, because he is born of God, 9th verse. Now Bro. P. look closely at the 10th vers and let John solve the problem for you. In this (birth) the children of God are manifest and the children of the devil. Whosoever doeth not righteousness is not of God, neither he that loveta not his brother. Now we can arrive at the solution. Read Matt. 3rd chapter, 13, 14, and 15 verses. John. 3rd chapter, 3 and 5 verses, Col. 1st chapter, 13 verse, Rom. 6 chrpter and 3 verse. Now my brother, you see the seducer or antichrist was teaching that this birth was sin. When we see clearly the interpretation of the spirit all is plain and tangible. God commanded this birth, it is of God and hence man cannot sin in obeying it. This is plain from the fact that you are aware that at one period of the world's history all the human family was under sin without hope or sin without God and hope. Then God had no children—as we all know there are no childrew without a birth. It pleased our Heavenly Father to institute this new birth that he might have childreh born unto himself. For his seed (God's seed) remaineth in him. Now let us get a little light here if possible. These seducers had been teaching that in this birth they would have to renounce the seed sown in their hearts by God through his servant Moses which will be found in the 9th verse of the 13th chapter of Romans. John assures them that their seed must remain in them, that they are still binding and in force. They are not set aside. Now more than all this, he disabuses their minds in regard to never having sinned, and also being exempt from sin. But that they must as children of God, receive the sincere milk of the word, and grow to perfection thereby, and thus become perfect as the Great Head is perfect. Is this not the proper exegesis? If not state your objection.

Yours in Christ

S. I. S. CAWTHORN.

Andalusia, Ala.

When Mamma Was a Little Girl.

BY GRACE F. COOLIDGE.

When mamma was a little girl
(Or so they say to me),
She never used to romp and run,
Nor shout and scream with noisy fun,
Nor climb an apple-tree.
She always kept her hair in curl—
When mamma was a little girl.

When mamma was a little girl
(It seems to her, you see)
She never used to tumble down,
Nor break her doll, nor tear her gown,
Nor drink her papa's tea.
She learned to knit—"plain," "seam" and "purl"—
When mamma was a little girl.

But grandma says, it must be true,
"How fast the seasons o'er us whirl!
Your mamma, dear, was just like you,
When she was grandma's little girl!"

—*St. Nicholas.*

A RELIGIOUS LIFE.

JANE L. BREEDEN was born Sept. 15, 1807, in Spottsylvania county, Virginia. She early manifested a fondness for reading, and devoted a number of years to teaching. She was religiously inclined from childhood, and was baptized by Addison Lewis, a prominent member of the Baptist church in that section of the country. She leaves a recorded prayer, indicating her feeling and purpose in thus obeying the Savior. "I desire to present myself before thee, with the deepest humiliation and abasement of soul, sensible of how unworthy such a sinful worm is to appear before the Holy Majesty of Heaven, the King of kings, and Lord of lords. Invited by that Son, I come, acknowledging myself to have been a great offender, smiting on my breast and saying: 'Be merciful to me, a sinner.' I come invited by the name of thy Son, and trusting in his perfect righteousness, entreating Thou wilt, for his sake, be merciful to my unrighteousness, and wilt no more remember my sins. This day do I, with the utmost solemnity, surrender myself to Thee, to thy direction, myself, and all I am and have, to be disposed of by Thee in such a manner as Thou shalt in Thine infinite wisdom judge most subservient to the purposes of Thy glory. To Thee I leave the management of all things, and say without reserve, Not my will, but Thine be done. Remember me, oh Lord, among Thy peculiar people; wash me in the blood of thy dear Son; let me be clothed with his righteousness; let me be sanctified by his spirit; transform me more and more into his image; impart to me the influences of Thy purifying and comforting spirit; let my life be spent under those influences and in the light of thy gracious countenance as my Father. My God, when the solemn hour of death comes, receive me in Thy everlasting arms, put strength and confidence in my departing spirit, and receive it to the abode of those who sleep in Jesus."

She was a faithful and diligent student of the Bible from the beginning of her religions life. On June 19th, 1825, she made this record: I "have been employed to day in getting Scripture by heart. O, may I by the help of God be enabled not only to retain it in memory, but to let its sacred truths sink deep into my heart." She thus connected with her religious life an earnest and faithful study of tne will of God, that she might perform it.

Although a member of the Baptist Church, and though the preachers of that day were held in high reverence and were regarded as the mouth-piece of God, she studied the word for herself, and formed her own judgment of its teachings.

July 4th, 1834, we find this record: "I have had the pleasure of hearing a discourse delivered by Bro. L. Battail, from Rom. 3rd chapter, 31st verse. Some parts of his sermon I considered in perfect coincidence with the word of God; other parts were rather obscure and mysterious to my mind. Those who are endowed with more acute discernment, perhaps, could comprehend the plan which he would have a sinner to pursue in coming to God for salvation. Thanks to the Supreme Being, he has granted us his word to peruse for ourselves that we may not be led astray by the diversity of doctrines of men, but have the liberty to compare their sayings with the divine revelation, and just so far as they accord with the holy precepts contained therein, agree with them, and no further."

Those not familiar with the reverence rendered the clergy in that day as the called and sent of God, will fail to appreciate the mental and spiritual independence manifested in the foregoing statement. To illustrate this, a few years previous to this date, my father and two of his brothers were arraigned, tried and excluded from the Baptist church at Bean's Creek, Franklin county Tenn.,—for heresy. One of the charges was: These young brethren have presumed to read and interpret the scriptures for themselves instead of listening to the ministers of God.

Then the preachers were accorded the office of being the divinely qualified interpreters of the word of God.

Mr. Jeter says of the Baptist ministers of those times, "some were ignorant, conceited and vain, others were proud, haughty, imperious, others still were tyrannical, mercenary and base; and not a few were worldly, selfish, sycophantic." The preachers used the claims of being called and sent of God, to assert their authority and suppress freedom of thought among the members.

We have another record, dated July 18, 1835: "Just finished reading the New Testament through. I intend for the future to number every time I peruse it, and strive with the assistance of God to study the scriptures with more diligence than I have heretofore done."

It is needless to say that with the knowledge of the Scriptures thus gained, and the independence of clerical control manifested, she was prepared when she heard the plea for a return to primitive, apostolic ways to adopt it.

About this date, the family moved from Virginia to Franklin county, Tenn., where she soon heard the plea as set forth by McDaniel, Griffin, Giles and others, when she with her brothers and sisters, united with them.

She was married April 11, 1837, to my father, Granville Lipscomb, a hard-working farmer. Although not adapted by taste or training for the duties of a farmer's wife, she conscientiously strove to be a true wife and helpmate to him, and to discharge the duties of a mother to his motherless children. She always took an earnest interest and pleasure in their intellectual and religious instruction.

Seven children were born to her; five of them survive. She wae left a widow in 1852, with these children to raise. She soon revived the family worship that for a time was not attended to after my father's death, and always led in the reading and worship. Her leading characteristic was a determination, under all circumstances, to do that which she thought was her duty.

During the war at different times, bodies of soldiers of each armies were about her house. No matter how many of them might be present, she regularly attended to the worship with her children. I suppose no one of her children ever knew a day spent at the old homestead when she was well enough to be up, that the reading of the Bible and worship were not engaged in. Indeed, the rule in the family from my childhood up, was, no day shall pass without each child reading a chapter of the Scriptures. Her interest in the study of the Bible never failed, but rather increased with her years. She was faithful in attendance at Lord's day worship, and liberal beyond her means.

As her children grew up and relieved her of the cares of business and household affairs, she devoted her time to the study of the Bible more constantly. She was fond of flowers and their culture, and spent her later days with her flowers and her Bible. These notes are found in her Bible:

"Finished reading the Old Testament, May 29, 1870, again, Dec. 11, 1871, do., Oct. 3, 1872. Sept. 15, my 67th birthday, through the Bible again.

Oct. 20, 1875, through the Bible again.
Nov. 11, '76, " " "
Nov. 19, '77, " " "
Dec. 17, '78, " " "
July 15, '80, " " "
Nov. 2, '81, " " "
July 2, '82, " " "
Aug. 17, '83, " " "
Sept. 10, '84, " " "

She did not live to make the record for '85.

Records of more frequent reading of the New Testament are found. Although never strong, she retained her vigor until late in last summer, when she began to fail, and died Sept. 8th, 1885, lacking but seven days of being 78 years old. She retained her mental faculties to the end. She had seemed willing and anxious to die for years, and as she so often expressed it, "rest with Jesus." So anxious was she to die that she in her last illness refused medicine or food until remonstrated with, that it was her duty to do this; she then did it until the end.

Although lacking in tact, and sometimes erring in judgment as to the best way of doing things, her strong religious character and unyielding adherence to her convictions of right, left an impress for good on all who came under her influence. If any of her children or step-children fail to love the study of the word of God, and to live up to their conviction of duty, it will not be because she failed to set them a good example, or to press upon them the necessity of such service.

All of her children were with her during her last illness, and tenderly ministered to her comfort.

D. L.

Herndon's Notes on Bible Lessons for 1886.

We have received a copy of expository notes on International S. S. Lessons, by Dr. E. W. Herndon, Columbia, Mo. We examined in the sheet a large number of these lessons. The notes show pain-staking and consciencious care in striving to gain the meaning of the Scripture. They are then written in as clear, pointed and brief manner as well can be done. The information, historical and geographical, is reliable and helpful to an understanding of the word of God.

The lessons the coming year embrace much of the gospel of John. Dr. Herndon has given notes on the remaining portions so as to make a satisfactory commentary on the gospel of John. The one fault to my mind of the author is, too much positiveness on questions exegetical and historical, of doubt. In other words he seems to think it necessary to have a decided conviction on every point, no matter how doubtful the matter, and to express it with positiveness. But as a whole the notes are good, and we cheerfully commend them to every one wishing to study the International Lessons for the coming year. Both the common and revised version are given. Single copies, by mail, 70c.; six copies, by express, $3.00. Address Dr. E. W. Herndon. Columbia, Mo. Or they will be supplied from this, THE ADVOCATE office.

J. T. Poes recent article on foreign mission has the right ring. We have called attention to the Turkish mission before; and again we urge the brethren to do something for those noble men who are planting the primitive gospel among the heathen. Send all amounts to J. W. McGarvey, Lexington, Ky., and they will be properly applied.

At Altwood, Armstrong county, Pa., last evening, during the abscence of her parents. the clothing of Susie Smelzer aged 4 years caught fire from the grate and when her mother returned the child was dead and burned to a crisp.

"STRANGE THINGS."

"We have seen strange things to-day." Luke, v-6.

It may have been a rare occurrence in the days of Christ to "See strange things;" but any one who will keep his eyes open in these days of "progress" can see strange things every day of his life. Let him turn his eyes over the kingdom of politics, and he can see many of the *strange sommersaults* of the politicians *all* in the interest the *dear people*. The strangeness of the matter seems to be, the strange fact of the ever changing needs of the strange genus man. It matters not, it seems, what may be his essential needs to-day to-morrow those needs are death to him. Cast your eyes over the fields of the various sciences and things that are incontestable facts and truths of nature (for the idea of a personal God in science is now demonstrated to be such a fallacy that none but fanatics and old fogies hold to it) and essential for man's good upon earth (for there is no hereafter, save in some evolution or annihilated state) is by to-morrow evolved into a lie that will annihilate man animals birds and the earth in a short time unless the new principles of evolution are embraced, and this strange genus man grasps after this new theory wondering how granfather and mother lived (until they died) with such a strange theory of science. But then the strangeness of the matter consists not in the wisdom of men, but the love of the mysterious. But as prolific as are the fields of politic and sciences they pale before the productive fields of religion for "strange things." The things that would condemn a soul to hell to day, are the very things to help it on to heaven to-morrow. The God, that is so inflexible in his judgments to-day, may be appeased by anything we may offer to-morrow. The God that holds us accountable for non-obedience to one command is so fickle, that we need not care for the others. The God that tells how and what is obedience to one command and tells we are condemned if we do not perform as he has directed, gives us as plain directions for the performance of others, with the same threats, and leaves us to fulfill these as our fancies, our strange notions may suggest. And all the strangeness of this matter is laid upon the word of God (a dead letter) instead upon the wisdomof man (in his own conceit.) The wisdom of men harmonizes the word of God to the theories opinions and desires of men, instead of teaching men that theories opinions and desires of men (if they must have them must harmonize with the word of God, and this is the "strangeness" of this matter, that men had rather rule on earth than serve in heaven.

Many examples of the "strangeness" in 'wise men,' in harmonizing God's declaration with our views of the orthodox might be given, but for the present we must content ourself with a few items of harmony picked up while listening to these learned and unlearned harmonisers. God's word says, "But without faith it is impossible to please him (God): for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11: 6. Here then is the first step (after hearing of a God) towards coming to him acceptably.

Yet a learned Bishop stated to a large congregation that repentance was the 'very first step for a sinner to take in coming to God, that he might exercise that saving faith in him.' Upon the same occasion, after a prior discourse, when about to perform an ordinance that the word of God in the English calls baptism, said among other things, 'Water is an emblem of the Holy Spirit as the wine is the emblem of the blood of Christ, and as in partaking of the wine a part was the representation of the whole, so in baptism a part was as the whole, and as the Holy Spirit was poured so pouring water upon a person is baptism.' The strangeness of this, to me, consisted in the harmonizing of God's word to suit 'our convenience and our views.' And yet at the time of this harmonizing proclamation there was one to be baptized, whose views still led him into the river where he was buried in baptism; and I must confess, judging from appearances, that there was more rejoicing over the one that was buried in the water than over the ten that had the water poured upon them.

Again, in preaching of the forgiveness of sins, another harmoniser said, Faith is the only condition between the sinner and his salvation, and yet sinners upon the same occasion were called upon to come up to the altar (of repentance) that they might pray and be prayed for, that God would pardon, would bless them; that God had answered prayer, would answer prayer; that many souls had been happily converted to God through prayer—the prayer of faith. The strange things in this harmonizing, to me, are the ideas of repentance and prayer as necessary conditions to faith, while faith is the only condition between sin and salvation. Or if you please, there is only one necessary condition of salvation, but before you can be placed in that necessary condition there are two necessary conditions to pass through. This is one of the strange things that has not been harmonized to my comprehension. Again, upon this condition harmony, faith is the only condition of acceptance, yet repentance and prayer are included. Baptism is not necessary, yet we heard the same learned harmonizer read from his own oracles these words: "Dearly beloved, forasmuch as all men are conceived in sin, —and that our Savior, Christ, saith none can enter into the kingdom of God except he be (regenerated) born anew of water and of the Holy Ghost. I beseech you to call upon God the Father, through our Lord Jesus Christ, that they may be baptized with water and the Holy Ghost, and received into Christ's holy church, etc" "Well beloved, who are come hither desiring holy baptism, ye have heard how the congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive you, to release you of your sins."

Now the strange thing in this, to me, is why call upon the congregation to beseech God that they may be baptized with water (since it is not a condition) and the Holy Ghost, since they were baptized with it when they exercised faith, and why pray to have them 'released from sin, in their baptism, if they had been released when they believed? This is the strangest still. Harmonize this; who can? But when we look at some who are called "heterodox" (and the solution of the strange things that may be appear in this field may perhaps be solved with the fact that these "heterodox" have been declared "Orthodox" by the civil court and hence being so declared by the law of the land, it is needful that "Orthodoxy" be taught and practiced. If this is not the key that opens the strange things seen in this field, it cannot be guessed by me.) Let us notice a few items. What is Orthodoxy as to authority of the Bible? that while it is the chief authority we may interpret and make rules and regulations for our government according to circumstances etc. Heterodoxy says: If the Bible is authority, it is all the authority. We have no right to add to, to diminish nor to formulate any theories confessions of faith nor disciples &c. What is Orthodoxy in regard to members? Bishops over Elders, Elders over traveling preachers and these over the members. Heterodoxy says: no, all are equal, none can Lord it over God's heritage. What does Orthodoxy teach of missions? That as the Bible says preach the gospel to every creature, therefore we can organize societies with such fees of introduction as we may deem best. Those who pay are a part of the missionaey society, those who refuse are anti-missionary; and to raise money for any church purpose we may have fairs, suppers sociables etc. Heteredoxy says: no, let the church or churches co-operate; every member pay with a willing mind, as the Lord prospers for all needs of the Lords work. No fairs, no suppers no sociables to squeeze out money from unwilling and unconverted pockets.

What of the congregation? Orthodoxy says the majority rules, hence bring in organs, anything to be popular. Heterodoxy says, not so. The Bible rules, no voting, no organs; keep up unity by keeping "unspotted from the world." Here are a few marks of difference in Orthodoxy (so called and Heterodoxy (so called) of the 19th century. Now the strangeness of the matter is, why should Heterodoxy imitate Orthodoxy and claim to be of Christ. Let some one answer outside of the civil courts decision. J. .K B

Keep the Heart Young.

"Well, mother, how do you feel this morning?" asked a son of his mother the other day.

"Why my son, I feel just like sixteen." And truly did she look as bright and fresh and happy as a girl, notwithstanding that the snows of threescore and ten winters have whitened the auburn hair, and traces of care and sharp sorrows are visible in the once unfurrowed brow.

She had trouble, and who has not, in this changeful world? She has seen the little child taken from her arms and laid in the cold grave. She has been parted by death's relentless hand, from husband, parents and grown up children, who were, in their maturer years, her comfort and support. Still, amid all the changes incident to a long life, she is cheerful and happy, and as interested in all the details of this work-a-day world as if her life here were just commencing.

And herein lies the secret of her happiness and cheerfulness and youthful feelings—that she does not sit apart, and look with wise and reproachful eyes upon the pleasures of those around her. She does not say: "I am only in the way." But she is always thinking of the happiness of others, and sharing in their pleasures, and so keeps her own heart young.

THIRTY-SEVEN DAYS SALE.

The entire stock of Diamonds, Watches, Clocks, Jewelry and silverware belonging to L. Silberman, the Union St., Jeweler, must be sold out in the next 37 days regardless of cost or value! This sacrifice must be made to enlarge my Pawn-Broker Business. I will sell at private sales during the day and will have Auction at night until the entire stock is sold. Auction began Nov. 21 and will continue nightly up to Jan. 1st.

Respectfully,

L. SILBERMAN,
Union Street.

"To be in the world, yet not of it, is to overcome the world. To gain and maintain this victory is not easy even to the disciples of long experience. To the young Christian it is often a fierce struggle, taxing his courage, his conscience and his will to the utmost. Sometimes his cares and temptations seem too much for his strength, and he trembles lest his principles and faith should give way."

L. & N.

(LOUISVILLE NASHVILLE R. R.)

—OFFERS—

Superior Advantages to the Traveling Public in

THROUGH CARS, QUICK TIME, AND

SURE CONNECTIONS

SHORT LINE TO

The North-West!

VIA EVANSVILLE.

Through Sleepers to the West via McKenzie
Through Sleepers to the South via Montgomery. Through Sleepers to the North-east via Louisville,

EMIGRANTS

Seeking homes on the line of this road will receive special LOW RATES. See agent of this company, or address

C. P. ATMORE, G. P. & T. A. Louisville, Ky.

NEVER SAY DIE

THOUGH YOU COUGH

Till Your Heart Aches

When the "LIFE RESTORING" *East India Remedy* is at hand. One bottle will satisfy the most skeptical that **DR. H. JAMES'** Preparation of *Indian Hemp* will positively cure *Consumption, Bronchitis, Asthma, Nervous Debility,* and *Nasal Catarrh.* It is an *Imported* remedy. Try it—prove it for yourself.

Here are a few extracts from letters of persons who were* CURED, *and now order for their friends:

"I fear cousin is in a decline, and as thy medicines cured my only brother of a *Hemorrhage of the Lungs* about a year ago, I wish cousin to take them." Thy true friend,
HANNAH MICKLE, Near Woodbury, N. J.

"As your medicine cured me of *Consumption*, some three years ago, I want him to try them. *I gained fifteen pounds while taking the first three bottles.* J. V. HULL,
Lawrenceburg, Anderson Co., Ky.

"Mother has been suffering with *Bronchitis* nearly twenty years, and tried most all kinds of medicine, and says the **Cannabis Indica** is the only thing that gives her relief."
JANE A. ASHBROOK,
Lovelaceville, Ballard Co., Ky.

"I know all about the **Cannabis Indica.** Fifteen years ago it cured my daughter of the *Asthma;* she had it very bad for several years, but was perfectly cured. Please send me a $9 box of your medicine." JACOB TROUT,
Deep River, Poweshick Co., Iowa.

"I have taken the **Cannabis Indica** as directed, and am happy to tell you that I am perfectly cured of *Nasal Catarrh.* You were right, my trouble was not Consumption, but *Catarrh.*
JAMES A. CALDWELL,
Wabash Av., Chicago, Ill.

"It has cured Mrs. Bebout of *General Debility* of the whole system, of two or three years' standing, and others are trying it with success."
BEBOUT & LESLIE,
Simpsons' Store, Washington Co., Pa.

Ask your druggist for Dr. H. JAMES' **Cannabis Indica,** and if they fail you, send to us direct. $2.50 per bottle or three bottles for $6.50. Pills and Ointment, $1.25 each. CRADDOCK & CO., Proprietors, 1033 Race Street, Philadelphia Pa.

H. W. HAYES,

—Dealer in **All kinds of**—

SEWING MACHINES,

Needles, Parts and Attachments, Household Goods and Notions.

A Good No. 1. Sewing Machine for $15.00. Warranted for five years.

Repairing promptly Attended to, and old Machines made as good as new.

155 Unionst., Nashville, Tenn.

REFER TO THE EDITORS OF THIS PAPE

DR. C. P. DUNCAN'S

—GREAT—

Vegetable Summer Remedy.

Medicated Blackberry Elixir.

or the next several months the various troubles of the bowels and stomach, which are so annoying, and so often fatal to all ages, sexes and classes of humanity, will no doubt prevail as usual to a great extent. These afflictions are sometimes sudden and always painful. A speedy and effectual cure depends mainly upon a quick application and efficient remedy, and just here, we desire to say that Dr. DUNCAN'S Medicated Blackberry Elixir, is **the medicine** of all others to speedily cure all bowel troubles, such as Diarrhoea, Cholera Morbus, Dysentery, Summer complaints, cholera infantum, flatulence, flux, Pains in the bowels, etc. The elixir may be given with perfect safety to the most delicate children, in doses as directed, as it contains no hurtful ingredient. It is palatable and does not produce Nausea. For sale by all druggists. Price 50 cents.

DR. C. P. DUNCAN.

Liver and Kidney Medicine.

The great superiority of this medicine over all other Liver medicines, consists in the combination of those vegetable compounds, which possess the wonderful power of arousing all the secretions of the whole human system to a natural and healthy action. It acts upon the liver directly and at same time sets up a proper secretion of those glands situated in the stomach and bowels. It is a lock up of these secretions of these glands that brings on dyspepsia, indigestion, sour stomach, heart-burn palpitation of the heart, vertigo, or swimming of the head, sick or nervous headache, constipation of the bowels accompanied at the same time with pains in the shoulders, back, sides and limbs. To treat the above symptoms intelligently and successfully, as in other cases, you must use the medicine, that strikes and removes the causes from the system; for it will produce and bring on the disease. This is effectually done with Dr. Duncan's Liver and Kidney Medicine. Price 75 cents.

Spurlock, Page & Co.,
Proprietor,
NASHVILLE, - - - - TENN.

M. FRANK & Co.,

(M. FRANK, Late of D. Weil & Co.)

103 Union St. between Market and College.

(Formerly occupied by A. Winter.)

Dry Goods, Notions, Cloaks, Blankets, House-Furnishing Goods,

—AND—

Ladies and Gents Underwear,

Nashville, Tenn.

Just published, 12 Articles on
Practical Poultry Raising.
By FANNY FIELD.

The greatest of all American writers on Poultry for Market and Poultry for Profit. Tells how she cleared $449 on 100 Light Brahmas in one year; about a mechanic's wife who clears $300 annually on a village lot; refers to her 60 acre poultry farm on which she clears $1,500 annually. How to put up buildings, raise green food, etc. Tells about incubators, brooders, spring chickens, capons, and how to feed to get the most eggs. Price 25cts. Stamps taken. Address R. B. Mitchell, 69 Dearborn Street, Chicago.

$5.45 FOR Any one sending us 27 cents, and the address of **27c.**
10 of their friends, will receive, by mail, Staple Goods, no receipts, trash or jewelry, but goods that retail for $5.45. This is a genuine offer and a fortune to you. *Certain Satisfaction.*
Niagara Supply Co., Drawer 268, BUFFALO, N. Y.

CARDS 50 Fancy Pictures, and 25 elegant Cards in Gilt Edge, Silk Fringe, Hidden Name, &c., 1 Songster, 1 $50 Prize Puzzle, and 8 parlor games, all for 10 cts. Game of Authors 10 cts.
IVY CARD CO., Clintonville Conn.

150 CARDS, in new styles, Embossed, Hidden name, Gold Edge, Transparent, &c., &c., of latest designs and lowest prices. 50 samples with name on 10 cts. TODD CARD CO., Clintonville, Conn.

—BARGAINS IN—

BOOTS, SHOES & RUBBERS

liable Goods at **LOWEST PRICES.**

JOHN HOLAHAN.

Opposit ADVOCATE Office.

99 Union St. - - - - - - - Nashville, Tenn

DANIEL BAXTER, President; THOS. PLATER Vice President; J. P. WILLIAMS Cashier; W. P. BANG, Ass't. Cashier,

THE FIRST NATIONAL BANK

OF NASHVILLE, TENN.. (Reorganized.

Designated Depository and Financial Agent of the United States

CAPITAL STOCK, - - - - -	$700,000 00
UNDIVIDED PROFITS, - - - -	400,000 00

Receives Deposits, Deals in United States Bonds and Local Securities, and Foreign and Domestic Exchange. Drafts drawn on all European points. Our facilities for making collections at all accessible points are unsurpassed.

Man Wanted SALARY $75 to $100 for our business in his locality. Responsible house. References exchanged. GAY & BROS. 13 Barclay St., N.Y.

WANTED An active Man or Woman in every county to sell our goods. Salary $75 per Month and Expenses. Canvassing Outfit and Particulars FREE. STANDARD SILVER-WARE CO., Boston, Mass.

SOUTH KENTUCKY COLLEGE,

HOPKINSVILLE, KY.

Midway between Nashville, Tenn., and Evansville, Ind., on the St. Louis and Southeastern railway connecting at Guthrie with Louisville and Memphis branch of the L. & N. R. R., and at Nortonville with the Chesapeake and Ohio R.

Fall Term. Session Opens Sept., 1885.

BUILDINGS NEW, HANDSOME AND COMMODIOUS;

103 feet long front; three stories high; with two wings, respectively 90 and 116 feet long. Fine studio halls, provided with the best single seats; also splendidly appointed recitation, music, and art rooms. Matriculates last session, 180.

THIS SCHOOL IS INTENDED FOR BOTH SEXES.

Prof. and Mrs. James E Scobey, so long connected with the Female Institute at Murfreesboro, Tenn will have exclusive charge of the boarding department, in the College building, where only girls will be permitted to board. Young men and boys can find good boarding at moderate rates in the city, or they can be placed under the immediate supervision of Capt Fitts commandment of cadet, in his own, or in the family of V. M. Metcalfe, where the responsibility for advancement and culture will be fully assured

THE FACULTY

Is composed of four gentlemen and three ladies in the Literary department, two Music teachers, and teacher of Art, and two lecturers, all of whom are experienced, successful teachers.

Mrs. L. F. Gates, who has been Matron at the Institute, Murfreesboro, will occupy same position in South Kentucky College.

In all the appointments necessary to a superior school, South Kentucky College stands in the front rank For Catalogues, Announcements, etc., Address

S. R. CRUMBAUGH, Prest.
JAMES E. SCOBEY, Vice Prest.

BURRITT COLLEGE,

Spencer, Tennessee.

This institution was chartered in 1848, and is under the control of the Christian brotherhood. It is the pioneer of mixed Colleges, and in this regard it has proved quite a success Teaching the Bible is an important feature of the institution.

Located on the Cumberland plateau, it is FREE FROM EPIDEMICS. The water is free stone and chalybeate. Invigorating breezes render the location a delightful summer resort. Doyle Station—nine miles distant—on the McMinnville and Manchester Railroad, is the nearest Railroad Station.

TERMS:

Primary Department, per session,	$ 7 50	Commercial Department, per session	$25 00
Preparatory Department, per session	15 00	Lessons, Instrumental Music	$15 00 to 20 00
Collegiate Department, per session	20 00	Lessons in Art Department	2 50 to 20 00

Board and washing for males, per week, from $2.00 to $2.50; Fuel, light, and incidental expenses, per session, $10.00; Board (including washing, fuel, and light,) females, per week $3.00

The Fall Session of 1885, Begins on the Last Monday in July.

For further particulars, address— **Prof. A. T. SEITZ, President,**
W. H. SUTTON, Secretary Board of Trustees.

Geo. E. Cooper & Co.,

Manufacturers and Dealers in

Tinware, STOVES, Furnaces,

House-Furnishing Goods.

Tin and Slate Roofing and Galvanized Iron Cornice Work is Specialty.

Also our **Patent Chimney Top** for smoky chimneys has no equal. Write for prices.

GEO. E. COOPER & CO.

2 North Market treet

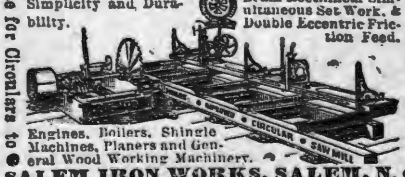
ASHVILLE, - - TENN

Hege's Improved Circular Saw Mill.

Write for Circulars to

Unexcelled for Accuracy Simplicity and Durability.

With Universal Log Beam Rectilinear Simultaneous Set Work, & Double Eccentric Friction Feed.



Engines, Boilers, Shingle Machines, Planers and General Wood Working Machinery.

Price from $200 to $1,000.

SALEM IRON WORKS, SALEM, N. C.

Pianos & Organs

Of all makes direct to customers from headquarters, at wholesale prices. All goods guaranteed. No money asked till Instruments are received and fully tested. Write us before purchasing. An investment of 2 cents may save you from $50.00 to $100.00. Address

JESSE FRENCH, Nashville, Tenn.,
Wholesale Distributing Dep't for the South.

General News.

The rice crop of Louisiana this year is estimted at 1,000,000 sacks.

Ten cities do two-thirds of all the manufacturing in the United States.

Gen. Hancock visited the battlefield of Gettysburg on the 18th, for the first time in twenty years.

According to the Medical World every farmer wears out, on the average, two wives and a half in a life time.

There are 264,000 Indians in the United States, 140,000 of whom wear citizens' dress, and 70,000 speak English.

The Waterbury (Conn.) watch factory turns out about 3000 watches annually. Much of the work is done by women.

Miss Carrie B. Kilgree, the first lady applicant for admission to the Philadelphia bar, was denied that privilege Thursday.

The Governor of Arkansas has offered a reward of $500 each for the Mob that burned the jail and prisoners in Pike county.

Every member of a Baptist church whose name was found on a petition for a liquor license was expelled from the church.

The Texas school-fund to have been defrauded during the last ten years to the extent of about $25,000,000 public lands.

During the month of October 25,918 immigrants arrived in this country, a decrease of 6,179 as compared with October 1884.

The largest cotton stalk ever seen in Texas is on exhibit at Marshall. It is nine inches in circumference at the base and eight feet high.

A deficit of $8,000,000 in the postal department is taken by many as an indication that further cheapening of postage should be postponed.

According to statistics there are about 2,700 convicts in the Texas penitentiaries, 3 200 prisoners in the jails and 580 patients in the lunatic asylums.

Chicago factories are said to employ 8000, children under fifteen years of age, 2,000 of whom are girls. All are compelled to work from ten to fourteen hours per day.

A correspondent says that the assault on the internal revenue by the protectionists in Congress will be as vigorous as the attack on the tariff by the revenue reformers.

John S. Wise is reported to have said that he is permanently out of politics, and that he now intends to devote himself exclusively to the study and practice of his profession.

At Williamston. Mich., Saturday, Willie Demund blew off his thumb and finger with dynamite. The fright caused the boy's grand-mother to fall dead from heart disease.

A number of the citizens in Santa Fe, N. M., have sent Gen. Fitzhugh Lee a beutiful little silver sabre in token of their appreciation of the "late splendid Democratic victory in Virginia."

There have been four deaths and fourteen new cases of small pox in Charlottetown, N. S., since Saturday evening. The provincial Government has made arrangement for free vaccination.

Miss Laura Boyd, of Richmond, dropped a $300 diamond in her soup plate Wednesday evening and swallowed it along with an oyster. The stone was recovered by administering an emetic.

C. G. Henderson, of Fort Worth, killed himself by taking an overdose of Wizard oil last week.

Irwin Grubb was taken from the Pineville jail, Friday night, by a mob and hanged to a tree. Grubb murdered Dorson P. Anderson on the night of the 20th of last June for his money, and confessed his crime.

At Seneca Falls, N. Y., the largest electric light ever produced was recently placed on exhibition. It was fifty thousand candle power, and placed on a tower at a height of seventy-five feet it lighted up the whole village.

Miss Mary Lee, daughter of Gen. Robert E. Lee, is now making a visit in Portugal to Mr. Lewis, her cousin, who is minister there. Before returning to this country she will visit Japan and other places of interest.

A woman was killed outright and a number of persons were seriously injured by the falling of the walls of a burned building in New York City, Nov. 19. Most of the persons injured were laborers engaged in bracing the walls.

W. J. Finley, a wealthy brewer of Toledo, Ohio, has taken his employes all into partnership, giving to them $80,000, or one-half of the stock. He says they helped him make the money and he is tired of bearing all the responsibility.

Mrs. John Kelley, the wife of the Tammany Chief, has a mind and a will of her own. When the politicians call to see her husband she denies them admittance, and she opens his mail to see what letters on political topics reach him.

Congessman Scott, of Pennsylvania, served eight years in the House as a page. He was appointed in 1840. He is the third ex-page now holding a seat in Congress. The others are Senator Gorman and Congressman Dick Townshend, of Illinois.

The annual summary of the loss of lives in the Gloucester fisheries for the past year show that thirty-four lives were lost against 131 last year, and an average of 124 for each of the previous fifteen years. The men left five widows and thirteen children in Gloucester, Mass.

The Oregon Legislature last week elected Mitchell, former Senator from that State, to represent them in the Senate of the Forty-ninth Congress. After much balloting, the Democrats voted solidly for Mitchell, Republican, he, it is claimed, having promised to support the National administration.

On the morning of Nov. 20, the citizens of Helena, Ark., were aroused by what many of them at first thought to be a heavy rain-storm, but on looking they were surprised to see a clear sky filled with grasshoppers. Great numbers of them were disabled by hitting against houses and other obstructions. They were flying very low, and porters and clerks had to shovel them off the sidewalks into the street. They are the genuine Kansas grasshoppers. They were traveling westward.

Vice-President Thomas A. Hendricks, died Wednesday evening, November 25. He died very suddenly. None of the family were present. The general impression seems to be that he died of paralysis of the brain or heart. Bells were tolled all over the Union. His political record is much clearer than that of most politicians. His funeral took place Tuesday, Dec. 1st. Hendricks was an Episcopalian. Half-fare trains were run on all railroads leading to Indianapolis. The President and Cabinet and many distinguished politicians were present.

Last Wednesday prohibition was carried in Fulton county, Ga. Atlanta is situated in this county. The prohibitionists are confident o carrying the entire state for prohibition. This shows quite a revolution in the feeling on the whisky question. It is to be hoped that this step will prove a great blessing to Atlanta, and that other cities may soon follow in the noble way in which Atlanta is leading. This is an eventful crisis and great changes may be the result.

FOREIGN.

King Alfonso, of Spain, died of consumption one day last week.

A brigade of women has been formed in Bulgaria, who ask for arms that they may fight for their country.

The Emperor of Austria has donated $10,000 for the relief of the Servian wounded. He has also given them one million cigarettes.

Mr. Gladstone unveiled a cross in Edinburgh, one day last week, and joined in a hearty manner in the singing of the one hundredth psalm.

A Greenock firm has received orders to build five steamers, which will form the nuclues of a passenger service between Shanghai and Melbourne.

A dispatch from Pekin, says that all difficulty between France and China has been removed, and that negotiations between the two nations have been resumed.

A decree has been issued closing the numerous channels of the coast of Greece during the torpedo practice. The troops on the frontier are impatient to advance.

M. DeLesseps celebrated his 80th birth-day on Thursday. He received many presents. M. DeLesseps is confident that he will live to sail through the Panama Canal.

M. Horup, editor and president of the Copenhagen Folkething, has been sentenced to six months imprisonment for writing and publishing an article insulting the King.

The Humane Society of London has awarded a bronze medal to the American, Henry Wellcone, in recognition of his heroism in saving an American lady from drowning in the Thames.

Vera Cruz, Mexico, is walled by nearly 3,000 meters of madrapore rock, taken from the bottom of the sea, and the ramparts are studded with fortifications. The population is a little less than 17,000, and it is one of the cleanest cities in the world.

Brazil is said to be the native land of the cotton plant. It was exported from there a hundred years before the United States made it an article of commerce. Cotton factories are now springing up and prospering, and the day is not far distant when they will supply the Brazilian market.

A group of French Conservatives, representing farming interests, will introduce in the chamber a bill to prevent the Government from accepting tenders for foreign goods, such as American meats for the army. It is not probable that the bill will pass, but it is possible that a compromise will be made.

St. Peter's cathedral, just finished at Moscow, has five cupolas, and nine hundred pounds of gold were used in overlaying them. The doors of the cathedral cost $310,000, and the marble floors cost $1,500,000. This magnificent piece of folly was erected by a body claiming to be a church of Jesus Christ!

ITEMS AND PERSONALS.

D. L. preached at Lavergne, Tenn., last Lord's day.

J. C. M. preached at Gallatin, Tenn., last Lord's day and night.

Dr. J. B. Neil, of Lewisburg, gave us a call last week. We were glad to see him.

J. R. Bradley reports one confession and one reclaimed at Campbells sta. during his meeting there.

Living on hope iz like living on wind—a good way tew git phull, but a poor way to git phat.—*Josh Billings.*

Bro. J. A. Harding is still continuing the meeting at Franklin, Ky. We hear several have been added to the church.

Married, Nov. 22nd, at Robertson's Fork, Tenn. Jefferson Ramsey to Miss Mary Walker, also Jas. Davis to Miss Lizzie Pigg, Nov. 19th. All are members of tho church. J. R. Bradley officiated.

Bro. Larimore's meeting still continues with interest at Church Street Congregation. He will continue over Lord's day night. Sixty-five have been added to the congregation up to this writing.

Bro. Briney is booked for a debate with J. N. Hall (of the Gleaner) in the neighborhood of Bethel, a Baptist Church in Gibson Co. Tenn. The time for the discussion is not yet agreed upon.

Bro. J. Minson began a meeting at Sulphur College, near Hartsville, Tenn, Thursday, Nov. 13. Result; 16 baptism and one reclaimed. He had large and attentive audiences, and much interest was manifested.

Br. J. W. McGarvey's new work on the evidences of Christianity is now in the hands of the printer. No doubt it will be very readable and convincing as to the matter. If will be sold only by subscription.

A. R. Glover, (col'd,) writes from Roberson Fork, Tenn:—Commenced a meeting at Nebo Saturday night before the 3rd Lord's day in Nov. and continued till Friday night. Two confessions, 1 from the Baptists.

Sister E. L. Rorex, writes from Scottsboro, Ala., Nov. 21: "We acknowledge the receipt of five dollars from a brother in Texas, to help us build our house at Scottsboro, Ala. Please express our thanks through the ADVOCATE."

We often think we are of great importance to certain people; that they must be thinking of us and our affairs; that they watch our actions and shape their course accordingly. In general it is not so; we are quite mistaken.—*Jean Ingelow.*

From Jno. M. McKnight, Dickson Tenn., Nov. 18:—Bro. D. M. Breaker preached here several days to large audiences. There were three confessions. Last Tuesday night he organized a congregation with Jno McKnight elder, and J. W. Shaw deacon.

I fancy that I can select in a crowded street the busy, blessed women who support themselves. They carry themselves with an air of conscious self-respect and self-content which a shabby alpaca cannot hide nor a silk bonnet enhance, nor even sickness nor exhaustion quite drag out. —*Miss Phelps.*

Will not every one of our subscribers make an effort to send us in one new name between this and January 1st, 1886? Our list is growing very nicely and we are very anxious to close the year with seven thousand subscribers. We ask every friend of the ADVOCATE to make a special effort. See club rates on first page.

Mrs. A. H. Pucket writes from Rural Hill, Tenn.,—We have begun a series of meetings conducted by Bros. N. Brown, of Mt. Vernon, J. R. Marion, of Akin, and Osborne Cantrell of Rural Hill. The meeting began the 2nd Lord's day in Nov. and continued till Wednesday night after 3rd Lord'a day. There were 6 additions; 1 from the Baptists, and 1 from the Mormons.

Bro. R. W. Officer writes Nov. 24: "This leaves me in Winchester, Tenn. The cold I contracted while in the Indian Territory, is giving way. Bro. J. S. Stanley, of Indian Territory, asks for a meeting of weeks at Atoka. But I cannot hold it before March 1886. I have several encouraging letters from brethren in the Nation. My wife is confined to her room and therefore I cannot return to Paris, for some weeks."

Bro. H. L. Wilson writes from Prairie Grove, Ark., Nov. 22: "At our meeting to-day, two obeyed the Gospel; one united with us by letter. Bro. Lawson Satterfield has moved to this place. We have known him for 14 years, and know him to be a true disciple and also an able minister of the Gospel—hope he will permanently locate with us. He will preach for us to-night. Our young Bro. H. C. Crowell is preaching regularly at different points, with some success. Brethren, pray for us."

Bro. H. L. Walling writes from McMinnville, Tenn., Nov. 27: "The meeting of A. M. Growden continues with unabating interest; 27 have been added to the church, 23 by baptism. We had an impressive scene last night. Two professors in different colleges, one coming down one aisle, and the other coming down the other, and meeting on the front bench to confess Christ, and stand by and rejoice in his truth. One was a Baptist. There is much rejoicing with the people of God."

I remember reading in the life of Bro. Walsh an incident of this kind: Bro. Walsh one Lord's day morning on his way to an appointment saw a saloon opened with a crowd of drunken men standing and falling around. When he reached the church-house, in his characteristic way he boldly attacked what he had seen. (Walsh at that time was a Methodist preacher.) The owner of the saloon, a Methodist preacher, was present. The remarks caused a great stir and aroused the preacher against Walsh. Walsh was brought before the church and tried for the onslaught, which resulted in his being dismissed from that district. Certainly there has been a great reformotion on this subject. A preacher of the gospel would not be supported in selling whisky now. This is as it should be, but I insist the reformation is not complete enough. Members are retained in the church while wholesaling whisky. This should not be. Why is it any worse in a preacher to run a saloon than for a member to sell it by the wholesale? The member only sells much more. How would your preacher look standing behind the bar selling whisky? If the Bible allows the member to sell, does it not also allow the preacher? While there has been an advance in the right direction, we need to go much further in the same direction. A church member certainly sins in selling whisky, and my brother you sin every time you take a dram for the gratification of the appetite.

The article from J. W. Medlock found elsewhere in this issue shows very clearly the spirit of its author. You see he calls the followers of Christ *Campbellites.* The man who tries to compel me to wear a name that does not belong to me certainly has not imbibed very greatly the spirit of the Christian religion. For a man to persist in calling me a murderer and making the impression on others that I am such, when he knows I am not, need to be converted again. It is a matter of principle with us. God has given his people a name and we have no right to wear a human name. To accept a human name would be to violate sacred principles. What would our Methodist brother think of us if we were to try to force them to acknowledge that they were all guilty of lying and teach everywhere that they were all liars? While he may argue that calling them liars does not make it so, yet he must confess that it would be bad treatment for the Methodist church tries to instill the principle to tell the truth into its members. We would be treading on principle. So when you call us Campbellites, it does not make us such, but you certainly violate the principles of the religion of Jesus when you try to force us to wear a name that we cannot conscientiously. I hope our religious neighbors will manifest a more Christian-like spirit. If you are conscientiously opposed to stealing, it would be wrong for me to try to force you to steal. As we are conscientiously opposed to wearing human names, and to do so would be violation of sacred principles, for you to try to make us wear a human name, is wrong. Be careful, my brother.

Report From Wilson County.

I have been requested to make a condensed report of work done as evangelist of Wilson Co. for the three years just passed.

This is a work in which we all should be equally interested, and yet no one congregation can understand it as a whole unless a report is made of the entire work. Each congregation sees only the result of work done in its immediate bounds. Those congregations which have seen the best fruits, are the ones most anxious for the work to continue. In order to encourage all, and by the request of a few, I submit to the ADVOCATE the following brief report. As for the number of miles traveled or number of sermons preached, I could not at all be definite. I have traveled enough to get to all of my appointments except three, and preached in every place where there was an open door, if circumstances would permit. In the three years there have been about one hundred and ninty-three baptized, about one hundred and forty of which were in Wilson Co. At Oak Grove there have been fifty three baptized, and they have a house under way. They have met together regularly since September '83. At Herron's school-house there have been about twenty-three. One meeting was held there this fall, and I am not posted with regard t their condition. A house has been spoken of but I am not sure that they meet on Lord's day's. At Riddleton, and near there, in the Methodist church, I have preached several weeks. Baptized in all about twenty-five. They met together a while from house to house, but I have learned they have abandoned it of late. The Methodists proposed to sell them their house but I have never learned whether they purchased it or not

At Bathussda there have been eight baptized. We were denied here the use of the school-house after the first week, and our last meeting was held in the grove. These places were all new places, where our brethren had preached but little. Several old men and women had never heard us before. Much of the work will be lost if these new places are not cultivated, and these strugling members strengthened.

We submit the above report, hoping it may be of some benefit, and pray that our co-operative work may be more successful in the future, than it has been in the past. F. B. SRYGLEY.

KENTUCKY NEWS.

Bro. G. H. Combs has agreed to preach for the congregation at Mt. Byrd, two Lord's days out of each month. This is the church where Bro. F. G. Allen worships.

There is quite a feeling of indignation among the brethren of Kentucky against the General Missionary Society, growing out of its action in reference to the Moore matter. It will be remembered that the society unanimously condemned the action of Bro. Allen and supported Moore. One of the best men, and one of the best preachers of Kentucky, told me he would make no effort to induce churches to send money to the society until they agreed to retract what they had said about Bro. Allen. This seems to be the sentiment of many. Brethren, why not sever your connection with the entire thing, and shake off the dust of your feet against it and work only through the church of God? God's church is missionary society enough to convert the world, if we will only work faithfully as God has directed.

From a statement of Bro. A. I. Hobbs and what I know, it seems there is quite a difference in religious interest in Tennessee and Kentucky. In Tennessee there seems to be more interest and enthusiasm than for years, while in the churches about Louisville there seems to be general indifference and a lack of interest in spiritual things. In Tennesse nearly all of the meetings have resulted in many accessions to the cause of Christ A growing tendency everywhere is to depend too much on the preacher to do all the work. No church can succeed depending entirely on the preacher. The more each member works, the more interest he will have.

At Middletown, I made my home at Bro. Tharp's. Bro. T. is one of the oldest preachers in Kentucky, and has been actively engaged in preaching for forty-four years. Brethren Ben and Willis Cox live also at this place, who are both efficient ministers of the Gospel. These brethren all take much delight in investigating and discussing the Scriptures. If they do not agree with you they will very boldly attack your position. Woe unto that preacher who is not posted! All at once they come at a man from every angle. If he ever knew anything on a subject they will almost frighten it out of him! But such discussions are very pleasant and profitable.

The meeting at Middletown closed without any additions. We were not expecting many, as there was very little material to be reached. However, we were getting up a splendid interest just about the time we had to leave. The brethren all thought it we could have stayed another week that a good meeting would have resulted in the way of additions. The brethren seemed encouraged and we trust lasting good was accomplished. J. C. M.

THE OBJECT OF PREACHING

Should be to save souls from the awful condemation of sin by presenting a Gospel that will save. Therefore, if a minister fails in the great work of leading souls to Christ he is simply unworthy of his calling and should not be supported by the church. It is for this the church supports him, and if he fails to present the truth in such a way as to convert guilty sinners. He is not qualified for the work of the ministry. A mechanic in a large manufacturing establishment who should neglect to faithfully discharge the duties of his calling would be discharged immediately. And should the church of God support preachers who fail to convert sinners and build up the cause of Christ our Savior. The object of preaching should be to make wicked, worldly men feel their guilt, and that they are exposed to eternal destruction and banishment from the presence of God. A minister that would have his labors in the pulpit marked with success by turning sinners from worldliness to Godliness, should not strive to make a display of talent or learning in the pulpit outside of God's revealed will, but should address himself plainly in language of every-day life, to the understanding of his audience, so that all classes of people, the illiterate, as well as the scholar can comprehend the scheme of redemption. A great failing with preachers, young preachers, most especially, is, they aspire to be termed B i-g preachers, and stand high in the estimation of the people as shrewd, witty, intellectual men, and in order to do this they sometimes try to be wise above that which is revealed in God's word.

The best and most pious preachers we have in our land and country, their sermons are plain and simple and full of truth as set forth in the sacred writing. No attempt at oratorical display or practical discription, no metaphysical dissertation, no funny, witty anecdotes or negro plantation dialect to amuse the people and create laughter in the congregation. Above all things preachers of the gospel should be deeply impressed with the importance of preaching for the salvation of guilty sinners, and to build up the cause of Christ our saviour. Men should not undertake to preach unless their only object in view is to labor and work for the conversion of the world. Funny, witty, monkey, clown's actions in the pulpit will not enlighten the minds of men, or promote a knowledge of God's word. Such preaching is utterly worthless, and should be discouraged everywhere, if we would gather in a large harvest of souls. The object of preaching should be to make men wiser and better, and give to them a better understanding of the Bible, and persuade them to obey the gospel and be made free from past sins, and live righteous, Godly lives in Christ Jessus by *continuing faithful* to to the end: that when the awful moment of death arrives, they may be enabled to prosecute their journey to that Heavenly land of rest, without dread or fear. Let us labor and preach and persuade men to obey from the heart, the form of doctrine once delivered to the saints See Romans vi, 17-18, in order to escape the condemnation resting upon them.. In order to do this, we must repudiate every attempt at display and learning and like tho inspired Paul of old, preach Jesus and him crucified. And brethren when, I came to you I came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you save Jesus Christ and him crucified. I Corinthians ii, 1-2.

HENRY REHORN, JR.

A Dreadful Thing.

By the writing of this article it is not my intention to attack or encroach upon the character of a gentleman whom I very much respect and esteem. He of whom I speak is a Baptist minister who announced one month previous to the preaching of the discourse of which I speak, that he would preach on the design of baptism.

He labored hard fully an hour, utterly failing to tell his attentive hearers the design. But used every effort in his nature and power to do away with the Scripture bearing upon the subject. He refers first to Acts 2: 38. Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. The Bro. says the word 'for' has a primary and a secondary meaning; that in this passage it means because of,—that is, baptized because their sins had been forgiven them somewhere in the past. Now let us reason together. Acts 2: 37: Now when they heard this they said unto Peter, and to the rest of the apostles, Men and brethren, what shall we do? Had they had their sin forgiven what would they be crying for a remedy. Matt. 9: 12: They that be whole need not a physician, but they that are sick. Almost every child ten years old knows that. And is a conjunction in every body's grammar, and connects words and propositions.

Then if they are commanded to be baptized because their sins have been remitted, then it necessarily follows that they repent, because their sins have been forgiven. This is a new and strange idea in this nineteenth century, that a man must repent because his sins had been forgiven.

Again he says of Paul in Acts 22: 16, Ananias said to Paul, "and now why tarriest thou? arise and be baptized and wash away thy sins, calling on the name of the Lord. He says of this, (the Spirit's self speaking through Ananias). Read Acts 9: 11-19. That it was so near for the washing away or remission of sins that it could not be discerned. As much as to say that Ananias could not see the difference, but I can.

Again he says of 1st Peter 3: 20: Wherein few that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us. That this is worth nothing as it is a figure of a figure, also says that baptism is not a door into the church.

This certainly shows that man is so blinded by the God of this world, that he will bend the word to suit his own ideas. This is not surprising to us when we consider 2 Peter 2: 1-2. But there were false prophets also among the people, even as there shall be false teachers among you who privily shall bring in damnable heresies even denying the Lord that brought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways by reason of whom the way of truth shall be evil spoken of.

We learn that Paul had to watch very closely to keep under his body, and bring it into subjection, Cor. 9: 27, lest that by any means when I have preached to others, I myself should be a castaway. Thus we see the great reeponsibility resting upon the minister of the gospel. They excuse themselves when charged with changing inspiration to suit their own doctrine, by saying this is the way I understand it. How much plainer can language be than Peter's on the day of Pentecost, or Ananias to Paul? Ananias being direct by a voice from heaven, Even the Lord Jesus. God pity such for they certainly know not what they do. Gal. 1: 8. But though we, as an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. Rev. 22: 18-19. He that adds to or takes from the word of God, has God's most fearful curse resting on him.

Sacramento, Ky. A. L. B.

God will stand by his laws. It is no use to violate God's law and run. Sin brings guilt, and God will find the guilty man, though he flee to the ends of the world.—*Castle.*

A syndicate of Northern capitalists has purchased the Warm Springs property in Western North Carolina for $100,000 cash. A new and elegant hotel, to take the place of the one recently burned, will be erected at once.

Add-Ran College,

THORP'S SPRING, HOOD CO., TEXAS.

The Thirteenth Annual Session opens the second Monday in Sept., 1885, and closes the last Thursday in May, 1886. There are ten distinct schools with an experienced teacher at the head of each. Not a single day is wasted from the beginning to the close of the session. Every day in the week has its proper share of study and recreation. Recitations every day—only the Bible studies on Sunday. Thorp's Spring is a prohibition village; noted for its healthfulness and the simple, steady and moral habits of its inhabitants. Send for catalogue.

A. & R. CLARK, PROPRIETORS.

Graveyards are full of people who believed they could be cured by dosing the system with poisonous drugs. If you are ailing and have tried medicine without being cured, do not be discouraged, but take advantage of the offer we make you. We will send you, on trial, one of our Electric Medicated Appliances to suit your case, provided you agree to pay for it if it cures you in one month. If it does not cure you, it costs you nothing. *Is not this a fair offer?* Different Appliances to cure DYSPEPSIA, RHEUMATISM, LIVER AND KIDNEY DISEASES, PILES, LUNG DISEASES ASTHMA, CATARRH, LAME BACK, AGUE, DEBILITY, and many other Diseases. Remember, we do not ask you to buy them blindly; but merely to try them, at our risk. 125,000 Cures made during 1884, in cases where all other treatments had failed. Prices very low. Illustrated book giving full particulars, and blank for statement of your case, sent free. Address, at once, Electric Pad M'f'g Co., 564 State St., Brooklyn, N.Y.

Readings and Recitations!

100 CHOICE SELECTIONS No. 24 NOW READY.

This number is uniform with the Series, and contains another HUNDRED splendid **Declamations and Readings**, combining **Sentiment, Oratory, Pathos, Humor, Fun.** 216 pages. Price **30cts.**, postpaid. Sold by Booksellers. Every boy who speaks pieces, every member of a Lyceum who wants **Something New** should **get the whole set. 24 Nos. only $4.80.** Every number different. Nothing repeated. Club rates and full list of **contents free. P. GARRETT & CO., 708 Chestnut Street, Philadelphia, Pa.** Also, **MODEL DIALOGUES,** 332 pages, $1.

It is because nothing can be SAFER or MORE DELIGHTFUL for the Toilet or Bath, than a SHAVING SOAP of perfect PURITY and MILDNESS, that this art cle is so extensively used for TOILET purposes. It is a LUXURY with which to lather of fine soap can AFFORD to be unacquainted. Put up in square and round cakes; also, in pound bars. Ask Your Druggist for it, or send 25c. stamp for trial sample. Does YOUR Barber use it? Williams' Genuine Yankee and other Shaving Soaps are the finest in the world.

Sawing Made Easy.

MONARCH LIGHTNING SAWING MACHINE

SENT ON 30 DAYS' TEST TRIAL.

For logging camps, wood-yards, farmers getting out stove wood, and all sorts of log-cutting—**it is unrivaled.** *Thousands sold yearly.* A boy of 16 can saw logs **fast** and **easy.** Immense saving of **labor** and **money.** Write for elegantly illustrated catalogue in 6 brilliant colors, also brilliantly illuminated poster in 5 colors. **All free.** Agents Wanted. *Big money made quickly.*

MONARCH M'F'G CO., (A) 306 State St., Chicago, Ill.

DANGER SIGNAL.

When a person gives you counterfeit money he perpetrates a crime against the law and your pecuniary interests; but when he gives you an inferior and dangerous medicine in the place of one of recognized and well known curative properties he commits the blackest of crimes, for he conspires against your health and life.

"The New York Herald," Sept. 21, 1885, says: "To endorse a counterfeit medicine is to injure the manufacturer and the buyer, and the buyers will soon drop away from a counterfeited medicine that they find worthless. Manufacturers of counterfeit articles fail because they have not the experience and apparatus of the large manufacturer to produce the same curative results. The large manufacturers have the utmost incentive, while they are protected, to make their medicine as perfect and curative as possible."

For example, take the experience of Simmons Liver Regulator prepared by J. H. Zeilin & Co., of Philadelphia; their firm has devoted years of time, employed the most eminent chemists of the land, and spent thousands of dollars in bringing their medicine to the perfection it has attained. They expended a large amount of money in bringing it to the attention of the people, and its use has made Simmons Liver Regulator widely popular. In order to make money from the great reputation gained by this remedy, unscrupulous adventurers have gotten up cheap counterfeits, dangerous to health, and stick on these frauds a name closely resembling Simmons Liver Regulator, to deceive the unwary into buying their inferior goods.

FERNANDINA, Nassau Co., Fla.

"I have used Dr. Simmons Liver Regulator and always found it to do what is claimed for it. The last bottle and two packages did me no good and were worse than nothing. I see it is not put up by J. H. Zeilin & Co., and not genuine, and a waste of money to buy it. I would be glad to get the pure and genuine. Send me some from honest hands (with red Z and Zeilin & Co.'s signature on the Wrapper). The fictitious stuff sold will injure some one badly.

BENJ. T. RICH."

The genuine Simmons Liver Regulator has become the Faultless Family Medicine and has the endorsement of the thousands who have used it. If you want Simmons Liver Regulator see that the Druggist gives you the genuine, not something he claims is "just as good," and because he makes more off it.

A Physician's Opinion.

Dr. Orr says: "I am well acquainted with the composition of Dr. Duncan's Cough Balsam. I have used it in my family and in my practice for several years, and do not hesitate to say that I believe it to be the best remedy known to the medical profession for the speedy Cure of Colds, Coughs, Sore Throats, Whooping Cough, and far surpassing all other remedies for the speedy cure of Croup and Hives in children. It is very pleasant to take, and perfectly harmless." Price 50 cents.

Special Notice.

We would call the attention of the readers of this paper, especially those who are suffering with Dyspepsia, or Indigestion, to Dr. Duncan's Liver and Kidney Medicine It is, beyond doubt, the best and most reliable remedy known or ever offered for sale, for the Cure of Constipation, Sour Stomach, Sick Headache, Torpid Liver, and all Kidney troubles. It is the best and cheapest. 75 cents.

WEAKLEY & WARREN,

Manufacturers and Wholesale and Retail Dealers in

FURNITURE & MATTRESSES,

The Largest, Finest and Best Assorted Stock in the South.

Parties in want of Furniture and Mattresses will subserve their interest by giving them a call.

Nashville, Tenn.

10 & 12 - - - - - N. College St.

One Million

Specimen Copies Free

OF THE

Youth's Companion

If you wish to examine the paper, send your full name and address to the publishers.

Published Weekly. Circulation 350,000 copies. Only $1.75 a year.

New Subscriptions sent at once, with $1.75, will include the paper **FREE from the time the subscription is received to Jan. 1, 1886,** and a full year's subscription from that date. *Mention this Paper.* Address

PERRY MASON & CO., Publishers,

41 Temple Place, Boston, Mass.

PARSONS' PURGATIVE PILLS

MAKE NEW, RICH BLOOD.

These pills were a wonderful discovery. No others like them in the world. Will positively cure or relieve all manner of disease. The information around each box is worth ten times the cost of a box of pills. Find out about them and you will always be thankful. One pill a dose. Illustrated pamphlet free. Sold everywhere, or sent by mail for 25 cts. in stamps. Dr. I. S. Johnson & Co., 22 C.H. St., Boston.

P. A. SHELTON.

DEALER IN

STAPLE and Fancy GROCERIES.

Flour, Bacon, Lard, Tobacco and Cigars, Country Produce

NO. 9 BROAD ST. - NASHVILLE, TENN

SOL. FRANKLAND & CO.,

46 College St., (2nd Door from Union St.,)

Established in 1864,

Offer great bargains in Dress Goods, Silks, Velvets, Flannels, Blankets, Domestics, Sheetings Table Linens, Cassimeres.

All Goods Warranted as Represented, or Money Refunded.

BETHANY COLLEGE,

West Virginia.

Begins its forty-fifth session **January 1885,** It has 595 Alumni; four College Degree Courses—the Classical, the Scientific, the Ministerial and the Ladies' course; also professional courses in Engineering, practical Physics and Chemistry, with ample training in the use of instruments and apparatus, both in field work and the labaratory. Also a thorough Academical course, complete in itself and arranged as a preparatory to the college courses.

Expenses reduced to the most reasonable terms, and every facility afforded the student to economize both as to time and costs.

All elope [illegible]

Send for catalogue to—

W. K. PE DLETON, Pres't.

CATARRH

AND DISEASES OF THE THROAT, causing Loss of Smell, Offensive Breath, Deafness, Cough, Hay Fever, Bronchitis, and Incipient Consumption, permanently cured, by a treatment so effective that it cures the worst cases, though the bones of the nose have become affected. No douches, snuffs, washes, inhalers, or atomizers. The medicines are so pleasant that a child will take them. The only internal treatment offered to the public for these dangerous diseases. Dr. Brockington has had fifteen years experience in the treatment of this class of diseases, and a trial will convince the most incredulous of the efficacy of his treatment. The most obstinate cases cured at small expense. Send full description of case and Fifty (50) cents (mere cost), for a trial package [by mail], to last fifteen days, with full instructions for treatment.

Address, DR. C. N. BROCKINGTON, 309 FOURTH AVENUE, LOUISVILLE, KY.

Established 1857.

The GREAT CHURCH LIGHT

FRINK'S Patent Reflectors for Gas or Oil, give the most powerful, softest cheapest & Best light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A Liberal discount to churches and the trade. *Don't be deceived by cheap imitations.*

I. P. FRINK, 551 Pearl St., N.Y.

Kentucky University,

LEXINGTON.

The University has three Colleges—College of Arts, College of the Bible, and Commercial College. The College of Arts has two courses, Clasical and Scientific, with twelve Professors and Teachers. The session continues from the Second Monday in September to the Second Thursday in June. Tuition twenty dollars per session: Matriculation fee ten dollars. Boarding at reasonable rates. College of Bible tuition free. For catalogues or other information apply to CHAS LOUIS LOOS, President, or ROBERT GRAHAM, President of the College of the Bible

C. A. LITTERER AND CO.

Farm Impliments; Engines and Mill Machinery Agents.

Superior Gain Mills, Swiss Feed Cutter, Champion Horizontal Sorghum Mill.

John Deer Steel Plows, Advanced Chilled Plows, Cortlan Spring-Wagons.

86 Market st. - - - Nashville, Tenn.

SITUATIONS To subscribers. Circulars free. **Home Study**—60 Professors. **Corr. University,** 88 LaSalle St., Chicago, Ill.

OPIUM MORPHINE HABIT EASILY CURED. BOOK FREE. DR. J. C. HOFFMAN. Jefferson, Wis.

A sure cure for **THROAT and LUNG DISEASES. Colds, Coughs, Hoarseness, Sore Throat, Loss of Voice, Influenza,** and all such Throat Troubles yield instantly to its magical and soothing influence. For **Laryngitis, Bronchitis, Quinsy, Asthma and Consumption,** Dr. J. H. McLean's Tar Wine Lung Balm is the only remedy that will give sure relief. It has cured Lung Diseases where all other remedies have failed. Why will you suffer from Throat and Lung Troubles when such a pleasant remedy is offered you? For Croup it is a positive specific. For Singers and Speakers the Tar Wine Lung Balm is an absolute necessity. Nothing has ever been discovered which will give such immediate relief, and it will positively cure Throat Troubles. Don't Delay.

Cure that bad Cold! Stop that Cough!

Those whose Lungs and Throat are sore, hard and dry, will realize the soothing effect of a single dose of Dr. J. H. McLean's Tar Wine Lung Balm, and to give all doubting skeptics a chance to be assured of its wonderful, soothing and miraculous virtues, I put up Trial Bottles, costing 25 cents each. Every dealer in the United States should have them. If they have not, please ask them to send for a dozen as a test. Every one trying that 25 cent size will be convinced of the miraculous benefits he will receive from taking

Dr. J. H. McLean's Tar Wine Lung Balm.

If you have a cold in the head, tickling in the nose, forehead and throat you have Catarrh; get a box of Dr. J. H. McLean's Catarrh Powder, and use it once a day, besides Dr. J. H. McLean's Tar Wine Lung Balm to heal your throat and lungs.

This entire Family was Cured by DR. J. H. McLEAN'S TAR WINE LUNG BALM.

Price of Trial Bottles 25 Cents Each.

I can send them only by Express. If you will send me $2.00, or that amount in postage stamps, I will send you one dozen

bottles, which contain six times as much as the 25 cent bottles, - $1.00
Or six bottles for - - - - - - - - - - 5.00

After using Dr. J. H. McLean's Tar Wine Lung Balm, let me hear from you.

DR. J. H. McLEAN, Cor. Broadway and Biddle Streets, ST. LOUIS, MO., Proprietor of

DR. J. H. McLEAN'S WONDERFUL STRENGTHENING CORDIAL.

Thomas Robinson, a prominent Livery Stable keeper of Columbus, Ga., states that Dr. J. H. McLean's Tar Wine Lung Balm is the best remedy he has ever used for coughs and colds. Says he would not be without it if it cost $10.00 a bottle.

If you are Costive, Bilious, or afflicted with Liver or Kidney Complaint, be sure to take Dr. J. H. McLean's Homœopathic Liver and Kidney Pellets. They are small crystal coated granules, and one is sufficient to relieve the bowels. Try them; sent by mail, 25 cents a vial. DR. J. H. McLEAN.

WHAT THE DOCTORS SAY!!

Dr. M. W. Scott, Smith Station, Wis., writes: "Please send me one dozen of Dr. J. H. McLean's Tar Wine Lung Balm. I consider it the best cure for Coughs and Consumption in the world. My cough was so bad that I could not sleep day or night, and it has cured me completely."

Mrs. F. S. Fischbueren, M.D., writes: "Having used your Tar Wine Lung Balm and finding it the best medicine in use for all Throat and Lung Diseases, I enclose herewith one dollar, for which please send me six bottles for use in my practice."

AGENTS WANTED FOR THE PICTORIAL COMPLETE STOCK-DOCTOR

Embracing Horses, Cattle, Sheep, Swine, Poultry, Bees and Dogs. By Hon. J. Periam and Dr. A. H. Baker, V. S. Covers every subject pertaining to Stock of Farm both in Health and Disease. Two charts for telling ages of Horses and Cattle; 730 Engravings and 14 Colored Plates. Farmers clear $100 a month. ACT NOW! Exclusive Territory. Book, absolutely without competition. For confidential terms and "Extracts from Agents' Reports," etc., address N. D. THOMPSON PUB. CO., St. Louis, Mo., or New York.

Maxwell House Shoe Store,

Old Ladies' Common-sense Shoes, Old Men's Broad bottomed Boots and Shoes, Children's, Misses' and Boys' School Shoes,

At REDUCED PRICES, FOR CASH!

T. E. WINSTEAD & CO.,

154, Church St., Berry Block, opp. Maxwell House, NASHVILLE.

Walsh & McGovern,

DEALERS IN

Leather, Hides, Oils, Shoe Findings,

Nos. 16 & 18 North Market St., Nashville, Tenn.

Ed. H. MILLER,

—Manufacturer of—

SPRING BEDS

South College St., Nashville,

And dealer in all kinds of Beddings. I make the best Spring Bed now in use—the Twin Spring Bed—they are bug-proof. Try a set. Old mattresses neatly repaired.

ED. H. MILLER.

W. W. WILKISON, Jr.,

WATCHMAKER,

98 UNION ST., in Advocate Office,

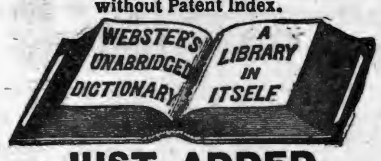
Clocks, Watches, Jewelry, &c.

Repaired cheaper than the Cheapest.

Give me a Trial.

WEBSTER

In various Styles of Binding, with and without Patent Index.



JUST ADDED

A NEW PRONOUNCING

GAZETTEER

OF THE WORLD,

Containing over 25,000 Titles, describing the Countries, Cities, Towns, and Natural Features of every part of the Globe.

GET Webster—it has 118,000 Words, 3000 Engravings, and a New Biographical Dictionary.

THE Standard in Gov't Printing Office. 32,000 copies in Public Schools. Sale 20 to 1 of any other series.

BEST Holiday Gift

It is an invaluable companion in every School, and at every Fireside.

G. & C. MERRIAM & CO., Pub'rs, Springfield, Mass.

Phillips-Buttorff Mf'g. Co.,

Manufacturers of all kinds of

Cooking and Heating Stoves, Tin-ware and House-Furnishing Goods.

COOKING STOVES:

Hermitage for Coal; New Enterprise for Wood; Home Production, Economy in Fuel, Perfect in Operation; Guaranteed in Every Sense of the word.

24 and 26 College St., - - - - - - Nashville, Tenn

O. EWING. FRANK W. GAINES

EWING & GAINE

WHOLESALE HARDWARE,

40 South Market Street, Nashville, Tennessee.

Complete Stock of Hardware, Guns, Cutlery and Guns Belting, at the lowest prices.

Prompt and Careful Attention given to Orders. TRY US.

Buy your Fall and Winter Clothing, Gents Furnishings and Hats from

W. A. LANNOM,

THE CASH CLOTHIER,

18 PUBLC SQUARE, NASHVILLE, TENN.,

Where you have the largest stock to select from in **FINE CUSTOM MADE AND MEDIUM GOODS** of the latest styles in Cloths, Cassimeres, Tricos, Worsteds, Corkscrews, etc., etc., in all the different grades and colors, in all sizes to fit from the largest man to the smallest boy.

The largest stock and greatest variety of **GENTS FURNISHINGS AND HATS** in the city, at prices far below the regular **FURNISHING AND HAT HOUSE** prices. Our terms are **Cash and Prices Bottom.** For your own interest inspect our stock before buying elsewhere.

W. A. LANNOM, Nashville, Tenn.

American National Bank,

Cash Capital, $1,000,000

Board of Directors.

E. W. Cole,	John M. Lea,	A. W. Harris,	John Woodard,
John G. Houston,	J. Kirkman,	M. Burns,	J. A. Pigue,
J. F. Demoville,	Rev. Dr. R. A. Young,	T. A. Atchison,	C. E. Hillman
John Orr,	V. L. Kirkman,	W. G. Bush,	W. W. Berry
Byrd Douglass, Jr.,	R. L. Weakley,	Gen. W. H. Jackson,	Wm. Porter,
			Edgar Jones.

This Bank has united with it the **THIRD NATIONAL BANK** of this city, and has increased its Capital Stock to **$1,000,000.** With increased facilities in every particular we can confidently assert that it will offer superior advantage in all departments of the Bank to its patrons and friends.

JOHN KIRKMAN, President, EDGAR JONES, Vice-President
A. W. HARRIS, Cashier, JOHN M. LEA, Vice-President.
E. W. COLE, Chairman Executive Committee.

PASCHALL & FALL,

WHOLESALE

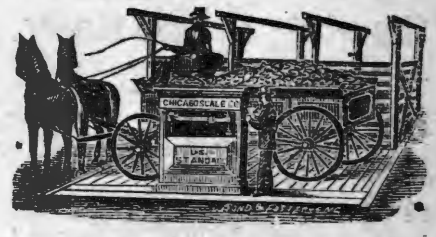
HARDWARE, CUTLERY, IRON, WAGON MATERIAL, ETC

Fishing Tackle.

Nos. 57, 59 and 61 South Market St.,

NASHVILLE, TENNESSEE.

Our Prices are Very Low.



Agents for Chicago Scale Co.' Platform Wagon Scales.

MONEY $50—$500 1—10 years. State amount. Send 6 cents for Specifications. Mention this paper. F. ALBUM Treas't, Merchants Block, CHICAGO, ILL.

Sibley's Tested Seeds

Catalogue free on application. Send for it. HIRAM SIBLEY & CO., Rochester, N. Y. and Chicago, Ill.

Rates of Advertising in Gospel Advocate

One inch one insertion,..... 60
One inch, one month..... 2,00
One inch, three months..... 5,00
One inch, six months..... 7,50
One inch, twelve months..... 12,50

A discount of 10 per cent. on these rates on order of $25.00; 20 per cent. for order of $50. 30 per cent. for order of $100.00.

Note these Rules Carefully

(1) Write only on one side of your paper.

(2) Write your name, post-office, county, and State, plainly.

(3) When changing your paper, give the office from which you change, and the one you wish it changed to.

(4) When ordering a book, give the name, edition, style of binding, and price, as near as possible, and state plainly HOW and WHERE you wish it sent.

(5) Write very plainly and make clerks and printers happy

SUNDAY SCHOOL LESSON.

Continued from page 757.

Cease to do evil learn to do well. This is true religion in every age and dispensation. *Seek judgment.* That is justice in act rather than in theory. *Judge the fatherless, plead for the widow.* Orphans and widows are especial objects of God's care. *Let us reason together* That is let us submit the matter to a fair trial whether I do not right in rejecting the worship of such a sinful nation. *Though your sins be as scarlet they shall be as white as snow.* That is as though your iniquities be of a deep cast I will pardon all. *Though they be red like crimson they shall be as wool.* This is in sense the same as the preceding statement and emphasises the thought though it varies the expression. "The grace of God is as deep as our helpless miseries are, and boundless as our sins."

QUESTIONS.

1 What is the Golden Text?

2 Who was Isaiah?

3 With what kings was he cotemporary?

4 Of whom did he write this vision.

5 Why do you suppose he called to Heaven and earth to hear.

6 How did he rebuke them?

7 Do the lower animals show grattitude.

8 What kind of a nation did Isaiah call them?

9 Whom had they forsaken?

10 To what did he compare the nation in verses 5 & 6?

11 To what did he compare the nation in verse 8.

12 What did he mean by the remnant?

13 What had been done to Sodom and Gomorrah?

14 How did the Lord look on their sacrifices?

15 Why did he not accept their worship?

16 What did he exhort them to do?

17 What did he say about their sins.

18 Is the Grace of God sufficient to pardon sin?

19 Ought we to forsake sin?

AN INSTANTANEOUS SUCCESS!

THE CHRISTIAN SUNDAY SCHOOL HYMNAL

STYLES AND PRICES.

Boards, single copy, by mail	$ 30
" per dozen, by express	3 00
" per hundred, "	25 00
Silk cloth, red edge, single copy,	40
" " " per dozen, by express	4 00
" " " per hundred "	$2 00
Morocco, red edge, single copy	1 50
" gilt edge, "	2 00
" full gilt, "	3 00

WORD EDITION.

Boards, single copy, by mail	15
" per dozen, by express	1 50
" per hundred, "	10 00
Cloth, red edges, single copy, by mail	20
" " per dozen, by express	2 00

All books sold at the dozen or hundred price will be sent by express at expense of purchaser. We send by mail prepaid at single copy price.
Send for circulars and testimonials.
Address

CHRISTIAN PUBLISHING CO.,
St. Louis, Mo.

3 months' treatment for 50 cents. Piso's Remedy for Catarrh. Sold by Druggists.

Have you heard of Dr. J. H. McLean's Tar Wine Lung Balm? It is really wonderful how rapidly it cures Coughing, Throat and Lung Troubles.

The best Ankle Boot and Collar Pads are made of zinc and leather. *Try them.*

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease to any sufferer. Give express and P. O. addr ss.
DR. T. A. SLOCUM, 181 Pearl St., New York.

$65 A MONTH & board for 3 live young men or ladies, in each county. Address P. W. Ziegler & Co., Phila.

REWARD and Souvenir Cards for CHRISTMAS

$1.00 worth 20 cts,

20 Beautiful Imported Florals in new and elegant designs including Fringe card, Gold Relief Borders, &c., &c, with mottoes for Christmas or New Year, as desired, only 20 cents, 20 very choice Reward of Merit or Scripture Text cards only 20 cents. One extra fine satin banner card for Xmas or New Year, 15 cents. One of our popular Newest Style Xmas Bookmark cards on Satin Ribbon only 10 cents, Over 1,000 testimonials already recieved from Teachers praising our goods GEO. S. VIBBERT,
Clintonville, Conn.

AGENTS COIN MONEY who sell Dr. CHASE'S FAMILY PHYSICIAN. Price $2.00. Write for Circular. Address A. W. HAMILTON & Co., Ann Arbor, Mich.

A No. 1. MIDDLE TENNESSEE FARM FOR SALE.

We are now offering for sale that rich and highly improved farm of Mr. R. R. Owen, situated 11 miles South of Nashville, and 1½ miles East of Owen's Sta., on the Decatur R. R., convenient to Owen's Chapel, and near the well-known school of Prof. Lipscomb, and being in an exceptionally good neighborhood.

This farm embraces 280 acres, 200 of which being rich, level land, in a high state of cultivation; the remainder in woodland and blue-grass pastures. The dwelling is a two-story brick, comparatively new, is beautifully situated on an elevated lawn, commanding a beautiful view of the lovely valley of the Little Harpeth; together with stables, barns, etc., in good repair.

For further information, call on or address

HAGAN, & CO.,
No. 64, N. Cherry St.
NASHVILLE, - TENN.

DR. JOHN BULL'S

Smith's Tonic Syrup

FOR THE CURE OF

FEVER and AGUE

Or CHILLS and FEVER,

AND ALL MALARIAL DISEASES.

The proprietor of this celebrated medicine justly claims for it a superiority over all remedies ever offered to the public for the SAFE, CERTAIN, SPEEDY and PERMANENT cure of Ague and Fever, or Chills and Fever, whether of short or long standing. He refers to the entire Western and Southern country to bear him testimony to the truth of the assertion that in no case whatever will it fail to cure if the directions are strictly followed and carried out. In a great many cases a single dose has been sufficient for a cure, and whole families have been cured by a single bottle, with a perfect restoration of the general health. It is, however, prudent, and in every case more certain to cure, if its use is continued in smaller doses for a week or two after the disease has been checked, more especially in difficult and long-standing cases. Usually this medicine will not require any aid to keep the bowels in good order. Should the patient, however, require a cathartic medicine, after having taken three or four doses of the Tonic, a single dose of KENT'S VEGETABLE FAMILY PILLS will be sufficient. Use no other.

DR. JOHN BULL'S
SMITH'S TONIC SYRUP,
BULL'S SARSAPARILLA,
BULL'S WORM DESTROYER,
The Popular Remedies of the Day.

Principal Office, 831 Main St., LOUISVILLE, KY.

4 Brilliant Collections OF THE BEST MUSIC

AT A MARVELLOUSLY LOW PRICE

Each one contains 216 large sheet music size pages, and from 50 to 70 pieces of music by the best composers.

Price 50 cts each! Mailed for the price and Postage, or 68 cts each!

American Song and Chorus Collection.
68 New and Popular Songs with choruses.

American Ballad Collection.
53 of the Best Ballads.

American Dance Music Collection.
A large number of the best Waltzes, Polkas, etc.

American Piano Music Collection.
50 very good Piano Pieces.

FOR CHRISTMAS.

Christmas Gift, by Rosabel. A truly delightful little Cantata for children, with a very pretty story, nest music, pleasing dialogues, and all quite easy enough for the younger children of schools and Sunday Schools. Price 25 cts. $2.40 per dozen.

Message of Christmas. A rousing good, stirring cantata by Fanny E. Newbery and T. Martin Towne. For children, with the assistance of a few adults. Simple scenery needed. Price 30 cts. or $3.00 per doz.

OLIVER DITSTON & CO., BOSTON.

C. H. Ditston & Co., 867 Broadway, N. Y. J. E. Ditston & Co., 1228 Chestnut St, Phila.

Send to John C. Haynes & Co., Boston, (branch house of O. Ditson & Co., for grand illustrated Catalogue of all Musical Instruments, strings and Trimmings.

AGENTS We have the best selling BOOKS and BIBLES. Books particularly adapted to the wants of Southern and Western people. Family Bibles a specialty. Very low prices. B. F. JOHNSON & Co., Pub's, 1013 Main St., Richmond, Va.

PISO'S CURE FOR
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes good. Use in time. Sold by druggists.
CONSUMPTION
25 CTS. 25 CTS.

PAYSON'S INDELIBLE INK.
No preparation and only a common pen needed. Established 50 Years. Superior and popular for decorative work on linen. Received Centennial Medal & Diploma. Sold everywhere.

FEMALE COMPLAINTS

Treated scientifically at home, at very small expense, with absolutely no pain, no caustics, no unnecessary examinations. Permanent cure guaranteed. Book and question blank free. Address with stamp, Dr. C. N. BROCKINGTON,
(Mention this paper.) 309 4th Ave., Louisville, Ky.

CATARRH

Causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough and Consumption, cured in from one to three months, even though bones of nose are affected. No snuffs, washes, douches, inhalers or atomizers used. Book and blank free. Address with stamp, Dr. C. N. BROCKINGTON,
[Mention this paper.] 309 4th Ave., Louisville, Ky.

NOW READ

Extra Premium, all wool, full 10-4 Blankets at $3 a pair; regular selling price at $5,00

Extra fine quality 10-4 Blankets warranted both warp and filling, all wool (when we say wool we mean it) at $3,75 a pair; price in season $5,25.

California fleece, full 11-4, lovely borders guaranteed all wool at $4,75 a pair; regular price $7,00.

Wool and cotton mixed, extra heavy, special service, full 10-4 wide Blankets at $2 a pair.

All wool filling 10-4 wide Blankets at $2 per pair.

Heavy gray wool Blankets 10-4 at $1,50 per pair; actually worth $2,75.

Extra heavy silver gray, all wool filling Blankets, full 11-4 wide at $2,25, cheap at $3,00

Good quality, silver gray, all wool 11-4 wide, fancy borders at $3,75. This blanket sells in season at $4,00.

Finest quality gray California, all wool, warranted 11-4 wide, at $3,75; regular price, $4,00.

Hirsch Bros. & Co.

56 N. COLLEGE STREET

Headquarters For Drygoods At

LOWE T RIC S

Wharton & Co.,

Druggists and Prescriptionists.

Fine Soda Water, Mineral Waters Etc.

Corner College and Union Sts.

Nashville, - - Tn.

I owe my Restoration to Health and Beauty to the CUTICURA REMEDIES"

And Every Species of Itching, Scaly, Pimply, Inherited, Scrofulous and Contagious Diseases of the Blood, Skin, and Scalp, with Loss of Hair, from infancy to old age, positively cured by the Cuticura Remedies.

Cuticura Resolvent, the new blood purifier, cleanses the blood and perspiration of impurities and poisonous elements, and thus removes the cause.

Cuticura, the great Skin Cure, instantly allays Itching and Inflammation, clears the Skin and Scalp, heals Ulcers and Sores, and restores the Hair.

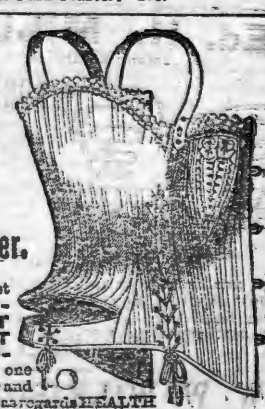
Cuticura Soap, an exquisite Skin Beautifier and Toilet Requisite, prepared from Cuticura, is indispensable in treating Skin Diseases, Baby Humors, Skin Blemishes, Chapped and Oily Skin,

Sold everywhere. Price: Cuticura 50c.; Resolvent, $1; Soap, 25c. Prepared by the POTTER DRUG AND CHEMICAL Co., Boston, Mass.

Send for "How to Cure Skin Diseases."

RHEUMATIC, Neuralgic, Sciatic, Sudden, Sharp and Nervous Pains, instantly relieved by the Cuticura Anti-Pain Plaster. 25c.

MADAME FOY'S CORSET AND Skirt Supporter.



Combines the most ELEGANT FITTING CORSET with a PERFECT SKIRT SUPPORTER and is one of the most popular and satisfactory corsets as regards HEALTH and COMFORT ever invented. It is particularly adapted to the present style of dress.

For sale by all leading dealers. Price by mail $1.50.
FOY, HARMON & CHADWICK, New Haven, Ct.

"THE BEST IS CHEAPEST."
ENGINES, Horse Powers, THRESHERS SAW-MILLS, Clover Hullers,
(Suited to all sections.) Write for FREE Illus. Pamphlet and Prices to The Aultman & Taylor Co., Mansfield, Ohio

NEW HOUSE! NEW GOODS!

J. W. ORCHARD,

Manufacturer and Dealer in PLAIN and DECORATIVE

WALL PAPER,

Window Shades,

Looking-Glasses, Picture Frames and Cornices, Chair Cane, Picture Cord and Nails, Wall Brackets and Parlor Easels.

Looking-Glasses put in old frames. Old pictures and frames repaired.

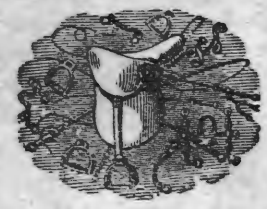
134 Union Street.

Between College and Cherry,

NASHVILLE - - TENN.

A. C. & J. C. MARCH,

(Successors to J. D. March & Son,)



Manufacturers of and Dealers in

Saddles, Harness, Bridles, Collars, Trunks, Bags, Valises, Hames, Whips, Chains.

REPAIRING DONE ON SHORT NOTICE.

NORTH MARKET STREET,

NASHVILLE. - - TENN.

NAHVILLE, CHATTANOOGA & ST. LOUIS RAILWAY.

BUSINESS MEN, TOURISTS, EMIGRANTS, FAMILIES, REMEMBER

The Best Route to St. Louis and the West via McKenzie.

The Best Route to West Tennessee and Kentucky, Mississippi, Arkansas, and Texas points is via McKenzie.

The Best Route to the Summer Resorts and Mountain Retreats of Tennessee, Virginia and the Carolinas, via McKenzie and Nashville.

The Best Route to the celebrated Colleges, Universities, Seminaries and other Educational Institutions in the Southeast, via McKenzie and Nashville.

The Best Route to points in East Tennessee, Virginia, the Carolinas, Georgia and Florida is via Chattanooga.

DON'T FORGET IT!

By this line you secure the

MAXIMUM OF SPEED, SAFETY, COMFORT, SATISFACTION,

AT THE

MINIMUM OF EXPENSE, ANXIETY, BOTHER, FATIGUE.

Be sure to Buy your Tickets over the

N., C & ST. L. RAILWAY!

If you are going to Washington City, Baltimore, Philadelphia, or New York.

The Inexperienced Traveler need not go amiss; few changes are necessary, and such as are unavoidable are made in union Depots.

THROUGH SLEEPERS!

BETWEEN

Nashville and Atlanta, and Atlanta and Jacksonville, Fla., Nashville and Martin (to connect with Sleeper service via Cairo to St. Louis and Chicago.) Nashville and Columbus. Nashville and Memphis (Sleeper Humboldt to Mobile, and Milan to New Orleans.) McKenzie and Little Rock, and Little Rock and Texas points.

Call on or address

J H PEEPLES, T.A., Chattanooga, Tenn.
W W KNOX, T. AA Nashville, Tenn.
S FINLEY, Ticket Agent, Memphis, Tenn.
A B WRENN, Trav. ., Atlanta, Ga.
W L DANLEY, G P, & T A, Nashville, Tenn

DO YOU WANT A DICTIONARY?

We want a club of Subscribers to THE CINCINNATI WEEKLY TIMES in your place, and ask you to get us one on terms that will astonish you. A "Webster's Unabridged" or a "Webster's National Pictorial" Dictionary without money and with comparatively little labor. Write us for our Dictionary offer. THE WEEKLY TIMES, 230 Walnut Street, Cincinnati.

S. HOGAN, J. S HOPKINS.

Hogan & Hopkins.

—Dealers in Custom Made—

Boots and Shoes

We will sell the very best makes [illegible] and Shoes, and endeavor to make the prices so that no one can possibly sell cheaper than we do.

No. 20 Public Square, Nashville, Tenn.

SALESMEN:

SAM R. HOPKINS, L. D SIMPSON, W. MAYES.

MR. AND MRS. W. LIPSCOMB'S

SCHOOL AT OWEN'S STATION

WILL OPEN Aug., 31, 1885. This is truly HOME SCHOOL, with every kind of care necessary for the comfort and welfare of pupils. Parents and others would do well to inquire as to its merits.

Terms for 20 weeks, including Board, Tuition and Washing, $75,00. $25,00 for music with use of piano. Address

W. LIPSCOMB

China, Glass and Queensware

We have the best Electric Lamp [illegible], the best imported Student's Lamp, "Mays' New Ideal" Lamp, requires no chimney or shade; in fact, we are headquarters for the best Lamps in use. We keep the largest stock of CHINA, GLASS and QUEENSWARE, South of the Ohio river, all of which will be sold as cheap as good goods can be sold in any market. Why not buy first-class goods when you can get them at about what you are paying for trash? Come and see us, or send your orders.

HICKS, HOUSTON & CO.

M. A. SPURR, President; FRANK PORTERFIELD, Cashier; R. S. COWAN, Teller; J. H. THOMPSON, Vice President.

Commercial National Bank,

OF NASHVILLE, TENNESSEE.

CAPITAL STOC , - - - $250,000,00.

North College Street.

BOARD OF DIRECTORS.

M. A. Spurr, R. H. Dudley, J. A. Thomas, Sam Cowan, Jos. Frankland,
W. A. Benson, J. H. Thompson, W. [illegible] Newell, W. A. Wray, J. F. Bowers,
J. Jungerman, A. W. Wills, E. R. Richardson, J. H. Collins, W. D. Mayo,
Robert B. Lea, J. D. Goodpasture, H. G. Gwyn, T. L. Herbert.

Fully Prepared to do a General Banking Business.

JOHN RAMAGE & SON,

48 North College Street, Nashville,

Offer the best stock of custom-made BOOTS, SHOES, and SLIPPERS, in all grades, of

Trunks, Traveling and Hand Bags.

LOWEST CASH PRICES!

Gates & Pohlman,

Corner College and Union Streets, Nashville, Tenn.,

Are the oldest Jewelers in the State, and have constantly in stock the very latest and best designs, in patterns as well as the finest in quality and finish of all goods pertaining to the Jewelry trade. They defy competition in prices, and warrant every article to be as represented by them. Watches, Clocks and Jewelry repaired by the most practical workmen Orders by mail promptly attended to. Their motto is, "*Quick sales and small profits.*"

H. B. Grubbs Cracker Co.,

MANUFACTURERS OF

Candy and Crackers,

21 N. Market St., - - - - - - Nashville, Tenn

A large stock of Fire-works Constantly on hand.

Without fear of contradiction, we guarantee all of our goods to be STRICTLY PURE AND WHOLESOME.

Send us your orders, or specify our goods when you order of your Grocery House. Our Stick Candy is known as the "Lion Brand." In the manufacture of our Candies, we use only the best confectioner's A Sugar, vegetable colors, and fruit flavors. In order to be certain that our ingredients are pure, DR. LUPTON, Professor of Chemistry in the Vanderbilt University, will give all material used by us, a careful chemical analysis. ☞ Price List sent on application.

HOW PRINTING PAYS

"The Proof of the Pudding," &c. How richly it pays to own a Model Press is shown in a handsome little book, containing several hundred "proofs," from the 15,000 people who have Model Presses. Business men, Clergymen, Teachers, Boys, Girls, persons out of work,—everybody interested. A Press and Outfit complete, from $5.00 to $10.00 and up. Book mailed free. Address,

The Model Press Co., Limited, 912 Arch St., Philadelphia, Pa.

A. B. C. STEAM COOKED CRUSHED WHITE OATS.

A.B.C. Wheat, A.B.C. Barley, A.B.C. Maize,

Rolled, Steam-Cooked Desiccated.

BEWARE OF IMITATIONS!!

American Breakfast Cereals.

Made from the Finest Grains. All Impurities removed. Prepared for the table in ten minutes. Ask for A. B. C. Brand only. (Registered Trade Mark) PATENTED.

For sale by all Grocers. Send for circulars, etc., to THE CERMAN M'F'G CO., 83 Murray Street, N. Y. (Incorporated 1875.)

TEXAS LANDS!

Persons who have capital they wish to invest profitably, can do so by investing now in Texas lands.

The undersigned is agent for the sale of lands amounting to OVER HALF MILLION ACRES. Prices range from 50 cents to $6,00 per acre.

These lands are all going up, and in five years from date, will be worth twice the present price. For particulars, address

J. T. POE.

Longview, Texas.

SPRING, 1885.

CARPETS! CARPETS!

We have the largest and most complete stock of Carpets of all grades, Mattings, Oil Cloths, Linoleums, Rugs, etc., that we have ever shown to the trade. These goods are brought from the factory, and our prices are the lowest. All orders promptly filled.

MANLOVE & Co.,

26-2 Summer St., - - Nashville, Tenn.

O. T. CRAIG & SON,

BRENTWOOD, TENN.

MAUD MULLER, 1924.

—Breeders of—

Duroc Jersey-Swine.

A CHOICE LOT OF PIGS NOW READY TO SHIP.

All our Breeders Registered.

Address C. W. CRAIG,

Brentwood, - Tennessee.

FOR COUGHS, CROUP AND CONSUMPTION USE

TAYLOR'S CHEROKEE REMEDY

OF SWEET GUM AND MULLEIN.

The Sweet Gum from a tree of the same name growing in the South, combined with a tea made from the Mullein plant of the old fields. For sale by all druggists at 25 cents and $1.00 per bottle.

WALTER A. TAYLOR, Atlanta, Ga.

THIS NEW ELASTIC TRUSS

Has a Pad different from all others, is cup shape, with Self-Adjusting Ball in center, adapts itself to all positions of the body while the ball in the cup presses back the intestines just as a person does with the finger. With light pressure the hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free. EGGLESTON TRUSS CO., Chicago, Ill.

THE GOSPEL ADVOCATE.

VOLUME XXVII., NUMBER 49 | NASHVILLE, TENNESSEE, DEC. 9, 1885. | TWO DOLLARS PER YEAR IN ADVANCE.

EDITORS:

D. LIPSCOMB | E. G. SEWELL.

J. C. McQUIDDY, Office Editor.

ASSOCIATE EDITORS:

J. A. HARDING. JOHN T. POE.

Subscription Rates to Gospel Advocate.

Single subscriber, per annum in advance	$2,00
Single subscriber for six months in advance	$1,00
Clubs of five, three of these new, per annum each	$1,50
Clubs of ten, five of which must be new, each	$1,25
Clubs of ten, all old, each	$1,50

SUBSCRIBE NOW.

REFLECTIONS ON THE LIFE OF JOSEPH.

The history of Joseph is so well known generally as to make a repetition of it here unnecessary. But a few thoughts or reflections regarding it may not be out of place. In the first place, the history of Joseph represents him as an humble, upright, Godly man. He was a grand son of Isaac, of whom no evil deeds are recorded, and great-grand-son of Abraham, the friend of God, and the father of the faithful. With such ancestry, it would be reasonable to expect Joseph to be a good boy, and especially so since his father, though weak through the flesh, was a God loving and God serving man. In the raising of boys, very much depends upon the ancestral influences which are brought to bear upon them, and especially upon parental influence. All these influences may sometimes fail upon wayward boys, but it is certainly much easier to raise up a boy right when ancestral influences are right. When parents, grand-parents and great-grand-parents are wicked, thus flooding a boy's pathway with wicked influences, it will be much harder for him to break off from all these and make a righteous man than if all these influences were good. And in proportion as generations are extended, and the tide of evil influences continues, the case becomes worse and worse, and it becomes more and more difficult, and more uncertain about any breaking over these influences, and making righteous men. Take the ancient Canaanites as an illustration. They started bad, and went on from bad to worse continually. In the days of Abraham, Joseph's great grand father, the cup of iniquity of the Canaanites was not yet full, so that while the Lord promised that land to Abraham and his posterity as a dwelling place, yet he told him that his posterity should go into a strange country, and there suffer evil treatment for a long time, till the wickedness of the Canaanites should fit them for destruction. For tho' their wickedness was then great, and though they were waxing worse and worse, still their state of probation was not yet over. God's mercy was not yet exhausted. But when a whole nation gets started wrong, so that all the influences are bad, it is exceedingly hard to improve them. We do not remember an instance in which it has been permanently done as nations. Individuals in wicked nations have often been brought under the benign influences of the word of God and been made righteous. But what nation as a nation ever has? Some have been checked for a time, but afterwards relapsed and were destroyed. They usually grow worse and worse until all are beyond redemption. See as examples the antediluvians, Sodom and Gomorrah, the Canaanites and all the wicked nations of antiquity. These nations waxed worse until none could be reclaimed, and then as a matter of mercy they were blotted out. A strong argument this in favor of Christian parents obeying the word of the Lord. We doubt not, little Joseph was often reminded of the Godly lives of his ancestors, Isaac and Abraham, and his young and tender heart fired with a desire to be good like they were, and that he might also be a friend of God. And the Lord always knows where such hearts, such desires are. And when he had a grand work to accomplish through the posterity of Abraham, he chose Joseph as the instrumentality through whom it should be brought about. And while his brethren acted wickedly, conspired against him, and sold him as a servant, and sent him into a strange land, the Lord was with Joseph, and graciously cared for him, and did not suffer him to be tempted above that he was able to bear. But surely, there are many Christians to-day that would be hard put to to withstand all the temptations that Joseph withstood Yet we have the gracious promise of God that we shall not be tempted above our ability to bear it. Yet this promise is upon the principle that we strive with all our power to overcome temptation. Joseph withstood, and bravely overcame the temptation through which he was called to pass, endured with great patience the trials and sufferings that were his lot to pass through. And he was never forgotten by the Lord in these days of trial and tribulation. He was ever kind and merciful to him, and through these trials he found his way to the throne of Egypt, and thus in the mercy and goodness of the Lord, he was made the instrument through which his father and brethren were preserved from a destructive famine, and were given the fat of the land of Egypt for a dwelling place.

What an exquisite pleasure it must have been to Joseph to take his brethren who had sold him as a slave in a foreign land, by the hand, furnish them with plenty, and give them a plentiful and goodly land to dwell in as a home. This of itself was enough to compensate him for all the trials through which he was called to pass in reaching the position in which it was possible for him to do it. By the tribulations through which he had to pass, he learned patience, learned to endure hardships without murmurings, learned to wait patiently for the Lord, with an assurance that he would not be forgotten by him. No doubt the days sometimes seemed long and dark to him during his long imprisonment, but his faith in God was so strong that he never forgot his integrity to him, nor ceased the uprightness of his life.

One great trouble with Christians is a want of sufficient faith and patience to endure quietly the tribulations through which they are called to pass. The great apostle to the Gentiles says, "and not only so, but we glory in tribulations also; knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."—Rom. v, 3-5. It requires earnest work on the part of the Christians, and much prayer and strong faith to glory in tribulations. These tribulations are never pleasant in themselves, but afterwards they yield the peaceable fruits of righteousness if we are patient in them. Looking forward, therefore, to the outcome, we should learn to rejoice in them. But Christians need not look to earthly promotions and exaltations in this life, such as Joseph received. God has better things in store for us, that those ancient worthies should not have the advantage of us. God has in view by these tribulations, these chastisements our spiritual good, the good of souls. And if by these tribulations we shall be weaned from the love of the world, and our hearts set more and more on things above, and the pleasures of this life grow less and less in our estimation, and our spiritual strength be thus increased, it will be worth more to us than all the golden thrones of earth. And yet even our earthly needs will not be left out of view; for we have the promise of the life that now is as well as that which is to come. But our highest interest is that of our souls, and that interest is certain to be subserved if we will be patient and faithful under trials and tribulations. The life of Joseph is a living illustration of this principle. The hearts of Christians are sometimes crushed within them when they see that their labors and sacrifices for others are not appreciated by them, and that instead of being appreciated they themselves are rejected, and even persecuted. Christian parents are sometimes thrown out of house and home, and badly treated, by ungrateful children, greedy of gain, and neglected by those for whose good they have spent so many anxious years. This seems hard, and on the part of the children is desperately wicked. But if such parents will be patient and faithful to the Lord, all will be well with them in the end.

Many a Christian preacher and teacher of God's word, who has spent all the vigor of his life in building up congregations of Christians, have been turned off, and their labors rejected by these congregations when they become self-sustaining, because they are old and infirm, and cannot entertain as they once did. This is often heart-crushing to them. But while this may be, and often is very wicked in their brethren, as was the case in the brethren of Joseph, yet if these preachers like Joseph will be patient and faithful to the Lord, and put their trust in him in their time of tribulation, all will be well with them in the end. Such incidents in the life of Joseph should be carefully studied by such as are mistreated by others, and his course carefully imitated by all, and the final outcome will be all right with them. Paul says, "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."—Rom. xv, 4. This is exactly in point. The life of Joseph has been written, and it stands on record for our learning, that we through patience,—patience such as he cultivated, and through the comfort of these Scriptures recording the final outcome of Joseph's trials, may have hope—hope that when the trials and disappointments of earth are done, we all may rest in heaven. Yes, may even have the assurance that these trials may all prove a blessing in the end, as certainly as Joseph's did, if we will but be as faithful as he was, under them. It is of great value, therefore, to Christians to study the life and history of Joseph, if they will rightly apply the benefits afforded by these things. It will take much labor and humility to enter into the climes of eternal bliss. E. G. S.

Second Reply To Bro. Lipscomb.

DEAR BRO. LIPSCOMB: Your last reply is before me. I am duly bound to reply to some things you have said.

1. Your bare assertion that Campbell and Lard did not use the word and Spirit as *one* in conversion, will not overthrow the quotations I gave from their writings. While they may have claimed a difference between the word and the Spirit, and while you do the same thing, the inevitable result of their and your arguments, make the word and Spirit the *same* or else exclude the Spirit entirely from the conversion of sinners. We proceed on the "agreement" that the Holy Spirit is one thing (a person) and the word of God is another. Now, Mr. Lard asserts that the proposition to be maintained is, "The Holy Spirit operates in conversion through the truth only." He presents fourteen arguments to prove it, and every single solitary argument says conversion is effected by the "truth only" and "nothing more." If they are different, Bro. Lipscomb, how in the name of reason can Mr. Lard get the Spirit in conversion when the truth *alone*, and "nothing more" than the truth, does it *all?* Brother, you can't make the word *alone* convert a man and say the Holy Spirit converted him, unless you make the word and Spirit the same; or on the other hand you can't make the word one thing and the Spirit another, and then say the "word *alone*" and "nothing more" converted the man, without excluding entirely the Holy Spirit. Let me illustrate. Suppose I assert that the proposition to be maintained is: In the conversion of L. R. Sewell, E. A. Elam operated through A. Alsup *only*. To prove the proposition I produce *fourteen arguments*, and every single solitary argument says A. Alsup *alone*, and *nothing more*, converted Sewell. Do you suppose you could find a man fool enough to say Elam converted Sewell when I have said in fourteen arguments that Alsup *alone* and *no one else* converted him? To make the proposition true, Elam and Alsup must be the same, otherwise the proposition is false or I have offered fourteen lies instead of so many arguments.

Mr. Lard proceeds on the same principle and says the Spirit operates in conversion, but all his arguments say the "truth only," and "nothing more," converts the sinner. So the gentleman is forced to make the operating power of his proposition, the operating power of his arguments. Its the Spirit in the proposition but the "truth only" in the arguments. The proposition *must* go down if the arguments are true. On the other hand, the arguments *must* 'kick the beam' if the proposition is true. They antagonize each other. "A house divided against itself cannot stand."

Let me go a little further. In your first you said: "Persons or living things only operate on mind or spirit," and you went a step further and said, "The word of God liveth and abideth forever."

I now proceed again with the "*agreement*" that the *living Spirit* is one thing (a person) and the *living word* another thing. You have said 'the man is a fool that will say they are the same, and is a fit subject for the lunatic asylum.' You proceed and affirm that the living Spirit operates in conversion, but you argue that the living word *alone* converts the soul, and nothing but the living word. How you can make your arguments true—that the word of God *alone* converts the soul, and at the same time say the Holy Spirit also shares a part, is a problem not easily explained. I will let you mean by the "word of God" just what you please, with the distinct understanding that it is not the Spirit. With this understanding, I ask you the simple question: Is there any other power put forth in conversion except the word of God? Before you answer this, perhaps you would do well to think a moment on what is "the word of God which liveth forever." Can the word of God exist without the impression and ideas of its author? Please discriminate between the word of God and the germinal principle of life in it from your standpoint.

2. You say: "I mean no disrespect, were he (Oakley) to treat his wife's and his neighbor's testimony as he treats the words of the Spirit of God, he would land in the lunatic asylum in one month."

Now, Bro., you *know* I have not said one word against the inspired word. The Ghost you strike at, is a 'child of your own brain.' From the way you write you must have the lunatic asylum on your brain. It is a maxim that when one man thinks everybody ought to be in a lunatic asylum but himself, it is a "dead moral certainty" that *he* himself, above all others, is the man that *ought* to be there. "I mean no disrespect," my good brother, when I wonder if you have any connection with the lunatic asylum near Nashville, Tenn. I feel constrained to say this much on asylums, as this institution occupies a prominent position in *both* your replies.

However, in regard to the Spirit "bearing testimony with our spirit that we are the children of God," I will say a word or so. Your position is that the Spirit bears testimony *only in words*, and that his testimony was taken nearly two thousand years ago. That testimony is written down and is called the "word of God." The result is, you claim that the testimony *only* of the Spirit at the present day "beareth witness." There is this difference between you and Bro. Paul. He says: "The Spirit *itself* beareth witness with our spirit that we are the children of God." Rom. 8: 15. Bro. Lipscomb says: *Not the Spirit itself*, but the testimony *only* of the Spirit beareth witness. You take the statement of God's word that the Holy Spirit beareth witness, for the real witness of the spirit. For instance, if you were traveling and should you carry your position into effect when you reach on your journey, a friendly guide-board testifying to the fact that it is: To NASHVILLE 12 MILES, you would wring off the post and sit down on it and cry out, *I'm in Nashville!* Even so, when the Bible says, "the Spirit itself beareth witness, etc.," you hug the Bible to your bosom and cry out, "*Nothing else* is worth a farthing to man." A man testified in court one thousand years ago, and his testimony was written down and completed, after which the man never opened his mouth again in life as a witness. Suppose I should take the position that that man was personally present and testifying in the world to-day? Everybody would call me a fool. Yet that is the very position you take in regard to the Holy Spirit as a witness and comforter in God's people. The Bible declares him to be a present witness, and as you claim that he can witness in words *only*, and since he has not spoken for nearly two thousand years, you effectually deny Paul's statement that "the Spirit itself beareth witness." Bro. Lipscomb or Bro. Paul one has missed it.

Again you say: "Thus the word of God as it is given by God, filled with the germinal principle of spiritual life, springs up and bears fruit. It is an incorruptible seed that liveth and abideth forever. The spiritual germ can 'never be separated from it.'"

Now, sir, when I charged you with a contradiction on this point, you cry out, "I was drawing the distinction between the germinal principle of life in the seed, and the seed's outward shell separated from the Spirit." Reader, calmly view the above. In the first quotation he says: "The Spirit real germ can *never* be separated from it, (i. e., seed.) In the last he says: I was talking about the 'shell separated from the Spirit.'" Bro. Lipscomb, you are the first man I ever heard of who was able to skin the word of God and at the same time say the "shell and germ can never be separated." Then why speak of the shell separated from the Spirit, if they cannot be separated? Echo answers why?

I am satisfied, my brother, that *you* and *your* people are continually separating the Spirit from the word. Do you not teach that "the world can not receive the Spirit?" Yes. Haven't you said: "The personal power of the Spirit abides in the word and nowhere else, and cannot be separated from it?" Yes. Very well. "Then they that gladly 'received his word' were baptized." Acts 2: 43. You claim these men were in the world until baptized, yet they received the word of God. Did they receive the Spirit? If not, how in the name of reason do you prevent them? Perhaps another separation is in order.

In regard to the "seed wheat" you have this to say: "We place the material grain of wheat in the soil, because in that grain of wheat is embodied the immaterial germinal principle of life, that brought into contact with the juices of the soil, springs forth and produces, first "the blade, then the corn, then the full corn in the ear." Just so, we bring the word of God which contains the germinal principle of spiritual life into contact with the warm affections of the human heart and it springs forth and bears fruit, etc."

In the first place I seriously protest against your method of taking the 'wheat' in one parable which produces 'the blade, the ear, and then the full ear,' which 'seed' represents "the children of the kingdom," and another parable where the seed represents "the word of God," and making both serve to illustrate your idea of the life germ implanted in the word of God. I know of no law of interpretation which justifies such a course. However I will take things just as I find them, and proceed to show the fallacy of your position. In the whole process of your reasoning I fail to find just when you get the soil converted. It was 'good before' the seed fell into it. The crop was gathered, but what change has been wrought in the soil? was the soil harvested? What quickens the seed? "The juices of the soil." What quickens and fructifies the word of God? "The warm affections of the sinner's heart," you say. Hence it is the sinner, the warm sinner, that converts the word of God, and not the word of God which converts the sinner. Such is the result, whatever the intent. This seed and soil application has involved you in hopeless confusion. Reader, its contrary to natural law as well as common sense to think that seed in any way prepares soil for its reception. No man out of the asylum will say that the application of the seed made the soil good. I will venture to say that good seed and good soil are wholly incompetent to produce fruit in the absence of the distinct and separate influence of the sun. Even so, the word of God and the sinner in the absence of the direct agency of the Spirit can never produce the new birth. The sun is the quickening power of seed sown in the soil, and take away the direct influence of the sun and the germ in the seed is powerless to produce fruit. Now, Bro. Lipscomb, you may take a grain of corn in which the germ of life has been planted; you may select the richest spot of soil in Tenn., now plant your grain in which is the germ of life; now cut off *all* influences of the sun except such as resides in the grain; (for the sun certainly put the germ in it,) now stand aside and see how long before you will have a yield of "thirty, sixty or a hundred fold." Now gaze at your hill of corn ten thousand years and then tell me what you think of your coming crop. Just so in preaching the word of God. We may preach the truth and have subjects of gospel address, but there must be an additional power. "Paul may plant, Apollos may water, but God gives the increase. 1 Cor. 3: 6. The Thessalonians were saved through sanctification of the Spirit and belief of the truth. 2 Thes. 2: 12. Here the Thessalonians is the soil. The word of God, the truth, is the seed, but in addition to the seed is the sanctification of the Spirit, a different power. Paul said to the same people, 1 Thes. 1: 5: "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost; * * and ye * * received the word, with joy of the Holy Ghost." Bro. Paul says the gospel and *also* the Holy Ghost. Bro. Lipscomb says, the gospel in word *only* provided its got a *kernel* in it. Reader, who is correct?

Again you say: "The word of God is the abiding place of the Spirit of God on earth." Then in order to be filled with the Holy Ghost a man had to be filled with the word of God. "John the Baptist was filled with the Holy Ghost from his mother's womb." I wonder if John was filled with the word of God from his mother's womb? If not, then how did John possess the Holy Ghost, it being impossible to separate them? Look at it from another standpoint. The apostles after they had received the word of God they were filled with the Holy Ghost more than once. How could such a thing happen if the word and Spirit are inseparable? If the Spirit dwells in the word *only*, and is confined there, how did He descend in the bodily shape of a dove and abide on the Son of God at his baptism? If confined to the word, how did he come as a mighty rushing wind and fill all the house where the 120 brethren were assembled. Acts 2: 1–4. If confined to the word, then, how did He fall on all who heard the word at the house of Cornelius? Acts 10: 44. If confined to the word, how could Peter have said: "And we are his witnesses of these things; and so is also the Holy Ghost,

whom God hath given to them that obey him?" Acts 5: 32. Does a man, Bro. Lipscomb, receive the word of God because of his obedience, eh? If the Holy Spirit *abides* and is *confined* in the word of God in this world, how did he *move* men in this world in olden times to write the sacred oracles? How did he *dwell in* the apostles for the same purpose? If he *moved* them by *speaking only*, how do you know it? You say the Spirit "has *always* moved men by speaking to them." If the Holy Spirit abides in the word, why did the Son of God say his Father "would give the Holy Ghost to them that ask him?" Luke 11: 11. We all have the word of God, and if the Holy Spirit is confined *in it* then we all have the Holy Ghost also. But our Lord speaking to his disciples said: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Ghost to them that ask him." Bro. Lipscomb, who are the "them" in the quotation, saints or sinners? If saints, haven't they got the word and all that's in it? If sinners, should they pray for the Holy Spirit? Take either side and you are beat. If the Holy Spirit is confined to the word and abides in it, why did Paul say to the Hebrews that in addition to "tasting the good word of God" they also (that is in addition to the word) "partook of the Holy Ghost"—"tasted of the heavenly gift and of the powers of the world to come?"

I renew my question. Do you believe the Holy Spirit, the author of the word, is to-day in the world, personally operating on sinners in conversion? You dodged the issue in your last, and spent a great deal of your time on Campbell's writings being his personal productions, but the main point is ignored. Is Campbell, the author of his books, to-day in the world personally operating on men? I hope you see the point.

As to "our religious friends" being like the worshipers of "Baal" referred to in the close of your article, I would suggest that "our Christian friends" are very much like the people spoken of by Paul in 2 Tim. 3: 1-5. "In the last days perilous times shall come. For men shall be lovers of their own selves, * * having a form of godliness, but denying the power thereof: from such turn away.

JOHN. T. OAKLEY.

TOO LATE.

There is a sadness connected with these words, viewed only from a worldly stand-point. If we are leaving home to take an important journey to obtain some valuable treasure, but are too late to meet the train, and the opportunity is forever gone, what sadness reigns in our hearts as we realize "it might have been!"

A young man has every opportunity to secure an immense fortune. He allows the golden opportunity to slip by unimproved. Soon this opportunity passes unreturning away. He mourns over his sinful neglect as he drinks in the bitterness of *Too Late*. By always improving the ever golden ringing *now*, we all know that broad fields of usefulness are spread out before us. We know that our lives may be filled with noble deeds, which lift us from earth to heaven. When we are conscious of a mis-spent life, what clouds hang like a pall of darkness over our future! But in the affairs of this life, hope softens the misery of the sad words "too late." Each heart expects something "better than it has known," to drink from purer, sweeter springs. If we have lost one opportunity to secure a fortune, we still think that another may be offered. If we have sinned against our own best interest, we hope to do better in the near future, and so with all things in this life.

But what if we neglect our soul's salvation? What? If "the harvest be past, and the summer ended and we not saved? Too late, forever too late. No other world in which to correct mistakes. None of the cheering rays of Hope will shine along the rugged way. We may plead for time in which to rectify our mistakes, but it will be eternally, *Too Late*. Then how careful we should be about the never dying interests of the soul. We know not the day nor the hour when it may be *Too Late*, therefore our blessed Savior in tender love and compassion has commanded us to *Watch*. Heaven to be gained and hell to be shunned, and yet how many of us drift idly along. None of us would have the pearly gates barred against us, then let us strive to enter in. "Let us lay aside every weight and the sin which doth so easily beset us and let us run with patience the race that is set befor us, looking unto Jesus the author and finisher of our faith." We are not to creep in getting away from sin but to *run*, knowing that while running from it we are making rapid strides for bliss and glory eternal. We should be exceedingly afraid of sin. Instead of desiring to see how close an association we can hold with sin and get to Heaven, we should study to keep as far away from sin as the East is from the West.

In runnng this race with patience we are ever to look to Jesus. Jesus will be our help in every need.

Jesus when tempted by satan, did not see how far he could yield to the suggestion of the tempter and not fall, but promptly rebuked the evil one with, "it is written." So when sore trials come upon us, we should look to the noble example of him, who did no sin. If we will do this our lot will not be to cry *Too Late* forevermore.

We in view of these things should avail ourselves of every means of growth in the spiritual kingdom of our dear Savior. We should give ourselves continually to reading, meditation and prayer. But how many who were once enlightened and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, turn again to the weak and beggarly elements of the world, all because they do not meet upon every first day of the week, contribute liberally to the support of the gospel and add to their faith the many Christian virtues hence; when they come to die they must close their eyes realizing it is Too Late. Hoping that these thoughts may incite some one to a nobler life, I desire to give the language of the poet on this subject. They are the dying words of a child to the parent. Though quite long, it is worth reading, and worthy a place in your memory:

They tell me I am dying, mother,
That this night to me will be the last,
Of earth. It must be so, I read it in
The shadows of your brow, which tokens
Deeper shadows of the heart.
Dying! I cannot grasp the awful thought
To leave this bright and glorious world
So full of love and gladness, and to be
Hidden in the cold and narrow tomb,
To lay off all the precious jewels I have
Loved so dearly, and the gorgeous robes
Which have been my pride, since first
I sought to stifle concience with the
Syren song of pleasure. I cannot die—
There is so much for me to do.
You say, dear mother, "Heaven is just;"
Beyond, I do not see its jasper walls,
Its pearly gates, its golden streets and
Tree of life; and if I did, what have
I done to gain entrance there?
I have not loved my Master as I should,
Nor served him as I ought.
When first I named the holy name of Jesus
And vowed to love and serve him,
I could have marched unfaltering to
A martyr's death. I did renounce the world
With all its pomps and vanities,
The flesh with all its vain desires
And pleasures, and let the kingdom
Of the Prince of darkness for the realms
Of Him, to whom all creatures must
Bow down and worship. The tempter came
And found a ready ally in my heart;
Slowly I yielded to the facinating call
Of pleasure's vice. Not by sudden wrench,
But inch by inch, I retrod the path from
Heaven to earth. In my heart I came
To love the world far better than the
People of my Lord, and often when
They met for prayer, I sought with
Eager feet the gilded halls of pleasure
And drowned all thoughts of a hereafter
In the voluptuous whirl of the intoxicating
dance.
The halls decked with rich tapestry
Or garlanded with flowers. The rich
Swell of the bewildering music as it rose
An fell upon the perfumed air,
Was far more fascinating than the
Humble room where the true worshipers
Met to pray, and I can almost count
Upon my hands the times that I knelt
There. But now, oh God the scene is
Vanished. I see the gorgeous tapestry
changing
Its bright lines to the dark draping of
The tomb. The flowers hang dead upon
The grey cold wall, and their sickening
Fragrance stifles my fast failing breath;
The gay and thrilling music has drifted
Into the sad and solemn funeral march.
And the giddy revelers are treading slowly
To its measured cadence. In their pale
Faces is no light, no hope, no joy for me—
Nor do they seem to miss me or to know
That one they loved so well is drinking
Bitter waters with no one to help
Perchance had I been true to God
The evil had been far less. But
I have shed darknes where I should
Have spread the light; I have scattered
Ashes where I should have kindled fire;
I only am to blame; Mother you would
Have held me back. even by prayer
And supplication. But I heeded not
Your supplications; they fell on ears
Open only to the syren song of pleasure.
You told me that to touch the world,
Would spot the soul; that concord
Could not dwell between our master
And Belial; and that one who loved
The world so well could not love the Father.
How shall I meet in judgement our
Good and gentle pastor? How often has
He warned me of the dangerous
Path in which I trod! but all unheeded;
I spurned his admonitions, and resented
All his pleadings, saying when I have
Drained the cup of pleasure to its dregs,
When at a more convenient season,
Will I call for thee!
With what zeal would I now serve
My Master. I would not grudge him
One poor, pitiful hour of the week,
As I was wont to do; but every day
And every hour should be his.
But 'tis too late; I am lost, lost, lost!
Not for one idle hour of pleasure,
But for a life-work for the world.
To-night I'm face to face with death,
And there is no arm can save me,
No helping hand clasps mine. The deep
Dark waters chill my weary feet,
My life, my soul. Slow creeps the shadows
On my vision, and phantom forms flit
Round me in the Stygian gloom.
You tell me I must pray. Now 'tis
Too late. I oft have prayed before this
Hour. But, mother, prayer can ne'er
Redeem a wasted life. I never thought
Of death, nor anything beyond this
World of ours. Its pleasures, all its vanities
Were mine, and my poor soul was satisfied
With husks. Hope!—There is no promise.
The shadows deepen; mother, is it night?
I scarce can trace your well-loved features
By the faint, fleeting light. Hold fast
My hand! I can not feel it grasp on yours.
The cold, dark waters rise around me,
And I can see no light to guide me o'er
The tide. 'Tis night, so dark. "Almost but
lost."

—J. C. M.

Home Reading.

We All Have Trials.

BY MRS. ALICE B. BUTLER.

We all have trials in this life—
  Dark clouds arise and break,
But they are only for our good,
  If borne for Jesus' sake.

For there are some who sweetly glide
  O'er placid waves through strife;
They are the ones who trust not earth,
  But lead a holy life.

They glide o'er waters still as death,
  Their Saviour leads the way,
And when a cloud encirles them,
  Above 's as bright as day.

It's like a halo 'round their head,
  Surrounded by a cloud,
While floods of light break thro' on them
  The thunders echo loud.

Yet they heed not the angry cloud,
  Though borne on gelid wing;
They 're glad to know that they can face
  For Christ, such dismal things.

Columbia Tennessee.

A RAILWAY LESSON.

It was a hot, dusty day, when two or three passengers entered the train on the Iowa Division of the Chicago and Northwestern Road at Bridgewater. Among them was a stylishly-dressed young man, who wore a stiff white hat, patent leather shoes, the neatest of cuffs, and shiniest of standup collars. He carried a cane, and carefully brushed the dust from the seat in front of him just before he sat down.

Just across the aisle, opposite him sat a tired woman holding a sick baby. I never saw on any face a more discouraged, worn-out, dispairing look than that on the mother's face. The baby was too sick even to cry. It lay moaning and gasping in its mother's lap, while the dust and cinders flew in at the open doors and windows. The heat and dust made traveling, even for strong men, almost unbearable.

I had put down the stylish young man in front of me as a speciman of the dude family, and was making a calculation on the probable existence of brain under the new hat, when, to my astonishment, he leaned over the aisle and said to the woman—

"Madam, can I be of any assistance to you? Just let me hold your baby awhile. You look very tired."

"O, thank you sir!" she said, tremulously. "I *am* tired."

"I think the baby will come to me," said the young man, with a smile. "Poor thing! it's too sick to make any objection. I will hold it carefully madam, while you lie down and rest awhile. Have you come far?"

"From the Black Hills."

"What! By stage?"

"Yes, but the baby was well when I started. I am on my way home to friends in the East. My husband—my—

"Ah, yes, I see, I see!" continued the young man, in a sympathetic tone, as he glanced at the bit of crape in the little traveling hat. By this time he had taken the baby, and was holding it in his arms.

"Now you can lie down and rest a little. Have you far to go?"

"To Connecticut," replied the woman almost with a sob, as she wearily arranged a shawl over a valise and prepared to lie down in the seat.

"Ah, yes, I see! And you haven't money enough to go into a sleeping car, have you, madam?"

The poor woman blushed faintly and put one and to her face, while the tears dropped between her worn fingers.

I looked out of the window; and a mist came over my eyes, while I changed my calculation of the young man's mental ability. He looked thoughtfully and tenderly down at the baby, and in a short time the mother was fast asleep.

A woman sitting across the aisle from me who had heard as much of the conversation as I had, came and offered to relieve the young man of his charge. "I am ashamed of myself for not offering to take the baby from the mother before. Poor little thing! It's asleep."

"So it is I'll surrender it to you now" (with a a cheerful smile)

At this point the train stopped at a station and the young man rose in his seat, took off his hat, and said in a clear earnest. voice:

"Ladies and gentlemen, here is an opportunity for each one of us to show that we have been brought up in a Christian land, and have had Cnrtstian fathers and mothers. This poor woman" (pointing at the sleeping mother) "has come all the way from the Black Hilis, and is on her way to Connecticut. Her husband is dead, and her baby is ill. She hasn't money enough to travel in a sleeping-car, and is all tired and discouraged. What will you do about it?"

"Do!" cried a big man down near the water cooler, rising excitedly, "Take up a collection—the American citizens' last resort in distress. I'll give $5."

The effect was electrical. The hat went round, and the way the silver dollars, and quarters, and other pieces rattled in it, would have done any true heart good.

I would describe the look on the woman's face when she awoke, and the money was given to her! She tried to thank us all, and failed; she broke down completely. But we didn't need any thanks.

There was a sleeping-car on the train, and the young man saw the mother and child transferred to it at once. I did not hear what she said to him when he left her, but it must have been a hearty "God bless you!"

More than one of us in that car took that little lesson to himself, and I learned that even stylish as well poor clothes may cover a noble heart.—*Companion.*

A BOY'S LECTURE ON MANNERS.

The way you do things are your manners. The way you look, the way you speak, the way you stand, the way you act, the way you move, the way you eat, are your manners. What you do with your hat is a part of your manners. I do not mean hanging it up, I mean taking it off or keeping it on. Everybody has to have some kind of ways to do things. There are two kinds of manners; I will mention them. Good ones and bad ones. Your face looks better when you are having good manners than when you are having bad ones. I have heard of six kinds of bad manners, and one more. I will mention them. Pig manners, one; bear manners, two; donkey manners, three; cock-a-doodle-doo manners, four; post manners, five; cow-in-the-parlor manners, six.

First—pig manners—and if you want to know what they are, go and look in the pigs' pen when their dinner is being put into the trough. Every piggy hurries to get the most, and get the best. Every piggy looks out for itself and does not care for the other ones. Children that have pig manners are the kind that want to be helped first at meal-times, and want the best things for themselves, and the biggest pieces. They look out for themselves, and do not care about other people getting any good things.

Second—bear manners. Children that have bear manners are the kind that are gruff, and grum, and growly. They have cross looking faces, and sometimes stick their lips out, and snarl, and growl, and are most always grumbling and growling about something they want to do or they don't want to do. They talk in this way: "Find my hat!" "I want to go out!" "Open the door!" "I want something to eat!" and never think of a please, or a thank you, and they get cross very often, and look cross.

Third—donkey manners. Children that have donkey manners are the kind that want to do nothing but just what only they want to do and nothing else, no matter how much you may ask them and coax them. If you ask them to move, they stay still. If you ask them to stay still, they move. If you ask them to keep quiet they make a noise. If you ask them to make a noise, they keep quiet. If you ask them to go on an errand, they say, "don't want to!" or, "I ain't a-going to!" and the worst kind say, "I will!" and "I wont!" When they are playing, they never will do what the others want to do, but only what they themselves want to.

Fourth—post manners. Children who have post manners are the kind that do not answer when they are spoken to any more than a post would. If a visitor says, "How do you do?" or "Do you like to play tag?" or "Do you like pictures?" or butter-flies, or anything, they stand still as a post, and do not speak; but maybe if you should ask if they liked candy they would speak one word, and I guess it would be yes.

Fifth—cock-a-doodle-do manners. The children that have cock-a-doodle-do manners are the kind that feel big and act so. When a rooster struts around among the hens, he acts as if he felt so big he did not know what to do, and sometimes he seems to feel so big that he has to get up on a fence and clap his wings and crow cock-a-doodle-do! Sometimes there will be a lot of fellows playing, and a cock-a-doodle-doo fellow will come there, and he'll act as if he knew the right way to do everything better than everybody, and he'll give them the rules, and he'll strut around like a rooster; and in his house he does the same way to his mother and the grown-up ones, and ones that are not grown up. That kind of a fellow ought to stand up on the fence and clap his wings—no, I mean his elbows—and crow, cock-a-doodle-doo! I know better than you.

Sixth—cow-in-the-parlor manners. Children that have cow-in-inthe-parlor manners are the kind that are always getting in somebody's way, or pushing themselves in between people, or going in front of people, or running against people, or stepping on somebody's feet, or on bottoms of ladies' clothes, or leaning against people, or stumbling over things, or bumping against the furniture, or against people, or tipping over their own chairs, or knocking down a vase, or a work-basket, or a tumbler of water. They are as clumsy as a cow in a parlor, and do not mind what they are about any more than the cow in the parlor would mind what she was about.

Besides these kinds there is another kind I have heard of, called the Interruptors. Interruptors are the kind that begin to talk while other people are speaking, no matter if 't is their father, or mother, or company, the interruptors do not wait for anybody to stop talking, but break right in and say what they want to.—*Reported for Wide Awake by Mrs A. M. Diaz.*

Two little boys were playing together.

"Eddie," said Harry, "I'll be a minister, and preach you a sermon."

Harry began: "My text is a short and easy one: 'Be kind.' There are some texts in the Bible on purpose for little children, and this is one of them. There are a great many heads to my sermon.

"First, be kind to papa, and don't make a noise when he has a headache. I don't believe, Eddie, you know what headache is, but I do. I had one once, and did not want to hear any one speak a word; and if I heard a noise the pain was dreadful.

"Second, be kind to mamma, and don't make her tell you to do a thing more than once. Think how tired she must get saying 'It's time for you to go to bed,' half a dozen times over.

"Third, be kind to baby."

"You have leaved out, be kind to Harry," interrupted Eddie.

"Yes," said Harry, "but you will be kind to me it you are kind to all the others, because you will forget to be unkind. I was saying, be kind to baby, and lend her your red doll when she wants it.

"Fourth, Be kind to Jane, and don't kick and scratch when she goes to wash you."

Here Eddie looked ashamed, and said: "But she pulled my hair with the comb."

"People mus'nt talk in meeting," said Harry.

"Fifth, be kind to kitty. Do not what will make her purr, not what will make her cry."

"O, Harry," cried Eddy, with tears in his eyes, "don't preach any more, 'cause I will always be kind now."

Never put much confidence in such as put no confidence in others. A man prone to suspect evil is mostly looking in his neighbor for what he sees in himself.

SUNDAY SCHOOL LESSON.

BY GRANVILLE LIPSCOMB.

THE SUFFERING SAVIOUR.

Isaiah LIII, 1-12. Dec. 13.

GOLDEN TEXT:—"The Lord hath laid on him the iniquity of us all." Verse 6.

TIME—This prophecy was made about 700 B. C.

PLACE—Jerusalem.

PERSONS—Christ the man of sorrows, and the world of sinners for whom he died.

INTRODUCTION.—We have in this lesson a strong proof that Jesus the Christ was the son of God, and that his death was for the sins of the world. No other than the mind of God, through seven centuries, could have so clearly delineated the sufferings and character of any person, than has inspired Isaiah here given us of Jesus the Christ. No less than *eleven* expressions are found in this chapter which clearly point to the sufferings of Christ for our sins. 1st, he bore our griefs. 2nd, he carried our sorrows. 3rd, he was wounded for our transgressions. 4th, bruised for our iniquities. 5th, chastisement of our peace was upon him. 6th, by his stripes we are healed. 7th, the Lord hath laid on him the iniquity of us all. 8th, for the transgression of my people was he stricken. 9th, when thou shalt make his soul an offering for sin. 10th, he shall bear their iniquity. 11th, he shall bear the sins of many. These and kindred expressions are not merely forms of words, but express what was to Jesus Christ a terrible reality. There was an actual placing of our crimes on him, which will account for the fact that he who was by no means lacking in manly qualities, should have been so appalled at the approach of his own sufferings, when he besought the Great Father, in three earnest petitions, to remove if possible the cup from him. Stephen and Paul manifested a much more hardy and triumphant spirit at death than did their Master. The reason must be found in the fact that their sins, and all our sins, were laid upon the Lamb of God, who suffered for them.

EXPLANATORY NOTES.

1 *Who hath believed our report?* Inasmuch as Isaiah is here in prophecy presenting the benefits of Christ's death, this expression was to show that the gospel of Christ, though so rich in its provisions of salvation, would be rejected by the Jews.—Rom. x, 16. *To whom is the arm of the Lord revealed?* The arm of the Lord is here made to represent the gospel of Christ, which is God's power to salvation.

2 *For he shall grow up before him as a tender plant, and as a root out of dry ground.* The advent of our Savior was not with parade; and his lowly birth and humble life, while exactly fulfilling the Scriptures, was a stumbling block to the Jews. *He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.* While we have every reason to believe that Christ has now a glorious and beautiful appearance in heaven, on earth he was not admired for his personal appearance; at one time he was called the gardener, at another a traveller on foot, etc. The many pictures of Christ that have been made are merely representations of an ignorant imagination.

3 *He is despised and rejected of men.* The prophet does not here show why this was so, but states the fact. Many reasons are to be found in the New Testament why he, who was so sinless, was rejected of men; the principal one was because his works were of God, and theirs of the devil.—John viii, 44. *A man of sorrows, and acquainted with grief.* The knowledge which Christ has of the sorrows and griefs of men makes him a refuge for all the distressed of earth. *We hid as it were our faces from him.* The abasement of Christ caused even his friends to forsake him. *We esteemed him not.* Though his character drew forth admiration from men, yet their estimation was so small as to forbear giving one word of help in the hour of his trial.

4 *Surely he hath borne our griefs and carried our sorrows.* There is here probably a reference to the scape-goat. (Lev. xvi, 26). On the great day of atonement there were two goats provided, one for a sin offering, the other to bear away the sins into the wilderness. Christ was the antitype of both. He suffered for sin and bears them away into oblivion. *Yet we did esteem him stricken, smitten of God and afflicted.* The prophet here brings out the fact that though Christ's sufferings were all for the benefit of man, yet men looked upon him as though he himself, and not ourselves, was the object of God's wrath.

5 *But he was wounded for our transgressions, he was bruised for our iniquities, etc.* By throwing the emphasis on the words *our* and *we*, in the 5th and 6th verses, the sense is very apparent, as the prophet is here showing how far the world misapprehends his mission. Not for himself, but for *us*, he bore all this, he would say.

6 *All we like sheep have gone astray.* This verse is a continuation of the truth of the preceeding one, showing that for *us* Christ was afflicted. *Upon him was laid the iniquity of us all.* When each person from his own weak recollection can array enough sin from his own corrupt heart to condemn him, God who is greater than our hearts is much more able to condemn us, since he knows all things, and therefore all the sins which we have forgotten; oh what a mountain of guilt was laid upon the Lamb of God!

(Continued on page 783.)

Phillips-Buttorff Mf'g. Co.,

Manufacturers of all kinds of

Cooking and Heating Stoves, Tin-ware and House-Furnishing Goods.

COOKING STOVES:

Hermitage for Coal; New Enterprise for Wood; Home Production, Economy in Fuel, Perfect in Operation; Guaranteed in Every Sense of the word.

24 and 26 College St., - - - - - Nashville, Tenn

O. EWING. FRANK W. GAINES

EWING & GAINE

WHOLESALE HARDWARE,

40 South Market Street, Nashville, Tennessee.

Complete Stock of Hardware, Guns, Cutlery and Guns Belting, at the lowest prices.

Prompt and Careful Attention given to Orders. TRY US.

Buy your Fall and Winter Clothing, Gents Furnishings and Hats from

W. A. LANNOM,

THE CASH CLOTHIER,

18 PUBLC SQUARE, NASHVILLE, TENN.,

Where you have the largest stock to select from in **FINE CUSTOM MADE AND MEDIUM GOODS** of the latest styles in Cloths, Cassimeres, Tricos, Worsteds, Corkscrews, etc., etc., in all the different grades and colors, in all sizes to fit from the largest man to the smallest boy.

The largest stock and greatest variety of **GENTS FURNISHINGS AND HATS** in the city, at prices far below the regular **FURNISHING AND HAT HOUSE** prices. Our terms are **Cash and Prices Bottom.** For your own interest inspect our stock before buying elsewhere.

W. A. LANNOM, Nashville, Tenn.

American National Bank,

Cash Capital, $1,000,000

Board of Directors.

E. W. Cole,	John M. Lea,	A. W. Harris,	John Woodard,
John G. Houston,	J. Kirkman,	M. Burns,	J. A. Pigue,
J. F. Demoville,	Rev. Dr. R. A. Young,	T. A. Atchison,	C. E. Hillman
John Orr,	V. L. Kirkman,	W. G. Bush,	W. W. Berry
Byrd Douglass, Jr.,	E. L. Weakley,	GEN. W. H. Jackson,	Wm. Porter, Edgar Jones.

This Bank has united with it the **THIRD NATIONAL BANK** of this city, and has increased its Capital Stock to **$1,000,000**. With increased facilities in every particular we can confidently assert that it will offer superior advantage in all departments of the Bank to its patrons and friends.

JOHN KIRKMAN, President, EDGAR JONES, Vice-President
A. W. HARRIS, Cashier. JOHN M. LEA, Vice-President.
E. W. COLE, Chairman Executive Committee.

PASCHALL & FALL,

WHOLESALE

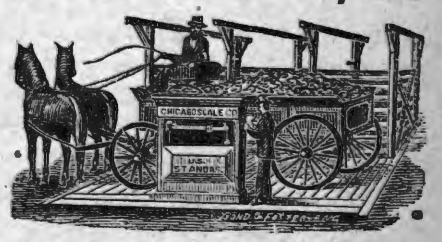
HARDWARE, CUTLERY, IRON, WAGON MATERIAL, ETC

Fishing Tackle.

Nos. 57, 59 and 61 South Market St.,

NASHVILLE, TENNESSEE.

Our Prices are Very Low.



Agents for Chicago Scale Co.' Platform Wagon Scales.

MONEY $50—$500 1—10 years. State amount. Send 6 cents for Specifications. Mention this paper. F. ALBUM Treas'r, Merchants Block, CHICAGO, ILL.

Sibley's Tested Seeds Catalogue free on application. Send for it. HIRAM SIBLEY & CO., ROCHESTER, N. Y. AND CHICAGO, ILL.

THE GOSPEL ADVOCATE.

NASHVLLE, TENN., DEC., 9, 1885.

CONTENTS.

Reflections of the Life of Joseph 769
Second Reply to Bro. Lipscomb 770
Too Late 771
Sunday School Lesson 773
Review of Bro. Oakley 774, 775
Should Business Men Preach the Gospel 775
Obituaries 776
In Memoriam 776
State Missionary Meetings at Columbus, Miss 776
General News 778
Items and Personals 779
Sister Margaret Miller and Others 780

HOME READING.

We all have Trials 772
A Railway Lesson 772
A Boy's Lecture on Manners 772

REVIEW OF BRO. OAKLE .

Only men who wish to find discrepances would find any when it is said, All conversion is effected by the spirit of God, but the spirit abides in and works through the word of God, is always present in it, uses it as his only means, and then saying, when referring to instrumentalities, the work was effected through the word alone. Every fair-minded man would understand it meant the Spirit of God works in effecting its end only through the word. Why does Bro. Oakley change the illustration from the person working through his own word—which is exactly what the Spirit does—to Elam working through Alsup? Does Alsup bear the same relationship to Elam that Elam's own word does? Elam's word bears the same relation to Elam that the word of God bears to the Spirit of God. Each is the author of his own word, and works through it.

We spoke of the word as separate from the Spirit, simply to show the relation they sustain to each other, just as we speak of the germinal principle as separate from the seed in which it dwells: not because it is practically separate, but because by so analyzing them we come to understand their true relationship.

Our language at the start was, "The idea of which the word is the sign, is what affects or impresses the mind of man. Is idea spirit or spiritual? The word of God is the sign that conveys the idea's thoughts, impressions, produced by the spirit of God, to the spirit of men. The idea, thought, impression, is placed in the word of God by the spirit of God, and so long as that word, the sign of the idea, is known, it conveys the ideas, thoughts, impressions to the mind, heart and spirit of every one who receives the word of God."

The man that cannot see that we were using the word as distinct from the spirit that dwells in it, doesn't want to see it. It is what is done in every case of analysis. We have answered as clearly as we know how, that the spirit of God gave the word and dwells in it. Whatever the word does, the spirit that gave and dwells in that word, does—through that word. And whenever man turns away from or rejects the word of the spirit, he rejects the spirit of God. The spirit does not share a part of the testimony borne through the word, it bears the whole testimony through the word, because the word is the instrument used by the spirit and receives all its meaning, efficacy and power from him who gave it and dwells in it.

2nd, I do know that Bro. Oakley said, "He starts out to prove that the spirit operates in conversion, but every argument says the word only operates." If that has any meaning at all, it means that what is done through the words of the spirit is not done by the spirit—the testimony given by the spirit through his words is not the testimony of the spirit. I repeat, if Bro. Oakley will deny that what his wife or his neighbors testify in words is not their testimony—that what they do through their words spoken and written, is not their work, he will find himself in the lunatic asylum in less than one month. He does this with reference to the Spirit. When a man's testimony is taken down, and properly authenticated and recorded, and preserved, it is the testimony and deed of the man, one year, ten years, twenty years, five hundred years, five thousand years. And for a man to go into court and maintain that the word or testimony is not the testimony or witness of the man because it was his written testimony, or because he was dead, would be a violation of all the laws of common sense. Suppose some lawyer were to get up in court and insist that a will or deed, or testimony written years ago, was not the testimony of the man himself who made it, but only the witness of his testimony, what would the court think of such a lawyer? Men do not trample upon all the laws of common-sense in this way until they come to religious affairs, and it all arises from a lack of faith in God. Arising from a lack of faith in God, it is degrading to him. Men can trust the testimony of men given by men, recorded and preserved by them a thousand years, but the testimony of God's spirit given by himself, recorded by himself and preserved by himself as his own dwelling place and house, cannot be trusted! Away with such infidelity in the name of religion.

When the spirit of God said to the Pentecostians, "repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins," this was the testimony of the spirit to them as to the condition on which remission could be enjoyed. It is the testimony of the spirit for all time to every one similarly convicted of sin, as to how he can enjoy remission; and he who turns from this direction, turns from the spirit and his guidance, and rejects his testimony, just as much as these Pentecostians would have done had they turned away and rejected the teachings of the spirit then given.

Again the wheat or other grain is not regarded as in the soil in the sense of becoming a co-worker with it until it puts forth its roots and amalgamates with and begins to appropriate the juices of the soil and mingle them with his own for the development of the germ life contained in the seed. In other words, until it begins to act. Just so the word of God is nowhere recognized as being in the heart, as combining with the feelings and directing them, until it begins to assimilate the warm affections (all *human* hearts do have warm affections, tender, sympathetic feelings) to the development of the germ life of the word of God. In other words, until it begins to act in obedience to God.

The conversion that the soil undergoes is, that while noxious seed were in the soil, they assimilated the strength and power of the soil to the production of evil fruit. When these are rooted out and the good seed implanted, then they assimilate the same juices and strength of the soil to the production of good fruits. Just so with the heart. When evil seed are in the heart, these evil seed take up all the strength and vigor of that heart in bearing evil fruit in human lives. When the good seed are implanted in the heart, they assimilate the strength and affections of the heart to the production of good fruit in Christian lives. This is the conversion of soil and heart that takes place.

The truth is not in the least changed, whether we regard the word of God as the seed, or whether we regard the individual containing that word, and letting that word direct his life, as the seed. The planting the good seed did not make the soil good, but developed and directed the energies that had been hitherto directed by evil seed to the production of bad fruit, to the production of good fruit. He thinks it is contrary to natural law that the seed should prepare the soil for its reception. It is true, however, that God adapts every seed to the surroundings he intends it to occupy; and that seed, or the germ in it, extracts from the soil the food suited to its growth. This is true of the word of God. The word of God is a wonderful seed; it warms the cold heart, and breaks the hard, stony heart. It opens the closed heart, it enlightens the dull, dark heart. It quickens the lifeless, dead heart—it does all this and more, because the spirit of God dwells in it and gives it power.

But more than soil and seed are needed—"the sun with its rays of heat must be present." Exactly; but Jesus Christ, and not the Holy Spirit, is the sun of righteousness—whose warmth and love are always conveyed by the word to the heart, to help quicken the word of God into a glowing life in that heart. But as the rays of the sun are guided by the fixed laws of the natural world, and as these rays cannot operate without bringing its rays to the seed and soil, so in the spiritual world the laws of the Spirit, which constitute the word of God, cannot work without always bringing the rays of the sun of righteousness to bear on the sinner's heart. The word of God can no more appeal to the heart of individuals or be presented to his mind without bringing the gospel of the son of God to bear on the mind and heart, than the laws of the material world can operate without bringing the warmth of the sun to bear on the soil and seed. And if you will bear it, the Spirit of God organized the material world, gave it law, and took up his abode in these laws, and is guiding every particle of matter forward through these laws, to the accomplishment of the end for which it was created. Just so he organized the laws of the spiritual creation, gave the laws of the spiritual kingdom, took up his abode in these laws, and in and through them is guiding this new creation forward to the accomplishment of the end for which it was created. Do you catch on to that idea? The only difference is that the material word is inanimate and submissive, but in the spiritual world, the subjects have volition, and are rebellious, and do not so implicitly obey the law.

But what shall we say to the man who says, "the sun certainly puts the germ in the seed!" we are dumb there. We don't know how to respond. God gives the increase in the material world, but does he give the increase by a direct exertion of his power, or through the working of forces already placed in operation in the seed, sun, soil and atmosphere, guided by his laws? In that is the whole question involved. God has placed certain capacities of development in the seed, the soil, the sun and the rain. Included in these are all influences which are provided by his laws. Now is God able, through these forces, acting under his laws, to produce fruit, without coming down outside of and apart from these laws, and by a special enabling act, exerted on each seed separately, cause it to sprout? If so, he is able to produce fruit in the spiritual world, through the forces and provisions embodied in the spiritual laws.

We will impress upon Bro. Oakley another

thought. It takes just as much power to create a man, an animal, a plant, now, as it did to create Adam and Eve, and the first plants and animals that existed on earth. The difference is, one is, created through law, the other was created without law, by the direct exercise of divine power, before the laws of procreation were given. Again, men and women are to-day just as much the creation of God as were Adam and Eve. Now apply this to the spiritual world. In the original spiritual creation, men and women were created full grown, miraculously endowed the first day of their entrance into the church of God. After this creation, the laws of spiritual procreation were given, and men and women have been born through the working of the law of the spirit of life in Jesus Christ from that time, and will be until time shall be no more. But it is just s much God's work when done through this law as when done directly. It requires just as much power now as then, but now the power is exerted thro' the laws of God. God is not a lawless God. He does not make laws and then dishonor them and degrade them by working outside of them. These laws given by the spirit of God, called "Scriptures given by inspiration, is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works." The spirit of God says he does all this through his laws. Bro. Oakley and our Baptist brethren say although this word was given by the spirit, and sealed by the blood of the Son, God can't instruct and lead men the right way through these Scriptures. He must exert an outside, direct enabling power, else he for whom God prepared the word, can never receive it; can never understand or obey it.

The whole theory is a denial of God's power to accomplish his work through his own chosen appointments. It is a denial of the efficacy of the blood of Christ, for it sealed these laws.

Bro. Oakley propounds a number of imaginary difficulties about the Holy Spirit coming in the form of a dove, as rushing mighty wind; how was he in John from his mother's womb. These difficulties all arise because he understands neither me nor the Scriptures. I have never said that the Holy Spirit was always confined to his word. The Spirit existed before the word was given. There were miraculous developments and manifestations of the Holy Spirit in the creative age of the church, just as there were in the creative age of the physical universe. These were before the law of the Spirit was fully given and developed for the guidance of men. After tha laws were given these miraculous manifestations, and he works through his laws. Did Bro. Oakley ever see the spirit descend as a dove? Did he receive the spirit before he was born? Does it come to him as a rushing mighty wind? Does he make revelation to him now? Does he miraculously inspire him? If not, why not? If these manifestations do not now appear, why shall I be asked to explain them by the present order? I say, he ceased all these miraculous manifestations when the law of the spirit was fully revealed to man, then he took up his abode in that law, and is fully able to accomplish all his work through his own laws. These manifestations all belong to the creative age of the Church, and are no more to be expected now than are men full grown the first day they are born, to be looked for in the material world.

Then he says, "we all have the word and all that is in it." There is where the egregious blunder is. Any Bible student will know at once that Brother Oakley and most of us know very little of the word of God. It is not in our mind, much less in our heart. So with us all. There are very few men who understand the word of God; still fewer of them have it in their hearts. The word of God in a man's heart truly and fully controls the feelings, moulds that heart and guides that life. The word of God fully dwelling in his heart, he must know it; he must understand it, ponder it in his heart until it takes possession of all the affections, controls the purposes, and moulds the actions of the heart and life. God never recognizes the word of God as in any man's heart until it thus took possession of him. Neither did God ever recognize a heart as right towards him, or services as coming from the heart, until it rejected all other teachings and obeyed the word of God. When people worshipped God as they thought very zealously, and failed to do his commandments, Jesus says, "Well did Isaiah prophecy of this people. They draweth nigh unto me with their mouth, and honoreth me with their lips. But their heart is far from me. But in vain do they worship me, teaching as doctrines the commandments of men." This plainly shows that Jesus did not recognize any man as having his heart right towards him, or as having his word in his heart, until that heart had so received the word of God as to be guided by it, and it alone. Again, the miraculous gift of the spirit only revealed truth. It did not reveal all truth at once; hence, the repeated gifts of the Spirit resulted in repeated increments of the word of God revealed to man. The Holy Spirit came by measure to the disciples; it still does it. It comes in its complete fullness only when the whole word of God is understood and pondered in the heart as to bring the whole heart under the teaching of that word when every adverse feeling is cast out. Very few get more than a very small measuse of the spirit of God, because so few know the whole counsel and will of God, and accept it with full heartines .

A prayer for the Spirit without a corresponding effort to learn and full take the word of God into the heart, is mockery. When the Scripture speaks of Spirit in addition to the word, it is pleonasm of speech, common in the Scripture, to show the exceeding fulness of the blessings promised.

He asks again: "Do you believe the Holy Spirit is in the world, p rsonally operating in the conversion of sinn " If he means the Spirit is a material, insensate, unintelligible thing that can influence other spirits only by direct impact and displacement of them, we do not believe the spirit was ever in the world in that sense, or ever existed or worked in that low, materialistic way. If he means the Spirit as a true, spiritual person like other persons and spirits, influenced by spiritual truths, revealed to and making impressions upon, and leading to action by truths revealed and motives presented, we answer again, The Spirit dwells in the laws he gave, and wherever the laws go, the Spirit personally is there, "The word of God is an incorruptible seed."

D. L.

Should Business Men Preach the Gospel?

A REPLY TO BRO. ETCALF.

In our issue of Nov. 25, Bro. V. M. Metcalf, (Uncle Minor) writes a short article under the heading given above. He understands from a recent article of mine that I give a negative answer to the question. I have not my article at hand, but it must have been very carelessly written if it conveyed any such idea. I very much doubt whether a business man, or any other man or woman, either for that matter, can possibly get to Heaven without preaching the gospel. The word "preach," means to "tell," "to proclaim," "the gospel" is the good news in the death, burial and resurrection of Christ; now every man who has the spirit of Christ desires the salvation of men, and will therefore tell this good news, that is, will "preach the gospel," as he has opportunity; and the more Christ-like he is, the more anxious and earnest will he be about it. The mother who tells her little ones the wonderful story about God and Jesus, Heaven and Hell, is a most efficient preacher; the teacher in the Lord's day school has splendid opportunities for preaching the gospel; the man engaged in selling groceries or farming implements, often has most excellent opportuities for preaching the gospel, as Uncle Minor himself can testify from experience. Priscilla and Aquilla did a good work in their private preaching to Apollos. I would be sorry indeed "to discoura e" any such workers.

But with all deferance to Uncle Minor, I don't believe that I ever spoke a word or wrote a li which, when fair y interpreted, would have any such tendency. No, no; I don't object to any Christian's preaching the gospel, every one of them, old and young, big and little, male and female, ought to do it. What I object to, is, that some Christians do much less of this work than they are able to do, and than they ought to do. It is the highest and holiest of all callings, and is infinitely more important than any mere money-making business. When a man is peculiarly adapted to the work, he ought to give himself to it with all his heart; *and he ought not to turn aside from it to make money any more than absolute necessity requires.* The same paper that contains Bro. Metcalf's article, announces that a brother, who, I presume, is one of the most efficient and successful evangelists now living, when he gives himself undividedly to the work, is going into the banking business; the brother is R. M. Gano, of Dallas, Texas. The same issue tells of another talented and powerful young man who, a few years ago, abandoned preaching for the practice of law. Now I am no judge for other people, and I am well aware that no two men have exactly the same gifts, faculties, capacities, surroundings, etc., etc, and hence, what may be true of me, may not apply to others; but I am morally certain that if I were to forsake the high and holy calling of preaching the gospel, by which souls are saved, for such business as banking or practicing law, by which a few dollars may be laid up, I ought to be damned. And I have talked and written a good deal in trying to persuade men to put forth all their powers in this grandest of works, and to give all the time to it that they can possibly give; for to be perfectly sincere about the matter, I am afraid a good many will be lost for neglecting it; on one occasion, that most of us have heard about, a man came out pretty badly because he buried his talent.

If a man, by giving his whole life to the work, should save one soul, he would accomplish an infinitely greater work, than if he had failed to save a soul, but had accumulated a million dollars. I would far rather save myself, my wife and my children, than to become the king of the world, and to own every foot of land, every dollar, and every living being on it; and the souls of my wife and children are of no more value than any other bodies, so far as I know.

Bro. Metcalf reminds us that Peter was a fisherman, Paul, a tent maker, and Luke, a physician. Peter quit fishing to follow Jesus, and there is no proof that he ever returned to his first calling after the ascension of his Master. Paul's *business* was preaching, and he gave himself *daily* to it; when he made tents, it was that he might

[Continued to page 779.]

Obituaries.

Monroe Dollar died on the 4th of January, 1885. The departed obeyed the gospel on the 11th of August, 1884. He was baptized by Bro. Sharp at Cotton Gin, Miss. He was kind and lovely towards his aged parents and his only brother. He was sympathetic and kind to every one. He was aged fifteen years, seven months and fifteen days. He was taken suddenly sick at two o'clock in the night and died at eleven in the morning. Sick nine hours. Christ said be ye ready for you do not know when our Lord will come at midnight or morning. The departed brother leaves his parents, brother and many friends to mourn.

Cotton Gin, Miss. MISS C. D. WOODSON.

Sister Mary M. Carthel was born March 10, 1806, in Warren county, N. C., and died Sept. 4, 1885, at Mt. Vernon Texas, having reached the advanced age 79 years. She confessed the Savior and was baptized by Joel H. Hayden about 1840 and had lived an exemplary Christian life ever since. During the war she removed from Missouri, Texas, and has been one of the leading pillars in the Mt. Vernon church since that time. She raised five sons, all of whom are active members of the one body. She was especially the friend of the preachers, always remembering their wants and making them such presents as were necessary to their comfort. The church and community will miss Aunt Mary in a thousand ways; but she is now at peace in the arms of Jesus.

C. M. W.

I was called from Winchester to Cowan yesterday, by Bro. H. J. Hawkins, to attend at the burial of his father, John B Hawkins. He was born Feb. 6, 1803, and brought up in Ky.; left his native State and settled in Franklin county, Tenn., about one and a half miles from Cowan at the age of 19, where he lived up to his death on the 26th of Nov., 1885, at the ripe old age of 82. He obeyed the gospel at the hands of Elder Jesse Sewell about eleven years ago. He lived a consistent Christian life up to his death, and of course was loved by all his neighbors and brethren. In the true sense of the word, he was a father, husband, neighbor and Christian. He was the last of his father's family. He has gone to join loved ones, and glorify our Father in heaven in the name of the Lord Jesus. May the God of all grace bless the living.

R. W. O.

With sadness we chronicle the death of sister Mary Alice, third daughter of Bro. John B. and Sister Catherine Poole, of Bosque county, Texas. Sister Alice was born July 25, 1871; obeyed the gospel under the preaching of Bro. C. W. Sewell, jr., in Aug. 1885. In her brief stay in our midst as a babe in Christ, she lived a devout Christian; and in October 28, 1885, she was called by her Father in heaven to "come up higher." To all the loved ones who mourn her loss we need not say that all who knew her, knew her to love her; and in view of the promises in the gospel of a reunion with the surviving loved ones that she died as she had lived, in the full triumphs of a Christian faith. If her worthy example be imitated by others there would be no doubt of the future good for all who, as she did, loved the one who wore the seamless robe enough to follow him "through evil as well as good report." Let all those sweet surviving children be admonished in this, to follow in the "footprints of Jesus," that when you leave this world, you with sister Alice may go and join the angelic hosts and live with God forever. THOS G. NANCE.

Clifton, Texas.

In writing to you, last, I made mention of the severe illness of "Uncle Minor's" son, and expressed my fear that he would not recover. Our fears were realized—for V. M. Metcalfe, jr., after a fearfully hard struggle against disease, lasting over a month, at last bade adieu to earth, crossing the river of death the night of Nov. 13, 1885, leaving upon the shores of time a sorrowing, grief-stricken father and mother, four brothers, a sister and hundreds of relatives and friends. Had he lived till Jan. next, he would have been nineteen years old. How hard for us to give him up! How consoling it must be to Bro. Metcalfe and his family, in this season of sorrow, to feel that in their misfortunes, they have the kind, sympathizing support of true and tried friendships. It was said at the funeral services at the Christian church which was filled to overflowing: "This host of sympathizing friends are here to-day to weep with those that weep. Around the bier of a comrade these young people gather, that they may give an expression of their esteem for him, who now sleeps the sleep of death. Minor Metcalfe's memory will be cherished both by young and old. No one knew him, but what loved him. For superb manliness of character, for diligent industry, and genuine integrity, he stood the peer of any. Just entering upon the stage of manhood, his life gave promise of great usefulness. Few clouds seemed to gather upon its horizon, and his prospects were, certainly, tinged with the illusive coloring of earthly hopes. Alas! how soon the storms came apace. The gathering darkness brought on the night of death; and that spirit hopeful, but helpless, sundered the ties of earth, leaving an aching void in a stricken household. A father's tears flow down his furrowed cheeks; a mother's heart is pierced with sorrow; brothers and sister weeping because he 'was' and 'is' not; and friends in the general gloom craving to offer some word of consolation to lighten the load of affliction. There is one who can bind up broken hearts, who can heal wounded spirits, Jesus Christ our Lord, and God the Father; and to him and his merciful grace, which is, at all times, sufficient for those who put their trust in him, would we commend ourselves; and with the meekness and humility of confiding children, let us hopefully say, 'The Lord's will be done. The Lord gave and the Lord took away, blessed be the name of the Lord.'"

JAMES E. SCOBEY.

IN MEMORIAM.

By request of those who knew and loved her best, I state through the GOSPEL ADVOCATE that my dear school-mate, and sister in Christ, Jennie E. Wilson, daughter of E. E. and Emma Wilson, of Chapel Hill, Tenn., has been called from dear and loved ones at home, and many kind and loving friends abroad, to cross the Jordan of death; and enter into that sweet rest that remains for the people of God.

Sister Jennie was born March 12th, 1855; died October 21st, 1885; aged thirty years, seven months and nine days.

Sister Jennie's death was brought about so suddenly by pneumonia. It was indeed a sad surprise to me, when I was called from my school-room to go to Bro. Wilson's and conduct the funeral services. A large and goodly number of friends were present to sympathize with the bereaved relatives, and assist in paying the last tribute of respect to our dear sister.

She obeyed the gospel of her loving Savior when about fourteen years of age, hearing the preaching of Bro. Wm. H. Dixon; and I feel assured that she ever adorned that great and noble profession, until she was called to go and enjoy her rich rewards. She always expressed a perfect, unwavering trust in Christ. Knowing this

"'Tis sweet as year by year we lose,
Friend out of sight in faith to muse,
How grows in Paradise our store."

She was a small school-girl, when I first met her, she and I attending the same school. And I always found her to be kind and obedient, not only to her teachers, but to her loving parents with whom I was then boarding. After leaving her schools at home, she attended school at Mars Hill, and then went to Murfreesboro and graduated there while Bro. Scobey was president of that school. She was a great worker in the cause of education, aiding much the teachers of her native county in their Institutes. She was advised by her friends to discontinue her work in the school-room, and afterward, when writing to a friend of hers, she says, "Sometimes I think my days on earth are few, and that my stay here will be short. If it is, I am ready." What a cheering thought! To be ready to go and wear that crown which her Savior has prepared for her.

A friend of her's in the *Carthage Mirror* says:

"So she is dead;
Her spirit from this world has passed away,
Her soul weary of life's night and wanting day,
Hath burst its prison walls of clay,
And gone above.

Call her not dead;
Though it is true, that our loved token
Hath from our clasp been rudely broken,
Yet let 'Amen' to His will be spoken,
Who wounds in love.

She has just gone home
To that celestial city, where
All things are beautiful and fair,
Which God did for His own prepare
In gracious love.

In love He chastens;
God grant we may this lesson learn,
Though deep in our hearts the anguish burn,
May it our hopes from this earth turn
To heaven above.

'Thy will be done,'
Be this our prayer as low we bow
Our bleeding hearts before Him now,
And for our grief we scarce know how
To shape our plea."

"She did what she could."
We know the welcome thou hast given
To her, whom Death from us hath driven;
Twas, enter blessed one into Heaven
Prepared for thee.

Then call her not dead,
For she now dwelleth in her Father's home,
And waits for those, who absent roam
Here, for a while, until they come
Where she has gone."

Then parents, brothers, sisters, relatives and friends, let us not sorrow as those who have no hope, but let us strive to work while it is called day, and when the night of death comes to us, we can meet Sister Jennie at the Beautiful Gate, for I am sure she will be there, waiting and watching for us.

T. H. MILLS.

State Missionary Meetings at Columbus, Miss.

While at Columbus, on business, I had an opportunity of attending the entire sitting of the Mississippi State Missionary Convention. Short account of their proceedings as well as some observations from my standpoint may be interesting to many of your readers.

Years ago I used to attend all of these conventions possible, but being convinced that there was a more scriptural way of doing missionary work, I now seldom attend them; and when I do I always feel like I am out of place and sympathy with the way in which they are trying to do the work of the Lord. I however concede honesty to all my brethren, and think they are mistaken. But on the *surface* of all these meetings, I think I can see those who want to grind their own axes, turning the stone or rather getting others to turn it for them.

But the meeting, what about it? Last year they organized the society at Winnona, Miss., and then employed two evangelists, Bros. R. A. Bishop and James Sharp. Bro. Bishop was not present at Columbus; Bro. Sharp was at his post and gave directions to all of the proceedings. The following preaching brethren were present: Robt. Moffet, Cleveland Ohio, cor. sec'ty American Christian Missionary Society, James Sharp, M. Kendrick, C. W. Sadler, B. W. Lauderdale, B. F. Manier, J. B. Inman and C. H. Cawthorn. (Cold.) There were twenty six churches represented in person, letter and otherwise. Bro. Sharp's report as evangelist of the State was a good one, I suppose under all the circumstances. He had traveled some five thousand miles during the year, organized several new churches, had over 180 additions under his labors directly and indirectly and had lacked something over one hundred dollars of raising money enough to pay his salary and expenses. He reported the out look promising all over the State where he has been. The largest number of additions was received by one entire Baptist church and their pastor coming to us in a body about 70 as well as I remember. This same Baptist preacher I learn is preaching now and doing good service as a preacher of the ancient gospel.

(Continued on page 780.)

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds and cannot be sold in competition with the multitude of low test. short weight alum or phosphate powders. *Sold only in cans.* ROYAL BAKING POWDER Co., 106 Wall St., N. Y.

L. & N.

(LOUISVILLE NASHVILLE R. R.)

—OFFERS—

Superior Advantages to the Traveling Public in

T ROUCH CARS, QUICK TIME, AND

SURE ONNECTIONS

SHORT LINE TO

The North-West!

VIA EVANSVILLE.

Through Sleepers to the West via McKenzie
Through Sleepers to the South via Montmery. Through Sleepers to the orth-east via Louisville,

EMIGRANTS

Seeking homes on the line of this road will receive special LOW RATES. See agent of this company, or address

C. P. ATMORE, G. P. & T. A. Louisville, Ky.

H. W. HAYES,

—Dealer in All kinds of—

SEWING MACHINES,

Needles, Parts and Attachments, Household Goods and Notions.

A Good No. 1. Sewing Machine for $15.00. Warranted for five years.

Repairing promptly Attended to, and old Machines made as good as new.

155 Unionst., Nashville, Tenn.

REFER TO THE EDITORS OF THIS PAPE

4% LONG LOANS.

To stand as long as interest is kept up. Personal security only for interest. Send 6 cents for particulars. Loan forms, etc. Name this paper. T. S. Gardner, Manager, Palace Building, Cincinnati, O.

A BIG OFFER. To introduce them, we will GIVE AWAY 1,000 Self-Operating Washing Machines. If you want one send us your name, P. O. and express office at once. The National Co. 23 Dey St., N. Y.

DR. C. P. DUNCAN'S

—GREAT—

Vegetable Summer Remedy.

Medicated Blackberry Elixir.

or the next several months the various troubles of the bowels and stomach, which are so annoying, and so often fatal to all ages, sexes and classes of humanity, will no doubt prevail as usual to a great extent. These afflictions are sometimes sudden and always painful. A speedy and effectual cure de pends mainly upon a quick application and efficient remedy, and just here, we desire to say that Dr. DUNCAN'S Medicated Blackberry Elixir, is **the medicine** of all others to speedily cure all bowel troubles, such as Diarrhoea, Cholera Morbus, Dysentery, Summer complaints, cholera infantum, flatulence, flux, Pains in the bowels, etc. The elixir may be given with perfect safety to the most delicate children, in doses as directed, as it contains no hurtful ingredient. It is palatable and does not produce Nausea. For sale by all druggists. Price 50 cents.

DR. C. P. DUNCAN.

Liver and Kidney Medicine.

The great superiority of this medicine over all other Liver medicines, consists in the combination of those vegetable compounds, which possess the wonderful power of arousing all the secretions of the whole human system to a natural and healthy action. It acts upon the liver directly and at same time sets up a proper secretion of those glands situated in the stomach and bowels. It is a lock up of these secretions of these glands that brings on Dyspepsia, indigestion, sour stomach, heart-burn palpitation of the heart, vertigo, or swimming of the head, sick or nervous headache, constipation of the bowels accompanied at the same time with pains in the shoulders, back, sides and limbs. To treat the above symptoms intelligently and successfully, as in other cases, you must use the medicine, that strikes and removes the causes from the system; produce and bring on the disease. This is effectually done with Dr. Duncan's Liver and Kidney Medicine. Price 75 cents.

Spurlock, Page & Co.,
Proprietor,
NASHVILLE, - - - - TEN.

M. FRANK & Co.,

(M. FRANK, Late of D. Weil & Co.)

103 Union St. between Market and College.

(Formerly occupied by A. Winter.)

Dry Goods, Notions, Cloaks,

Blankets, House-Furnishing oods,

—AND—

Ladies and Gents Underwear,

Nashville, Tenn.

Just published, 12 Articles on
Practical Poultry Raising,
By FANNY FIELD,
The greatest of all American writers on Poultry for Market and Poultry for Profit. Tells how she cleared $449 on 100 Light Brahmas in one year; about a mechanic's wife who clears $800 annually on a village lot; refers to her 60 acre poultry farm on which she clears $1,500 annually. How to put up buildings, raise green food, etc. Tells about incubators, brooders, spring chickens, capons, and how to feed to get the most eggs. Price 25cts. Stamps taken. Address R. B. Mitchell, 69 Dearborn Street, Chicago.

CARDS 60 Fancy Pictures, and 25 elegant Cards in Gilt Edge, Silk Fringe, Hidden Name, &c., 1 Songster, 1 $50 Prize Puzzle, and 8 parlor games, all for 10 cts. Game of Authors 10 cts.
IVY CARD CO., Clintonville Conn.

---

150 CARDS, in new styles, Embossed, Hidden name, Gold Edge, Transparent, &c., &c., of latest designs and lowest prices. 50 samples with name on 10 cts. TODD CARD Co., Clintonville, Conn.

Baltimore Church Bells

Since 1844 celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY, J. REGESTER & SONS, Baltimore, Md.

—BARGAINS IN—

BOOTS, SHOES & RUBBERS

liable Goods at **LOWEST PRICES.**

JOHN HOLAHAN.

Opposit ADVOCATE Office.

99 Union St. - - - - - - - Nashville, Tenn

DANIEL BAXTER, President; THOS. PLATER, Vice President; J. P. WILLIAMS, Cashier; W. P. BANG, Ass't, Cashier,

THE FIRST NATIONAL BANK

OF NASHVILLE, TENN. (Reorganized.

Designated Depository and Financial Agent of the United States

CAPITAL STOCK, - - - - -	$700,000 00
UNDIVIDED PROFITS, - - -	400,000 00

Receives Deposits, Deals in United States Bonds and Local Securities, and Foreign and Domestic Exchange. Drafts drawn on all European points. Our facilities for making collections at all accessible points are unsurpassed.

WOMAN WANTED SALARY $35 to $50 for our business in her locality. Responsible house. References exchanged. GAY & BROS, 14 Barclay St., N. Y.

WANTED An active Man or Woman in every county to sell our goods. Salary $75 per Month and Expenses. Canvassing Outfit and Particulars FREE. STANDARD SILVER-WARE Co., Boston, Mass.

SOUTH KENTUCKY COLLEGE,

HOPKINSVILLE, KY.

Midway between Nashville, Tenn., and Evansville, Ind., on the St. Louis and Southeastern railway connecting at Guthrie with the Ohesapeake and Ohio and Louisville and Memphis branch of the L. & N. R. R., and at Nortonville with R.

Fall Term. Session Opens Sept., 1885.

BUILDINGS NEW, HANDSOME AND COMMODIOUS;

103 feet long front; three stories high; with two wings, respectively 90 and 116 feet long. Fine stu halls, provided with the best single seats; also splendidly appointed recitation, music, and art rooms. Matriculates last session, 180.

THIS SCHOOL IS INTENDED FOR BOTH SEXES.

Prof. and Mrs. James E Scobey, so long connected with the Female Institute at Murfreesboro, Tenn will have exclusive charge of the boarding department, in the College building, where only girls will b permitted to board. Young men and boys can find good boarding at moderate rates in the city, or they can be placed under the immediate supervision of Capt Fitts commandment of cadet, in his own, or in the family of V. M. Metcalfe, where the responsibility for advancement and culture will be fully ured

THE FACULTY

Is composed of four gentlemen and three ladies in the Literary department, two Music teachers, and teacher of Art, and two lecturers, all of whom are experienced, successful teachers.
Mrs. L. F. Gates, who has been Matron at the Institute, Murfreesboro, will occupy same position in South Kentucky College.
In all the appointments necessary to a superior school, South Kentucky College stands in the front rank For Catalogues, Announcements, etc., Address

S. R. CRUMBAUGH, Prest.
JAMES E. SCOBEY, Vice Prest.

BURRITT COLLEGE,

Spencer, Tennessee.

This institution was chartered in 1848, and is under the control of the Christian brotherhood. It is the pioneer of mixed Colleges, and in this regard it has proved quite a success Teaching the Bible is an important feature of the institution.
Located on the Cumberland plateau, it is FREE FROM EPIDEMICS. The water is free stone and chalybeate. Invigorating breezes render the location a delightful summer resort. Doyle Station—nine miles distant—on the McMinnville and Manchester Railroad, is the nearest Railroad Station.

TERMS:

Primary Department, per session	$ 7 50	Commercial Department, per session	$25 00
Preparatory Department, per session	15 00	Lessons, Instrumental Music	$15 00 to 20 00
Collegiate Department, per session	20 00	Lessons in Art Department	2 50 to 25 00

Board and washing for males, per week, from $2.00 to $2.50; Fuel, light, and incidental expenses, per session, $10.00; Board (including washing, fuel, and light,) females, per week $3.00

The Fall Session of 1885, Begins on the Last Monday in July.

For further particulars, address— Prof. A. T. SEITZ, President,
W. H. SUTTON, Secretary Board of Trustees.

Geo. E. Cooper & Co.,

Manufacturers and Dealers in

Tinware, STOVES, Furnaces,

House-Furnishing Goods.

Tin and Slate Roofing and Galvanized Iron Cornice Work a Specialty.

Also our **Patent Chimney Top** for smoky chimneys has no equal. Write for prices.

GEO. E. COOPER & CO.
2 North Market treet
ASHVILLE, - - TENN

Hege's Improved Circular Saw Mill.

Write for Circulars to

Unexcelled for Accuracy Simplicity and Durability.

With Universal Log Beam Rectilinear Simultaneous Set Work & Double Eccentric Friction Feed.

Engines, Boilers, Shingle Machines, Planers and General Wood Working Machinery.

Price from $200 to $1,000.

SALEM IRON WORKS, SALEM, N. C.

Pianos & Organs

Of all makes direct to customers from headquarters, at wholesale prices. All goods guaranteed. No money asked till Instruments are received and fully tested. Write us before purchasing. An investment of cents may save you from $50.00 to $100.00. Address.

JESSE FRENCH, Nashville, Tenn.,
Wholesale Distributing Dep't for the South.

General News.

Among other topics of interest, Congress will consider the passage of a new bankrupt law.

Govs. Andrew and Long, of Massachusetts, were Sunday-school superintendents in early life.

Gen. Robert Toombs recently defined a fanatic as "a man with big notions and very small points."

Henry Bonley, the distinguished veterinary surgeon and professor of clinical medicine and surgery, is dead.

The amount of revenue derived from cigars and cigarettes for the fiscal year ending June 30, 1885, was $10,606,823,08.

There are in the United States more than 6,000,000 persons over ten years of age who can neither read nor write.

Dr. Butler, who retires from the head-mastership of Harrow, worth $500,000, is "the most successful school-teacher in the world."

Secretaries Endicott and Whitney discourage any further attempts to reach the North Pole, saying such explorations are of no practical value.

Miss Adelaide Rudolph, of Cleveland, Ohio, has been elected Latin Professor, of the State University of Kansas. She is a niece of Mrs. Garfield.

A single ticket from Boston to Denver and return was recently sold in Boston, for $2,481. It carries a party of nine in a special car with stop-over privileges.

The jury in the case of Mrs. Eusibia Fitzgerald, at Elmira, N. Y., charged her with grave robbery, found her guilty last week. She took the verdict stoically.

A Maine newspaper says that h village of Prospect Harbor, Goldsboro, county, "has no church society, no temperance society, no gin mill, no drunkard and no pauper."

The Rev. C. K. Jones, a Unitarian minister of Louisville, preached on the "Jew in Evolution" last Sunday, and Rabbi Moses, the most distinguished Hebrew divine in the South went by special invitation to hear it.

In accordance with a recent act of the Pennsylvania Legislature, nearly all of the towns in the anthracite region, have opened night-schools for the benefit of the boys employed at the colleries during the day. The attendance is large.

Jenny Lind, for the first time in twenty-two years, will sing in public next Summer. It will be purely for a charitable purpose. Her first singing was also for a charitable purpose—to aid in filling Barnum's pocket and deve oping the musical taste of America.

Some parties in sinking a well have struck a vein of natural gas. It could not have been done at a more opportune time than now, just as Congress is to meet. Natural gas in the legislative halls would suit the country so much better than the forced article usually put forth.

The White House has cost up to the present, nearly $2,000,000, It was modeled after an Irish country seat near Dublin, and the architect got $500 for drawing the plan. When first erected only $300,000 was expended on it, and in that form it was nearly destroyed by the British in 1814.

Mr. I. C. Cooper, owner of the saw mill at Oak Hill, Overton county, accidently fell against a saw in motion. His arm was instantly cut off at the shoulder, and in his struggle he was thrown on the stock in front of the saw and literally split open, half of his body falling on each side.

"Of the wealth of the world," says a fanciful statistican, $730,000,000 are owned by four men, as follows: Mackay, $275,000,000, Rothschild, $200,000,000; Vanderbilt $175,000,000, and the Duke of Westminster, $86,000,000. Their income per minute is $25, $20, $17, and $7 respectively."

In the Smithsonian Institution, at Washington, is the small nugget of gold, a little larger than a pea, that first met the eyes of James Marshall in the saw-mill raceway at Sacramento, and was the beginning of those discoveries in California that have added nearly $1,500,000,000 in gold to the world's stock of the precious metals.

The New York Chamber of Commerce is taking active measures to secure the passage of a national bankrupt law by Congress this winter. The business sentiment of the country seems to demand the passage of such a law, and many of the leading journals of the business centers are urging the same action on the part of the boards of trade.

Mrs. A. T. Stewart is credited with ngenious charity in employing a number of poor women to clean her marble palace daily. They work four hours, and receive $2,50 each. Othe omen are employed to clean silver at $3 a day, and men who brush the statuary, get $5 a day. These latter are said to be old sculptors past other means of earning a living.

A Chinaman in Hamilton, Cal., has devoted the summer and fall to gathering the horned toads of the red hills, which are as much dreaded by the inhabitants as rattlesnakes. Recently he shipped 2000 of these animals to China, where they are converted into various kinds of high-priced medicines. A horned toad placed in a flask of whisky constitutes the most valued of the Chinese tonics.

New Jersey makes over one-third of all the snuff made in the conntry, producing 2,359,218 pounds out of the total 6,127,230 pounds manufactured in the country. Delaware comes next, with 1,795,159 pounds. The stamps required reach the greatest value in Virginia, being for the last calendar year $2,409,243.32. Missouri comes next, using stamps to the value of $2,068,263.18; New Jersey third, $1,789,579 44.

California tried a curiou experiment in her penitentiary. She paid her convicts a stipulated sum per day, in the hope that they would do better work, and lead a more correct life. The sum was small—ten cents per day—and the scheme proved a failure. Instead of saving their pocket money or sending it to their people, the convicts developed a thriving trade in opium, which was smuggled into the prison. It was then decided to pay them the sum in full upon their discharge but the question of legality paying convicts anything for prison labor was so sharply discussed that the experiment has finally been abandoned.

Of the Presidents of the United States, two—Wm. H. Harrison and Zachary Taylor—died in office from natural causes. Of the vice-presidents before Mr. Hendricks, four have died in office—George Clinton and Elbridge Gerry, in Madison's first and second terms; Wm. R. King six weeks after his inauguration with Franklin Pierce, and Henry Wilson in Grant's second term. John C. Calhoun resigned the vice-presidency during, Jackson's first term. These were succeeded by presidents *pro tempore* of the senate—Clinton, by Wm. H. Crawford; Gerry, by John Gaillard; King, by David R. Atchison, and subsequently by Jesse D. Bright. Wilson, by Thos. W. Ferry and Calhoun by Hugh L. White.

The iron trade is reviving, which indicates a general revival in business. Two thousand tons of pig-iron were shipped to various Northern points one day last week from Chattanooga, Tenn.

Mr. Barnard discovered a new comet from the Vanderbilt Observatory. This is the second he has discovered this year. It will be called Comet D. This is the fifth comet for which Mr. Barnard has received scientific awards.

FOREIGN.

Small-pox is reported to have broken out in the Longue Point Asylum, near Montreal.

The French Cabinet has decided to consider a proposal to raise the duties on foreign wheat.

It is anticipated that Cannon Farrar's American lecturing trip will net him about $2,500.

Senor Zorilla, the Spanish agitator, has started for Spain for the purpose of fomenting a rising in favor of a republic.

The number of children of school-age in the Argentine Republic is 503,590, but only 146,325 actually attend school.

King Thebaw has surrendered to the British. It is thought the British brought on this war with Mandalay without any just cause.

The report of the receivers of the West Shore Railroad to Nov. 24, the day o its sale, shows its total indebtedness to have been $9,961,230.

The German Government has in contemplation the submission of a measure to the Riechstag, which will give it a monopoly of the spirit trade.

The Austrian village of Grahovo was destroyed by a land slide yesterday. The disaster was caused by heavy rains, which have prevailed recently.

It is said that in England one man in every 5,000 takes a university course, in Scotland in every 512, in Germany in every 213, and in America in every 2,000.

M. Delganis, the Greek prime minister, has met the expulsion of M. Sygomalas, the Greek consul of Crete, with an order for the expulsion of all Ottoman consuls from Greece.

Han Qua, a banker of Canton, has the reputation of being the richest man in the world. He pays taxes upon an estate of $450,000,000, and his total wealth is estimated at $1,400,000,000.

New Zealand is the newspaper paradise. With a population of only 500,000 white people, it supports 100 newspapers, thirty of which are dailies. This is far above the average, even of America.

Conscripts for the Russian army are rejected if their chests do not measure at least half as much as their stature. Severe starvation is resorted to by the peasants to reduce themselves to avoid conscription.

Meteoric displays in connection with Biela's comet have been observed slightly in London and Windsor. A brilliant display is reported from Athens and at Naples and Teheran there were showers of shooting stars.

An order has been issued by the Government appointing Col. Horvatovitch, commander in chief of the Servian armies. In official circles it is thought that the resumption of hostilities is certain, owing to Prince Alexander's refusal of the terms proposed by Servia.

A mass for the repose of Riel's was celebrated at St. Jerome, near Montreal, last week. Three hundred gentlemen from Montreal, including members of Parliament, attended. Hundreds of burning candles covered the catafalque, and the church was heavily draped with mourning.

(Continued from page 775).

preach; the man who gives six days to money-making and one day to saving souls, can get no comfort from his case; I don't know whether Luke practiced medicine after he became a Christian or not; but I do know that if he paid more attention to the health of the body than he did to the welfare of the soul, he made a great mistake, for which the Lord will call him into judgment, unless he repented and turned from the error of his way.

The great mistake of the age consists in looking too much upon the things that are seen, and too little upon the things that are unseen, (see II Cor. i-8;) in overestimating the value of food, clothing, houses, lands, money, and in underestimating things that are of infinitely more importance. It is a matter of little consequence how a man passes the few, short years of time, if only he can be happy during the endless ages of eternity.

I trust Bro. Metcalf will not regard me as censuring him; for though I have for years longed to see him give all his time to religious work—to preaching and teaching the things concerning the kingdom of God, and the name of Jesus Christ—I know well that I am not his judge; neither do I know what I would feel it y duty to do, were I in his place. What I have written, I have written in the love of the truth, and that more souls may be saved. J. A. H.

ITEMS AND PERSONALS.

Bro. C. W. Dick has left Elizabethtown and gone to Columbia, Ky.

Bro. Thos. G. Nance changes his address from Crawford to Clifton, Texas.

Bro. W. C. Tharp continues with the church at Glasgow, Ky., another year.

Bro. A. B. Herring's address is changed from Wrightsville to Tennille, Ga.

Bro. T H. Mills has gone to Obion, Tenn. Success go with you, Bro. Mills.

Married on November 28th, at Lavergne, Tenn., Mr. J. H. Mason and Miss Cora L. Hartman.

Bro. M. N. Moore, of Tullahoma, gave us a brief visit last week. We are always glad to see him.

Bro. J. A. Harding's meeting at Franklin, Ky., had resulted in eight additions at last reports. Interest excellent, crowds large.

"Too much absorbed in his business" was the comment of a newspaper on the death of a brewer, who was found drowned in a tank of his own beer.

The following question was propounded to a student in Geography: "What is commerce?" "Borrowing five dollars for a day or two and dodging the lender for a year or two."

We have received from the Christian Publishing Co., a fine oil chromo portrait of Alexander Campbell. The work is well executed. The price has been reduced from $10 to $2.50.

We have on hand a good supply of "Songs of Glory, No. 2." This is the book you need for Sunday-school and church purposes. Send your orders to Lipscomb & Sewell, Nashville, Tenn.

In this number appears the obituary of Sister Jennie Wilson. She was a woman of more than ordinary ability. We were very sorry to hear of her death. She was a devoted and consistent Christian. The bereaved family and relatives have our deepest sympathy.

We learn from Bro. Cave that Bro. Loos has accepted a call to preach for the congregation at Eminence, Ky. Bro. Loos is a good man, and we are glad to learn that the church at Eminence was secured his services. We trust that their work together will be pleasant and profitable to both.

The Texas Department was crowded out this week. We will not allow this to occur in the future. Some of the articles made more than we had anticipated, so after they were under full way in setting them up, we were compelled to crowd out this department.

A gentleman held fifty-four tickets in the French lottery, all of which proved blanks. He now says: "I lack words wherewith to express my indignation at such an immoral encouragement of public gambling having been sanctioned by the French Government."

His indignation does not amount to anything. He would do the same thing over if he were sure of making by the transaction. A man should oppose such things as a matter of principle, not as a matter of loss or gain.

Some of the ADVOCATES were folded wrong last week. It caused the pages to be out of place, and brought the advertisements all into the middle of the paper. Fortunately, however, the reading was not broken up, but went on continuously. We were sorry of the mistake, but could not remedy it, as it was made in folding after they were printed.

Brethren Larimore and Cave's meeting closed last Monday night with seventy additions to the congregation. A good many of these were memberships. The preaching was very excellent. The church was much edified. This makes about two hundred and thirty additions to this congregation since Jan. 1st. This shows that Bro. Cave has not been idle. He is a very constant worker. I sometimes fear he is doing too much work. If every member in this church will use the talent for good the Lord has given him, what a vast amount of good will be accomplished. Each of these converts should at once find some active work in the Master's vineyard. It is said of Spurgeon, when a new convert is made, he always asks him what he is willing to give to the Lord's cause? The idea is that a man in the kingdom of God must do something. We can never develop the talent of the church while the preacher does all the work. Every man must work, and work earnestly in some way, to enjoy the privileges in God's church.

The first proposition will be thoroughly discussed if God permit. If pruned of its redundancy it would read: The Scriptures teach that man is so depraved, that he cannot render acceptable obedience to the gospel, unless aided by a divine power not possessed by the Word. The words "by nature" have crept in since the correspondence, and are limiting and useless. Man is depraved *in* his nature and his depravity is intensified by his practice of sin and both go to make up his inability. And so of the words "mind and heart." Why limit and locate the depravity. We believe man is depraved in his entire being; every division and sub-division of his entire nature—flesh, mind, heart, life and whatever else he is, or has. This total depravity renders him morally unable of himself, or apart from a divine power not resident in the word, to render *acceptable* obedience. This does not disqualify him for *formal* obedience. These things are well enough understood by Mr. D. L. and the time &c. is accepted.—*Gleaner.*

We suppose that the expression "by nature" was not in the question as sent, as I find Elder Eastes copy does not have it. But in the copy we kept it was so written, and left out unintentionally in the others. The reason we would place "by nature" in, is, that is what Baptists teach. We believe some men are not capable of believing; are so not by nature, but by the persistent practice of sin. When they become incapable of believing, no power will be exerted by God to save them, They are as hopelessly lost as they will be when the sentence at the last day is given. Still, if Mr. Moody affirms man is unable to accept the gospel and obey it, without a special enabling power of the Holy Spirit, the wording will not matter. We wish a full investigation of the question of human ability to accept and obey the gospel, and the work of the Holy Spirit in conversion, and how men may reach the help the Spirit of God gives. The discussion will begin Tuesday, Dec. 15th. I suppose at 10 o'clock sharp.

Some of our readers complain because of the difference made between the single subscribers and others in clubs. We believe that the paper is well worth $2.00 to every individual who takes it and reads it. But we are anxious to extend its circulation. Because the extension of its circulation makes it pay us better. Its publishers have never received anything like adequate compensation for the time, labor and anxiety spent in its publication. It has never had such circulation as to prevent an anxiety lest the next year bring losses to us. We are anxious then to secure a wide circulation, so we offer special inducements to enlist our readers in getting new readers. We offer the inducements to new readers because we think old ones think enough of the ADVOCATE to continue it. And when the new ones get once to reading it, we believe a great number will become permanent readers at regular prices. Our club ates are offers made to all to send us new subscribers, and to get the old ones to promptly renew. And all who will work just a little (it don't take much work at our present rates to get a club of five or ten,) can get the paper at the lowest rat . There is not a neighborhood in the South that with a little work would not furnish a club for the ADVOCATE. Half the time and feeling spent in complaining about the price will secure a club—help you, help us and help your neighbors. No Christian man ought to think of living without supplying his family with a good religious paper. The writer of this has now given twenty years of his best manhood to the paper. During that time he has not averaged one hundred dollars per year for his labor, time and anxiety spent on it, and he feels he has a right to speak plainly in behalf of the paper and to its friends. It is now doing well, and we ask a decided and earnest effort to help us until we reach solid ground. We wish ten thousand subscribers the coming year, then we will make either marked additions to the paper, or we will reduce the price to all.

THIRTY-SEVEN DAYS SALE.

The entire stock of Diamonds, Watches, Clocks, Jewelry and silverware belonging to L. Silberman, the Union St., Jeweler, must be sold out in the next 37 days regardless of cost or value! This sacrifice must be made to enlarge my Pawn-Broker Business. I will sell at private sales during the day and will have Auction at night until the entire stock is sold. Auction began Nov. 21 and will continue nightly up to Jan. 1st.

Respectfully,
L. SILBERMAN,
Union, Street.

Air Medication.

In another column our readers will find a singularly interesting article by a physician concerning a wonderful discovery for the cure of catarrh, consumption, etc, by the use of medicateed air, applied by a newly invented instrument, known as the Air Medicator. The reasoning of the doctor is clear, that we have failed to cure our consumption and catarrh because we have failed to get the medicine where the disease was located. This is now possible with the new instrument. That air could be medicated with the heavier medicines is also new; and that they can be now applied directly to the spot to cure diseases for which they have been given heretofore through the stomach, will add new power and strength to their healing qualities. We call special attention to the article, and feel sure every reader of the GOSPEL ADVOCATE will find it of interest.

Continued from page 776.

At this meeting they received money and pledges from individuals and churches amounting to nearly $900.00 for next year's work. They employed Bro. Sharp as evangelist again for the coming year. Bro. Dr. Hill, of Palo Alto, acted as president, and Bro. Prather, of Baldwin, was sec'y. Everything passed off pleasantly, and but little said or done that I could object to, except a few things which I will mention. The brethren and people of Columbia very generously opened their houses to us all, and upon the whole we had a pleasant time.

Bro. Moffet did all the preaching at the regular sessions, but the brethren present, except Bro. Cawthorn and myself, were called on to make frequent talks before the convention. Don't know why we were left out, unless it was that Bro. Cawthorn was a colored brother, and I belonged to *another school*. At all events, we listened respectfully to all that was said, and enjoyed the good and was sorry for the wrong.

Bro. Moffet is a man of more than ordinary ability. His talks were all good, and to the point, urging the brethren to more active work, and a greater consecration of life to the service of God. I had just begun to fall in love with him, as he had not said a word disrespectful of any one who differed from him. But when the last sermon of his meeting came, he unmasked his batteries and came with broadside denunciation of those who *dared* to want a "thus saith the Lord" for a *plan* to preach the gospel, as *lacking in brains*, which he could not give. The brethren of Tennessee received a share of his ridicule because they would not *number*, so he might know how strong they were. And as for the dear, good brethren of Texas, he had to give them a few shots for not organizing a society, but letting *one church* control the evangelists of the state. This was unjust and unkind. The great State of Texas without a missionary society, but simply by scriptural co-operation, is doing more to spread the gospel than any state in the Union, for the sake of our dear Master and perishing souls around you. I hope and pray that your work may never be crippled like we are in Kentucky and many other states, by organizing a society. But that each church will send out an evangelist if she can, and if not, get others to co-operate with you in the good work.

Would be glad to say more on this subject.

From my standpoint the meeting at Columbus will do some good in bringing the brethren together, renewing old friendships and forming new acquaintances. But great harm will result I fear from the organization of unscriptural methods of doing God's work.

Bro. Sharp, the evangelist, is a young man of energy, zeal and piety, I learn. I rather like him. Brethren Lauderdale, Manier and Inman are tried, good brethren that I love.

Brethren Kendrick and Sadler are young men of promise. They let their zeal get away with them *one time* during the convention, in advising the brethren what papers they should take—or should not take the one that opposed *missionary work* as if there was any *one that did*. We make allowance for this as I expect they are agents for some paper, and may be aspiring to some office. May God help us all to do his will.

V. M. METCALF.

Clara Louise Kellogg,

the celebrated singer, is among the many accessions the *Youths Companion* announces to its list of contributors. All who are studying or teaching music will be interested in the articles she has written for it on musical education.

Sister Margaret Miller and Others.

Sister Margaret, you asked me to write the teaching of the Christian brethren on that which is vital concerning your salvation. The first and greatest is, implicit faith in the Scriptures. The second is, unreserved obedience to the divine command. The third is, full trust in the Savior's promises. Remember, God does not command or require anything of those who cannot understand, believe and obey. His words are to those who can hear, understand and obey, and to none others. By keeping this in mind many difficulties will be overcome. God speaks to, and holds responsible *those who can*; not *those who cannot* You believe in God, then you must believe in his son. John. 14 :1. If you believe in Christ as the divine son of God, you can surely trust in him as your savior. When you get to this point you ask what to do, to be saved? Just such persons asked the apostles, and were told. Acts 2-28. If Peter told him right, it is right yet, for you—right for all and for all time. When Jesus began to unfold the great principles of his kingdom. He said except you be born of water and the spirit ye cannot enter into the kingdom of God. John 3-5. This is a symbol or parable. But after he rose from the dead he taught in plain language. He expressed the same thought in Mark 16 15-16 in plain language, that he did symbolically in John 3-5. One is, when you are born of water and the spirit, you enter the kingdom of God. The other is, when you believe and are baptized, you shall be saved. If saved you are in the kingdom of God: if in the kingdom of God, you are saved. There are but two kingdoms, one of darkness, one of God's son. In one you are lost, in the other you are saved. To go out of the devil you must die out—die to sin. To get into the kingdom of God you must be born into it—born from death—(death to sin, born of water and the spirit. You are referred to when the enquiry was made, what must we do? Acts 2-38. Qead all the connection carefully. Were these persons born of water and the spirit? At verse 41, we learn that they were baptised and that they were added to the disciples, or family, or kingdom of Christ. They could not be added till they were born, for no one can be added to a family or government until born. If these were born into the kingdom of God you know how you may be born into it; for there is but one way to be born naturally, and one way to be born again or born spiritually. But you ask does my salvation depend on being baptized? If you are saved will you not have to get into the kingdom of God. Or do you think the devil will save you in his kingdom? Your salvation depends on your loyalty to Christ. You are not loyal if you refuse to obey him. If you refuse to be baptized you refuse to obey him and are not a loyal subject of Christ. But if we put full and implicit confidence in Jesus we will not ask such questions; but like Abraham, go when commanded. But if this is so, what will become of the little children? God will take care of them, for of such is the kingdom of heaven. They need no faith, no repentance, no baptism, no prayer. All they need is Jesus. He is the resurrection; he gives them both, this is all they need. We need not say that none will be saved, who are not baptized But we do say that the unbaptized have no promise under the reign of Christ. His reign began when he was seated on the right hand of his Father after he arose from the dead and salvation was preached in his name.

Is it safe to come to judgment without a promise? There is safe ground, get on it like a wise man and trust in God's promises. But you ask "were not others told to do something else, for instance, the Jailer." First, let me ask, did not the Savior send the same salvation to all? Did he require some to believe, repent and be baptized, and others only to believe? If he did, he is certainly a respecter of persons, which he denies. But let us examine the two passages, analyze and compare. In Acts 2, Peter spoke to the people the word of the Lord. For Jesus had told them, the Spirit when he came should guide them into all truth, and they spoke as the Spirit gave them utterance. Surely, what they said was right, and anything else would have been wrong then or any other time, for what they said was all the truth, to bring the sinner to God. Peter spoke unto them the word of the Lord. They believed, they turned away from sin. They were baptized, and were added to the disciples. Let us turn over to the 16th chapter of Acts. When Paul told the jailer to do himself no harm, he got a light, went in and brought them out and asked the same question they did on Pentecost. They were told, "believe on the Lord Jesus Christ and thou shalt be saved and thy house. Did the apostle stop at this, like the religious world and tell them to pray? To ask the question is to answer it. They went right on like Peter, and spoke unto him the word of the Lord. If Peter spoke the word of the Lord Acts 2, and was guided into all the truth, Paul must have spoken the same thing, if he spoke the truth, and we believe he did. If he had said only believe, he would not have told the truth. Paul spoke to them the word of the Lord. They believed it—they turned away from sin—they were baptized—and were added to the disciples; the same that was done by the three thousand in Acts 2; they were in full fellowship with the church; read Paul to the Philippians. They had died to sin, been buried with Christ by baptism, passed out of the old into the new life, born of water and Spirit--saved. Paul saw and heard Jesus, believed him, turned away from his sins, was baptized and added to the disciples. The Samaritans (Acts 8) believed, turned away from sin, were baptized and added to the disciples. Many of the Corinthians (Acts 18) hearing believed, and were baptized, and added to the church. So you see there is no discrepancy in the conversion recorded in the Acts of Apostles, and all the examples of the conversion of man to Christ that are given are in this book. One more question, is it not safe, absolutely safe to follow the direction of the Holy Spirit? But it is quite a short and easy matter to become a Christian, and were it not for the foolish preaching of the religious world, their doctrines and dogmas, any man knowing how to rightly divide the word of truth and reasonably gifted with the use of language could tell the unconverted what to do to be saved, in a few minutes. But when you get into the kingdom of Christ and of God, you have then just begun the new life—the work is now only begun, you are now a citizen of God's government, you must be productive or a fruitful citizen, pay taxes, bear arms, fight the good fight of faith, add the Christian graces, the fruits of the spirit and this must be done faithfully to the end. And if you continue steadfastly in the apostle's doctrine, in fellowship, in breaking of bread and in prayers; the Father will give you the welcome plaudit before the assembled world, well done good and faithful servant, enter into the joys of thy Lord. May this be our happy lot, is the prayer of your brother in the one faith,

J. B. DAVIS.

Comfort comes to us by comforting others.

THE GREAT REGULATOR

SIMMONS LIVER REGULATOR

SLR

—PURELY VEGETABLE.—

—ARE YOU— BILIOUS?

The Regulator never fails to cure. I most cheerfully recommend it to all who suffer from Bilious Attacks or any Disease caused by a disarranged state of the Liver. W. R. BERNARD, KANSAS CITY, MO.

DO YOU WANT GOOD DIGESTION?

I suffered intensely with **Full Stomach, Headache,** etc. A neighbor who had taken Simmons Liver Regulator, told me it was a sure cure for my trouble. The first dose I took relieved me very much, and in one week's time I was as strong and hearty as I ever was. **It is the best medicine I ever took for Dyspepsia.**
H. G. CRENSHAW, RICHMOND, VA.

DO YOU Suffer from CONSTIPATION?

Testimony of HIRAM WARNER, Chief-Justice of Ga.: "I have used Simmons Liver Regulator for Constipation of my Bowels, caused by a temporary Derangement of the Liver for the last three or four years, and always **with decided benefit.**"

SAFER AND BETTER THAN CALOMEL! I have been subject to severe spells of Congestion of the Liver, and have been in the habit of taking from 15 to 20 grains of calomel, which generally laid me up for three or four days. Lately I have been taking Simmons Liver Regulator, which gave me relief, **without any interruption to business.** J. HUGG, MIDDLEPORT, OHIO.

ONLY GENUINE!
MANUFACTURED BY
J. H. ZEILIN & CO., Philadelphia, Pa.
PRICE, $1.00.

Add-Ran College,

THORP'S SPRING, HOOD CO., TEXAS.

The Thirteenth Annual Session opens the second Monday in Sept., 1885, and closes the last Thursday in May, 1886. There are ten distinct schools with an experienced teacher at the head of each. Not a single day is wasted from the beginning to the close of the session. Every day in the week has its proper share of study and recreation. Recitations every day—only the Bible studies on Sunday. Thorp's Spring is a prohibition village; noted for its healthfulness and the simple, steady and moral habits of its inhabitants. Send for catalogue.

A. & R. CLARK, PROPRIETORS.

Mason & Hamlin

ORGANS: Highest Honors at all Great World's Exhibitions for eighteen years. One hundred styles, $22. to $900. For Cash, Easy Payments or Rented. Catalogues free.

PIANOS: New mode of Stringing. Do not require one-quarter as much tuning as Pianos on the prevailing "wrest-pin" system. Remarkable for purity of tone and durability.

ORGAN AND PIANO CO.

154 Tremont St., Boston. 46 E. 14th St. (Union Sq.), N. Y.
149 Wabash Ave., Chicago.

No More "Chapped Hands."

"Last fall I bought a supply of your Barber's Bar Soap for **Toilet use,** and found it the **finest thing** I ever used, having escaped 'chapped hands' for the first winter in 20 years." LEWIS MERRIAM, Greenfield, Mass.
For the TOILET EXQUISITE, for SHAVING SUPERFINE. Ask your druggist for it, or send 2c. stamp to the manufacturers for trial sample.

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease to any sufferer. Give express and P. O. address.
DR. T. A. SLOCUM, 181 Pearl St., New York.

PEMBERTON'S

The *WORLDS* Great Nerve TONIC

FRENCH WINE COCA

The wonderful Invigorator and EXHILARINE, to impart Health, Strength and Vigor to Mind and Body. The **Ideal Nerve Tonic** and **Intellectual** Beverage, highly endorsed by the elite of the Medical Profession; for the cure and prevention of Mental and Physical Exhaustion, Chronic and Wasting Diseases, Dyspepsia, Kidney and Liver Affections, Heart Disease, Melancholia, Hysteria, Neuralgia, Sick Headache, Throat and Lung Affections, Tired Feelings, etc. This marvelous Tonic acts like a charm. For Convalescents and Invalids this delightful Invigorant is the sine-qua-non. The Invigorating and Strength-restoring properties of French Wine Coca are truly wonderful and excel all other Tonics and Stimulants. One trial will charm and excite your enthusiasm. For sale by Druggists. Send for Book on Coca, and Pemberton's Wine Coca. Price, **$1.00 per bottle.**
J. S. PEMBERTON & CO., M'f'g Chemists, Atlanta, Ga.

VASSAR COLLEGE, Poughkeepsie, N. Y. FOR THE LIBERAL EDUCATION OF WOMEN, with a complete College Course, Schools of Painting and Music, Astronomical Observatory, Laboratory of Chemistry and Physics, Cabinets of Natural History, a Museum of Art, a Library of 15,000 Volumes, ten Professors, twenty-three Teachers, and thoroughly equipped for its work. Students at present admitted to a preparatory course. Catalogues sent on application.
J. RYLAND KENDRICK, D. D., *Acting President.*

MAGIC LANTERNS

And **STEREOPTICONS,** all prices. Views illustrating every subject for **PUBLIC EXHIBITIONS,** etc. ☞ *A profitable business for a man with small capital.* Also Lanterns for Home Amusement. 136 page Catalogue *free.* **McALLISTER,** Optician, 49 Nassau St., N. Y.

A Physician's Opinion.

Dr. Orr says: "I am well acquainted with the composition of Dr. Duncan's Cough Balsam. I have used it in my family and in my practice for several years, and do not hesitate to say that I believe it to be the best remedy known to the medical profession for the speedy Cure of Colds, Coughs, Sore Throats, Whooping Cough, and far surpassing all other remedies for the speedy cure of Croup and Hives in children. It is very pleasant to take, and perfectly harmless." Price 50 cents.

Special Notice.

We would call the attention of the readers of this paper, especially those who are suffering with Dyspepsia, or Indigestion, to Dr. Duncan's Liver and Kidney Medicine It is, beyond doubt, the best and most reliable remedy known or ever offered for sale, for the Cure of Constipation, Sour Stomach, Sick Headache, Torpid Liver, and all Kidney troubles. It is the best and cheapest. 75 cents.

WEAKLEY & WARREN,

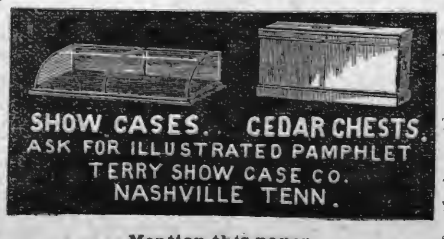
Manufacturers and Wholesale and Retail Dealers in

FURNITURE & MATTRESSES,

The Largest, Finest and Best Assorted Stock in the South.

Parties in want of Furniture and Mattresses will subserve their interest by giving them a call.

Nashville, Tenn.
10 & 12 - - - - - N. College St.



Mention this paper

Everybody

SHOULD SEE THE

Double Thanksgiving Number

OF THE

Youth's Companion

Ready November 20.

Twenty Pages, Choice Stories, Elegantly Illustrated.

Edition 350,000 Copies.

Mailed to any address for Ten Cents.

New Subscriptions sent at once, with $1.75, will include the paper **FREE** from the time the subscription is received to Jan. 1, 1886, and a full year's subscription from that date. *Mention this Paper.* Address

PERRY MASON & CO., Publishers,
41 Temple Place, Boston, Mass.

PARSONS' PURGATIVE PILLS

MAKE NEW, RICH BLOOD.

These pills were a wonderful discovery. No others like them in the world. Will positively cure or relieve all manner of disease. The information around each box is worth ten times the cost of a box of pills. Find out about them and you will always be thankful. One pill a dose. Illustrated pamphlet free. Sold everywhere, or sent by mail for 25 cts. in stamps. Dr. I. S. Johnson & Co., 22 C.H. St., Boston.

P. A. SHELTON.

DEALER IN

STAPLE and Fancy GROCERIES.

Flour, Bacon, Lard, Tobacco and Cigars, Country Produce

—****—

NO. 9 BROAD ST. - NASHVILLE, TENN

SOL. FRANKLAND & CO.,

46 College St., (2nd Door from Union St.,)
Established in 1864,

Offer great bargains in Dress Goods, Silks, Velvets, Flannels, Blankets, Domestics, Sheetings Table Linens, Cassimeres.

All Goods Warranted as Represented, or Money Refunded.

BETHANY COLLEGE,

West Virginia.

Begins its forty-fifth session **January 1885,** It has 595 Alumni; four College Degree Courses—the Classical, the Scientific, the Ministerial and the Ladies' course; also professional courses in Engineering, practical Physics and Chemistry, with ample training in the use of instruments and apparatus, both in field work and the labaratory. Also a thorough Academical course, complete in itself and arranged as a preparatory to the college courses.
Expenses reduced to the most reasonable terms, and every facility afforded the student to economize both as to time and costs.
All clope[illegible]
Send for catalogue to—
W. K. PENDLETON, Pres't.

Kentucky University,

LEXINGTON.

The University has three Colleges—College of Arts, College of the Bible, and Commercial College. The College of Arts has two courses, Clasical and Scientific, with twelve Professors and Teachers The session continues from the Second Monday in September to the Second Thursday in June. Tuition twenty dollars per session; Matriculation fee ten dollars. Boarding at reasonable rates. College of Bible tuition free. For catalogues or other information apply to CHAS LOUIS LOOS, President, or ROBERT GRAHAM, President of the College of the Bible

FOR COUGHS, CROUP AND CONSUMPTION USE

TAYLOR'S CHEROKEE REMEDY

OF SWEET GUM AND MULLEIN.

The Sweet Gum from a tree of the same name growing in the South, combined with a tea made from the Mullein plant of the old fields. For sale by all druggists at 25 cents and $1.00 per bottle.
WALTER A. TAYLOR, Atlanta, Ga.

C. A. LITTERER AND CO.

Farm Implments; Engines and Mill Machinery Agents.

For Gain Dills, Sw ls Feed Cutte r, Champion Horizontal Sorghum Mill.

John Deer Steel Plows, A vanced Chilled Plows, Cortlan Spring-Wagons.

86 Market st. - - - Nashville, Tenn.

WOMAN OR MAN WANTED TO MAKE $125 Per Cent. PROFIT. taking orders for our celebrated oil portraits. Previous knowledge of the business unnecessary. **$2.25 Outfit Free.** The agent realizes $66 profit per week on only 4 orders per day. Reilly Bros. & Co., 444 Broome St., N. Y

SITUATIONS To subscribers. Circulars free. **Home Study**—60 Professors. **Corr. University,** 88 LaSalle St., Chicago, Ill.

OPIUM MORPHINE HABIT EASILY CURED. BOOK FREE. DR. J. C. HOFFMAN, Jefferson, Wis.

HAVE YOU CATARRH ?

The term Catarrh is applied to imflammation of the mucous membrane lining, the mouth, nose and upper part of the air passages.

This disease approaches its victims so insiduously as to get them firmly in its grasp, usually, before its presence is detected.

Exposure to cold and dampness is followed by an apparently slight cold. At first the affection is often confined to one side of the nose, and there is pain in the corresponding temple, eyebrow, eyeball and side of the face, but it soon appears in the other nostril and envolves both eyes and all parts of the face and there is great sense of weight and pain in the forehead and eyebrows. There is a clogging of the nasal passages, sneezing, watery eyes, then the secretion and discharge of an acrid, watery mucous from the nasal cavities into the throat and fauces, excoriating their delicate membranes, and causing severe cough and sore throat, often resulting in inflammation of the lungs, and very, very often developing pulmonary consumption, of which the dread Catarrh is the cause in four-fifths of all the cases.

The catarrhal secretions are so caustic as often to blister the skin around the mouth and nostrils; and of course it will much more irritate and excoriate the tender mucous membrane which lines the nasal cavities, frontal sinuses, mouth, throat, lungs, etc.

It is also a fruitful cause of dyspepsia, because the poisoned secretions as often pass into the stomach as into the lungs.

Not unfrequently there is more or less deafness and usually loss of smell and taste, and the nostrils become ulcerated from the discharge, and the ulceration becomes so deep and extended that the discharge becomes bloody and fetid, emitting an offensive and sickening smell. The ulceration sometimes attacks the spongy bones and roof of the mouth, and the head becomes almost a massive ulcer; especially when the blood is tainted with scrofula or other diseases.

CONSUMPTION, OR PHTHISIS.

Consumption, or rather Phthisis, is the term used to designate a disease characterized by progressive and persistent wasting of the body, persistent cough, with expectoration of opaque matter, and sometimes blood, loss of color and strength, shortness of breath, hectic fever, night sweats and diarrhœa.

The conditions which give rise to consumption are varied and diverse, and are both general and local. Among these are Bronchitis, (bronchial catarrh) (croupous pneumonia), Catarrh, a neglected cold or sore throat, Chronic Laryngitis, or Clergymen's sore throat, any of which, if care is not taken, leads on to more serions inflammation of the lungs and LAPSE into consumption.

CATARRH AND COMMON [illegible]NSE.

Why should we, for a positively local affection, em[illegible]t general medication? Shall we irritate the stomach and produce indigestion to reach a disease of the nose? or disorder the kidneys to reach the bronchi? What should we think of the oculist who would medicate the stomach to relieve a simple conjunctivitis? Would he give atropine in solution in order to dilate the pupil, or a pill of belladonna? He applies his remedies very properly to the local, diseased surface. Who ever gave argent. nit. in pill form for its effects on the diseased conjunctiva? Equally absurd is it to treat the various organs of respiration, when no constitutional disease is apparent, with internal remedies. Take for illustration, nasal catarrh—a very troublesome and, with many, a very loathsome affection. Every physician has felt great distrust in his ability to treat it successfully. An eminent medical man said to me recently: "When patients come with Catarrh, or, as they express it, 'guitarrh', I am tempted to turn them out of my office." His reason was that all treatment had proved unsatisfactory. General treatment he had no confidence in, and local treatment seemed a failure. The same principle applies with great force when we take into consideration the other forms of disease under consideration. This has been my own experience for thirty-five years. I have tried general treatment with occasional success, but, as a rule foolishly.

I have used inhalations, sprays, snuffs, ointments, the douche, etc., with only partial success. The fact is, these agencies only partially reach the diseased points.

[illegible] THE AIR.

[illegible] "patent medicine" directions—sha[illegible] *[illegible] in the face for a century.*

New discovories are almost daily placed before us, but the old, old style of making the stomach a receiving tub for drugs and nostrums still prevails. It is left to tho[illegible] now living to know of a new method for the transmission ot the properties of medicine without taking the crude drug into the stomach or snuffing it up the nose. This is done by seizing the air and by a system of force and suction, impregnating it and making it the medicine. Now, do not for a moment think this can be applied to all the diseases flesh is heir to. It is only claimed as a sure and certain treatment for the respiratory organs, but, in this class of diseases, including catarrh, hay-fever, asthma, colds in the head, etc., etc., the assertion is positive, it is a certain cure, and the record stands without a single contradiction in all the many severe tests that it has withstood. To a mind devoid of prejudice, there is no chance for doubting the fact, that if properly medicated air can be sent to the headquarters of disease it will produce a relief. Now, when medicine is taken internally or snuffed up the nose there is not one chance in one hundred for it to reach the head centre of the above mentioned disease, but in the AIR MEDICATOR the medicated air is forced through every passage of the respiratory organs. It does not come in contact with outside air until passing through all the channels that would be affected, and those troubled with itching of the throat, nostrils and eyes, sneezing and running from the eyes, hearing impaired, pain in the head, swelling of the nose, and nostrils becoming blocked, tightness of the chest, shortness of breath, difficult and spasmodic breathing, a hacking cough, etc., will find immediate relief by using the Air Medication. The instrument is one that can be used by any person after reading directions.

Treatment by Medicated Air deservedly takes the lead in medicating the respiratory tract. The remedial agents in a gaseous form are forced into contact with the mucous membrane of the nose, mouth, throat, wind-pipe, bronchial tubes and lungs, and throughout the most remote parts of these organs, that would defy gargles, lotions, douches, inhalants, or any other known treatment.

The proportionate effect of this treatment upon the respiratory system is great, inasmuch as the Air is forced into and inflates the minutest ramifications of the respiratory system.

MEDICATED AIR.

That air can be medicated is well known, as a bottle of Hartshorn or Camphor will readily convince, but that less volatile substances, could be carried in shape of Medicated Air has never been deemed practicable until the invention of the Air Medicator, which not only makes possible the medication of air, but also forces the medication to the seat of the diseas thus meeting every objectionable form of treating diseases of the head and lungs, which have been incurable before from the impossibility of placing the medicine at the seat of the disease.

In this form of medication no liquid of any kind is carried into the head or lungs; air only is forced through the instrument into the air passages.

The instrument used with this treatment is simple in construction and not expensive. It is scientific in principle, safe and effectual in practice. When you consider the immense surface of mucous membrane lining the respiratory organs, fully supplied, as they are, with absorbents, you may wonder that more attention has not been devoted to this method of medication.

WILL REACH REMOTE CAVITIES OF THE LUNGS.

In that most fearful of all diseases, Phthisis Pulmonalis, or consumption, this instrument, with medication, which it can carry, opens a wide door of relif, if not a positive cure. If recent pathological conclusions are correct in regard to the causes of this disease, then consumptives should not be allowed to despair, but encouraged to hope for a permanent cure.

When abscesses are formed in the lungs, and cavities exist, you find an almost entire loss of power to fill the lungs by inspiration. In this condition with the Air Medicator you are enabled to force or pump your medication into the most remote parts, and in contact with the diseased points. When expectoration from consumption or chronic bronchitis is offensive, this form of treatment is unparalleled.

ASTHMA.

This instrument seems to be particularly adapted to asthmatic patients, especially those who are afflicted with the spasmodic form, the one most common. The asthmatic attacks of hay-fever can be relieved almost instantly by medication with its use.

A PHYSICIAN'S EXPERIENCE.

"After a few months' experience with the instrument, I am confident of giving immediate relief in consumption, nasal catarrh, chronic brochitis, asthma, etc., with a sure expectation of a permanent cure. It is particularly applicable in clergymen's sore throat, croup, diphtheria, hay-fever, influenza, neuralgia, quinsy and consumption.

Before closing I wish to refer to that unspeakably afflictive, and, to use the words of the sufferers, "mean disease," catarrh.

It is reasonable that if a remedy can be found which will destroy the vitality of the poison without injury to the mucous membrane, and at the same time give tone to the weakened parts and relief to the irritation, speedy and permanent benefit would be secured. Fortunately such remedies exist, and can be applied. The difficulty has been to reach all the parts involved.

The Air Medicator meets this great necessity, as the medicated air can be forced to all the irritated parts and brought in contact with every diseased point. By this method, not only are the distressing symptoms relieved, but the poison itself is neutralized and destroyed, thus restoring the diseased membranes to their normal healthy condition.

WHAT SOME SAY:

Palestine, Ind., June 29th, 1885.

Gentlemen:—I have been using the Air Medicator since April, and have derived great benefit from its use. My hearing is greatly improved by it. With thanks for the benefit I have obtained from it, I am respectfully, Rena E. Lœhr.

Nashville, Tenn., Sept. 10th, 1885.

Gentlemen:—Some two weeks ago you sent one of your apparatus to this house. It has been used by one who has suffered for forty-three years. It has given him great relief. He has recommeded it to me. Please send one complete to my address by express C. O. D. Address Frank T. Welburn, Southern Methodist Publishing House, Nashville, Tenn.

Richmond, Va., Oct. 10th, 1885.

Gentlemen:—I am most favorably impressed with the Air Medicator. Spending the summer in the high mountains of North Carolina, I was not subject to hay-fever, but just so soon as I descended I had an attack which was readily repulsed by the use of the instrument. From the first I was satisfied that it was constructed on a right principle; that it wastheoretically good. I am persuaded now that practically the good theory is sustained. I wish every sufferer in the world had one of the instruments. Yours respectfully,

H. A. Tupper, D. D.

Sharpsburg, Ill, Nov. 10th, 1885.

Gentlemen:—I bought of you last April, one of your Air Medicators. Have had it in constant use since. Find it as good as recommended. Yours truly,

C. A. Stokes, M. D.

New York, Sept. 3rd, 1885.

Dear Sirs:—Enclosad please find check in payment for the instrument. Although it has not cured, it has greatly relieved me. A. Bridgeman,

Advertising Manager Dr. Scott's Electric Hair Brushes, etc.

The Air Medicator I purchased of you with medicine, is a first-class treatment of Catarrh. I got it for my wife and my boy, about seven years of age, and they were relieved right away, and the effect was perfectly satisfactory. And, further, I believe the expense of it will be saved five times over to me. and any man will say that this is a good investment. Respectfully, George Feldkamp,

Of Geo Feldkamp & Bros., Chair Manufacturers, Cincinnati, O.

I have used the Air Medicator to inject medicated air into the nasal passages with great benefit to several of my patients. and think it the best instrument I have seen for that purpose, and will cure Catarrh and other diseases of the air passages. James Wise, M. D.,

Covington, Ky.

I have been using the Air Medicator in treating myself for a very severe Catarrhal Cough, with which I have been afflicted for years. At the time I commenced its use I coughed almost incessantly night and day. It is now—after two weeks use of the instrument—a rare thing for me to cough at all, and I believe I can cure myself entirely by continuing the Medicated Air Treatment. Respectfully,

Mrs. O. A. Reynolds.
1503 Madison Ave., Covington, Ky.

I have been using your Air Medicator for the past few weeks, and I have been very much benefitted by it. It has been a surprise to me how it has strengthened my voice. It has materially relieved the pain in my head, and changed the character of, and lessened the discharge, which came from the catarrh in my head, from which I have suffered for years. I am quite positive that the persistent use of the instrument for a reasonable length of time, will effect the permanent cure of my catarrhal troubles. Most respectfully,

F. C. Nichols,
With John Church & Co., Music Dealers, Cincinnati, O.

I am convinced that it is the most perfect method of treating diseases for which it is recommended, and will undoubtedly cure, with the use of proper medicines, any case of Catarrh, Hay-fever, Asthma, Neuralgia in the head or face, Earache, Cold in the head. M. Heermance,

Druggist, S. W. Cor. Fourth and Scott Sts.,
Covington, Ky.

I have suffered with Catarrh for the past twenty years, and found nothing that would relieve me until I used the Medicated Air Remedy, and will cheerfully recommend the same to any one afflicted with the same disease.

Respectfully,
Joseph Bailer,
Merchant Tailor, 420 Scott Street,
Covington, Ky.

CONCLUSION.

Have you Catarrh or Consumpton? Then we urge you to send at once and obtain full information as to what the new "Air Medicator" can do for you. We can guarantee a cure of seventy-five per cent. of each of the above diseases. The method of cure is simple, inexpensive and easily applied.

The treatment by medicated air is a boon to any one afflicted with any of the diseases we have named, and can only be appreciated by a practical test of its merits. We invite all who are afflicted to inspect for themselves. Remember we promise a cure for diseases of the *respiratory organs.* Any persons who are sufferers from consumption, catarrh, etc., do themselves a great injustice by not obtaining this treatment. They have everything to gain, and can rely on the treatment giving instant and permanent relief. "Medicated air" will make a marked change immediately, and give health when all other remedies have failed.

A purely home treatment. We furnish a complete treatment with each instrument. Address,

MEDICATED AIR REMEDY CO.,
36 Arcade, Cincinnati, Ohio.

Mention the GOSPEL ADVOCATE.

SUNDAY SCHOOL LESSON.

[Continued from page 773].

EXPLANATORY NOTES.

7 *He was oppressed and he was afflicted, yet he opened not his mouth.* In this verse, the prophet was considering the meek, submissive spirit of Christ, who patiently and unmurmuringly against God, and without revilement of men, in lamb-like innocence, suffered, the "just for the unjust."

8 *He was taken from prison and judgment.* Christ was not allowed to remain under arrest, or in confinement, long enough to arrange for what men would call a fair trial. With indecent and illegal haste, he was at once hurried to the ignominious death of the cross. *Who shall declare his generation? For he was cut off out of the land of the living.* Isaiah is here presenting Christ as he appeared to his disciples at his death. Being cut off so prematurely, it appeared as though he would have no surviving representative, no posterity. *For the transgression of my people was he stricken.* The Israelites were of course interested in the death of Christ.

9 *And he made his grave with the wicked, and with the rich in his death.* Rather they appointed him his grave; that is, they intended, by crucifying him with the thieves, (Matt. 27, 38) that he should have his grave with the wicked, the denial of honorable burial being a great ignomy. [Fausset] The interest of the honorable counselor Joseph in Jesus Christ was not foreseen by his enemies, but the mind of God 700 years before had seen and predicted that he should be with the rich in his death. He was buried with spices, embalmed with a large quantity of myrrh and aloes, "about a hundred pounds weight" as the rich were buried.

10 *Yet it pleased the Lord to bruise him.* It was the will of the Father that Christ should suffer, though the men who put him to death did so "with wicked hands." *His soul an o ering for sin.* The agonies of Christ were not confined to his bodily sufferings. These were great, but there were sufferings of an intense mental character beyond the power of words to describe, in advance of the crucial agonies, when he sweat, as it were, great drops of blood. *He shall see his seed.* His spiritual posterity shall be many. *He shall prolong his days.* In this the version of the prophet grasps the resurrection and its fruits. *The pleasure of the Lord shall prosper in his hand.* Under Christ's reign many should be saved by the grace of God.

11 *He shall see the travail of his soul, and shall be satisfied.* Jesus the Christ by the glory and joy he experiences in having provided life by his death, has reaped hours additional to those he had with God before his humiliation. *By his knowledge shall my righteous servant justify many.* "In Christ are hid all the treasures of wisdom and knowledge," says Paul, all to be used in our behalf.

12 *Therefore will I divide him a portion with the great.* His enemies classed him with the wicked men and transgressors, but he shall be surrounded by great ones—none greater than God at whose right hand he is. *Because he hath poured ont his soul unto death.* Christ's sufferings while in accordance with God's will, were voluntary. *Intercession for transgressors.* He has gone into heaven with his own blood, there to make intercession for us.

QUESTIONS.

1 What is the Golden Text?
2 At what time was this vision of Isaiah?
3 Do you think any uninspired mind could have foretold these things?
4 In what ways did Isaiah see Christ?
5 Is it true that Jesus was despised?
6 Why was so good a man despised?
7 Did he also experience sorrow?
8 Did he suffer?—and in what ways?
9 Was he meek and patient?
10 Did he die?
11 For whom did he suffer and die?
12 Did the prophetic vision represent him as finally victorious? See verse 10.
13 Was he to be a justifier of many?
14 Was he to be an intercessor?
15 Can you tell how the Scriptures were fulfilled in the death of the wicked?
16 Is the fulfillment of prophecy a proof of the truth of the Bible?
17 If Christ died for us, do we not owe him all that we have, and all that we are?
18 Did Christ die for the sins of the whole world?
19 Was this the reason that he shrank from the sufferings that were before him?
20 Will he ever again come to offer himself a sacrifice for sin?
21 Should we not then accept him now?

☞ The lesson for next Lord's day, Dec. 20th, is "The Gracious Invitation."—Isaiah 55, 1 to 11.

Pastry Without Butter.

The American pie has been subjected to more unjust abuse from foreign writers than any other of our distinctive products, if we except the recent tirade against the American hog. And yet we cannot say that it has been altogether undeserved, because of the villainous compound, thick, hard and heavy, that is too often made to do duty as a "crust," and which by courtesy is called pastry. Light, tender, flaky and digestible pie-crust and all kinds of pastry can be made most readily by the use of Royal Baking Powder without any butter, or with half the usual portion, if preferred, or with a small quantity of lard or other shortening as desired. Pie crust thus made is much more wholesome and digestible, besides being more economical and easier prepared. In addition to saving all the butter, if desired, one-third the flour is also dispensed with, as the crust is rolled that much thinner, the leavening qualities of the Royal Baking Powder swelling it to the requisite thickness. If drippings or lard be used, the Royal Baking Powder removes any unpleasant taste, rendering the crust as short, sweet and pleasant as if made from the finest butter. Those who know the appetizing qualities of the genuine home-made American pie will rejoice that by the aid of Royal Baking Powder in the pastry, it can be made quite as digestible as it is delicious.

3 months' treatment for 50 cents. Piso's Remedy for Catarrh. Sold by Druggists.

Have you heard of Dr. J. H. McLean's Tar Wine Lung Balm? It is really wonderful how rapidly it cures Coughing, Throat and Lung Troubles.

A No. I. MIDDLE TENNESSEE FARM FOR SALE.

We are now offering for sale that rich and highly improved farm of Mr. R. R. Owen, situated 11 miles South of Nashville, and 1½ miles East of Owen's Sta., on the Decatur R. R., convenient to Owen's Chapel, and near the well-known school of Prof. Lipscomb, and being in an exceptionally good neighborhood.

This farm embraces 280 acres, 200 of which being rich, level land, in a high state of cultivation; the remainder in woodland and blue-grass pastures. The dwelling is a two-story brick, comparatively new, is beautifully situated on an elevated lawn, commanding a beautiful view of the lovely valley of the Little Harpeth; together with stables, barns, etc., in good repair.

For further information, call on or address

HACAN, & CO.,
No. 64, N. Cherry St.
NASHVILLE, – TENN.

4 Brilliant Collections OF THE BEST MUSIC AT A MARVELLOUSLY LOW PRICE

Each one contains 216 large sheet music size pages, and from 50 to 70 pieces of music by the best composers.
Price 50cts each! Mailed for the price and Postage, or 68 cts each!

American Song and Chorus Collection.
68 New and Popular Songs with choruses.

American Ballad Collection.
53 of the Best Ballads.

American Dance Music Collection.
A large number of the best Waltzes, Polkas, etc.

American Piano Music Collection.
50 very good Piano Pieces.

FOR CHRISTMAS.

Christmas Gift, by Rosabel. A truly delightful little Cantata for children, with a very pretty story, neat music, pleasing dialogues, and all quite easy enough for the younger children of schools and Sunday Schools. Price 25 cts. $2.40 per dozen.

Message of Christmas. A rousing good, stirring cantata by Fanny E. Newbery and T. Martin Towne. For children, with the assistance of a few adults. Simple scenery needed. Price 30 cts. or $3.00 per doz.

OLIVER DITSTON & CO., BOSTON.

C. H. Ditston & Co., 867 Broadway, N. Y. J. E. Ditston & Co., 1228 Chestnut St. Phila.

Send to John C. Haynes & Co., Boston, (branch house of O. Ditson & Co., for grand illustrated Catalogue of all Musical Instruments, strings and Trimmings.

AGENTS We have the best selling **BOOKS** and **BIBLES.** Books particularly adapted to the wants of Southern and Western people. ☞ **Family Bibles** a specialty. **Very low prices.** B. F. JOHNSON & Co., Pub's, 1013 Main St., Richmond, Va.

NOW READ

Extra Premium, all wool, full 10-4 Blankets at $3 a pair; regular selling price at $5,80

Extra fine quality 10-4 Blankets warranted both warp and filling, all wool (when we say wool we mean it) at $3,75 a pair; price in season $5,25.

California fleece, full 11-4, lovely borders guaranteed all wool at $4,75 a pair regular price $7,00.

Wool and cotton mixed, extra heavy, specia service, full 10-4 wide Blankets at $2 a pair.

All wool filling 10-4 wide Blankets at $2 per pair.

Heavy gray wool Blankets 10-4 at $1,50 per pair; actually worth $2,75.

Extra heavy silver gray, all ol filling Blankets, full 11-4 wide at $2,25, ch at $3,00

Good quality, silver gray, all wool 11-4 wide, fancy borders at $2,75. Thi anket sells in season at $4,00.

Finest qality gray California, all wool, warranted 11-4 wide, at $3,75; regular price, $4,00.

Hirsch Bros. & Co.
56 N. COLLE E STRE
Headquarters For Drygoods At
LOWE T RIC S!

HUMILIATING ERUPTIONS ITCHING AND BURNING TORTURES

And Every Species of Itching, Scaly, Pimply, Inherited, Scrofulous and Contagious Diseases of the Blood, Skin, and Scalp, with Loss of Hair, from infancy to old age, positively cured by the Cuticura Remedies.

Cuticura Resolvent, the new blood purifier, cleanses the blood and perspiration of impurities and poisonous elements, and thus removes the cause.

Cuticura, the great Skin Cure, instantly allays Itching and Inflammation, clears the Skin and Scalp, heals Ulcers and Sores, and restores the Hair.

Cuticura Soap, an exquisite Skin Beautifier and Toilet Requisite, prepared from Cuticura, is indispensable in treating Skin Diseases, Baby Humors, Skin Blemishes, Chapped and Oily Skin,

Sold everywhere. Price: Cuticura, 50c.; Resolvent, $1; Soap, 25c. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass.

☞ Send for "How to Cure Skin Diseases."

RHEUMATIC, Neuralgic, Sciatic, Sudden, Sharp and Nervous Pains, instantly relieved by the Cuticura Anti-Pain Plaster. 25c.

AGENTS COIN MONEY who sell DR. CHASE'S FAMILY PHYSICIAN. Price $2.00. Write for Circulars. Address, A. W. HAMILTON & Co., Ann Arbor, Mich.

OPIUM and **WHISKY HABITS** cured at home without pain. Book of particulars sent Free. B. M. WOOLLEY, M. D., Atlanta, Ga.

PAYSON'S INDELIBLE INK. No preparation and only a common pen needed. Established 50 Years. Superior and popular for decorative work on linen. Received Centennial **Medal & Diploma.** Sold everywhere.

"THE BEST IS CHEAPEST."
ENGINES, Horse Powers **THRESHERS** SAW-MILLS, Clover Hullers
(Suited to all sections.) Write for FREE Illus. Pamphlet and Prices to The Aultman & Taylor Co., Mansfield, Ohio

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.
CATARRH
Also good for Cold in the Head, Headache, Hay Fever, &c. 50 cents.

BARNES'
Patent Foot and Steam Power Machinery. Complete outfits for Actual Workshop Business. Lathes for Wood or Metal. Circular Saws, Scroll Saws, Formers, Mortisers, Tenoners, etc., etc. Machines on trial if desired. Descriptive Catalogue and Price List Free.
W. F. & JOHN BARNES, Rockford, Ill.
No. St.

REWARD and Souvenir Cards for CHRISTMAS
$1.00 worth 20 cts.
20 Beautiful imported Florals in new and elegant designs including Fringe card, Gold Relief Borders, &c., &c, with mottoes for Christmas or New Year, as desired, only 20 cents, 20 very choice Reward of Merit or Scripture Text cards only 20 cents. One extra fine Satin banner card for Xmas or New Year, 15 cents. One of our popular New-Style Xmas Bookmark cards on Satin Ribbon only 10 cents. Over 1,000 testimonials already recieved from Teachers praising our goods GEO. S. VIBBERT, Clintonville, Conn.

TEXAS LANDS!

Persons who have capital they wish to invest profitably, can do so by investing now, in Tex as lands.

The undersigned is agent for the sale of lands amounting to **OVER HALF MILLION ACRES.** Prices range from 50 cents to $6,00 per acre.

These lands are all going up, and in five years from date, will be worth twice the present price. For particulars, address

J. T. POE.
Longview, Texas.

TO HAVE HEALTH THE LIVER MUST BE IN ORDER.
DR. SANFORD'S LIVER INVIGORATOR
Is a Reliable Remedy for Liver Complaints and ills caused by a deranged or torpid condition of the Liver, as Dyspepsia, Constipation, Biliousness, Jaundice, Headache, Malaria, Rheumatism, etc. It regulates the bowels, purifies the blood, strengthens the system, assists digestion. AN INVALUABLE FAMILY MEDICINE. Thousands of testimonials prove its merit; ANY DRUGGIST WILL TELL YOU ITS REPUTATION.

NEW HOUSE! NEW GOODS!

J. W. ORCHARD,

Manufacturer and Dealer in PLAIN and DECORATIVE

WALL PAPER,

Window Shades,

Looking-Glasses, Picture Frames and Cornices, Chair Cane, Picture Cord and Nails, Wall Brackets and Parlor Easels.

Looking-Glasses put in old frames. Old pictures and frames repaired.

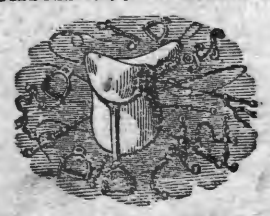
134 Union Street.

Between College and Cherry,

NASHVILLE - - TNN.

A. C. & J. C. MARCH,

(Successors to J. D. March & Son,)



Manufacturers of and Dealers in

Saddles, Harness, Bridles, Collars, Trunks, Bags, Valises, Hames, Whips, Chains.

REPAIRING DONE ON SHORT NOTICE.

NORTH MARKET STREET,

NASHVILLE. - - TENN.

NASHVILLE, CHATTANOOGA & ST. LOUIS

RAILWAY.

BUSINESS MEN, TOURISTS, EMIGRANTS, FAMILIES, REMEMBER

The Best Route to St. Louis and the West via McKenzie.

The Best Route to West Tennessee and Kentucky, Mississippi, Arkansas, and Texas points is via McKenzie.

The Best Route to the Summer Resorts and Mountain Retreats of Tennessee, Virginia and the Carolinas, via McKenzie and Nashville.

The Best Route to the celebrated Colleges, Universities, Seminaries and other Educational Institutions in the Southeast, via McKenzie and Nashville.

The Best Route to points in East Tennessee, Virginia, the Carolinas, Georgia and Florida is via Chattanooga.

DON'T FORGET IT!

—By this line you secure the—

MAXIMUM OF SPEED, SAFETY, COMFORT, SATISFACTION,

—AT THE—

MINIMUM OF EXPENSE, ANXIETY, BOTHER, FATIGUE.

Be sure to Buy your Tickets over the

N., C & ST. L. RAILWAY!

If you are going to Washington City, Baltimore, Philadelphia, or New York.

The Inexperienced Traveler need not go amiss; few changes are necessary, and such as are unavoidable are made in union Depots.

THROUGH SLEEPERS!

—BETWEEN—

Nashville and Atlanta, and Atlanta and Jacksonville, Fla., Nashville and Martin (to connect with Sleeper service via Cairo to St. Louis and Chicago.) Nashville and Columbus, Nashville and Memphis (Sleeper Humboldt to Mobile, and Milan to New Orleans) McKenzie and Little Rock, and Little Rock and Texas points.

Call on or address

J H PEEPLES, T.A., Chattanooga, Tenn.
W W KNOX, T. AANashville, Tenn.
S FINLEY, Ticket Agent, Memphis, Tenn.
A B WRENN, Trav. ., Atlanta, Ga.
W L DANLEY, G P.& T A. Nashville, Tenn

THIS NEW ELASTIC TRUSS

Has a Pad different from all others, is cup shape, with Self-Adjusting Ball in center, adapts itself to all positions of the body while the ball in the cup presses back the intestines just as a person does with the finger. With light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free. EGGLESTON TRUSS CO., Chicago, Ill.

FOR

SIXTEENTH

ANNUAL ANNOUNCEMENT

OF

OUR SCHOOL

AT

MARS HILL

ADDRESS

T. B. LARIMORE,

BOX E. FLORENCE, ALA.

M. A. SPURR, President; FRANK PORTERFIELD, Cashier; R. S. COWAN, Teller; J. H. THOMPSON, Vice President.

Commercial National Bank,

OF NASHVILLE, TENNESSEE.

CAPITAL STOC , - - - $250,000,00.

North College Street.

BOARD OF DIRECTORS.

M. A. Spurr, R. H. Dudley, J. A. Thomas, Sam Cowan, Jos. Frankland,
W. A. Benson, J. H. Thompson, W. B. Norvell, W. A. Wray, J. F. Bowers,
J. Jungerman, A. W. Wills, E. R. Richardson, J. H. Collins, W. D. Mayo,
Robert B. Lea, J. D. Goodpasture, H. G. Gwyn, T. L. Herbert.

Fully Prepared to do a General Banking Business.

JOHN RAMAGE & SON,

48 North College Street, Nashville,

Offer the best stock of custom-made BOOTS, SHOES, and SLIPPERS, in all grades,
Trunks, Traveling and Hand Bags.

LOWEST CASH PRICES!

Gates & Pohlman,

Corner College and Union Streets, Nashville, Tenn.,

Are the oldest Jewelers in the State, and have constantly in stock the very latest and best designs, in patterns as well as the finest in quality and finish of all goods pertaining to the Jewelry trade. They defy competition in prices, and warrant every article to be as represented by them. Watches, Clocks and Jewelry repaired by the most practical workmen Orders by mail promptly attended to. Their motto is, "*Quick sales and small profits.*"

H. B. Grubbs Cracker Co.,

MANUFACTURERS OF

Candy and Crackers,

21 N. Market St., - - - - - - Nashville, Tenn

A large stock of Fire-works Constantly on

G L Robinson

Without fear of contradiction, we guarantee all of our goods to be STRICTLY PURE AND WHOLESOME.

Send us your orders, or specify our goods when you order of your Grocery House. Our Stick Candy is known as the "Lion Brand." In the manufacture of our Candies, we use only the best confectioner's A Sugar, vegetable colors, and fruit flavors. In order to be certain that our ingredients are pure, DR. LUPTON, Professor of Chemistry in the Vanderbilt University, will give all material used by us, a careful chemical analysis. ☞ Price List sent on application.

Now is the Time to Buy

China, Dinner, Tea and Chamber Sets at greatly reduced prices. Prices reduced on all of our goods. This is the place to get first-class goods for a little money. We are the only agents in this city for HAVELAND & CO.'S. China, Pomona and Amberina Glassware.

HICKS, HOUSTON & CO.

SPRING, 1885.

CARPETS! CARPETS!

We have the largest and most complete stock of Carpets of all grades, Mattings, Oil Cloths, Linoleums, Rugs, etc., that we have ever shown to the trade. These goods are brought from the factory, and our prices are the lowest. All orders promptly filled.

MANLOVE & Co.,

26-2 Summer St., - - Nashville, Tenn.

O. T. CRAIG & SON,

BRENTWOOD, TENN.

MAUD MULLER, 1924.

—Breeders of—

Duroc Jersey-Swine.

A CHOICE LOT OF PIGS NOW READY TO SHIP.

All our Breeders Registered.

Address C. W. CRAIG,

Brentwood, - Tennessee.

S. HOGAN, J. S HOPKINS.

Hogan & Hopkins.

—Dealers in Custom Made—

Boots and Shoes,

—oOo—

We will sell the very best makes of Boots and Shoes, and endeavor to make the prices so that no one can possibly sell cheaper than we do,

No. 20 Public Square, Nashville, Tenn.

SALESMEN:

SAM R. HOPKINS, L. D SIMPSON, W. MAYES.

MR. & MRS. W. LIPSCOMB'S

SCHOOL AT

OWEN'S STATION

WILL OPEN Aug. 1, 1885. This is a truly HOME SCHOOL, with every kind of care necessary for the comfort and welfare of pupils. Parents and others would do well to inquire as to its merits.

Terms for 20 weeks, including Board, Tuition and Washing, $75,00. $25,00 for music with use of piano. Address

W. LIPSCOMB

THE GOSPEL ADVOCATE.

VOLUME XXVII., NUMBER 50 | NASHVILLE, TENNESSEE, DEC. 16, 1885. | TWO DOLLARS PER YEAR IN ADVANCE.

EDITORS:

D. LIPSCOMB | E. G. SEWELL.

J. C. McQUIDDY, Office Editor.

ASSOCIATE EDITORS:

J. A. HARDING, JOHN T. POE.

Subscription Rates to Gospel Advocate.

Single subscriber, per annum in advance	$2,00
Single subscriber for six months in advance	$1,00
Clubs of five, three of these new, per annum each	$1,50
Clubs of ten, five of which must be new, each	$1,25
Clubs of ten, all old, each	$1,50

SUBSCRIBE NOW.

SKIRMISH WITH A SEVENTH DAY ADVENTIST.

For some eight or ten weeks two of these men have had their tent planted in the neighborhood of Mitchellville Station, on the L. and N. R. R. near the Kentucky line. They have been very busily engaged propagating their doctrines, and especially their doctrine that the law of ten commandments, including the Sabbath has never been abrogated, and that therefore the old Jewish Sabbath is still in force, and should be observed by all the world. And by their continued and earnest work in that community, they succeeded in unsettling and disturbing the minds of the good people of that community. L. R. Sewell, who has had some experience heretofore in discussing with Adventists was written to meet them, and either discuss the matter with them, or at least preach some on the subject. He decided to do so, and sent them two propositions, one affirming that Christ has a kingdom now on earth, and one for the Adventists to affirm, that the old Sabbath of the ten commandments is still binding on all nations. We may not have the very words, but we have given the sense of them. When the time came however, L. R. S. was engaged in a school, and could not go without to great a loss to his school, and therefore requested me to go, and do whatever I thought best in the premises. The time was the fifth Lord's day of November, and the place State line meeting-house, near the above station, belonging to the Methodists. The house was a large one, and was literally packed with intelligent looking people. One of the Advent preachers was present named Sisley, and in a little interview we had with him before services, he disclaimed believing the doctrine that Christ has no kingdom on earth at the present time admitting that the church of God and the kingdom of God are of Christ, are one and the same. We told him we did not come to engage in any regular debate at all, but that we would preach a sermon on the Sabbath question, and he might reply, and that we would then make a few minutes rejoinder, and let that close the matter out, to which he readily agreed, though we learned from his reply that he had prepared himself for a six days discussion. So at eleven we began, and preached a sermon of nearly an hour and a half, to an exceedingly attentive audience, the leading items of which we will here present. We first claimed that the first day of the week is not the Sabbath day, and that it is never one time called the Sabbath day in the Bible, and that therefore it is unscriptural and misleading to call it the Sabbath. We next showed that the general claim that God has required man to rest one day in seven is unfounded in the oracles of God, and is only an assumption of uninspired men, and not what God has said, since there is no such expression in all the oracles of God, and that therefore the claim that the Sabbath has been changed from the seventh to the first day of the week is false, and that there is not one word in the Bible to indicate such a thing. We then showed the origin of the seventh or Sabbath day; how that when God had finished the work of creation, he rested on the seventh day, but that there is no record of any command at that time for man to keep that day, that it was the Lord's Sabbath, that he rested on it and blessed and sanctified it, but that there is no command for man to keep it, till we came down to the days of Moses a period twenty-five hundred years ago. In fact, the Sabbath is not mentioned at all, from the first part of second chapter of Genesis till the sixteenth of Exodus, when the mannah was given to the Jewish people. Then they were commanded not to gather it on the seventh day, as that was the Lord's Sabbath, and that there would be none on that. Then, a few days l er, and at the foot of Mount Sinai, the Sabbath was enjoined upon the Jews as the fourth command of the ten.

Therefore, the Sabbath was not given to the Gentile nations, but to the Jews, and was therefore a Jewish institution, never having been required of the Gentiles as such at all, since man was never commanded to keep it till the command was given to the Jews We showed also that these ten commandments were engraven on tables of stone by God himself, and handed to Moses to be kept. And when Moses broke the first tables, the Lord commanded him to hew out two other tables, like the first, and that he would write the same upon them, this he did, as is shown by the following passage from tenth of Deuteronomy. "At that time the Lord said unto me, hew thee two tables of stone like the first, and come up unto me in the mount, and make thee an ark of wood. And I will write on the tables the words that were in the first tables which thou brakest. and thou shalt put them in the ark. And I made an ark of Shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And he wrote on the tables according to the first writing, the ten commandments, which the Lord spoke unto you in midst of the fire in the day of the assembly; and the Lord gave them me. And I turned myself and came down from the mount and put the tables in the ark which I had made, and there they be, as the lord commanded me."

Several other passages were read to the same effect, but this one is thought sufficient to put down here. These tables are called by Paul the tables of the covenant, and the words on the tables are called the words of the covenant in the old Testament. So that these ten commandments, and the other laws and ordinances which the Lord commanded Moses to write down and deliver to the Jews, constitute the Jewish law, the covenant of God to the Jews, called in the New Testament, first Testament, first Covenant in contrast with the new, or Christianed. The law of Moses continued in full force with the Jewish people, till the death of the son of God. But when Christ died, this whole law of Moses, including the ten commandments, was abolished, was taken out of the way, as is plainly shown by the following passages, which were then read. In second chapter of Ephesians we have the following: "Wherefore remember that ye being in times past Gentiles in the flesh, who are called uncircumcission made by that which is called the circumcision made by hands; that at that time ye were without Christ, being aliens from the commonweath of Israel, and strangers from the covenants of promise having no hope, and without God in the world. But now in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ, For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us, having abolished in his flesh the enmeity, even the law of commandments contained in ordinances for to make in himself of twain one new man, so making peace and that he might reconcile both unto God in one body by the cross having slain the enmity thereby."

This law of commandments contained in ordinances, which was the middle wall of partition between Jews and Gentiles is without any doubt the law of Moses, taking in the ten commandments, and including the Sabbath day. And all these Paul says were abolished in his flesh on the cross on which the Savior died, which is proof positive that the Sabbath day, which was a part of the law of Moses, a part of the middle wall of partition between Jew and Gentile, was abolished and is not now in force upon anybody and has not been since Jesus died, and that there is therefore now, nothing in the world but human authority for the observance of the old Sabbath, the seventh day.

Again Paul says in Col. 2, 14-16, when speaking of what Christ accomplished in his death. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross: and having spoiled principalities and powers he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or drink, or in respect of a holy day, or of the new moon, or of the Sabbath days." In this passage also Paul shows that the law, the handwriting and the ten commandments were God's own handwriting, and are most certainly comprehended here, as well as all the ordinances of the law, were blotted out, nailed to the cross.

The Sabbath day was one of those ordinances, was part of God's own handwriting, and was therefore blotted out, disannulled, laid aside when Jesus died, and is therefore as dead to-day as the ordinances of animal sacrifice. And in the 16 verse he says to those Colossians, let no man man judge regarding Sabbath days, or literally, regarding the Sabbath, as there is no word for days in the Greek. And we showed our adventist friend that in trying to thrust the Sabbath upon the people now he was doing the very thing Paul said "let no man do."

We also read the third chapter of Second Corinthians, in which that part of the law written on tables of stone is especially mentioned, and showing that it was done away with. While speaking of the tables of stone he says, "for if that which is done away was glorious, much more than that which remaineth is glorious." That which was done away, was the law written

on tables of stone, which was the ten commandments, one of which was the seventh day Sabbath. So there cannot be a lingering doubt but that the Sabbath was done away. And that which exists still, and is more glorious than the law, which was done away, is the gospel of Christ, the new institution, which will last while time lasts.

We then showed from the 20th of John, that the first day of the week became prominent from the very day that Christ arose from the dead; that the disciples met in the evening of the day that Jesus arose, and again on the next first day, and that Jesus met with them both times, and said unto them, "peace be unto you," as much as to say, you are doing right in thus meeting on this day. The first day of the week is therefore a new day, to remind us of a new event, one of the grandest recorded in all the annals of time; and that is the resurrection of Jesus our Lord from the dead. Also, that this is the day that the Lord has appointed as the day for his people to assemble together to break bread, and to worship him. That in the appointments of this day we have all the leading events in the wonderful mission of the Son of God into this world to save the lost. In the breaking of bread we are to remember the broken, mangled body of the Savior, and in taking the wine we are reminded of his blood that was shed for us, while the day itself reminds us of his resurrection. Then, again, in taking the Lord's supper, "we show his death till he come again," thus carrying us forward to the time Jesus will come again to take his people home. Thus by meeting and worshipping the Lord in his appointments on this day, we are reminded of the sufferings and death of Jesus that we might live, and of his triumphant resurrection from the grave, and of that glorious second coming, when all his people will go home to live with him forever. These tender remembrances of Jesus are the very life and soul of his religion, the vital, spiritual food upon which the hungry soul of the Christian is to feed. And we thus showed that the adventists, in disregarding the Lord's day and its worship and remembrances, destroy, trample under foot, God's own appointments, and thrust in their stead something that is long since dead, rejected of God, and that has no existence in the divine arrangement now, for the redemption of man. That thus they tear down and reject what God has ordained for our good, and put up something that God in his wisdom has blotted out. Thus the religion of Jesus is robbed of its vital powers by the manipulations of these seventh-day adventists. It was also shown that the disciples at Jerusalem, under the teaching of the apostles, which was the teaching of the Holy Spirit, began the breaking of bread from the day of Pentecost forward. Also, that the meeting of the disciples at Troas, on the first day of the week to break bread, shows that the meeting on the first day of the week to break bread is of divine appointment.

Many other points were made, but it would make this too long to put them all in. The above are the principal, the leading items of the sermon.

SISLEY'S REPLY.

We find it very difficult to give an outline of his reply, from the fact that there was no regular course pursued by him. He scattered all over creation, from Genesis to Revelation, and had no regular order about anything he said. He said he had prepared for a six day's discussion, but it seemed to us that he was poorly prepared for one, at least so far as order of arrangement was concerned. We suppose that the points made in our sermon were not the ones he had expected to meet, and that he was therefore not prepared for them. At all events, he made no direct attempts to meet the arguments, we made. His efforts were only of a far-fetched and roundabout sort of character, and we suppose he did about as well as any one could do on his side, where he had to battle squarely against the plain teachings of the word of God.

His first effort was to show from first of second of Genesis, that the fact that God *blessed* and *sanctified* the seventh day, that therefore men were required to rest on it from that time forward, and that therefore the Sabbath was established with the race of man in the Garden of Eden, and that this Sabbath law is binding upon all nations, and always has been, and always will be.

He argued that the introduction of the Sabbath among the ten commandments was not the origin, but simply a renewal of that requirement which was made in Eden, and argued that the word "remember," in the expression "remember the Sabbath day," shews this to be the case. He argued that moral law as given in the ten commandments, existed from the beginning; basing this argument upon a statement in Genesis that Abraham kept God's law, leaving us to understand that the ten commandments on tablets of stone were a restatement of what had already existed from Eden on down.

He also tried to make a distinction between the ten commandments and other ordinances, claiming that the ten commandments are God's law, and that the others are the law of Moses. That at the death of Christ, the law of Moses, including animal sacrifice, was done away, but that the law of God was not.

He read a number of passages regarding the law of God, and gave them this application, such as the one in 19th Psalm, "the law of the Lord is perfect;" and some also from the New Testament, where the law of the Lord, or the law of God is mentioned, even where James speaks of the perfect law of liberty, and applied all these indiscriminately to the law of God as started with Adam, and again enacted through Moses, and which is still binding upon all the world, and that therefore the Sabbath is now binding on all men. And he also claimed that the handwriting of ordinances that was blotted out was only Moses' law of ordinances, and not the law of God that includes the Sabbath day. The ten commands he claims were imperishable, and will stand forever. Also, that what is called the middle wall of partition, spoken of by Paul, that Christ took out of the way, was only Moses' law, not the law of God. We had given an exposition of the passage in the New Testament, in which Jesus says: "I came not to destroy the law, or the prophets, but to fulfil," showing that the word fulfil meant that Christ would do all that was foretold of him in the law and the prophets, and these would not be destroyed, superseded, till that should be accomplished. That the law remained in force, and that Jesus himself kept it till he died, and that then he took it out of the way. But on this he claimed that to fulfil meant to perfect, and that therefore Christ perfected, set up this perfect law of God, including the Sabbath day, and that it never was set aside. He claimed further that the law under which the Jews were in bondage, was Moses' law, and not the law of God that includes the Sabbath day. And further, he read in last chapter of Revelation, in which it is said, "blessed are they that do his commandments," claiming that these commandments meant the ten, including the Sabbath day. He also read a prophecy from Isaiah, in which he sought to prove that the Sabbath day will be kept in heaven. Then, regarding the first day of the week being a memorial of the resurrection of Christ, he claims that our resurrection from a watery grave, when buried with him in baptism, is the memorial of the resurrection of Christ, and not the first day of the week. Also, that when the disciples met on the day that Christ arose, and the next first day, that they met from fear of the Jews, and not in any sense with reference to Christ, and that therefore there is but the one meeting found in Acts 20th, in favor of assembling on the first day of the week. He also quoted a passage where Jesus said the Sabbath was made for man, and not man for the Sabbath, as proof of the continuance of the Sabbath day, and as another obstacle against the first day of the week. He claimed that in Jerusalem the disciples met daily and broke bread, and that if we are to take that church as an example, we ought to meet and break bread every day, and said Paul had never told us that the law was dead. He said and read many other things, but if they had any point we failed to catch it; and lest we might misstate what he intended by them, we will not try. But we are sure we have presented all the main points he made, and in much better order than he made them.

As his last example of perversion of language, he read an extract from Bro. Lipscomb in the ADVOCATE, in reply to J. J. Porter, in which he spoke of the danger of changing the law of God, and appropriated that, as if Bro. L. had used the word law in the same sense as he did, when he was speaking of the law of God, including the Sabbath and the ten commandments, and left it thus, without a word of explanation as to what law Bro. L. had in mind.

Our reply to these things was brief, as we considered our forenoon sermon had scarcely been touched, so far as argument was concerned. As to his argument on the words bless and sanctify, we stated that while God did do this, he did not command men to keep the Sabbath till the days of Moses. As to his loose statements in regard to the law of God, making all places that refer to the law of God mean the moral law, the ten commandments, and replied that the term law may be applied to all that God ever commanded or enacted. But that his law or enactments through Moses, the Jewish law, that was all done away with in Christ, and that after that, when the law of God was spoken of, it meant the law of God in the New Testament, the gospel dispensation. We also showed that the distinction that he tried to make between the law of God and the law of Moses is without foundation, and that God gave the law to Moses, and told him to write it down, and give it to the people, and that when thus written it was just as much the law of God as the ten commandments were. That the whole, the ten commandments, and all the ordinances commanded through Moses taken together, constituted the middle wall of partition, and the "law of commandments contained in ordinances," all of which were blotted out, nailed to the cross, broken down. Also that the commandments in last of Revelation meant especially the commands connected with the gospel, not the Sabbath day. We also read from 3rd of Galatians, and quoted from 7th of Romans, showing that the law under which the Jews were under bondage, under a school-master was the whole law, ten commandments and all, and that when Christ died, the school-master was no longer in force, and the law, the whole law, ten commands and all, were dead, and that now all Jews are at liberty to be married to Christ, as stated by Paul in 7th of Ro-

mans; and that therefore Paul does say that the law is dead.

As to his childish claim that the *disciples met* for fear of the Jews, we showed that instead of that, the *doors were shut* for fear of the Jews. And we showed by reading last of second of Acts, on which he said if we took the church of Jerusalem for our example we ought to break bread every day, that they "continued *daily in the temple," and* broke bread, *from house to house*; that the breaking of bread was a different thing from the daily continuance in the temple, and done at different places, as the reading plainly shows. These things are samples of how he perverted the word of God.

We give one other of his strange applications of Scripture. We had read passages from the New Testament to show that the law of Moses as such, the whole of it was recognized as the first covenant, the old covenant, and that the tablets of stone were the tablets of the covenant, and that the First Testament, this old covenant, was taken away that the second, the new one, the Christian covenant, might be established. To evade the force of this, he claimed that a covenant is only an agreement between two parties, and that therefore, when Moses read his law to the people, they agreed to keep it, and that therefore the word covenant can only mean the law of Moses, and not the ten commandments, the law of God, which began in Eden, and includes the Sabbath day. To this we replied that what Moses read to the people was just what God told him to write, and was therefore as much the law of God as that which he wrote himself, on the tablets of stone. But this is all we can give space for on this matter now. E. G. S.

ITEMS AND PERSONALS.

The President's message was noted for its simplicity and clearness.

Bro. Elam is at Murfreesboro holding a meeting. One addition at last report.

Live for some purpose. The very desire to help others will make you better and happier.

Bro. T. W. Brents gave us a pleasant call last week. He is going to attend the Lipscomb-Moody debate.

We made a careful inspection of H. B. Grubbs' Candy and Cracker Co., one day last week. They are very particular to keep all impurities out of their candy, and to keep everything as clean as possible. Merchants will find it to their interest to trade with that house. The firm is on Market street, between Union and Church.

Bro. Jesse D. Walling writes from Viola, Tenn.: "Bro. E. A. Elam was with the brethren here the 3rd Lord's day in November. Seven confessions and baptisms, and the Church greatly edified. 5th Lord's day in November, one reclaimed at the regular meeting at Antioch. The disciples meet regularly at Antioch, and have a fine Sunday-school."

Bro. J. Harding writes: "My work closes in Dallas, Texas, the 20th of this month. I will return to South Tunnel, Tenn., to spend Christmas. My services can be had where I am called for next year. I have already promised several meetings in Texas for the incoming year. My address will be Dallas, Texas, until the 20th, and after that South Tunnel, Tenn."

We hope brethren will learn to condense their reports. We are crowded with matter and will have to cut a great deal out of many articles in order to make room for them. In church reports we simply want the time when the meeting was held, length of meeting, by whom held, the number of additions and where the meeting was conducted. We have not space for long eulogies. A man's work will show for itself.

The Spring Term of our school at Owen's Station begins Jan. 25th, 1886. Pupils entering at any time before that date will be charged no additional tuition. Terms for 20 weeks, for board, tuition, etc., $75.00. Parents having sons or daughters to educate under the best moral influences, with excellent instruction, would do well to inquire. Address— W. LIPSCOMB,

Brentwood, Tenn.

Bro. S. R. Simpson writes from McEwen, Tenn.: "We have a little band nine miles south of this place. Preaching once a month by Bro. Luther. The brethren meet regularly every Lord's day to break bread. At our last meeting two obeyed and came out on the Lord's side. We have four congregations in this county, in good working order. Under the preaching of Bro. Meeks this year we have increased nearly fifty. May they all be faithful."

Bro. L. W. Welsh writes from Hopkinsville, Ky.: "Bro. Granville Lipscomb preached for us last evening. Our people were much pleased with his address At the morning service there were two additions, one by letter and one by statement; and a collection of twenty-two dollars was taken for the G. C. M. C. Bro. Stanley and family left this morning for their new field of labor at Nicholasville, Ky. I find the church here in fine working condition."

Bro. H. L. Walling writes from McMinnville, Tenn.: "Our meeting conducted by Bro. A. M. Growden, closed last night with 39 additions to the Church, and the Church greatly benefitted by Bro. Growden's withering reproofs of sin, in the Church as well as out of it. We admire him for his unquestionable loyalty to the truth, as it is found in the book of God. He does not shun to declare the whole counsel of God. Among our last additions was an eminent lawyer, and another teacher."

Bro. Ewing Morgan writes from Bowling Green, Ky.: "Our meeting continued 23 days. 57 added to the congregation, 32 by commendation, 21 by confession and baptism, three reclaimed and one from the Baptists. The Church is now united and working harmoniously in brotherly love. Bro. J. M. Canfield is an efficient preacher. By his untiring zeal and loving kindness, he has greatly endeared himself to our people. The Church still desires the services of a good preacher. Address Ewing Morgan, Bowling Green, Ky."

We feel thankful to friends and workers for their assistance in the past. Our circulation has been greatly increased within the last year. This would not have been accomplished without your encouragement and aid. We intend to try to show our appreciation by improving the ADVOCATE. Next year we propose to set the paper up in all new type. We intend to have the typography good, and to use excellent paper to print on. I hope our friends will show their appreciation of these things by redoubling their efforts in behalf of the ADVOCATE. We have had many kind assurances in reference to the ADVOCATE, all of which have been greatly prized. We desire the favor and approbation of brethren in this noble work for Jesus, but we cannot sacrifice the truth to gain them. Will not every subscriber use his influence for the ADVOCATE? We sent out supplements for 1886 in our last issue. Will not every one go to work at once and secure a good list of subscribers? Let us work for ten thousand subscribers next year. Many said we could not get five thousand this year, but we have nearly seven. Let none of us "predict evil," but go to work and God will bless our efforts.

Bro. E. A. Elam writes from Sparta, Tenn.: "Second Lord's day in November and following week, three obeyed the gospel. The congregation is in a better condition, we hear, than it has been for years past. Viola, 3rd and 4th Lord's days in November, and intervening week. Seven obeyed the gospel. Viola is between the congregations Antioch and Philadelphia. There is no congregation at Viola. The meeting was held under the auspices of these congregations. This is right. Who will go and do likewise?"

Bro. W. H. Carter writes from Lafayette, Tenn.: "On the 19th of November Bro. J. M. Kidwill began a series of meetings at this place. The meeting was progressing as well as we could wish under the circumstances, for we had a good deal of rain. The interest and attendance were very good until Monday night. Three had been added to the congregation by obedience. One of them was a very intelligent Methodist lady; the others were from the world. But on Tuesday morning about half past four o'clock, the quiet of our little town was disturbed by the alarm of fire. The Methodist preacher would shout, "water," and Bro. Kidwell would answer, "yes, water—water is the best thing in the world to fight fire with." The excitement on account of the fire broke the interest in our meeting, so Bro. K. concluded that it was better to quit the meeting than to have the meeting quit him; so we closed to try it again next year. The Methodist preacher preached here last Lord's day, and said that they were going to build them a house to worship in. I have been proposing to them that if they would lay their discipline, name, and Methodism down, and take the Bible *alone* as their rule of faith and practice, we would give them a house. They have not accepted yet, but they say my proposition is a fair one."

West Kentucky Notes.

As I have furnished no notes as yet from this field, I will now. So far, I have preached twenty-six times in the purchase in the following fields, viz.: Clinton, Webb's Chapel, Payce's school-house, and six or eight other fields. Have met of our preachers Bros. Hill, of Maury city, and Utley, of Scale, also Bro. E. P. Trabau, of St. Louis, Mo., who is evangelizing in the Purchase. He comes well recommended by the St. Louis brethren and is doing a good work in preaching. He reports twenty-four additions at Hebron; eighteen by baptism, three by letter and one from the Baptists. Last Monday I came to Lynnville, Graves Co, and found Bro. Utley, who is going to locate there and preach one-fourth of the time, and also for churches in that vicinity. He preached four times, and your correspondent continued until Sunday morning. Result, two baptized and one by letter.

Many devoted Christians are found in all of these fields, yet the churches are not doing as they ought. ANDREW PERRY.

The very desire to better the condition of mankind is ennobling. The man who is not influenced by it is a groveler, and unworthy of confidence. The "enthusiasm of humanity" has done wonders. It has made missionary enterprise successful; it has widened the bounds of freedom, and greatly added to the sum of human happiness. It has other triumphs in store, greater, it may be, than have yet been won.—*Edinburg Scotsman.*

It has long been the policy of the devil to keep the masses of the world in ignorance; but, finding at length that they will read he is doing all in his power to poison their books.—*Kirk.*

Home Reading.

BEAUTIFUL WORDS.

"Cast thy bread upon the waters; for thou shalt find it after many days."—Ecci. 11: 1.

'Mid the losses and the gains,
'Mid the pleasures and the pains;
'Mid the hopings and the fears,
And the restlessness of years,
We repeat this passage o'er—
We believe it more and more—
Bread upon the waters cast
Shall be gathered at the last.

Gold and silver, like the sands,
Will keep slipping through our hands;
Jewels, gleaming like a spark,
Will be hidden in the dark;
Sun and moon and stars will pale,
But these words will never fail—
Bread upon the waters cast
Shall be gathered at the last.

Soon like dust to you and me,
Will our earthly treasure be;
But the loving word and deed
To a soul in bitterest need,
They will not forgotten be,
They will live eternally—
Bread upon the waters cast
Shall be gathered at the last.

Fast the moments slip away,
Soon our mortal powers decay;
Low and lower sinks the sun,
What we do must soon be done;
Then what rapture, if we hear
Thousand voices ringing clear—
Bread upon the waters cast
Shall be gathered at the last.

AMY'S LESSON.

"If there is anything in this world that I despise, it is seffishness," said Amy, looking up with a flash in her blue eyes, and a shake of her golden curls, as if she were challenging some one to oppose her. "The girl in this book is horrid, just horrid! She never makes a single sacrifice, she won't give up her way for anybody, and all the time she seems to think that she is perfectly lovely. I dislike that sort of character; don't you, Uncle John?" appealing for sympathy to a gentleman who was reading his evening paper in a chair under the great oak tree in the garden.

Amy herself was cosily lying in a beautiful striped hammock which was swung in the very cosiest corner of the veranda. Her golden head rested on a scarlet pillow, and a light wrap of Shetland wool lay in scarlet meshes over her fleecy white dress. She made a pretty picture, and was as easy and luxurious as possible, in attitude and occupation.

"Yes, dear," said Uncle John; "selfishness is very hateful. Few of is can endure it—in other people," he added, after a pause.

"Now, Uncle John! That isn't fair." Amy's tone was a little petulant, and a frown came on the smooth forehead as she returned to her interesting book.

Presently, Aunt Nanny came, rather feebly, out from the parlor. She had been ill, and her face was very pale. It did not enter Amy's mind that Aunty would like to be pillowed in the hammock, not even when uncle John, springing to his feet, gave his arm to the invalid, and, resigning his own chair, seated her in it, taking a less comfortable one himself.

"Amy! Amy darling!" This time it was mamma who called.

"Well, mother!"

"I want you, to go on an errand. Come at once, Amy."

"Can't Johnny go, mamma?"

The little figure in the hammock did not move until an answer was returned, in quite decided tones.

"No, Amy; I want *you*."

"That's always the way. Just as I get to the very best part of a story, I always have to leave it. Nobody else is ever interrupted as I am."

"Poor Amy!" said Aunt Nanny. "She would be so sweet if she were not so very selfish. Is it not a pity?"

And Uncle John observed, "Yet she does not think herself selfish."

"She is not wholly selfish," said grandpa, who had observed the little scene. "She is always ready to share a treat with others, and she is very amiable so long as she is having a pleasant time, and is not disturbed in her own pursuits. That little outburst about the heroine of the story was quite genuine. Amy only needs to see herself as others see her, to turn over a new leaf."

"I wish Amy might have an object lesson," said Aunt Nanny, who was now reposing in the hammock, to which she had been gently lifted by Uncle John. "John, dear, cannot we give the dear child the sort of picture lessons she needs?"

"You cannot, Nanny," said Uncle John; "but I will try my skill at playing the part of bear."

Next morning when Amy, book in hand, came to the veranda, she found Uncle John in possession of the hammock. He hardly looked up in reply to her "good-morning;" and when, after a few moments, Aunt Nanny appeared, he went on reading as if he did not see her.

"Uncle John, Aunt Nanny is here!" said Amy.

"Oh! my dear, I'm glad you feel well enough to come out of doors," said he, hardly turning his head, while his wife sank wearily into the first chair.

Amy's eyes were widely opened. This was peculiar behavior, indeed!"

"Why, uncle!" she exclaimed, "I should think you would let Aunt Nanny have the hammock. It's much the nicest place for an invalid!"

"Oh! is it? I didn't know. Well, I suppose she must have it, he said, rising, with a shrug of his shoulders, but assisting the lady in nevertheless. "I don't know why I must always be the person to be disturbed," he said, with a grimace and a yawn, as he strolled away.

"What can be the matter with Uncle John?" exclaimed Amy, "I am always so proud of him. He is so kind and good. He can't be well."

"Malaria," suggested brother Guy, gravely.

"For my part," said Aunt Nanny, "I can only observe that my husband never in his life acted in this way before; and it does look very strange."

"John!" said grandpa, coming round the corner of the house.

"Well?" replied the person addressed.

"If you are going to the village, will you call at Smith's for me, and leave a message?"

"H-m-m!" replied Uncle John doubtfully. "To call at Smith's will take me a half-mile out of my way. Can't Rufus go?'

The manner was in exact imitation of Amy's usual tone when her mother proposed an errand for her.

Amy recognized it, and colored, but said nothing.

"For that matter," began grandpa, severely.

But Uncle John interrupted him.

"Oh! I'll go, of course." Then in a lower tone, audible to Amy, but not to grandpa, "I never do plan out a morning for myself, that everybody does not break in with half a dozen things that somebody else could do perfectly well. If I could only be let alone for once!"

"Uncle John!" exclaimed Amy, I never talk so; I never make myself so disagreeable. There!"

"Pray! who said you did?" answered Uncle John, as if in great surprise. "There was no reference to Amy that I heard."

Amy was silent and thoughtful. The day wore on. At dinner, unexpected guests came, and it was necessary for some one to wait. It must be either Amy or Johnny. Johnny had been obliged to wait so often that to-day, particularly as he had an engagement with his baseball nine, his mother thought it better that Amy should do so. Amy was, as usual, beginning, "I think it's really too bad, mamma; I always am obliged to—" when a quizzical look in Uncle John's eye stopped her.

A week later, in a twilight talk with mamma, one of the sweet confidential talks which girls and mothers sometimes have, Amy confessed that she was trying to overcome her fault.

"I see how hateful it looks in others," she said. "Truly, mamma, I never thought of it before, and I did not know that I was so much like that wretched girl in the story I read, until I saw Uncle John acting precisely as I had been doing. Now, mother dear, won't you give me a text to help me along?"

And her mother gave her this one: "For even Christ pleased not himself."—*S. S. Times.*

How to Select a Boy.

A gentleman advertised for a boy, and nearly fifty applicants presented themselves to him. Out of the whole number he selected one and dismissed the rest. "I should like to know," said a friend, "on what ground you selected that boy, who had not a single recommendation." "You are mistaken." said the gentleman; "he has a great many. He wiped his feet when he came in, and closed the door after him, showing that he was careful. He gave his seat instantly to that lame old man, showing that he was thoughtful. He took off his cap when he came in, and answered my questions promptly, showing that he was gentlemanly. He picked up the book which I had purposely laid on the floor and replaced it upon the table; and he waited quietly for his turn, instead of pushing and crowding, showing that he was honorable and orderly. When I talked to him I noticed that his clothes were brushed, his hair in order; when he wrote his name I noticed that his finger-nails were clean. Don't you call those things letters of recommendation? I do; and I would give more for what I can tell about a boy by using my eyes ten minutes than all the lettters he can bring me." Little things show character, and frequently determine a boy's whole career. It is the boy who does the kind, polite, and thoughtful acts unconsciously that wins his way to employment and success. And success does not mean wealth or fame. True success means the development of a character that is worthy of example—a character that is honest to every duty, faithful to every trust, and that is unselfish enough to find time for kindly acts that are not forced, but the simple expression of a warm and generous principle. True success is fidelity to every relation in life.—*Christian Union.*

Josh Billings' Guide to Health.

Never run into to debt if if you can find any thing else to run into.

Be honest if you kan; if you kan't be honest pray for help.

Marry yung, and if you make a hit, keep cool and don't brag about it.

Be kind to your mother-in-law, and if necessary, pay her board at some good hotel.

Bathe thoroly once a week in soft water and casteel soap, and avoid tite butes.

Exercise in open air, but dont saw wood until you are obliged to.

Laff every time you feel tickled, and laff once in a while anyhow.

Eat hash washing days and be thankful, if you have to shut your eyes to do it.

Hold the baby half the time and always start the fire in the morning and put on the tea-kettle.

Don't jaw back; it proves that you are az big a phool az the other phello.

Never borrow what you are able to buy, and always have something you want to lend.

Never get in a hurry; you can walk a good deal further in a day than you can run.

Don't swear; it may convince you, but it is sure not to convince others.

If you have dawters, let your wife bring them up; if she has common-sense, she can beat all your theories.

Don't drink too much new cider; and however mean you may be, dont abuse a kow.

Luv and respect your wife enyway. It is a good deal cheaper than to be all the time wishing she was somehow different.

To do evil that good may come is policy which can only come from Satan; but from evil already done to extract an instrument against the kingdom of darkness is a triumph and display of the grace and wisdom of God.

SUNDAY SCHOOL LESSON.

BY GRANVILLE LIPSCOMB.

THE GRACIOUS INVITATION.

Isaiah 55, 1 to 11. Dec. 20.

GOLDEN TEXT—"Ho, every one that thirsteth, come ye to the waters." 1st verse.

TIME—700 before Christ.

PLACE—Jerusalem.

INTRODUCTION. — Isaiah having prophesied of Christ and the rich salvation provided through his sufferings, in this lesson he proceeds to show that a general invitation would be extended. The invitation while general, was offered free to all who were willing to accept. In the 5th verse the prophet predicts the calling of the Gentiles, shows that they, too, upon forsaking their unrighteous ways, should be abundantly pardoned. The prophet also intimates that the plans and systems of human wisdom for salvation were not the plans of God; that God's ways and thoughts were as far above these as heaven was above the earth. The means of God's salvation were thro' his word, which he compares to rain and snow in their fructifying influences upon the earth. This is a beautiful and suggestive lesson, and when we reflect that this prophecy has been fulfilled in the salvation of so many, through the word of God, and that we ourselves have tasted of the good word of God, we should do all that is in our power to cause that word to have free course and be glorified in the salvation of many others. Without it there can be no spiritual light, no certain knowledge of God, and no acquaintance with the Christ, the son of the living God. It is here compared to the rain and snow in its influences. It is the "good seed" of the kingdom. It is the "sword of the spirit," the basis of all our faith and hope, and the ground of union for all the people of God.

EXPLANATORY NOTES.

1 *Ho, every one that thirsteth.* The word *ho*, is here designed to call attention to a matter of great importance. No craving is so strong as hunger and thirst. The expression is here used to indicate the distressed condition of every one without Christ. *Come ye to the waters.* As water quenches thirst, so the salvation of Christ would satisfy the soul. *He that hath no money, come ye buy and eat.* To buy without money was but to show the freeness of salvation offered to the wretched of earth; who had nothing to offer. *Buy wine and milk without price.* Water, milk and wine, are used here to represent the salvation of Christ, which is at once refreshing, nutritious and exhilarating.

2 *Spend money for that which is not bread.* The gracious blessings of God, through Christ, are infinitely more satisfying in their nature, than the pursuit of that which is simply worldly. *Your labor for that which satisfieth not.* All endeavor to satisfy the human soul with earthly rewards and honors, has been, and ever will be, fruitless. *Eat ye that which is good, and let your soul delight itself in fatness.* We should choose the bread which came down from heaven, which will satisfy our hearts and give the true ground for rejoicing.

3 *Incline your ear and come unto me* While it is very clearly taught that the poor sinners can bring no price in hand to pay for the blessings of Christ, it is nevertheless as clearly taught, both in the prophesies and in the gospel, that there must be an effort on the sinner's part to be saved. Hence the commands, "incline your ear," "come," and "bear," etc. *The sure mercies of David.* The Jewish prophets frequently refer to Messiah by the name of David, and others of renown, who were types of Messiah. *Behold I have given him for a witness to the people.* The idea here is, as one who stood forth to bear solemn testimony for God. *A leader and commander of the people.* Christ presented under the name of David is here brought to view as a solemn witness for God, a leader and commander, in all which David had borne a prominent part. Christ is "Captain of our salvation." The one lawgiver who is able to save or destroy.

5 *Behold thou shalt call a nation that thou knowest not.* This refers to the Gentiles, and probably to the Romans who as yet did not exist as a nation, and the Jews knew them not. *And nations that know not thee shall run unto thee.* Nations that were unacquainted with the Jews as a people were to seek their association. *Because of the Lord thy God, and for the Holy One of Israel.* The God of Abraham was shown to be the only true God, and Jesus Christ his son was the Messiah of the Jews. Christ said "salvation is of the Jews."

6 *Seek ye the Lord while he may be found.* This shows two things, one is that the sinner must make an effort to come to God ,to be served, and the other is that one opportunity shall not last forever.

7 *Let the wicked forsake his way.* True repentance is known by turning from sin. *The unrighteous man his thoughts.* The unrighteous man as distinguished from the wicked man, may mean those who are not openly sinners, but have wicked designs, it is more probable however these expressions were the same in meaning. *Who will have mercy upon . . . abundantly pardon.* God wills to have mercy upon, and pardon those who turn from sin and serve him according to his word. The promise is only to such.

8 *For my thoughts are not your thoughts.* God, our heavenly Father did not consult man when He devised the way of salvation and will accept nothing which may be offered as substitutes of, or perversions of that Gospel.

[Continued on page 799.]

Hot Bread Made Wholesome.

The Royal Baking Powder possesses a peculiar merit that is not possessed by any other leavening agent. It provides bread, biscuit, cake, muffins, or rolls which may be eaten when hot without inconvenience by persons of the most delicate digestive organs. With most persons it is necessary that bread raised with yeast should lose its freshness or become stale before it can be eaten with safety. The same distressing results follow from eating biscuit, cake, pastry, etc., raised by the cheap, inferior baking powders that contain lime, alum, or other adulterants. The hot roll and muffin, and the delicious hot griddle cakes, raised by Royal Baking Powder, are as wholesome and digestible as warm soup, meat, or any other food.

Another greatly superior quality possessed by the Royal Baking Powder is that by which the preservation of important elements of the flour is effected in raising the bread by the mechanical operation of the gas without fermentation. Yeast, and all baking powders that produce the leavening gas by fermentation, as is well known, destroy a portion of the nutritive elements of the flour, and particularly those which are the most healthful and the greatest aids to a perfect assimilation of the food. The Royal Baking Powder, while perfectly leavening, retains without change or impairment all those elements which were intended by nature, when combined in our bread, to make it literally the "staff of life."

No leavening agent or baking powder, except the Royal Baking Powder, possesses these great qualifications.

American National Bank,

Cash Capital, $1,000,000

Board of Directors.

E. W. Cole,	John M. Lea,	A. W. Harris,	John Woodard,
John G. Houston,	J. Kirkman,	M. Burns,	J. A. Pigue,
J. F. Demoville,	Rev. Dr. R. A. Young,	T. A. Atchison,	C. E. Hillman
John Orr,	V. L. Kirkman,	W. G. Bush,	W. W. Berry
Byrd Douglass, Jr.,	R. L. Weakley,	GEN. W. H. Jackson,	Wm. Porter,
			Edgar Jones.

This Bank has united with it the **THIRD NATIONAL BANK** of this city, and has increased its Capital Stock to **$1,000,000**. With increased facilities in every particular we can confidendently assert that it will offer superior advantage in all departments of the Bank to its patrons and friends.

JOHN KIRKMAN, President, EDGAR JONES, Vice-President
A. W. HARRIS, Cashier. JOHN M. LEA, Vice-President.
E. W. COLE, Chairman Executive Committee

PASCHALL & FALL,

WHOLESALE

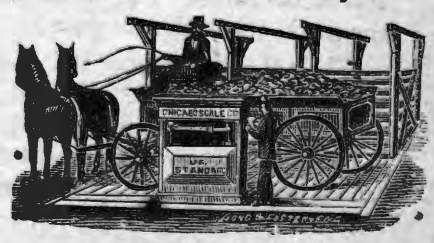
HARDWARE, CUTLERY, IRON, WAGON MATERIAL, ETC

Fishing Tackle.

Nos. 57, 59 and 61 South Market St.,

NASHVILLE, TENNESSEE.

Our Prices are Very Low.



Agents for Chicago Scale Co.' Platfrom WagonScales.

MONEY $50—$500 1—10 years. State amount. Send 6 cents for Specifications. Mention this paper. F. ALBUM Treas'r, Merchants Block, CHICAGO, ILL.

Sibley's Tested Seeds Catalogue free on application. Send for it. HIRAM SIBLEY & CO., ROCHESTER, N. Y. AND CHICAGO, ILL.

THE GOSPEL ADVOCATE.

NASHVLLE, TENN., DEC., 16, 1885.

CONTENTS:

Skirmish with a Seventh Day Adventist..... 785, 786
Items and Personals..... 787, 794
West Tenn., Notes..... 787
Sunday-School Lesson..... 789
Wanted—More Zeal in Church and Sunday-School Work. 790
The Two Bible Readings..... 790
General News..... 791
Obituaries..... 792
Gathered Gems..... 792
A Trip to Simpson, County Ky..... 796

TEXAS DEPARTMENT.

Obituaries..... 795
News and Notes..... 795

HOME READING.

Beautiful Words..... 788
Amy's Lesson..... 788
How to Select a Boy..... 788
Josh Billings' Guide to Heath..... 788

WANTED—MORE ZEAL IN CHURCH AND SUNDAY-SCHOOL WORK.

BY MRS. T. P. HOLMAN.

We hear a great deal of men wearing themselves out with hard work. But it is an old saying that it is better to wear out than to rust out. And there is much more rusting out than wearing out in this world, as much as is said of the wear and tear of American life. Especially is this true in the Christian life. Spurgeon has said, "men ride stags when they hunt for gain, but snails when they are on the road to heaven." Of all the the sayings of that good man, none contain the germs of more truth. Some ministers of the gospel and elders in the church are probably wearing out their lives in zeal for the Master. But while this may be said of one, hundreds drone through their most ostensible duties, doing nothing they can avoid, and, what they pretend to do, they do with as little trouble to themselves as possible. Is it any wonder that the church of which they have charge fold their arms and go to sleep, that their zeal dies out, a coldness grows among them, small jealousies and bickerings arise, and the church no longer moves forward in the Master's cause, but backward at every step? As some one has said "There are more churches dying for want of working pastors, than there are pastors dying through excessive work for their churches." Substitute the word "elders" and "church members," for pastors in the above, and you have the disease of which many of the Christian churches throughout the country seems to be languishing, almost in the throes of death. Sometimes I am tempted to say "Oh that some of our church members had a little of the zeal manifested in some of the sectarian churches." Zeal for the Lord is something that seems to grow on one, the more it is exercised in his service. The more we work with a simple heart for the master, the warmer will grow our zeal in his cause. The more we draw back from the work, the colder we grow.

While this is true of the churches, it is also true of the Sunday-school work. To my mind, nothing so well evidences the spiritual condition of the churches, as the condition of its Sunday school excepting perhaps, the attendance at the Lord's day meeting or prayer meeting. A cold church is bound to have a poorly attended Sunday-school.

The Sunday-school is often said to be the nursery of the church. And much of our future prosperity may depend upon the Sunday-schools of the present. Church members are often indifferent about sending their children to Sunday-school; and when they do send them, are more apt to think they are doing the superintendant and teachers a favor, than themselves or their children good. Then there are many who after sending their children, think their whole duty done, never thinking it is as much their duty to go as to send their children. I was once visiting a small town where there was a Christian church with a large membership, and a Methodist church with a small membership. "Which church," asked I of a Christian lady, "has the largest Sunday-school. "The Methodist church," said she. "How does that happen when we have so much the largest membership." "Oh, the married folks attend the Methodist Sunday-school; but they don't in our church." So there was the secret. And for a moment I was inclined to think that the "married folks" in the Christian church would do well to go to the Methodist Sunday-school for a while to learn the much needed lesson of their zeal.

But all the lack of zeal is not manifested by those who stay at home. We have superintendents in the Sunday-school whose whole zeal consists in regular attendance: who scarcely think of the Sunday-school from the time it is dismissed one Lord's day until time to start the next. And plans for the growth and progress and best interests of the Sunday-school never trouble their mind. The ideal Superintendent is one who has his work at heart, not only on the first day of the week, but throughout the entire week. He makes the studies of various systems of Sunday-school work his business, catching a point here and there as to what will be to the best interests and greatest advancement of his school, and acting on it; and who will not only work himself, but will put his teachers to work. A live Superintendent will be almost sure to have a live Sunday-school.

But perhaps the greatest trouble after all in our Sunday-school, or at least one of the greatest, is inefficient teachers. Teachers who wont prepare the lessons, or who have not earnestness enough to teach them if prepared. And so the poor starving children go to school Sunday after Sunday, and sit under one of these inefficient teachers, their eyes and minds and hearts wide open, actually hungering and thirsting after knowledge, which they cannot get. While their teacher, who ought to be alive with earnestness and zeal for their Master's cause, and full to overflowing with love and knowledge of Christ, to impart to their little charges, teach them—how? Why ask them the half a dozen printed questions on their lesson paper, and hear them struggle without explanation or comment through the half a dozen printed answers, and—that is all. They sit before them and yawn through the balance of the time and tell the restless, impatient little minds and bodies that they must keep still and not make a noise, and sure enough they musn't—and, as I said before—that is all. "Mrs. Jones or Mr. Williams," you say to one of these teachers on meeting up with them before school begins: "What did you make out of the lesson for to-day?" "Well, I declare, I haven't looked at it."

Zeal in one department of church work is apt to be followed up with zeal in another. But in whatever department of church work you place one of these cold, inefficient church members, don't place them as teachers over the hungry young minds of the children. Teachers should not only study their lessons at home carefully and prayerfully, but they should have teacher's meetings, where they could get together and talk them over, and discuss the best plans and measures for the advancement of the school.

Oh for more zeal in the Master's cause, in every department of church work, or Christian love and charity. And I think when members of Christ's church get this zeal and earnestness in this work, and such as have zeal will quit fighting one another, but turn all their artillery on the enemy, we will be much nearer the conversion of the world to Christianity than we ever have been before.

The Two Bibl Readings.

1.

A reading for the whole Bible from the first of Genesis to the last of Revelation.

It was begun at Gen. 1, Nov. 24, 1885. Read three chapters each day for six days and five on Sunday; that is, read twenty-three chapters per week.

The reading for to-day (Dec. 1st., 1885,) is Gen. 24th, 25th and 26th chapters.

2.

This reading is for the New Testament only. On the 30th day of August, 1885, the reading was Matthew 1st chapter.

In this reading the New Testament is to be read in regular order from beginning to end, one chapter per day.

The reading for to-day (Dec. 1st, 1885,) is Acts 5th chapter.

By these readings one goes through the entire Bible once per year, and through the New Testament more than once again. There is something encouraging in knowing that many hundreds are reading the same chapters, day after day, and more reading is done by being thus regular and systematic about it. All are invited to join the classes. I would like to have a list of the names of all who enter the classes; and if those who do it will let me know, I will put their names upon the roll. These are designed for perpetual readings; when either class finishes its book, it should begin at the beginning on the next day, and go through as before; that is, when the Bible class finishes Revelation, it should begin again at Genesis, reading 23 chapters every week; when the New Testament class finishes Revelation, it should begin on the next day at Matthew, reading one chapter per day.

There are now many who are pursuing the New Testament reading, and who have been for years; as has been intimated, the Bible class was inaugurated but a few days ago.

The greatest want of the age is more prayerful Bible reading. The above suggestions are made simply with the view of encouraging people to do more of it.

I suggest further to those who adopt these readings that before reading each day we shall pray to God for wisdom that we may understand and that we may most effectually use his truth.

I expect soon to have some Bible Reading cards printed, which will give full particulars about these two readings. The cards will be furnished free of charge to all who desire to enter upon the readings, and who will send me their names and addresses. Direct to

J. A. HARDING.

Winchester, Ky.

The brethren at Scottsboro, Ala., are trying to build them a house; they are selfsacrificing and earnest, and need help. I understand that they have the house up and under roof, but need help in finishing it; they are worthy and ought to be helped. Any money sent to W. J. Rorex, Scottsboro, Alabama, will be acknowled through the ADVOCATE, and faithfully applied to the buiding and furnishing of the house. J. A. H.

General News.

Nearly 600 newspapers in the United States bear the name of News.

Asiatic tobacco, which is said to be the finest grown, flourishes in Florida.

It is said that rich Mormons are raising a big lobby fund for use in Washington this winter.

A ton of gum arabic is used weekly at the Government envelope factory at Hartford, Conn.

There are 248 cities and towns in the United States having a population of 10,000 and upward.

During 1884 the organization of Odd Fellows gained 10,000 in membership, and expended for relief $2,000,000.

Col. John H. Sloan, the North Carolina histcrian, has disappeared from his home in Baltimore in a demented condition.

John B. Tolman, of Lynn, Mass., has recently given $30,000 for the enforcement of the laws regulating the sa[illegible]f liquor.

The Methodist Episcopal Church proposes to raise during the year $250,000 for gospel work among the freedmen of the South.

The South Carolina Legislature has passed a law requiring each emigrant agent operating in that State to pay a license of $500.

Bishop Turner, of the African Methodist Episcopal Church, in session in North Carolina, has ordained to deacon's orders a mulatto girl.

Truck farming in the vicinity of Charleston, S. C., is becoming a profitable business, last year's receipts having amounted to $600,000.

William Blaisdell and wife, formerly of Philadelphia, seek divorce in Bangor, Me., on the ground that Blaisdell was insane when married.

Chicago factories are said to employ 8,000 children under fifteen years of age, 2,000 of whom are girls. All are compelled to work from ten to fourteen hours per day.

Boston has a cremation society, and will soon have a crematory. The society was incorporated last week, and the crematory will be built as soon as the capital is subscribed.

Volney Keller, a young grocery clerk at Kansas, Ills., tried to shoot his wife, whom he was persuading to again live with him, and she escaping, he put a bullet through his heart.

The ocean steamers, Etruria and Alaska, have recently concluded a race across the Atlantic. The Etruria won in six days, nineteen hours, and thirty minutes. The Alaska came in twelve hours later.

The season of navigation on the Upper Mississippi, Lakes Superior and Michigan closed about the first of the month. The list of grain carrying vessels laid up at Chicago aggregate a capacity of 4,868,000 bushels.

The production of corn in this country increased from 1,320,000,000 bushels in 1875 to 1,810,000,000 in 1884, the exports increasing from 30,020,000 bushels in former years to 100,000,000 bushels in the latter.

TROY, N. Y., Dec. 5.—The proprietors of Woods' mowing and reaping machine works at Hoosic Falls, where 15,000 men are employed, have posted a notice that any employe entering a liquor store will be discharged.

According to recent statistics, it is ascertained that in New York ninety-three of the inmates of the House of Industry were sent there for liquor crimes, while of the 8,000 liquor-sellers of the metropolis, 6,438 have been confined in jail or in prison.

Congressman Scott, Pennsylvania, served eight years in the house as a page. He was appointed in 1840. He is the third ex-page now holding a seat in Congress. The others are Senator Gorman and Congressman Dick Townshend.

Following are the estimated values of some of the more noted public properties in New York: City Hall Park and buildings, $22,000,000; Post-office, $9,000,000; Union Square, $2,800,000; Madison Square, $4,500,000; Central Park, $87,750,000.

Benjamin Franklin bequeathed £1,000 to the town of Boston in 1791 to accumulate for a century, £100,000 was to be expended in some important public works. It has been decided to devote $350,000 to the purchase of West Roxbury Park.

A German is traveling over the New England and Middle States, painting the words, "Prepare for eternity," on the rocks, and persauding himself that each sentence so painted saves ten souls. He claims in this way to have saved 27,000 since January.

The cattle-growers, at their meeting in Chicago recently, appointed a committee to raise funds to provide accurate information in regard to contagious diseases. They ask for an appropriation of $1,500,000 from Congress to pay for diseased cattle slaughtered.

A girl who was bitten by a mad dog and subsequently inoculated, by Dr. Pasteur, has died of rabies. Dr. Pasteur explains that, thirty-six days having elapsed before she was inoculated the period of incubation had expired, and the treatment was therefore too late.

The growth of American public libraries since the Revolution has been something phenomenal. There were in the country in 1776 but 20 of these institutions, with an aggregate of 45,623 volumes. At the present time there are nearly 4,200 containing more than 13,000,000 volumes.

Mr. W. H. Vanderbilt, one of the wealthiest men in the world died suddenly on Monday, Dec. 8th, at 2:40 o'clock. His disease was cerebral apop'exy. He leaves three sons and four daughters. The bulk of his property will probably go to his eldest son, William K. He was 64 years old.

The importation of coffee into this country during the years 1884 amounted to 522,000,000 pounds, or an average of ten pounds per head for every man, woman, and child in the country. The importation of sugar during the same period was 2,400,000,000 pounds, or a little over forty pounds a head.

War and death have been the causes which have ever made John A. Logan prominent. His war record started him, deaths among the Democrat legislators made him again senator, and now death seems to have elevated him to the vice-presidency. Verily for him the path of glory leads but through the grave.

At a recent marriage in Ohio the bride, a Miss Morris, wore a dress that was imported from Paris in 1742 for a wedding, and has been in the family ever since, being used only on such occasions. It was worn again in 1776 as a wedding dress, but not again till the other day, when Miss Morris donned it. Not a stitch has been altered or added to it, and it is in almost as good condition as when new.

The mayor of Newark, N. Y., has issued a proclamation authorizing the police to kill all dogs seen on the streets unmuzzled. Four of the six bitten children will sail Wednesday on the French line steamer Canada, for Paris, to be treated by Pasteur. Four hundred dollars has been contributed for the expenses of the trip, and as the steamship company has offered to carry the unfortunate children at merely nominal rates, it is thought that this sum will suffice.

The Fairbank Canning Company of Chicago, has just received, through its president, Nelson Morris, an order from the French Government for 1,000,000 kilos—2,200,000 pounds—of dressed beef for the use of the French Army. The contract, it is believed, is the first one given to an American firm, having gone, heretofore, to other countries, and was only given after Mr. Morris had visited the French capital and given the officials an opportunity to analyze the meats, and overcome the prejudice which had seemed to prevail againt the American article. The contract involves the slaughter of 25,000 head of cattle.

FOREIGN.

It is said that four of the maids of honor to the Queen of Italy are beautiful American women.

A whole village in Canada, numbering 2,000 people, pledged themselves to abstain from intoxicating drinks for one year.

Sir Moses Montefiore's will gives away an estate of about $2,000,000, mostly to Jewish religious and charitable institutions.

The Bible mentions 620 places in Palestine, west of Jordan, and 430 have been identified—132 by the staff of the Palestine exploration fund.

Of the ten millions of Jews in the world, it is estimated that three millions are in the Russian Empire, and one and a half millions in Northern Germany.

Not a soldier in the Prussian army has died of small-pox since 1875. Their immunity is thought to be due to the strictness with which vaccination is enforced.

France, Italy, Greece, and Switzerland have renewed the monetary convention for five years, silver coin to be redeemed in gold, and no additional silver to be coined.

The London Standard takes a different view from other leading London journals in its estimate of Mr. Vanderbilt's public career, and does not give him credit for acts of liberality.

More than $500,000 a year is received by Queen Victoria from the estates of persons who die inestate and without heirs, all such property belonging to Her Majesty in right of her royal prerogative.

Japan has just passed a law compelling all children between the ages of six and fourteen to attend school from three to six hours a day, for thirty-two weeks in the year, all expenses to be paid out of the public treasury.

French railways annually kill one passenger in every 2,000,000 carried; English railways, one in every 21,500,000. French railways annually wound one passenger in every 500,000 carried; English, one in 850,000; Belgian, one in 1,650,000; and Prussian, one in 4,000,000.

The great Mexican volcano Popocatpetl has just been remeasured and found to be 17,800 feet above the sea. The crater, which is completely obscured within by sulphurous vapor, is about two and one-half miles in circuit and 1,000 feet deep. The entire center of the top of the mountain seems to be solid sulphur, which is deposited at the rate of a ton a day.

The Euphrates river, once a mighty stream, seems likely to disappear altogether. For some years the river banks below Babylon have been giving way so that the stream spread out into a marsh, until steamers could not pass, and only a narrow channel remained for the native boats. Now the passage is being filled up, and the prospect is that the towns on the banks will be ruined and the famous river itself will be swallowed up by the desert.

Obituaries.

Bro. and Sister Jno. E. Campbell, Riverside, Cal., have been called upon to give back to earth one of their precious little children. Mabel, with her fair hair and glad brown eyes, came only to cheer them for six short summers, when death with its icy touch stilled the little heart forever. We little dreamed when last we kissed the ruby lips good-bye, and talked of the far-away California home to which she was going, that it would be indeed so far away for Mabel—a home beyond the stars is the home she has gained and dear father and mother must look to that for comfort in this, the greatest of all their griefs. There is no comfort in the grave, but to look beyond is the Christian's hope, and Jesus' promises are to all those who humble themselves as little children. Mabel is safe now—safer than she could have been even under your loving protection, and while we mingle our tears of sympathy and Christian love with yours, we rejoice that you have greater treasure in heaven. It will be a sweeter home for you, and your striving for it will be greater since you have Mabel in her glorified innocence and Jesus in his redeeming love to welcome you. Look to God. He alone can heal your broken hearts, and strengthen you in this dark hour. His love will sustain you, and his grace will enable you, as an unbroken family, to meet around His throne.

EMMA BELL MCQUIDDY.

"Apostolic Guide" please copy.

John H Curry was born in Rockingham county, North Carolina, Feb. 22nd, 1817. While yet an infant, the family removed to Davidson county, Tenn. When seven or eight years old, his father died and his mother moved to Wilson county, Tenn. At 15 years of age he apprenticed himself to a Mr. Drumon to learn the Cabinet-makers trade, near Brownsville, Tenn. He moved from there to Holly Springs, Miss., where he married Feb. 8, 1838. At his place he carried on his business for a number of years. At the age of 23 years, he was baptized and united with the church of Christ. In 1847 he moved to Nashville, where for a number of years he carried on the Undertaking and cabinet-making business. He was twice burned out and failed in business. He was a kind husband, indulgent as a father, and strove hard to give his children the benefit of a good education. He was a kind-hearted, benevolent man, fond of children; ready according to his means to help the needy. He was fearless of danger, and during the severest visitations of cholera to Nashville, was at his post and active in discharging the duties which the scourge laid upon him. He was an active member of the I. O. O. F. Some years ago he become offended at some action of the church, and while never losing his faith in the Christian religion, or his interest in the cause of Christ for a number of years he refused to affiliate with the church, but these difficulties had been overcome and he had for some time been in affiliation and fellowship with the Church Street church. He had been in ill health for some time and died Nov. 5th, 1885.

D. L.

With emotions of tearful sadness, I record the death of Bro. James M. Billington. He died at his residence, near Flat Creek, Maury county, August 30th, 1885. If he had lived until the 5th of September following he would have been 58 years of age. God thought it best for him to pass over the river and rest under the shade of the trees. He was a devoted Christian, a kind and good father and neighbor. He fed the hungry, visited the sick and soothed the sorrowful. We always found him cheerful and happy at whatever time we called, and were ever glad to visit his family. He leaves a good name and a beautiful example to his children, all of whom have followed him in obedience to our Lord and Savior Jesus Christ. We sympathize with the sorrowing relatives and weep with the weeping children, but rejoice in his hope of immortality. Ah! may each one of us be prepared to meet him beyond the river of death. He leaves an affectionate wife and five children to mourn his loss. A large concourse of friends and neighbors assembled at the burial place to pay the last tribute of respect to his memory. Our tears of love and sympathy freely mingled as we looked for the last time on the placid features with the icy seal of death resting on the heart and brow. He was laid by the side of sweet little Bennie, his dear little grand-son. Adieu, kind friend and brother, may you sweetly rest till Jesus comes.

"Dearest brother, thou hast left us,
Here thy loss we deeply feel,
But 'tis God that hath bereft us,
He can all our sorrows heal.

Yet again we hope to meet thee
When the day of life is fled;
Then in heaven with joy to greet thee
Where no farewell tear is shed."

MATTIE W. SHIRES.

Hardison's Mills, Tenn., Nov. 30, 1885.

Bro. Blont Jordan came into this world on the 16th of April, 1866, and left it on the 10th of Nov., 1885, after a long and painful illness. Our brother in Christ was a joyous, bright and happy youth; he was kind-hearted and noble, and a favorite with those who knew him. He publically professed Christ by uniting with the Christian church a little over a year ago. What a beautiful spectacle, the young man dedicating the morning of his life to the Redeemer's cause. He lived a circumspect and Christian life from the day he joined the church till the moment his blessed Redeemer bade the spirit quit the prison house of mortality and join that countless throng of the redeemed. What blessed tidings then of joy and immortality to the righteous soul! What blessed arrangement! What peace, what confidence, what thanksgiving to the Christian soul! He raises, like old Simeon, his dying eyes to heaven; and viewing the Lord who cometh inwardly, says to him, "Break, O my God! when thou pleasest, these remains of mortality; these feeble ties which still keep me here: I wait in peace and in hope the effects of thine eternal promises." Thus purified by a Christian life, fortified by the last remedies of the church, washed in the blood of the Lamb, supported by the hope of the promises, and ripe for eternity he shuts his eyes with a holy joy on all sublunary creatures; he tranquilly goes to sleep in the Lord and returns to the bosom of that God from whence he came. Such is the end of those who have lived in the fear of the Lord; their death is precious before God, like their life. Death to the righteous is but a passage to a blessed immortality.

Scottsboro, Ala., Nov. 19, '85. ELIZABETH DANIEL.

GATHERED GEMS.

GATHERED FOR THE GOSPEL ADVOCATE.

Industry and economy will get rich while sagacity and intrigue are laying their plans.

The utmost that severity can do is to make men hypocrites; it can never make them converts.—*Dr. Jno. Moore.*

As the sun disdains not to give light to the smallest worm, so a virtuous Prince protects the life of his meanest subject.—*Sir P. Sidney.*

If men, as Paine says, were to consider their own dignity as men, they would spurn all titles and look on them as nick-names. Titles and orders, it is true, are harmless things, but they produce a kind of foppery in the human character that degrades it.

I am not afraid of those tender and scrupulous consciences, who are ever cautious of professing and believing too much; if they are sincerely in the wrong, I forgive their error and respect their integrity. The men I am afraid of are the men who believe everything, subscribe to everything and vote for everything.—*Bishop Shipley.*

One man perhaps proves miserable in the study of the law who might have flourished in that of physic or divinity; another runs his head against the pulpit who might have been serviceable to his country at the plow; and the third proves a very dull and heavy philosopher who possibly would have made a good mechanic, and have done well enough at the useful philosophy of the spade or anvil.—*South.*

ELDER D. LIPSCOMB:—Dear Bro, permit me also to give my judgement on 1st John 3: 9. The Apostle is talking to, and of those who had before been born of water and of the Spirit. He is reiterating and enforcing the instructions and admonitions of the Master, as recorded by himself in 15th chapter of John. He expresses in this text no more and no less than Paul did in many places in his epistles, especially in Rom. 8: 14. "As many as are led by the Spirit of God, they are the sons of God." In the 6th verse of 3rd chapter John expresses the same idea embraced in 1st clause of the 9th verse, when he says, "Whosoever abideth in Him sinneth not." In 2nd John, 9th verse, he says, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, he hath both the Father and the Son." Then *born of* is used by him in the sense of *abiding in.* In fact, Gignomai, one form of the passive of Gennao, signifies "to be," "to live" as well as to be born, etc. See Donnegan's G'k Lex. If I am right as above, if we but substitute the words "abiding in" for "born of," we have the apostle's idea of this and all other similar expressions in his epistles. Let's try it. 1st John 2: 29: "Ye know that every one that doeth righteous is "abiding in" Him." Third chapter, 9th verse: "Whosoever "abideth in" God doth not commit sin, for His seed remaineth in him; and he cannot sin because he is "abiding in" God." Fifth chapter, 1st verse: "Whosoever believeth that Jesus is the Christ is "abiding in" God." Fifth chapter, 18th verse: "Whosoever is "abiding in" God sinneth not." Oh that we would abide in God, that we might be the sons and daughters of God without rebuke. Phil. 2: 14, 15, 16.

FRANK E. LACY.

DEAR ADVOCATE:—Circumstances over which I have no control, will keep me in Tennessee a few weeks longer. Dr. Grisard, of Winchester, says my wife will not be able to return to Texas within a few weeks. I will not go back without her, if she lives. The interest in our Indian Mission is on the increase, and I cannot afford to give that work up. However, I cannot do much at this time of the year in the Territory and I have decided to do all I can to create interest on the part of the churches and brethren in Tennessee while here. If the brethren could take one trip with me among the Indians, and see the interest on their part, and the need of gospel teaching, I am sure it would inspire an interest full of life. I am constantly getting letters from the Indians asking for assistance. I will copy one received yesterday, forwarded me from Paris.

R. W. Officer, Paris, Tex.

Dear Brother:—We are about to establish a neighborhood school in our community, but there is only seven Indian children among us. The rest of the children are white, their parents are not able to educate them. (Some have no parents.) If you can furnish a lady teacher, we will pay part of her salary and board her, provided the church will pay the deficiency. We want her to be able to conduct a Sunday-school also, and for you to preach for us as often as you can. Please let me hear from you.

Very Truly Yours,
L. W. OAKES.

Longview, Ind. Ter., Nov. 26, 1885.

Mark the interest taken in poor white children by the writer. I could give work and a living for three Christian ladies 1st of Jan., '86. But it will be remembered that members of the church of Christ, (Christian church,) recommended by the elders and brethren, need only ask for employment. It is strictly a Christian mission. Below is a letter from an Indian girl twelve years old:

"My Dear Father:—I have learned to write, and will write for all my call, they told me to. We all want you to see. We all know to read the Testament and your letters. We keep our hands and face and books and paper clean. We have shoes and the clothes you sent us to."
—[Peggy Simpson, the her class at school.

I will visit the churches as I can, and want them to express their interest in the mission that is wholly in the hands of the church at Paris. Sister Annetta Howard is doing a good work. May God bless her in the good work. Any money sent to Eld. W. H. Sluder, Paris, Texas, or the writer at Tullahoma, Tenn., will find its way, without any loss, to the mission work. After one month my address will be Paris, Texas.

December 5, 1885. R. W. OFFICER.

NEVER SAY DIE

THOUGH YOU COUGH

Till Your Heart Aches

When the "LIFE RESTORING" *East India Remedy* is at hand. One bottle will satisfy the most skeptical that **DR. H. JAMES'** Preparation of *Indian Hemp* will positively cure ***Consumption, Bronchitis, Asthma, Nervous Debility,*** and ***Nasal Catarrh.*** It is an *Imported* remedy. Try it—prove it for yourself.

Here are a few extracts from letters of persons who were* CURED, *and now order for their friends:

"I fear cousin is in a decline, and as thy medicines cured my only brother of a ***Hemorrhage of the Lungs*** about a year ago, I wish cousin to take them." Thy true friend,
HANNAH MICKLE, Near Woodbury, N. J.

"As your medicine cured me of ***Consumption,*** some three years ago, I want him to try them. ***I gained fifteen pounds while taking the first three bottles.*** J. V. HULL,
Lawrenceburg, Anderson Co., Ky.

"Mother has been suffering with ***Bronchitis*** nearly twenty years, and tried most all kinds of medicine, and says the **Cannabis Indica** is the only thing that gives her relief."
JANE A. ASHBROOK,
Lovelaceville, Ballard Co., Ky.

"I know all about the **Cannabis Indica.** Fifteen years ago it cured my daughter of the ***Asthma;*** she had it very bad for several years, but was perfectly cured. Please send me a $9 box of your medicine." JACOB TROUT,
Deep River, Poweshick Co., Iowa.

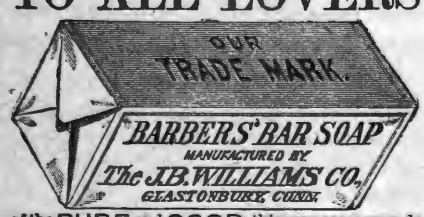
"I have taken the **Cannabis Indica** as directed, and am happy to tell you that I am perfectly cured of ***Nasal Catarrh.*** You were right, my trouble was not Consumption, but ***Catarrh.***
JAMES A. CALDWELL,
Wabash Av., Chicago, Ill.

"It has cured Mrs. Bebout of ***General Debility*** of the whole system, of two or three years' standing, and others are trying it with success."
BEBOUT & LESLIE,
Simpsons' Store, Washington Co., Pa.

Ask your druggist for Dr. H. JAMES' **Cannabis Indica,** and if they fail you, send to us direct. **$2.50** per bottle or three bottles for **$6.50.** Pills and Ointment, **$1.25** each. CRADDOCK & CO., Proprietors, 1032 Race Street, Philadelphia Pa.

Graveyards are full of people who believed they could be cured by dosing the system with poisonous drugs. If you are ailing and have tried medicine without being cured, do not be discouraged, but take advantage of the offer we make you. We will send you, on trial, one of our Electric Medicated Appliances to suit your case, provided you agree to pay for it if it cures you in one month. If it does not cure you, it costs you nothing. *Is not this a fair offer?* Different Appliances to cure DYSPEPSIA, RHEUMATISM, LIVER AND KIDNEY DISEASES, PILES, LUNG DISEASES ASTHMA, CATARRH, LAME BACK, AGUE, DEBILITY, and many other Diseases. Remember, we do not ask you to buy them blindly; but merely to try them, at our risk. 125,000 Cures made during 1884, in cases where all other treatments had failed. Prices very low. Illustrated book giving full particulars, and blank for statement of your case, sent free. Address, at once, Electric Pad M'f'g Co., 564 State St., Brooklyn, N.Y

TO ALL LOVERS



of the PURE and GOOD, this soap recommends itself. For the TOILET without an equal, for SHAVING a great luxury. In pound bars, also in packages of 6 Round or Square Cakes. Ask your druggists for it, or send 2c. stamp for trial sample.
IT WILL DELIGHT YOU.

Readings and Recitations!

100 CHOICE SELECTIONS No. 24 NOW READY.

This number is uniform with the Series, and contains another HUNDRED splendid **Declamations and Readings,** combining **Sentiment, Oratory, Pathos, Humor, Fun.** 216 pages. Price **30cts.,** postpaid. Sold by Booksellers. Every boy who speaks pieces, every member of a Lyceum who wants **Something New** should **get the whole set. 24 Nos. only $4.80.** Every number different. Nothing repeated. Club rates and full list of **contents free. P. GARRETT & CO., 708 Chestnut Street, Philadelphia, Pa.**
Also, **MODEL DIALOGUES,** 332 pages, $1.

DR. C. P. DUNCAN'S

—GREAT—

Vegetable Summer Remedy,

Medicated Blackberry Elixir.

or the next several months the various troubles of the bowels and stomach, which are so annoying, and so often fatal to all ages, sexes and classes of humanity, will no doubt prevail as usual to a great extent. These afflictions are sometimes sudden and always painful. A speedy and effectual cure depends mainly upon a quick application and efficient remedy, and just here, we desire to say that Dr. DUNCAN'S Medicated Blackberry Elixir, is **the medicine** of all others to speedily cure all bowel troubles, such as Diarrhoea, Cholera Morbus, Dysentery, Summer complaints, cholera infantum, flatulence, flux, Pains in the bowels, etc. The elixir may be given with perfect safety to the most delicate children, in doses as directed, as it contains no hurtful ingredient. It is palatable and does not produce Nausea. For sale by all druggists. Price 50 cents.

DR. C. P. DUNCAN.

Liver and Kidney Medicine.

The grear superiority of this medicine over all other Liver medicines, consists in the combination of those vegetable compounds, which possess the wonderful power of arousing all the secretions of the whole human system to a natural and healthy action. It acts upon the liver directly and at same time sets up a proper secretion of those glands situated in the stomach and bowels. It is a lock up of these secretions of these glands that brings on dyspepsia, indigestion, sour stomach, heart-burn palpitation of the heart, vertigo, or swimming of the head, sick or nervous headache, constipation of the bowels accompanied at the same time with pains in the shoulders, back, sides and limbs. To treat the above symptoms intelligently and successfully, as in other cases, you must use the medicine, that strikes and removes the causes from the system, produce and bring on the disease. This is effectually done with Dr. Duncan's Liver and Kidney Medicine. Price 75 cents.

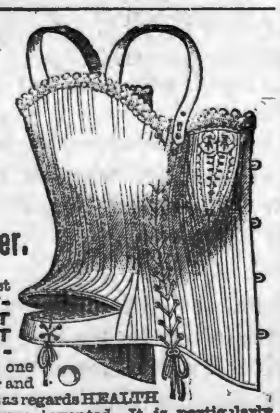
Spurlock, Page & Co.,
Proprietor,
NASHVILLE, - - - - TENN.

Just published, 12 Articles on
Practical Poultry Raising.
By FANNY FIELD,
The greatest of all American writers on Poultry for Market and Poultry for Profit. Tells how she cleared $449 on 100 Light Brahmas in one year; about a mechanic's wife who clears $300 annually on a village lot; refers to her 60 acre poultry farm on which she clears $1,500 annually. How to put up buildings, raise green food, etc. Tells about Incubators, brooders, spring chickens, capons, and how to feed to get the most eggs. Price 25cts. Stamps taken. Address R. B. Mitchell, 69 Dearborn Street, Chicago.

HOW PRINTING PAYS

"The Proof of the Pudding," &c.
How richly it pays to own a Model Press is shown in a handsome little book, containing several hundred "proofs," from the 15,000 people who have Model Presses. Business men, Clergymen, Teachers, Boys, Girls, persons out of work,—everybody interested. A Press and Outfit complete, from $5.00 to $10.00 and up. Book mailed free. Address,
The Model Press Co., Limited,
912 Arch St., Philadelphia, Pa.

MADAME
FOY'S
CORSET
AND
Skirt Supporter.



Combines the most ELEGANT FITTING CORSET with a PERFECT SKIRT SUPPORTER and is one of the most popular and satisfactory corsets as regards HEALTH and COMFORT ever invented. It is particularly adapted to the present style of dress.
For sale by all leading dealers. Price by mail $1.30
FOY, HARMON & CHADWICK, New Haven, Ct.

—BARGAINS IN—

BOOTS, SHOES & RUBBERS

liable Goods at **LOWEST PRICES.**

JOHN HOLAHAN.
Opposit ADVOCATE Office.
99 Union St. - - - - - - - Nashville, Tenn

DANIEL BAXTER, President; THOS. PLATER, Vice President; J. P. WILLIAMS, Cashier; W. P. BANG, Ass't. Cashier,

THE FIRST NATIONAL BANK

NASHVILLE, TENN. (Reorganized.

Designated Depository and Financial Agent of the United States

CAPITAL STOCK, - - - - - $700,000 00
UNDIVIDED PROFITS, - - - - 400,000 00

Receives Deposits, Deals in United States Bonds and Local Securities, and Foreign and Domestic Exchange. Drafts drawn on all European points. Our facilities for making collections at all accessible points are unsurpassed.

Man Wanted SALARY $75 to $100 for our business in his locality. Responsible house. References exchanged. GAY & BROS. 12 Barclay St., N.Y.

WANTED An active Man or Woman in every county to sell our goods. Salary $75 per Month and Expenses. Canvassing Outfit and Particulars FREE. STANDARD SILVER-WARE CO., Boston, Mass.

SOUTH KENTUCKY COLLEGE,

HOPKINSVILLE, KY.

Midway between Nashville, Tenn., and Evansville, Ind., on the St. Louis and Southeastern railway connecting at Guthrie with Louisville and Memphis branch of the L. & N. R. R., and at Nortonville with the Chesapeake and Ohio R. R.

SPRING TERM, CURRENT SESSION OPENS JAN. 25, 1886.

BUILDINGS NEW, HANDSOME AND COMMODIOUS;

103 feet long front; three stories high; with two wings, respectively 90 and 116 feet long. Fine study halls, provided with the best single seats; also splendidly appointed recitation, music, and art rooms. Matriculates last session, 180.

THIS SCHOOL IS INTENDED FOR BOTH SEXES.

Prof. and Mrs. James E Scobey, so long connected with the Female Institute at Murfreesboro, Tenn. will have exclusive charge of the boarding department, in the College building, where only girls will be permitted to board. Young men and boys can find good boarding at moderate rates in the city, or they can be placed under the immediate supervision of Capt. Fitts commandant of cadets, in his own, or in the family of V. M. Metcalfe, where the responsibility for advancement and culture will be fully assumed

THE FACULTY

Is composed of four gentlemen and three ladies in the Literary department, two Music teachers, and teacher of Art, and two lecturers, all of whom are experienced, successful teachers.
Mrs. L. F. Gates, who was Matron at the Institute, Murfreesboro, will occupy same position in South Kentucky College.
In all the appointments necessary to a superior school, South Kentucky College stands in the front rank
For Catalogues, Announcements, etc., Address

S. R. CRUMBAUGH, Prest.
JAMES E. SCOBEY, Vice Prest.

BURRITT COLLEGE,

Spencer, Tennessee.

This institution was chartered in 1848, and is under the control of the Christian brotherhood. It is the pioneer of mixed Colleges, and in this regard it has proved quite a success Teaching the Bible is an important feature of the institution.
Located on the Cumberland plateau, it is FREE FROM EPIDEMICS. The water is free stone and chalybeate. Invigorating breezes render the location a delightful summer resort. Doyle Station—nine miles distant—on the McMinnville and Manchester Railroad, is the nearest Railroad Station.

TERMS:

Primary Department, per session,	$ 7 50	Commercial Department, per session	$25 00
Preparatory Department, per session	15 00	Lessons, Instrumental Music	$15 00 to 20 00
Collegiate Department, per session	20 00	Lessons in Art Department	2 50 to 20 00

Board and washing for males, per week, from $2.00 to $2.50; Fuel, light, and incidental expenses, per session, $10.00; Board (including washing, fuel, and light,) females, per week $3.00

The Fall Session of 1885, Begins on the Last Monday in July.

For further particulars, address— Prof. A. T. SEITZ, President,
W. H. SUTTON, Secretary Board of Trustees.

Geo. E. Cooper & Co.,

Manufacturers and Dealers in

Tinware, STOVES, Furnaces,

House-Furnishing Goods.

Tin and Slate Roofing and Galvanized Iron Cornice Work a Specialty.

Also our **Patent Chimney Top** for smoky chimneys has no equal. Write for prices.

GEO. E. COOPER & CO.
2 North Market treet
NASHVILLE, - - TENN

Hoge's Improved Circular Saw Mill.

Write for Circulars to

Unexcelled for Accuracy Simplicity and Durability. With Universal Log Beam Rectilinear Simultaneous Set Work. & Double Eccentric Friction Feed.

Price from $200 to $1,000.

Engines, Boilers, Shingle Machines, Planers and General Wood Working Machinery.
SALEM IRON WORKS, SALEM, N. C.

CARDS 60 Fancy Pictures, and 25 elegant Cards in Gilt Edge, Silk Fringe, Hidden Name, &c., 1 Songster, 1 $50 Prize Puzzle, and 8 parlor games, all for 10 cts. Game of Authors 10 cts.
IVY CARD CO., Clintonville Conn.

150 CARDS, in new styles, Embossed, Hidden name, Gold Edge, Transparent, &c., &c., of latest designs and lowest prices. 50 samples with name on 10 cts. TODD CARD CO., Clintonville, Conn.

THE GOSPEL ADVOCATE.

TEXAS DEPARTMENT.

EDITORS;

C. M. WILMETH, | T. F. RAWLINS.

READ CAREFULLY.

ALL communications or reports for publication from Texas should be sent to this office.

ALL subscriptions, orders for books, remittances and communication of every character, should be addressed to this office.

TO INSURE prompt attention and avoid confusion in preparing our matter for the press, and in keeping the account of the ADVOCATE, it is important that the above instructions be complied with strictly.

Address ALL letters, either on business or for publication, to GOSPEL ADVOCATE, Weatherford Texas.

T. F. RAWLINS, Office Manager.

WEATHERFORD, TEXAS, DEC. 16, 1885.

OBITUARIES.

A brother pointed out to me an obituary in a late number of the ADVOCATE, of Mr. Peter Tittle, written by Bro. R. E. Cross. I was surprised to see it in the ADVOCATE. The writer, after telling somewhat of Mr. Tittle's life, said "Mr. T. was never connected with any church, but was a strong believer in the Christian faith." Just how Mr. Tittle could be called a *strong believer* in the Christian faith, and yet not be willing, in a life of sixty years, to connect himself with the church, which is the pillar of the truth, is a puzzle to such a simple, person as myself, who knows no faith that does not work by love—no love that is not obedience. Bro. Cross intimates that Mr. T. knew the duty of baptism, and waited for an opportunity to be baptized, which opportunity never came, because he never found himself willing to obey God.

"He said he was willing to die, and that there was nothing in his way to heaven." Bro. Cross never would have given to such a sentiment as that even the presumable endorsement he has, if he had not been writing an obituary. Instead of trying to comfort the hearts of the children of this man by such an obituary as he has written, and thereby confirming them in their disposition to follow after the father, Bro. Cross should use his best endeavor to persuade them to cease walking in their father's foot prints, and at once to make *sure* that nothing is in their way to heaven, by walking in the foot-prints of Jesus.

Some, perhaps, are ready to cry out against me as harsh and illiberal. I care not for that. What I say can have no weight with the dead. I know that such sentiments, as are, in a measure, endorsed by the writer of the obituary alluded to, have a tendency to strengthen persons in the belief that they knowing the truth may live all their lives in disobedience to that truth, and then on the strength of their moral lives and a death-bed repentance (?) claim a place in heaven with those who have purified their souls in obeying the truth.

Why write obituaries at all? At best the good done by them is questionable as a rule, the lacrymose state a person is in when writing an obituary, unfits him for teaching the truth. No man of sense believes an obituary, or a funeral sermon, can effect the subject of it. Under the softening influence of sorrow, or of sympathy with a friend, we give expression to sentiments that we would not be willing to utter under other circumstances.

I recently read an obituary, in one of the county papers of Texas, in which a man, who had once been a Baptist preacher, but who had fallen into sin and was known to have been a gambler and rake of the worst sort, was extolled as a faithful servant of God, who had sacrificed his health and property in the cause of his church; when the fact is he lost his health drinking and his property in speculation. Nothing so bad as this ever appeared in the ADVOCATE it is true, but it is none the less true, that no obituary ever told all the truth about a person; while the stereotyped form is surpassed only by that of the usual letter of commendation. I put it on record that when I die I want only a very brief statement of the fact published that my acquaintances may know of it as a matter of news.

When a person has attained an eminence in the church by his learning and piety it is well enough to publish a sketch of his life on his departure. But let it be a truthful one. But to attempt to bring into notice, when dead a person—even though it be with the good intention of setting forth an example of faith and good works—who was not known away from home when living, seems to me to approach toward uselessness. I say attempt to do so, because, as a rule, none except the immediate friends of the deceased ever read an obituary; and they know the facts of his life without their being published. Funeral sermons and obituary notices are a reformed relic of mediaeval superstition that believed a Romish Priest could pray a soul out of purgatory.

W. LIPSCOMB, JR.

Azle, Texas.

NEWS AND NOTES.

Bro. Harding is holding a protracted meeting in Dallas.

Bro. J. A. Lincoln's wife has been very sick; but we are glad to learn that she is recovering.

Mr. Miller, Christadelphian, and Mr. Smith, Mormon, recently held a debate in Kempner, Texas.

Bro. J. A. J. Bradford, of Sweetwater, writes encouragingly of the work in that section of country.

When error meets error and the conflict waxes hot, or they coalesce, truth is not generally evolved.

"Sweet are the uses of adversity. How poverty makes us sympathize with the poor, and persecution with the persecuted!

Bro. F. S. Young spent a few days in the city last week, but being absent at the time we did not have the pleasure of meeting him.

Palestine, Bryan and Mason congregations all want preachers. Address J. R. Palmer, Palestine; E. C. Ferguson; Bryan; and B. F. Gooch, Mason.

W. L. Black preached his sermon on the "Divinity of Christ" three times in Dallas—twice by request in the Opera House to a packed audience.

Send on clubs of five, ten or twenty. Will not every preacher who is interested in the triumphs of the gospel aid us in extending our circulation?

The churches should be liberal in the support of the faithful evangelists who devote all their time to the work, lest even they should have to cease their labors because of a lack of support.

The religious (?) editor who sits down and studies up little flings to throw at his brethren as matter for his paper, had better be at work in a coal mine, where he will get *good black*. The advantage is that this black will wash off—*McPherson in Guide.*

"Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things."—*Paul in Romans.*

J. H. McGregor, of Echo, Bell county, reports a small congregation organized in his neighborhood, to which Bro. Hutchison preached monthly. Bro. McGregor also devotes some of his time to preaching, although he runs a farm.

Subscribers complain of some irregularities in getting their papers and books ordered. We hope all these irregularities will soon cease, and all will move smoothly on. Be patient with us and help us in the good work.

E. L. Kelly, the great Mormon debater, who engaged Clark Braden in debate for about a month, at one heat, is in Texas, lecturing on Mormonism. He may strike a knot before he gets out of the State, as debate is in the wind.

It is common with some of our scribes to use the term "Disciples" exclusively to distinguish those who take the Bible alone. That is sectarian, and a surrender of our plea for union upon the Bible. Let us take all the Bible names.

The printers got names confused in the report of the Whitt debate. They say: "Mr. Rice was the founder and first editor of the *Texas Methodist*, etc." It should have read: "Mr. Price was the founder, etc." Mr. Rice was the moderator; Mr. Price, the Methodist champion.

C. M. Wilmeth closed a meeting of two weeks at Little Elm, Bell county, Nov. 27th, with one immersion, one from the Baptists and four by letter. The meeting was attended with deep interest, and further results are expected in the future. The rain interfered the last few days.

An aged brother, one who has been preaching for forty years, says that where the ADVOCATE is circulated and read the brethren are most liberal. They are already taught their duty "as regards giving and receiving," and are ever ready to do it. They act from principle, and not from impulse.

Our prediction, after the failure of the State Meeting to pass the resolution for organization, was that a special call for all in favor of organization and convention work would be called, and for once, at least, we have proven a true prophet. Bro. Homan is out in a series of articles on co-operation, in which he takes strong grounds for organization, and suggests an early day for a called convention.

Bro. W. C. Allen, of Mineral Wells, Texas, asks an explanation of Matt. 19: 28. It reads as follows: "And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration, when the son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." He asks "what is meant by following him in the regeneration."

It is not said that they had "followed him in the regeneration." But that they who had followed him, (notice the punctuation) when the son of man should sit on the throne of his glory in the regeneration, should also sit upon twelve thrones. Generation means creation, and regeneration is the re-creation or new creation, the new dispensation; and in this new dispensation they (the apostles) who had followed him should sit on twelve thrones.

We have received copies of "The Lesson Helper" for Sunday-school scholars, on the International Lessons for 1886, by W. W. Dowling, a neat volume of 216 pages intended, as its name indicates, as a helper for Sunday-school scholars. Price 25cts. Also "The Christian International Lesson Commentary for 1886," by B. W. Johnson, 281 pages bound in cloth, price $1.00. Published by the Christian Publishing Co., St. Louis, Mo., or supplied from this office. From the brief examination we have had time to give these books, we can commend them in the main as the very works for purposes intended. Send us your orders.

Bro. Shouse, evangelist in Coryell county, reports about fifty conversions during the year from his labors. Bro. S. is a good man and an excellent preacher, and deserves a good support in his work. He will not be with you long, brethren. Let love have its perfect work that his usefulness be not marred.

The churches ought never to rest till they plant the gospel more permanently in Galveston, Houston and San Antonio. Galveston has a house virtually paid for; but they are so few that they are not able to support preaching. San Antonio has a house; but it is not free of debt. Houston has no house; but has a little congregation. By concentrating our efforts upon these points for a few years, they might become strong congregations. If some able congregations would send them preachers to hold them protracted meetings that would start the ball to rolling. Who will set the example? Let us emulate one another in this good work. We shall all be proud to see flourishing congregations in these commercial centers.

C. M. Wilmeth and Elder Little, of Ky., have arranged for a discussion at Little Elm, Bell county, which is expected to come off some time in January. The following are the propositions:

1. The heirs of eternal life were unconditionally elected thereto before the world began.

2. Baptism in water to a penitent believer is in order to remission of sins.

3. In regeneration or conversion the Holy Spirit operates directly or immediately on the sinner's heart.

4. The saint, or child of God, may apostatize or fall away so as to be eternally lost.

The time will be announced definitely as soon as agreed upon.

Bro. Allen says in the *Guide*: "Some brethren are wanting to know more about the Boston Mission. They want to know if Bro. Garrison labors to build up the congregation of disciples to the neglect or detriment of the sectarian churches, or whether his purpose is to give them all a lift? They want to know which kind of work he is paid $2,000 a year to do? They also want to know whether he is paid this for all his time as a missionary, or does the General Society pay him for editing the *Christian Evangelist?* We are not prepared to answer these questions of the brethren. The case is mixed up, and they will have to go to headquarters for the light they ask."

Bro. Allen will have a hard time in keeping the human societies straight. By the time he gets through with the Boston Mission and the Paris Mission, some people will think there is something "rotten in Denmark."

We have just returned from a very pleasant and interesting meeting at Table Rock schoolhouse in Coryell county. It was Bro. G. A. Harvey's appointment, and at his solicitation we accompanied him. We found a small band of very earnest workers awaiting and ready for the meeting. Quite a number of the brethren were formerly of Cathey's Creek, Tenn., and of course were well acquainted with the ADVOCATE, and proud of its success. The brethren and sisters joined heartily in the work of meeting, and contributed largely to its success. Five made the good confession and were baptized into Christ. The meeting increased in interest to the close, which was at the water on Monday morning when after commending them to God and the word of His grace I came on my way rejoicing that we had been the humble instruments, by the power of the gospel, of bringing those for whom Christ died, into the pardon of their sins, that they might become heirs of an inheritance incorruptible and undefiled and that fadeth not away. May God bless these dear brethren, that 'all' may become strong in the Lord and in the power of his might, is my prayer.

On our return from the meeting in Coryell Co., we spent the night with Bro. Stapp at Hamilton, and a pleasantly spent night it was to two weary preachers. Bro. Stapp has been doing a good work in Hamilton county during the past summer, but from lack of sufficient support will spend the winter in the school room. We also met Bro. Rosecrans, the State Sunday-school evangelist, and heard a lecture from him on the 'Qualifications of Sunday-School Teachers." He is a very pleasant, if not forcible speaker.

"A New Feature" is proposed in the *Guide*. It is to open a column to advertise preachers out of work and places needing preachers. This kind of advertising has been done more or less all along, and may be beneficial to some extent, but we seriously fear that this thing is going so far that it tends to make merchandise of the gospel. "Short terms," "trial sermons," and advertising for preachers, or preachers advertising themselves deliberately, are all conducive to the errroneous idea that preaching is a commodity to be bought and sold, like corn and cotton, according to quality and quantity. Let preachers labor where they are, till well defined circumstances indicate another certain field, then let them go, as called of God, and not for filthy lucre.

Bro. Pennington's suggestion that the brethren generally go up to the next State meeting at Austin "and show that we be not a few that are on the Lord's side" is a good one. Many have said since they saw or heard of the attempt at Sherman to organize a human society, that they intend to be on hand hereafter at such meetings to help guard the ark of the Lord. Bro. Pennington may add to his list such men as R. M. Gano, Joe Harding, T. R. Burnett, R. W. Officer, J. T. Poe, D. A. Leak, J. F. Brill, W. B. Stinson, A. M. Douglas, R. C. Horn, J. B. Faulkner, J. C. Lowery, W. H. Wright, H. H. Whitlock, J. M. Rawlins, J. R. Wilmeth and a host of others, many of whom have resolved, the Lord willing to be at the Austin meeting.

ITEMS AND PERSONALS.

Brethren R. W. Officer and P. H. McGuffey were among our visitors last week. Both will attend the Lipscomb—Moody debate.

Bro. T. W. Brents preached at Chruch street Christian Church, last Lord's day, and night following. Bro. R. W. Officer at Woodland street Christian church.

Sister B. Pucket writes from Akin, Ill.: "A mistake occurred in your items last week. The series of meetings mentioned there were held at Akin, Ill., instead of Rural Hill, Tenn., as reported."

Bro. C. C. Cofer writes from Anderson, Tenn.: "Dear brethren—Just returned from a visit to Paint Rock, Ala. I found an excellent band of sisters and brethren. This congregation has been built up by the efficient labors of Bro. Goodwin. They have a Church-house nearly completed. May they live and prosper!"

Bro. R. P. Meeks writes from Stantonville, Tenn.: "I spent a few days very pleasantly indeed at Henderson, Tenn., last week. Preached four discourses and baptized four young ladies, who had been for some time under the efficient instruction of Bro. Inman and the congregation there. The West Tennessee Christian College has opened up with very flattering prospects for the future. There is but little doubt but that there will be from 75 to 100 pupils in attendance after the Christmas holidays. I watch the progress of the school with deep solicitude. God bless it! West Tennessee brethren especially, let's lend a helping hand."

Bro. J. F. Jackson writes from Palestine, Tenn. "The brethren meet here every Lord's day and have a very interesting Sunday school. We have secured the services of Bro. A. Cook, of Fulton, Ky., for next year. He is an able speaker.

Winchester, Ky.—Dear Bro. McQuiddy: The meeting at Franklin closed, after having continued for thirty days. Twelve were added; all were immersed except one young gentleman, who had been immersed by the Methodists. Until further notice I can be addressed at Winchester, Ky. J. A. Harding.

We must impress upon our subscribers the necessity of giving their post-office when they write to us to change their addresses on our list. Our list has increased so that it is very troublesome and sometimes almost impossible to find out the post office where a name belongs. Always give the office you write from and the office you wish to remove to.

A. M. Pellum writes from Coffeeville, Ala.: "Bro. S. I. S. Cawthorn came among us and began to preach on Friday night before the 2nd Lord's day, and continued until Tuesday night after 3rd Lord's day in November, in a schoolhouse near Coffeeville. A careless congregation was put in working order, and six baptized, two from the Baptists and others brought back that had strayed. We commend Bro. Cawthorn as a good speaker, and not afraid to declare the truth, and the whole truth."

Bro. Robert Kirby writes from Kettle, Ky.: "I held a meeting in Wash Bottom, on Cumberland River, about five miles below Burksville, embracing the 5th Lord's day in November. The result, 26 additions. One of these from the Methodists, and one from the Baptists. One young man who made the confession desires to attend school to prepare for the ministry. If any reader of this knows about a good school, he may correspond with B. H. Thresher, Leslie, Ky., or with the writer at the above post-office."

Bro. A. J. Luther writes from Burns, Tenn.: "I preached nine sermons at Bluff Springs, embracing the 3rd Lord's day in September. Five were added to the Church, three from the world, one from the Baptists and one from the Methodists. Third Lord's day in October, same place, two sermons, one more added by confession and baptism. We have no congregation at this place. I met with the congregation at Dog Creek, Saturday night before the 4th Lord's day in November. Three sermons, and one more brought into the fold by confession and baptism. The brethren at this place are living and working—have added some good repairs to their house. When their stove is supplied they will be well prepared for house-keeping."

Bro. Robert Kirby writes from Kettle, Cumberland Co., Ky.: "On Saturday before the 3rd Lord's day in November, I attended my regular appointment at Pleasant Dale, in Monroe County, Ky., where I joined Bro. S. J. Denton in a meeting which lasted until Friday night. There were no additions, but the brethren seemed to be much renewed. I left on Thursday night. Bro. Denton continued the meeting. I went from there to Poplar Springs, in Metcalfe county, Ky., where I preached three discourses with a result of one added to the Lord by confession and baptism. From there I went to my regular appointment at Ashmold, Cumberland county, Ky., and began a meeting on Saturday before the 4th Lord's day, which continued until Monday. The result was, four added, three by confession and baptism and one reclaimed. The Church was much edified."

A Trip to Simpson County, Kentucky.

On Friday before the 1st Lord's day in November, I left home to hold a meeting at Bethel, Simpson County, Kentucky.

On reaching Hartsville, I found the people under great religious excitement. Dr. Elliott, of Gallatin, was there, and seemed to have the people considerably aroused. But not having time to remain in Hartsville long, I soon boarded the stage for Gallatin. However we did not leave all the excitement in Hartsville, for there were several on the stage who seemed to have caught a spark or two. Dr. Elliott and Dr. Crenshaw were freely discussed. They thought Dr. Elliott a very great and good man; but said Dr. Crenshaw was always firing away at them when they had a good meeting. They could not account for this, only on the ground that the "Campbellites" were in great distress over their prosperity. For a good while I played the part of a silent listener. After traveling several miles, I thought, as I was a stranger, I would enter the conversation and have some of the fun, when the following conversation took place:

Stranger.—"I don't like these popular evangelists."

"Why?" asked a lady, who was the principal talker.

Stranger.—"Well, because none of them preach like Christ and the apostles. Elliott told those that confessed, the other night, to go and join any church that received them. Now, I do not remember ever reading where the Savior or the apostles taught that way."

Lady.—"Oh, it doesn't make any difference about the church—any church will do."

S.—"Well, suppese I had been one of the number, and had told him I was going to join the Catholics, or Mormons?"

L.—"Yes, but you see he doesn't believe they are right."

S.—"Then he should not have included them in his remarks."

L.—"He only had reference to protestants."

S.—"Well, suppose twenty out of the twenty-two, that you say confessed the other night, had gone and joined those Campbellites?"

L.—"Oh. I don't suppose he would have objected. You know that all the churches find Scripture to prove their doctrine."

S.—"If I believed that, I would be an infidel."

Here a young man who had said that he was going to join the "Campbellites," looked at me and said, "Ingersoll."

L.—"Why should this make you an infidel?"

S.—"Because one says we should baptize our babies, and you say the Bible teaches it. Another says that only penitent believers are proper subjects, and you say they find this in the Bible. And so of many other things. Now, if the Bible thus teaches, it contradicts itself, and I could not believe in such a book."

To this the lady had nothing to say, and the young man only laughed. S. continued:

"I think I remember of reading somewhere in the Bible that one of the apostles told the people to repent and be baptized for the remission of sins. And did not the Savior himself say, 'he that believeth and is baptized shall be saved'?"

L.—"You are a Crenshaw man, aren't you?"

S.—"I never was charged with it before."

L.—'Well, that is just what the Campbellites teach."

S.—"I don't know what the Campbellites teach, but if I am not mistaken, that is what the Bible says. Now have you ever heard Dr. Elliott, or one of his sort, teach that way?"

L.—"Oh, they don't object to baptism."

S.—"Why, then, do they not teach it, as the Savior and the apostles did? They do not; but instead, they teach the penitent to pray for pardon before baptism."

L.—"The heart must be changed, and is not prayer necessary to bring that about?"

S.—Certainly, the heart must be changed; but has the Lord ordained prayer to accomplish this? It seems to me that I remember reading in the Bible where it says that the heart is purified by faith. When the heart is purified, it is certainly changed in the right direction."

L."Yes, but the Bible certainly teaches that it is right to pray."

S.—"I have some experience on this subject. Several years ago, I was working on a house for Dr. Johnson. He had a niece, who was a Baptist. She was boarding at his house, and teaching school at Hillsdale. Nearly every night, the Doctor would get up an argument with her, and it seemed to me that he would always get the best of the argument. I thought it was because she was not posted. So, as I was in sympathy with her, I thought I would help her out of her trouble. So I said: 'Doctor, I want to see sinners come to the mourner's bench, and weep and mourn and pray until they get religion, and then get up and shout, and tell what the Lord had done for them, like they did in the days of the apostles.' Here the Doctor arose and walked to a table, picked up a large Bible, and, laying it open in my lap, said: 'I have read that book through several times, but have never seen anything like that in it. Now, if you know where it is, we will be glad to have you read it to us.' For a while I looked at the book, turned a few leaves, and then in a confused state, looked up to the Doctor, who was standing in front of me, and said, 'I—I don't know just where it is, now, Doctor.'"

L.—(Laughing) "You had not read it enough."

S.—"No; I had not read it enough. But I determined that I would read until I found it. I have been reading ever since—have read the Bible through quite a number of times, and have not found it yet. I am now offering a reward of ten dollars to the one who will give me the coveted chapter and verse."

On the stage, all was silent for some time.

W. H. CARTER.

To be continued.

THIRTY-SEVEN DAYS SALE.

The entire stock of Diamonds, Watches, Clocks, Jewelry and silverware belonging to L. Silberman, the Union St., Jeweler, must be sold out in the next 37 days regardless of cost or value! This sacrifice must be made to enlarge my Pawn-Broker Business. I will sell at private sales during the day and will have Auction at night until the entire stock is sold. Auction began Nov. 21, and will continue nightly up to Jan. 1st.

Respectfully,
L. SILBERMAN,
Union, Street.

George Manville Fenn,

whose work is constantly increasing in popularity, has written a serial story called "Iron Trials," for the *Youth's Companion*. It deals with boy life in an English manufacturing town, and is said to be unusually dramatic.

"Fashion" has been cleverly hit off as "an arbitrary disease, which leads all geese to follow in single file the goose that sets the style."

When man gets tight, the devil gets loose.

BROS. LIPSCOMB & SEWELL:—I trust you will allow me a little space in the ADVOCATE to speak to my friends and the public concerning "South Kentucky College." I have been connected with the institution, now, more than a year. I have had large experience in the school business. Thirteen years I was president of Murfreesboro Female Institute. I refer with pride to the record of that institution. One hundred girls took diplomas of that institution, while I was its president. More than half of them have engaged successfully as teachers, besides many who took no degree.

No *so-called* Normal School has done better work. I frequently receive letters asking me what position I occupy in South Kentucky College. In answer, I will say, I am the Vice-President of the institution, in charge, especially, of the boarding department for young ladies.

I occupy the College building, in which I can comfortably care for some sixty, or more, boarders The Music and Art departments are under my immediate and special control, so that a girl sent to South Kentucky College, becomes a member of my family, and is under my special care; as much so as if she were at "Murfreesboro Female Institute."

I wish to say further that we have had a faculty, in all respects, equal to that of the very best institutions of learning in any part of our common country. I am sure I know what good school work is, and I am certain that it can be found in South Kentucky College. This school offers to its patrons a better and a more varied course of study, for less money, than any other school I know.

Both girls and boys are received as pupils. In other words, it is a mixed school. To some this will be an objection; to others a recommendation.

I must confess, that I myself, had not been too favorably impressed with a mixed school. One years experience has done much to convince me that my objection was mostly that of prejudice. I shall not question, but will simply say, I am satisfied with the arrangement.

Our arrangements for boarding boys is now complete. No young man is permitted to board in the College building, (girls alone being allowed to board with the Vice-President.)

But young men can find good board, and a good house in the family of V. M. Metcalfe (Uncle Minor) or with Prof. Fitts, one of the faculty.

At either place, young men are under the immediate supervision of the faculty, and the responsibility for the conduct of the pupil is fully assumed.

The College buildings are new, commodious, and handsome. Standing on the highest eminence in the city, they are the most conspicuous objects of attraction.

Now in conclusion, I wish to say that I hope those who are seeking some place to send their sons and daughters to school, will take the trouble to investigate the claims of South Kentucky College to their patronage.

The second term of the present session will begin Monday January, 25 1886. But pupils may enter the first of January, and pay no more for tuition than if they should enter one month later.

Any one who desires to enter school at any time, is respectfully requested to address the President, Prof. S. R. Crumbaugh, or the undersigned for particulars.

I shall be glad to correspond with my friends on school matters. Send for catalogues.

JAMES E. SCOBEY.

Hopkinsville, Ky.

THE YOUTH'S COMPANION.

ANNOUNCEMENTS FOR 1886.

The aim of the Companion is to provide the best matter for the instruction and entertainment of its subscribers. In pursuance of this purpose, we announce important accessions to its list of Contributors, that already includes nearly all the distinguished Authors of this country and Great Britain, and some of those of France and Germany. A few selections from the Announcements for 1886 are given below.

Illustrated Serial Stories.

A CAPITAL SERIAL FOR BOYS, by J. T. TROWBRIDGE.
IRON TRIALS, a Thrilling Story, by GEO. MANVILLE FENN.
AN ANONYMOUS LETTER, by M. R. HOUSEKEEPER.
QUEER NEIGHBORS, by C. A. STEPHENS.
AWAY DOWN in Poor Valley. CHARLES EGBERT CRADDOCK.

Adventures.

ARCTIC ADVENTURES, by Lieut. GREELY, U. S. N.
THE SLAVE CATCHERS of Madagascar, Lieut. SHUFELDT.
AMONG THE BREAKERS, by C. F. GORDON CUMMING.
CANADIAN ADVENTURES, by E. W. THOMSON.
ADVENTURES OF STOWAWAYS, by WM. H. RIDEING.
MY ESCAPE from Morro Castle, by JUAN ROMERO.
A BOY'S ADVENTURES in Montana, by JAMES W. TOWLE.
MY ADVENTURE with Road Agents, FRANK W. CALKINS.
EXPLOITS with Submarine Boats and Torpedoes in Naval Warfare, by T. C. HOYT.

Natural History.

INCIDENTS OF ANIMAL Sagacity, by REV. J. G. WOOD.
STORIES from the Fisheries, Prof. SPENCER F. BAIRD.
DOGS WHO EARN THEIR LIVING, JAMES GREENWOOD.
STORIES of Old Trappers and Fur-Buyers, F. W. CALKINS.
AMUSING SKETCHES of Whale-Hunting, A. F. MYERS.
PERILS OF PEARL DIVING, by Col. T. W. KNOX.
THE ROGUE ELEPHANT, by W. T. HORNADAY.
THE KEEPERS OF THE ZOO: or Anecdotes about Animals, gleaned from the Keepers of the Zoological Gardens, London, by ARTHUR RIGBY.

Special Articles.

CHANCES FOR AMERICAN BOYS, by THE MARQUIS OF LORNE.
DRAMATIC EPISODES in English History, by JAMES ANTHONY FROUDE.
GLIMPSES OF ROUMANIA, by THE QUEEN OF ROUMANIA.
A MUSIC LESSON, by the Famous Singer, CHRISTINE NILSSON.
OBSCURE HEROES, by CANON FARRAR.
THE VICTIMS OF CIRCUMSTANCES, by WILKIE COLLINS.
THE SPEED OF METEORS, by RICHARD A. PROCTOR.
OUR FUTURE SHOWN BY THE CENSUS, by FRANCIS A. WALKER.
ADVICE TO YOUNG SINGERS, by CLARA LOUISE KELLOGG.
ADVICE TO A BOY ENTERING COLLEGE, Four Papers, by President C. W. ELIOT, of Harvard University. President NOAH PORTER, of Yale College. President F. A. P. BARNARD, of Columbia College. Professor MOSES COIT TYLER, of Cornell College.

Useful and Practical.

BOYS WHO CAME FROM THE FARM, H. BUTTERWORTH.
VIOLIN BOWING—Buying a Violin, by ROBT. D. BRAIN.
LOCKS AND KEYS; or Wonders of Locksmiths, H. E. WILLIS.
SMALL STOCK-RAISING for Boys, by LEMUEL PAXTON.
SHORT-HAND AS A PROFESSION, H. W. GLEASON.
A YOUNG FOLKS' Shakespeare Club, Prof. W. J. ROLFE.
HOME-SEEKING IN THE WEST—Homesteading—How Land is Pre-empted—How to Secure Land by Tree Culture, by E. V. SMALLEY.

Entertaining.

ANECDOTES of John Marshall, by J. ESTEN COOKE.
A STORY of a Storm-Bound Train, by OSCAR KNOX.
EXPLOITS OF BICYCLISTS, by BENJ. F. SPENCER.
A RAW RECRUIT, and What Happened to Him, A. D. CHILDS.
STORIES OF LETTER-CARRIERS, T. W. STARKWEATHER.
THE PERILS of Precocious Children, Dr. W. A. HAMMOND.
A BOY at the Battle of Fredericksburg, THOS. S. HOPKINS.
THE "CRITTER BACK" REGIMENT, and Other Tales of Old Campaigns, by AMOS MURRAY.

Illustrated Sketches.

YOUNG MEMBERS OF THE HOUSE OF COMMONS, by H. W. LUCY.
AMONG CANNIBALS, by JOSEPH HATTON.
THE PRINCE AND PRINCESS BISMARCK, by MRS. E. M. AMES.
LORD TENNYSON AMONG HIS FAMILIARS, by BRAM STOKER.
FIGHTING THE ARCTIC COLD, by Lieut. SCHWATKA.
AN EDITOR'S EXPERIENCE IN THE WILD WEST, J. L. HARBOUR.
LIFE IN TURKEY, by the U. S. Minister to Turkey, Hon. S. S. COX.
TRICKS OF MAGIC and Conjuring Explained, by "PROF. HOFFMAN."
BITS OF TRAVEL in Southern California, by HELEN HUNT JACKSON.

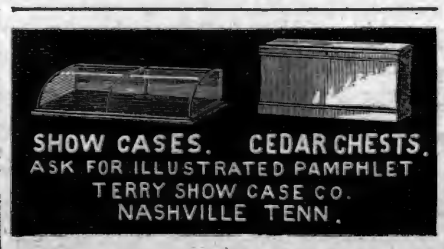
The **EDITORIALS** on leading events at home and abroad will be fundamental in character, and marked in their impartial treatment of the subjects discussed. The **CHILDREN'S PAGE** will be a special feature, as heretofore, and will be filled with stories, jingles, and pictures adapted to the youngest readers.

FREE to Jan. 1, 1886 To any one who subscribes now, and sends us $1.75, we will send the Companion free from the time the subscription is received to January 1st, 1886, and a full year's subscription from that date. *Remit Money Order, Check, or Registered Letter.*

Subscription Price, $1.75 a year. Sample Copies Free. Please mention this Paper.

Address **PERRY MASON & CO.**, Publishers, 41 Temple Place, BOSTON, MASS.

P. A. SHELTON.
DEALER IN
STAPLE and Fancy GROCERIES.
Flour, Bacon, Lard, Tobacco and Cigars, Country Produce
NO. 9 BROAD ST. - NASHVILLE, TENN.



Mention this paper

A Physician's Opinion.

Dr. Orr says: "I am well acquainted wifhthe composition of Dr. Duncan's ough Balsam. I have used it in my amily and in my practice for several years, and do not hesitate to say that I believe it to be the best remedy known to the medical profession for the speedy Cure of Colds, Coughs, Sore Throats, Whooping Cough, and far surpassing all other remedies for the speedy cure of Croup and Hives in children. It is very pleasant to take, and perfectly harmless." Price 50 cents.

Special Notice.

We would call the attention of the readers of this paper, especially those who are suffering with Dyspepsia, or Indigestion, to Dr. Duncan's Liver and Kidney Medicine It is, beyond doubt, the best an most reliable remedy known or ever offered for sale, for the Cure of Constipation, Sour Stomach, Sick Headache, Torpid Liver, and all Kidney troubles. It is the best and heapest. 75 cents.

WEAKLEY & WARREN,
Manufacturers and Wholesale and Retail Dealers in
FURNITURE & MATTRESSES,
The Largest, Finest and Best Assorted Stock in the South.
Parties in want of Furniture and Mattresses will subserve their interest by giving them a call.
Nashville, Tenn.
10 & 12 - - - - - N. College St.

Add-Ran College,
THORP'S SPRING, HOOD CO., TEXAS.

The Thirteenth Annual Session opens the second Monday in Sept., 1885, and closes the last Thursday in May, 1886. There are ten distinct schools with an experienced teacher at the head of each. Not a single day is wasted from the beginning to the close of the session. Every day in the week has its proper share of study and recreation. Recitations every day—only the Bible studies on Sunday. Thorp's Spring is a prohibition village; noted for its healthfulness and the simple, steady and moral habits of its inhabitants. Send for catalogue.

A. & R. CLARK, PROPRIETORS.

H. W. HAYES.
—Dealer in All kinds of—
SEWING MACHINES,
Needles, Parts and Attachments, Household Goods and Notions.
A Good No. 1. Sewing Machine for $15.00. Warranted for five years.
Repairing promptly Attended to, and old Machines made as good as new.
155 Unionst., Nashville, Tenn.
REFER TO THE EDITORS OF THIS PAPER.

Phillips-Buttorff Mf'g. Co.,

Manufacturers of all kinds of

Cooking and Heating Stoves, Tin-ware and House-Furnishing Goods.

COOKING STOVES:

Hermitage for Coal; New Enterprise for Wood; Home Production, Economy in Fuel, Perfect in Operation; Guaranteed in Every Sense of the word.

24 and 26 College St., - - - - - - Nashville, Tenn

O. EWI G. FRANK W. GAINES

EWING & GAINE

WHOLESALE HARDWARE,

40 South Market Street, Nashville, Tennessee.

Complete Stock of Hardware, Guns, Cutlery and Guns Belting, at the lowest prices.

Prompt and Careful Attention given to Orders. TRY US.

Buy your Fall and Winter Clothing, Gents Furnishings and Hats fro m

W. A. LANNOM,

THE CASH CLOTHIER,

18 PUBLC SQUARE, NASHVILLE, TENN.,

Where you have the largest stock to select from in **FINE CUSTOM MADE AND MEDIUM GOODS** of the latest styles in Cloths, Cassimeres, Tricos, Worsteds, Corkscrews, etc., etc., in all the different grades and colors, in all sizes to fit from the largest man to the smallest boy.

The largest stock and greatest variety of **GENTS FURNISHINGS AND HATS** in the city, at prices far below the regular **FURNISHING AND HAT HOUSE** prices. Our terms are **Cash and Prices Bottom.** For your own interest inspect our stock before buying elsewhere.

W. A. LANNOM, Nashville, Tenn.

Maxwell House Shoe Store,

Old Ladies' Common-sense Shoes, Old Men's Broad bottomed Boots and Shoes, Children's, Misses' and Boys' School Shoes,

At REDUCED PRICES, FOR CASH!

T. E. WINSTEAD & CO.,

154, Church St., erry Block, opp. Maxwell House, NASHVILLE.

Walsh & McGovern,

DEALERS IN

Leather, Hides, Oils, Shoe Findings,

Nos. 16 & 18 North Market St., Nashville, Tenn.

SOL. FRANKLAND & CO.,

46 College St., (2nd Door from Union St.,)

Established in 1864,

Offer great bargains in Dress-Goods, Silks, Velvets, Flannels, Blankets, Domestics, Sheetings Table Linens, Cassimeres.

All Goods Warranted as Represented, or Money Refunded.

PARSONS' PURGATIVE PILLS

MAKE NEW, RICH BLOOD.

These pills were a wonderful discovery. No others like them in the world. Will positively cure or relieve all manner of disease. The information around each box is worth ten times the cost of a box of pills. Find out about them and you will always be thankful. One pill a dose. Illustrated pamphlet free. Sold everywhere, or sent bymail for 25 cts, in stamps. Dr. I. S. Johnson & Co., 22 C.H. St., Boston.

MURKI & HUNT

28 2032, South College Street,

—Manufacturers of—

Fine Carriages, Berlins, Landaus, Cabriolets, Coupes, and all Kinds of Heavy Work

We have enlarged our Factories and Store-rooms by the addition of the three-story building adjoining, and have now improved facilities for the manufacture of first-class work.

OUR SPECIALTIES: Improved Timken and Brewster Spring Buggies; Platform Double-Spring and Three-Spring Phaetons; Barouches, Rockaways, and Wagons of Every Description.

Special Attention Given to Repairing. Inspection Solicited, Telephone 332

A sure cure for **THROAT and LUNG DISEASES. Colds, Coughs, Hoarseness, Sore Throat, Loss of Voice, Influenza,** and all such Throat Troubles yield instantly to its magical and soothing influence. For **Laryngitis, Bronchitis, Quinsy, Asthma, and Consumption,** Dr. J. H. McLean's Tar Wine Lung Balm is the only remedy that will give sure relief. It has cured Lung Diseases where all other remedies have failed. Why will you suffer from Throat and Lung Troubles when such a pleasant remedy is offered you? For Croup it is a positive specific. For Singers and Speakers the Tar Wine Lung Balm is an absolute necessity. Nothing has ever been discovered which will give such immediate relief, and it will positively cure Throat Troubles. Don't Delay.

Stop that Bad Cold! Stop that Cough!

Those whose Lungs and Throat are sore, hard and dry, will realize the soothing effect of a single dose of Dr. J. H. McLean's Tar Wine Lung Balm, and to give all doubting skeptics a chance to be assured of its wonderful, soothing and miraculous virtues, I put up Trial Bottles, costing 25 cents each. Every dealer in the United States should have them. If they have not, please ask them to send for a dozen as a test. Every one trying that 25 cent size will be convinced of the miraculous benefits he will receive from taking

Dr. J. H. McLean's Tar Wine Lung Balm.

If you have a cold in the head, tickling in the nose, forehead and throat you have Catarrh; get a box of Dr. J. H. McLean's Catarrh Powder, and use it once a day, besides Dr. J. H. McLean's Tar Wine Lung Balm to heal your throat and lungs.

Price of Trial Bottles, 25 Cents Each.

I can send them only by Express. If you will send me $2.00, or that amount in postage stamps, I will send you one dozen.

Large bottles, which contain six times as much as the 25 cent bottles, - - - - - - - - - - $1.00

Or six bottles for - - - - - - - - - - 5.00

After using Dr. J. H. McLean's Tar Wine Lung Balm, let me hear from you.

Dr. J. H. McLEAN,

Cor. Broadway & Biddle Sts., St. Louis, Mo., Proprietor of

Dr. J. H. McLean's Wonderful Strengthening Cordial.

Thomas Robinson, a prominent Livery Stable keeper of Columbus, Ga., states that Dr. J. H. McLean's Tar Wine Lung Balm is the best remedy he has ever used for coughs and colds. Says he would not be without it if it cost $10 a bottle.

If you are Costive, Bilious, or afflicted with Liver or Kidney Complaint, be sure to take Dr. J. H. McLean's Homœopathic Liver and Kidney Pellets. They are small crystal coated granules, and one is sufficient to relieve the bowels. Try them; sent by mail, 25 cents a vial.

DR. J. H. McLEAN,

WHAT THE DOCTORS SAY!!

Dr. M. W. Scott, Smith Station, Wis., writes: "Please send me one dozen of Dr. J. H. McLean's Tar Wine Lung Balm. I consider it the best cure for Coughs and Consumption in the world. My cough was so bad that I could not sleep day or night, and it has cured me completely."

Mrs. R. S. Fischrucken, M. D., writes: "Having used your Tar Wine Lung Balm and finding it the best medicine in use for all Throat and Lung Diseases, I enclose herewith one dollar, for which please send me six bottles for use in my practice."

This entire Family was cured by Dr. J. H. McLean's Tar Wine Lung Balm.

AGENTS WANTED FOR THE PICTORIAL STOCK-DOCTOR COMPLETE

Embracing Horses, Cattle, Sheep, Swine, Poultry, Bees and Dogs. By Hon. J. Periam and Dr. A. H. Baker, V.S. Covers every subject pertaining to Stock of Farm both in Health and Disease. Two charts for telling ages of Horses and Cattle; 720 Engravings and 14 Colored Plates. Farmers clear $100 a month. ACT NOW! Exclusive Territory, Book absolutely without competition. For confidential terms and "Extracts from Agents' Reports," etc., address

N. D. THOMPSON PUB. CO., St. Louis, Mo., or New York.

M. FRANK & Co.,

(M. FRANK, Late of D. Weil & Co.)

103 Union St. between Market and College.

(Formerly occupied by A. Winter.)

Dry Goods, Notions, Cloaks,

Blankets, House-Furnishing Goods,

—AND—

Ladies and Gents Underwear,

Nashville, Tenn.

BETHANY COLLEGE,

West Virginia.

Begins its forty-fifth session **January 1885.** It has 595 Alumni; four College Degree Courses—the Classical, the Scientific, the Ministerial and the Ladies' course; also professional courses in Engineering, practical Physics and Chemistry, with ample training in the use of instruments and apparatus, both in field work and the laboratory. Also a thorough Academical course, complete in itself and arranged as a preparatory to the college courses.

Expenses reduced to the most reasonable terms, and every facility afforded the student to economize both as to time and costs.

All classes open to both sexes at equal costs.

Send for catalogue to—

W. K. PENDLETON, Pres't.

L. & N.

(LOUISVILLE NASHVILLE R. R.)

—Offers—

Superior Advantages to the Traveling Public in

THROUGH CARS, QUICK TIME, AND

SURE CONNECTIONS

SHORT LINE TO

The North-West!

VIA EVANSVILLE.

Through Sleepers to the West via McKenzie
Through Sleepers to the South via Montgomery. Through Sleepers to the orth-east via Louisville.

EMIGRANTS

Seeking homes on the line of this road will receive special LOW RATES. See agent of this company, or address

C. P. Atmore, G. P. & T. A. Louisville, Ky.

SUNDAY SCHOOL LESSON.

[Continued from page 789.]

9 *For the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.* God's superior wisdom, might and dominion are here shown, and the utter inability of man to devise a way of salvation for himself.

10 *For as the rain cometh down and the snow from heaven.* Here the word of God, which is the sword of the spirit, is compared to the fertilizing properties of the rain and snow. *Returneth not thither.* That is, it does not return until it accomplishes the will of God. It is not defeated.

11 *So shall my word be that goeth forth out of my mouth.* Nothing can be more clearly taught in the Bible than this, that the word of God is the means of all our salvation, that through it we obtain a knowledge of the true character of God, of his will, and only through that word can we know Christ, and only through it can we obtain any spiritual light. Nations without that word are in heathen blindness. *It shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.* This does not imply that man has no choice, but it means that it pleases God when men incline to fear and obey that word, to save them through it He is not pleased to have them unless they wish to be saved.

QUESTIONS.

1 What is the Golden Text?

2 What is the subject of this prophecy?

3 Whose attention is called to verse 1?

4 Under what comparison does he show salvation?

5 Can we purchase salvation?

6 What does Isaiah mean to buy without money and price?

7 Is there dissatisfaction in the possession of earthly things?

8 What will satisfy the fullest desires of the heart?

9 What were sinners told to do in verse 3?

10 Will God save without this inclination and hearing?

11 In what important Christ presented?

12 In what way was he a witness unto the people?

13 What authority has he as a commander?

14 In what way is he a leader?

15 Should we bear his testimony, obey his commands and follow his leadership?

16 What does Isaiah mean by calling a nation, 'thou knowest not'?

17 What does he mean by the expression, 'nations that know not thee'?

18 Should we seek the Lord now?

19 Will he be always near?

20 What were the wicked and unrighteous to do?

21 Are God's ways and thoughts superior to ours?

23 What is compared to the fertilizing rain and snow?

23 Is the word of God sufficient to save us?

24 Is the word of God all sufficient?

25 Ought we to seek other means besides the word?

26 What is meant by the word not returning void?

27 Do nations and people who have not the word of God, know anything of Christ or the Holy Spirit?

☞ The lesson for next Lord's day, Dec. 27th, is a review of the past quarter.

The New Idea.

A Clock for every one who Takes Simmons Liver Regulator! Desiring every family shall have a Christmas Present at our expense We are now packing with every doz. dollar bottles an elegant time-piece to be given away to the best customer for Simmons Liver Regulator! Interview your druggist. Be sure you get the genuine!

Piso's Remedy for Catarrh is agreeable to use. It is not a liquid nor a snuff. Fifty cents.

Have you heard of Dr. J. H. McLean's Tar Wine Lung Balm? It is really wonderful how rapidly it cures Coughing, Throat and Lung Troubles.

A No. I. MIDDLE TENNESSEE FARM FOR SALE.

We are now offering for sale that rich and highly improved farm of Mr. R. R. Owen, situated 11 miles South of Nashville, and 1½ miles East of Owen's Sta., on the Decatur R. R., convenient to Owen's Chapel, and near the well-known school of Prof. Lipscomb, and being in an exceptionally good neighborhood.

This farm embraces 280 acres, 200 of which being rich, level land, in a high state of cultivation; the remainder in woodland and blue-grass pastures. The dwelling is a two-story brick, comparatively new, is beautifully situated on an elevated lawn, commanding a beautiful view of the lovely valley of the Little Harpeth; together with stables, barns, etc., in good repair.

For further information, call on or address

HAGAN, & CO.,
No. 64, N. Cherry St.
NASHVILLE, - TENN.

BABY HUMORS, Skin Blemishes AND BIRTH MARKS are cured by **Cuticura**

For cleansing the Skin and Scalp of Birth Humors, for allaying Itching, Burning and Inflammation, for curing the first sympoms of Eczema, Psoriasis, Milk Crust, Scall Head Scrofula, and other inherited skin and blood diseases, Cuticura, the great Skin Cure, and Cuticura Soap, an exquisite Skin Beautifier, externally, and Cuticura Resolvent, the new Blood Purifier, internally, are infallible. Absolutely pure. Sold everywhere. Price, Cuticura, 50c.; Soap, 25c.: Resolvent, $1. POTTER DRUG AND CHEMIAL CO., Boston. ☞ Send for "How to Cure Skin Diseases.

BACK ACHE, Uterine Pains, Soreness and Weakness speedily cured by CUTICURA ANTI-PAIN PLASTER. Warrantad. 25c.

OPIUM MORPHINE HABIT EASILY CURED. BOOK FREE. DR. J. C. HOFFMAN. Jefferson, Wis.

AGENTS COIN MONEY who sell DR. CHASE'S FAMILY PHYSICIAN. Price $2.00. Write for Circular. Address. A. W. HAMILTON & Co., Ann Arbor, Mich.

4 Brilliant Collections OF THE BEST MUSIC AT A MARVELLOUSLY LOW PRICE

Each one contains 216 large sheet music size pages, and from 50 to 70 pieces of music by the best composers.

Price 50cts each! Mailed for the price and Postage, or 68 cts each!

American Song and Chorus Collection. 68 New and Popular Songs with choruses.

American Ballad Collection. 53 of the Best Ballads.

American Dance Music Collection. A large number of the best Waltzes, Polkas, etc.

American Piano Music Collection. 50 very good Piano Pieces.

FOR CHRISTMAS.

Christmas Gift, by Rosabel. A truly delightful little Cantata for children, with a very pretty story, neat music, pleasing dialogues, and all quite easy enough for the younger children of schools and Sunday Schools. Price 25 cts. $2.40 per dozen.

Message of Christmas. A rousing good, stirring cantata by Fanny E. Newbery and T. Martin Towne. For children, with the assistance of a few adults. Simple scenery needed. Price 30 cts. or $3.00 per doz.

OLIVER DITSTON & CO., BOSTON.

C. H. Ditston & Co., 867 Broadway, N. Y. J. E. Ditston & Co., 1228 Chestnut St. Phila,

Send to John C. Haynes & Co., Boston, (branch house of O. Ditson & Co., for grand illustrated Catalogue of all Musical Instruments, strings and Trimmings.

AGENTS We have the best selling **BOOKS** and **BIBLES.** Books particularly adapted to the wants of Southern and Western people. ☞ **Family Bibles** a specialty. **Very low prices.** B. F. JOHNSON & Co., Pub's, 1013 Main St., Richmond, Va.

NOW READ

Extra Premium, all wool, full 10-4 Blankets at $3 a pair; regular selling price at $5,80

Extra fine quality 10-4 Blankets warranted both warp and filling, all wool (when we say wool we mean it) at $3,75 a pair; price in season $5,25.

California fleece. full 11-4, lovely borders guaranteed all wool at $4,75 a pair regular price $7,00.

Wool and cotton mixed, extra heavy, specia service, full 10-4 wide Blankets at $2 a pair.

All wool filling 10-4 wide Blankets at $2 per pair.

Heavy gray wool Blankets 10-4 at $1,50 per pair; actually worth $2,75.

Extra heavy silver gray, all ol filling Blankets, full 11-4 wide at $2,25, ch at $3,00

Good quality, silver gray, all wool 11-4 wide, fancy borders at $2,75. Thi anket sells in season at $4,00.

Finest qality gray California, all wool, warranted 11-4 wide, at $3,75; regular price, $4,00.

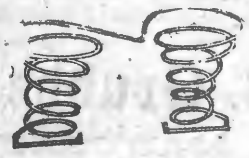
Hirsch Bros. & Co.

56 N. COLLEGE STREE

Headquarters For Drygoods At

LOWE ' RIC S'

Ed. H. MILLER,
—Manufacturer of—



BED SPRINGS AND Mattresses.

South College St., Nashville,

And dealer in all kinds of Beddings. I make the best Spring Bed now in use—the Twin Spring Bed—they are bug-proof. Try a sett. Old mattresses neatly repaired.

ED. H. MILLER.

W. W. WILKISON, Jr.,
WATCHMAKER,
98 UNION ST., in Advocate Office,
Clocks, Watches, Jewelry, &c.
Repaired cheaper than the Cheapest.
Give me a Trial.

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease to any sufferer. Give express and P. O. address.

DR. T. A. SLOCUM, 181 Pearl St., New York.

Kentucky University,
LEXINGTON.

The University has three Colleges—College of Arts, College of the Bible, and Commercial College. The College of Arts has two courses, Classical and Scientific, with twelve Professors and Teachers. The session continues from the Second Monday in September to the Second Thursday in June. Tuition twenty dollars per session: Matriculation fee ten dollars. Boarding at reasonable rates. College of Bible tuition ree. For catalogues or other information apply to CHAS. LOUIS LOOS, President, or ROBERT GRAHAM, President of the College of the Bible

C. A. LITTERER AND CO.

Farm Implments; Engines and Mill Machinery Agents.

Superior Grain Drills, Swiss Feed Cutters, Champion Horizontal Sorghum Mill.

John Deer Steel Plows, Advanced Chilled Plows, Cortland Spring-Wagons.

86 Market st. - - - Nashville, Tenn.

SITUATIONS To subscribers. Circulars free. **Home Study**—60 Professors. **Corr. University,** 88 LaSalle St., Chicago, Ill.

OPIUM and WHISKY HABITS cured at home without pain. Book of particulars sent Free. B. M. WOOLLEY, M. D., Atlanta, Ga.

PAYSON'S INDELIBLE INK. No preparation and only a common pen needed. Established 50 Years. Superior and popular for decorative work on linen. Received Centennial Medal & Diploma. Sold everywhere.

"THE BEST IS CHEAPEST."
ENGINES, Horse Powers **THRESHERS** SAW-MILLS, Clover Hullers
(Suited to all sections.) Write for FREE Illus. Pamphlet and Prices to The Aultman & Taylor Co., Mansfield, Ohio

25 CTS. PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes good. Use in time. Sold by druggists. CONSUMPTION 25 CTS.

BARNES'
Patent Foot and Steam Power Machinery. Complete outfits for Actual Workshop Business. Lathes for Wood or Metal. Circular Saws, Scroll Saws, Formers, Mortisers, Tenoners, etc., etc. Machines on trial if desired. Descriptive Catalogue and Price List Free.
W. F. & JOHN BARNES, Rockford, Ill. No. 1 St.

Pianos & Organs
Of all makes direct to customers from headquarters, at wholesale prices. All goods guaranteed. No money asked till Instruments are received and fully tested. Write us before purchasing. An investment of 2 cents may save you from $50.00 to $100.00. Address
JESSE FRENCH, Nashville, Tenn.,
Wholesale Distributing Dep't for the South.

FOR COUGHS, CROUP AND CONSUMPTION USE
TAYLOR'S CHEROKEE REMEDY
OF SWEET GUM AND MULLEIN.
The Sweet Gum from a tree of the same name growing in the South, combined with a tea made from the Mullein plant of the old fields. For sale by all druggists at 25 cents and $1.00 per bottle.
WALTER A. TAYLOR, Atlanta, Ga.

REWARD and Souvenir Cards for CHRISTMAS
$1.00 worth 20 cts,
20 Beautiful imported Florals in new and elegant designs including Fringe card, Gold Relief Borders, &c., &c, with mottoes for Christmas or New Year, as desired, only 20 cents, 20 very choice Reward of Merit or Scripture Text cards only 20 cents. One extra fine Satin banner card for Xmas or New Year, 15 cents. One of our popular New Style Xmas Bookmark cards on Satin Ribbon only 10 cents, Over 1,000 testimonials already recieved from Teachers praising our goods GEO. S. VIBBERT, Clintonville, Conn.

NEW HOUSE! NEW GOODS!

J. W. ORCH[illegible]

Manufacturer and Dealer in PLAIN and DECORATIVE

WALL PAPER,

Window Shades,

Looking-Glasses, Picture Frames and Cornices, Chair Cane, Picture Cord and Nails, Wall Brackets and Parlor Easels.

Looking-Glasses put in old frames. Old pictures and frames repaired.

134 Union Street.

Between College and Cherry,

NASHVILLE - - TENN.

A. C. & J. C. MARCH,

(Successors to J. D. March & Son,)

Manufacturers of and Dealers in

Saddles, Harness, Bridles, Collars, Trunks, Bags, Valises, Hames, Whips, Chains.

REPAIRING DONE ON SHORT NOTICE.

NORTH MARKET STREET,

NASHVILLE. - - TENN.

NASHVILLE, CHATTANOOGA & ST. LOUIS RAILWAY.

BUSINESS MEN, TOURISTS, EMIGRANTS, FAMILIES, REMEMBER

The Best Route to St. Louis and the West via McKenzie.

The Best Route to West, Tennessee and Kentucky, Mississippi, Arkansas, and Texas points is via McKenzie.

The Best Route to the Summer Resorts and Mountain Retreats of Tennessee, Virginia and the Carolinas, via McKenzie and Nashville.

The Best Route to the celebrated Colleges, Universities, Seminaries and other Educational Institutions in the Southeast, via McKenzie and Nashville.

The Best Route to points in East Tennessee, Virginia, the Carolinas, Georgia and Florida is via Chattanooga.

DON'T FORGET IT!

—By this Line you secure the—

MAXIMUM OF SPEED, SAFETY, COMFORT, SATISFACTION,

—AT THE—

MINIMUM OF EXPENSE, ANXIETY, BOTHER, FATIGUE.

Be sure to Buy your Tickets over the

N., C & ST. L. RAILWAY!

If you are going to Washington City, Baltimore, Philadelphia, or New York.

The Inexperienced Traveler need not go astray; few changes are necessary, and such as are unavoidable are made in union Depots.

THROUGH SLEEPERS!

—BETWEEN—

Nashville and Atlanta, and Atlanta and Jacksonville, Fla., Nashville and Martin (to connect with Sleeper service via Cairo to St. Louis and Chicago.) Nashville and Columbus. Nashville and Memphis (Sleeper Humboldt to Mobile, and Milan to New Orleans.) McKenzie and Little Rock, and Little Rock and Texas points.

Call on or address

J H PEEBLES, T. A., Chattanooga, Tenn.
W W KNOX, T. A. Nashville, Tenn.
S FINLEY, Ticket Agent, Memphis, Tenn.
A B WRENN, Trav. ., Atlanta, Ga.
W. L. DANLEY, G P. & T A., Nashville, Tenn

THIS NEW ELASTIC TRUSS

Has a Pad different from all others, is cup shape, with Self-Adjusting Ball in center, adapts itself to all positions of the body while the ball in the cup presses back the intestines just as a person does with the finger. With light pressure the Rupture is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free. EGGLESTON TRUSS CO., Chicago, Ill.

FOR

SIXTEENTH

ANNUAL ANNOUNCEMENT

OF

OUR SCHOOL

AT

MARS HILL

ADDRESS

T. B. LARIMORE,

FOX E. FLORENCE, ALA.

M. A. SPURR, President, FRANK PORTERFIELD, Cashier, R. S. Co[illegible] Teller, J. [illegible] Vice President.

Commercial National Bank,

OF NASHVILLE, TENNESSEE.

CAPITAL STOC , - - - - $250,000.00.

North College Street.

BOARD OF DIRECTORS.

M. A. Spurr, R. H. Dudley, J. A. Thomas, Sam Cow[illegible] [illegible] Frankland,
W. A. Benson, J. H. Thompson, W. E. Norvell, W. A. Wr[illegible], J. [illegible] Bowers,
J. Jungerman, A. W. Wills, E. R. Richardson, J. H. Collins, W. D. Mayo,
Robert B. Lea, J. D. Goodpasture, H. G. Gwyn, T. L. Herbert.

Fully Prepared to do a General Banking Business.

JOHN RAMAGE & SON,

48 North College Street, Nashville,

Offer the best stock of custom-made BOOTS, SHOES, and SLIPPERS, in all grades, Trunks, Traveling and Hand Bags.

LOWEST CASH PRICES!

Gates & Pohlman,

Corner College and Union Streets, Nashville, Tenn.,

Are the oldest Jewelers in the State, and have constantly in stock the very latest and best designs, in patterns as well as the finest in quality and finish of all goods pertaining to the Jewelry trade. They defy competition in prices, and warrant every article to be as represented by them. Watches, Clocks and Jewelry repaired by the most practical workmen Orders by mail promptly attended to. Their motto is, "*Quick sales and small profits.*"

H. B. Grubbs Cracker Co.,

MANUFACTURERS OF

Candy and Crackers,

21 N. Market St., - - - - - - Nashville, Tenn

A large stock of Fire-works Constantly on hand.

Without fear of contradiction, we guarantee all of our goods to be STRICTLY PURE AND WHOLESOME.

Send us your orders, or specify our goods when you order of your Grocery House. Our Stick Candy is known as the "Lion Brand." In the manufacture of our Candies, we use only the best confectioner's A Sugar, vegetable colors, and fruit flavors. In order to be certain that our ingredients are pure, DR. LUPTON, Professor of Chemistry in the Vanderbilt University, will give all material used by us, a careful chemical analysis. ☞ Price List sent on application.

Now is the Time to Buy

China, Dinner, Tea and Chamber Sets at greatly reduced prices. Prices reduced on all of our goods. This is the place to get first-class goods for a little money. We are the only agents in this city for HAVELAND & CO.'S China, Pomona and Amberina Glassware.

HICKS, HOUSTON & CO.

SPRING, 1885.

CARPETS! CARPETS!

We have the largest and most complete stock of Carpets of all grades, Mattings, Oil Cloths, Linoleums, Rugs, etc., that we have ever shown to the trade. These goods are brought from the factory, and our prices are the lowest. All orders promptly filled.

MANLOVE & Co.,

26-2 Summer St., - - Nashville, Tenn.

O. T. CRAIG & SON,

BRENTWOOD, TENN.

MAUD MULLER, 1924.

—Breeders of—

Duroc Jersey Swine.

A CHOICE LOT OF PIGS NOW READY TO SHIP.

All our Breeders Registered.

Address C. W. CRAIG,

Brentwood, Tennessee.

S. HOGAN, J. S HOPKINS.

Hogan & Hopkins.

—Dealers in Custom Made—

Boots and Shoes.

We will sell the very best make of Boots and Shoes, and endeavor to make the prices so that no one can possibly sell cheaper than we do.

No. 2[illegible] Square, Nashville, Tenn.

SAL SMITH:

SAM R. HOPKINS, L. D. SIMPSON, W. MAYES.

MR. MRS. W. LIPSCOMB'S SCHOOL AT OWEN'S STATION

WILL OPEN Aug., 31, 1885. This is truly HOME SCHOOL, with every kind of care necessary for the comfort and welfare of pupils. Parents and others would do well to inquire as to its merits.

Terms for 20 weeks, including Board, Tuition and Washing, $75,00. $25,00 for music with use of piano. Address

W. LIPSCOMB

THE GOSPEL ADVOCATE.

VOLUME XXVII., NUMBER 51 | NASHVILLE, TENNESSEE, DEC. 23, 1885. | TWO DOLLARS PER YEAR IN ADVANCE.

EDITORS:

D. LIPSCOMB | E. G. SEWELL.

J. C. McQUIDDY, Office Editor.

ASSOCIATE EDITORS:

J. A. HARDING, JOHN T. POE.

Subscription Rates to Gospel Advocate.

Single subscriber, per annum in advance	$2,00
Single subscriber for six months in advance	$1,00
Clubs of five, three of these new, per annum each	$1,50
Clubs of ten, five of which must be new, each	$1,25
Clubs of ten, all old, each	$1,50

SUBSCRIBE NOW.

GOD OUR HELP.

Some look to man for strength and aid
When faith is weak, and heart afraid,
Yet find that in their day of need
They lean upon a broken reed—
A treacherous staff. But blest is he
Who leans, Almighty God, on thee.

The house built firmly on a rock
Fears not the raging tempest's shock;
So they whose faith, and hope, and love,
Are fixed on Christ and things above,
Remain unmoved—and blest is he
Whose help is found, O God, in thee.

—L. Squire.

TIMES OF TEMPTATION.

The season of the year is now upon us when certain kinds of temptation are very strong. The merry dance, and the giddy, whirling party are beginning to open in the land, and the holidays which are now at the very door, are especially times for these things. And often young Christians who would scarcely think of dancing, will forget themselves in the excesses of worldly amusements that are generally going on about Christmas times, and engage in the dance, or whatever else of extravagant or excessive worldly amusement may come up before them, or in their reach. Christian parents should lookout for these things, and utter to their children such words of warning as shall if possible prevent their children and especially those of them that are members of the church, from engaging in these things which are so hurtful to those that engage in them, and so injurious to the cause of the Master. Innocent recreation and pastime can always be found of such a nature as will not be degrading or injurious to these engaging in them, nor be a hindrance to the cause they have espoused. Young Christians who think they cannot get along without engaging in these excessive worldly amusements, have not studied the spirit and intention of the religion of Jesus. It is certain that Jesus himself got along without any of these, and Peter says of him, "leaving us an example, that ye should follow his steps." Thus we are directed to follow in the steps of Jesus, to imitate as far as in us lies, his divine example; for though he was divine, yet lived he as a man, except that his life was without sin. And in this, all Christians should strive with all their powers to be like him. There is not a young Christian in all the land who if about to die, would want to send for the dancing master or the leader of the dance, to comfort, to give consolation in that terrible hour. They would want to see the very purest and best saints living, and receive from them all the advice, and all the comfort that the religion of the Savior could afford. In such an hour as this, they want the tender arms of Jesus' kind love and mercy to embrace them. And as they are certain to want this when they come to die, it would be far better to cultivate the same kind of desire while living. Paul says in eighth of Romans, "if any man have not the spirit of Christ, he is none of his." As to the meaning of this passage, some may differ. But that interpretation that says the spirit of Christ here means the mind, the disposition, the general animus of the life of Christ, is certainly a safe one. And when we turn the pages of his life, his history, we find the whole mind, the whole disposition of Christ was that of obedience, of submission to his father's will. Indeed he said he came to do the will of his father, not his own will. And he did this so thoroughly, that his father's will was his own will. He never failed one time to do precisely as his father's will was that he should do. And yet "he was tempted in all things like as we are, but without sin." It is a mistake to suppose that none of these worldly amusements tempted the Savior. As he was tempted in all things as we are, he must have been tempted in these. But the beauty of it was, he resisted, overcame all temptations, endured the cross, despised the shame, and is set down at the right hand of God. It is no use for any Christian to claim that he has the mind of Christ, while he is yielding his life to these frivolous temptations of worldly amusements, that lead men's hearts and affections, and lives away from Christ, away from the purity of his own life, and of the religion he came to establish. It would be a terrible sound to salute the ears of a professed follower of Christ at the last day to hear it said, you did not have the spirit of Christ, and therefore you are none of his. And this will certainly be the fate of those who will not cultivate that spirit while living. The teachers of congregations everywhere should insist upon these things. The older should help the young, and try if possible to keep them in the good and right way; not by scolding, and fussing, and saying hard things, as some do, but in all kindness and love teach, admonish, persuade rebuke in tenderness of the Christian love, and in this way lead them into the right. Preachers often fall into a sort of scolding, faultfinding mood when things do not go to suit them, and thus soon lose their power and influence to improve and benefit their hearers. And in almost nine cases out of ten, the scolding is done to them that do not need it. As for example, when preachers meet a small crowd where they were expecting to meet a larger one, they get in a fret, and scold and growl at those that are there, when the absent ones are the ones that need it, while those that are present and get the scolding don't need a word of it. In my younger days, I used to hear this done often. Those that do come on such occasions need encouragement, not scolding. Then again others will go along, and not teach, nor warn young people, and they thoughtlessly go into these dancing amusements, and the preacher or elders come at them with scoldings and sharp rebukes till they drive them clear away, rather than win them back again.

All these extremes should be avoided by the teachers of congregations. But in this, we ask all our young readers to think of these things before they go into these wrongs and injurious things, things that may ultimately drown their souls in perdition. Think of Christ and of his sufferings for you, that you might live. Think of the purity of his life, and let your life be like his. Think of the spirit, the mind, and then as Paul says in 2 of Phil. "Let this mind be in you, which was also in Christ Jesus." And while we are thus warning and exhorting the young, it may not be amiss to say a word or two to the old. While the older brethren would be horrified at seeing the young members dance, some of them do not scruple to have their Christmas jug filled, and eggs saved up, so as to have the usual Christmas eggnog, and every one about the place encouraged to drink of it, with the assurance that a little once a year will not hurt them, and besides some of them think it best to give young folks a dram occasionally to keep them from making drunkards. Strange logic this to me. The wonder is that there are not more drunkards than are where these things prevail. Many a man is now in a drunkard's grave that got his start by drinking the Christmas eggnog. And then there are some brethren who do not themselves prepare it for their own familes, that are ready to accept an invitation to some other brother's house that does prepare it, and thus several of them collected together will drink and talk, and talk and drink, till they make up quite a merry day. And yet they are not drunkards; perhaps not one of them was ever drunk in life, and likely never will be. But the next thing anybody knows, some young brother, encouraged by the example of these older ones, gets drunk, and of course the matter must be looked into. And these older brethren are the ones to do it. They are the elders both by age and by appointment, most likely. But soon the delicateness of the situation begins to appear. The young man says, "I did not aim to get drunk, but I thought if these older brethren could drink their egg-nog I might also drink some, and before I thought, I had too much."

Now with what sort of grace will these brethren admonish and reprimand the young brother, who says their example encouraged him to drink? Many a time these older brethren will dodge the responsibility of exercising such discipline, because they themselves have a guilty conscience on that same line of things, and fear it may be developed, and thus their power for doing good, and exercising needed discipline in the congregation, is taken away. Brethren, these things ought not to be. Let the Christmas jug remain empty, and use the good and healthful egg for some other purpose. Christians are required to abstain from all appearance of evil, and if there is not an appearance of evil in this egg-nog business, I confess that it is hard for me to see where an appearance of evil is. Since Christ our Savior could sacrifice his life, his all for us, that we might be saved, shall we fail to sacrifice, to cut off these little indulgences of appetite and of impulse, things that can do us no real good, and may do a world of mischief? If we have the love of God and the love of souls at heart, we will. How much better will we feel when others go to excess in these things, to have the conscious knowledge that we placed no temptations before them to do these things.

E. G. S.

THE GOSPEL ADVOCATE.

TEXAS DEPARTMENT

EDITORS;

C. M. WILMETH, | T. F. RAWLINS.

READ CAREFULLY.

ALL communications or reports for publication from Texas should be sent to this office.

ALL subscriptions, orders for books, remittances and communication of every character, should be addressed to this office.

TO INSURE prompt attention and avoid confusion in preparing our matter for the press, and in keeping the account of the ADVOCATE, it is important that the above instructions be complied with strictly.

Address ALL letters, either on business or for publication, to GOSPEL ADVOCATE, Weatherford Texas.

T. F. RAWLINS, Office Manager.

WEATHERFORD, TEXAS, DEC. 23, 1885.

"IN A STRAIT BETWIXT TWO."

Paul at one time was in a strait as to whether it would be better to depart and be with the Lord, or remain and strengthen the brethren. Our good Bro. Allen, of the *Guide*, is in a strait about a different matter. It is whether he will depart from the societies and cling to the Lord's word, or remain with said societies and strengthen them, and if possible keep them straight. Although he has found their missionaries guilty of departures from the simplicity of the gospel, and their managers unreasonable in their treatment of him; yet he pleads the cause of the societies manfully, and tries to save the ship which he has found rotten from stem to stern

But new difficulties arise, which perplex him no little. We warned him a year ago against supplementing God's arrangement for work, claiming that the Spirit which dared to modify the divine plan of church work, would soon take another step and seek to modify God's plan of worship, and would afterward take a third step and dare to modify God's plan of pardon for sinners. While we are glad to note that our good brother has not himself taken the second step in this departure, yet he has seen all these steps taken before his own eyes, and much to his mortification. He has seen the founders of missionary societies defending innovations on the worship and infant membership. These things grow from bad to worse. A friend informs him how the leaven is working in Missouri, in the following paragraph:

"In Missouri we establish mission churches in our missionary State work. Those same mission churches take their own money and buy an organ, while the contributions of the brethren over the State help pay their preacher. This is something like dressing up in silk and jewelry, and begging something to eat. At the State meeting at Carthage,—one of our mission points—the organ was played all through. This church bought it while it was a beggar, living off of State aid. Of course, some people don't seem to have convictions as to the organ, one way or other; but some of us don't believe instrumental music in church belongs to the things expedient, and it is grievous to us. Even if it should be claimed as a thing of indifference, still, ought not the indifference to be shown sometimes in our State meetings, by not using the organ. Why have an indifferent thing always up and in use, when it is offensive to good brethren? We want your judgment in regard to this matter."

So the same spirit, that has organized human societies against the principles of God's "perfect law of liberty" and against the protest of faithful brethren, now runs rough shod over those who would guard the holy altar of worship. This arouses the lion that is in Bro. Allen; and, after smoothing the way by more than the length of one of his long columns, he comes to the point in the following paragraph:

"So important is union considered by leading organ brethren, that recently sprinkling, for baptism, during the life of the sprinkled parties, was advocated or apologized for, if this would secure unity. Thus a positive institution of Jesus Christ may, for a time and for certain parties, be set aside for the sake of unity. But, in the foregoing case, a thing claimed to be indifferent, admitted to not be binding by divine authority, will not be set aside by pauper churches for the sake of union and harmony in the co-operative work of God's children! This is a spirit of ruin. It is the spirit of the evil one, and not of the Master."

Now we learn from Bro. Allen himself what spirit prompts this work of division and strife. "It is the spirit of the evil one." Bro. Allen said this, not from impulse, but from principles imbibed from God's word. Paul tells us that division is carnal. He asks, "What maketh thee to differ?" We can see from the context that it is "the world, the flesh and the devil." It was not the spirit of the Master. Now if it is the spirit of the devil that forces the unauthorized organ into the worship and causes division, is it not the spirit of the devil that forces missionary societies upon the church and thereby causes division? The Organites say that the same spirit leads them to favor organs that leads them to favor the societies. Those that oppose both so judge. So Bro. Allen is between two fires. He must advance or retreat. He must go to the Organites, or leave the Societyists. The two go hand in hand. We hope that he will see the danger of taking one step out of the plain path, blazed out in the Bible, and retrace that step and stand again on the platform of the Bible and the Bible alone, an all-sufficient rule of faith and practice. May not the following record of facts prove to be a prophecy in regard to our good brother's future?

"The same principle is involved in the persistent use of the organ at our conventions. The men who manipulate the conventions know that a number of the brethren attending oppose the use of the organ. They cannot enjoy the worship of the meeting on that account. And when it is persistently used in spite of their well-known opposition, they cannot but feel that their feelings are totally disregarded, and their interest in the cause deliberately set at naught. This results in their loss of interest in the convention and in its co-operative work."

Many have been won away from these idols by just such an unreasonable course as that described above; and Bro. Allen may be reflecting his own feelings in the statement of these facts. He recognizes that men "manipulate the conventions" of these societies; that the "society sanctioned such things" as he has condemned; and that they are prompted by "the spirit of the evil one." If he should conclude to part company with such, it would certainly be no discredit either to his head or heart.

He concludes his article as follows:

"No matter, therefore, how strong an advocate of the organ as an expedient we might be, we should feel bound by the higher principle of co-operative unity and brotherly love to oppose the use of an organ or other such instrument during the sittings of a convention, or by churches receiving aid from the State Board."

Why oppose the use of the organ during the sittings of a convention and not its use at other times by those who make up the convention? We have never heard of a church of Christ where its use did not mar the worship of some member. You may call the roll from Dallas to New York city; and you will find some in each congregation who wish there was not an organ in any of the churches. And in this day of rapid transportation and cheap travel, our communion is not confined to one congregation. We often find ourselves in a sister city or State in a house of worship; but how often our worship is marred by the unauthorized presence of some instrument there! It seems that the principle of co-operative unity and brotherly love" should lead brethren to abandon the use of the organ and the society altogether.

As to the use of the organ in mission churches, where does Bro. Allen find any authority for allowing the organ in the rich churches and forbidding it in his "pauper churches"? We know of no such distinction and discrimination in the New Testament. We are all brethren and have equal privileges. If brethren can co-operate with organ churches in planting mission churches, they ought not to complain if these baby churches take after both of their parents and, before they lose their milk teeth, have a decided taste for organs, church festivals and pious fandangos. The first wrong step is in co-operating with a human society, many of whose members and managers are favorable to the organ. If they choose to co-operate with such, instead of working through a New Testament church, which is God's only missionary society, they may expect trouble and mortification as the bitter fruit of their rebellion against the Head of the church and the divine government.

We know it is difficult for us to break away from our old ideas and associations; but we hope that, while our pen has not the potency to accomplish the momentous task, providence may eventually lead Bro. Allen fully into line with New Testament teaching upon these points.

NEWS AND NOTES.

W. H. Bagley has been preaching at Bryan and may locate there.

R. O. Charles, of San Angela, has been in very feeble health, but is now regaining his strength.

W. C. Dimmitt has held a meeting at Whitewright, with forty-four additions, twelve of which were by confession and baptism.

Bro. E. B. Challener, of Lampasas, is reported as in very bad health. He is not benefited by his move fo Lampasas and may return to Taylor soon.

The brethren will soon have their church completed at Mesquite, Dallas county. They have invited the writer to preach in it as soon as finished.

Bob Neal tells in his "Saddle Bags" how in entering the pulpit for the first time, he failed to see the teps and climbed over the side of an old fashioned pulpit, greatly to the amusement of the audience.

The colored brethren have built them a house at Terrell, although they number only about 20 members. They owe about $100 upon it. If any one can help them raise this amount, let him send to J. P. Pinkerton, Terrell, Tex.

Sister Gooch, wife of B. F. Gooch, one of the elders at Mason, died on the 7th inst. She had long been a sufferer from consumption; and was widely known as an excellent Christian woman We extend heart felt sympathy to Bro. Gooch.

J. A. Lincoln has been engaged another year as evangelist for Milam county. He has done a splendid work the past year. Other counties should emulate Milam in keeping an evangelist in the field. Souls are perishing for the lack of the gospe.

Bro. Harding has recently organized a congregation at Mt. Airy, two miles west of Dallas; and has been preaching to good audiences on the corner of Pearl snd Bryan in the city, notwithstanding the progress of Bro. Black's meeting at Commerce Street church.

The Progressionists of our state are becoming bold. We rejoice in this, because the truth in open field is sure to gain the victory. It is only when error is masked that it holds its ground. Let all speak their sentiments in candor, but in kindness and the truth will prevail.

The Methodist Conferences in Texas have voted almost, if not quite, unanimously against changing their name from the Methodist Episcopal Church South to the Methodist Ediscopal church of America. No wonder, when they will not give up their old name for even the Bible name.

Bro. McPherson must have the deugue again, or the gout, as he keeps grumbling and growling, judging his brethren and applying to them such terms as "thief," "black," "Pharisee," "fussy," "blind," "evil hearts," "evil men," etc. Bro. Mac, you need some of "Mrs. Winslow's Soothing Syrup" to quiet your nerves. Give us an editorial smile once in awhile, just for a change.

The San Antonio *Express* says that Dixon Williams, who is holding a meeting in that city, uses language that is "anything but elegant, chaste or even decent." Such preaching will do more harm than good, no matter how good the motive. A preacher must impress the people as pure, or his sermons will have very little effect. It is very much doubted that a man who deals out indecent language is pure in heart.

J. R. Wilmeth writes from Del Rio that he is still moving southward with his family and flock; but hopes soon to go into winter quarters. We hope then that he will not give all his time to his goats, but devote some to feeding the sheep of the Lord, for which work he is so well qualified. These are not the times for faithful men to flee to their mountains and hide the God-given talent in a flock of goats. The Savior still says, "Feed my sheep."

Bro. F. S. Young makes an appeal to the churches to take up a collection on the first Lord's day in December for the San Antonio mission. They owe about a thousand dollars on their house, to be paid Jan. 1 1886. This is a worthy work, and if you do not take up a collection at the time indicated, send up something, if possible before the first of the year. Every dollar will help some and be appropriated solely for the purpose mentioned. We have some as faithful and true brothers and sisters there as can be found. Send all amounts to Mrs. E. A. Try, Avenue E, San Antonio, Texas, and receipts will be published in our papers.

Autumn.

These sweet October mornings incline one to look with gratitude and love to the Father in Heaven. The pure, bracing air, the sun-light, like the smile of a father upon his children, the snatches of bird-song, bursting, every now and then from the trees clothed with crimson and gold, are most animating, and give every year new pleasure. The falling leaves tell that Autumn has come again, and that we, like the leaves, must leave our homes we have loved, and lie down in the dust. Winter will soon follow, —winter that snows with soft, white sleep and silence o'er all." There is a sweetness in the decay of Nature, something that tells of the past rather than the future. We turn to those who were with us in early years, and who loved, as we did, the woods, and all woodland things. We ask, where are they? Some have been laid down to their long sleep, others, like the Autumn leaves, are scattered we know not where. "We call—they answer not again." We know not their abiding place, but they have left "images and gentle thoughts that will not die, and cannot be destroyed." Our memories of them are very tender, and we feel that "there is dearer dust in Memory's land than the ore of the rich Peru." The ties of life are ever breaking. Our treasures drop away. They who have shared our sorrows and our joys, where every look and tone is linked to us, as the leaves of the flowers,—whose voices were so familiar, they seemed almost like our own, pass away. Hands are folded on quiet hearts, faces we loved are turned to dust. Eyes that have been closed on earth to open in heaven, beam on us no more; and few, or none, with whom we commenced the journer of life, are left to our companionship.

Many of the days of this month, November, have had the same bright mornings and pleasant evenings as those of October. They have been beautiful, but mournfulness has been mingled with their beauty. Friends have passed away, and vacant homes, vacant chairs, tell of the departed. We mention one, respected for his pure, Christian life—his devotion to the good and true, Bro. J. H. Erwin, an earnest friend to our school. He was with us at the last meeting of our trustees, and expressed his pleasure at the cheerful activity of our girls in the performance of domestic duties. This praise animated them—made them think of the importance of attaining skill in such matters, as well as of acquiring a knowledge of books, that they might have the approval of the most sensible persons. We had not thought of his leaving us so soon for the world of rest, for which he had been long preparing.

We see our friends around us, and forget that a "lonely hour is on its way to all—an hour that knows no companionship." Still, we do not expect it soon,—think it far off, when we should at all times keep an eye on death, and one fixed full on Heaven. How much comfort there is in reflecting on the lives of those wo have loved God, and walked in his fear After the fitful fever of this life is over, we believe they rest from all their toils and cares. The Savior went to prepare homes for them; and how sweet to think of their receiving the plaudit: "well done," and of their being welcomed to scenes ever bright and beautiful. In that heavenly home, there will be no more fear of what will happen to those they have loved —no fear that those to whom their hearts have been bound with the most tender ties will suffer, —no sadness at the sight of a dear companion in feeble health,—no thought of a sweet young daughter passing from their love and care to the grave,—no fear that the boy, for whom great sacrifices have been made, and who should be a noble Christian man, no fear, I say, that he will become careless of his duty—no fear that he will mingle carelessly with a world that leads from goodness and from God to suffering for it. No doubt they are freed from all these sorrows and many more, and there they repose in perfect peace on the love of Him who died to procure the happiness they enjoy. We miss them from their accustomed paths, miss their accustomed faces, their gentle voices,—miss the happiness their kindness brings, and we feel that earth is poorer when they go away. We know our loss is their gain, that precious in the eyes of the Lord is the death of his saints," and we would bow in submission to Him who does all things well. Many have lost the treasures dearest to them, and where the treasure is there will the heart fondly turn. Heaven seems more to be desired, more like a home, when their own are there, and they expect to meet them on its blessed shore. To the bereaved, this hope is as an anchor to the soul, both sure and steadfast, which entereth into that within the vail.

"The voice of Hope, a blessed angel tone,
Soothes when all melodies of Joy have flown."

— C. F.

DEAR ADVOCATE:

I never have understood from the reading of the Bible that there is any other plan authorized by the Scriptures for Christianizing the world than through the Church, and the means presented by the law of the Lord through the apostles, and examples left on record by them. Those of my brethren who have had an eye open to my efforts to interest the churches on that line, by opening up a field in the Indian Territory, will not call in question the fact that I have proved my faith by works. I have thought a majority of the brethren who read the GOSPEL ADVOCATE believed as I do on that subject, and that they were only waiting for an opportunity to show their faith by their works. After five years of the hardest labor of my life, an opportunity is before us. Repeated calls have been made by the Church of Christ at Paris, to aid in the support of our Indian mission. The response has been so very feeble that we have not done what we might, and with all this the interest has assumed such proportions, and the demand for means being greater, the brethren must come up to the work, which they so heartily endorse, or it is bound to go into other hands. Shall we admit the Lord's plan has failed? and if so, why? Because *it* would not work, or *we*? The bretnren who are in sympathy with the society suggested years ago that I consign the work to them, with the promise that it would be supported. With the kindest feelings for them, and with no disposition to cast a stumbling block in the way of any good work, I respectfully declined. My convictions have not changed. I am the only acknowledged missionary in the Choctaw Nation, Indian Territory, and have done what I could, and unless the brethren respond, I will de compelled to turn the work over to the first man who comes recommended by the Church of Christ.

I want to say before I close, that I have never called upon one of the brethren who endorsed the society, that I know of, who did not respond; but the rule is, in almost every community, where the brethren endorse God's plan, I am turned away empty. What I have said is true, and it bleeds my heart. R. W. OFFICER.

Bro. James Z. Robison writes from Barrackville, W. Va.: "Bros. Lipscomb & Sewell: As I never see anything in the ADVOCATE from this point, I thought I would send you something. Barrackville is a little town of about two hundred inhabitants, situated near Buffalo Creek, two miles from the mouth of where it empties into the Monongahela River. It is three miles from Fairmount, the county-seat, where Bro. Franklin, of Cincinnati, held a debate with a Baptist. Barracksville is on the Baltimore & Wheeling railroad, and has three church-houses in it, one Baptist, one Methodist, one Disciple. And now, brethren, the invitation is to one and all who would like to pay West Virginia a visit. If they will take the train for Barrackville, and will hold us a meeting, I will insure them a good visit. We can't promise them much money, but will give what we can spare."

Bro. John P. Tuck writes from Sugar Grove, Ky.: "Have just closed a meeting of fifteen days, at Rochester, Butler county, Ky., with forty-five additions to the church, 38 by confession and baptism, four by relation, and 3 restored. Bro. T. D. Moore, of Horsecave, Ky., did the preaching, and did it well. Good audiences and good interest till the close. Our meeting at Bethel, in Simpson county, Ky., resulted in 17 additions, two from the Methodists, two from the Baptists. Sixteen of the seventeen were baptized. Bro. W, H. Carter did the preaching in this meeting."

Home Reading.

INDIANS.

Very few children who live in the old settled countries ever saw an Indian. I know you would be interested in knowing something about them. Where I was born and raised, the Cherokee Indians lived for a long time, but after a while the white people wanted their lands and the Government bought them and gave them another country to live in called the Indian Territory. The lands the Government bought comprised a large section of country in East Tennessee, North Georgia and Alabama; this was called the Hiwassee purchase, because their chief lived on a beautiful little river called Hiwassee river. I well remember when many of them went away with sorrowful hearts from the old hunting ground. Some of them had to be almost forced to leave the places where they were born. But Gen. John Smith, who was detailed by the Government to take them, was very kind and good to them. I shall never forget one family who lived near us; they had become somewhat civilized and wanted to remain—at least the old man's wife and children did not want to go. I have seen the old man sitting for hours alone away up the mountain side on a big rock, with his old gun in his hand and faithful dog by his side. When asked why he went off to himself so much, he replied, "Ingen feel bad. White man take ingen bear and deer, great chief take his land, he hurt inside."

Many a touching story could be told about these poor creatures. Many a time were they cheated, defrauded and abused, oftentimes too by those who professed to be Christians. But God will hear the cries of the poor and oppressed although they may be ignorant and poor. The Indians, perhaps for a thousand generations, may have roamed the forest, and ignorant of the true God, yet I think they have often been treated cruelly by the government and the white people. They have been driven from the Atlantic and Pacific Oceans where they once held undisputed possessions, till they now occupy a small section of country comparatively. Of late years Christian people have turned their attention more to their condition and are trying to Christianize them.

The government is also doing more for them. I remember not long since being in Carlisle, Penn., where I had the pleasure of attending the Indian school, located near that place at the old Military Barracks. This school was organized in 1879 by Capt. Pratt, U. S. A. He gave me a very interesting account of the school and the education of the little Indian boys and girls. All the school, over three hundred, were called together for me to see and talk to them, most of them were children of the Chiefs or poor orphans who had no one to care for them; there were thirty-six tribes represented in the school. The teachers had them to go through a great many exercises to show their ability to learn. I talked to them and gave them good advice to be industrious, cheerful, and happy, and above all to love and obey the great God (spirit) that made us. Capt. Pratt showed me all round the buildings and farm. Here I found them learning to speak and write the English language, but all of them learning some useful occupation; there were boys learning how to make shoes and harness, many of them learning blacksmithing, carpentering, printing, and in fact all the useful trades; the girls too were learning how to cook, wash, iron, sew, cut and make clothes, as well as many of them learning music. I might interest you for hours telling you all about this school and the Indians. But I want to say that these little Indian boys and girls have souls to be saved or lost, and the best way to reach them is to educate them.

Our dear Bro. Officer, of Paris, Texas, is engaged in this work, can't you help him? Get your Sunday-school superintendent to take up a collection in your school. Send it to him at Paris, Texas.

May God bless you all and help you to work for Him in every way you can.

UNCLE MINOR.

To be truly and really independent is to support ourselves by our own exertions.

Christmas.

The 25th of December is rapidly approaching. It will be observed in the (Christian) land as a special day, a day set apart—for what? For a day of festivity, some say, for a day of rejoicing, all say; for a day of reunion of families, of good cheer, of "peace on earth, and good will towards men," but behind it all and underlying it all, is the fact that it is a day kept in honor of our Savior,—in tender, grateful memory of the babe of Bethlehem.

True, historians are doubtful of its being the exact time of our Savior's birth, but it is received as such, and has been so long that it is very likely the 25th of December will be recognized as the birthday of our Lord Jesus Christ till the end of time.

Brethren and sisters, how shall we keep it? Is it absolutely necessary that we greet that morn with an egg-nog? Shall we break that old custom of laying in a jug of spirits "for Christmas?" Just think of it! Our Lord was not a drunkard, and yet revelry and drunkenness mark the day that we keep in his memory. Shall we open our doors for revelry? Shall we say to the dance, "come in"? Shall we put the bottle to our neighbor's lips?

In city and town, the bell will call to worship on that day, and some will attend. In the country it is different. There will be firing of guns, a waste of time and money, and young men will gather into bands, going around playing practical jokes. They find fun—low fun—in taking off a neighbor's gate, in tying ropes across his path, in hiding wagons and painting animals; and what is it all for? If you must do such things, take Washington's birth-day, or Grant's, or Garfield's. They were but men; but in the name of all that is decent and right, do not so honor (?) the birthday of the Son of God.

In days long past, when men invented gods of their own kind, the Greeks worshipped a god who presided over drunkenness and revelry. He stirred up war as his first exploit, and had the power to change men into beasts. Bacchus was his name, and he was lord of the wine cup. The festivals held in his honor were drunken carousals, and the air was filled with profanity and obscenity. Shall we honor our Lord and Master by imitating the worshippers of Bacchus?

Why does the Christian mother wish to keep her family at home on that day? Why does her cheek pale as her sons ride away from home? Does she fear an enemy? No; she fears a friend. She fears the brother in the Church who has his jug or his flask filled for Christmas. She fears his influence and his example.

Brethren, think of it. Do not, I pray you, dig a pit for your neighbor, or your neighbor's children; do not teach your own children that you must have a dram for Christmas. Oh, think of the influence,—the *evil* influence, you may have over another!

This is a progressive age, and we are moving on. Let us no longer honor Bacchus, but one who spake as never yet man spake. If God be God, honor him; but if it is Baal, honor him. And let us no longer greet our Christmas with heathen and ungodly rites. AILENROC.

Borden Springs, Ala.

Courtesies and Discourtesies.

There are many courtesies which a gentleman should render to a lady, the absence of which is at once felt, and causes people involuntarily to remark inwardly to themselves, if not aloud to their friends, "That man has not good manners." I passed that judgment the other evening when I was sitting with a friend by her fireside. A gentleman was ushered in who was well known to my friend, but a comparative stranger to me. He shook hands with her first, which was, of course, the right thing for him to do, and then, while speaking to her he shook hands with me. The breaker of this law of courtesy was a young professional man, well endowed with this world's goods. I should not record this little rudeness if it was only of rare occurrence, but I often notice people guilty of this discourtesy—namely, that of shaking hands with one person while speaking to another person. If you wish to say more than "How do you do?" to your hostess, or to any one else whom you greet at first, it is less discourteous to continue your conversation with her for a few moments before taking notice of anyone near her, than it is to stretch out your hand and shake that of your neighbor while your face is turned and your lips are addressing another person.

The discourteous young man to whom I have alluded gave me another reason for my verdict, and as in this respect also he is by no means the only offender in general society, I shall mention the little rudeness.

There are three, if not more, separate syllables and sounds which some people utter or make when they have not heard what has been said to them, or when they wish to express assent. These are, What? Eh? Uh! and a guttural sound of the letter m, which cannot be expressed in writing. "I beg your pardon," or "What did you say?" are sentences which should certainly be said when a repetition is asked for, and "Yes" should not be replaced by a grunt when an assent is given.

There are numerous little acts which a man of courtesy will perform. While he is calling at a house he will rise and open the door for any lady who leaves the room, even if she is an entire stranger to him; in his own house, he will not only open the door of the room, but accompany the lady to the hall door, and open that, if there is no servant at hand to do so, for a departing guest, whether lady or gentleman, should not be left to find their way out.

When you act as host, and your guests accompany you into the drawing-room, do not you, my dear sir, follow the practice of some forgetful men, who walk in and march straight up the room, leaving their one guest or a train, as the case may be, to follow and close the door. A host should open the door, and shut it after his guests have entered the room.

Among other small courtesies, a gentleman will rise from his chair, however luxuriously comfortable, and offer assistance, if need be, to a lady if she is going to put coals on the fire, or if she tries to open or close a window. When he escorts her into a room, he will see that she is seated before he looks for a chair himself. When he escorts her to a table, he will wait to arrange for her comfort, hold the chair, or push it backwards or forwards, as required, before he takes his own seat. And, during the meal, he will see that she is provided with all she is likely to want. The lady ought not to be obliged to ask for salt, for water, for another cup of tea, or, in fact, for any thing that is on the table.—*Cassell's Family Magazine.*

A Holiday For the Wife.

Give your wife a vacation. She needs one. Little cares are harder to bear than greater responsibilities, and she has many more cares than her husband, and sometimes as great responsibilities. The doctors tell us more women break down mentally than men, and they also tell us this is because they have more cares to carry, and have to carry them continuously. When your work is done, you can lock it up in your office and put the key in your pocket. But she never locks up her work till sleep comes and turns the key upon it.

A woman's work is never done. And modern life has increased and intensified it. Cares have multiplied faster than conveniences. Life is more complex, its demands are greater and more numerous, society more exacting. Who needs a vacation if she does not? And she cannot get it at home. The more quiet and restful the home is to you, the more evidence that it is a care if not a burden to her. A house-keeper can no more take a vacation in her home than a merchant in his counting-house. Even though her absence occasions inconvenience, give her an occasional vacation.—*Detroit Free Press.*

Quarrels between sisters and brothers, lovers, husbands and wives, have for their sharpest provocative, the lack of charity arising from inability on the man's side to comprehend why the woman should be so quick, and on that of the woman, "how even a man *can* be so slow!"—*Eve's Daughters.*

Cleanliness iz certinly sekond among the virtews, and the rarest ov all karakters iz a dirty Christian.—*Josh Billings.*

SUNDAY SCHOOL LESSON.

BY GRANVILLE LIPSCOMB.

FOURTH QUARTERLY REVIEW.

December 27.

Lesson 1st.—II. Kings vi, 8–23.

ELISHA AT DOTHAN.

1 What is the golden text?

2 Can you relate the facts of this lesson?

3 Does God know all the plans of his enemies against his people?

4 Does he know how to provide against them?

5 Is there any person in the universe equal to God's power?

6 Does God now through his word warn us of evil?

Lesson 2nd.—II. Kings vii, 1–11.

THE FAMINE IN SAMARIA.

1 What is the golden text?

2 Can you give from memory the substance of the lesson?

3 Who is a present help in every time of trouble?

4 Is there anything too difficult for him?

5 What will be the destiny of hose who disbelieve God?

6 What other lesson do we learn from this history?

Lesson 3rd.—II. Kings x, 15–31.

JEHU'S FALSE ZEAL.

1 What is the golden text?

2 What was Jehu's character?

3 What great thing did he do?

4 Was he free from sin?

5 By what means did he destroy the idolaters?

Lesson 4th.—II. Kings xii, 1–15.

THE TEMPLE REPAIRED.

1 What is the golden text?

2 What king was reigning at this time?

3 What institution did the temple tipyfy?

4 Does the Lord require his people now to make sacrifices and offerings?

5 Should contributions be made regularly?

6 In what spirit should we give?

Lesson 5th.—II. Kings xiii, 14–25.

DEATH OF ELISHA.

1 What is the golden text?

2 In what condition was the kingdom of Israel at the death of Elisha?

3 About how old do you think he was at death?

4 What wonderful circumstances happened to his bones?

5 Does our influence stop at our death?

6 Does God remember us in death?

Lesson 6.—Jonah i, 1–17.

THE STORY OF JONAH.

1 What is the golden text?

2 What do you know of Jonah?

3 To whom was he commanded to preach?

4 What became of him when he ran from duty?

5 Can we hide from God?

Lesson 7th.—Jonah iii, 1–10.

EFFECT OF JONAH'S TEACAING.

1 What is the golden text?

2 Did Jonah obey God the second time he was commanded?

3 What sermon did he preach?

4 What effect did it have on the Ninevites?

5 as God promised salvation to those who repent?

6 What else has God required in order to salvation?

Lesson 8th.—II. Kings xviii, 1–12.

HEZEKIAH'S GOOD REIGN.

1 What is the golden text?

2 How old was Hezekiah when he began to reign?

3 Over what kingdom did he rule?

4 Of what character was he?

5 What did he accomplish?

Lesson 9th.—II. Kings xx, 1–17.

HEZEKIAH'S PRAYER ANSWERED.

1 What is the golden text?

2 Who came to Hezekiah when he was sick?

3 What did Isaiah tell him?

4 Did he die at that time?

5 Why not?

6 Does God hear the prayers of his people?

7 What sign did God grant Hezekiah?

Lesson 10th.—Isaiah i, 1–18.

THE SINFUL NATION.

1 What is the golden text?

2 Of what nation does Isaiah here prophesy?

3 How does he rebuke them?

4 What does he promise them?

5 Upon what principle does God save men?

6 Ought we then to obey him?

Lesson 11th.—Isaiah liii, 1–12.

THE SUFFERING SAVIOR.

1 What is the golden text?

2 Of whom does Isaiah here prophesy?

3 How long was this before Christ?

4 For whom did Christ die?

5 Who was reading this Scripture in his chariot?

6 Who preached to him Jesus?

7 Ought we to love and honor Christ?

Lesson 12th.—Isaiah lv, 1–11.

THE GRACIOUS INVITATION.

1 What is the golden text?

2 Of what does Isaiah here prophesy?

3 How are we saved by Christ?

4 Will he save us if we do not forsake sin?

5 Unto what does Isaiah compare the word of God?

6 Ought we to reject that word and seek other means?

7 Do we know anything of Christ or the Holy Spirit only through God's word?

☞ The lesson for next Lord's day, January 3rd, is "Josiah and the book of the law."—II. Kings xxii, 1–13.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.

CATARRH

Also good for Cold in the Head, Headache, Hay Fever, &c. 50 cents.

P. A. SHELTON.

DEALER IN

STAPLE and Fancy GROCERIES.

Flour, Bacon, Lard, Tobacco and Cigars, Country Produce

—****—

NO. 9 BROAD ST. - NASHVILLE, TENN.

A sure cure for THROAT and LUNG DISEASES, Colds, Coughs, Hoarseness, Sore Throat, Loss of Voice, Influenza, and all such Throat Troubles yield instantly to its magical and soothing influence. For Laryngitis, Bronchitis, Quinsy, Asthma and Consumption, DR. J. H. MCLEAN'S TAR WINE LUNG BALM is the only remedy that will give sure relief. It has cured Lung Diseases where all other remedies have failed. Why will you suffer from Throat and Lung Troubles when such a pleasant remedy is offered you? For Croup it is a positive specific. For Singers and Speakers the TAR WINE LUNG BALM is an absolute necessity. Nothing has ever been discovered which will give such immediate relief, and it will positively cure Throat Troubles. DON'T DELAY.

Cure that bad Cold! Stop that Cough!

Those whose Lungs and Throat are sore, hard and dry, will realize the soothing effect of a single dose of DR. J. H. MCLEAN'S TAR WINE LUNG BALM, and to give all doubting skeptics a chance to be assured of its wonderful, soothing and miraculous virtues, I put up Trial Bottles, costing 25 cents each. Every dealer in the United States should have them. If they have not, please ask them to send for a dozen as a test. Every one trying that 25 cent size will be convinced of the miraculous benefits he will receive from taking

Dr. J. H. McLean's Tar Wine Lung Balm.

If you have a cold in the head, tickling in the nose, forehead and throat you have Catarrh; get a box of DR. J. H. MCLEAN'S CATARRH POWDER, and use it once a day, besides DR. J. H. MCLEAN'S TAR WINE LUNG BALM to heal your throat and lungs.

This entire Family was Cured by DR. J. H. McLEAN'S TAR WINE LUNG BALM.

Price of Trial Bottles 25 Cents Each.

I can send them only by Express. If you will send me $2.00, or that amount in postage stamps, I will send you one dozen.

Large bottles, which contain six times as much as the 25 cent bottles, - $1.00
Or six bottles for - - - - - - - - - 5.00

After using DR. J. H. MCLEAN'S TAR WINE LUNG BALM, let me hear from you.

DR. J. H. McLEAN, Cor. Broadway and Biddle Streets, ST. LOUIS, MO., Proprietor of

DR. J. H. McLEAN'S WONDERFUL STRENGTHENING CORDIAL.

THOMAS ROBINSON, a prominent Livery Stable keeper of Columbus, Ga., states that Dr. J. H. McLean's Tar Wine Lung Balm is the best remedy he has ever used for coughs and colds. Says he would not be without it if it cost $10.00 a bottle.

If you are Costive, Bilious, or afflicted with Liver or Kidney Complaint, be sure to take DR. J. H. MCLEAN'S HOMŒOPATHIC LIVER AND KIDNEY PELLETS. They are small crystal coated granules, and one is sufficient to relieve the bowels. Try them; sent by mail, 25 cents a vial. DR. J. H. McLEAN.

WHAT THE DOCTORS SAY!!

DR. M. W. SCOTT, Smith Station, Wis., writes: "Please send me one dozen of Dr. J. H. McLean's Tar Wine Lung Balm. I consider it the best cure for Coughs and Consumption in the world. My cough was so bad that I could not sleep day or night, and it has cured me completely."

MRS. R. S. FISCHBRUCKEN, M. D., writes: "Having used your Tar Wine Lung Balm and finding it the best medicine in use for all Throat and Lung Diseases, I enclose herewith one dollar, for which please send me six bottles for use in my practice."

American National Bank,

Cash Capital, $1,000,000

Board of Directors.

E. W. Cole,	John M. Lea,	A. W. Harris,	John Woodard,
John G. Houston,	J. Kirkman,	M. Burns,	J. A. Pigue,
J. F. Demoville,	Rev. Dr. R. A. Young,	T. A. Atchison,	C. E. Hillman
John Orr,	V. L. Kirkman,	W. G. Bush,	W. W. Berry
Byrd Douglass, Jr.,	R. L. Weakley,	GEN. W. H. Jackson,	Wm. Porter, Edgar Jones.

This Bank has united with it the THIRD NATIONAL BANK of this city, and has increased its Capital Stock to $1,000,000. With increased facilities in every particular we can confidendently assert that it will offer superior advantage in all departments of the Bank to its patrons and friends.

JOHN KIRKMAN, President,
A. W. HARRIS, Cashier.
E. W. COLE, Chairman Executive Committee.

EDGAR JONES, Vice-President
JOHN M. LEA, Vice-President.

PASCHALL & FALL,

WHOLESALE

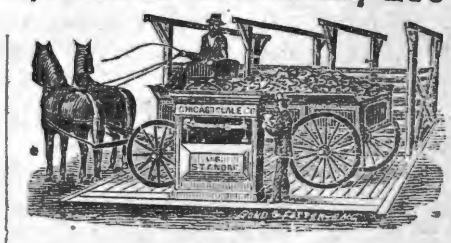
HARDWARE, CUTLERY, IRON, WAGON MATERIAL, ETC

Fishing Tackle.

Nos. 57, 59 and 61 South Market St.,

NASHVILLE, TENNESSEE.

Our Prices are Very Low.



Agents for Chicago Scale Co.' Platform Wagon Scales.

MONEY $50—$500 1——10 years. State amount.

Send 6 cents for Specifications. Mention this paper. F. ALBUM Treas'r, Merchants Block, CHICAGO, ILL.

Sibley's Tested Seeds

Catalogue free on application. Send for it. HIRAM SIBLEY & CO., ROCHESTER, N. Y. AND CHICAGO, ILL.

THE GOSPEL ADVOCATE.

NASHVLLE, TENN., DEC., 23, 1885.

CONTENTS:

God Our Help 801
Times of Temptation 801
Autumn 803
Sunday-School Lesson 805
Churches and Preachers 806
Auf Wiedershen 806
Written in a Young Lady's Album 806
How to Use the Pump 807
Obituaries 808
Notes 808
Christmas Entertainment 808
General News 810
Items and Personals 811
A Trip to Simpson County Ky 812
Jottings from Ohio 812
Gathered Gems 812
The Organization of the Church 815

TEXAS DEPARTMENT.

In a Strait Betwixt Two 802
News and Notes 802

HOME READING.

Indians 804
Christmas 804
Courtesies and Discourtesies 804
A Holiday for the Wife 804

CHURCHES AND PREACHERS.

The time is almost here for the churches to make a change in their preachers and the preachers to seek a new field of labor. Many changes have already been announced in the papers. There seems to me to be something wrong about the whole matter of employing pr achers. About the time a man is beginning to exert a wonderful influence for good in a comm[illegible]ity, a minority of the members become dissatisfied with him, get up an opposition to him and bring about such a state of things, that his influence for good is all gone. The very ones who generally create this confusion among the churches and clamor for a new preacher so often, as a rule never attend church unless a preacher is there, never pay anything to support the preacher when he is there, and the only thing they are experts at, is in creating dissatisfaction among the members. This is a deplorable state of things, nevertheless true. "Beggars cannot be choosers" only in church matters. A beggar would not feel insulted unless fed on cakes, jellies and pies. He would be very glad to get bread and meat. But not so with church beggars. Those who pay for the preaching, must provide them with the best, if not they will not stand it.

On account of some gossip on the part of members the preacher must retire and seek a new field of labor.

The church advertises for a new preacher: "We want a tip top man. We want a polished speaker. We desire a man who can entertain the people. He must be social. He must be a pretty speaker and second to none in holding an audience. He must work on small salary."

These and many other kindred thoughts pass rapidly through the minds of many members. Dear reader do you not know these things to be so, from actual experience and observation? I am often bewildered with questions like the following: Why do we not ask, does he preach the gospel plainly? Does he declare the whole counsel of God in simplicity? Does he tell the old, old story of the cross in such a manner that the sinner may see clearly what to do to be saved? Does he preach the gospel or Christ at all times, instead of his own theories? Even the casual observer must admit that in nine cases out of every ten the former requirements are indicated by the actions of most members. This being true does it not follow with all the force of reason and logic, that we are seeking more simply to entertain and please than to present the gospel of Christ in its ancient simplicity? But says one, by getting a man that can tickle the fancy and please the imagination, we can convert more souls to Christ. We *seriously* doubt this, in fact we do not believe that more souls are converted in this way. The experience of the entire church testifies in tones unmistakable, as well as the book of God, that the man who is active in presenting the truth clearly and never loses any opportunity to tell some poor lost soul the way of life does more in converting the world than one who studies to make the gospel palatable. Sam Jones is a good illustration of this. What truth he does present, he teaches clearly and unmistakably.

He studies not to make he truth more entertaining and pleasant, but to pierce the consciences of men with it.

But the great trouble is when we have a entaining preacher, we come to look on preaching as an entertainment. The preacher is likely to resort to human wisdom instead of God's word, with which to entertain the people. The church comes to depend on the preacher to do all the work. He leads all the prayers, takes the work of the elders at the Lord's table and thus becomes to be acknowledged the head light of that congregation. When he is away the church has very small attendance. Sometimes the church doors may be closed when he is not in attendance, and there be no meeting at all. Hence, the preacher becomes the light of that community when the church of God should be. The churches light is nearly all under a bushel, is perfectly lifeless and helpless when he is gone. It seems to me this is not according to the divine pattern and that we need a reformation along here.

I have again heard members say we will not give anything, if you employ that preacher, if you employ this one I will give $50. Sometimes these things go so far that the congregation is divided in consequence of them. You remember the church at Corinth had a division over their preachers. For ye are yet carnal; for whereas there is among you envying and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another I am of Apollos; are ye not carnal? In the first chapter of first Corinthians, he says: "Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul? Indicating that these things should be so, if they were going to be divided over favoritism for men. Yet how many of us resurrect the old trouble? We will pay so much if you get this man, nothing if you get that. *Are ye not carnal and walk as men?*" You do not say if he cannot preach the gospel clearly, or is not a man of good character you will not give anything; but it is simply a matter of *favoritism*. Of course none of us should uphold a man who cannot preach the gospel or is not a good man, but I dare say that if a congregation could select between two preachers, one a clear, earnest, gospel preacher and an excellent worker everywhere, and one who was an entertaining and flowery speaker, though he did not win so many to Christ, but always commanded a large crowd to entertain, that the ordinary congregation would take t e latter. The congregation that would take the latter would have for its object, popularity and a spirit to excel others in show. The object of the one that would select the former would be the conversion of the world simply. Reader, which do you usually select?

The object of both church and preacher should be to accomplish the most good possible. The question on the part of both church and preacher should be can we by co-operating together, do any good, convert many souls to Christ. No preacher in the congregation should do all the work, but see that each member has something to do. The congregation while he has a home among them and works frequently with them, should see that he preaches frequently in places where souls are hungering for the bread of life. The church by thus directing his labors and not monopolizing all his time can accomplish much for the Master. Instead of changing every few years, the preacher would find an abundance of work to be done in the community. Members instead of talking of his faults before their children should have him appear well before their children. He ought to have an influence over them for good. If you point out his failings, how can he? Will you help him lead the children to Christ by forever showing that he does things in the wrong way? If these things be true, let us seek to remedy them.

AUF WIEDERSHEN—"Until we eet Again."

TRANSLATAD BY J. SANDERSON FROM ERNST VON FEUCHTERSLEBEN.

It is decreed in heaven above,
Some day there comes, from all we love
A parting.
And ah! of griefs that men must know
No grief can give so keen a blow
As parting, yes, parting!

Thou hast a little rosebud fair;
Go put it in thy glass with care;
Yet know thou
Though in the morn it blooms, a rose,
'Twill wither ere daylight's close.
That know thou, yes, know thou,

Thy God has given sweet love to thee;
Thou claspest it, how fervently!
Thine only!
A little while it lingers near;
Then leaves thee, ah, so sad and drear
And lonely, yes, lonely.

Yet must thou rightly read my strain
For when we part, in tears and pain,
We say "Until we meet again"
Yes, meet again.

Detroit, 1881.

WRITTEN IN A YOUNG LADY'S ALBUM.

TO C. E. L.

O friend, I would not wish thy days to show
The constant brightness of a summer noon;
I fear such light would tire thine eyes full soon,
And thou wouldst yearn for some less fervid glow;
Nay, more I wish it not, because I know
The circled day hath need of stars and moon
To make its light complete, and to attune,
In chords of rest, its broken notes of woe.

And God, in His own time will send thee all;—
Morning, and noon, and eve, and quiet night
That bringeth sweet repose to wearied eyes
But hold thine upward way, through shadows fall,
And when the morning dawneth, calm and bright,
Thy path shall lead beneath serener skies.

J. S.

Derroit, June, 1878.

The New Orleans *Times-Democrat* says: "Gen. [illegible]er has secured the services of several good readers, who are placed on little platforms in different parts of his mills, and read to the operatives as they work. The custom of having readers in cigar manufactories has long been in vogue in Cuba, and was introduced into Key West after the manufacture of cigars was begun at that point.

HOW TO USE THE PUMP.

The handle or preface of the pump is curiously made; but it does not show the simplicity of God's handiwork. Like most human devices, it has worked into it something divine, to give it consistency—to make it hang together.

When the Lord said to man, "thou shalt surely die," Satan had to add but the little word *not*, to make what the Lord said a falsehood.

In the preface, Mr. Nichols quotes Isaiah xii, 3, Rev. xxii, 17, and John vii, 37 to 39, to show that the Holy Spirit is the great revealer, who induces us to become believers, and comforts our hearts when we are freed from sin. That much is good; but when he adds that "some have mistaken the waters of rivers, lakes and ponds for the life-giving power of the Holy Spirit, he *most assuredly* misrepresents somebody; for I have not known any people to take such a position. If he intends to make his readers believe that I, or my brethren, do not know the difference between the water of ponds and the teaching of God's Spirit, he is either grossly ignorant of what we teach, or else he wishes to misrepresent us, and thereby deceive his readers. In either case he is not fit for a public teacher, for if he be ignorant, he does not know enough, and if he intends to mislead, he should be condemned by all who stand for truth and honesty.

In the last verse of the Pump, he says that he wants to show people the "Bible way." I say amen; let me have *nothing* but what the Bible teaches: And this examination of the Pump is for the purpose of seeing whether Mr. Nichols has or has not spoken as the "Oracles of God" speak.

His first proposition in the introduction is, "That immersion either is or is not the MODE of baptism." Now, dear sir, you most certainly remember that there is no such expression as *mode* of baptism in the Bible anywhere. The word mode is not there, nor is the thought there in any other word. That word is often used to make people believe that there are different methods of baptizing. If you are made to believe that the Bible has modes of baptism, you are led away from the truth on that subject. Here he does not "speak as God spake."

Mr. N.'s 5th proposition says that the "Spirit of God either does or does not come in direct contact with the heart in the work of regeneration." I simply suggest here that the Christian Scriptures nowhere say a word about the Holy Spirit coming in direct contact with the heart." Here again Mr. Nichols darkens counsel by trying to impose on us something that the Lord never said nor meant to say. If he had said that the Holy Spirit quickens or gives life [John vi, 63,] and then let David tell us how,]Psa. cix, 50] I would have said he speaks as the Bible.

"Campbellite, whom the "Grub-ax" man had the pleasure of making into a Methodist, seems to me to have had very little regard for the truth, or for the honor and promise of God. When he was a Campbellite, he was a follower of man, ignorant of the Christian Scriptures, and when he became a Methodist his condition was not improved. He gave all honor to the Methodist Church, an institution not mentioned in the sacred writings—an institution for which Christ did not die, and which was not known till about a century ago. I am certain that Christ did not die either to make a Campbellite or a Methodist.

On page 1, Methodist says he will answer the question, "how did John baptize," by what John and the divine writers say. He quotes Matt. iii, 11, and similar scripture, to show that John baptized with water. Now Mr. Nichols certainly knows that the word *en* here translated *with* from the Greek would be properly, translated in. This Greek word *en* also occurs Mat. iii, 6, "and were baptized of him *en* Jordan."

To render this word with, destroys the sense. Now all scholars admit that it should be *in*. But, if we do not contend for this, does the word *with* by itself convey the idea of sprinkle or pour? Let us see: I wash my feet with water. I save pickles with vinegar. John said that Christ will "gather the wheat into the garner, but the chaff will he burn *with* unquenchable fire." Now the vinegar is not sprinkled, nor the water poured, in these examples. And we find that the wicked—the chaff, are to be cast *into* the lake that burneth with fire.—Rev. xx, 14. So we see that the word *with* may be used with words that mean to immerse, just as well as with words that denote to sprinkle or pour.

Then we must learn what baptism is from the use of other words.

Commenting on Mark i, 5, (page 6) Mr. Nichols teaches that baptizing "in the river of Jordan," does not mean that he baptized in the water of Jordan, for if it did, then where it says that "John baptized in the wilderness," means he baptized in the *soil* of the wilderness. In order to get the meaning here, let us ask a few questions: Does Mr. Nichols mean to teach us that the word wilderness has reference to the soil? What is a wilderness? Is it not a solitary place apart from the habitations of men? Was not John really in the wilderness? Was he only at or near it? Does Mr. N. Want us to believe that John sprinkled with the wilderness? Is it not a fact that the wilderness is mentioned to show the place where John baptized? The wilderness is not mentioned as an element or substance by which baptism is performed, but water is.

Why should it be said that he baptized "in the river?" Mark i, 5. What is a river? Can there be a river without water? But Mr. N. [page 7] refers to the fact the priest tood on dry ground in the midst of the river Jordan.—Joshua iii, 17. Does he intend by this to make you believe that when John baptized in Jordan it was dry He who so believes is gullible indeed; for true it is that Israel passed over Jordan "dry-shod," but you cannot believe that God dried up the Jordan for John to baptize in, as he did for the people to pass over. However, does it not say plainly, (Mark i, 10) that Christ came up "out of the *water*? Mark you, then, he was *not* on "dry ground in the middle of the Jordan". Now, if sprinkling was baptism, what need was there for Christ to go down into the water? Again, why did John "baptize in Enon?"—John iii, 23. Will you notice that it was because there was much water there? Do you think that if you were to ask Mr. N. why John baptized in Enon, he would give you just exactly what the Scriptures say, without adding to it?

But what is it to baptize a man? Paul says, Let us draw near to God with a *true* heart in full assurance of faith, having our hearts sprinkled from an evil conscience and *our bodies washed* with pure water.—Heb. x, 22. At what time is the body washed if ot in baptism? Is sprinkling water on the head a washing of the body? In that case, only one member of the body would be washed.

Yet further, was the Holy Spirit only sprinkled, or poured on the spirits of the apostles when they were baptized with it? Is it not true that their spirits were put completely *under* the power of the Holy Spirit?—Matt. x, 20. Their spirits were overwhelmed by the Holy Spirit, so they were baptized with the Spirit.

On page 8, Mr. N. Tries to make the impression that "pour out" Acts ii, 17] and "shed forth" [Acts ii, 33] mean the same as baptize. Now if "pour out" means just what the word baptize means, then it can be put in the place of the word and make sense. In the sentence, "David slew Goliah," any word that means the same as slew, will make sense in its place. The word killed means the same, hence, to say that "David killed Goliah," makes sense. Let us try "poured out."—Acts ii, 38. Repent and be "poured out," every one of you, etc. Again, Mark xvi, 16: He that believeth and is "poured out," shall be saved. You see this makes no sense. Let us try immerse: "Repent and be immersed, every one of you," etc.; "He that believeth and is immersed shall be saved." This does not destroy the sense. Now I suggest that when the parties were overwhelmed by the Spirit at Pentecost, they were said to be baptized with the Spirit. The "pouring out," or "shedding forth," preceded the baptism. Nor would I object now to having the water poured in quantity sufficient to baptize a man—that is, to put him completely under it as the apostles were put completely under the Holy Spirit at Pentecost.

Again, I would ask why does Mr. N. try to make it appear that Paul was standing on his feet in the house of Judas when he was baptized. If sprinkling had been baptism, then Ananias could have conveniently said, "sit or kneel still, Bro. Saul, while I baptize you." But the fact that he was commanded to arise, makes it reasonably certain that sprinkling or pouring could not be used as baptism. Moreover, Paul tells us that he was "buried by baptism," hence he was not sprinkled.—Rom. vi, 3 4. Now do you say, or does Mr. N., that Paul refers to spirit baptism in this case? Let us see. Now if it were spirit baptism, then their spirits were buried or immersed with the Holy Spirit. So we cannot deny that the idea of burial or immersion is here affirmed of baptism without denying the word of God. But if you will read carefully the 6th chapter of Romans, you will see clearly that Paul was not writing about the spirit, but about the body. It was Christ's body that was buried and raised up, not his spirit; so our bodies are buried and raised up, that we should walk in newness of life. Again, Paul very plainly tells us in verses 6, 12 and 19, that he is speaking of the body, and not the spirit. Our hearts are purified by faith, [Acts xii, 9] and our bodies buried in baptism, that from that time forth "we should not let sin reign in our mortal bodies."—Rom. vi, 12. So we should *walk* in a new life, yielding our members instruments of righteousness.

Having noticed about all the "Pump" has to say on "What is Baptism," I will close for this time.

I will some time in the future notice his gross misrepresentation on the "design of baptism," "prayer," and "justification by faith only." In the mean time, let us steadfastly "look to God and the word of his grace, which is able to build up, and give us an inheritance among them that are sanctified."

W. H. WRIGHT.

Bedford, Texas.

DEAR ADVOCATE: I wish to say to those who contemplate teaching in the Indian Territory that they will not be subjected to any more danger in the Indian Nation than in the States; while the surroundings will be very different in many respects, yet I see no reason for fear but in one regard—it is always right, in all countries, to fear God and keep his commandments.

R. W. OFFICER.

Obituaries.

David Agee Williams was born April 3d 1820. He was married to Miss A. C. English March 2, 1848 and died Dec. 11, 1884. For 23 years he had served the Lord and is now gone to his reward. May his children imitate his virtues and be prepared to meet him where there will be no partings. Surely God is good. He comforts our hearts in our greatest sorrows and makes us happy forever. Let us realize the certainty of death in life that we may have the hope of life in death.

T. E. Scott.

Oregon Texas Whitefield was born August 9, 1859, and departed this life June 5, 1885. She united with the church in '78 where she made a true member up to the day of her death. I never knew a person more anxious to do his whole duty than was she, she was ever true, kind and obedient to her parents, all who knew her regarded her as a Christian. She expressed herself as being anxious for her time to come.

By her request the writer preached to a small crowd by her bedside; our subject was our obedience to God's will. She said it was the thing she loved to hear and that it comforted her more than every thing else. Farewell, dear sister till we meet in that better world.

J. P. Whitefield.

Granville, Jackson County, Tenn.

On Oct., 14, 1885, just as night had drawn down her dusky curtains the spirit of little Dana Chambers, gently took its flight to the happy region beyond the stars. He was the infant son of W. T. and Lallie Cragwall. We deeply sympathize and weep with you, dear parents, over the loss of your baby boy remembering that Christ did not chide Mary for the tears she shed, but wept himself, at the grave of his friend. We know that He doeth all things well and while it is sad to know that you are bereft of the bright and happy smiles of your cherished darling, its sweet to know that God hath blessed him, by giving him eternal happiness. May your faith in sweet rapture sing. God gave him, He took him and will restore where death cannot wield his sting.

"Little brow no care shall cloud it
Bright eyes tears can never dim
Rosy lips no time will fade them
Jesus called them unto Him."

Friend.

On the 22nd of September 1885 our much loved sister Tennie Hall was called to her eternal reward. After many long, weary months of suffering she died at her father's house in Gadsden Tenn. Death is always sad, but when its victim is so young and fair and full of promise and so much loved, the heart aches and can be comforted only by the sweet hope of heaven. Sister Tennie was truly a lovely girl. Nature gave to her a quiet, evenly happy disposition and the Gospel's sweet influences made her lovable to all and a favorite with many. Her parents love for her scarcely knew any bounds. During her long sickness everything was done for her that ove could suggest or wealth bestow. Friends seemed to vie with each other in acts of kindness and manifestations of love. As is natural with one so happily circumstanced, she had a desire to live, but she was not afraid to die. She had "remembered her creator in the days of her youth" and when death's cold river was to be crossed she could lean on the strong arm of Jesus without a fear of its surging billows. She was born April 26th 1861. When about 15 years of age she was immersed by her uncle J. A. Carter. Since then she has lived faithfully and died with unclouded hopes. May God's grace sustain her aged parents.

T. E. Scott.

Died, at his home in Williamson county, on Sunday morning, the 29th day of Nov. 1885, Bro. J. Linton—aged 63 years, one month, and 7 days. He was 40 years a member of the church of Christ, worshipping at South Harpeth in Davidson county, was one of the Elders of the congregation. Lived all of his long and useful life within a mile of the place of his birth. Bro. Linton was an honest, upright, wholesoul Christian man. His word was as good as his bond for all and for everything for which he gave it. He will be greatly missed in the community in which he lived, for he was ever ready to lend a helping hand to every one in distress; had the love, respect and confidence of all who knew him. Bro. Linton was a man of strong faith in Christ; hence, when he realized that he was nearing the dark river—yea, when its cold waters began to chill his body he never flinched. I asked him, had he any fears or doubts. He answered unhesitating "no, nor have I ever yet known one of our brothers or sisters to lose faith in our Lord's promises as given in the Gospel," as they neared the grave, "our religion will do to trust, even in the hour of death." To the dear faithful wife and children, who so lovingly watched over and cared for him during his long illness, I can safely say "our loss is his gain" let us be faithful to Christ and we will meet him again never more to sorrow and weep, for "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain." Let us take comfort from these precious promises.

E. B. Cayce.

Earnest, infant son of W. H. and Mary E. Scott, born Oct. 1, 1884, died, Nov. 9, 1885. I know that it seems hard to give up our dear little babes, but when we realize that our loss is their gain we ought to be consoled. Weep not dear brother and sister, but rather rejoice in hope that you will be permitted to see your darling little boy again.

Hope looks beyond the bounds of time
When that we now deplore
Shall rise in full immortal Clime
And bloom to fade no more.

R. W. Barnes, Jr.

Died, at the residence of her father Mr. J. V. Linton at 11 o'clock Friday morning Nov. 27, 1885, Jarutho Jane Linton in the seventeenth year of her age. Our hearts are heavy and bleeding. Our eyes are filled with tears. But this earthly loss we can never regain here. Our Heavenly Father hath seen fit to transplant her, beautiful tender flower, from this soil vile and impure to that of another region so free from the poison of temptation and sin.

We now realize that "The spark of life is as a spark of fire, it flashes forth in its beauty and is gone." Jane flashed forth her beauty and is gone from earth forever. Yet, I thank God that "we sorrow not, even as others which have no hope." She as a babe in Christ, desired the sincere milk of the word that she might grow thereby. Let us look with an eye of faith to that beautiful mansion above and see the happy mother and child united for evermore, and loving parents and little sister also be comforted. For when that land is reached; "God shall wipe away all tears from their (his children's) eyes and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain.

Theddie Cayce.

Franklin, Dec. 10, 1885.

Janie was buried in the family buring ground—funeral services by E. B. Cayce, supplemented by a beautiful tribute to the character of Janie by her beloved teacher, Prof. Edgerton of the Tennessee female institute.

A Sense of Honor.

There is little doubt that the thing which most needs to be preached to this generation of Americans by ministers of the gospel, by both clerical and lay instructors of youth, by all who have public interest or private authority, is a sense of honor? It must be shown and insisted upon that every position in life where one person is employed by another to do a certain work imposes an obligation to fulfill the duties of the place with an honorable and disinterested regard for the interests of his employer. It must be shown that this view of employment applies to the cook, the errand-boy, the cashier, the legislator, the governor, the president. This is a trite, and apparently simple, and somewhat stupid, view of the opportunities of a "smart" and ambitious American of our day. But, unless this common-place view of responsibility is laid hold of by increasing numbers in the future of our country, we will not say that our society will go to pieces, but we will say that our calamities will increase, and that we will get into troubles, and not soon out of them, compared with which the dangers and distresses of the past will seem almost insignificant.—*The Century.*

NOTES.

Godbey, the Georgia sanctificationist, has been to Longview, Texas. He failed to draw as he expected, and left after about two weeks. He styles this place "wicked and godless Longview." He agonized over the town terribly, and although he said he had not committed a sin in seventeen years, his prayers in behalf of the sinful place seem to have been unheard. He is the most unscrupulous man in making assertions that we ever heard. He distributed a little book of his, on "baptism," which starts out with the assertion, "Affusion is the only Scriptural mode of baptism," and in third sentence, "No case of immersion was known until the third century." This in the face of Scripture teaching—in the face of all church history. All men of learning and talent, all standard Lexicons to the contrary, is indeed cheeky. *He has no time to debate.* His audiences while here were quite small—plenty of empty benches.

Bro. G. A. Faris did a noble work in Navarro county last year, and is engaged for another year.

John T. Poe will not be at the "Preacher's Institute." The first he knew of it was when he saw himself mentioned in the printed program. His work lies elsewhere at that time. Any one wishing to address him about Christmas or New Year's, for any special purpose, such as consigning turkeys, chickens, eggs, or fat pigs to his care, will address him at Longview, Tex. Remember to prepay express charges on all consignments of this kind, especially on perishable goods.

Bro. T. W. Caskey gave me a call while I was confined to my house with Dengue. He was on a chase after a certain Presbyterian preacher, who had been preaching in Peatown neighborhood, and who was just dying for a debate. Bro. Alton Linsey offered to accommodate him, but he said Bro. L. was too young. So Bro. Caskey was sent for, but before he could get there it was predestined that Dawson should be somewhere else. As Caskey failed to catch him, he preached a few days and sailed out for Clarksville in search of more game.

J. T. P.

CHRISTMAS ENTERTAINMENT.

There is to be an entertainment Christmas night at the residence of Mr. Jno. C. Gibson, given by the "Little Reapers" of the Christian church. A Scripture Cantata in three parts, with beautiful tableaux. Heretofore Santa Claus has made his visit to earth alone. For the first time ever known Mrs. Santa Claus and children visit this earth. "Lost Eden" and Scheme of Redemption is presented in a most novel way. Everybody is most cordially invited.

We print this clip from a Waxahachie paper, to show how the church progresses at that place under the reign of the Organ, and its progressive pastor Bro. McPherson. The novel method of presenting the scheme of Redemption, on this occasion by the "Little Reapers" superintended by "Mrs. Santa Claus and her children" will no doubt be something *New.* It is indeed *Novel,* in fact unique we think. Bro. Mac. will have to introduce Penns flagged seats yet. Just as well go the whole Sectarian list, and be done with it. Wonder who the little reapers of the Christian church are? We never heard of them before. Somebody come to the rescue and give us light here.

J. T. Poe.

THIRTY-SEVEN DAYS SALE.

The entire stock of Diamonds, Watches, Clocks, Jewelry and silverware belonging to L. Silberman, the Union St., Jeweler, must be sold out in the next 37 days regardless of cost or value! This sacrifice must be made to enlarge my Pawn-Broker Business. I will sell at private sales during the day and will have Auction at night until the entire stock is sold. Auction began Nov. 21, and will continue nightly up to Jan. 1st.

Respectfully,
L. Silberman,
Union, Street.

A lie iz like a cat—it never cums tew yew in a straight line.

A little quiet shutting of the mouth when we are tempted to tell what we "heard about somebody" would soon cure that abominable, soul-cursing, mind-destroying habit of small talk in which we indulge.—[New York Independent.

"Charles Egbert Craddock"

(Miss Murfree) has written a short serial story called "Away Down in Poor Valley," for the "Youth's Companion," which also announces serial stories by J. T. Trowbridge, George Manville Fenn, C. A. Stephens, and others.

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test. short weight alum or phosphate powders. *Sold only in cans.* ROYAL BAKING POWDER Co., 106 Wall St., N. Y.

Mason & Hamlin

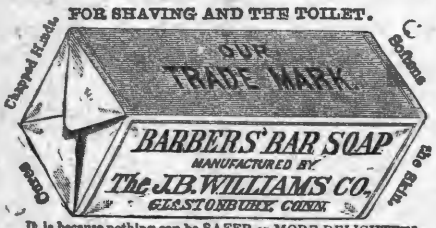
ORGANS: Highest Honors at all Great World's Exhibitions for eighteen years. One hundred styles, $22. to $900. For Cash, Easy Payments or Rented. Catalogues free.

PIANOS: New mode of Stringing. Do not require one-quarter as much tuning as Pianos on the prevailing "wrest-pin" system. Remarkable for purity of tone and durability.

ORGAN AND PIANO CO.

154 Tremont St., Boston. 46 E. 14th St. (Union Sq.), N. Y.
149 Wabash Ave., Chicago.

FOR SHAVING AND THE TOILET.



It is because nothing can be SAFER or MORE DELIGHTFUL for the Toilet or Bath, than a SHAVING SOAP of perfect PURITY and MILDNESS, that this article is so extensively used for TOILET purposes. It is a LUXURY with which no lover of fine soap can AFFORD to be unacquainted. Put up in square and round cakes; also, in pound bars. Ask your Druggist for it, or send 20c. stamp for trial sample. Does YOUR Barber use it? Williams' Genuine Yankee and other Shaving Soaps are the finest in the world. 3

TO HAVE HEALTH THE LIVER MUST BE IN ORDER.

DR. SANFORD'S LIVER INVIGORATOR

TRADE MARK

Is a Reliable Remedy for Liver Complaints and ills caused by a deranged or torpid condition of the Liver, as Dyspepsia, Constipation, Biliousness, Jaundice, Headache, Malaria, Rheumatism, etc. It regulates the bowels, purifies the blood, strengthens the system, assists digestion.
AN INVALUABLE FAMILY MEDICINE.
Thousands of testimonials prove its merit.
ANY DRUGGIST WILL TELL YOU ITS REPUTATION.

Baltimore Church Bells

Since 1844 celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY. J. REGESTER & SONS, Baltimore, Md.

McShane Bell Foundry
Finest Grade of Bells,
CHIMES AND PEALS for CHURCHES, &c.
Send for Price and Catalogue. Address
H. McSHANE & CO.,
Mention this paper. Baltimore, Md.

$65 A MONTH & board for 3 live young men or ladies, in each county. Address P. W. Ziegler & Co., Phila.

4% **LONG LOANS.**
To stand as long as interest is kept up. Personal security only for interest. Send 6 cents for particulars, Loan forms, etc. Name this paper. T. S. Gardner, Manager, Palace Building, Cincinnati, O.

DR. C. P. DUNCAN'S

—GREAT—

Vegetable Summer Remedy,

Medicated Blackberry Elixir.

or the next several months the various troubles of the bowels and stomach, which are so annoying, and so often fatal to all ages, sexes and classes of humanity, will no doubt prevail as usual to a great extent. These afflictions are sometimes sudden and always painful. A speedy and effectual cure depends mainly upon a quick application and efficient remedy, and just here, we desire to say that Dr. DUNCAN'S Medicated Blackberry Elixir, is **the medicine** of all others to speedily cure all bowel troubles, such as Diarrhoea, Cholera Morbus, Dysentery, Summer complaints, cholera infantum, flatulence, flux, Pains in the bowels, etc. The elixir may be given with perfect safety to the most delicate children, in doses as directed, as it contains no hurtful ingredient. It is palatable and does not produce Nausea. For sale by all druggists. Price 50 cents.

DR. C. P. DUNCAN.

Liver and Kidney Medicine.

The grear superiority of this medicine ovar all other Liver medicines, consists in the combination of those vegetable compounds, which possess the wonderful power of arousing all the secretions of the whole human system to a natural and health action. It acts upon the liver directly and at same time sets up a proper secretion of those gla situated in the stomach and bowels. It is a lock up of these secretions of these glands that brings on dyspepsia, indigeftion, sour stomach, heart-burn palpitation of the heart, vertigo, or swimming o the head, sick or nervous headache, constipation of the bowels accompanied at the same time with pains in the shoulders, back, sides and limbs. To treat the above symptoms intelligently and successfully, as in other cases, you must use the medicine, that rikes and removes the causes from the system: produce and bring on the disease. This is effectr fly done with Dr. Duncan's Liver and Kidney edicine. Price 75 cents.

Spurlock, Page & C.,
Proprietor,
NASHVILLE, - - - - TENN.

Wharton & Co.,

Druggists and Prescriptionists,

Fine Soda Water, Mineral Waters Etc.

Corner College and Union Sts.

Nashville, - - Tenn.

VASSAR COLLEGE, Poughkeepsie, N. Y. FOR THE LIBERAL EDUCATION OF WOMEN, with a complete College Course, Schools of Painting and Music, Astronomical Observatory, Laboratory of Chemistry and Physics, Cabinets of Natural History, a Museum of Art, a Library of 15,000 Volumes, ten Professors, twenty-three Teachers, and thoroughly equipped for its work. Students at present admitted to a preparatory course. Catalogues sent on application.
J. RYLAND KENDRICK, D. D., *Acting President.*

A BIG OFFER. To introduce them, we will GIVE AWAY 1,000 Self-Operating Washing Machines. If you want one send us your name, P. O. and express office at once. The National Co. 23 Dey St., N. Y.

COLMAN'S

RURAL WORLD.

The oldest and best Agricultural Weekly in the West. Founded by HON. NORMAN J. COLMAN. Subscription price $1.50 per year. Sample copy sent free. Send your name and also your neighbors on postal card at once to
G.D.COLMAN, 700 Olive St., St. Louis, Mo.

—BARGAINS IN—

BOOTS, SHOES & RUBBERS

liable Goods at **LOWEST PRICES.**

JOHN HOLAHAN.

ec Opposit ADVOCATE Office.

99 Union t. - - - - - - - Nashville, Tenn

DANIEL BAXTER, President, THOS. PLATER Vice President, J. P. WILLIAMS Cashier, W. P. BANG, Ass't. Cashier,

THE FIRST NATIONAL BANK

F NASHVILLE, TENN. (Reorganized.

Designated Depository and Financial Agent of the United States

CAPITAL STOCK, - - - - - $700,000 00
UNDIVIDED PROFITS, - - - 400,000 00

Receives Deposits, Deals in United States Bonds and Local Securities, and Foreign an Domestic Exchange. Drafts drawn on all European points. Our facilities for making co lections at all accessible points are unsurpassed.

WOMAN WANTED SALARY $35 to $50 for our business in her locality. Responsible house. References exchanged. GAY & BROS, 14 Barclay St., N. Y.

WANTED An active Man or Woman in every county to sell our goods. Salary $75 per Month and Expenses. Canvassing Outfit and Particulars FREE. STANDARD SILVER-WARE Co., Boston, Mass.

SOUTH KENTUCKY COLLEGE,

HOPKINSVILLE, KY.

Midway between Nashville, Tenn., and Evansville, Ind., on the St. Louis and Southeastern railway connecting at Guthrie with Louisville and Memphis branch of the L. & N. R. R., and at Nortonville with the Chesapeake and Ohio R. R.

SPRING TERM, CURRENT SESSION P NS AN. 25, 1886.

BUILDINGS NEW, HANDSOME AND COMMODIOUS;

103 feet long front; three stories high; with two wings, respectively 90 and 116 feet long. Fine study halls, provided with the best single seats; also splendidly appointed recitation, music, and art rooms. Matriculates last session, 180.

THIS SCHOOL IS INTENDED FOR BOTH SEXES.

Prof. and Mrs. James E Scobey, so long connected with the Female Institute at Murfreesboro, Tenn. will have exclusive charge of the boarding department, in the College building, where only girls will be permitted to board. Young men and boys can find good boarding at moderate rates in the city, or they can be placed under the immediate supervision of Capt. Fitts commandant of cadets, in his own, or in the family of V. M. Metcalfe, where the responsibility for advancement and culture will be fully assumed

THE FACULTY

Is composed of four gentlemen and three ladies in the Literary department, two Music teachers, and teacher of Art, and two lecturers, all of whom are experienced, successful teachers.
Mrs. L. F. Gates, who was Matron at the Institute, Murfreesboro, will occupy same position in South Kentucky College.
In all the appointments necessary to a superior school, South Kentucky College stands in the front rank
For Catalogues, Announcements, etc., Address

S. R. CRUMBAUGH, Prest.
JAMES E. SCOBEY, Vice Prest.

BURRITT COLLEGE,

Spencer, Tennessee.

This institution was chartered in 1848, and is under the control of the Christian brotherhood. It is the pioneer of mixed Colleges, and in this regard it has proved quite a success Teaching the Bible is an important feature of the institution.
Located on the Cumberland plateau, it is FREE FROM EPIDEMICS. The water is free stone and chalybeate. Invigorating breezes render the location a delightful summer resort. Doyle Station—nine miles distant—on the McMinnville and Manchester Railroad, is the nearest Railroad Station.

TERMS:

Primary Department, per session,	$ 7 50	Commercial Department, per session	$25 00
Preparatory Department, per session	15 00	Lessons, Instrumental Music	$15 00 to 20 00
Collegiate Department, per session	20 00	Lessons in Art Department	2 50 to 20 00

Board and washing for males, per week, from $2.00 to $2.50; Fuel, light, and incidental expenses, per session, $10.00; Board (including washing, fuel, and light,) females, per we $3.00

The Fall Session of 1885, Begins on the Last Monday in July.

For further particulars, address— Prof. A. T. SEITZ, President,
W. H. SUTTON, Secretary Board of Trustees.

Geo. E. Cooper & Co.,

Manufacturers and Dealers in

Tinware, STOVES, Furnaces,

House-Furnishing Goods.

Tin and Slate Roofing and Galvanized Iron Cornice Work a Specialty.

Also our **Patent Chimney Top** for smoky chimneys has no equal. Write for prices.

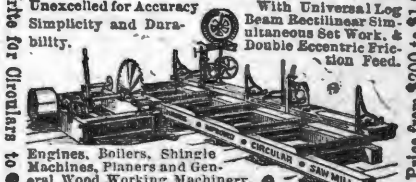
GEO. E. COOPER & CO.
2 North Market treet
NASHVILLE, - - TENN

Hege's Improved Circular Saw Mill.

Write for Circulars to

Unexcelled for Accuracy Simplicity and Durability.

With Universal Log Beam Rectilinear Simultaneous Set Work, & Double Eccentric Friction Feed.



Engines, Boilers, Shingle Machines, Planers and General Wood Working Machinery.

Price from $200 to $1,000.

SALEM IRON WORKS, SALEM, N. C.

CARDS 60 Fancy Pictures, and 25 elegant Cards in Gilt Edge, Silk Fringe, Hidden Name, &c., 1 Songster, 1 $50 Prize Puzzle, and 8 parlor games, all for 10 cts. Game of Authors 10 cts.
IVY CARD CO., Clintonville Conn.

150 CARDS, in new styles, Embossed, Hidden name, Gold Edge, Transparent, &c., &c., of latest designs and lowest prices. 50 samples with name on 10 cts. TODD CARD Co., Clintonville, Conn.

General News.

Mr. Blaine is said to own the best hunting lands in West Virginia.

Mr. J. E. Munson, reporter of the N. Y. Superior Court is paid $7,000 a year.

Stephen Torry, aged seventy-seven, was recently ordained to the ministry at Honesdale, Pa.

Senator Hoar has introduced an elaborate bill in the Senate to re-establish a national bankrupt law.

Ex-Congressman Belford, of Colorado, is said to be writing his autobiography, to be published next spring.

Miss Jenny Flood, the daughter of the Californian millionaire, is said to have $2,000,000 in her own right.

Alonzo Hayward, a California millionare, last week gave $3,000 to a man who had befriended him years ago.

Carl Spreckles, of San Francisco, has sent $2,000 as a Christmas present to an Hawaiian home for leper children.

The tax-list of Nashville, Tenn., just completed shows real and personal tax valued at $37,000,000, an increase for the past year of over $2,000,000.

The Mexican Congress adjourned last evening. The wife of the Secretary of the American Legation, Mr. Joseph L. Morgan, of South Carolina, is dead.

An addition to George Eliot's memoirs has been discovered relating to the most active period of her literary life. The work is about to be published.

Minnesota taxes dogs at their appraised value, and the 60,000 canines in the State foot up $197,000. The poorest dog in the State is assessed at 92 cents.

O. H. Ellis, postmaster at Tazewell, Tenn., has been arrested by Postoffice Inspector Treutlen for conducting a fraudulent lottery business through the mails.

Cotton goods made in Nashville are worn by men and women in every State of the Union, by the Canadians and the Chinese in their respective native country.

A big bear hunt, in which all the able-bodied citizens of Hope, Me., engaged the other day, resulted in the capture of a calf, which had been the supposed bear.

The Mobile & Ohio Railroad has raised the fare on their road to five cents per mile in retaliation for the recent adverse decision of the Supreme Court in the tax case.

The southern end of the west wall of the Chattanooga depot, was torn down and removed last week. The absence of the whole western wall will be of great convenience to passengers and all who frequent the depot.

There is an ex-vice-president alive, it seems, whom everybody has forgotten for many years—David R. Atchison, of Missouri, who, in 1853, was chosen by the Senate to fill the place of Vice-President Wm. R. King.

The president has sent to the senate to be incorporated in the Mexican treaty now pending before that body an additional clause relating to the boundary line between the United States and Mexico, to which the treaty refers.

Three little children of Egbert Alsom, near Deleon, in the absence of their parents, struck a match and ignited a cloth that was used for a can of kerosene oil. The can exploded, killed the three children and burned the house.

Chicago is about to enjoy a public library that judging from the amount of the endowment—$2,500,000—left by the death of Mrs. Newberry, of that city, will eclipse any public library in the United States if judiciously handled.

The Grant monument fund is having almost as hard a time as did the Bartholdi pedestal fund before a live newspaper took hold of it. At last accounts about $105,000 had been subscribed, leaving still $895,000 to be gathered in.

The New York Board of Trade took a hand in politics the other day and discussed the organization of a National Board of Trade. Among other things discussed was the question of limiting the Presidential term to six years and no second term.

Notice was filed in the United States court at Indianrpolis last week of a suit by the Alabama Great Southern Railway against the Indianapolis Car works Company for $300,000. The ground of the suit is not stated, and no details can be learned.

On the 13th a fire broke out in the city of Galveston, on the north side of the island, and before it could be checked burned five blocks clean across the city, in the main residence portion. The loss is estimated at $2,000,000, and 1500 families are homeless.

Congressman Romeis, who defeated the brilliant Frank Hurd, in Ohio, was born in Germany, came to this country when only ten years of age and began life as a cabin boy on one of the big steamboats of Lake Erie. From cabin boy he rose to porter, finally became a baggage agent on the Wabash Railroad, and he has still the general control of the baggage of that road.

Jeremiah Cleveland, an uncle of the President, used to make "Cleveland clocks" in Batavia, O. James B. Wallace, of Milford, Mass., has a clock, repaired by old Jerry Cleveland, which was brought from Epping, N. H. It had been in the Norris family one hundred and fifty-six years, and in the French and Indian War two babies were hid in its case during the Indian attack on the cabin.

A bill has been introduced by Mr. Manderson in the Senate: To pension all persons not now pensioned who served for at least one year in the late war and who were either discharged after such term of service upon a surgeon's certificate of disability as no longer fit for military duty, or who, after like term of service, were discharged with the re-enlistment clause stricken from their certificate of discharge. It provides that the rate of pensions shall be determined by the usual examination, but shall not be less than $4 nor more than $12 a month; that acceptance into the service shall be *prima facie* proof of soundness at the time of enlistment, and that no pensioner shall receive less than $4 a month, and the burden of all proof shall rest with the government.

S. W. Talmadge, of this city, has received from Horace Davis, a San Francisco statistican, a report of the wheat yield in that State. The report says: "The crop has yielded nothing like the amount predicted during the summer. The thrashing, which has been just finished, has disclosed many empty heads in the grain, which goes far toward cutting down the former estimates. The best authorities now estimate the yield at 20,000,000 bushels. This is from 5,000,000 to 8,000,000 bushels less than any former estimate. These figures are admitted by all authorities to be correct." The final estimate of W. J. Chamberlin, the Ohio statistican, is also received for the total crop of ten States, which Mr. Chamberlin places at 310,000,000 bushels.

A plan is on foot to drain the valley of Mexico, and dispose of its lake, which causes a great deal of mortality in the vicinity of the valley. A canal is to be cut from lake Lexcoco to lake Zumpergo, and the water let out through a tunnel five and a half miles long.

John G. Saxe, the poet, says the *Albany Times*, still lives in that city, although his existence is almost forgotten by the great public. He receives no visitors, rarely leaves his room, and no one is permitted to converse with him save his son and faithful housekeeper, who has been with him more than a score of years. He is thought to be near his end.

FOREIGN.

Revolts have broken out in Corea.

The Diritto states that the Emperor of Brazil will spend the coming winter in Rome.

There are more churches and chapels in London than in the whole of any European nation except France.

The most intensely cold weather that has been experienced in five years is now prevailing throughout England.

The Religious Tract Society of England has translated and published "Bunyan a Pilgrim Progress" in seventy languages.

There are 23,100 Turkish troops massed in Epirus. The inhabitants, fearing that there will be fighting, are fleeing from their homes.

The Swiss Federal Council has, by a vote of 79 to 53, passed a credit for fortifying the stategot's position commanding the St. Gothard tunnel and pass.

M. DeFreycinet, the French Minister of foreign affairs, officially disavows that France has entered into an alliance with Burmah as has been Servian and Bulgarian outposts.

The Empress Eugenie, whose health is in a very unsatisfactory state, has been ordered to pass the winter on the Riviera. She will leave England soon for Hyeres, where a villa has been engaged for her, and she will remain there till the middle of April.

Prince Ferdinand, of Saxe-Coburg, father of the King of Portugal, died last week of a facial cancer which had been aggravated by a fall. The royal family were present at the death-bed. Cardinal Neto imparted the last sacraments of church to the dying man.

The British ship Palgrave, Capt. Thomas, which sailed from Cardiff Nov. 30, for San Francisco, (and before reported spoken to disabled) has arrived at Queenstown. Her main and mizzen masts are gone. Two of her seamen were killed and five others were badly injured.

A depth of 4,560 feet has been reached in a boring conducted for the Russian Government at Schladebach, near Leipzig, to test for coal. The bredth of the bottom (where a temperature of 118 deg. Fahr. was recorded) is two inches, and at the top eleven inches. The work has cost $25,000.

The college of the propaganda announces that up to Nov. 1st, in the vicariate of Cochin China, nine missionaries, seven native priests, sixty catechists, 270 members of religious orders and 24,000 Christians were massacred, 200 parishes, seventeen orphan asylums and ten convents were destroyed and 225 churches were burned.

The territory of Russian Siberia, one and a half times as large as the United States, has belonged to Russia three centuries, yet of the 4,000,000 inhabitants nearly one-half are still pagans. Paganism is fostered by the home government. The pagan priests are allowed to collect and burn the copies of the Bible which the missionaries supply the converts.

ITEMS AND PERSONALS.

Christmas will soon be here. Take care to spend it in doing good.

A good brother writes: The ADVOCATE is according to my taste perfect.

Bro. Joseph Ratcliffe changes from his address Hollow Rock, Tenn. to Bardwell, Ky.

Who will keep Christmas by alleviating the wants of suffering humanity, thus carrying sunshine and gladnass into many a dreary life?

Remember we have on hand a good number of Songs of Glory, number 2. They are the very books you need for your Sunday school. Send us your orders.

Our readers will notice the advertisement of Bro. T. B. Larimore on the last page. This institution has accomplished much good, and is worthy a liberal patronage.

While you are selecting something to give your friend for a Christmas present remember the ADVOCATE would make a good one and let every subscriber send it to some one.

Bro. Moody is in the heat of the battle with Eld. D. Lipscomb this week.—*Baptist Gleaner.*"

I trust Bro. Moody managed to keep cool. Religious discussions should not be *heated battles.*

We must ask the brethren to write shorter obituaries. We get so many long ones that some are frequently delayed sometime before we can publish. We hope a hint to be briefer will be sufficient.

The church at Fayetteville, Tenn., has engaged the services of Bro. J. W. Shepherd for 1886. The brethren have been fortunate in securing his services, and we trust every member of the congregation will heartily support him.

We have received several encouraging letters from Bro. T. B. Larimore in reference to the work of the ADVOCATE. We feel very grateful for his cheering words and are very glad to have him use his influence in behalf of the ADVOCATE.

Bro. V. W. Davis writes writes from Calhoun, Ky.: "I closed a meeting at Sacramento, Ky., on the night of the 8th, after preaching a series of twenty discourses, with fourteen accessions—five from the denominations, eight from the world, one by commendation. Am now holding a meeting at Calhoun."

We have just received from L. Prang & Co., fine art publishers, Boston, Mass., a beautiful sample lot of Christmas cards. Prang & Co. stand deservedly at the head of art publishers in this country, and have done much towards encouraging and improving fine productions in art by offering large prizes for Christmas and New Year cards.

Bro. H. Goodsby writes from Flippin, Ky.—First Lord's day in November held a meeting at Clay, Tenn., continuing till Saturday nigh. Fifteen additions. Second Lord's day at Liberty Hill, Tenn. meeting six days, with six additions. There is much zeal for the cause at this place. From here I went to my home church, New Lebanon, Ky. Preached three days; result, 4 added—two from the Baptists, 1 by confession, and 1 reclaimed.

Last Thursday a sad incident happened at McKenzie, Tenn. A young student named McGhee visited a young lady named Clark. While holding a pistol in his hand, he pointed it at Miss Clark, and playfully telling her he would show her how young men in Mississippi did their faithless sweet-hearts, he pulled the trigger. Instantly the young lady fell forward on her face, dead. It is not known whether he intended to kill her or not.

The moment a minister of the gospel begins to feel that his chief business is to nurse a reputation, his deterioration is perceptible to everybody but himself.—*Christian Advocate.*

The moment a man begins to think of himself as a great preacher, he loses sight of Christ. In preaching a man should lose sight of self and glory only in the cross of Christ.

Every family in Tennessee especially should have one copy of the ADVOCATE. How many Christian families are without its sacred influence? How is it with your neighbors, my brother? Could you not benefit him greatly by inducing him to take the ADVOCATE? Try it. Let every State in the Union have more ADVOCATES in them than ever before.

R. S. Robertson writes, under date of Dec. 14.: "As I was coming down the mountain from Woodbury, in my buggy, the harness broke, and the horse, becoming frightened, turned the buggy over, injuring my wife seriously, but not fatally. The doctor was sent for, and dressed her wounds, and I think she will be up in a week or two. I have changed my address from Alexandria to Gibbs X Roads, Tenn."

Sister Mary E. Mitchel, of Woodbury, Tenn., has given her promise to take a neighborhood mission school in Indian Territory. We hope the Middle Tenn. churches will remember Sister Mitchel in her work. We want other lady teachers; none other than Christians can be employed. They will be expected to conduct a Sunday-school. Teachers will be expected to bring with them a recommendation from the elders. Each elder will sign his own name to the commendation. We are prepared to furnish tickets to any teacher who will fill the place. They will be expected to pay out of their salary by installments for their tickets. R. W. O.

E. G. S. and Ailenroc are considerably exercised on dram-drinking. Read their articles in this issue. I have some questions for our readers to answer. A man has one hundred miles to travel. When he travels 50 miles, has he not traveled half the distance? A man owes $50 He pays $25, has he not paid half the debt? Two pints of whisky, we will say, will make a man drunk. He drinks one pint, isn't he half drunk? Two ordinary drams of whisky will make a man drunk. He takes one dram, is he not half drunk? The Bible says, "no drunkard shall inherit the kingdom of God." Here is a would be follower of Christ half drunk. What will become of him? Will the drunk half be lost and the sober half be saved? Or will it be since all the man is half drunk, that all the man will be half lost? Is it not safe to follow the Bible and touch not, taste not, handle not the soul destroying thing? Who will give us light along here?

The article of Bro. J. T. Oakly reviewing David Lipscomb in last week's GOSPEL ADVOCATE, on the work of the Spirit in conversion, is one of the clearest, ablest articles we ever read on the subject. The reply of "D. L." to it is as a mouse beside a mountain.—*Baptist Gleaner.*

Verily the Gleaner can "blow its own horn." What a pity some one cannot do this work for it. Let all of us make up a purse to hire a man to blow for it. It is easier to blow before your readers, than to let them read for themselves. Why not give them that *clearest* and *ablest* article you ever read on the work of the Spirit in conversion with the reply of "D. L?" Certainly you ought to give them the benefit of that which is good. How selfish you are to enjoy all the good things alone. "The reply of D. L. to it, is as a mouse beside a mountain." Your readers would certainly enjoy seeing, with you, the mouse destroy the foundation of the mountain.

It is notable that in Arkansas, and elsewhere the largest deficiencies are found in the preachers' salaries rather than in the other collections. These heroic men put the cause first, and themselves last. A church led and served by ministers of this type, will live and flourish.—*Christian Advocate.*

Well, we like to see sacrificing preachers. It shows that they love the cause of God. But we rather think the editor of Christian Advocate mistaken when it says: "A church led and served by ministers of this type, will live and flourish. The minister may grow spiritually, but how about the church that fails to pay its debts, the church that will compel the poor preacher to live on the wind and promises? The church must not do a part of its duty, but all of it to "live and flourish." There are two sides to the question. The preacher is certainly setting them a good example, but they are failing to follow. If they were benefited by the example, they would sacrifice enough to get up the salary. The church is not benefited unless the preacher is to do all the work.

We call especial attention to the article of Bro. R. W. Officer on the Indian Mission. Let the brethren of Tennessee and elsewhere give liberally to the support of this mission. We claim to be a missionary people on God's plan now let us all see that this mission is supported by the church of God. The church of God is Missionary Society enough, if we will only work. The Society brethren frequently ask how can the church evangelize foreign lands without doing it through the Society? We now have a chance to show them, will we improve it? Remember the church is the support and pillar of the truth. The church is the light of the world, and should send the gospel to the benighted of earth. Every cent you give will go directly to the work. Send your contributions at once to R. W. Officer, Paris, Texas, or GOSPEL ADVOCATE, Nashville, Tenn. When Bro. Officer explained the object of the Indian Mission and its needs in East Nashville, a good brother remarked to me, "we have been complaining, we had no way to do missionary work, now we have a chance, but wont do it." That's the trouble. There is always a way to do good, but we don't want to every time.

Miss Adelaide Rudolph, of Cleveland, has been elected Latin Professor of the State University of Kansas. She is a niece of Mrs. Garfield.

So little do we know to what hidden good the straightforward, honest performance of a duty, however painful, may lead us.—*Grace Aguilar.*

To be content is not to be satisfied. No one ought to be satisfied with the imperfect. It is God's will that we should bear and contentedly, because in hope for the redemption of the body. —*Thomas Wingfold.*

God could feed the world with manna, preach by as, uild churches and colleges, and carry on missionary work in the four quarters of the globe, by his omnific and unaided word, but he could not thus develop in us the grace of beneficence. Giving has been made a duty for the sake of the giver as well as the receiver.

Of 1,000 medical students graduated from an English institution fifteen years ago, 128 have died and 96 have left the profession. Twenty-three have achieved distinguished success and 66 considerable success; 507 have made a living, 124 have not made a fair practice, and 56 have failed utterly.

A Trip to Simpson County, Ky.

On we rolled. Every one seemed as silent as death. All seemed to be in deep thought. At last our "stranger" raised his head as though an important thought had come to him, and looking at the young man who had said that he was going to join the "Campbellites," said: "You say you are going to join the Campbellites?"

Young Man—"Yes sir, that is the church I aim to join."

Stranger.—"If I were you, I would not do that." Here the lady gave the stranger an approving look.

Young M.—"What church would you join then?" All eyes are now on the stranger, and all ears are open to hear his answer.

S.—"Well, if I were going to join a church I would join the church of God. We read of a church by that name in the Bible. I do not remember of reading in that book of a Campbellite church."

L.—"Names don't amount to any thing."

S.—"Do you think not? Suppose I were to buy a horse, on twelve months time, and when the note was presented for me to sign it, that instead of signing my name I would sign the name of your husband to it, would the name amount to any thing in this case?"

L.—"But that is a different thing. Church names are used only to distinguish one from the other."

S.—"Then the name church of God will distinguish that from all other churches, will it not?"

L.—Yes, but you see we all claim to belong to that church."

S.—"Why then are you not content with the name God gave you? It certainly is wrong to lay aside the name God has given and wear a human name in its place."

The number of houses on either side of the street show that we are now in Gallatin, so our conversation had to close. We were soon separated, some getting out at one place and some at another. After a short stay in Gallatin we boarded the train for Bowling Green, at which place we spent the night, leaving early the next morning for Auburn where the brethren were to meet us with conveyance to go to Bethel. We had the pleasure of meeting Bro. T. W. Brents at the depot in Bowling Green, but could spend but few moments in his company, as trains do not wait for men to hold private conversations.

We reached Bethel Saturday night, and found our dear Bro. J. P. Tuck there ready to assist us in the meeting. His clear musical voice in the song service, earnest prayers, and logical discourses will greatly add to the success of any meeting. May God bless him in his labors of love. He has been preaching at Bethel for three years.

In 1873, or about that time, Bro. E. G. Sewell preached a few discourses in the Presbyterian house near where Bethel now stands, which has resulted in a great harvest of souls for the Lord. I was told that Bro. Bland, who was not then a member of the church, paid the Presbyterians twenty-five dollars for the use of their house two or three days, and gave Bro. Sewell the same amount to support his family while he did the preaching. As a result of this meeting we now have a large congregation and a good meeting house within one mile of the place where Bro. Sewell did his preaching. I mention this that brethren who may desire the cause planted in destitute places, may know that it is not necessary that they should turn their money over to missionary societies that they may have a part of it to pay themselves for handling it.

Our meeting at Bethel continued twelve days and closed with an increasing interest. Seventeen were added to the congregation. Fifteen were baptized, one reclaimed and one Baptist sister was satisfied with her baptism. We could not take upon us the responsibility of becoming a legislator for God and say that she must be baptized again. Two of the number baptized were Methodists, and two were Baptists. We had a very pleasant stay with the brethren at Bethel.

We spent one day visiting Shaker Town. They forbid marriage. I think I have read of her in God's word. On our way home we stopped over at Franklin to hear Bro. J. A. Harding. Was very favorably impressed, and would have been glad to have had the privilege of sitting at his feet longer to learn more of the lessons of heavenly wisdom and love from the divine oracles as propounded by him. But our engagements drove us on. We reached home on Friday finding our greater-half and the children well. On Saturday we went to Flippin, Ky., where we had expected to hold a meeting with Bro. Kidwill. But owing to his accident, and getting crippled, which rendered him unable to get there, the meeting was postponed.

We are now in the midst of a good meeting here, (Lafayette.) Bro. Kidwill is doing the preaching. Will report success at close of meeting.

W. H. CARTER.

Jottings Fro Ohio.

At this writing we are engaged in a meeting at Long Bottom, Meigs county, Ohio. The church at this place is in rather a lukewarm condition, but we think with proper management it can be revived again, as there are some sound brethren and sisters in the congregation.

While in Jackson county, W. Va., we had the pleasure of meeting and hearing Bro. Wm. A. Trowbridge, of Middleport, Ohio, preach. He is a sound gospel preacher. He does not cater to sectarianism. Such men should be held up, as they are the only men that will ever accomplish any lasting good.

Why doesn't Bro. H. C. Tinsley, of Big Clear Creek, W. Va., write more for the ADVOCATE? We believe he could wield the pen to a good advantage.

The baptism of infants, is it from heaven or from men? If from heaven, it can be found in heaven's book—the Bible.

We expect to send a list of subscribers for the ADVOCATE from Long Bottom, Ohio. Brethren, let us be more earnestly and actively engaged in extending the circulation of such papers as the GOSPEL ADVOCATE and *A. C. Review* than we have ever been in all our lives before, for in many places we feel the need of just such papers to aid in beating back those innovations that are at this time marring the peace of Zion.

Loyalty to the Lord is the motto of every true disciple of Christ.

Bro. L. L. Carpenter is aiding us in our meetings this winter. He is a sound gospel man.

Our yearly meeting this season pledged the just and full sum of twenty dollars for the purpose of sounding out the word of the Lord. But it raised considerable more for sounding the word in. But then charity begins at home.

Bro. W. H. Devoe, of Beallsville, O., is doing good work for the Master's cause. Bro. D. is a sound preacher.

Query.—Is our beloved Bro. Jas. L. Thornberry a Mason? If so, why?

"I was glad when they said unto me, Let us go into the house of the Lord; our feet shall stand within thy gates, Oh Jerusalem." How different the language of the Psalmist from that of many of our modern professors of Christianity.

"When Zion travails, sons and daughters are born."

A good plan for doing missionary work: let each subscriber of the AVOCATE get one more new subscriber.

Why do preachers wait for a call from some wealthy congregation before they will go preach? The true servant of God has a call which reads "go work in my vineyard."

A preacher said to me some time since that he was like the good old apostle Paul that he had the care of all the churches where he labored. Are we to infer from that, that our brother is an apostle or is that the reason why so many of the churches are so poorly cared for?

It is high time that those congregations which profess to work on the Lord's plan, begin. If they believe that they are not the Lord's only true missionary societies, let them show their faith by their works.

As the Paris, Texas congregation in conducting missionary work on the Lord's plan, I would say to the sister congregations, go up with it to the help of the Lord against the mighty.

May the Lord help His people to faithfully discharge their duties is the prayer of—

EVANGELIST.

GATHERED GEMS.

GATHERED FOR THE GOSPEL ADVOCATE.

No entertainment is so cheap as reading nor any pleasure so lasting.

Scholars are frequently to be met with who are ignorant of nothing saving their own ignorance. —*Zimmerman.*

The philosophy of trifles might in the hands of a thoughtful man be made into an enduring and useful book.

The difference between a rich man and a poor man is this—the former eats when he pleases and the latter when he can get it.—*Raleigh.*

Things should never be done by halves; if it be right do it boldly; if it be wrong, leave it undone; every day is a little life, and our whole life is but a day repeated.—*Anon.*

It is proper for all to remember that they ought not to raise expectation which it is not in their power to satisfy, and that it is more pleasant to see smoke brightening into flame than flame sinking into smoke.—*Johnson.*

Nobility is not only in dignity an ancient lineage, nor great revenues, lands or possessions, but in wisdom, knowledge and virtue, which in man is true nobility; and this nobility bringeth man to dignity. Honor ought to be given to virtue and not to riches.—*Anacharsis.*

The morality of an action depends upon the motive from which we act. If I fling half a crown to a beggar with intention to break his head and he picks it up and buys victuals with it, the physical effect is good; but with respect to me the action is very wrong.—*Johnson.*

We all complain of the shortness of time, and yet have more time than we know what to do with. Our lives are spent either in doing nothing at all or in doing nothing to the purpose or doing nothing that we ought to do; we are always complaining our days are few, and acting as though there would be no end of them.

Bro. J. M. Ratcliffe, of Missouri, has twice made arrangements to move here, and evangelize in East Texas. In both cases he failed to come, and sent no excuse nor explanation in either case. This we regard as very bad policy, to say the least.

J. T. P.

DANGER SIGNAL.

When a person gives you counterfeit money he perpetrates a crime against the law and your pecuniary interests; but when he gives you an inferior and dangerous medicine in the place of one of recognized and well known curative properties he commits the blackest of crimes, for he conspires against your health and life.

"The New York Herald," Sept. 21, 1885, says: "To endorse a counterfeit medicine is to injure the manufacturer and the buyer, and the buyers will soon drop away from a counterfeited medicine that they find worthless. Manufacturers of counterfeit articles fail because they have not the experience and apparatus of the large manufacturer to produce the same curative results. The large manufacturers have the utmost incentive, while they are protected, to make their medicine as perfect and curative as possible."

For example, take the experience of Simmons Liver Regulator prepared by J. H. Zeilin & Co., of Philadelphia; their firm has devoted years of time, employed the most eminent chemists of the land, and spent thousands of dollars in bringing their medicine to the perfection it has attained. They expended a large amount of money in bringing it to the attention of the people, and its use has made Simmons Liver Regulator widely popular. In order to make money from the great reputation gained by this remedy, unscrupulous adventurers have gotten up cheap counterfeits, dangerous to health, and stick on these frauds a name closely resembling Simmons Liver Regulator, to deceive the unwary into buying their inferior goods.

FERNANDINA, Nassua Co., Fla.

"I have used Dr. Simmons Liver Regulator and always found it to do what is claimed for it. The last bottle and two packages did me no good and were worse than nothing. I see it is not put up by J. H. Zeilin & Co., and not genuine, and a waste of money to buy it. I would be glad to get the pure and genuine. Send me some from honest hands (with red Z and Zeilin & Co.'s signature on the Wrapper). The fictitious stuff sold will injure some one badly.

BENJ. T. RICH."

The genuine Simmons Liver Regulator has become the Faultless Family Medicine and has the endorsement of the thousands who have used it. If you want Simmons Liver Regulator see that the Druggist gives you the genuine, not something he claims is "just as good," and because he makes more off it.

NOW READ

Extra Premium, all wool, full 10-4 Blankets at $3 a pair; regular selling price at $5,80

Extra fine quality 10-4 Blankets warranted both warp and filling, all wool (when we say wool we mean it) at $3,75 a pair; price in season $5,25.

California fleece. full 11-4, lovely borders guaranteed all wool at $4,75 a pair regular price $7,00.

Wool and cotton mixed, extra heavy, specia service, full 10-4 wide Blankets at $2 a pair.

All wool filling 10-4 wide Blankets at $2 per pair.

Heavy gray wool Blankets 10-4 at $1,50 per pair; actually worth $2,75.

Extra heavy silver gray, all ol filling Blankets, full 11-4 wide at $2,25, ch at $3,00

Good quality, silver gray, all wool 11-4 wide, fancy borders at $2,75. Thi anket sells in season at $4,00.

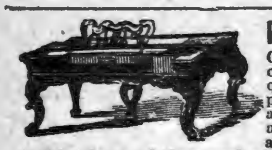
Finest qality gray California, all wool, warranted 11-4 wide, at $3,75; regular price, $4,00.

Hirsch Bros. & Co.

58 N. COLLEGE STRE .

Headquarters For Drygoods At

LOWEST PRICES!



Pianos & Organs

Of all makes direct to customers from headquarters, at wholesale prices. All goods guaranteed. No money asked till Instruments are received and fully tested. Write us before purchasing. An investment of 2 cents may save you from $50.00 to $100.00. Address

JESSE FRENCH, Nashville, Tenn.,

Wholesale Distributing Dep't for the South.

OPIUM and WHISKY HABITS cured at home without pain. Book of particulars sent Free. B. M. WOOLLEY, M. D., Atlanta, Ga.

PAYSON'S INDELIBLE INK. No preparation and only a common pen needed. Established 50 Years. Superior and popular for decorative work on linen. Received Centennial Medal & Diploma. Sold everywhere.

"THE BEST IS CHEAPEST."

ENGINES, Horse Powers **THRESHERS** SAW-MILLS, Clover Hullers

(Suited to all sections.) Write for FREE Illus. Pamphlet and Prices to The Aultman & Taylor Co., Mansfield, Ohio

SITUATIONS To subscribers. Circulars free. Home Study—60 Professors. Corr. University, 88 LaSalle St., Chicago, Ill.

OPIUM MORPHINE HABIT EASILY CURED. BOOK FREE. Dr. J. C. HOFFMAN, Jefferson, Wis.

L. & N.

(LOUISVILLE NASHVILLE R. R.)

—OFFERS—

Superior Advantages to the Traveling Public in

THROUGH CARS, QUICK TIME, AND

SURE CONNECTIONS

SHORT LINE TO

The North-West!

VIA EVANSVILLE.

Through Sleepers to the West via McKenzie Through Sleepers to the South via Montmery. Through Sleepers to the orth-east via Louisville.

EMIGRANTS

Seeking homes on the line of this road will receive special LOW RATES. See agent of this company, or address

C. P. ATMORE, G. P. & T. A. Louisville, Ky.

M. FRANK & Co.,

(M. FRANK, Late of D. Weil & Co.)

103 Union St. between Market and College.

(Formerly occupied by A. Winter.)

Dry Goods, Notions, Cloaks,

Blankets, House-Furnishing Goods,

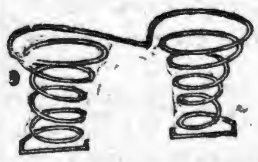
—AND—

Ladies and Gents Underwear,

Nashville, Tenn.

Ed. H. MILLER,

—Manufacturer of—



BED SPRINGS AND Mattresses.

South College St., Nashville,

And dealer in all kinds of Beddings. I make the best Spring Bed now in use—the Twin Spring Bed—they are bug-proof. Try a sett. Old mattresses neatly repaired.

ED. H MILLER.

W. W. WILKISON, Jr.,

WATCHMAKER,

98 UNION ST., in Advocate Office,

Clocks, Watches, Jewelry, &c.

Repaired cheaper than the Cheapest.

Give me a Trial.

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease to any sufferer. Give express and P. O. address.

DR. T. A. SLOCUM, 181 Pearl St., New York.

AGENTS We have the best selling BOOKS and BIBLES. Books particularly adapted to the wants of Southern and Western people. Family Bibles a specialty. Very low prices. B. F. JOHNSON & Co., Pub's, 1013 Main St., Richmond, Va.

FOR COUGHS, CROUP AND CONSUMPTION USE

TAYLOR'S CHEROKEE REMEDY

OF SWEET GUM AND MULLEIN.

The Sweet Gum from a tree of the same name growing in the South, combined with a tea made from the Mullein plant of the old fields. For sale by all druggists at 25 cents and $1.00 per bottle.

WALTER A. TAYLOR, Atlanta, Ga.

PEMBERTON'S

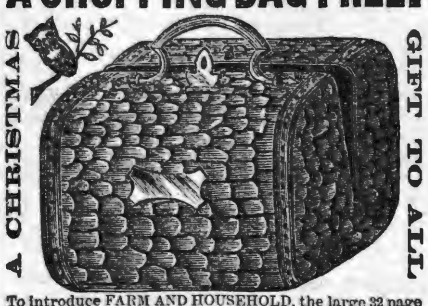
The WORLDS Great Nerve TONIC

FRENCH WINE COCA

The wonderful invigorator and EXHILARINE, to impart Health, Strength and Vigor to Mind and Body. The **Ideal Nerve Tonic** and **Intellectual** Beverage, highly endorsed by the elite of the Medical Profession; for the cure and prevention of Mental and Physical Exhaustion, Chronic and Wasting Diseases, Dyspepsia, Kidney and Liver Affections, Heart Disease, Melancholia, Hysteria, Neuralgia, Sick Headache, Throat and Lung Affections, Tired Feelings, etc. This marvelous Tonic acts like a charm. For Convalescents and Invalids this delightful Invigorant is the sina-quanon. The Invigorating and Strength-restoring properties of French Wine Coca are truly wonderful and excel all other Tonics and Stimulants. One trial will charm and excite your enthusiasm. For sale by Druggists. Send for Book on Coca, and Pemberton's Wine Coca. Price, **$1.00 per bottle.**

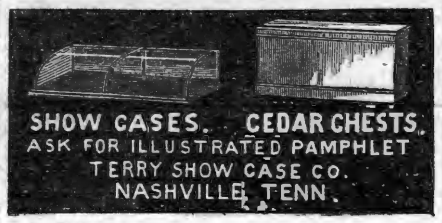
J. S. PEMBERTON & CO., M'f'g Chemists, Atlanta, Ga.

A SHOPPING BAG FREE!



A CHRISTMAS GIFT TO ALL

To introduce FARM AND HOUSEHOLD, the large 32 page Illustrated Magazine for the home, devoting 10 pages exclusively to the ladies and matters of Household, 10 pages to the Farm, and 12 pages to stories and general miscellany, we will send it **3 months for 25 cts.** and give this imitation Alligator, Nickel Trimmed **Shopping Bag** (5 inches wide and 12 inches around) **Free and postpaid** to any person subscribing. Five Bags and five subscriptions for **$1.00.** Address, **Publishers of FARM AND HOUSEHOLD, Hartford, Conn.**



Mention this paper

ON 30 DAYS' TRIAL.

THIS NEW **ELASTIC TRUSS** Has a Pad different from all others, is cup shape, with Self-adjusting Ball in center, adapts itself to all positions of the body while the ball in the cup presses back the intestines just as a person does with the finger. With light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free. EGGLESTON TRUSS CO., Chicago, Ill.

Agents Make $5 a Day Selling Perfect **FAMILY SCALES** Entirely new in principle. Weigh one ounce to 25 pounds. What every family needs and will buy. Rapid sales surprise old agents. FORSHEE & MCMAKIN, CINCINNATI, O.

TEXAS LANDS!

Persons who have capital they wish to invest profitably, can do so by investing now, in Texas lands.

The undersigned is agent for the sale of lands amounting to **OVER HALF MILLION ACRES.** Prices range from 50 cents to $6,00 per acre.

These lands are all going up, and in five years from date, will be worth twice the present price. For particulars, address

J. T. POE.

Longview, Texas.

AGENTS COIN MONEY who sell DR. CHASE'S FAMILY PHYSICIAN. Price $2.00. Write for Circular. Address. A. W. HAMILTON & Co., Ann Arbor, Mich.

BETHANY COLLEGE,

West Virginia.

Begins its forty-fifth session **January 1885,** It has 595 Alumni; four College Degree Courses—the Classical, the Scientific, the Ministerial and the Ladies' course; also professional courses in Engineering, practical Physics and Chemistry, with ample training in the use of instruments and apparatus, both in field work and the labaratory. Also a thorongh Academical course, complete in itself and arranged as a preparatory to the college courses.

Expenses reduced to the most reasonable tterms, and enery facility afforded the student to economize both as to time and costs.

All classes open to both sexes at equal costs. Send for catalogue to—

W. K. PENDLETON, Pres't.

A Physician's Opinion.

Dr. Orr says: "I am well acquainted with the composition of Dr. Duncan's Cough Balsam. I have used it in my family and in my practice for several years, and do not hesitate to say that I believe it to be the best remedy known to the medical profession for the speedy Cure of Colds, Coughs, Sore Throats, Whooping Cough, and far surpassing all other remedies for the speedy cure of Croup and Hives in children. It is very pleasant to take, and perfectly harmless." Price 50 cents.

Special Notice.

We would call the attention of the readers of this paper, especially those who are suffering with Dyspepsia, or Indigestion, to Dr. Duncan's Liver and Kidney Medicine It is, beyond doubt, the best and most reliable remedy known or ever offered for sale, for the Cure of Constipation, Sour Stomach, Sick Headache, Torpid Liver, and all Kidney troubles. It is the best and cheapest. 75 cents.

WEAKLEY & WARREN,

Manufacturers and Wholesale and Retail Dealers in

FURNITURE & MATTRESSES,

The Largest, Finest and Best Assorted Stock in the South.

Parties in want of Furniture and Mattresses will subserve their interest by giving them a call.

Nashville, Tenn.

10 & 12 - - - - - N. College St.

Add-Ran College,

THORP'S SPRING, HOOD CO., TEXAS.

The Thirteenth Annual Session opens the second Monday in Sept., 1885, and closes the last Thursday in May, 1886. There are ten distinct schools with an experienced teacher at the head of each. Not a single day is wasted from the beginning to the close of the session. Every day in the week has its proper share of study and recreation. Recitations every day—only the Bible studies on Sunday. Thorp's Spring is a prohibition village; noted for its healthfulness and the simple, steady and moral habits of its inhabitants. Send for catalogue.

A. & R. CLARK, PROPRIETORS.

H. W. HAYES.

—Dealer in **All kinds of**

SEWING MACHINES,

Needles, Parts and Attachments, Household Goods and Notions.

A Good No. 1. Sewing Machine for $15.00. Warranted for five years.

Repairing promptly Attended to, and old Machines made as good as new.

155 Unionst., Nashville, Tenn.

REFER TO THE EDITORS OF THIS PAPER.

Phillips-Buttorff Mf'g. Co.,

Manufacturers of all kinds of

Cooking and Heating Stoves, Tin-ware and House-Furnishing Goods.

COOKING STOVES:

Hermitage for Coal; New Enterprise for Wood; Home Production, Economy in Fuel, Perfect in Operation; Guaranteed in Every Sense of the word.

24 and 26 College St., - - - - - - Nashville, Tenn

O. EWI G. FRANK W. GAINES

EWING & GAINE

WHOLESALE HARDWARE,

40 South Market Street, Nashville, Tennessee.

Complete Stock of Hardware, Guns, Cutlery and Guns Belting, at the lowest prices.

Prompt and Careful Attention given to Orders. TRY US.

Those Who Doubt

Are cordially invited to read the following authentic and unsolicited Letters. We have many thousands. They come every day. All Ladies, well or ill, should wear these Corsets. They impart no "shock" whatever, but a really delightful sensation.

NEWARK, N. Y., June 1.
Dr. Scott's Electric Corsets have entirely cured me of muscular rheumatism. It has also cured a severe case of headache and female troubles of eighteen years' standing.
MRS. L. C. SPENCER.

BROOKLIN, ME., June 28.
Dr. Scott—The Corsets I ordered six months ago have worn splendidly, and have given satisfaction every way. They are the best Corsets I ever wore, aside from their electric qualities, which are truly marvellous. I suffered greatly from rheumatism in my back and limbs, but your Electric Corsets have entirely cured me. They are better than represented.
MRS. J. B. BABSON.

CHAMBERSBURG, PA., October 9.
I found Dr. Scott's Electric Corsets possessed miraculous power in stimulating and invigorating my enfeebled body, and the Hair Brush had a magic effect on my scalp. MRS. T. E. SNYDER, Fancy Goods Dealer.

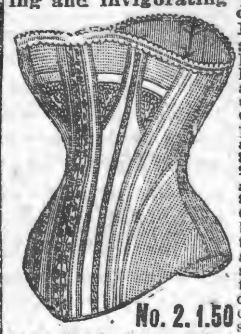
SAND BEACH, MICH., September 3.
I cheerfully tender you my heartfelt gratitude for what your Electric Corsets have done for me. I have suffered for over three years with weak back, growing worse all the time. At times I was almost helpless—could not work or walk. I received benefit the second day of wearing it, and have improved ever since. I am now able to work and walk all day without any trouble. My friends are simply astonished.
MRS. A. CURREY.

HOLLIS CENTRE, ME., August 29.
I suffered severely from back trouble for years, and found no relief till I wore Dr. Scott's Electric Corsets. They cured me, and would not be without them.
MRS. H. D. BENSON.

PEORIA, ILLS.
I suffered from kidney, liver and nervous troubles for twelve years. Dr. Scott's Electric Belt entirely cured me, after all other remedies had failed. His Electric Hair Brush has cured my neuralgia.
C. W. HORNISH.

Dr. Scott's Genuine ELECTRIC CORSETS.

have established a deserved reputation beyond that of all other Corsets for comfort, elegance, durability, and excellence of material. **In addition to all these advantages, they possess more Electro-Magnetism and thorough healing and invigorating power than any other Electric or Magnetic appliances on the market, however high priced.** The adjoining cut represents our No. 2, or $1.50 Corset. Our other prices are $1.00, $2.00 and $3.00; nursing, $1.50, abdominal, $3.00 15 cents extra for sizes above 30. The $2.00, $3.00 and abdominal Corsets are made of beautiful English sateen. All our Corsets are corded, double stitched, and have tipped steels and lock clasps, combined with our patent solid back spinal steels, through which the eyelets are riveted. For weak backs, spinal, kidney and liver troubles, rheumatism, and other weaknesses peculiar to women, our Corsets have no equal. A beautiful silvered compass with which to test their electro-magnetic power accompanies each Corset. **OUR ELECTRIC INSOLES, price 50 cents per pair,** should be worn together with our Corsets; astonishing results follow. Most of the above remarks apply equally to our Electric Belts for ladies and gentlemen. Price $3.00. (In ordering by mail, add 20 cents for postage.) State size of waist and mention this paper. Make all remittances payable to **GEO. A. SCOTT, 842 Broadway, N. Y.** Dr. Scott's Electric Hair Brushes, $1.00, 1.50, 2.00, 2.50, 3.00.



No. 2. 1.50

NILES, MICH., January 5, 1885.
DR. SCOTT'S Electric Corsets have cured me of acute dyspepsia, from which I have suffered for eight years. His Electric Hair Brush cures my headache every time.

BALTIMORE, MD.,
Intense nervous debility has been my trouble for years. Physicians and their medicines did not help me. I finally derived great relief from Dr. Scott's Electric Belt.
L. H. MILLER.

POSTPAID

MEMPHIS, TENN., November 28.
Dr. Scott's Electric Corsets have given much relief. I suffered four years with breast trouble without finding any benefit from other remedies. They are invaluable.
MRS. JAS. CAMPBELL.

HENDERSON, TEX., August 17.
I tell my friends gold would not induce me to part with my Electric Corset and Hair Brush, unless I could obtain others.
Mrs. S. P. FLANAGAN,
Wife of Webster Flanagan, Real Estate Operator.

ON TRIAL.

BELOIT, WIS., November 7.
Dr. Scott—Your Electric Corset has done wonders for me. It has so improved my health that I am now able to attend personally to all my household duties. I am greatly encouraged.
M. E. PENNOCK.

MERIDIAN, MISS., June 24.
Dr. Scott—Your Electric Corsets have given splendid satisfaction. One lady who suffered continually from indigestion, has been greatly benefited by wearing them, and has thrown all medicines aside.
MRS. J. H. DRINKWATER.

EAST PEPPERELL, MASS., June 26.
Here is my experience in wearing Dr. Scott's Electric Corset: I suffered untold pain in my back and sides, so much so that I dreaded lying down at night. I found no relief till wearing your Electric Corset. Since wearing them I have been almost entirely free from those pains. With much gratitude.
ELIZA M. HOBART.

PRINCETON, MINN., June 25.
Your Corsets have accomplished wonders in my case. I was, previously, thoroughly incapacitated and could not help myself. I have worn your Corsets now for two weeks, and I am able to be up and around, helping to do housework, etc. My friends are astonished. With many thanks, etc.,
JULIA J. MCFARLAND.

My sister suffered constantly with back and spinal trouble, so badly at times that she had to be lifted about. She put on one of your Electric Corsets on Monday, on the following Wednesday, much to our surprise, she was able to get around the house and superintend the cooking and domestic labor. She is now feeling well and is full of gratitude.
MRS. S. J. HARPER, WESTON, O.

AGENTS! (Either Sex) Wanted for Dr. Scott's beautiful Electric Corsets, Belts, Electric Hair, Flesh, and Tooth Brushes, and Insoles. No risk. Quick Sales. Satisfaction Guaranteed. For terms, address GEO. A. SCOTT, 842 BROADWAY, NEW YORK.

PARSONS' PURGATIVE PILLS

MAKE NEW, RICH BLOOD.

These pills were a wonderful discovery. No others like them in the world. Will positively cure or relieve all manner of disease. The information around each box is worth ten times the cost of a box of pills. Find out about them and you will always be thankful. One pill a dose. Illustrated pamphlet free. Sold everywhere, or sent by mail for 25 cts. in stamps. Dr. I. S. Johnson & Co., 22 C.H. St., Boston.

"GET THE BEST."

WHAT SHALL WE HAVE FOR CHRISTMAS?

GOOD MUSIC FOR ENTERTAINMENT AND INSTRUCTION.
GOOD BOOKS FOR ENTERTAINMENT AND INSTRUCTION.

on Four Cents for our New Descriptive Catalogue, just issued, and Circular about Christmas Music.

WHAT CAN BE MORE APPROPRIATE,
as a present to a Sunday-school Teacher or Scholar than a book on the Lessons for 1886?

ECLECTIC SERIES NOW READY!

For Teachers and Advanced Scholars. THE ECLECTIC LESSON COMMENTARY for 1886, by J. W. Monser. Cloth, single copy, by mail, $1.00. Per dozen, by mail, $10.00. Per dozen, by express, $9.00.

For Intermediate and Primary Scholars. Scholars' Eclectic Lesson Book for 1886, by J. H. Hardin. Cheap Edition, in boards: Single copy, by mail, 25 cents; per dozen, by express, $2.40. Fifty copies, by express, $9.00; per hundred, by express, $16 00. Presentation Edition, in cloth: Single copy, by mail, 50 cents; per dozen, by express $4 80; per hundred, by express, $39 00.

Samples of both books, in cheapest bindings, sent by mail on receipt of $1 00. The Eclectic Series has proven such a grand success wherever tried, that no school should fail to have the new volumes for 1886 examined, as they are said to surpass all previous issues. Old features improved and new ones added. New arrangements.

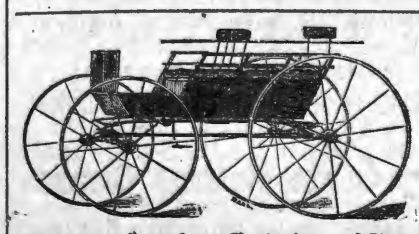
S. S. Supplies of every variety supplied at lowest rates. Write for particulars. | Reward Books from 4 cents to $10 per copy

1c, 2c, 3c, 5c, 10c, 15c, 20c, 25c, 35c, 50c, Christmas Cards 60c, 75c, 85c, $1 00, $1 25, and $1 50.

AT 75 cents per Doz. Beautiful Cromo Reward Cards Sample packages of S S Reward cards

at 25c and 50c per Package, containing cards and ticket worth double the price asked. Get samples of all Sunday-School Papers (we furnish them free) before you order. Address,

JOHN BURNS Pub. CO., 717 Olive Street. St. Louis.



MURKIN & HUNT,

3032, South College Street,

—Manufacturers of—

Fine Carriages, Berlins, Landaus, Cabriolets, Coupes, and all Kinds of Heavy Work

We have enlarged our Factories and Store-rooms by the addition of the three-story building adjoining, and have now improved facilities for the manufacture of first-class work.

OUR SPECIALTIES: Improved Timken and Brewster Spring Buggies; Platform Double-Spring and Three-Spring Phætons; Barouches, Rockaways, and Wagons of Every Description.

Special Attention Given to Repairing. Inspection Solicited. Telephone 332.

Buy your Fall and Winter Clothing, Gents Furnishings and Hats from

W. A. LANNOM,

THE CASH CLOTHIER,

18 PUBLC SQUARE, NASHVILLE, TENN.,

Where you have the largest stock to select from in **FINE CUSTOM MADE AND MEDIUM GOODS** of the latest styles in Cloths, Cassimeres, Tricos, Worsteds, Corkscrews, etc., etc., in all the different grades and colors, in all sizes to fit from the largest man to the smallest boy.

The largest stock and greatest variety of **GENTS FURNISHINGS AND HATS** in the city, at prices far below the regular **FURNISHING AND HAT HOUSE** prices. Our terms are **Cash and Prices Bottom.** For your own interest inspect our stock before buying elsewhere.

W. A. LANNOM, Nashville, Tenn.

Maxwell House Shoe Store,

Old Ladies' Common-sense Shoes, Old Men's Broad bottomed Boots and Shoes, Children's, Misses' and Boys' School Shoes,

At REDUCED PRICES, FOR CASH!

T. E. WINSTEAD & CO.,

154, Church St., erry Block, opp. Maxwell House, NASHVILLE.

Walsh & McGovern,

DEALERS IN

Leather, Hides, Oils, Shoe Findings,

Nos. 16 & 18 North Market St., Nashville, Tenn.

SOL. FRANKLAND & CO.,

46 College St., (2nd Door from Union St.,)

Established in 1864,

Offer great bargains in Dress Goods, Silks, Velvets, Flannels, Blankets, Domestics, Sheetings Table Linens, Cassimeres.

All Goods Warranted as Represented, or Money Refunded.

NEW HOUSE! NEW GOODS!

J. W. ORCHARD,

Manufacturer and Dealer in PLAIN and DECORATIVE

WALL PAPER,

Window Shades,

Looking-Glasses, Picture Frames and Cornices, Chair Cane, Picture Cord and Nails, Wall Brackets and Parlor Easels.

Looking-Glasses put in old frames. Old pictures and frames repaired.

134 Union Street.

Between College and Cherry,

NASHVILLE - - TNN.

A. C. & J. C. MARCH,

(Successors to J. D. March & Son,)

Manufacturers of and Dealers in

Saddles, Harness, Bridles, Collars, Trunks, Bags, Valises, Hames, Whips, Chains.

REPAIRING DONE ON SHORT NOTICE.

NORTH MARKET STREET,

NASHVILLE. - - TENN.

NAHVILLE, CHATTANOOGA & ST. LOUIS RAILWAY.

BUSINESS MEN, TOURISTS, EMIGRANTS, FAMILIES, **REMEMBER**

The Best Route to St. Louis and the West **via McKenzie.**

The Best Route to West Tennessee and Kentucky, Mississippi, Arkansas, and Texas points is **via McKenzie.**

The Best Route to the Summer Resorts and Mountain Retreats of Tennessee, Virginia and the Carolinas, **via McKenzie and Nashville.**

The Best Route to the celebrated Colleges, Universities, Seminaries and other Educational Institutions in the Southeast, **via McKenzie and Nashville.**

The Best Route to points in East Tennessee, Virginia, the Carolinas, Georgia and Florida is **via Chattanooga.**

DON'T FORGET IT!

—By this Line you secure the—

MAXIMUM OF SPEED, SAFETY, COMFORT, SATISFACTION,

—AT THE—

MINIMUM OF EXPENSE, ANXIETY, BOTHER, FATIGUE.

Be sure to Buy your Tickets over the

N., C & ST. L. RAILWAY!

you are going to Washington City, Baltimore, Philadelphia, or New York.

The Inexperienced Traveler need not go amiss; few changes are necessary, and such as are unavoidable are made in union Depots.

THROUGH SLEEPERS!

—BETWEEN—

Nashville and Atlanta, and Atlanta and Jacksonville, Fla., Nashville and Martin (to connect with Sleeper service via Cairo to St. Louis and Chicago.) Nashville and Columbus. Nashville and Memphis (Sleeper Humboldt to Mobile, and Milan to New Orleans) McKenzie and Little Rock, and Little Rock and Texas points.

Call on or address

J H PEERLES, T. A., Chattanooga, Tenn.
W W KNOX, T. A. Nashville, Tenn.
S FINLEY, Ticket Agent, Memphis, Tenn.
A B WRENN, Trav. ., Atlanta, Ga.
W L DANLEY, G P. & T A, Nashville, Tenn

FREE BOOK!

Our "Catalogue O" has 160 illustrations of Aquaria, Fountains, Ferneries, Flower Stands, Window Gardens and Boxes, Brackets, Chandeliers, Yard Vases, Card Tables, &c., and valuable instructions for proper management of Aquaria, Ferneries and Window Gardens. FREE TO ANY ADDRESS. S. FREEMAN & SONS, RACINE, WIS.

FOR

SIXTEEN

ANNUAL ANNOUNCEMENT

OF

OUR SCHOOL

AT

MARS HILL

ADDRESS

T. B. LARIMORE,

BOX E. FLORENCE, ALA.

M. A. SPURR, President, | FRANK PORTERFIELD, Cashier, | R. S, COWAN, Teller, | J. H. THOMPSON. Vice President.

Commercial National Bank,

OF NASHVILLE, TENNESSEE.

CAPITAL STOC , - - - $250,000,00.

North College Street.

BOARD OF DIRECTORS.

M. A. Spurr, R. M. Dudley, J. A. Thomas, Sam Cowan, Jos. Frankland, W. A. Benson, J. H. Thompson, W. E. Norvell, W. A. Wray, J. F. Bowers, J. Jungerman, A. W. Wills, E. R. Richardson, J. H. Collins, W. D. Mayo, Robert B. Lea, J. D. Goodpasture, H. G. Gwyn, T. L. Herbert.

Fully Prepared to do a General Banking Business.

JOHN RAMAGE & SON,

48 North College Street, Nashville,

Offer the best stock of custom-made BOOTS, SHOES, and SLIPPERS, in all grades, **Trunks, Traveling and Hand Bags.**

LOWEST CASH PRICES!

Gates & Pohlman,

Corner College and Union Streets, Nashville, Tenn.,

Are the oldest Jewelers in the State, and have constantly in stock the very latest and best designs, in patterns as well as the finest in quality and finish of all goods pertaining to the Jewelry trade. They defy competition in prices, and warrant every article to be as represented by them. **Watches, Clocks and Jewelry** repaired by the most practical workmen s by mail promptly attended to. Their motto is, *"Quick sales and small profits."*

H. B. Grubbs Cracker Co.,

MANUFACTURERS OF

Candy and Crackers,

21 N. Market St., - - - - - - Nashville, Tenn

A large stock of Fire-works Constantly on hand.

Without fear of contradiction, we guarantee all of our goods to be **STRICTLY PURE AND WHOLESOME.**

Send us your orders, or specify our goods when you order of your Grocery House. Our Stick Candy is known as the "Lion Brand." In the manufacture of our Candies, we use only the best confectioner's A Sugar, vegetable colors, and fruit flavors. In order to be certain that our ingredients are pure, DR. LUPTON, Professor of Chemistry in the Vanderbilt University, will give all material used by us, a careful chemical analysis. ☞ Price List sent on application.

Now is the Time to Buy

China, Dinner, Tea and Chamber Sets at greatly reduced prices. Prices reduced on all of our goods. This is the place to get first-class goods for a little money. We are the only agents in this city for HAVELAND & CO.'S. China, Pomona and Amberina Glassware.

HICKS, HOUSTON & CO.

SPRING, 1885.

CARPETS! CARPETS!

We have the largest and most complete stock of **Carpets all grades, Mattings, Oil Cloths, Linoleums, Rugs, etc.,** that we have ever shown to the trade. These goods are brought from the factory, and our prices are the lowest. All orders promptly filled.

MANLOVE & Co.,

26-2 Summer St., - - Nashville, Tenn.

O. T. CRAIG & SON,

BRENTWOOD, TENN.

MAUD MULLER, 1924.

—Breeders of—

Duroc Jersey-Swine.

A CHOICE LOT OF PIGS NOW READY TO SHIP.

All our Breeders Registered.

Address C. W. CRAIG,

Brentwood, - Tennessee.

S. HOGAN, J. S HOPKINS.

Hogan & Hopkins.

—Dealers in Custom Made—

Boots and Shoes.

—oOo—

We will sell the very best makes of Boots and Shoes, and endeavor to make the prices so that no one can possibly sell cheaper than we do.

No. 20 Public Square, Nashville, Tenn.

SALESMEN:

SAM R. HOPKINS, L. D SIMPSON, W. MAYES.

Mr. & Mrs. W. LIPSCOMB'S SCHOOL AT OWEN'S STATION

WILL OPEN Aug., 31, 1885. This is truly HOME SCHOOL, with every kind of care necessary for the comfort and welfare of pupils. Parents and others would do well to inquire as to its merits.

Terms for 20 weeks, including Board, Tuition and Washing, $75,00. $25,00 for music with use of piano. Address

W. LIPSCOMB

The Organization of the Church.

There was a time when, and a place where, the Church, as an organized body, had its beginning. It could not have been prior to the death of Christ for the following reasons:

1 No sin-offering had been made.

2 There was yet no High Priest to enter into the Holy of Holies and make atonement for sin.

3 The Corner-stone had not been laid, and was not until Christ was laid in the tomb.

4 It was not yet settled that Christ was the Messiah.

5 Jesus had not yet been crowned King of Kings and Lord of Lords.

6 No command from God had as yet beeen given to go into all the world and preach the gospel.

7 No law of pardon had yet been given to man, and was not until the first Pentecost after the resurrection of Christ.

For these, and many other reasons, the church could not have been organized until after Christ rose from the dead. To constitute a church which represents the body of Christ, there must be gathered together certain members which constitute that body. Then there must be in that body a spirit to animate, and give it life. If we view the church as a kingdom, Jesus must first be crowned before he can reign over it. Then there must be a people over whom he must reign.

On the day of Pentecost, after the ascension of Christ, the apostles were all with one accord in one place. The Holy Spirit came upon them—they were cemented together into one body—one dissoluble body, and from that time forth, men and women were *added to the Church*. On this occasion the gospel was first preached to sinful men. The remission of sins in the name of Christ began first to be preached, while the doors of the Church were thrown wide open, to be closed never, till time shall be no more. The Church was organized by the Holy Spirit that day, and every member placed in his proper place in the one body. There were, now, set in this body—placed there by the Lord himself, or by his Spirit, which is the same,—(1) apostles, then (2) prophets, (3) evangelists, (4) pastors and teachers. For the edifying of the body of Christ (the Church) until they should come to the unity of the faith, and the Church come to the stature of a perfect, or full-grown man, in Christ. Now mark it: these were placed in the Church for a special purpose, a specific work—that of perfecting the new Church. It is the special work of the spirit to set in order, give laws, govern, guide and direct that which Christ creates, and through apostles, prophets, evangelists and teachers, the Spirit was to accomplish this work. Not only to set the new created Church in order, but through these inspired teachers to perfect the Church in doctrine and faith, so that the Church might stand forth a perfect divine model for all time. When the Church came to manhood's estate, or to full growth, under the inspired teachers, miracles and miraculous teaching ceased. The teachers placed in the Church for its perfection, had done their mission—the work for which they were placed in the Church. It does not necessarily follow, however, that all these teachers ceased to work altogether. There was no longer a necessity for apostles nor prophets, since the "all things commanded" had been taught the Church, the law given for the salvation of men, and the government of the Church. There was no longer a necessity for apostles and prophets. But while apostles and prophets might cease with the full growth of the Church, there would still be a necessity for the work of evangelists and teachers, with others not necessary to the perfection of the Church, but necessary to its prosperity as a perfect body. No one will deny the necessity for evangelists in the perfected Church, to go out and preach the gospel, to set in order other congregations, after the divine model perfected by the apostles, prophets and teachers. Then it would be necessary to have these congregations under the supervision of one or more wise, discrtee brethren, who might have the cause at heart, and would so direct and rule the Church as to bring the Church up to the perfect model aim of the first congregations, and thus perpetuate the perfect Church till the end of time. Hence the appointment of elders and deacons by the inspired apostles. There were elders in the model Church at Jerusalem, and also deacons. So there were elders and deacons in every Church set in order in the days of apostles, and the Holy Spirit through Paul left instructions as to who should be appointed to these places in the Church. Paul instructed Timothy and Titus—evangelists—to ordain (or appoint) elders in every congregation, to select men well reported of, apt to teach, wise to rule, and such as would be able to *rule well* (govern is here meant, I think) the house of God—the Church. For, under Christ, governed by his law, the elders were to rule the Church. They were placed as overseers, or superintendents, whose business it was to teach, and direct the Church in every good word and work. Every association of men, whether of Church or State, must have some one who acts as head—who directs and governs. Hence the appointment of elders. Not one, but a plurality in every Church to keep down one man's power. Elders and deacons then are as much a necessity since the days of miracles, as are evangelists. Necessary to the perpetuity of the divinely perfected church, the model of which is at Jerusalem. I had as soon argue that the one was not necessary as the other, and I could not argue either, because they must exist in the very nature of things. A church without an elder, or elders, is a body without a head. Christ is the head of the whole body, but the elders, under Christ, are the heads, or subheads, of the various congregations which make up the one great body of Christ.

JNO. T. POE.

A Doubly Good Work.

All people who eat are indebted to the Royal Baking Powder Company not more for having perfected and prepared a leavening agent that is pure and wholesome beyond a question than for its exposures, so boldly made, of the numerous impure, adulterated and injurious articles that are sold under the name of baking powders, break preparation, etc., in this community. In making these attacks, but the animus of these attacks has been perfectly understood by the general public, and by their very virulence have served to more prominently call attention to the good work of the "Royal" Company.

Food frauds of the usual class, such as wooden nutmegs, chicory coffee and watered milk, although they are swindles in a commercial sense, are often tolerated because they do not particularly affect the health of the consumer. But when an article like baking powder that is relied upon for the healthful preparation of almost every thing is so made as to carry highly injurious if not rankly poisonous elements into our daily food it would seem to be the duty of the press as well as of the criminal authorities to take cognizance of it.

In the fight for pure food made by the "Royal" Company some time ago, when its guns were particularly trained against the alum baking powders, it was noticed that the most trustworthy scientific authorities were emphatically upon its side. So in the recent contest with the lime and other impure baking powders the result has proved that every statement made by the Royal Baking Powder Company, both as to the purity of its own and the adulteration of other baking powders of the market, was fully authorized by the most competent chemical and medical authorities of the country.

In this contest two facts have been pretty conclusively settled in the minds of the public—the first, that the Royal Company has found the means, and uses them, to make a chemically pure article of food, and the other that the average baking powder, no matter how strongly endorsed by "commercial chemists" is an exceedingly doubtful preparation.

Pure baking powders are one of the chief aids to the cook in preparing perfect and wholesome food. The recent controversy in the press has left it no longer a question with those who desire purity and wholesomeness of food what baking powder they shall use.

If a cough disturbs your sleep, take Piso's Cure for Consumption and rest well.

The best Ankle Boot and Collar Pads are made of zinc and leather *Try them.*

CHRISTINE NILSSON, the famous prima donna, has written on article on "The Right and Wrong Methods of Teaching Singing," for the *Youth's Companion*. This is her first appearance as an author, but her articles is said to be of remarkable value and interest.

Cuticura

A POSITIVE CURE for every form of SKIN and BLOOD DISEASE FROM PIMPLES TO SCROFULA.

Eczema A, or Salt Rheum, with its agonizing itching and burning, instantly relieved by a warm bath with CUTICURA SOAP and a single application of CUTICURA, the great Skin Cure. This repeated daily, with two or three doses of Cuticura Resolvent, the New Blood Purifier, to keep the blood cool, the perspiration pure and unirritating, the bowels open, the liver and kidneys active, will speedily cure Eczema Tetter, Ringworm, Psoriasis, Lichen, Pruritus, Scall, Head, Dandruff, and every species of itching, Scaly, and Pinply Humors of the Skin and Scalp, with Loss of Hair, when the best physicians and all know remedies fail.

Cuticura Remedies are absolutely pure and and the only infallible Blood Purifiers and Skin Beautifiers free from poisonous ingredients.

Fold everywhere. Price, Cuticura, 50 cents; Soap, 25 cents; Resolvent, $1. Prepared by Potter Drus and Chemical Co., Boston, Mass.

Send for "How to Cure Skin Diseases."

KIDNEY, PAINS, Strains and Weakness instantly relieved by the Cuticura Anti-Pain Plaster. New, elegant, infallible.

4 Brilliant Collections

OF THE BEST MUSIC

AT A MARVELLOUSLY LOW PRICE

Each one contains 216 large sheet music size pages, and from 50 to 70 pieces of music by the best composers.

Price 50cts each! Mailed for the price and Postage, or 68 cts each!

American Song and Chorus Collection.
68 New and Popular Songs with choruses.

American Ballad Collection.
63 of the Best Ballads.

American Dance Music Collection.
A large number of the best Waltzes, Polkas, etc.

American Piano Music Collection.
50 very good Piano Pieces.

FOR CHRISTMAS.

Christmas Gift, by Rosabel. A truly delightful little Cantata for children, with a very pretty story, neat music, pleasing dialogues, and all quite easy enough for the younger children of schools and Sunday Schools. Price 25 cts. $2.40 per dozen.

Message of Christmas. A rousing good, stirring cantata by Fanny E. Newbery and T. Martin Towne. For children, with the assistance of a few adults. Simple scenery needed. Price 30 cts, or $3.00 per doz.

OLIVER DITSTON & CO., BOSTON.

C. H. Ditston & Co., 867 Broadway, N. Y. J. E. Ditston & Co., 1228 Chestnunt St. Phila.

Send to John C. Haynes & Co., Boston, (branch house of O. Ditson & Co., for grand illustrated Catalogue of all Musical Instruments, strings and Trimmings.

BARNES'

Patent Foot and Steam Power Machinery. Complete outfits for Actual Workshop Business. Lathes for Wood or Metal. Circular Saws, Scroll Saws, Formers, Mortisers, Tenoners, etc., etc. Machines on trial if desired. Descriptive Catalogue and Price List Free.

W. F. & JOHN BARNES, Rockford, Ill., No. 59 Ruby St.

360,000

COPIES OF THE

Double Christmas Number

OF THE

Youth's Companion

Ready December 5th.

Colored Cover, Twenty Pages, Profusely Illustrated.

Mailed to any address for Ten Cents.

New Subscriptions sent at once, with $1.75, will include the paper FREE from the time the subscription is received to Jan. 1, 1886, and a full year's subscription from that date. *Mention this Paper.* Address

PERRY MASON & CO., Publishers,
41 Temple Place, Boston, Mass.

THE GOSPEL ADVOCATE.

VOLUME XXVII., NUMBER 52 | NASHVILLE, TENNESSEE, DEC. 30, 1885. | TWO DOLLARS PER YEAR IN ADVANCE.

EDITORS:

D. LIPSCOMB | E. G. SEWELL.

J. C. McQUIDDY, Office Editor.

ASSOCIATE EDITORS:

J. A. HARDING. JOHN T. POE.

Subscription Rates to Gospel Advocate.

Single subscriber, per annum in advance..... $2,00
Single subscriber for six months in advance..... $1,00
Clubs of five, three of these new, per annum each..... $1,50
Clubs of ten, five of which must be new, each..... $1,25
Clubs of ten, all old, each..... $1,50

SUBSCRIBE NOW.

WICKEDNESS AND OVERTHROW OF EGYPT.

The history of the Egyptians in their treatment of the Jewish people, and the intolerable wickedness they manifested, is but a strong illustration of how hard a thing it is to reform nations. When they once become wicked, and the whole mind and conscience of the masses are moulded and set in wickedness, until rebellion, wickedness, disregard of God and his authority, becomes the custom, the habit of the people, the cases are few and far between, if any at all, where permanent and substantial reformation has been made. These Egyptians who were largely if not altogether the posterity of Ham, as Egypt is frequently called the land of Ham, one of the sons of Noah, must have drifted into idolatry very soon after the death of Noah. Noah lived a good while after the flood, and was a worshipper of God, and all his children were trained up to know and to worship God. And the family of Shem, out of which Abraham sprang, carried a knowledge, and to some extent at least, the worship of God all along; and Abraham, it is known, was one of the most devout servants of God the world ever saw. And the posterity of Ham certainly had as fair a chance to retain the knowledge and worship of God as the family of Shem had. But the trouble evidently with them was that they did not like to retain God in their knowledge. In the days of Abraham, when he was giving up his whole being to be led, and controlled by the God of Heaven, the Egyptians had already become so notably wicked that Abraham was afraid they would slay him to get his wife; and on this account represented her as his sister. And when Pharaoh had taken Sarai into his house, the Lord in some way rebuked him for his course. From this, it is plain that even then, though the nation had become exceedingly wicked, God still in some way communicated with them, thus leaving them without excuse. Then again, in the days of Joseph, the great-grandson of Abraham, a full knowledge of the true God was made known, at the headquarters, the very throne of Egypt. And yet, after all this, the Egyptians were not lifted out of their wickedness and idolatry. By the time that Moses was born, a king had arisen who knew not Joseph, and who was terribly oppressing the Jewish people. And yet under these oppressions, the Jews were increasing so rapidly that the king of Egypt feared they might join themselves to the enemies of the king and thus get loose from serving him. Hence, the edict at the time of the death of Moses that all the male children of the Jews should be slain. The wickedness of this edict has seldom been equaled by any nation on earth. And yet all along, this people had reminders from God, and had good opportunities of recognizing and serving him, if they would. But they did not like to do this, and their foolish hearts were darkened, and the horrors of heathenism held them fast in its grasp. Not because they *could* not, but because they *would* not do otherwise. Hence, through a series of God's divine planning and arrangement, Moses, one of the very ones Pharaoh tried to destroy, is brought face to face with him, as the means ordained of God to destroy the king, and to give a terrible blow to the people and land of Egypt. Moses unexpectdly appears in the presence of the king, and in the name of his God demands that he shall let his people, Israel, go out of that land, where they might serve him.

This he peremptorily refused, saying, "who is the Lord, that I should let Israel go? I know not the Lord neither will I let Israel go." Then Moses went into his presence and performed a miracle, that Pharaoh might be convinced of his folly. The rod was cast down in his presence, and became a serpent. But the king, instead of yielding to this, at once called to his magicians, and by their enchantments, they turned rods into serpents. But this trick of the king and of those wicked people was at once foiled by the fact that the serpent from the rod of Moses swallowed up those of the magicians, thus leaving them without excuse. But when people are determined not to be convinced, they cannot be. If Pharaoh had been willing to be convinced, the first miracle, turning the rod into a serpent, would have been enough. But he was set in his heart not to yield. Such is humanity in error, to this day. People that have long been trained in error, come to love that error more than they love the truth, and all the world cannot turn them out of that into the truth. But when Pharaoh hardened his heart over this miracle, and would not yield himself to be convinced that it was the power of God, a series of afflictions began to befall the Egyptians, such as they had never seen before. These afflictions were the ten noted plagues that came one by one upon them. First the river Nile and all the waters of Egypt were turned into blood, so that the people could find no water to drink, and the fish of Egypt died, thus showing to the Egyptians that their imaginary deity, the god of the Nile, the great river of Egypt, could do nothing when the God of Heaven was at work. But when through Moses the blood was removed, the king hardened his heart again, and refused to let the people go. Then came the plague of frogs, so terrible that the king plead with Moses to remove them, promising that he would let the people go to sacrifice to the Lord. But when the plague was withdrawn, the king hardened his heart again, and refused. Then next came the plague of lice, and then of flies. The king hardened his heart every time when the plagues were withdrawn. Then followed the plagues of boils upon men, and of murian upon beasts, two terrible plagues, but still, after each was removed, he refused to let the people go from his grasp. The next plague was that the Lord hailed fire from Heaven upon man and upon beast, and the crops in their field, till the fire ran along upon the ground, and thus immense destruction was brought upon the king, his people and his country. But at the time these destructive plagues were upon the Egyptians, not a particle of it came upon the Jews. And still the king hardened his heart again. How strange this seems to us! And yet the very same thing is constantly repeating itself among those that love error rather than truth, and darkness rather than light.

When these plagues all failed, the locusts were sent in such clouds that they stripped every green thing, crops, trees, and all the Egytians possessed. And next after the locusts, terrible darkness for three days, darkness that might be felt, it was so dense. And when this was over, the king still hardened his heart, and told Moses and Aaron not to see his face again, that if they did they should die. Then the Lord made arrangements for the tenth, the final plague, that he knew would bring Pharaoh to terms. This was the plague of the destruction of the first, born of man and beast throughout all the land of Egypt, thus turning back upon their own heads precisely what they had done to the Jews, in destroying their children. What a wail must have been heard in that wicked land in that dark, that terrible night when the first born in every house lay cold in death. It does seem as if that should have been enough to have redeemed that nation forever from idolatry, and made them lasting servants of God. But no; they were beyond the power to turn, beyond the reach of either mercy or chastisement. They made one more desperate effort to run down and hold the Jews, the Lord's people, in the darkness of cruel bondage, following them even into the channel provided through the Red Sea for the escape of the Jews. This rash act filled the cup of their iniquity full, and the wrath of God was hurled upon them in their entire overthrow, by bringing the waters suddenly upon them that had been moved out of the way for the Jews to pass through. And thus while the Jews were safe on the other shore, and were singing in triumph their glad song of deliverance, the Egyptians were floating as dead corpses in the deep sea. But even all this did not serve to bring the Egyptian nation back into the service of the true God. They were wicked and idolatrous on and on. Again and again the Bible speaks of them and their rebellion against God, until finally, in the days of Ezekiel, the Lord uttered prophecies against them that are in a state of fulfillment to this day. In the twenty-ninth chapter of Ezekiel, you will find it foretold that Egypt as a nation, a kingdom, should be completely overthrown, and should lie desolate and waste for forty years. That then they should be permitted to return, and re-establish themselves as a base kingdom, that it should be the basest of kingdoms, and said the prophet, "neither shall it exalt itself any more above the nations, for I will diminish them, that they shall no more rule over the nations." Long since has Egypt ceased to be an independent nation or kingdom. It is still among the basest of kingdoms, and the blight of their wickedness and their rebellion against God is still upon them. And their wicked, rebellious course continues. The gospel of the son of God was sent among them in apostolic times, and the church at Alexandria flourished among the churches of the first centuries, though it is plain from history that in a very early age it became very corrupt, on account of innovations made by human wis-

dom. And for many centuries, nothing like the religion of Jesus as he established it on earth, has existed in the land of Ham. Hence, darkness, gross darkness covers that land. Ignorance, superstition, and wickedness are the dominant powers that are holding that doomed people to-day, while storms of destruction are sweeping over them from time to time, while mental darkness, almost equal to the literal darkness sent through Moses holds them still in its terrible grasp And nothing but accepting and obeying the demands of the gospel of the Son of God can ever break these bands asunder. Shall we not learn a lesson from these things, and be more devoted to the Lord? It is nothing but the word of God, the religion of Jesus, that has raised this nation to its present standing, as well as all other civilized lands, and nothing but continued service to God can keep them so. Let this country, or any other, turn from the service of God in the religion of Jesus, and darkness, such as holds Egypt to day will soon fetter them. E. G. S.

THE CHURCH AND THE TEMPERENCE QUESTION.

BY MRS. T. P. HOLMAN.

The liquor traffic has assumed gigantic proportions in our country, and every day is growing in insolence and power. It rears its unblushing front in every city, town, village and wayside crossing almost throughout our fair land. It enters our homes and takes from thence our best loved ones consigning them to temporal and eternal death. It has entered politics, and elects our rulers from the President of the U ited States, down to the governors of the states, the legislators and the humblest constable in our land. It has even entered the church of the living God, paralyzing its usefulness, too often, alas, giving us ministers who dare not preach against the subject, and liquor selling and wine and liquor drinking members who would soon dismiss him if he did. For long years the proportions of this sin grew greater and greater, and the outlook every day more dark. It seemed that there was not a gleam of light to break the gloom that was settling down over the world. But of late years, the cloud has seemed to lift a little, and to the hopeful observer of the signs of the times, a ray of light, scarcely more than enough yet to render the darkness visible, tells of a brighter day dawning for our country. A mighty conflict is being inaugurated for the overthrow of this monster. Shall the church of God take a hand in the work? Or will she stand aloof while people who do not call themselves Christians try ineffectually to do the work without her influence, which ought to be inaugurated and carried on by the church. The temperence reform cannot do without the church, nor can the church do without the temperance reform if she wishes to convert the world to Christianity; for intemperance more than anything else stands in the way of the evangelization of the world. "Every true and timely reform should be born and nursed and reared and supported by the church of God. Not a single moral precept which sinful humanity needs, but the church should teach it; there is not a wholesome example to be set but the church should practice it. That Christian church will be most *Christlike* which does more to seek and to save the lost. Among all the great moral reforms, none has a stronger claim on christian men and christian ministers than the enterprise for saving society from the crime and curse of drunkenness."

I do not believe by any means that intemperance is the only sin in the world. Take that away and the church would still have a big work to accomplish before the world was converted. But intemperance and the modern drinking usages of society is certainly the biggest obstacle the church has to overcome. Temperance alone is not christianity, but *intemperance* is a destroyer of souls. While there is more money to-day contributed for church and Sunday-school and missionary work than ever before in the history of the church, does the liquor system enlarge the wastes on which she is called to operate?

In a certain village there are 4 churches, and 29 liquor saloons. In Philadelphia there are less than 500 churches and mission chapels, of all protestant denominations, and 8,000 liquor shops. In New York there are 470 churches, chapels and missions, or one place of worship for every 2,005 persons, and 8,440 grogshops or one to every 112 persons, and we have a like proportion elsewhere. While the churches are open one day, or one or two nights in the week, with an occasional vacation these dens of sin and death are open every day and every night during the year, and no vacation. Is it any wonder that the warfare should be so unequal, or that the devil should win more souls than Christ?

Will the church then give her influence to help on this temperance reform? How can she refuse? Granted that the church is willing to help on the reform, the question arises, in what way can she do most effectual work? The first step in the work, the church must clear her own skirts of the sin. "Cleanse your hands ye sinners; touch not the unclean thing." Drive out the liquor making and liquor selling members. Preach and talk and pray for temperance. Teach the evils of moderate drinking until no church member will more readily take a glass of liquor as a beverage than eat arsenic as food. It seems strange in the light of modern science and of christian love that *church members* should have to be taught the sinfulness of moderate drinking and the necessity of working in the temperance reform. But there are some ugly facts about this question in its relation to church members that cannot be overlooked and must be over come, if the church would do her whole duty in the matter. Ministers, not only refusing to help on the work, but actually opposing it. Dram drinking church members, disregarding Paul's injunction that "it is good neither to eat flesh or drink wine, or any thing where by thy brother stumbleth, or is offended or made weak" Cold Christians who look on every enthusiastic worker in the cause as a "Temperance fanatic," caring so little for the work themselves, they cannot understand how others can be so earnest in it. There are good Christian men who are ever ready to give money to every other good enterprise but never give a dollar to the temperance cause. Why is it? I think it is because they do not fully understand their duty in the matter. I have known good men to say that they were willing to leave the temperance question, as every other, to the Lord. Do they not know that sin must be fought by God's help, with human weapons? Let every minister of the gospel preach against the thing, not once in a lifetime, but frequently. Let every church member by precept and example, give his entire influence against the liquor traffic and in favor of the temperance reform. And last, but not least, let them help the cause, not only with their private influence and prayer, but let them vote both for good men for the legislature who are willing for submission, and for prohibition when put to the final test. The object of this article is not to tell christians, who conscientiously think otherwise, that they ought to take a part in politics. But I do think that when it comes to a question of moral reform, that every Christian man ought to use his influence in the way that will count most effectually, and votes at such a crisis, is the thing that must be had to banish the thing from our state. It is only a question of aye or nay. Shall we have the saloon to longer debauch our youth or not? Let all Christians ask themselves, if every christian calling himself such should refuse to vote on the subject would we not have the saloon among us forever? And to one who has watched its growing power and insolence and the rise of communism, such a prospect were dismal indeed. "We must destroy this evil or be destroyed by it. Let us arise in the name of our God, and wage war unto death. For the sake of Christ and humanity, let us preach it down, pray it down, live it down, and to be to the full consistent, vote it out of every community."

TO THE BRETHREN OF GILES COUNTY.

The old year is winding to a close with its record of good and evil deeds. Let us begin now to form resolutions of amendments for the new. Let us strive to make a record for the Master's cause in Giles county this incoming year, we will not be ashamed of.

The question of co-operation has been agitated to some extent among us, I think it expedient for us to come to a definite understanding concerning this matter. It has been suggested by some of the Lynnville brethren that we put our means together for the purpose of supporting the gospel in this county. We should be greatly encouraged from the rich harvest that has been gleaned this season to continue the good work with renewed zeal. As faithful stewards let us use the means that God has placed in our hands for the salvation of souls. We will soon have to give an account of our stewardship. These golden opportunities will soon be passed. The night is coming brethren, soon you and I will have to pass down through the "dark valley." If we can have then the consciousness of having been faithful in these matters, we will be repaid. Souls are starving even here in our midst for the bread of life and some of our preaching brethren have gone to the plow-handles in order to make a support for their families. Some have been driven into other fields on account of not being supported in their work here.

This brethren is not as it should be, we ought to do better, we must, if we expect to win Heaven. The brethren in Giles county are abundantly able to keep three or four faithful men in the field.

The Lord works through his appointed means, never outside of them. The church is his means for the salvation of the world. The gospel "the power of God to salvation is committed to the church and while He has ordained that those who preach the gospel shall live of the gospel" He does not feed them with manna showered down from Heaven, but through, His instrumentality, the church. The church is the pillar and ground work of the truth. It is the business of the church to sound out the word through her faithful men and it wont do to withhold from them a living, if we do we are certainly robbing God.

It has been proposed by some, that we contribute enough to be paid in by the first of January to start a preacher or two in the field at that time and that we make up the amount needed as occasion may demand for their support during the year, the money or means to be deposited with the Lynnville congregation or Shoal Bluff, and they to look after the interest of these preachers and their families. "No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier."

Let us work brethren while it is day. Let us begin a new life with the new year. Strive to put on the whole armor, and become true soldiers, ever at our post of duty, doing our Master's will. RILEY HUGHES.

THE GOSPEL ADVOCATE.

TEXAS DEPARTMENT

EDITORS;

C. M. WILMETH, | T. F. RAWLINS.

READ CAREFULLY.

ALL communications or reports for publication from Texas should be sent to this office.

ALL subscriptions, orders for books, remittances and communication of every character, should be addressed to this office.

TO INSURE prompt attention and avoid confusion in preparing our matter for the press, and in keeping the account of the ADVOCATE, it is important that the above instructions be complied with strictly.

Address ALL letters, either on business or for publication, to GOSPEL ADVOCATE, Weatherford Texas.

T. F. RAWLINS, ce Manager.

WEATHERFORD, TEXAS, DEC. 30, 1885.

ONE BODY, ONE HEAD.

The church is the body; Christ the head of the body, the church. What or who is to be the head of Bro. Homan's proposed "Texas Christian Missionary Society?" Shall we have a monstrosity, one head and many bodies, one divine and others human, or will the human body be content with a like human head? We think Bro. Homan is right in not wanting the church to be responsible for the founding or upbuilding of any of these fungus growths. Let us endeavor to keep the church free of all these abnormal developments, and if they must have an existence and a growth let it not be at the expense of or chargeable to the church.

As the blood of the body becomes vitiated and the functions and organs impaired there is a tendency to the development of unnatural and foreign growth that attach themselves to and draw their nourishment and sustenance from the body; and sometimes add obesity and weight to the body; yet instead of adding strength and vigor to it they weaken it by drawing away the nourishment intended for the body for their own life. If we would keep down their growth we should give attention to the laws of health. Keep the blood pure and the natural organs of the body in their normal condition and the danger of these things are greatly lessened. So, if the church desires health and strength and freedom from these abnormal growths, these unnatural developments, let it give heed to the laws of health, feed upon the sincere milk and the strong meat of the word that it may have a true and natural growth, that the whole body may edify itself in love and be builded up unto the perfect stature of fullness of Christ. It is the failure of brethren and the church as a church to come up to this perfect standard of spiritual life that is to a large extent responsible for their supplementary institutions. But instead of strengthing the institution which they are intended to supplement they like an excresence grow, if they grow at all, from the nourishment derived from the original; and as they are strengthened the other is weakened. So we say again that if the church will use the God given means for its *own* growth so as to keep the body strong vigorous and active, and at the same time be ready to apply the *caustic* of God's truth to any excresence that may develop, we will soon be able to attain and maintain the stature and fullness of the perfect man. Especially should we guard against the *engrafting* of any of these bodies into the "one body."

Vaccination and inoculation may be good to lesson the force of the genuine contagion, but it is seldom or never used against an epidemic. But whether contagion or epidemic a sure prophlactic is better than to weaken the disease. And in this malady we have it. A few minims of a "thus saith the Lord" will prevent or cure the worst case. It is not wise to try to improve our fruitage by the engrafting of the inferior into the *perfect*. In nature, better is generally engrafted into the worse. But here some of our brethren would reverse nature's order and engraft the imperfect into the perfect for an improvement. Bro. Homan though, would not do this. He would not be so inconsistent as to tell us that a *perfect* machine could be improved by the addition of a few extra cogs in some of the wheels, or an extra *wheel* that could fill no other purpose than to create friction and consume extra share of the *oil* and fuel, and cause a jar and perhaps crash of the whole machinery.

No, he would make a little machine of his own and operate independently. We suppose when it is made that it will be no sin to worship it. That it will not be "like unto anything in the heavens above or in the earth beneath," and if not, the prohibition of God as to its worship is not against it. But we are fearful that it will betray an earthly nature in its development, and show a modeling after "things on the earth beneath."

Well, we have no war to make with Bro. H. over this. If he succeeds, *he* will deserve the credit for the success. If the machine grinds and grinds fine, and grinds largely, we may not cry "great is Diana of the Ephesians," but "great is the Christian Missionary Society of Texas." As for ourselves, though, we prefer the true and tried way, the Kings highway, the perfect way. We will not run after any "strange Gods," nor follow in the ways that gender strife and cause division. We will not mar the peace of Zion by new inventions of our own, nor by following after seemingly devised ones of others.

We think the Lord's way and in the Lord's institution without the aid of human embelishments is *the way* in which and *the place* where to do the Lord's work. With these we shall be content and happy, if we work therein. We are satisfied with the way; it is good, it is perfect, because it has a perfect head, a perfect author, and has "worked well" even in the hands of imperfect, selfish men. All we want to do is to increase unto a greater work. Increase the work, not improve the way. Exhort one another to love and to do good works, instead of introducing elements of division and strife. Give our time and strength to contending for the faith instead of consuming ourselves in contentions over our own, or some other human fabrication in which to do a work that the Lord has already provided for. Then while Bro. Homan and others are planning let us, as many as be of faith, draw around us the mantle of *work* and press forward with the Lord's banners. Give us progression in the divine life, in purity of life, in holiness, in peace and harmony. Progression in knowledge, in grace and in truth. But not progression in methods or ways beyond that which is written. Progression in the Lord's way ever. Retrogression, digression and innovation, never.

NEWS AND NOTES.

John L. Durst has removed from Junction City to Austin.

V. I. Stirman has removed to Ennis and will preach at points accessible.

J. D. Tant reports 43 additions and one congregation formed during the year.

J. W. McGarvey has a book on Christian evidences in the hands of the printer.

Elijah Hansborough has returned to Austin from an extensive trip to North and South Carolina.

Joe Harding has been conducting a tent meeting in West Dallas, at which about twenty have been baptized.

A. L. Johnson is in the field as an insurance agent. The brethren in Tarrant failed to support him as county evangelist.

Moody says church fairs are an abomination. He would rather preach in a barn than in a church built by such methods.

Bro. Burnett claims that the *Christian Messenger* is on a "boom." The new additions to the editorial force show signs of prosperity.

D. B. Ray says: "In spite of the heresies of the system, there are a few Christians among the Disciples." Will he become one of us also? The millenium must be coming!

The brethren in that region have raised and paid to the elders at Willis $200 to employ an evangelist for next year. It is thought that they may lay siege to Houston. We hope so.

T. R. Burnett's debate with the Primitive Baptists at Alexander, Erath county, will commence Jan. 18, 1886. T. S. Dalton, of Ga., editor of the *Herald of Truth*, is expected to be his opponent.

The *Texas Christian* says: "Bro Bush is a fast friend of the *Texas Christian*." Does it mean that Bro. Bush is a *progressive* friend? That seems to be the kind it is fishing for now, and certainly Bro. Bush will suit it.

W. K. Homan, the leader of the progressionists, has made a call through the *Texas Christian*, their organ in Texas, for a convention to meet in January, or about that time, for organization of a Texas Missionary Society. They seem determined to add another to the parties of our land.

A. C. Borden has been employed to evangelize in Ellis county another year. His report for the year past is as follows. "He has traveled 1,530 miles preached 332 sermons, made 596 visits. There had been 120 additions at the various places, of which 105 were by baptism and 15 that had been baptized."

C. M. Wilmeth and Dr. Oatman, Christadelphian, are engaged in a debate at Pettytown, Bastrop county. A. McGary, editor of the *Firm Foundation*, Austin, is Bro. Wilmeth's moderator. John S. Durst, and E. Hansbrough, of Austin, A. J. McCarty, of Leon county, and J. D. Taut, of DuPre are present.

One department of the *Guide* thinks it is all right to have an organ in the church, and is willing to draw up a petition for its introduction, while another department is opposed to the organ and sharply condemns those who force it into conventions. 'Query: Is truth consistent with itself?" Bro. McPherson may answer, as this is meant for him, and is no stab in the dark.

The *Guide* and the *Texas Christian* are loud in their laudation of Bro. Rosecrans as S. S. evangelist. Of Bro. Rosecrans we know nothing; but of the S. S. Society which employs him, we know there is no authority for it in the Bible. It was conceived in expediency and brought forth by progressionists. Will the *Guide* and *Christian* gives us some authority for their beloved bantling?

With all due reference to the judgment of the committee, we do not think the subjects selected for the speakers at our Bible Institute on Christmas week, the best for such a character of meeting.—*Texas Christian.*

We have heard many say that it was an excellent program; and we hope that the very acute taste of the astute editor of the *Christian* will not force him "to take to the woods" on that occasion.

Home Reading.

HE SENDETH RAIN.

BY J. S.

The golden days of Autumn die,
And the clouds weep their end;
The birds are gone; the chill winds sigh;
Across the field the rain gusts fly,
And the drenched fir-trees moan and bend.
Oh, sad that rain, and drear,
That tells us winter draweth near.

After the weary months of snow
Again the heavens weep.
Oh, sweet that dawning dim and slow,
When, through the darkness, breaks the low
Soft drip of rain across our sleep,
Thrice welcome drops that bring
The life and gladness of the spring!

When joys are fled, when joys return,
Tears well from out the heart.
Sad tears, sweet tears! We weep, and learn
From one deep fount flow tears that burn,
And tears that soothe and heal the smart,
Thank Him for joy and pain,
Who sendeth, when He will, His rain!

Detroit, April 1881.

FOOTPRINTS BEHIND US.

When a small girl I used to take long walks with my dear mother, along the pleasant country roads, and flowery lanes that lay around our home. She had a peculiarity which I shall never forget. It was to throw aside any brush or branch which might lie in the way, and I have seen her retrace her steps to put a limb out of the road.

"Why, mother," I said, "I would not go to all that trouble; nobody else does." "My child," she answered, "suppose I should let that crooked branch remain in the road, and some one should come driving by. It would be an easy thing for that limb to become entangled in a buggy wheel and cause a bad accident. It is no trouble to us to cast it aside. and we should remember that others will pass along behind us."

I was too young then to see deeper than the surface, I caught no hidden meaning, but now as the years pass they thunder in my ears. We pass along the journey of our lives and there are others to come after us, to be blessed or cursed by our example.

He was a wise and a good man who said that as we only passed through this world once, we should do all the good, and as little harm as we could. We find obstacles and stumbling blocks in our path. Selfishness would say go around them with as little trouble as possible, just so we we don't get tripped up. But what if the one who comes along after us gets entangled, trips and falls over something that we could have removed? Will our skirts be clean, and can we cry "am I my brother's keeper" and be excused?

Thoughts are fruitful, words are fruitful. A careless expression falls from lips and we forget it; not so those who pass along behind us, they gather it up and perhaps illustrate in their lives the careless word we uttered?

"Boys flying kites bring in their white winged birds, we can't do that way when we are flying words." I have heard old men—good men recounting their youthful exploits. Of course they did not wish the young to do as they *had* done but still they told of their wild oats and laughed at the memory. If they had only looked around at the boys they would have seen in the kindling cheek and eye the expression of self-satisfied approval which boded no good, for the Devil was then whispering to those boys, "those good old men drank, gambled and froliced, sow your wild oats as they did and then reform."

If we would abolish all customs which do not tend to make us better, how much easier it would be for the rising generation. If we had courage always to uphold the right and condemn the wrong what a blessing it would be to those who shall be walking in our ways when we are done with things of this world. We will all leave our footprints behind us.

"Footprints that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing shall take heart again."

—AILENROC.

THE TOLLING BELL.

In rare moments there sometimes comes upon the mind an impression, a feeling more than a thought, yet of such inexpressible force that it exercises a permanent effect upon the character.

These indefinable, unsought sensations, which stir the soul to its calmest depths, do not always come in serious moments, but are often imprinted with greatest weight when the thoughts are wandering upon trivial things, and the mind would seem quite unprepared to receive indelible ideas. One perfect June day, a party of friends, young and old, sat upon a cool piazza, in one of Connecticut's most beautiful country towns, and laughed and chatted over magazines and fancy work all the long afternoon. The last new tambour stitch, various and humorous inconveniences met in sketching a field, college and boarding-school reminiscences, and the latest literary sensation engaged the conversation, which flitted from theme to theme with the graceful irrelevancy of a butterfly's flight. Farmer ——, always fond of merry company, sat in his large chair, quietly enjoying a fragrant cigar, and smiling indulgently at the lively sallies and quick repartees which flew back and forth between the young people.

Mother and daughters were grouped cozily in the doorway and upon the broad steps; the oldest son, confident and easily gallant at the end of his junior year at Yale, lounged devotedly at the feet of the city girl who was passing some happy weeks with her schoolmate; and an irrepressible urchin of twelve mended his fish-lines, and interpolated dissenting remarks upon all sentimental topics with boyish impertinence and freedom.

As the sun sank lower in the west, and the careful housewife began to fold her work, thinking of tea, the deep tones of the church-bell suddenly rang out upon the clear air. The light talk ceased and busy hands paused at their work.

"What can it be for, to-day, at such an hour?" said one. Then remembering the good old custom of tolling for the departure of a soul, which still obtains in E——, as in a few other New England towns, she added, "Some one must be dead."

Farmer ——, who was tipped back against the house in serene contentment, quietly allowed his chair to rest upon its four legs again, and took the cigar from his lips. The mother, who had risen; sank slowly into her seat. The young student expressed his surprise that they kept up such an old-fashioned custom, and looked disturbed as he arose and leaned against the post, assuming an interest in the arbor at the foot of the garden. The boy pursued his business of splicing snells and line with perfect equanimity.

The ringing, having called the attention of the inhabitants through the street, and beyond to the farms which lay on either side of the fertile plain, ceased for a few seconds, and then began in measured strokes. A solemn three. Again, and three times three. "It is a man," murmured the oldest daughter, leaning her cheek upon her hand, and all sat still, to count the years. After a pause, it came. In short, steady strokes, as of the ticking of a gigantic clock. And, as it tolled, in relentless, heavy monotone, so the life of man seemed to pass, in imagination, before the mind.

One, two, three, four—the years of babyhood are past, he is off from his mother's knee—seven, eight, nine, ten—a brave school-boy—thirteen, fourteen, fifteen, sixteen—it would be hard that he should die now—but the bell tolls on—nineteen, twenty, twenty-one—a young man, with hopes and joys, full of confidence in the future, and happy in strength and life—twenty-eight, twenty-nine—the strokes fall steadily upon the ear, and float away across the mellow fields, which smile on as *we* pass away, undisturbed, as by this bell, which strikes off the years of a life—thirty, thirty-one, thirty-two, thirty-three, thirty-four—in the fullness of manly vigor now, and eagerly striving for wealth, position, fame, he is living his life, whether for good or for evil, he alone shall say—thirty-eight, thirty-nine, forty, forty-one—still the years beat on, with regular, unhesitating succession—fifty-one, fifty-two, fifty-three—life has not been all bright, lines of care show upon his face—sixty, sixty-one, sixty-two, sixty-three, sixty-four, sixty-five, sixty-six—now his feet are on the shady side of the hill, ambition begins to flag, one after another hopes are failing, quiet and comfort must content him—sixty-nine, seventy, seventy-one—the knell throbs steadily on. God has prolonged his days past the allotted time, and we hold our breath now, as we count the tolling years, thinking, with pity, which is, after all, a selfish dread, of the weakening form, dimming eyes, failing memory, dulling ears and weariness of soul—eighty-one, eighty-two, eighty-three, eighty-four! Silence! The bell has ceased. The wrinkled hands are folded at last. The soul of a human being has gone. Where? Who can tell? And wherein lies the difference between that piece of insensible clay and what it was yesterday, an hour ago? What is this thing we call life?

This was no new idea, the brevity of earthly existence, the certainty of death and decay; we had heard it preached and taught since we were babies; but, in the heavy pulsation of that bell, and the low undertone that moaned between the strokes, paining the ears and bruising the heart, came a full realization of what we are before the Everlasting One, and an aching throb in the breast closed the lips, while tears stood in the eyes of one upon that cool piazza, at sunset of that lovely summer day.

Then the good mother, rising with a gentle sigh, said: "Life would be hardly worth living if this were the end. How soon is finished the longest earthly existence. How little have we accomplished! how weary and unsatisfactory, if this were all!"—*Congregationalist.*

THE BLESSED WORD.

I have heard some express the thought that perhaps the things of God might lose their freshness by our familiarity with them. I think the reverse will turn out to be the case, if the familiarity be that of a sanctified heart. In other things familiarity may breed contempt, but in the things of *God* familiarity breeds adoration. The man who does not read the Bible much is the man who has a scant esteem for it; but he that studies it both day and night is the very man who will be impressed by its infinitude of meaning till he be ready to cry with Jerome. "I adore the infinity of Scripture." He that prays most loves prayer most, and he that in sincerity is most occupied with the praises of God is the person who wishes that he could praise God day and night without ceasing. . . You may drink at other wells till you are no longer thirsty, but, strange to say, this all-quenching water nevertheless produces a much deeper thirst after its own self. He that eats of the "bread of heaven" shall hunger for no other, but shall grow ravenous of this. His capacity for feeding upon it shall be increased by that which he has fed upon, and whereas, at first, the crumbs from under the table might have satisfied him when he knew himself to be but a *dog*, at last when he knows himself to be a *child*, he wishes for every thing that is set upon the table.

Oh what a blessing it is to get right deep down into God's Word, for that Word is ever new and the source of new thoughts in those who feed upon it. This is the Book of "yesterday, to-day and forever." The Book which, though many of its verses were written thousands of years ago, is as new as though it were written only yesterday. From the mouth of God the promises come at this moment full of life, and freshness, and power. Come to it; it is all yours, every acre of this blessed land of Canaan is yours, and will yield you corn and wine and oil. There is not a star in the great firmament of Scripture but shines for you—not a text in all this mighty treasury of God but you may take it, and spend it, and live upon the produce thereof. . . . . You shall be anointed with fresh oil. God himself is with you and he is ever living. God himself is with you and he is ever fresh, and he shall refresh your spirit . . . Come and eat the new corn of the land and drink the new wine of the kingdom and the Lord make you glad in his house of prayer for Jesus' sake. Amen.—*C. H. Spurgeon.*

Things come to the poor that can't get in at the door of the rich. Their money somehow blocks it up. It is a great privilege to be poor—one that no man ever coveted, and but very few ever sought to retain, but one that yet may have learned to prize.—*Seleeted.*

If a man could be conscious of all that is said of him in his absence, he would probably become a very modest man indeed.

SUNDAY SCHOOL LESSON.

BY GRANVILLE LIPSCOMB.

JOSIAH AND THE BOOK OF THE LAW. II. Kings 22, 1–13. January 3, 1886.

GOLDEN TEXT — "He did that which was right in the sight of the Lord." Verse 2.

TIME—622 B. C.

PLACE—Jerusalem, Judah, then tributary to the Babylonian Empire.

PERSONS—Josiah the king, Hilkiah the High-Priest, Shaphan the Scribe, Ahikam his son, Achbor and Asaiah, servant to the king.

INTRODUCTION.— Josiah was one of the few kings who was approved by the Heavenly Father, and the reason is found in the golden text of this lesson—"He did that which was right in the sight of the Lord." He not only approved of the right, but he *did* that which was right. Not according to the human standard of right, but right in the sight of the *Lord*. This to-day is the summing up of the character of those whom God approves. Young in years, but strong in faith, he set about repairing the sacred temple. Within its recesses, Hezekiah, in the course of his researches, discovered the Book of the Law. For aught weknow, it might have been the original copy, written by Moses. Shaphan the scribe read it in the presence of the king. He saw from its contents that God's judgment upon the nation of the Jews was inevitable on account of their persistent idolatry. In distress Josiah rent his clothes, and sent to inquire of the Lord concerning their condition. Huldah the prophetess showed that the destruction of the nation was sure, but that it should not occur in the days of righteous Josiah.

EXPLANATORY NOTES.

1 *Josiah was eight years old when he began to reign.* He doubtless had the wise counsel of Jeremiah and other good men at this youthful age. *His mother's name was Jedidah.* The potent influence of a mother for good or ill may account for this mention. *Of Boscath.* In the plain of Judah.

2 *He did that which was right in the sight of the Lord.* The highest eulogy that can be passed upon any, and yet within the reach of all. *David his father.* David's name was a synonym of piety among the Jews. *Turned not aside.* This indicates an unswerving obedience.

3 *In the eighteenth year of king Josiah.* This was when he was reaching his maturity. *Shaphan the scribe.* Doubtless this was a man of piety in whom he could confide.

4 *Go up to Helkiah the High Priest.* This good man was ready to obey the order of the king. *Sum up the silver.* That is, to estimate and then deliver the money over to the overseers of the work.

5 *Let them deliver it into the hands of the doers of the work.* The keepers of the treasury were to pay it to the overseers, and they to the workmen.

6 *Unto the carpenters and builders and masons.* The various craftsmen employed.

7 *No reckoning made with them.* This shows these overseers to be of irreproachable character.

8 *Found the Book of the Law.* It was within the temple. "The Book" would indicate that it was a copy known in the past; was probably that written by Moses.

9 *Shaphan the Scribe came to the king.* He returned to show he had obeyed the command given, and to show the Book of the Law.

10 *Shaphan read it before the king.* Perhaps this young king had never seen a copy even.

11 *He rent his clothes.* It is evident that the contents of all this book were unknown to the king. He had been taught by the prophets of God. His distress was on the threatened judgment of God against his people.

12 *The king commanded Hilkah the Priest.* Josiah immediately sent these trusty men to ascertain the mind of God to them.

13 *Great is the wrath of the Lord.* This shows it was such portions of the book as referred to God's jungment that Josiah heard read.

QUESTIONS.

1 How old was Josiah when he began to reign?

2 What was his mother's name?

3 How long did he reign?

4 What was his character?

5 What did he command concerning the house of God?

6 Did Hilkiah sum up the money?

7 To whom was it given?

8 What did the overseers do with it?

9 What was found in the temple?

10 What did Shaphan do with the book?

11 What did Josiah do when he heard it read?

12 Why was he troubled?

13 Has God now a book containing his law to us?

14 What has he promised and threatened therein?

☞ The lesson for next Lord's day, Jan. 10, is "Jeremiah Predicting the Captivity."—Jeremiah viii, 20–22, and ix, 1–16.

Forgive and Forget.

I heard two little girls talking under my window. One of them said, in a voice full of indignation, "If I were in your place, I'd never speak to her again. I'd be mad with her as long as I lived." I listened, feeling anxious about the reply. My heart beat more lightly when it came: "No, Lou, I wouldn't be so for all the world. I'm going to forgive and forget just as soon as I can, and try to win her love."—*Sel.*

Four Arctic expeditions are already projected in Europe for next year. Of these one will be sent out by Holland, one by Denmark, and two by Portugal. The Russian islands will be visited by all, but the Danish exdedition will specially explore the Kara Sea.

BAKING POWDER.

Why the "Royal" is the Best.

Royal is the best baking powder because it is absolutely pure and wholesome, of the highest strength, and maintains its full leavening power until used.

There is no other pure baking powder offered to the public; all others contain either lime or alum,—deleterious substances,—sometimes both. Lime presence results from impure cream of tartar; alum is added to give strength; the object of the manufacturers in both cases is to produce a cheap powder.

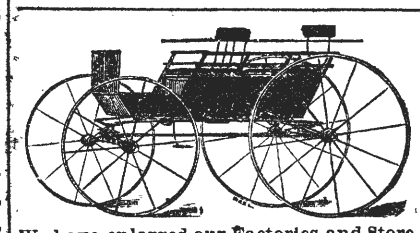
The Royal Baking Powder is exclusively made from cream of tartar specially refined and prepared for its use by patent processes by which the tartrate of lime and all other impurities are totally removed. Its absolute purity is guaranteed by its manufacturers and certified by all prominent chemists and scientists who have made it the subject of investigation.

The cream of tartar of the market from which other baking powders are made has been tested by Profs. Chandler and Love, for the New York State Board of Health, and found to contain impurities from three to ninety-three per cent of its weight. It is, therefore, absolutely impossible that these powders should be pure, while it is equally as impossible for the Royal, being made as it is from chemically pure materials, to be otherwise than absolutely pure.

There being no inert matter in the ingredients of the Royal Baking Powder, higher strength is, of course, attained; and, the exact value of the materials being ascertainable to an atom, a compound is possible that will maintain its full strength until used, leave no residuum in the bread, and which all chemical tests and practical experience have proved to be the perfection of leavening agencies. This combination in the "Royal" makes it the best, and the only perfect baking powder attainable.

Prof. Mott, late Government Chemist, says: "Because of the facilities that company have for obtaining perfectly pure cream of tartar, and for other reasons dependent upon the constituents used in its manufacture, the proper proportion of the same, and the method of its preparation, the Royal Baking Powder is undoubtedly the purest and most reliable baking powder offered to the public. H. A. MOTT, PH.D.," etc.

Late U. S. Gov't Chemist.



MURKIN & HUNT,

3032, South College Street,

—Manufacturers of—

Fine Carriages, Berlins. Landaus, Cabriolets, Coupes, and all Kinds of Heavy Work

We have enlarged our Factories and Store-rooms by the addition of the three-story building adjoining, and have now improved facilities for the manufacture of first-class work.

OUR SPECIALTIES: Improved Timken and Brewster Spring Buggies; Platform Double-Spring and Three-Spring Phætons· Barouches, Rockaways, and Wagons of Every Description.

Special Attention Given to Repairing. Inspection Solicited. Telephone 332.

THE GOSPEL ADVOCATE.

NASHVLLE, TENN., DEC., 30, 1885.

CONTENTS:

Wickedness and Overthrow of Egypt 817
The Church and the Temperance Question 818
To the Brethren of Giles County 818
Sunday-School Lesson 821
The Discussion 822
Off Again 822
Obituaries 824
Which is Best Now, War or Peace? 824
Here and There Gems 824
General News 826
Miscellaneous 827
Texas News 828
Our Mission Work 828
The Divinity of Christian Manhood 828

TEXAS DEPARTMENT.

One Body, One Head 819
News and Notes 819

HOME READING.

He Sendeth Rain 820
Footprints Behind Us 820
The Tolling Bell 820
The Blessed Word 820

THE DISCUSSION.

Closed on Saturday, Dec. 19th, having continued five days. We never saw more intense interest. The whole community seemed to give up everything to attend the debate. The house, a large one, was crowded every day from nine until three o'clock, many standing the whole time. An intermission was given, but they were afraid to go out doors for fear they could not get back. Whatever else we did, Mr. Moody and I so interested or entertained them that they remained until the close. Some seem to think we will report the debate; we would never think of reporting an opponent. Besides, debates are now so common we do not think a report needed.

Everything passed off in the most pleasant manner. Mr. Moody seemed a little irritable the last day, but not a word was spoken to create ill feeling, and we are sure the feeling between the members of the two churches is not worse than before the debate. Mr. Moody boldly assumed the position that God had not made provision for the salvation of the whole family, and that he does not act through laws. But that in the natural world not even a seed planted in the ground ever germinates without a direct enabling power of the Spirit of God. On the question on baptism in order to remission, his fight was made exclusively on the meaning of *eis* in Acts 2: 38. Yet he squarely refused to say it meant because of or any thing else, but it did not mean *in order to;* he insisted it was always retrospective, never looked forward that Christ's blood was shed retrospectively for the sins of the millions who had died before him, whose sins had only been postponed until the shedding of his blood. Yet with singular inconsistency he in ten minutes said *eis* connected believing and Christ, and we were put into Christ by believing into him. Mr. Moody is a plausible, pleasant speaker, and more readily accepts the results of his teaching than most speakers.

No man can logically defend error. Therefore no man who defends an error can be logical in its defence. To expect logic and fair meeting of issues by one in error, is to expect an impossibility. Yet we are persuaded this unfairness is with himself rather than the public. For unless he practiced it with himself, he couldn't maintain it. Mr. Moody was as logical and fair as a man can be on his side of the question.

The weather could not have been better; the people were hospitable and kind and the debate as pleasant as well could be. We trust good will come of it, and the truth and right be forwarded.

Mr. Moody and the *Gleaner* have announced repeatedly that they were always ready to meet any one in discussion on the points of difference between the Baptists and disciples. Hereafter whenever Mr. Moody feels like he is spoiling for a debate, and finds a neighborhood desiring it, if he will notify us, he shall be gratified, if he will promise to be as courteous as he was last week. We do not intend this as a challenge for ourselves. We did not wish the past debate, nor do we wish another, but we will find him a man that will accommodate him. If not, we will be at his service.

Bro. Kidwill acted as moderator for me, Elder Anderson for Moody. Not a single call to order was made.

There were about a dozen preachers of the disciples, and the same number of Baptists present.

D. L.

OFF AGAIN.

Sitting at my home—my Highland Home—legs crossed, rocking to and fro in an easy chair, or looking out at the window musing, Tennessee seems afar off—away up yonder. But after a broiled snapper or plump oyster at Yung's restaurant, or a warm supper at Strothers (sister Strothers) in Montgomery, board the train bound north, L. & N., (R. R. Parlance and you can take early breakfast in Columbia, the proud, yes beautiful little city, upon the banks of Duck river. I stopped off at Birmingham one night. I feel much interest in this swelling and puffing city, and make it a rule to see her once a year, sometimes twice. Birmingham does a fair show of blowing, but she is like the man who did a big job of blowing his own nose, she has something to blow for. I have some friends in Birmingham whom I take pleasure in seeing, and then there are a few brethren who are always glad to see a preacher go among them. I soon found Bro. Rice. He is always interested in the cause of his Master. I have never crossed the Sahara, never expect to, but I have read about the oases and really enjoyed them, though thousands of miles away. Life is full of desert, there are a few oases. It is certainly refreshing to meet while journeying through the world with men, and men who love to talk about Jesus—who are not ashamed to introduce him in any kind of society. A man who is ashamed of Jesus will be slipping and sliding him about and hiding him out for fear of offending poor creatures that put on big ways.

> "Ashamed of Jesus! Yes I may, when I've no guilt to wash away;
> No tear to wipe, no good to crave, no fear to quell, no soul to save."

Bro. Rice has a mind that can grasp more than one subject. Some men have more than a match when wrestling with one. I have never known a widower who proposed to marry that did not offer some excuse for doing so, just as if there was something wrong in it. I once knew a brother—a preacher—who was on the eve of marrying the second time. I ventured to touch cautiously upon the subject. "Bro. Barnes," he drawled out in a divine tone, "the Lawd said 'it was not good for man to be alone,' and, Bro. Barnes, the Lawd knows." He might have added, "Blessed be the name of the Lawd!" How willing we are to quote Scripture when the Scripture leans the way we are determined to go. Marrying the first or second time is an important matter. I knew a very useful man once under the reign of the first wife, but he was not like the same person under the influence of the second. It may be that there are men who will be men despite of circumstances, but there are a greater number who sail best with the winds. Christians should be extremely cautious in this particular. I have known men who were zealous, working men during the life-time of a pious wife, but, at best, were drags after a second marriage. The same is true of women. Wives and husbands and partners, helpmates. In nothing do people need help more than in going to heaven. What folly then to secure a sectarian partner, or one of the world, and spend the remainder of life playing old-fashioned see-saw. Two oxen may wear themselves out more by pulling against each other, than by drawing the load. I suggested to a widower brother once, to look out for a sister. Oh, that was a small matter. He could convert a woman. Now if there is any being that has a head sitting right perpendicularly on the shoulders that one is just as likely to be a woman as any other creature of the Lord's making, and a little more so. They do not convert at every grunt, whim, beck and nod of the Lord's of creation. The brother found out this much to his unhappiness. A brother conferred with me last fall about marrying a certain woman; I told him she was nice, smart, kind, intelligent and good, but she is a Methodist. Suppose after several children are born, you die, how will your offspring be brought up? It took effect, for he afterward said that he must look to the future in selecting a partner for life, and any other man that does not ought not to be allowed to graze with the geese. It is not unfrequently the case that men just harass their wives out of the church. I know one who will not provide a way for his wife to go to her church, and if any other person does he becomes furious. He is himself a pious sectarian. Now, I would much rather my daughter would be a useful, devout old maid, than to be tied to any such a Turk as this. If brethren and sisters, with all the facts before them, will marry partners out of the sects, be sure to respect their religion. I have known brethren who had wives of the denominations and they closed their ears forever by a continuous cause of abuse, by taunting and fault finding. Sisters do this also. If you would have influence with others, by all means never convince them that you are yourself a sectarian and selfish. A man pays fifty dollars for a suit of clothes, a lady gives twice that for a dress. They pay dear for their purchase, you think, but there is nothing that married people buy at a dearer price than misery and unhappiness. A man would be a strange creature to be happy and his wife miserable. Yet he makes her wretched and then is surprised that he cannot enjoy it to save his life. It is even the same with the woman. A selfish motive ought to move men and women to make their mates happy, if nothing else, since they see clearly that the feeling they gender is reflex in action. It is a kicking gun, hurts both ways, or it does good both ways, according to its character. I rather think Bro. Rice has reached the conclusion that the Lord was right when he said "it was not good for man to be alone." I begged him not to marry so he would have to leave Birmingham, (as he is needed there,) but when a widower starts, like a sheep, you cannot tell where he is going. "I 'se bin all 'long dar, go on. God bless you, brudder, as the old negro said to the other one while giving in his sperence." There are a few brethren in Birmingham, and I feel much interest in their welfare. There are many preachers in the United States and some of them wishing to drift South where there is a warmer clime. Why not lodge in Birmingham? No place I know is a more inviting field.

J. M. BARNES.

(TO BE CONTINUED.)

Phillips-Buttorff Mf'g. Co.,

Manufacturers of all kinds of

Cooking and Heating Stoves, Tin-ware and House-Furnishing Goods.

COOKING STOVES:

Hermitage for Coal; New Enterprise for Wood; Home Production, Economy in Fuel, Perfect in Operation; Guaranteed in Every Sense of the word.

24 and 26 College St., - - - - - - Nashville, Tenn

O. EWI G. FRANK W. GAINES.

EWING & GAINES

WHOLESALE HARDWARE,

40 South Market Street, Nashville, Tennessee.

Complete Stock of Hardware, Guns, Cutlery and Guns Belting, at the lowest prices.

Prompt and Careful Attention given to Orders. TRY US.

P. A. SHELTON.

DEALER IN

STAPLE and Fancy GROCERIES.

Flour, Bacon, Lard, Tobacco and Cigars, Country Produce

—**—

NO. 9 BROAD ST. - NASHVILLE, TENN.

American National Bank,

Cash Capital, $1,000,000

Board of Directors.

E. W. Cole,	John M. Lea,	A. W. Harris,	John Woodard,
John G. Houston,	J. Kirkman,	M. Burns,	J. A. Pigue,
J. F. Demoville,	Rev. Dr. R. A. Young,	T. A. Atchison,	C. E. Hillman
John Orr,	V. L. Kirkman,	W. G. Bush,	W. W. Berry
Byrd Douglass, Jr.,	B. L. Weakley,	Gen. W. H. Jackson,	Wm. Porter,
			Edgar Jones.

This Bank has united with it the **THIRD NATIONAL BANK** of this city, and has increased its Capital Stock to **$1,000,000**. With increased facilities in every particular we can confidendently assert that it will offer superior advantage in all departments of the Bank to its patrons and friends.

JOHN KIRKMAN, President, EDGAR JONES, Vice-President
A. W. HARRIS, Cashier. JOHN M. LEA, Vice-President.
E. W. COLE, Chairman Executive Committee.

PASCHALL & FALL,

WHOLESALE

HARDWARE, CUTLERY, IRON, WAGON MATERIAL, ETC

Fishing Tackle.

Nos. 57, 59 and 61 South Market St.,

NASHVILLE, TENNESSEE.

Our Prices are Very Low.

Agents for Chicago Scale Co.' Platfrom WagonScales,

SOL. FRANKLAND & CO.,

46 College St., (2nd Door from Union St.,)

Established in 1864,

Offer great bargains in Dress Goods, Silks, Velvets, Flannels, Blankets, Domestics, Sheetings Table Linens, Cassimeres.

All Goods Warranted as Represented, or Money Refunded.

MONEY $50—$500 1—10 years. State amount. Send 6 cents for Specifications. Meation this paper. F. ALBUM Treas'r, Merchants Block, CHICAGO, ILL.

Sibley's Tested Seeds

Catalogue free on application. Send for it. HIRAM SIBLEY & CO., ROCHESTER, N. Y. AND CHICAGO, ILL.

Buy your Fall and Winter Clothing, Gents Furnishings and Hats from

W. A. LANNOM,

THE CASH CLOTHIER,

18 PUBLC SQUARE, NASHVILLE, TENN.,

Where you have the largest stock to select from in **FINE CUSTOM MADE AND MEDIUM GOODS** of the latest styles in Cloths, Cassimeres, Tricos, Worsteds, Corkscrews, etc., etc., in all the different grades and colors, in all sizes to fit from the largest man to the smallest boy.

The largest stock and greatest variety of **GENTS FURNISHINGS AND HATS** in the city, at prices far below the regular **FURNISHING AND HAT HOUSE** prices. Our terms are **Cash and Prices Bottom.** For your own interest inspect our stock before buying elsewhere.

W. A. LANNOM, Nashville, Tenn.

Maxwell House Shoe Store,

Old Ladies' Common-sense Shoes, Old Men's Broad bottomed Boots and Shoes, Children's, Misses' and Boys' School Shoes,

At REDUCED PRICES, FOR CASH!

T. E. WINSTEAD & CO.,

154, Church St., Barry Block, opp. Maxwell House, NASHVILLE.

Walsh & McGovern,

DEALERS IN

Leather, Hides, Oils, Shoe Findings,

Nos. 16 & 18 North Market St., Nashville, Tenn.

A sure cure for **THROAT and LUNG DISEASES. Colds, Coughs, Hoarseness, Sore Throat, Loss of Voice, Influenza,** and all such Throat Troubles yield instantly to its magical and soothing influence. For **Laryngitis, Bronchitis, Quinsy, Asthma, and Consumption,** Dr. J. H. McLean's Tar Wine Lung Balm is the only remedy that will give sure relief. It has cured Lung Diseases where all other remedies have failed. Why will you suffer from Throat and Lung Troubles when such a pleasant remedy is offered you? For Croup it is a positive specific. For Singers and Speakers the Tar Wine Lung Balm is an absolute necessity. Nothing has ever been discovered which will give such immediate relief, and it will positively cure Throat Troubles. Don't Delay.

Stop that Bad Cold! Stop that Cough!

Those whose Lungs and Throat are sore, hard and dry, will realize the soothing effect of a single dose of Dr. J. H. McLean's Tar Wine Lung Balm, and to give all doubting skeptics a chance to be assured of its wonderful, soothing and miraculous virtues, I put up Trial Bottles, costing 25 cents each. Every dealer in the United States should have them. If they have not, please ask them to send for a dozen as a test. Every one trying that 25 cent size will be convinced of the miraculous benefits he will receive from taking

Dr. J. H. McLean's Tar Wine Lung Balm.

If you have a cold in the head, tickling in the nose, forehead and throat you have Catarrh; get a box of Dr. J. H. McLean's Catarrh Powder, and use it once a day, besides Dr. J. H. McLean's Tar Wine Lung Balm to heal your throat and lungs.

Price of Trial Bottles, 25 Cents Each.

I can send them only by Express. If you will send me $2.00, or that amount in postage stamps, I will send you one dozen.

Large bottles, which contain six times as much as the 25 cent bottles, - - - - - - - - - - $1.00

Or six bottles for - - - - - - - - - - 5.00

After using Dr. J. H. McLean's Tar Wine Lung Balm, let me hear from you.

This entire Family was cured by Dr. J. H. McLean's Tar Wine Lung Balm.

Dr. J. H. McLEAN,

Cor. Broadway & Biddle Sts., St. Louis, Mo., Proprietor of

Dr. J. H. McLean's Wonderful Strengthening Cordial.

Thomas Robinson, a prominent Livery Stable keeper of Columbus, Ga., states that Dr. J. H. McLean's Tar Wine Lung Balm is the best remedy he has ever used for coughs and colds. Says he would not be without it if it cost $10 a bottle.

If you are Costive, Bilious, or afflicted with Liver or Kidney Complaint, be sure to take Dr. J. H. McLean's Homœopathic Liver and Kidney Pellets. They are small crystal coated granules, and one is sufficient to relieve the bowels. Try them; sent by mail, 25 cents a vial.

DR. J. H. McLEAN.

WHAT THE DOCTORS SAY!!

Dr. M. W. Scott, Smith Station, Wis., writes: "Please send me one dozen of Dr. J. H. McLean's Tar Wine Lung Balm. I consider it the best cure for Coughs and Consumption in the world. My cough was so bad that I could not sleep day or night, and it has cured me completely."

Mrs. R. S. Fischrucken, M. D., writes: "Having used your Tar Wine Lung Balm and finding it the best medicine in use for all Throat and Lung Diseases, I enclose herewith one dollar, for which please send me six bottles for use in my practice."

PARSONS' PURGATIVE PILLS

MAKE NEW, RICH BLOOD.

These pills were a wonderful discovery. No others like them in the world. Will positively cure or relieve all manner of disease. The information around each box is worth ten times the cost of a box of pills. Find out about them and you will always be thankful. One pill a dose. Illustrated pamphlet free. Sold everywhere, or sent by mail for 25 cts. in stamps. Dr. I. S. Johnson & Co., 22 C.H. St., Boston.

Obituaries.

The angel of death visited our circle and took from our midst, on Sept. 13, 1885 one of the purest and best young men it has ever been my privilege to know. H. D. Reagan a nephew of the junior editor of the ADVOCATE, was left an orphan when but a child. He found, however a good home in the family of brother Collins, of Owen's Station Tenn., where he lived till Jan. 1883 at which time he came to Texas. Since then I have known him intimately, and think I have never known a better young man in my life. He was a member of the church of Christ when I first knew him and lived a consistent christian to the day of his death. Pure in heart and honest in purpose, he was conscientious in the discharge of every duty.

Not only has the church lost a valuable member, but the commuuity has lost a noble yoong man to whom many pointed as a moddel young man. He made many friends and was respected by all who knew him for his moral worth and manly virtues. To his brothers and sisters we can say, though he died in a strange land far! far! away from them he was not without friends; and assure them that he left every evidence of being well prepared for the change. Not by expresssions, of satisfaction as death approached for he was unconscious, but what is far better by a consistent christian life. If they will live as he lived they can console themselves with the hope that they will meet their brother, where such partings will be no more.

C. W. SEWELL, JR.

Died, at her residence near Franklin, Tenn., Nov. 22, 1885 Sister Margaret A. Cocke, widow of Col. D. F. Cocke deceased, aged 63 years. The death of this highly cultivated and most estimable christian sister is greatly lamented, and has cast a deep gloom, not only over her sadly bereaved children, who loved her so tenderly, and the Christian church of which she was so long an active, faithful, zealous and loved member, but the entire community in which so many of the last years of her amiable, beautiful and valuable life had been spent. All respected, honored and loved her, and long will her many virtures and precious memory be cherished. Five of the children of this dear woman survive her, three daughters and two sons—Mrs. Josephine R. Winston, Mrs. Pauline S. Crockett, Mrs. Hortense C. Campbell, all living near Franklin and Messrs. John S. and Samuel Cocke, of Memphis, Tenn. Sister Cocke had been a member of the Christian church for about 35 years, and possessed in a very large degree. not only the confidence and love of the entire church, but all who were blessed with her association and companionship, and the religion which she loved so well, and which she had lived so faithfully, triumphantly sustained her in approaching the last river and bore her triumphantly over it, to the blessed shore of the glory world. Her faith never, for a moment failed her. She talked much and tenderly to her sorrowing and loving children, assured them she would soon have to leave them for her glorious mansion in the Heavenly country, exhorted them to continue to love each other, Jesus and his blessed religion, telling them, they would soon meet her and they would again enjoy the higher and more blessed companionship of each other in the Christian's beautiful home, in the deathless, world of the "many mansions," "where sickness and sorrow, pain and death, are felt and feared no more." Not long before saying Farewell she repeated with much pathos the 23rd, Psalm and seemed so much to enjoy it. This truly noble christian Sister learned fully and happily to realize, that which the Godly Poet so beautifully expresses.

"Death cannot make our souls afraid,
If God be with us there
We may walk through its darkest shade
And never yield to fear."

She would often repeat appropriate verses of many beautiful hymns and especially did she delight to recite the hymn that was sung long years ago, when she went forward to confess her faith in Christ. As she approached the end of her pilgrimage, she felt more and more that

"Jesus can make a dying bed,
Feel soft as downy pillows are,
While on his breast we lean our heads
And breathe our lives out sweetly there."

Well may it be said of our sainted sister, that whether as wife, mother; christian, neighbor or friend, her life in all its relations was beautiful. Let us not think of her as dead, but as now enjoying a higher nobler life, not as lost, but only as gone before, and oh!

"How sweet it will be in that beautiful land,
So free from all sorrow and pain,
With songs on our lips and harps in our hands,
To meet one another Again."

H. B. TODD.

WHICH IS BEST NOW, WAR OR PEACE?

"They that forsake the law praise the wicked; but such as keep the law contend with them." Prov. 28: 4. "Let us have peace." "O, for more of the spirit of doing, and less of the spirit of fault-finding." "Would that our scribes would cease criticising one another, and write pleasant articles!" "There is to much discussion in our papers." "Stop my paper; there is too much wrangling in it for me."

The first of the above quotations is from Solomon; the others are not from Solomon, they are from modern soldiers (?) of the cross who are tired of the conflict; who want to rest in green pastures, beside still waters. The preacher's business is to preach the word; to be instant in season, out of season; to reprove, rebuke, exhort with all long suffering and doctrine; (See 2 Tim. 4:2,) and he is a poor servant of the Lord who neglects to reprove, to rebuke and to exhort.

It is much easier to speak pleasant words; certainly it is far more in harmony with my natural inclinations; but it is the perfection of selfishness for one to limit his teachings and exhortings to things that produce pleasant sensations in his hearers or readers. The preaching that sends the hearer away pleased and satisfied is, as a rule, very worthless sort of stuff. Before a man will move forward in the development of himself as a Christian, he must be made dissatisfied with himself as he is; before he will endeavor to rid himself of the faults that mar his character and his work, he must be made to realize that he has these faults. Nor will he feel very comfortable when they are pointed out to him, and he will very probably growl a little at the man who does it. But if he is indeed a Christian, and continues to be one, he will soon appreciate at its full value the kindness of his reprover, and he will be more benefited by it than by all the flattery ever given him. As saith the wise man, "He that rebuketh a man afterwards shall find more favor than he that flattereth with the tongue."

Moreover there are in the churches some men (not many perhaps) who came in from unworthy motives; then there is a much larger class, viz., those who have gone astray since they became Christians. Foreseeing this state of affairs, the apostle Paul said, (Acts 20: 29, 30) "I know this, that after my departing shall greivous wolves enter in among you, not sparing the flock; also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Peter also refers to these false teachers who rend the body of Christ by drawing away disciples after them. He says of them that they are "daring," "self-willed," and that they "despise dominion;" that "uttering great swelling words of vanity, they entice in the lusts of the flesh, by lasciviousness, those who are just escaping from them that live in error; promising them liberty, while they themselves are bondservants of corruption." 2: Pet. 2: 18, 19. No close observer of the times has failed to see that among us who claim the Bible, and the Bible only, as our rule of faith and practice in religion, there has arisen a large class of men who despise the dominion of the book, men who love to talk about "keeping abreast of the age," and who, in justifying their corruptions and innovations, boast of the liberty which they have in Christ. These are by far the most dangerous of all men—these men who have known God's way and who have turned from it, and of them the Holy Spirit says, "It had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them."

These men are worse than infidels who never knew the truth; they are deserters from the service of the Lord, who still remain in his camp that they may more efficiently act as agents of the evil one. They are not content to go out by themselves; they want to lead disciples after them. There are scores of such men among us; men who are trying with all the energy, shrewdness, and persistence they possess to pervert the reformation, and to turn it back into the channels of sectarianism.

Just as long as those of us, who are trying to live as Christians should, have faults to be corrected, and just as long as there are false teachers in the midst of God's people, just so long must there be discussions and debates among us. He who clamors for peace, for a cessation of disputings and discussions, is simply begging that the wolves may be allowed to tear the flock unmolested; he is asking God's warriors to cease their fight against the world, the flesh, and the devil. Shall their cowardly clamors be heeded? Nay, verily; let us fight the good fight of faith even to the end.

J. A. H.

HERE AND THERE GEMS,

GATHERED FOR THE GOSPEL ADVOCATE.

The more any one speaks of himself, the less he likes to hear another talked of.—*Lavater.*

The advantage of living does not consist in length of days, but in the right improvement of them.

If we did not take great pains, and were not at great expense to corrupt our nature, our nature would not corrupt us.—*Clarendon.*

It is certain, that either wise bearing or ignorant carriage, is caught as men take diseases, one of another; therefore let men take heed of their company.—*Shakspeare.*

He who lies under the dominion of any one vice must expect the common effects of it; if lazy to be poor; if intemperate, to be diseased; if luxurious, to die early.

If we except the blessings of strength, health, and the testimony of a good conscience, all the other conveniences and pleasures of life depend on opinion, except pain of body and remorse of conscience, all our evils are imaginary.—*Roussean.*

To be angry about trifles is mean and childish; to rage and be furious is brutish; and to maintain perpetual wrath is akin to the practice and temper of the devils; but to prevent and suppress rising resentment is wise and glorious, is manly and divine.—*Watts.*

Will fortune never come with both hands full
And write her fair words still in foulest letters?
She either gives a stomach and no food.—
Such are the poor in health; or else a feast,
And takes away the stomach.—such are the rich,
That have abundance, and enjoy it not.
—*Shakspeare.*

The common fluency of speech in many men, and most women is owing to a scarcity of words; for whoever is a master of language and has a mind full of ideas will be apt in speaking to hesitate upon the choice of both: whereas common speakers having only one set of ideas and one set of words to clothe them in; and these are always ready at the mouth; so people come faster out of a church when it is almost empty, than when a crowd is at the door.—*Swift.*

THIRTY-SEVEN DAYS SALE.

The entire stock of Diamonds, Watches, Clocks, Jewelry and silverware belonging to L. Silberman, the Union St., Jeweler, must be sold out in the next 37 days regardless of cost or value! This sacrifice must be made to enlarge my Pawn-Broker Business. I will sell at private sales during the day and will have Auction at night until the entire stock is sold. Auction began Nov. 21 and will continue nightly up to Jan. 1st.

Respectfully,
L. SILBERMAN,
Union, Street.

NEVER SAY DIE

THOUGH YOU COUGH

Till Your Heart Aches

When the "LIFE RESTORING" *East India Remedy* is at hand. One bottle will satisfy the most skeptical that **DR. H. JAMES'** Preparation of *Indian Hemp* will positively cure *Consumption, Bronchitis, Asthma, Nervous Debility,* and *Nasal Catarrh.* It is an *Imported* remedy. Try it—prove it for yourself.

Here are a few extracts from letters of persons who were CURED, and now order for their friends:

"I fear cousin is in a decline, and as thy medicines cured my only brother of a *Hemorrhage of the Lungs* about a year ago, I wish cousin to take them." Thy true friend,
HANNAH MICKLE, Near Woodbury, N. J.

"As your medicine cured me of *Consumption,* some three years ago, I want him to try them. *I gained fifteen pounds while taking the first three bottles.* J. V. HULL,
Lawrenceburg, Anderson Co., Ky.

"Mother has been suffering with *Bronchitis* nearly twenty years, and tried most all kinds of medicine, and says the **Cannabis Indica** is the only thing that gives her relief."
JANE A. ASHBROOK,
Lovelaceville, Ballard Co., Ky.

"I know all about the **Cannabis Indica.** Fifteen years ago it cured my daughter of the *Asthma;* she had it very bad for several years, but was perfectly cured. Please send me a $9 box of your medicine." JACOB TROUT,
Deep River, Poweshick Co., Iowa.

"I have taken the **Cannabis Indica** as directed, and am happy to tell you that I am perfectly cured of *Nasal Catarrh.* You were right, my trouble was not Consumption, but *Catarrh.*
JAMES A. CALDWELL,
Wabash Av., Chicago, Ill.

"It has cured Mrs. Bebout of *General Debility* of the whole system, of two or three years' standing, and others are trying it with success."
BEBOUT & LESLIE,
Simpsons' Store, Washington Co., Pa.

Ask your druggist for Dr. H. JAMES' **Cannabis Indica,** and if they fail you, send to us direct. **$2.50** per bottle or three bottles for **$6.50.** Pills and Ointment, **$1.25** each. CRADDOCK & CO., Proprietors, 1032 Race Street, Philadelphia Pa.

Graveyards are full of people who believed they could be cured by dosing the system with poisonous drugs. If you are ailing and have tried medicine without being cured, do not be discouraged, but take advantage of the offer we make you. We will send you, on trial, one of our Electric Medicated Appliances to suit your case, provided you agree to pay for it if it cures you in one month. If it does not cure you, it costs you nothing. *Is not this a fair offer?* Different Appliances to cure DYSPEPSIA, RHEUMATISM, LIVER AND KIDNEY DISEASES, PILES, LUNG DISEASES ASTHMA, CATARRH, LAME BACK, AGUE, DEBILITY, and many other Diseases. Remember, we do not ask you to buy them blindly; but merely to try them, at our risk. 125,000 Cures made during 1884, in cases where all other treatments had failed. Prices very low. Illustrated book giving full particulars, and blank for statement of your case, sent free. Address, at once, Electric Pad M'f'g Co., 564 State St., Brooklyn, N.Y.

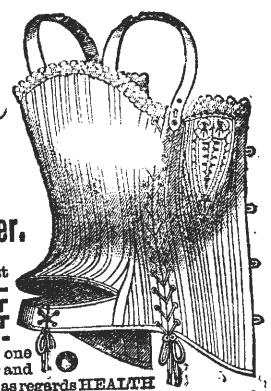
MADAME

FOY'S

CORSET

AND

Skirt Supporter.



Combines the most **ELEGANT FITTING CORSET** with a **PERFECT SKIRT SUPPORTER** and is one of the most popular and satisfactory corsets as regards **HEALTH** and **COMFORT** ever invented. It is particularly adapted to the present style of dress.

For sale by all leading dealers. Price by mail $1.30. FOY, HARMON & CHADWICK, New Haven, Conn.

McShane Bell Foundry
Finest Grade of Bells,
CHIMES AND PEALS for CHURCHES, &c.
Send for Price and Catalogue. Address
H. McSHANE & CO.,
Mention this paper. Baltimore, Md.

DR. C. P. DUNCAN'S

—GREAT—

Vegetable Summer Remedy,

Medicated Blackberry Elixir.

or the next several months the various troubles of the bowels and stomach, which are so annoying, and so often fatal to all ages, sexes and classes of humanity, will no doubt prevail as usual to a great extent. These afflictions are sometimes sudden and always painful. A speedy and effectual cure depends mainly upon a quick application and efficient remedy, and just here, we desire to say that Dr. DUNCAN'S Medicated Blackberry Elixir, is **the medicine** of all others to speedily cure all bowel troubles, such as Diarrhœa, Cholera Morbus, Dysentery, Summer complaints, cholera infantum, flatulence, flux, Pains in the bowels, etc. The elixir may be given with perfect safety to the most delicate children, in doses as directed, as it contains no hurtful ingredient. It is palatable and does not produce Nausea. For sale by all druggists, Price 50 cents.

DR. C. P. DUNCAN.

Liver and Kidney Medicine.

The grear superiority of this medicine over all other Liver medicines, consists in the combination of those vegetable compounds, which possess the wonderful power of arousing all the secretions of the whole human system to a natural and healthy action. It acts upon the liver directly and at same time sets up a proper secretion of those glands situated in the stomach and bowels. It is a lock up of these secretions of these glands that brings on dyspepsia, indigestion, sour stomach, heart-burn palpitation of the heart, vertigo, or swimming of the head, sick or nervous headache, constipation of the bowels accompanied at the same time with pains in the shoulders, back, sides and limbs. To treat the above symptoms intelligently and successfully, as in other cases, you must use the medicine, that strikes and removes the causes from the system, and not produce and bring on the disease. This is effectually done with Dr. Duncan's Liver and Kidney Medicine. Price 75 cents.

Spurlock, Page & Co.,
Proprietor,
NASHVILLE, - - - - TENN.

Wharton & Co.,

Druggists and Prescriptionists.

Fine Soda Water, Mineral Waters Etc.

Corner College and Union Sts.

Nashville, - - Tenn.

Readings and Recitations!

100 CHOICE SELECTIONS No. 24 NOW READY.

This number is uniform with the Series, and contains another HUNDRED splendid **Declamations and Readings,** combining **Sentiment, Oratory, Pathos, Humor, Fun.** 216 pages. Price **30cts.,** postpaid. Sold by Booksellers. Every boy who speaks pieces, every member of a Lyceum who wants **Something New** should **get the whole set, 24 Nos. only $4.80.** Every number different. Nothing repeated. Club rates and full list of **contents free. P. GARRETT & CO., 708 Chestnut Street, Philadelphia, Pa.** Also, **MODEL DIALOGUES,** 352 pages, $1.

Just published, 12 Articles on
Practical Poultry Raising,
By FANNY FIELD,
The greatest of all American writers on Poultry for Market and Poultry for Profit. Tells how she cleared $449 on 100 Light Brahmas in one year; about a mechanic's wife who clears $300 annually on a village lot; refers to her 60 acre poultry farm on which she clears $1,500 annually. How to put up buildings, raise green food, etc. Tells about incubators, brooders, spring chickens, capons, and how to feed to get the most eggs. Price 25cts. Stamps taken. Address R. B. Mitchell, 69 Dearborn Street, Chicago.

—BARGAINS IN—

BOOTS, SHOES & RUBBERS

Reliable Goods at **LOWEST PRICES.**

JOHN HOLAHAN.

Directly Opposite ADVOCATE Office.

99 Union St. - - - - - - - Nashville, Tenn

NATHANIEL BAXTER, President; THOS. PLATER, Vice President; J. P. WILLIAMS, Cashier; W. P. BANG, Ass't. Cashier,

THE FIRST NATIONAL BANK

OF NASHVILLE, TENN. (Reorganized.

Designated Depository and Financial Agent of the United States

CAPITAL STOCK, - - - - -	$700,000 00
UNDIVIDED PROFITS, - - -	400,000 00

Receives Deposits, Deals in United States Bonds and Local Securities, and Foreign and Domestic Exchange. Drafts drawn on all European points. Our facilities for making collections at all accessible points are unsurpassed.

Man Wanted SALARY $75 to $100 for our business in his locality. Responsible house. References exchanged. GAY & BROS. 12 Barclay St., N.Y.

WANTED An active Man or Woman in every county to sell our goods. Salary $75 per Month and Expenses. Canvassing Outfit and Particulars FREE. STANDARD SILVER-WARE CO., Boston, Mass.

SOUTH KENTUCKY COLLEGE,

HOPKINSVILLE, KY.

Midway between Nashville, Tenn., and Evansville, Ind., on the St. Louis and Southeastern railway connecting at Guthrie with Louisville and Memphis branch of the L. & N. R. R., and at Nortonville with the Chesapeake and Ohio R. R.

SPRING TERM, CURRENT SESSION OPENS JAN. 25, 1886.

BUILDINGS NEW, HANDSOME AND COMMODIOUS;

103 feet long front; three stories high; with two wings, respectively 90 and 116 feet long. Fine study halls, provided with the best single seats; also splendidly appointed recitation, music, and art rooms. Matriculates last session, 182.

THIS SCHOOL IS INTENDED FOR BOTH SEXES.

Prof. and Mrs. James E Scobey, so long connected with the Female Institute at Murfreesboro, Tenn. will have exclusive charge of the boarding department, in the College building, where only girls will be permitted to board. Young men and boys can find good boarding at moderate rates in the city, or they can be placed under the immediate supervision of Capt. Fitts commandant of cadets, in his own, or in the family of V. M. Metcalfe, where the responsibility for advancement and culture will be fully assumed

THE FACULTY

Is composed of four gentlemen and three ladies in the Literary department, two Music teachers, and teacher of Art, and two lecturers, all of whom are experienced, successful teachers.

Mrs. L. F. Gates, who was Matron at the Institute, Murfreesboro, will occupy same position in South Kentucky College.

In all the appointments necessary to a superior school, South Kentucky College stands in the front rank

For Catalogues, Announcements, etc., Address

S. R. CRUMBAUGH, Prest.
JAMES E. SCOBEY, Vice Prest.

BURRITT COLLEGE,

Spencer, Tennessee.

This institution was chartered in 1848, and is under the control of the Christian brotherhood. It is the pioneer of mixed Colleges, and in this regard it has proved quite a success Teaching the Bible is an important feature of the institution.

Located on the Cumberland plateau, it is FREE FROM EPIDEMICS. The water is free stone and chalybeate. Invigorating breezes render the location a delightful summer resort. Doyle Station—nine miles distant—on the McMinnville and Manchester Railroad, is the nearest Railroad Station.

TERMS:

Primary Department, per session,	$ 7 50	Commercial Department, per session	$25 00
Preparatory Department, per session	15 00	Lessons, Instrumental Music	$15 00 to 20 00
Collegiate Department, per session	20 00	Lessons in Art Department	2 50 to 20 00

Board and washing for males, per week, from $2.00 to $2.50; Fuel, light, and incidental expenses, per session, $10.00; Board (including washing, fuel, and light,) females, per week $3.00

The Fall Session of 1885, Begins on the Last Monday in July.

For further particulars, address— Prof. A. T. SEITZ, President,
W. H. SUTTON, Secretary Board of Trustees.

Geo. E. Cooper & Co.,

Manufacturers and Dealers in

Tinware, STOVES, Furnaces,

House-Furnishing Goods.

Tin and Slate Roofing and Galvanized Iron Cornice Work a Specialty.

Also our **Patent Chimney Top** for smoky chimneys has no equal. Write for prices.

GEO. E. COOPER & CO.

2 North Market Street

NASHVILLE, - - TENN.

Hege's Improved Circular Saw Mill.

Write for Circulars to

Unexcelled for Accuracy Simplicity and Durability.

With Universal Log Beam Rectilinear Simultaneous Set Work, & Double Eccentric Friction Feed.

Engines, Boilers, Shingle Machines, Planers and General Wood Working Machinery.

Price from $200 to $1,000.

SALEM IRON WORKS, SALEM, N. C.

CARDS 60 Fancy Pictures, and 25 elegant Cards in Gilt Edge, Silk Fringe, Hidden Name, &c., 1 Songster, 1 $50 Prize Puzzle, and 8 parlor games, all for 10 cts. Game of Authors 10 cts. **IVY CARD CO., Clintonville Conn.**

150 CARDS, in new styles, Embossed, Hidden name, Gold Edge, Transparent, &c., &c., of latest designs and lowest prices. 50 samples with name on 10 cts. TODD CARD CO., Clintonville, Conn.

General News.

Chicago has three hundred churches, and four thousand saloons.

The House of Representatives pays its chaplain at the rate of $6 for each five-minutes prayer.

For the first time in the history of the United States there is not a single Smith in Congress.

The steamer Oconto, recently wrecked in Lake Michigan, is reported frozen solidly in thick ice.

Gen. Grant's diary, kept during his tour around the world, is to be published in the North American Review.

Senator Sawyers, the millionaire statesman of Wisconsin, is reported to have never made a speech or lost a bill.

There are now in the United States about 125,000 miles of railroad to 58,000,000 of inhabitants or 464 people to the mile.

A New York lawyer says it will take the United States Supreme Court 133 years to get even with business at the present rate of progress.

Charles Foster, once the most noted spiritualistic medium in the world, died of softening of the brain at Salem, Mass., one day last week.

A graduate of a theological seminary in New York has been refused a license to preach because he lived too expensively and dressed too fashionably.

A Chicago street corner lot that was bought thirty years ago for less than $9,000, has just been leased for ninety-nine years at an annual rental of $35,000.

Hon. Jno. W. Daniel, of Lynchburg, was elected by the Virginia Legislature Dec. 16, as United States Senator to succeed William Mahone. His term will begin March 4, 1887.

The undergraduates at Harvard are signing petitions to the overseers, asking that attendance on prayers be made voluntary. The overseers refused a similar request last year.

Texas has now about 6,617,524 cattle, according to the assessor's returns, valued at over $81,000,000. The increase in number this year has been over 500,000, worth $9,500,000.

Twenty-three years ago, when stationed as a soldier at Liberty, Mo., W. P. Moore of Mattoon, Ill., had $18.50 stolen from him. He recently received anonymously $61.05, being principal and interest.

Oliver Wendell Holmes has a gray goose-quill with a gold pen fastened to it which, he says, has done every bit of his literary work. He has used different holders, but the same pen, which has only been mended once.

The New Orleans Exposition management has received a dispatch from New York announcing the return from South America of Commissioner Barrows with large exhibits from Chili, Peru, Ecuador and Bolivia.

Mayor Lane, of Birmingham, Ala., has started a movement looking to an International Mineral Exposition, to be held at Birmingham in 1888. This proposed Exposition will draw the world's metal-workers to the South.

Thomas Phillips, a contractor at Gurley's Madison county, Ala., became drunk Saturday night and was placed in the calaboose, where he was afterward murdered and robbed the building being fired to conceal the crime.

The Brooklyn bridge earns an average of $47,000 a month, or $15,000 more than expenses, but electricity as motive power and rapid transit in Brooklyn may increase its receipts to $100,000 a month, at least half of it net profit.

A good fat sheep was grazing in a field near Pleasant, Pa., when a big bald eagle swooped down upon it like a lightning bolt. It buried its talons so deep in the sheep's back that it could not release itself, and the sheep ran home, when the immense bird was captured.

Senator Hoar has had the courage to introduce into the Senate a bill for the repeal of the Tenure of Office law, which was originally enacted to checkmate President Johnson, but which whatever may have been its value for that emergency, is inexpedient on general principles.

Probably $2,000,000 in gold will be shipped to London this week. Already $1,400,000 in gold bars have been engaged for shipment Saturday next on the steamer Oregon. Brown, Bros. & Co. yesterday engaged $1,000,000 for shipment to their London agents, and three other houses engaged $400,000.

The people of Southern Dakota are so certain that that portion of the Territory will be admitted as a State that a convention has been held and two United States Senators elected. A resolution looking to an investigation of this rather premature action has been introduced in the United States Senate.

Vicar General Conway procured a warrant yesterday for the arrest of the editor of the Chicago Pilot, on the charge of criminal libel. The charge alleges that the paper named publishes libelous articles to the effect that Father Conway had appropriated the funds of the church to his own use on various occasions.

Farmer John Sellers, who lives near New Philadelphia, O., has never had his face shaved, his hair cut, or his nails trimmed. He will use nothing but home-made tools upon his farm, nor will he permit his geese to be plucked or his sheep to be shorn. He believes it wicked to interfere with nature in the matter of his hirsute covering.

Every little while Florida develops some new product. Now there has been found in the muck beds near Pensacola a rival to the oak deposits of the peat bogs of Ireland. Mahogany and other valuable woods are found in abundance. Prof. Von Filkenhasser of Norway, who has examined this wood mine, states that the woods referred to are suitable for furniture, and the specimens examined are fully 5,000 years old.

The Augusta *Chronicle* is out in a great centennial number, composed of twenty-four pages, and one hundred and sixty-eight columns of historical reading matter, giving a full account of its history, and the growth and development of the State of Georgia and the city of Augusta. It publishes a *fac simile* of the *Chronicle* of Saturday, Oct. 9, 1790, which contains some curious historical items, and when compared with papers of to-day, shows the wonderful contrast between the old and new journalism.

Waterbury, Conn., Dec. 24.—Richard N. Hotchkiss is principal of the public school at Prospect, a small town about two miles from here. He is a man of quick temper and weighs 200 pounds. On Friday last Albert Chandler, aged 15, whose father is a wealthy farmer, had some difficulty with the son of Mr. Hotchkiss. The latter took the Chandler boy in hand, flogged him, and then, in a fit of passion, threw him down and stamped upon him, it is alleged, breaking his ribs and seriously injuring him internally. He kept him at school until the close of the day, when the boy went home to bed. A doctor was called and declared his recovery improbable. The greatest excitement prevails in the town, and talk of lynching is heard on every side.

On Monday next, under the call of the House, Gen. Viele, of New York, will introduce a bill into Congress providing for the payment of a $5,000 pension to Mrs. Julia Dent Grant, widow of U. S. Grant, from and after the 23d of July, 1885.

FOREIGN.

A man in Las Vegas, N. M., offers to capture every Apache in the Southern country if given 500 men and 50 bloodhounds.

It is said that thirty-two thousand hummingbirds were sent to London in one consignment to be used for millinery purposes.

The experiment of shipping grapes from Los Angeles to the Mojave desert, to be converted into raisins, proved a complete success.

People anxious about the taking up of the public lands can solace themselves with the fact that there are in Alaska 369,524,600 acres yet to be disposed of.

The Russian Government having decided to allow the retailing of liquor only in hotels and eating-houses, 90,000 liquor shops will be closed January 1st.

Horace Smith has started to Abyssinia on a government mission. He bears an autograph letter and a sword of honor from Queen Victoria to King John of Abyssinia.

Fire broke out in the bunkers of the British steamer Mississippi during her voyage from New Orleans to Liverpool. It was soon extinguished, however, and did but little damage.

A significant indication of the way in which coming events are looked at in Ireland is the fact that shares of the Bank of Ireland have materially advanced during the past few days.

Typhus fever and smallpox are raging among the Servian troops encamped at Nisch. The troops at Pirot are suffering severely from the intense cold, and thirty soldiers, on an average, are reported frozen daily.

A terrible dynamite explosion has occurred in the Pleijuchin mine in Siberia. The accounts are conflicting as regards the number of persons killed, some placing the number at 400, while others place it as high as 1,000.

It is currently reported, and generally credited, that the Emperor of China will be married in February next, at which time the Empress Regent will retire, and the young Emperor will take possession of the goverment.

Tyneday, the Burmese prime minister, has been dismissed from the English service. The Madras Cavalry, while marching along the river bank, was conpelled to retire by Dacoits below Ava. Reinforcements have been dispatched to the scene.

A contract has been signed granting a concession for a railway from the upper to the lower Congo; to the Manchester-Congo Railway Company. The first issue of the company's stock will be £1,000,000, for which subscription will be opened at an early date.

It is reported that the Government intends to prosecute one of the recently elected Irish members of Parliament, for a speech made at a National League meeting, on the ground that the language used on that occasion tended to incite his hearers to commit murders.

The Lady Superior of the Longue Pointe lunatic asylum where smallpox prevailed among the patients and servants, is threated by the Central Montreal Board of Health with proceedings for having refused to admit the doctors who were sent to vaccinate the inmates of the asylum.

MISCELLANEOUS.

How did you spend Xmas?

Be sure to do right, consequences will care for themselves.

What fish has its eyes nearest together? The smallest one.

What is that from which if you take the whole some will remain? Wholesome.

Bro. J. R. Bradley changes his address from Roberson Fork, to Reuben, Tenn.

Our readers cannot do better than to buy their clothing from W. A. Lannom, the cash clothier.

Remember the ADVOCATE will not be discontinued until so ordered, and then all arrearages must be paid.

Arrangements have about been completed for a debate between Bro. E. A. Land and Elder Cayce of the Primitive Baptist church.

The ADVOCATE by the middle of January will come out in new type. We intend to improve the paper as the circulation increases. Who will send us the largest club for 1886?

Do not say, "It does not pay to begin what we probably will never finish." The beginning may be the part assigned to you. There are no dropped stitches or floating ends in God's loom.

In this number we give the contents of 1885. Those headings that appeared in every number, will not be in the index. Besides the contents, we have the usual amount of reading matter.

Some one is guessing in the American Christian Review, "Why Paul never married," I don't claim to be an expert at guessing but I guess he did not try to marry or could'nt, don't you?

We notice that Bro. C. M. Wilmeth has united with Bro. Burnett on the Messenger. We wish him much success in the right and trust that he may prove a valuable addition to the paper.

The office editor is indebted to the kindness of H. B. Grubbs for a box of nice and excellent fancy candies. Having tried the candy made by that firm, we can conscientiously recommend the firm to our readers.

We have in stock a large supply of The Gospel Plan of Salvation, by T. W. Brents. This book sells on its merits. It will do good wherever it is read. Send all orders to Lipscomb & Sewell, Nashville, Tenn. Price $2 50.

L. L. Carpenter, and A. A. Bunner of Woodsfield Ohio, write: Our meeting at Longbotton Meigs county, Ohio, lasted over three Lord's days resulting in five additions to the church, 3 by confession and baptism, 2 reclaimed.

There's a varioloid type of piety. They just put you in bed a day or two, and you were out before anybody found out you were sick. The varioloid type of piety has taken possession of this country; but it isn't catching.—*Sam Jones.*

Learn from nature not to divide your energies unduly. Her compromises frequently look like failures. The land is good for men to live on; the sea is good for fishes to live in; but a sea-marsh is good for neither, being too wet for men, and too dry for fishes.

The tract on Acts of Apostles is selling well, and is doing good wherever circulated. Brethren can accomplish much good by buying and circulating, and at very little cost. Please send in your orders, and send it on its mission, and thus aid in enlightening and saving souls.

Many thoughts in Sister Holman's article are worthy consideration. Whether you agree as to the best methods of influencing men not to drink, we all will agree that the Christian should use his energies to have temperate men and the only way to be temperate in this matter, is to let whisky severely alone.

Soon the death-knell of 1885 will be sounded and a new year will be ushered in, new hopes will be born, and new resolves will be made as to the future. God help us to live nearer to Him, and to strive more earnestly for the upbuilding and spreading of His gospel than we have in the year just dying.

To the children of sorrow, from whatever cause, Jesus says: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." No one ever tested the truth of this saying by actual trial; without finding it to be true. Christ has a balm for every wound, and will either cure our ills or enable us patiently to bear them.—*Independent.*

Editors, like all other folks, like to see Christmas come. E. G. S. and the office editor were especially delighted this time. The congregation at Bethany, Ky., showed them their appreciation by expressing to them a choice lot of dainty Christmas goods. And sister Fannie Compton, of Bellevue Station, remembered the office editor with a huge fat turkey.

F. C. Sowell, of Columbia, Tenn., Dec. 20th writes: You will please announce that we have our first meeting in our new church, five miles East of Columbia, next Lord's day. Bro. Reynolds will discourse for us. Many of our friends desire to know when we would have our first meeting, and we by announcing through the ADVOCATE could let them all know it.

In the dawning of the new year let us consecrate our lives afresh to the will of our Master. Let us put on the whole armor of God and fight as valiant soldiers for the salvation of our own as well as for many other souls. We can do much for Christ by a continual observance of his word, and 1886 can through prayer and consecration be the happiest year of our lives.

T. C. Little, of Lincoln county, Dec. 16 1885, writes: At the residence of W. C. Sugg father of the bride at 8:30 A. M. in the presence of select friends and relatives I solemnized the rites of matrimony between Bro. S. A. Billingsly and Sister Jennie F. Sugg. The groom is intelligent, industrious and economical. The Bride is handsome, accomplished, pure and gentle. Thus matched, their life certainly will be fraught with happiness.

The brethren in Giles and Lincoln counties are making efforts to do more in evangelizing their respective counties I trust the brethren will enter heartily into the work. How can we be so indifferent when souls are daily starving for the bread of Life? In the year 1886, let us not see how little we can do, but how much. The Lord will bless us if we work for Him. Each of these counties should have two or three good active preachers in the field.

Bro. T. C. Little writes: "The churches in Lincoln Co., Tenn., met in council at Fayetteville, Dec. 17, and pledged themselves to assist in mission work for that county. Five mission points were established, at which we will have preaching regularly once a month, and a protracted meeting at each. The churches give to each point $50 00, and the brethren at each point are required to give what they can, which is from $20 to $40. Thus we "help those who are willing to help themselves." The work is so arranged that the evangelist (by riding a few miles and preaching twice the same day) can reach all the points. So far we have $180.00 pledged, and it will take five eighths of a preacher's time to do the work. We hope to have more soon, and then will be able to reach other points which are asking for help. We want to make a good record in this work for '86, so that it will be carried on till our whole county is evangelized, and then look for a new field."

A PERPLEXED FRENCHMAN.—A Frenchman said to an American, "T'ere is von werd in your language I do not comprehend, and all ze time I hear it. Tattletoo, tattletoo—vat you means by tattletoo?" The American insisted that no such word exists in English. While he was saying so, his servant came to put coal on the fire, when he said, "There, John, that'll do." The Frenchman jumped up, exclaiming, "Tare, tattletoo, you say him yourself, sare; vat means tatletoo?"

Judge Clark decided against the liquor men in Atlanta, Ga. The election stands and prohibition prevails. The whisky men have taken appeal to the Supreme Court. The men who are on the devils side are always active. How it should make the Christian blush to think of his indifference in pressing the right. If we would only be so diligent and active in every good work as are the emissaries of the wicked one in every evil work what rapid strides would we all make to a nobler life and a better civilization.

A notable event last evening was the marriage at the First Christian church, in this city, of Miss Alice Hobbs and Rev. George B. Peak, and Miss Stella Hobbs and Dr. Samuel Ayres. These young ladies are the daughters of the pastor of the First Christian church, Rev. A. I. Hobbs, by whom the ceremonies were performed. The high esteem in which all the parties are held was shown by the immense crowd which witnessed their nuptials. Rev. Mr. Peak is pastor of the Christian church at Bloomington, Ind., and Dr. Ayres is Dean of the Faculty in the Hospital College of Medicine, in this city, and a popular young physician.—*Courier Journal.*

We offer our congratulations to all the parties.

Next spring and next summer, if we are alive and all goes well, we shall have old-fashioned mass-meetings, where we shall expect to meet on a common level, preachers and all, and we shall expect in those meetings a revival of the old apostolic spirit, and that enthusiasm and genuine co-operation which so lovingly and cheerfully characterized our meetings of thirty and forty years ago, before Pharaoh who knew not the Lord introduced so many and dangerous innovations. —*American Christian Review.*

We would like to have the chapter and verse authorizing these "Mass Meetings." Some one may be ready to say they are unknown in the word of God and hence are innovations.

We give in this issue a letter from little Leon Officer to Uncle Minor. We give this one because it is bearing on the "Indian Mission" that we are exceedingly anxious to have the brethren sustain. But the children's letters should be sent to V. M. Metcalfe, Hopkinsville, Ky. We give the letter just as written:

Dear Uncle Minor:—I am eight years old. I have read your letter in the ADVOCATE, in regard to the Indians. My father is a missionary to the Indians, and I go with him sometimes among them. I am glad you wrote about them. I hope the Sunday-school will help us educate and make Christians of the little Indians. Please write again. I love to read your letters.

LEON OFFICER.

GEMS FROM JOSH BILLINGS.

Home teachin' will stick whar skool teachin' won't.

Did you ever hear ov a man's renouncing Christianity on hiz dethbed and turning infidel?

Gamblers and free-thinkers have not faith enuff in their profession to teach it to their children.

It iz a statiscikal fakt that the wicked work harder to reach hell than the righteous do to enter heaven.

The infidel in his impudence will ask you to prove that the flood did occur, when the poor ideot himself kant even prove, to save his life, what makes one apple sweet and one sour, or tell whi a hen's egg iz white and a duck's egg blue.

CANNON FARRAR has been a frequent contributor to the *Youth's Companion* for several years past, and just before leaving England wrote an eloquent article for it on "Obscure Heroes," which will be published shortly.

TEXAS NEWS.

A pleasant society affair has just engaged and delighted our entire community. The event had been prophesied, and was anticipated for some months, and its coming did not cause surprise nor take us unawares.

Last summer a protracted meeting was conducted in Concord Church, near Kenney, by Elder J. T. Poe, of Long View. The result was blessed: the Church was strengthened by the accession of many useful members, and by the stirring up to a fresh zeal many old members who had become cold, or lukewarm.

Concord was founded many years ago, and under the continued care and ministry of Elder E. W. Dabney, has had a history that deserves to be written. Were all the statistics connected with it gathered and tabulated, and published, they would show how much good can be done by one man under divine blessing. And they would clearly demonstrate how much it is worth to any people to have in their midst a house built and dedicated to the worship of God in which religious services are regularly and statedly held. The Church building stands out in bold relief on an eminence, at a point of timber, and lying out northward and westward is a vast outreach of lovely prairie, with nearly every square foot for mile after mile, enclosed and cultivated.

Elder Dabney came here thirty-two years ago, and selected and bought a beautiful farm in the very heart of the prairie, and all around and about him was unoccupied public land, section open, and furnishing splendid free grazing for stock of all kinds. Now almost every acre is under fence, is in a state of high culture, is yielding ·ral crops, and is worth a great deal when put he market. Elder Dabney, when standing upon the highest point of Kentucky Ridge, and looking over the wide outspread before him, was probably reminded of Abram and Lot, and the Valley of the Jordan, for the land before him was beautiful everywhere, even as the garden of the Lord. But he was not satisfied with rich lands, and with growing rich in this world's goods. He knew that there was something better than money or land, or property of any kind; and adopted as his own the words and spirit of David: "One thing have I desired of the Lord—that I may live in the house of the Lord forever." So he determined to build a house for his God, and make an altar there, that the name of his God might be known, and feared, and honored. He built, and God has blessed him, and blessed those who joined and helped in building. The Church has lived and prospered, and in the great day, when God gathers his jewels, scores and scores will be found who were born at Concord.

Elder Dabney raised a family, all of whom are grown and settled and prosperous. On yesterday we had developed a result of Elder Poe's meeting last summer which could not be put into the account at that time. To attend the meeting and to visit kins-people, a young man came from afar and remained for some days. He met and loved the fourth and youngest daughter of Elder Dabney; and on yesterday at 3 P M. at the residence of her parents, in Kenney, Miss Louisa V. Dabney was married, by Rev. E. D. Pitts, D. D. to Mr. Reauchamp N. Brashear, of Dayton, Liberty county, Texas.

A large company of friends attended—every thing was done and passed off as the New Testament enjoins "decently and in good order." There was no confusion, no overlooking, no affronts. All seemed happy. The young were discreet enough, and the old did, in a measure, renew their youth. The dinner was elegant, ample and served in a fully satisfactory manner.

It was at a marriage that our precious Saviour wrought his first miracle. One of those present yesterday was reminded of that beginning of Christ's work, and as he so ordered that in Cana the last was the best, so may it be now, Miss Louisa is the last, and may her future, her life, her experience, her destiny, in this world and in the world to come be better than thought can conceive or words express.

P. D. E.

Kenney, Texas, Dec. 17, 1885.

OUR MISSION WORK.

Christians should know no North, South, East or West. The *World* is our field. When we came into the church of the First born, we leave *our ways* and *thoughts* out. The governments of this world have their place, but the church of Jesus Christ rises prominently above them all. We are members one of another, and cannot afford to condescend to discuss our party differences in the King's army. Much is made public that should not be made at all. But I will venture to say it may be that some of our brethren in their zeal have allowed some things, without precept or example in the light of God's word, and others prompted by pure motives, cry aloud and spare not—but still there are many, too many who are only lookers on, and doing nothing. There are extremes to this question. We may be guilty of *doing* in the *wrong way* and we may also be guilty in *not doing at all.* Why not leave off some things on the one hand, and go to work on the other, and meet in the light of God's truth and work together to the glory of God, and the Salvation of the unfortunate of Adam's race? Let us all come up to the help of the Lord. We have the opportunity of supplying almost every neighborhood in the Choctaw Nation, Indian Territory with christian women to teach school, and conduct a Sunday-school. The Indian government will pay for the teaching of Indian children, but there are but few neighborhoods where there are Indian children enough to make a school, but there are poor white children, who have no means of education. It is but a christian act to assist them, thus making a full school, and co-operate with the Indian council in educating the young, thus blazing the way for the gospel—shall we do it? If not, their blood might be found on us in the judgment God forbid. All money sent to the writer or Elder W. H. Studer, Paris, Texas, or Lipscomb and Sewell, Nashville, Tenn., will find its way into that work, and will be used to the best advantage by the Elders and brethren of the church of Christ, Paris, Texas.

R. W. OFFICER.

Years ago in London, Mr. Frederic Charrington, son of a very wealthy brewer was converted. His father had lavished on him every indulgence and had given him a share in the business, which was a fortune. After his conversion, the young man engaged in Christian work among the neglected of the East End of London. But it was gradually forced on him that the most potent and fruitful source of evil among the poor and wretched were the gin-shops and beer-houses. One night, as he passed to his work, heavy in heart by reason of the sights and sounds of woe and wickedness, his eye was drawn to a flaunting beer-shop, over the door of which was the sign "Charrington and Co's Entire." From that moment, he determined on his course. He went to his father and told him that he could not longer be in the firm. At a later day, some one casually asked him "what his blue ribbon cost him." He replied, "Fourteen thousand pounds a year," or $70,000.—*Ex.*

THE DIVINITY OF CHRISTIAN MANHOOD.

There is nothing more noble under the sun, than true Christian manhood. This is the perfection of character demanded in the Scripture of divine truth—manhood in Christ. When attained, it marks a degree of perfection in man which no earthly or mere worldly training could ever give. The forgiveness of an injury from others is not natural—it is not taught by the world. The world says, "Vindicate your honor, punish the offender." The divine teaching, and the lesson attained to, in the Christian life and character is, "Avenge not yourselves, but in meekness forbear." And when a man has reached that point in the divine life where he can not only forgive, but can say "I have done wrong," and then dare, in the face of previous notions and ideas, and perhaps public teaching, to turn his course in the right and against all prejudice of others, or his own pride in the matter, give up his former teaching and faith, such an one has attained manhood in Christ in that particular. I have seen men who were once worldly, proud, who were ambitious of their worldly honor, and always ready to vindicate it by taking vengeance on offenders. I have seen such so brought under the influence of the religion of Christ that they could take insult, and before the world stand to be branded as a coward. But how little did the world know of the bravery it took to bear this. It takes a thousand times more than it would to fight for his rights.

Again, I have seen men, who were once too proud and stubborn to ever acknowledge themselves in the wrong, so brought under the influence of the gospel of Christ—so made partakers of the divine nature that they could stand before an audience and say, "I have done wrong" when they had been overtaken in a fault. It is a lesson hard to learn, but nothing to my mind more clearly marks true manhood in the divine life.

This divine character in the religion of Christ, which begets and sustains in the hearts of men a spirit of charity, of forgiveness, and of self-abasement, or of preferring others before ourselves, in honor, is that which elevates the human family, both directly and indirectly. It is the divine character displayed in Christianity that civilizes mankind at large. Builds homes, hospitals, asylums, and refuges for the suffering and the needy of earth. From the church of Christ is reflected the light, and the only light, which causes man to reach forth a helping hand to his fellow-man. It is in following the example of that divine pattern set us in the life of Christ, the Son of God, that we attain to this true Christian manhood; and it is this divine life and character, so learned and so practiced, which must ultimately redeem the world from its thraldom to sin, if it is redeemed at all.

Manhood in Christ should be the true aim and desire of every one, and to this end each should, like Paul, forget the past and press forward toward the mark of the prize of their high calling in Christ. This they would do by copying the life of Christ.

JNO. T. POE.

The New York Herald predicts that the day is not ten years away when the last of the telephones will have to go. Business men in the East are throwing them out.

The Heathen Woman's Friend says that the Japanese are reported to consider a sermon an hour too short, and sometimes after two hours' time they will request the speakes to go on. Some will "listen to seven sermons in succession, with only an intermission for tea after the third." And these people are by no means all Christians, but interested hearers of the truth.

THE GREAT REGULATOR

SIMMONS LIVER REGULATOR — S L R

—PURELY VEGETABLE.—

—ARE YOU— BILIOUS?

The Regulator never fails to cure. I most cheerfully recommend it to all who suffer from Bilious Attacks or any Disease caused by a disarranged state of the Liver. W. R. BERNARD, KANSAS CITY, MO.

DO YOU WANT GOOD DIGESTION?

I suffered intensely with **Full Stomach, Headache,** etc. A neighbor who had taken Simmons Liver Regulator, told me it was a sure cure for my trouble. The first dose I took relieved me very much, and in one week's time I was as strong and hearty as I ever was. **It is the best medicine I ever took for Dyspepsia.** H. G. CRENSHAW, RICHMOND, VA.

DO YOU Suffer from CONSTIPATION?

Testimony of HIRAM WARNER, Chief-Justice of Ga.: "I have used Simmons Liver Regulator for Constipation of my Bowels, caused by a temporary Derangement of the Liver for the last three or four years, and always **with decided benefit.**"

SAFER AND BETTER THAN CALOMEL! I have been subject to severe spells of Congestion of the Liver, and have been in the habit of taking from 15 to 20 grains of calomel, which generally laid me up for three or four days. Lately I have been taking Simmons Liver Regulator, which gave me relief, **without any interruption to business.** J. HUGG, MIDDLEPORT, OHIO.

ONLY GENUINE!

MANUFACTURED BY

J. H. ZEILIN & CO., Philadelphia, Pa.

PRICE, $1.00.

NOW READ

Extra Premium, all wool, full 10-4 Blankets at $3 a pair; regular selling price at $5,80

Extra fine quality 10-4 Blankets warranted both warp and filling, all wool (when we say wool we mean it) at $3,75 a pair; price in season $5,25.

California fleece. full 11-4, lovely borders guaranteed all wool at $4,75 a pair' regular price $7,00.

Wool and cotton mixed, extra heavy, specia service, full 10-4 wide Blankets at $2 a pair.

All wool filling 10-4 wide Blankets at $2 per pair.

Heavy gray wool Blankets 10-4 at $1,50 per pair; actually worth $2,75.

Extra heavy silver gray, all wool filling Blankets, full 11-4 wide at $2,25, cheap at $3,00

Good quality, silver gray, all wool 11-4 wide, fancy borders at $2,75. This blanket sells in season at $4,00.

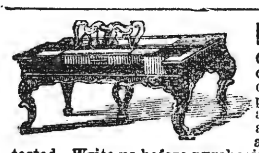
Finest qality gray California, all wool, warranted 11-4 wide, at $3,75; regular price, $4,00.

Hirsch Bros. & Co.

56 N. COLLEGE STREET.

Headquarters For Drygoods At

LOWEST PRICES!



Pianos & Organs

Of all makes direct to customers from headquarters, at wholesale prices. All goods guaranteed. No money asked till Instruments are received and fully tested. Write us before purchasing. An investment of 2 cents may save you from $50.00 to $100.00. Address

JESSE FRENCH, Nashville, Tenn.,

Wholesale Distributing Dep't for the South.

OPIUM and **WHISKY HABITS** cured at home without pain. Book of particulars sent Free. B. M. WOOLLEY, M. D., Atlanta, Ga.

PAYSON'S INDELIBLE INK. No preparation and only a common pen needed. Established **50 Years.** Superior and popular for decorative work on linen. Received Centennial **Medal & Diploma.** Sold everywhere.

"THE BEST IS CHEAPEST."

ENGINES, Horse Powers **THRESHERS** SAW-MILLS, Clover Hullers

(Suited to all sections.) Write for FREE Illus. Pamphlet and Prices to The Aultman & Taylor Co., Mansfield, Ohio

SITUATIONS To subscribers. Circulars free. **Home Study**—60 Professors. **Corr. University,** 88 LaSalle St., Chicago, Ill.

OPIUM MORPHINE HABIT EASILY CURED. BOOK FREE. DR. J. C. HOFFMAN, Jefferson, Wis.

L. & N.

(LOUISVILLE & NASHVILLE R. R.)

—OFFERS—

Superior Advantages to the Traveling Public in

THROUGH CARS, QUICK TIME, AND

SURE CONNECTIONS

SHORT LINE TO

The North-West!

VIA EVANSVILLE.

Through Sleepers to the West via McKenzie
Through Sleepers to the South via Montgomery.
Through Sleepers to the North-east via Louisville,

EMIGRANTS

Seeking homes on the line of this road will receive special LOW RATES. See agent of this company, or address

C. P. ATMORE, G. P. & T. A. Louisville, Ky.

M. FRANK & Co.,

(M. FRANK, Late of D. Weil & Co.)

103 Union St. between Market and College.

(Formerly occupied by A. Winter.)

Dry Goods, Notions, Cloaks,

Blankets, House-Furnishing Goods,

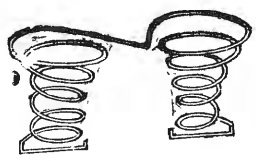
—AND—

Ladies and Gents Underwear,

Nashville, Tenn.

Ed. H. MILLER,

—Manufacturer of—



BED SPRINGS AND **Mattresses,**

South College St., Nashville,

And dealer in all kinds of Beddings. I make the best Spring Bed now in use—the Twin Spring Bed—they are bug-proof. Try a sett. Old mattresses neatly repaired.

ED. H MILLER.

W. W. WILKISON, Jr.,

WATCHMAKER,

98 UNION ST., in Advocate Office,

Clocks, Watches, Jewelry, &c.

Repaired cheaper than the Cheapest.

Give me a Trial.

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease to any sufferer. Give express and P. O. address.

DR. T. A. SLOCUM, 181 Pearl St., New York.

AGENTS We have the best selling **BOOKS** and **BIBLES.** Books particularly adapted to the wants of Southern and Western people. **Family Bibles** a specialty. **Very low prices.** B. F. JOHNSON & Co., Pub's, 1013 Main St., Richmond, Va.

FOR COUGHS, CROUP AND CONSUMPTION USE

TAYLOR'S CHEROKEE REMEDY

OF SWEET GUM AND MULLEIN.

The Sweet Gum from a tree of the same name growing in the South, combined with a tea made from the Mullein plant of the old fields. For sale by all druggists at 25 cents and $1.00 per bottle.

WALTER A. TAYLOR, Atlanta, Ga.

TEXAS LANDS!

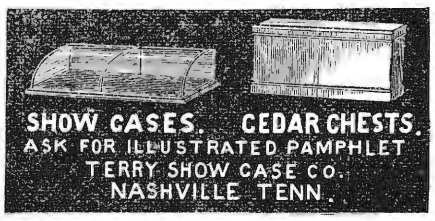
Persons who have capital they wish to invest profitably, can do so by investing now, in Texas lands.

The undersigned is agent for the sale of lands amounting to **OVER HALF MILLION ACRES.** Prices range from 50 cents to $6,00 per acre.

These lands are all going up, and in five years from date, will be worth twice the present price. For particulars, address

J. T. POE.

Longview, Texas



Mention this paper

TO HAVE HEALTH THE LIVER MUST BE IN ORDER.

DR. SANFORD'S LIVER INVIGORATOR

Is a Reliable Remedy for Liver Complaints and ills caused by a deranged or torpid condition of the Liver, as Dyspepsia, Constipation, Biliousness, Jaundice, Headache, Malaria, Rheumatism, etc. It regulates the bowels, purifies the blood, strengthens the system, assists digestion.

AN INVALUABLE FAMILY MEDICINE.

Thousands of testimonials prove its merit.

ANY DRUGGIST WILL TELL YOU ITS REPUTATION.

No More "Chapped Hands."

1840. BARBERS' BAR SOAP MANUFACTURED BY The J.B. WILLIAMS CO. GLASTONBURY CONN. Estab. 1840.

"Last fall I bought a supply of your Barber's Bar Soap for **Toilet use,** and found it the **finest thing** I ever used, having escaped 'chapped hands' for the first winter in 20 years." LEWIS MERRIAM, Greenfield, Mass.

For the TOILET EXQUISITE, for SHAVING SUPERFINE. Ask your druggist for it, or **send 2c. stamp to the manufacturers for trial sample.**

COLMAN'S

RURAL WORLD.

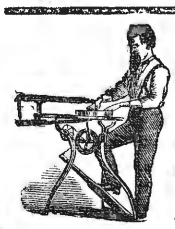
The oldest and best Agricultural Weekly in the West. Founded by HON. NORMAN J. COLMAN. Subscription price $1.50 per year. Sample copy sent free. Send your name and also your neighbors on postal card at once to

C. D. COLMAN, 700 Olive St., St. Louis, Mo.

PISO'S CURE FOR CONSUMPTION

CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes good. Use in time. Sold by druggists.

25 CTS. 25 CTS.



BARNES'

Patent Foot and Steam Power Machinery. Complete outfits for Actual Workshop Business. Lathes for Wood or Metal. Circular Saws, Scroll Saws, Formers, Mortisers, Tenoners, etc., etc. Machines on trial if desired. Descriptive Catalogue and Price List Free.

W. F. & JOHN BARNES, Rockford, Ill.

No. 59 Ruby St.

AGENTS COIN MONEY who sell DR. CHASE'S FAMILY PHYSICIAN. Price **$2.00.** Write for Circulars. Address A. W. HAMILTON & Co., Ann Arbor, Mich.

BETHANY COLLEGE,

West Virginia,

Begins its forty-fifth session **January 1885,** It has 595 Alumni; four College Degree Courses—the Classical, the Scientific, the Ministerial and the Ladies' course; also professional courses in Engineering, practical Physics and Chemistry, with ample training in the use of instruments and apparatus, both in field work and the labaratory. Also a thorough Academical course, complete in itself and arranged as a preparatory to the college courses.

Expenses reduced to the most reasonable terms, and every facility afforded the student to economize both as to time and costs.

All classes open to both sexes at equal costs.

Send for catalogue to—

W. K. PENDLETON, Pres't.

A Physician's Opinion.

Dr. Orr says: "I am well acquainted with the composition of **Dr. Duncan's Cough Balsam.** I have used it in my family and in my practice for several years, and do not hesitate to say that I believe it to be the best remedy known to the medical profession for the speedy Cure of **Colds, Coughs, Sore Throats, Whooping Cough,** and far surpassing all other remedies for the speedy cure of **Croup** and Hives in children. It is very pleasant to take, and perfectly harmless." Price 50 cents.

Special Notice.

We would call the attention of the readers of this paper, especially those who are suffering with **Dyspepsia,** or **Indigestion,** to **Dr. Duncan's Liver and Kidney Medicine** It is, beyond doubt, the best and most reliable remedy known or ever offered for sale, for the **Cure of Constipation, Sour Stomach, Sick Headache, Torpid Liver,** and all **Kidney troubles.** It is the best and heapest. 75 cents.

WEAKLEY & WARREN,

Manufacturers and Wholesale and Retail Dealers in

FURNITURE & MATTRESSES,

The Largest, Finest and Best Assorted Stock in the South.

Parties in want of Furniture and Mattresses will subserve their interest by giving them a call.

Nashville, Tenn.

10 & 12 - - - - N. College St.

Add-Ran College,

THORP'S SPRING, HOOD CO., TEXAS.

The Thirteenth Annual Session opens the second Monday in Sept., 1885, and closes the last Thursday in May, 1886. There are ten distinct schools with an experienced teacher at the head of each. Not a single day is wasted from the beginning to the close of the session. Every day in the week has its proper share of study and recreation. Recitations every day—only the Bible studies on Sunday. Thorp's Spring is a prohibition village; noted for its healthfulness and the simple, steady and moral habits of its inhabitants. Send for catalogue.

A. & R. CLARK, PROPRIETORS.

H. W. HAYES,

—Dealer in **All kinds of**

SEWING MACHINES,

Needles, Parts and Attachments, Household Goods and Notions.

A Good No. 1. Sewing Machine for $15.00. Warranted for five years.

Repairing promptly Attended to, and old Machines made as good as new.

155 Union St., Nashville, Tenn.

REFER TO THE EDITORS OF THIS PAPER.

INDEX TO VOL. XXVII.

A

A letter to the lovers of sectarian division ..... 10 & 154
Alas! how light a cause may move 17
Another effort for the societies considered 38
A trip to Texas 49–50
A divine inmate 58
A dilemma 60
A report of W. T. Kidwill's work for '84 68
A Sinner's opinion 68
Another chance 76
Another year 81
A reply to individual evangelism 86
A glass of wine 108
A home doubly beautiful 108
A letter with remarks 136
An effectual prayer 140
A three months' diary 152
A Successful business school 175
A meeting in Florida 180
A tale of half hours 188
A wife's influence 184, 204, 236, 268
A mother's advice 204
A human kingdom 212
A new convert to Christianity 220
A little longer 232
A likeness 238
A hard hit 226
A good illustration 252
A sad living 260
At home, or in Sing Sing 260
A beautiful sentiment 268
A trip to Kentucky 274
Alabama 291
A business education for boys 298
A prayer for strength 305
About Scorpions 307
A wonderful concession 308
A partial Gospel 353
A victory for the truth 356
A conversation between a Disciple and a Methodist 376
A mystery 388
A nickel and a notion 410
A true wife 440
Aunt Winifred's recipe 446
A resting place 444
A boy should have a trade 458
A true story 452
A lecture on baptism ..... 460, 466, 528, 554, 570, 586 and 602.
Arisen 513
At Concord, Austin Co 524
Walk with God 529
An intender 533
A heap of clam shells 561
A cluster of "nevers" 641
Adam's transgression 657
Almsgiving 663
A Thrilling incident 684
An old German hymn 689
Away down in Tennessee 696
A tonic for the tired 712
Abraham 721
Appeal from South Alabama 728
A marked youth 732
Arkansas 744
A distinction with a difference 747
A hint to the boys 740
A card 755
A religious life 759
A dreadful thing 764
A railway lesson 772
A boy's lecture on manners 772
A trip to Simpson Co., Ky 796–812
Amy's lesson 788
A holiday for the wife 804
Autumn 803

B

Baptism 23
Bethany College 24
Baptize for the dead 180–232
Be courteous 206
Bro. Grigg's question 227
Bridge of prayer 259
Bro. McPherson on "how it was done." 290
Boys and money 300
Books 332
Bible wine 339–428
Be ye also ready 472
Baptist teaching 545
Baptist inklings 582
Bro. Lipscomb reviewed 627
Bro. Jay's article 660
Bro. Shreve's article 678–9
Baptist history 691
Building the Tower of Babel 705
Blameless, not faultless 716
Ballooning 739
Book notices 755

C

Christmas carol 1
Christmas Eve 12
Church officials 19
Conversion and regeneration 49
Church matters 40
Christ's second coming 74
Commendation 106
Clippings and comments 246
Church art works 241
Christ's epistles 242
Circumcision 260
Consistency 262
Church and theatre 268
Church at work 278
Co-operation meeting in W. Tenn 282
Choosing a husband 300
Confession from a society man 298
Churches subverted 322
Church building association 310
Can a preacher gain faith without a contract? 344
Christian or heathen 353
Christian forbearance 358
Christian union 385
Cloudland 387
Checkered life 404
Church discipline 550
Christ the fountain 668
Campbellism 680
Co-operation work 731
Churches and preachers 806
Courtesies and discourtesies 804
Christmas 804
Christmas entertainment 808

D

Disappointments 34
Difficulties on religion 120
Do preachers love whiskey? 124
Debts and contributions 194
Doing what God commanded 259
Dangerous companions 268
Don't bury me deep 284
Does it pay? 340
Death—What is it? 356
Dan Rice 380
Do your best 389
Doing what God never commanded 392
Drinking a tear 494
Dixie Williams 658
Decision of character 726
Do not give up 740

E

Eastes and Alsup Debate 2–3
Evangelizing 45
Eighteenth of Acts 54
Editorial notes 150–1–4
Egotism 180
Elder W. W. Carter 387
Enter in at the strait gate 408
Elder Porter's response 424
Elsie's last chance 452
Elder Porter's second letter 514

F

Funny and serious 24
Fidelity 28
For baby's sake 44
Family prayer 53
Farming and getting rich 60
Following the Lord fully 72
For the children 76
Final reply to J. B. Jones 170
For corns 332
Family reunion 446
Follow thou Me 468
Fermented and unfermented wine 548
Farm life in the South 480
Feet washing 636
For the sake of others 708
Friends lost 744
For the young 740

G

Gone South 150
Gathered Gems 203
General news 203
God's cures 220
God can't bless nothing 228
Giving 280
Good and bad readers 374
God bless America 392
God's precious thoughts 474
Gathered Gems 502
God's work aud man's work 579
Go to the ant 652
Greed for gain 690
Grace in a restaurant 716
Gen. Harrison's temperance 716

H

Hopkinsville, Ky 5
Home topics 44
Helping without money 60
Healthy journalism 66
How to get to sleep 92
How Sugar was invented 124
Heart-felt religion 163
Heavy grumbling 220
How it was done 227
How does the Spirit operate? 242
Helping to be a missionary 284
Houses of worship 298
Home again 299
Help wanted to build up the cause 310
Houston mission 356
How to manure fields 405
How it was treated 470
How some men change 502
Her brother 520
How Mrs. Holmes was helped 516
How to present the truth 540
Home and S. S. Reading 680
How Jamie hated order 700
Hard on the pig 716
Herndon's notes on Bible lessons 1886 759
How to select a boy 788
How to use the pump 807

I

Introductory 23
Is salvation conditional or unconditional? 81–2
Individual evangelism 90
In the morning 97
Ill natured words 100
In tract form 130
Infant baptism 154
I am not my own 236
It is written 291
In a minute 360
Is it rejection of God's commands? 396
Is it worth while? 452
Is it proper to devote one's whole time to preaching? 482
Important truths 662
It's just my luck 732
Isaac and Jacob 753
In a strait betwixt two 802
Indians 804

J

Josses in American homes 37
Judging another man 115
Judgment begins at the House of God 116
Jimmie's lecture 172
Jews in ancient Asia 310
John Q. Adams and his mother 410
Jacksonville again 418
Jacob's Sermon 490
Judge not 739
Josh Billing's guide to health 788
Jottings from Ohio 812

K

Kitty's grandmother 372
Key West, Florida 619
Keep the heart young 760
Kentucky News 764

L

Listen to what I say 72
Letter from Texarkana 100
Letter from Australia 212–664
Lovest thou me more than these? 323
Luck and labor 360
Lip service 373
Life of T. O. Summers 385
Let brotherly love continue 472
Let your light shine 48–497
Little foes 668
Laying by something for old age 679
Love revealed 680
Little things 684

M

Mars Hill College 3
Man-made institutions 34
Men must obey in order to be free 58
Mr. Moody's power 182
McTyeire's history of Methodism 193
Mother's work 300
Mr. Harding's tenth speech 434
More precious than gold 468
McPherson wild again 492
Mr. Ogle's positive assertion 646
Mementoes 700
Mixed 700
Morton and Moore debate 706
Motive 716
Morning Bible reading 956

N

New heavens and new earth 4
New publications 67
Not quite 97
Notice 99
Notes from Jacksonville, Fla 167
Notes of travel 179
Notes of exposition 226
Not to be disregarded 248
Not satisfied 279
Notes from Indian Territory 394
Ned's work 420
Night 500
Need of sending out evangelists 706

O

Officers or no officers 8
Ordination of elders or officers, which? 4
Old Books again 18
Our words 39
Ordination 65–6
Our Christian editors 99
Our Father 151
On giving 195
Our duty as Christians 232
One good turn deserves another 392
Our girls 446
Out-pouring of the Holy Spirit 449
Oh, papa, don't be angry 548
Overcoming the world 598
Our little home released 679
Ocala, Fla 695

P

Preaching to the poor 1
Preach the Word 116
Plunge boldly 156
Picking up chips 308
Preachers sent messengers to churches 371
Providential meetings 506
Prayer 520
Paying a preacher 539
Professors of Greek and English in Bethany College 604
Paul's charge to Timothy 646
Patient with the living 652
Poison at the front door 719
Program of Bible Institute 739

Q

Queries on the immortalities of the soul 134
Questions and answers 218

R

Restoration 145
Revivals of religion 216–264
Right hand of fellowship 242
Religious feeling 314
Rightly dividing the word of God 326
Ruining a boy 374
Religion 403
Roger's battle 484
Righteousness 641
Request 680
Review of Bro. Porter 694
Remember thy Creator 716
Reflections on the life of Joseph 769

S

Some things we need 51
Spump beats eber time 106
Sow the seed 146
Salvation from sin 179
Sam Jones 200
Sacrificed mothers 204
St. Augustine, Fla 230
Selfish and unselfish pride 250
Second thoughts best 252
Some Suggestions 258
Springfield 260
Solomon's system 300
Sun-set 364
Suggestions to the girls 370
Suggestive illustrations 374
South Texas 380
Something easy 389
Sick headache 388
Sunday-school literature 402
Sanctification 403
Sometime 417
Sent home 421
Skepticism 454
Something of great value 456
South Alabama 472
Salvation 481
Spurgeon's illustrations 513
Sun-light 545
Scraps 556
Seeking religion 548
Sam Jones and the Word of God 562
Salt works 595
Strange things 616
Salutatory 618
Some important lessons 647
Scriptural mission work 676
Self-made Poverty 700
Some thoughts about Job 706
Sidney's manners 716
Some incidents in the life of Abraham 737
Singing people into the Church 742
Should business men preach the gospel? 748
Sharks in British waters 740
Sheep 756
Second reply to Bro. Lipscomb 775
Sister Margaret Miller and others 780
Skirmish with a seventh day adventist 785–6

T

The Spirit of Christ 6
The design of Christian baptism 24
The Christian Quarterly 26
The new sideboard 28
T. J. Eastes 23
The last dance 37
Two pairs of eyes 44
The Fanning Orphan School 52
The golden rule 56
The love of God 65
The safe side 68
The baby 92
The Half-hour club 92
The Meaford debate 102
The evangelist and the eldership 118
The overcomers in Jerusalem 124
The blessings of song 140
The golden side 145
'Tis sweet to remember 168
The resurrection of the just 168
The golden wedding 172
The printer's boy 172
The Church 177
The power of God's word 178
The first backward step 184
The Church—its work 198–209–225
The reaping time 204
Two criticisms not published 226
The two wallets 246
Thou art with me 252
The Church at work 257
The climate of Florida 259
The great desire to live 273
The plain way 274
The American congress of churches 279
The daily use of the Bible 282
The meeting at Nashville 312
The Methodist armor 328
The old pastor 332
The weakness of the Church 338
The joy of decision 339
The oldest native Texan 340
Truth 340
The snow man 348
The Christian graces 348
The Church in New Orleans 358
The children 364
The empty woodshed 364
The Apostle Paul a man of prayer 369
The prevailing argument 374
The natural man 380
Thanksgiving 372

The proof of love..... 390
The new gospel..... 391
Trusting in the Lord..... 389
To what it leads..... 396
The little tin pail..... 388
Things which look strange..... 408
The measuring rod..... 404
Transformation..... 477
The name of God's people..... 424
The trumpet blows..... 420
The words of the apostles authoritative.. 433
The new scheme of redemption..... 440
Too heavy for so thin a sheet..... 499
The Fallow Field..... 516
The will and the way..... 548
The Church..... 566
The Apostolic Guide and its charges... 568
The tale of a dinner..... 564
Three crowns for servants..... 564
The Dr. Molloy tract again..... 577
The Moore controversy..... 593
The name on the window-pane..... 596
The goring ox..... 616
The ostrich..... 628
The circus..... 643
The tolling of funeral bells..... 664
The flood and the antediluvians..... 673
The charge of A. I. Hobbs..... 675
The mistake of missionary societies..... 680
That bowl of broth..... 684
The unimmersed in communion..... 692
The Lord's money..... 700
The Whitt debate..... 730
The skin..... 732
The Christian's obedience..... 632
The Plum Street Church..... 748
The story of a lion..... 740
The eldership..... 758
The object of preaching..... 764
The Spirit of Christ..... 754
The Christian preacher..... 754
Tom's berries..... 756
Too late..... 771
The two Bible readings..... 790
Times of temptation..... 801

U

Up the St. John River..... 243
Union without God's law..... 402
Use of expedients..... 651

V

Valid baptism..... 418
Voting in the kingdom..... 372

W

We must love God above all else..... 20
Why do we fail to understand?..... 33
Was Jacob forty years in Padan-aram? he won't tell..... [illegible]
What difference?..... 120
When is the heart right?..... 129
Woman largely responsible for intemperance..... 147
Words of gratitude..... 175
Work..... 199–216
What sort?..... 200
What do we live for?..... 232
Wanted..... 268
Who was inspired in apostolic days?..... 294
Worldly amusements..... 307
Wines of the Bible..... 326–342
We pass away..... 310
Wait for the spirit..... 340
What time is it?..... 348
Worldly Christians..... 374
Willing to shovel..... 373
Woman's missionary..... 442
Who sends the preacher?..... 466
What law?..... 492
What do Baptists believe?..... 513
Will you use the organ?..... 524
Wells–Crum debate..... 565
West Tenn. Christian College..... 588
Whatsoever is not of faith is sin..... 634
What is true life?..... 647
We are going to organize..... 642
What shall we do about it?..... 642
Whiskey-selling—is it right?..... 664
Was Jumbo an elephant?..... 668
What to teach girls..... 780
When mama was a little girl..... 758
Why this indifference?..... 754
We all have trials..... 772
Wanted—more zeal..... 796
Written in a young lady's album..... 801

Our whole life should speak forth our thankfulness; every condition and place we are in should be a witness of our thankfulness; this will make the time and place we live in the better for us; when we ourselves are monuments of God's mercy, it is fit we should be patterns of his praises, and leave monuments to others; we should think life is given to us to do something better than to live in; we live not to live; our life is not the end of itself, but the praise of the Giver.—*R. Sibbes.*

AUTHOR AND PUBLISHER.

"Permit me to ask what is first done with a manuscript after its receipt?"

"It is at once turned over to a 'reader,' who takes it with him, and after examining it carefully returns it to its merit or lack of merit. We have eight 'readers' regularly engaged for this purpose. If a 'reader' returns a manuscript with a strong indorsement, we then consider the merits of the work from a commercial stand-point, whether it is likely to sell, how much it will cost for production, etc. Frequently we turn the manuscript over to a second 'reader,' and sometimes to a third. If all say, 'This is a strong work; think it will pay you to publish it, or words to that effect, of course their recommendations go a long way in the question of publication."

"What kind of persons do you generally emply as readers?"

"In most cases men and women of culture, who themselves have done literary work; sometimes a lawyer who finds time from his professional duties to give attention to literary pursuits, or a doctor similarly situated, and sometimes a woman of refined education qualified to do the work. When we have any manuscript on a specialty, as scientific, medicinal, or other subject of the kind, we engage some recognized professional man in that particular. All our readers are trustworthy, and some have been regularly engaged by us for years; one woman has been reading for us over eight years."

"Do you publish the works at your own risk, or do the writers assume part of the expense?"

"[illegible]ly always the writers are required to bear part of the expense of the first edition, always when they are new writers. Sometimes they cannot get into print without bearing the entire expense. It is a fact not generally known that Longfellow paid within a small amount of the total cost of production of his first volumes of poems, and James Russell Lowell paid all the expense of his first work."

"What is an ordinary edition and its cost?"

"A book of 400 pages is considered an edition at 1,000, and the total cost, including advertising, copyright, books to the press for reviews, and all incidentals, is about $1,250. The first edition, if all sold, will bring a net return of only $675, leaving $550 unaccounted for. A second edition will cost only $450, as the plates are on hand and there is no expense on that score, and on this edition the net return will again be $675, leaving still $225 of the original expenditure to be gotten out of the work. On the next edition, if one can be disposed of, this shortage is cleared up, and a very small profit remains. So that it can be seen that to be a slightly profitable investment there must be at least three editions of 1,000 copies of every book published. How can publishers be blamed for their extreme caution?—*Ex.*

Have you heard of Dr. J. H. McLean's Tar Wine Lung Balm? It is really wonderful how rapidly it cures Coughing, Throat and Lung Troubles.

Bronchitis is cured by frequent small doses of Piso's Cure for Consumption.

There are sixteen species of trees in America whose perfectly dry wood will sink in water. The heaviest of these is the black iron wood of Southern Florida, which is more than 30 per cent heavier than water. Of the others the best known are the *lignum vitæ* and mangrove. Another is a small oak found in the mountains of Texas, Southern New Mexico, and Arizona, and westward to the Colorado desert, at en elevation of 5,000 to 10,000 feet. All the species in which wood is heavier than water belong to semi-tropical Florida, or to the arid interior Pacifid region.

Rates of Advertising in Gospel Advocate

One inch one insertion,..... $0
One inch, one month..... 2,00
One inch, three months..... 5,00
One inch, six months..... 7,50
One inch, twelve months..... 12,50

A discount of 10 per cent. on these rates on order of $25.00; 20 per cent. for order of $50.00 30 per cent. for order of $100.00.

Note these Rules Carefully.

(1) Write only on one side of your paper.

(2) Write your name, post-office, county, and State, plainly.

(3) When changing your paper, give the office from which you change, and the one you wish it changed to.

(4) When ordering a book, give the name, edition, style of binding, and price, as near as possible, and state plainly HOW and WHERE you wish it sent.

(6) Write very plainly and make clerks and printers happy.

"I owe my Restoration to Health and Beauty to the CUTICURA REMEDIES"

DisfiguringH rumor, Humilitating Eruption Itching, tortues, Scrofula, Salt Rheum, and Infantile Humors cured by Cuticura Remedies. Cuticura Resolvement, the blood purifier' cleanses the blood and prespirations of impurities and poisonous elements, and thus removes the cause. Cuticnra, the great skin cure, Instantly allays Itching and Inflamation clears the skin Scalp, heals Ulcers and sores, and restores the Hair.

Cuticura Soap, an exquisite Skin Beautifier and Toilet Requisite, prepared from Cuticura, is indispensable in treating Skin Diseases, Baby Humor, Skin Blemishes, Chapped and oily Skin.

Cuticura Remidies are absolutely pure, and the only infalible Blood Purifiers and Skin Beautifiers.

Sold everywhere. Price, Cuticury, 50 cts; Soap, 25 cents; Resolvent $1.00. POTTER DRUG AND CHEMICAL CO., BOSTON.

A GENUINE SINGER SEWING MACHINE FOR $15.00.

The Light Running American For $30.00, the Best Machine on the Market.

The New Home For $35.00; The Domestic For $40.00.

ALL NEW AND WARRANTED FOR FIVE YEARS.

Second-hand Machines of all Makes for $5 to $10, Warranted for one and two years; Rebuilt and in Perfect Running Order.

Write for Special Terms for Cash Machines sent C. O. D. with Privilege to Examine Before Paying for same.

H. W. HAYES,

155 UNION ST., NASHVILLE, TENN.

REFER TO THE EDITORS OF THIS PAPER.

4 Brilliant Collections OF THE BEST MUSIC AT A MARVELLOUSLY LOW PRICE

Each one contains 216 large sheet music size pages, and from 50 to 70 pieces of music by the best composers.

Price 50cts each! Mailed for the price and Postage, or 68 cts each!

American Song and Chorus Collection.
68 New and Popular Songs with choruses.

American Ballad Collection.
53 of the Best Ballads.

American Dance Music Collection.
A large number of the best Waltzes, Polkas, etc.

American Piano Music Collection.
50 very good Piano Pieces.

FOR CHRISTMAS.

Christmas Gift, by Rosabel. A truly delightful little Cantata for children, with a very pretty story, neat music, pleasing dialogues, and all quite easy enough for the younger children of schools and Sunday Schools. Price 25 cts. $2,40 per dozen.

Message of Christmas. A rousing good, stirring cantata by Fanny E. Newbery and T. Martin Towne. For children, with the assistance of a few adults. Simple scenery needed. Price 30 cts. or $3,00 per doz.

OLIVER DITSON & CO., BOSTON.

C. H. Ditson & Co., 867 Broadway, N. Y. J. E. Ditson & Co., 1228 Chestnut St. Phila,

Send to John C. Haynes & Co., Boston, (branch house of O. Ditson & Co., for grand illustrated Catalogue of all Musical Instruments, strings and Trimmings.

Kentucky University,

LEXINGTON.

The University has three Colleges—College of Arts, College of the Bible, and Commercial College. The College of Arts has two courses, Clasical and Scientific, with twelve Professors and Teachers. The session continues from the second Monday in September to the second Thursday in June. Tuition twenty dollars per session: Matriculation fee ten dollars. Boarding at reasonable rates. College of Bible tuition ree. For catalogues or other information apply to CHAS. LOUIS LOOS, President, or ROBERT GRAHAM, President of the College of the Bible

C. A. LITTERER AND CO.

Farm Impliments; Engines and Mill Machinery Agents.

Superior Grain Drills, Swiss Feed Cutters, Champion Horizontal Sorghum Mill.

John Deer Steel Plows, Advanced Chilled Plows, Cortland Spring-Wagons.

86 Market st. - - - Nashville, Tenn.

WEBSTER.

In Sheep, Russia and Turkey Bindings.

Get the Standard.

GET Webster—it has 118,000 Words, 3000 Engravings, and a New Biographical Dictionary.

THE Standard in Gov't Printing Office. 32,000 copies in Public Schools. Sale 20 to 1 of any other series.

BEST aid to make a Family intelligent. Best help for SCHOLARS, TEACHERS and SCHOOLS.

☞ The vocabulary contains 3000 more words than are found in any other American Dictionary.

The Unabridged is now supplied, at a small additional cost, with DENISON'S PATENT REFERENCE INDEX. "The greatest improvement in book-making that has been made in a hundred years."

G. & C. MERRIAM & CO., Pub'rs, Springfield, Mass.

AGENTS WANTED for the MISSOURI STEAM Washer

Active, honest persons all over the country, with or without team.

JOHN C. EVANS, STOUTLAND, MO., writes: All that I have sold to are well pleased with the Washer; and as close as money matters are, you may take $25.00 and go to every family that has bought a Washer and offer it to the lady, and the reply would be, invariably, "I would not sell my Washer at all, for any reasonable amount of money." I stand up and affirm that a Washer saves more hard labor and money in a large family than any Reaper and Mower that ever was put on any farm with less than 100 acres in cultivation, and I do this without fear of successful contradiction. If you will get up any instrument that will take as much labor off of men as this Washer takes off the women, and save as much money as it does and cost no more, I could sell one at every house, if they had to take the feathers from under their wife and babies to pay for it, and I would not blame them.

The Washer is a phenomenal success wherever introduced, and pays capable agents big money. I will ship a sample to those desiring an agency on a weeks' trial on liberal terms. Write for particulars. J. WORTH, Box 5018, St. Louis, Mo.

NEW HOUSE! NEW GOODS!

J. W. ORCHARD,

Manufacturer and Dealer in PLAIN and DECORATIVE

WALL PAPER,

Window Shades,

Looking-Glasses; Picture Frames and Cornices, Chair Cane, Picture Cord and Nails, Wall Brackets and Parlor Easels.

Looking-Glasses put in old frames. Old pictures and frames repaired.

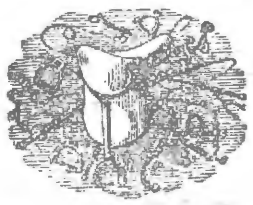
134 Union Street.

Between College and Cherry,

NASHVILLE - - TENN.

A. C. & J. C. MARCH,

(Successors to J. D. March & Son,)



Manufacturers of and Dealers in

Saddles, Harness, Bridles, Collars, Trunks, Bags, Valises, Hames, Whips, Chains.

REPAIRING DONE ON SHORT NOTICE.

NORTH MARKET STREET,

NASHVILLE - - TENN.

NASHVILLE, CHATTANOOGA & ST. LOUIS RAILWAY.

BUSINESS MEN, TOURISTS, EMIGRANTS, FAMILIES, REMEMBER

The Best Route to St. Louis and the West via McKenzie.

The Best Route to West Tennessee and Kentucky, Mississippi, Arkansas, and Texas points is via McKenzie.

The Best Route to the Summer Resorts and Mountain Retreats of Tennessee, Virginia and the Carolinas, via McKenzie and Nashville.

The Best Route to the celebrated Colleges, Universities, Seminaries and other Educational Institutions in the Southeast, via McKenzie and Nashville.

The Best Route to points in East Tennessee, Virginia, the Carolinas, Georgia and Florida is via Chattanooga.

DON'T FORGET IT!

—By this Line you secure the—

MAXIMUM OF SPEED, SAFETY, COMFORT, SATISFACTION,

—AT THE—

MINIMUM OF EXPENSE, ANXIETY, BOTHER, FATIGUE.

Be sure to Buy your Tickets over the

N., C & ST. L. RAILWAY!

you are going to Washington City, Baltimore, Philadelphia, or New York.

The Inexperienced Traveler need not go amiss; few changes are necessary, and such as are unavoidable are made in union Depots.

THROUGH SLEEPERS!

—BETWEEN—

Nashville and Atlanta, and Atlanta and Jacksonville, Fla., Nashville and Martin (to connect with Sleeper service via Cairo to St. Louis and Chicago.) Nashville and Columbus. Nashville and Memphis (Sleeper Humboldt to Mobile, and Milan to New Orleans.) McKenzie and Little Rock, and Little Rock and Texas points.

Call on or address

J H PEEPLES, T.A., Chattanooga, Tenn.
W W KNOX, T. A Nashville, Tenn.
S FINLEY, Ticket Agent, Memphis, Tenn.
A B WRENN, Trav. ., Atlanta, Ga.
W L DANLEY, G P, & T A, Nashville, Tenn

FREE BOOK!

Our "Catalogue O" has 100 illustrations of Aquaria, Fountains, Fernaries, Flower Stands, Window Gardens and Boxes, Brackets, Chandeliers, Yard Vases, Card Tables, &c., and valuable instructions for proper management of Aquaria, Fernaries and Window Gardens. Free to any address. S. FREEMAN & SONS, RACINE, WIS.

FOR

SIXTEENTH

ANNUAL ANNOUNCEMENT

OF

OUR SCHOOL

AT

MARS HILL

ADDRESS

T. B. LARIMORE,

BOX E. FLORENCE, ALA.

M. A. SPURR, President; FRANK PORTERFIELD, Cashier; R. S. COWAN, Teller; J. H. THOMPSON, Vice President.

Commercial National Bank,

OF NASHVILLE, TENNESSEE.

CAPITAL STOCK, - - - $250,000,00.

North College Street.

BOARD OF DIRECTORS.

M. A. Spurr, R. H. Dudley, J. A. Thomas, Sam Cowan, Jos. Ea[illegible]
[illegible] Benson, J. H. Thompson, W. E. Norvell, [illegible] Way, [illegible]
J. Jungerman, A. W. Wills, E. R. Richardson, J. H. Collins, [illegible],
Robert B. Lea, J. D. Goodpasture, H. G. Gwyn, T. D. Herbert.

Fully Prepared to do a General Banking Business.

JOHN RAMAGE & SON,

48 North College Street, Nashville,

Offer the best stock of custom-made BOOTS, SHOES, and SLIPPERS, in all grades, Trunks, Traveling and Hand Bags.

LOWEST CASH PRICES!

Gates & Pohlman,

Corner College and Union Streets, Nashville, Tenn.,

Are the oldest Jewelers in the State, and have constantly in stock the very latest and best designs, in patterns as well as the finest in quality and finish of all goods pertaining to the Jewelry trade. They defy competition in prices, and warrant every article to be as represented by them. Watches, Clocks and Jewelry repaired by the most practical workmen Orders by mail promptly attended to. Their motto is, "*Quick sales and small profits.*"

H. B. Grubbs Cracker Co.,

MANUFACTURERS OF

Candy and Crackers,

21 N. Market St., - - - - - - Nashville, Tenn

A large stock of Fire-works Constantly on hand.

Without fear of contradiction, we guarantee all of our goods to be STRICTLY PURE AND WHOLESOME.

Send us your orders, or specify our goods when you order of your Grocery House. Our Stick Candy is known as the "Lion Brand." In the manufacture of our Candies, we use only the best confectioner's A Sugar, vegetable colors, and fruit flavors. In order to be certain that our ingredients are pure, DR. LUPTON, Professor of Chemistry in the Vanderbilt University, will give all material used by us, a careful chemical analysis. ☞ Price List sent on application.

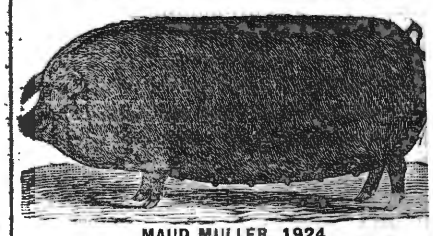
Now is the Time to Bu

China, Dinner, Tea and Chamber Sets at greatly reduced prices. Prices reduced on all of our goods. This is the place to get first-class goods for a little money. We are the only agents in this city for HAVELAND & CO.'S. China, Pomona and Amberina Glassware.

HICKS, HOUSTON & C

O. T. CRAIG & SON

RRENTWOOD, TENN.



MAUD MULLER, 1924.

—Breeders of—

Duroc Jersey-Swin

A CHOICE LOT OF PIGS NOW READY TO SH

All our Breeders Registered.

Address O. W. CRAIG, [illegible] ood, - [illegible]

SPRING, 1885.

CARPETS! CARPETS

We have the largest and most complete stock Carpets of all grades, Mattings, C Cloths, Linoleums, Rugs, etc., that have ever shown to the trade. These goods brought from the factory, and our prices are lowest. All orders promptly filled.

MANLOVE & Co.,

26½ Summer St., - - Nashville, Ten

S. HOGAN, J. S HOPKI

Hogan & Hopkins

—Dealers in Custom Made—

Boots and Shoes

We will sell the very best makes of Boots an Shoes, and endeavor to make the prices so that no one can possibly sell cheaper than we do.

No. 20 Public Square, Nashville, Ten

SALESMEN:

SAM R. HOPKINS, L. D SIMPSON, W. MAYE

Mr. & Mrs. W. LIPSCOMB

SCHOOL AT

OWEN'S STATION

WILL OPEN Aug., 31, 1885. This is truly HOME SCHOOL, with every kind of ca necessary for the comfort and welfare of p pils. Parents and others would do well inquire as to its merits.

Terms for 20 weeks, including Board, Tu ition and Washing, $75,00. $25,00 for mus with use of piano. Address

W. LIPSCOMB